


قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا


REJOICE AT THE BOUNTY OF ALLAH


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.




 www.markazalsalam.com

 t.me/markazalsalam

 +97150 8008875

 info@markazalsalam.com

 t.me/dropletsofdew

   Al Salam Islamic Center



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا

REJOICE AT THE BOUNTY OF ALLAH



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – All Notes

Date: Jan to Feb 2019



Introduction

- Allah (سبحانه وتعالى) is commanding us to proclaim and declare Allah's Favors upon us.

Surah Adh Dhuha 11: (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) (And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).)

- We have to talk of Allah's favors to ourselves, to others, and when we do this then it will cause us to love Him more and appreciate His Favors.
- When people hear this ayah of talking of Allah's Favors, their mind goes to worldly favors instead of religious favors. They forget there are many other favors Allah (سبحانه وتعالى) is bestowing upon them. This worldly life is insignificant in Allah's sight.

Surah Al Kahf 45: (وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ) (And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything.)

Surah Al Kahf 46: (الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ) (أَمَلًا) (Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.)

Wealth and children are an adornment of this life and all what's remaining are the good deeds and His remembrance. The duniya is nothing with Allah (سبحانه وتعالى), yet what's important are the good deeds which remains. The true life is the life of the hereafter and not this life.

- When Allah (سبحانه وتعالى) tells us to remember His Favors, then it's to remember the religious favors.

Surah Yunus 58: (قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ) (Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); - therein let them rejoice." That is better than what (the wealth) they amass.)

- We should rejoice when given from the religious favors of Allah (سبحانه وتعالى) such as Islam, faith, knowledge and Qur'an.

- Once the Prophet (صلى الله عليه وسلم) passed by the Companions and asked them why they were gathered. They said to remember Allah (سبحانه وتعالى) and praise Him for guiding them to Islam. The Prophet (صلى الله عليه وسلم) said: 'is this your only intention to gather and remember Him'. They said, 'by Allah we are only here for that purpose'. He said, 'I didn't ask you to make you to swear to me but because Jibreel came to me and said Allah is boasting of you to the angels in the heavens'. **Hadith:** (عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ خَرَجَ مُعَاوِيَةَ إِلَى الْمَسْجِدِ فَقَالَ مَا يُجْلِسُكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ اللَّهُ مَا أَجْلَسَكُمْ إِلَّا دَاكَّ قَالُوا وَاللَّهِ مَا أَجْلَسْنَا إِلَّا دَاكَّ . قَالَ أَمَا إِنِّي مَا أَسْتَحْلِفُكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ حَدِيثًا عَنْهُ مِنِّي إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ فَقَالَ " مَا يُجْلِسُكُمْ " . قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ لِمَا هَدَانَا لِلْإِسْلَامِ وَمَنْ عَلَيْنَا بِهِ . فَقَالَ " اللَّهُ مَا أَجْلَسَكُمْ إِلَّا دَاكَّ " . قَالُوا اللَّهُ مَا أَجْلَسْنَا إِلَّا دَاكَّ . قَالَ " أَمَا إِنِّي لَمْ أَسْتَحْلِفُكُمْ لْتَهْمَةٍ لَكُمْ إِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ " (المَلَائِكَةَ) (Abu Sa'eed Al Khudri narrated the: Mu'awiyah came out to the Masjid and said: "What has caused you to gather for this sitting." They said: "We gathered so that we may remember Allah." He said, "By Allah, nothing caused you to gather for this sitting except for that?" They said, "By Allah, nothing caused us to gather for this sitting except for that." He said: "Indeed, I did not ask you out of suspicion, and there was no one in the position I was from the Messenger of Allah who narrates less Ahadith from him than me. Indeed the Messenger of Allah came out upon a circle of his Companions and said: 'what has caused you to gather for this sitting?' They said: 'We have gathered for this sitting to remember Allah, and praise Him for His having guided us to Islam, and having

bestowed blessings upon us.’ So he said: ‘By Allah, nothing caused you to gather for this sitting except for that?’ He said: ‘Indeed, I did not ask you out of suspicion, verily Jibra’il came to me and informed me that Allah boasts of you to the angels.’”) - Jami` at-Tirmidhi 3379

- This indicates our effort to come, attend and listen to the lecture make Allah (سبحانه وتعالى) to remember us and praise us in front of the angels, subhan Allah. This is a great honor and dignity for us, alhamdulillah. So don't let the shaitan stop you from attending.
- If we're sincerely coming to the knowledge then Allah (سبحانه وتعالى) will reward us for it.
- The greatest blessing upon us is the Qur'an, it removes the filth, shirk and bida'a from the hearts. The Qur'an will be guidance, mercy and barakah for us if we believe in it and there is no crookedness or doubt in it. We need to believe all that's in it is truth. We need to believe it's Allah's Words. If we don't believe in this then the Qur'an will have no effect on our hearts.
- It's important to note it doesn't mean we don't thank Allah (سبحانه وتعالى) for worldly favors. We thank Him because this can help us in worshipping Him as well.
- In this course, we will be talking about the Qur'an which is Allah's greatest favor. Muslims either read Qur'an without understanding, or they only read it in Ramadan or don't read it at all. By this lecture, we want to increase our faith in the Qur'an and increase our love for Allah (سبحانه وتعالى) for sending down the Qur'an.

- The most important matter which the Qur'an contains is knowledge about Allah (سبحانه وتعالى), the One Who has sent down the Qur'an.
- Knowledge about Allah (سبحانه وتعالى) is a great means of uprightness in the life of a Muslim. One of the most ambiguous questions which people ask, 'Who is your Lord? Is He near? Is He far? How can we approach Him?'. Allah (سبحانه وتعالى) is telling us 'Who He is and how to approach Him?'
- The believers have a tranquil life because they can explain what they're going through from the Qur'an.

Surah Fatir 1 to 6:

حَمْدُ اللَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَّثْنَى وَثَلَاثَ وَرُبَاعَ ۗ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

All the praises and thanks be to Allah, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ فَآتَىٰ تَوْفِيقًا

O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And if they belie you (O Muhammad صلى الله عليه وسلم), so were Messengers belied before you. And to Allah return all matters (for decision).

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

○ (الْحَمْدُ لِلَّهِ) – All praises are to Allah, and this shows Allah (سبحانه وتعالى) deserves every kind of praise because He's perfect in attributes. When we praise Him, we praise Him for His perfection and qualities. All kinds of praises are for Allah (سبحانه وتعالى) and He's the Originator of the Heavens and the Earth. He brought them into existence, He made angels as messengers, and gave them wings. Some have

two, three, four and He may increase in the creation in the way He wills. He may increase some people in strength, intelligence or beauty over others. He increases as He wills and He's able to do all things.

- Allah (سبحانه وتعالى) is Al Aziz Al Hakeem and He grants any kind of mercy to anyone. Mercy is whatever you wish of worldly or hereafter matters is called Allah's mercy. Whatever mercy Allah (سبحانه وتعالى) opens for someone then can anyone withhold it? No, even if all the people gather to stop that mercy. And when He withholds any kind of mercy such as health, wealth, children, then no one can grant it after Him. Why? Because He's Al Aziz Al Hakeem.
- The meaning of Al Aziz is whatever He wills, will happen and whatever He wills not then it will not happen. When He says, 'Be' and it is, no one can repel it. He is Al Hakeem, He is Wise. So don't think when He grants or withholds anything then He's doing it with without wisdom; He puts everything in its right place. When we know this then we should have hope only in Allah (سبحانه وتعالى) and no one else. Mercy is only in His Hands.
- When a person falls sick, then he needs to know Allah (سبحانه وتعالى) withheld health from Him, so can any doctor grant it back to Him? No, only Allah (سبحانه وتعالى), so ask Him.
- Alhamdulillah mercy is only in Allah's Hands and no one else. It's important for us to be grateful. Allah (سبحانه وتعالى) is the One Who grants and opens, and no one else.

- Allah (سبحانه وتعالى) is addressing mankind to remember Allah's blessings upon you. Is there any creator besides Him, providing you from the heavens and the earth? No there is no ilah but He.
- People's fear is all about their rizq and Allah (سبحانه وتعالى) is saying He's the Only Provider. There is no one loved and magnified to the extent of being worshipped except Allah (سبحانه وتعالى); this is Tawheed. Only He deserves to be worshipped and no one else, so why do you turn away from Him? Subhan Allah.
- From this ayah, Allah (سبحانه وتعالى) commands us to remember His blessings upon us in detail. It's a favor from Allah (سبحانه وتعالى) to make us alive, to wake up, to give us food, to have a job and when we remember His favors in detail then it will lead us to (لَا إِلَهَ إِلَّا هُوَ) – we will attach only to Him and this is what He wants from us.
- When people reach a certain position, they think it's by their intelligence or hard work that they reached so it becomes difficult for them to attribute the blessing to Allah (سبحانه وتعالى). There are those like Qaroon and Firaoun attributing the blessings to themselves. Is there any Creator other than Allah (سبحانه وتعالى)? No and this is in the fitra. The Great One is always up and high, He cannot be low or down.
- People think rizq is only money but it can be anything which benefits us. In one family, there can be brothers who are all smart, but Allah (سبحانه وتعالى) made it easy for one to study, have a degree, be wealthy and have a good job, and another didn't get the chance to study or have a good job. In one family, a brother can

have many children and another brother can have none. Who divided the rizq between the people? Allah (سبحانه وتعالى), thus a person should be satisfied with what he has.

- There are people who put effort to work hard yet still they fail and this is a test for them.
- The messengers brought the truth and evidence to the people, yet they still belied. Allah (سبحانه وتعالى) says he will come back to Him One Day and He will recompense everyone for what they did.
- Allah (سبحانه وتعالى) says His Promise is true so we shouldn't be deceived with this life and we should not let the shaitan to deceive us. When Allah (سبحانه وتعالى) says with hardship there's ease, then we believe in this promise. It's important to have firm faith that Allah's promises are true so we shouldn't be deceived by the duniya. The duniya of the man is different from the duniya of the woman and the duniya of the child is different from the duniya of the adult. So we have to ask ourselves, 'what tempts us more of the duniya and diverts our heart?'. The duniya could be a job, money, degrees, certificates, friends, etc. Everyone has something. Don't let the chief deceiver to deceive you regarding Allah (سبحانه وتعالى). He will shake our trust in Allah (سبحانه وتعالى); this is the action of the shaitan.
- The shaitan is an enemy so we need to take him as an enemy. Are we taking the shaitan as an enemy? Subhan Allah. A person has to run away from the shaitan by heart and even body as Yusuf (عليه السلام) ran away from the women. Our strong faith and belief that the

shaitan is our enemy will make us run away from him immediately and not listen to him.

- Lack of patience, lack of gratitude, thinking bad of Allah (سبحانه و تعالی) are all from the shaitan. It's important to run to the One Who can shelter us. Our weak faith in Allah (سبحانه و تعالی) is all because of the shaitan.
- The shaitan wants us to be from those who are in the blazing fire. May Allah (سبحانه و تعالی) protect us. Ameen.
- The most important news in the Qur'an is the news about Allah (سبحانه و تعالی) and to act upon it in our life.

May Allah (سبحانه و تعالی) make the Qur'an the spring of our hearts and make us from the grateful ones. Ameen.



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 2

Date: 20 January 2019 / 14 Jamad Al Awwal 1440



Introduction

- Allah (سبحانه وتعالى) commands the believers to rejoice for His grace and mercy. His grace includes the Qur'an, faith, knowledge, Islam and attending the study circles.
- Allah (سبحانه وتعالى) created angels whose only task to search the world looking for gatherings which remember Allah (سبحانه وتعالى). When they find it, they come and sit with them. So we need to believe angels are there and they will encircle them with their wings. When the people leave the gatherings, they ascend to the heaven, and Allah (سبحانه وتعالى) asks them though He already knows. He asks, 'where did you come from?'. They will say, 'we came from the earth, they were asking for your paradise and seeking refuge from your hellfire'.

Hadith: إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى "عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (1) مَلَائِكَةٌ سَيَّارَةٌ فَضُلًا (1)، يَتَتَبَعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَحَفَّ بِعَضْنِهِمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا انْصَرَفُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، قَالَ (2) : فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ بِهِمْ: مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ، قَالَ: وَمَا يَسْأَلُونِي؟ قَالُوا يَسْأَلُونَكَ جَنَّتِكَ، قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيُّ رَبِّ، قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي! قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ يَسْتَجِيرُونَني؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي! قَالُوا: وَيَسْتَعْفِرُونَكَ، قَالَ (1)

فَيَقُولُ: قَدْ عَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا، قَالَ(1) يَقُولُونَ: رَبِّ فِيهِمْ فَلَانٌ، عَبْدٌ (Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked: they sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet) said: Then Allah (mighty and sublime be He) asks them - [though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana llah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa llah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet) said: They say: O Lord, among then is So-and-so, a much sinning servant, who was merely passing

by and sat down with them. He (the Prophet ﷺ) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer. It was related by Muslim (also by al-Bukhari, at-Tirmidhi, and an-Nasa'i).)

- The Qur'an is a great advice, mercy and cure. There are many favors in it and whoever recites it will be blessed and guided. The Qur'an contains many news about Allah (سبحانه وتعالى) therefore we have to take care of reciting the Qur'an, even if it's just one page a day. And with time a person can increase his recitation because of the barakah in it.
- The greatest news in the Qur'an is about Allah (سبحانه وتعالى) and knowing Him makes our life good, righteous and upright. As we know Him more, our life becomes more blessed because we know Whom we are dealing with.
- The Qur'an is messages from Allah (سبحانه وتعالى) to the one reciting it. Therefore when reciting, don't think of so and so but think of yourself.

Surah Maryam 65: (رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا) (Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer].)

- When worshipping Allah (سبحانه وتعالى) we need to be patient. Sheikh As Sa'ady said, 'do you know anyone equal to Allah (سبحانه وتعالى) in His greatness, is there anyone like Him or resembles Him from among the created beings?'
- Allah (سبحانه وتعالى) is the Creator and others besides Him are created, He's self-sufficient in all aspects and in need of no one. Allah (سبحانه وتعالى) is perfect in His dominion, mercy, kindness, concealment, mending and consoling the hearts, while the creation is deficient in all aspects. And when we know this, what should be the result?
- Allah (سبحانه وتعالى) is the only One Who deserves to be worshipped. Worshipping Him is true and worshipping others is false.

How do we act upon it?

- We have to tell ourselves that whenever we admire someone for whatever reason, 'is their generosity like Allah's?'
- We should not be angry with the people because they're deficient.
- Allah (سبحانه وتعالى) is perfect so why don't we go to Him and ask Him what we want.
- It's important to remind ourselves of this verse in order to correct our tawheed.

Guidance

- Allah (سبحانه وتعالى) mentions in many verses that He guides whomever He wills and misguides whomever He wills. There are those who say 'Allah willed to not guide me', subhan Allah. What does a person say to such a comment? The answer is in the Qur'an.
- Allah's will is joined with His knowledge and wisdom based on the following verse: **Surah Al Insan 30: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا) (But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.)**. Allah (سبحانه وتعالى) guides and misguides according to His knowledge and wisdom because He knows who deserves and doesn't deserve to be guided. He never wrongs anyone and puts everything in its place.

Surah Maryam 75: (قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا) (Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.)

- Whoever is in misguidance, Allah (سبحانه وتعالى) will extend for him in time and provision that he will remain in misguidance.

Surah Maryam 76: (وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ) (And Allah increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.)

- Allah (سبحانه وتعالى) showed us the way to paradise and hellfire and it's up to us to choose. If we choose guidance then He will increase us in guidance and if we choose misguidance then He will increase us in misguidance, astaghfar Allah. This means we are responsible. Thus a person cannot say 'Allah didn't will to guide me', but look at what you chose for yourself, subhan Allah.

Surah Al Kahf 13: (نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى) (We narrate unto you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly they were young men who believed in their Lord (Allah), and We increased them in guidance.)

Surah Al Baqarah 258: (أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers).)

- This part of the verse is repeated eight times. Dhulm is to put something in its wrong place. This person did wrongdoing to Allah (سبحانه وتعالى) by committing shirk by worshipping other gods with Allah (سبحانه وتعالى) or not worshipping Allah (سبحانه وتعالى) at all. He

oppressed the people by defaming them, mocking them, backbiting them, or taking their wealth. Or he wronged himself by earning unlawfully, eating unlawfully, wearing unlawful clothing. Dhulm has different aspects. Allah (سبحانه وتعالى) says He will not guide the wrongdoing people.

- A person needs to ask himself, 'is he wronging Allah (سبحانه وتعالى), others or himself?'. If a person had sincere intentions of guidance then Allah (سبحانه وتعالى) will surely guide him, but he chose this fate for himself.

Surah Al Baqarah 264: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ) (O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.)

- There are two types of disbelief: major and minor. Major disbelief is to disbelieve in the pillars of faith and minor disbelief is to be ungrateful to Allah's favors or attribute it to someone else.
- The disbeliever turned away from the worship of Allah (سبحانه وتعالى) thus Allah (سبحانه وتعالى) turned away his heart from guidance. The

recompense is according to the action of the person thus a person should be careful.

Surah Al Maeda 108: (**دَلِيكَ اَدْنَىٰ اَنْ يَّاتُوْا بِالشَّهَادَةِ عَلٰى وَّجْهَهَا اَوْ يَخَافُوْا اَنْ تَرَدَّ اَيْمَانٌ بَعْدَ) (That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).)**

- Ask yourself – are you rebellious or disobedient to Allah (سبحانه وتعالى)? Don't judge the people because this is wrong. Check yourself.

Surah Yusuf 52: (**دَلِيكَ لِيَعْلَمَ اَنِّي لَمْ اَخْنُهُ بِالْغَيْبِ وَاَنَّ اللّٰهَ لَا يَهْدِي الْخٰنِيْنَ) ([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.)**

- Allah (سبحانه وتعالى) doesn't guide the plot of the betrayers. A betrayer is someone who was entrusted and he showed treachery. How will Allah (سبحانه وتعالى) deal with him? He will not guide his plot.
- Two friends are close to each other, one has a business and is successful and his companion who's accompanying him all the time, shares his secrets of his company assuming he's a good friend. And he's taking all of this information and he makes a company similar to his companion's and causes him to fail. This is betrayal.

- Or someone whom you invite to your house, and you trusted her, and as she leaves your home, she tells the people all the secrets of your house. This is called betrayal. Allah (سبحانه وتعالى) mentions the wives of Lut (عليه السلام) and Nuh (عليه السلام) who betrayed their husbands. When the angels came in the form of beautiful men, the wife of Lut (عليه السلام) informed her people that there are guests who came to Lut (عليه السلام) instead of keeping her husband's secret. Their betrayal was informing others of their husbands. Allah (سبحانه وتعالى) will not guide those who are plotting and betraying.

Surah Az Zumar 3: (أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا (Surely the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allah." Verily Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.)

- Allah (سبحانه وتعالى) will not guide those who deny the signs of Allah (سبحانه وتعالى).

Surah Ghafir 28: (وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۗ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۗ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي (And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is

telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!)

- The one who transgresses the limits is the one who shuns the truth and turns to falsehood. He doesn't respect the limit of Allah (سبحانه) and he's a liar by saying 'Allah told me to do this'.
- No matter how much a liar lies to the people, one day Allah (سبحانه) will disclose his reality to the people.

Whom does Allah (سبحانه وتعالى) guide and whom does He not guide?

- If a person desires guidance, wants it and seeks it then surely Allah (سبحانه وتعالى) will guide him. And whoever is truthful then Allah (سبحانه وتعالى) will guide Him.
- Allah (سبحانه وتعالى) doesn't guide the one who's an oppressor, disobedient, transgressor, liar, betrayer, ungrateful.

Surah Ta Ha 1-8:

طه

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

We have not sent down the Qur'an unto you (O Muhammad صلى الله عليه وسلم) to cause you distress,

إِلَّا تَذِكْرَةً لِّمَن يَخْشَىٰ

But only as a Reminder to those who fear (Allah).

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ

A revelation from Him (Allah) Who has created the earth and high heavens.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ

And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.

- The Qur'an was not sent as distress but as a reminder to those who fear Allah (سبحانه وتعالى). The Qur'an was revealed by the Creator of the Earth and High Heavens. He is The Most Merciful whose mercy

extends all over the upper and lower worlds, whose mercy is so vast encompassing everything.

- Allah (سبحانه وتعالى) is above the seven heavens and He rose over the Throne in a manner that suits His majesty. How do we act upon this verse when know this? Ask for His mercy, Ar Rahman is Allah's vastest attribute and the Throne is the greatest creation thus we should never despair from Allah's mercy when we commit sins.
- The shaitan will magnify our sin to make it greater than Allah's mercy and make us fall into desperation from Allah's mercy. When we fall into sin, he will make us seek mercy to other than Allah (سبحانه وتعالى). The shaitan will remind the person of what he did in the past and make him feel as if he's living in hell. Thus there are those who commit suicide or those who leave Islam, subhan Allah.
- No matter what sin you may have, a person needs to know Allah (سبحانه وتعالى) is Ar Rahman and He will take you into His mercy.
- There are those whom wherever they go, they fail in their worldly achievement until they fall into desperation from Allah's mercy. They say, 'if I go, I'm sure I'll fail'. This person is lacking three things:
 - Belief in Allah's wisdom: he thinks Allah (سبحانه وتعالى) is merciful to Him when He gives him what he desires. Allah (سبحانه وتعالى) is All-Wise and when He withholds something from us then there's goodness for us.
 - Belief in the decree: not everything we desire we will get in this life. this duniya is a deficient life and will not get everything we want.

- He's not pleased with what is apportioned to him.
- Allah (سبحانه وتعالى) knows what you say aloud and He knows the secrets and what's more hidden than the secrets. How do we apply this in our life? Take care of what you conceal in your heart. Be truthful, whatever you say should conform to what's in your heart.
- When you go to bed at night and you intend to do good the next day, 'you say tomorrow I will visit this sick person, if you know Allah (سبحانه وتعالى) knows your secrets, you will be rewarded for that intention though you haven't done it, and He will make your day and night good'.
- We need to always intend good.
- There was a righteous man who had a garden and every year he would harvest the fruits and give to the poor. His sons inherited the garden and when it was time to harvest, they gathered at night and said we will not give the poor the fruits of the garden. They thought they are the owners of the garden and can do whatever they want and can have full power over it. They didn't know that Allah (سبحانه وتعالى) hears them and knows their intentions. Allah (سبحانه وتعالى) sent a fiery thunderbolt and it burned their garden. When they first saw their garden, they thought they missed the way. When they realized it was their garden, they came to know Allah (سبحانه وتعالى) punished them for that bad intention which they had and then repented.
- It's important to always keep good intentions in our heart even if we don't have the means to do the good.

- If we know Allah (سبحانه وتعالى) looks at our hearts, what should be our duty? Purify our heart from grudge, envy, pride, bad thoughts of Allah (سبحانه وتعالى). Purify the place Allah (سبحانه وتعالى) looks at. He looks at our hearts and accordingly He will deal with us.
- Allah (سبحانه وتعالى) takes us to account for what's established in our hearts.

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



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 3

Date: 27 January 2019 / 21 Jamad Al Awwal 1440



Introduction

- The one who treads a path seeking knowledge then Allah (سبحانه) will make his path to paradise easy. What is required from the students of knowledge in order to be deserving of this reward?

Hadith: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مَرْثَةَ، مَوْلَى (عَقِيلِ بْنِ أَبِي طَالِبٍ أَخْبَرَهُ عَنْ أَبِي وَقْدِ اللَّيْثِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَهَبَ وَاحِدٌ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْفَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ فَأَذْبَرَ دَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، (While Allah's Messenger (صلى الله عليه وسلم) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (صلى الله عليه وسلم) and the third one went away. The two persons kept on standing before Allah's Messenger (صلى الله عليه وسلم) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (صلى الله عليه وسلم) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so

Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. ") - Sahih al-Bukhari 66

○ **These three people represent the students of knowledge:**

- The first who stood next to the Prophet (صلى الله عليه وسلم) was the one who betook himself to Allah (سبحانه وتعالى), as a result Allah (سبحانه وتعالى) accommodated him.
- The third one entered and saw the gathering crowded and then turned away and left, without thinking of the many virtues. Before he turned by body, something in his heart took place. Whether he was not sincere or doesn't want to acquire knowledge so when he saw it crowded, he took it as an excuse to leave. There was something already established in his heart thus Allah (سبحانه وتعالى) dealt with him according to what's in his heart.
- The second one came but felt shy so he sat far away, so Allah (سبحانه وتعالى) dealt with him with His mercy. One should not be shy.
- It's important to be like the first one. Some people say, 'I can't understand, it's difficult for me to sit, I can't concentrate' – the shaitan and the self put many obstacles. We should say, 'I will take the help of Allah (سبحانه وتعالى) even if I can't understand or can't concentrate'. The matter is not you can or cannot, but the matter is how much you approach Allah (سبحانه وتعالى).

- We have to show humility and neediness to Allah (سبحانه وتعالى) that we want to learn our deen. When we show Allah (سبحانه وتعالى) our earnestness then surely He will take us into shelter and help us understand, and it's all based on heart. May Allah (سبحانه وتعالى) make us learn our deen. Ameen.
- The most important knowledge that one should be seeking throughout his life is knowledge about Allah (سبحانه وتعالى). This is the purpose of being brought into this life is to know Him and when we know Him then we'll worship Him.
- Where will we know Allah (سبحانه وتعالى)? From the Qur'an which is the greatest bounty from Allah (سبحانه وتعالى) upon us.

Surah Ta Ha 1-8:

طه

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

We have not sent down the Qur'an unto you (O Muhammad صلى الله عليه وسلم) to cause you distress,

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ

But only as a Reminder to those who fear (Allah).

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ

A revelation from Him (Allah) Who has created the earth and high heavens.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ

To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَىٰ

And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.

- Where is Allah Ar Rahman? He rose over the Throne in a manner that suits His majesty. We don't know how but we believe – this should be our belief. There are those who believe Allah (سبحانه وتعالى) is everywhere and this is not correct because He says He rose over the Throne.
- All that's in the heavens and in the earth belong to Him, what should we do? We should ask Him and whatever we possess

belongs to Him, starting with our selves and what He granted us from wealth, children, family, properties, job – they all belong to Allah (سبحانه وتعالى). And He granted us temporarily as a test- will we dispose it in the way pleasing to Him or do we think we can do whatever we want? All that we have will return to The Original Owner which is Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) knows the secrets and what's even more hidden in the hearts. It's important to have good intentions. We should purify our hearts from shirk, disbelief, bida'a, hypocrisy, envy, arrogance, and hatred.
- We are accountable for what's established in our hearts. Whoever has an atom of pride will not enter paradise and this atom of pride is in the heart which only Allah (سبحانه وتعالى) knows about.
- What about the thoughts which pass our mind?
 - Whenever a bad thought passes our mind and we repel it by knowledge about Allah (سبحانه وتعالى) and it goes away without being settled in the heart then the person will not be accounted for it.
 - If a bad thought passes our heart and it settles, how do we know it settled? We will be thinking of it day and night. Until this thought develops to become resolution and intention to do something, here we are accounted for what's in our heart. For example if someone intends to do something evil and then he quits because he remembers Allah (سبحانه وتعالى) knows the secrets of the heart and can punish him, so he

repents, then Allah (سبحانه وتعالى) will reward him. But if it's done then it'll be written as a bad deed. For example, those who are thinking of suicide and thinking to kill themselves. These thoughts come from the shaitan that 'no one likes me, there's no hope, etc'. If a person repels it and says 'this is a test from Allah' then this is good, but if these thoughts settle in the heart then it leads to planning on how to kill himself. We ask Allah (سبحانه وتعالى) for the well-being. Ameen. A person needs to be careful of the whispers of the shaitan; he will tell you all the negative things in your life and not make you know of Allah's mercy.

- If we approach Allah (سبحانه وتعالى) secretly in our hearts such as 'O Allah guide me, O Allah help me' – Allah (سبحانه وتعالى) will respond to you because He knows the secrets of the heart and He will reward you for that.
- Talking about Allah (سبحانه وتعالى) makes the hearts to be open and feel happy. What a blessed life is the one who knows His Lord. We ask Allah (سبحانه وتعالى) of His favor. Ameen.

Surah Al Anbiya 4: (قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ) (He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower.")

- Whatever word we speak and wherever we are and whatever language we speak, Allah (سبحانه وتعالى) knows about it. Allah (سبحانه وتعالى) hears all voices in different languages and different needs.
- Wherever we may be, Allah (سبحانه وتعالى) hears us, thus we should be careful of our speech. Allah (سبحانه وتعالى) is The Hearer and All-Knower. He hears and knows what's in our hearts, what made us to say these words, why are we asking for that, what we mean when we ask. The hypocrites came to the Prophet (صلى الله عليه وسلم) saying 'we know you are the Messenger of Allah', but Allah (سبحانه وتعالى) said 'they're liars' because of what's in their hearts doesn't conform to what they're saying.
- This teaches us to not speak bad or evil words. If a person believes in this ayah then he will not speak evil or bad words. Knowledge about Allah (سبحانه وتعالى) should make us upright.

Surah Al Hajj 18: (أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ ۗ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّابَّاتُ وَكَثِيرٌ مِّنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝) (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.)

- We don't know how they prostrate but we believe because Allah (سبحانه وتعالى) said so. Whomever Allah (سبحانه وتعالى) disgraces then no one can honor and whomever He honors then no one can disgrace and verily Allah (سبحانه وتعالى) does what He wills.
- He knows who deserves to be honored and disgraced; He puts everyone in their right place. How many we have seen in our life who were high above and then brought down and Allah (سبحانه وتعالى) replaced them with others. Allah (سبحانه وتعالى) does what He wills and everything is in His Hands.
- There are those at work who praise the boss, give him gifts, etc because they want a position, but they don't understand the position they're seeking is in Allah's Hands. A person needs to go straight and Allah (سبحانه وتعالى) will give him support and victory.
- Whomever Allah (سبحانه وتعالى) disgraces then no one will honor him, not even his family will respect him and he will be disgraced as a result of his disobedience, disbelief, etc.

Surah Al Mu'minoon 17: (وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ) (And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.)

- Allah (سبحانه وتعالى) created the seven heavens, one above the other, and He negates heedlessness from Himself. We should not think because Allah (سبحانه وتعالى) is above the seven heavens that He's unaware of us. There is no creature but Allah (سبحانه وتعالى) sends the provision to it.

- Allah (سبحانه وتعالى) never neglects His creation.

Surah Al Mulk 14: (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) (Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).)

- There are those who believe Allah (سبحانه وتعالى) created us and then left us to dispose our own affairs, subhan Allah. They believe there's no meeting with Allah (سبحانه وتعالى), this is our life and we do whatever we want and when you die it's over. It's not possible because Allah (سبحانه وتعالى) says He's all aware of the creation and what they need in order to dispose their affairs.
- Never this of what's happening in your house or the world that Allah (سبحانه وتعالى) is unaware of it. And never think it's contradicting Allah's wisdom.

Surah Al Mu'minoon 15-16:

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

After that, surely, you will die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

Then (again), surely, you will be resurrected on the Day of Resurrection.

- We will surely die and we will surely be resurrected to be recompensed. Allah (سبحانه وتعالى) brought us in this life and He's aware of us; He's our Guardian and Protector.

Surah An Nahl 127-128:

127

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allah. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun

- When someone is plotting against another, Allah (سبحانه وتعالى) says to be patient and your patience will be from Allah (سبحانه وتعالى). Then He commanded the Prophet (صلى الله عليه وسلم) to not be sad over what they're doing and not be distressed because Allah (سبحانه وتعالى) is with those who are pious and are good-doers.
- Allah (سبحانه وتعالى) is with all creation by His knowledge but there is a special companionship for those who have taqwa. Taqwa is to do whatever Allah (سبحانه وتعالى) commanded and abstain from what He forbade us. If we practice taqwa and be a good-doer then Allah (سبحانه وتعالى) will be with us.
- How will Allah (سبحانه وتعالى) deal with those who are plotting? Their plot will turn against them; they are wasting their time and effort

and they will not reach. The brothers of Yusuf (عليه السلام) plotted against him and their plot went against them because it became a means of elevation for Yusuf (عليه السلام) and to become a minister.

- The disbelievers of Makkah were plotting against the Prophet (صلى الله عليه وسلم) and his companions. Plotting can take place between family members and at work. What should a person do? Practice taqwa which is to not plot like them and hold one's tongue from backbiting and talking. Someone might be plotting and person talks about it and says 'they're plotting against me' and keep talking that they don't get Allah's support as a result of their attitude.

Surah Al Anfal 30: (وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۖ وَيَمْكُرُونَ وَيَمْكُرُ) (And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was plotting; and Allah is the Best of those who plot.)

- All of the tribes of Quraish gathered to restrain the Prophet (صلى الله عليه وسلم), to kill him or to expel him from Makkah in order to be relieved of him, subhan Allah. Allah (سبحانه وتعالى) says they plotted to kill the Prophet (صلى الله عليه وسلم) with each tribe striking and Allah (سبحانه وتعالى) sent Jibreel (عليه السلام) to the Prophet (صلى الله عليه وسلم) informing him of their plot. He came out at night and Allah (سبحانه

(وتعالى) blinded the disbelievers of Quraish who were surrounding his house.

- The Prophet (صلى الله عليه وسلم) left Makkah to Medina in secret, at night, with Abu Bakr (رضي الله عنه) and in fear, but he returned to Makkah with superiority.
- Whenever we feel someone is plotting against us then we should practice taqwa and Allah (سبحانه وتعالى) will be with us and He will make their plot turn against them.
- Don't waste your time, effort and energy to follow up with what they're doing or saying, leave them and focus on your worship to Allah (سبحانه وتعالى) and be patient.
- When anyone comes from any news from the plotters then close the door and do not listen to them; leave them to Allah (سبحانه وتعالى). They will be wasting their time with their plot while you will be worshipping Allah (سبحانه وتعالى) and be rewarded for it.
- How can we be grateful when Allah (سبحانه وتعالى) teaches us about Himself? Do we just say 'thank you'? No, the heart of the grateful person is more attached to Allah (سبحانه وتعالى). When we know more about Allah (سبحانه وتعالى) then our tawheed will be perfected and we will not look at the people.
- When we read, Allah is Al Mujeeb the One Who responds, and we ask Him and He responds, this becomes yaqeen. When your heart is broken and you ask Allah Al Jabbar to fix your broken heart and you find your heart console and peace; this becomes yaqeen.

- When we read about Allah (سبحانه وتعالى) in the Qur'an then our faith will increase and when the faith increases, what will happen to our scale on the Day of Judgment? It will become heavy. What is the first question we'll be asked in the grave? Who is Your Lord? How much you knew about Allah (سبحانه وتعالى) in the duniya is how you'll be able to answer.

Surah Al 'Adiyat 9-10:

9

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

10

وَحُصِّلَ مَا فِي الصُّدُورِ

And that which is in the breasts (of men) is made known?

- What's in the heart that will come out? It's our faith. Knowing about Allah (سبحانه وتعالى) and learning about Him is a virtuous act. Our faith will be weighed and how much we know about Him will make our scale heavy.

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



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 4

Date: 03 February 2019 / 28 Jamad Al Awwal 1440



Introduction

- The life we are in now is not the true or real life. Now we have to work and act in accordance to what Allah (سبحانه وتعالى) is pleased with and we know this from the Qur'an.
- When we follow all that's in the Qur'an then surely we will reach the hereafter with increased faith. It's important we learn and study the Qur'an because the purpose of its revelation is to study and follow it.

Surah Al Fajr 24: (يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي) (He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!")

- Many people nowadays are always asking, 'where did we come from? Where are we going? What's our end? And what's the purpose of our existence?'. These questions are all clearly answered in the Qur'an.

Surah Al Hijr 28: (وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ) (And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.)

Surah Al Baqarah 31-33:

31

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

- Allah (سبحانه وتعالى) taught Adam (عليه السلام) the names of everything, and by this Allah (سبحانه وتعالى) showed the superiority of Adam (عليه) over the angels. For this He ordered the angels to prostrate to

him, yet Iblis refused and this is to show the enmity of the shaitan to the human.

- Allah (سبحانه وتعالى) tells us we're created from a man and woman, and Adam (عليه السلام) was created by Allah (سبحانه وتعالى). There are those who say our origin is an ape, subhan Allah. The Qur'an tells us who we are and it clearly refutes our origin being an ape.
- If a person still believes we are from monkeys then why are not monkeys evolving to humans now? And why are humans still not evolving to something else? Subhan Allah.

Surah Al Baqarah 38-39:

38

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

But those who disbelieve and belie Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) - such are the dwellers of the Fire. They shall abide therein forever.

- When Allah (سبحانه وتعالى) created Adam (عليه السلام), He sent him, his wife and Iblis to the earth. When Allah (سبحانه وتعالى) brought them down, He sent guidance to them to follow. And whoever follows His guidance then they will not fear the future and nor will they be sad. As for those who reject the ayat of Allah (سبحانه وتعالى) then they will be in the hellfire.

Surah Ta Ha 123-124:

123

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ

He (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

124

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

- Whoever follows the guidance of Allah (سبحانه وتعالى) will not be led astray, nor will He be distressed.
- There are people who don't want to follow the guidance but want to follow their desires.

Surah Al Mulk 2: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ) (Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;)

- This life is the abode of tests and we are being tested to see who will follow Allah's guidance and the Prophet (صلى الله عليه وسلم).

Surah Al Mulk 15: (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ) (He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.)

- Allah (سبحانه وتعالى) made this earth subservient to us in order to walk and build on. What's required from us in this life? While we are eating from Allah's provision, we shouldn't forget to prepare for the hereafter because to Him is the resurrection.
- We will go back to Him thus this means this is not the eternal life but we need to prepare for the next life which is eternal. There is another life waiting for us.
- The Qur'an clears the doubts of the people and it's important we study the Qur'an in the correct way.
- The Qur'an shows the truth and it directs the minds to the truth. There are those who want to deny a Creator so a theory is created to say an explosion resulted in this earth with a perfect sun, sky, and moon, subhan Allah. By definition the result of any explosion is destruction and devastation, so how can it result in perfect skies and mountains? Subhan Allah.

- Allah (سبحانه وتعالى) tells us how the earth and heavens were created. **Surah Al Anbiya 30: (أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا) (Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?).**
- When we have any doubt then we should return back to the Qur'an.
- Atheists deny the existence of a Creator, they deny Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) created in our nature, without our parents having to teach us, that every event has a doer. For example, if we're told a mobile existed without a manufacturer, would we accept it? No. By coincidence? No. By nature? No.
- Every event has a doer, an inventor, creator, producer. If we're told there's a beautiful portrait and it was brought into existence without an artist, would we accept it? No.
- Can a ship filled with loads and humans sail without a captain? No, we would not accept it. Thus how can one accept an entire universe, with the sun rising and setting, and the sky raining with no one in control? Subhan Allah.
- There are those who raise the doubt, 'Who created Allah?', astaghfar Allah, yet this is clearly answered in Surah Al Ikhlas.

Surah Al Ikhlas

1

قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One.

2

اللَّهُ الصَّمَدُ

"Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

3

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, nor was He begotten.

4

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him."

○ Allah (سبحانه وتعالى) tells us clearly He is not born to anyone nor is anything born from Him. He has no father and no son. And there is nothing like Him.

Surah Al Hadid 3: (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ) (He is the First (nothing is before Him) and the Last (nothing is after Him), the Most

High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.)

- He is The First and The Last. Allah (سبحانه وتعالى) created us with a nature to always want to know Who's First and He tells us He's First, and it ends there.
- Everything we see in this life is referred back to its origin.

Surah Al Waqiah 63-64:

63

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

Then tell Me about the seed that you sow in the ground.

64

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ

Is it you that make it grow, or are We the Grower?

- Are we the ones to split the seeds and make them sprout? Only Allah (سبحانه وتعالى).
- There are those who say 'nature' created human beings, if nature created us and gave us a mind and soul then why does nature not have a mind, and why does nature not have a soul? Subhan Allah.
- Who gave us water to drink? Who brought down water from the clouds – us or Allah (سبحانه وتعالى)? From Him begins everything and we have to believe that. There's nothing before Him and nothing is after Him.

- The Qur'an is a favor from Allah (سبحانه وتعالى) and it teaches us what's good and what's evil in every matter. It tells us when so and so action is beautiful and when so and so action is ugly. There is nothing which the Qur'an commands us but it conforms to our fitra. Allah (سبحانه وتعالى) created us with a nature to love good and hate evil, to love justice and hate oppression. No one taught us this.
- When a one year old sees someone beating his mother, he will cry, why? Because he sees something wrong is happening. Who taught him this? The fitra which Allah (سبحانه وتعالى) placed in him.
- When we do something wrong, we feel bad and when we do something good, we feel good. This is our fitra.
- Whatever Allah (سبحانه وتعالى) tells us of commands, it conforms to our natural disposition.

Surah Al Isra'a 22-28

22

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا

Set not up with Allah any other ilah (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire).

23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَنْبَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا

Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

26

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا

And give to the kinsman his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. (Tafsir At-Tabari)

27

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil-Satan) is ever ungrateful to his Lord.

28

وَأِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا

And if you (O Muhammad صلى الله عليه و سلم) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).

- Allah (سبحانه وتعالى) says to not associate with Him because it's evil, why? Allah (سبحانه وتعالى) created us, He's providing us, He's taking care of us and when He's doing good to us, we have to thank Him, how? By believing in Him and not associating with Him. But when we associate with Him then we have done bad.
- We are to be dutiful to our parents and lower the wings of humility to them. They brought us up when we were young and then we say a word of disrespect to them, is this fair, is this good? This is unfair.
- Allah (سبحانه وتعالى) tells us to do good to the relatives and needy – this is good. And He tells us to not be wasteful because that is bad.
- He tells us to not come close to any means which lead to zina. And not talk about things which we have no knowledge about. When we sit with the doctors, and he tells us do this and take this

medicine, we don't say anything, but when it comes to the religion, we are giving fatwas, subhan Allah.

- The Qur'an describes in detail our reality and character, why? In order we know how to deal with ourselves. He mentions our feelings in order we deal and reform ourselves.
- Many times we might praise someone who deserves to be dispraised and we dispraise someone who deserves to be praised.

Surah Ta Ha 115: (وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا) (And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.)

- Humans forget and they do not have high resolution when faced with a matter; this is the quality of human beings. We forget and we sometimes have no determination to do or take an action.
- The Qur'an is full of reminders because we humans forget and it's recommended for us to finish the Qur'an in one month. The human soul is like a baby, crying for knowledge about Allah (سبحانه وتعالى) and if we don't nourish it then it's as if we've destroyed our souls, subhan Allah. Allah (سبحانه وتعالى) mentions there are hearts which are dead or sick.
- Allah (سبحانه وتعالى) brought us in this life to know Him.

May Allah (سبحانه وتعالى) remove all doubts and grant us yaqeen.

Ameen.



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 5

Date: 10 February 2019 / 05 Jamad Al Thani 1440



Introduction

- The Qur'an tells us about Allah (سبحانه وتعالى), it answers many of the doubts we have and the existential questions we ask.
- The Qur'an guides the people to what's good and tells them what's evil. All that's good conforms to our fitra and natural disposition.
- Allah (سبحانه وتعالى) mentions the qualities of the human in the Qur'an and this is important because when we know our reality then we'll know how to deal with ourselves. Today we will talk about our weak points and the solution and remedy for it.
- A person should walk with both hope and fear equally, but when either one exceeds the other, what will happen? Disturbance, he will not be mentally stable.
- If he becomes more afraid and has no hope then he'll fall into desperation and if he only has hope and not fear then he'll fall into being secure from Allah's plot, and both are dispraised qualities.

Adam (عليه السلام)

- Adam (عليه السلام) was forbidden to eat from one tree and the moment he and his wife ate from it, their private parts became exposed. Being shy is in our nature, and the moment they were

exposed, they immediately covered themselves with the leaves of the trees of paradise. They realized they did wrong.

Surah Al Baqarah 37: (فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ) (Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.)

- These words are in **Surah Al 'Araf 23:** (قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا) (They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.")
- They asked for repentance from Allah (سبحانه وتعالى) and He accepted their repentance, why? Because He's At Tawwab Ar Raheem.
- How does Allah (سبحانه وتعالى) deal with believers when they commit sins?

Surah Al Imran 135: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ) (And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know.)

- When they commit sins or transgress against themselves, what do they do?

- They remember Allah (سبحانه وتعالى), what does that mean? They remember Allah (سبحانه وتعالى) is forgiving, merciful, and accepting repentance and they remember Allah's punishment, greatness and the hellfire. Then what?
- They immediately ask for forgiveness. They don't delay the forgiveness or repentance. They didn't say, 'in Ramadan or when I go to hajj or when I'm older'.
- They do not persist in the sin.

○ How did Allah (سبحانه وتعالى) deal with them?

Surah Al Imran 136: (أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا) (For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).)

- Forgiveness and gardens with rivers flowing underneath.
- Why did Allah (سبحانه وتعالى) forgive Adam (عليه السلام) and not Iblis? Iblis was arrogant and didn't ask for forgiveness from Allah (سبحانه وتعالى). Rather he persisted in sin and asked for more time to mislead the offspring of Adam (عليه السلام), subhan Allah.
- Whenever we commit sins, we need to repent sincerely to Allah (سبحانه وتعالى). There are people who quit a sin because they're old or don't have a desire for it. A person should be repenting sincerely for Allah's sake, asking for forgiveness and quitting in committing the sin.

- No matter what sin we commit, Allah (سبحانه وتعالى) will accept our repentance when we return back to Him.

Surah Ash Shura 37: (وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ) (And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse), and when they are angry, forgive.)

- What is the description of the believers when they become angry? They suppress their anger. What helps them for this? The reward mentioned in the previous ayah of eternal paradise.

Surah Al 'Araf 199: (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ) (Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).)

- When he's wronged, he will overlook the mistake. People are limited in their ability so it's important to accept whatever is given; forgive others for what they cannot do.

Surah Fussilat 34: (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) (The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.)

- Repel evil with what's better. If someone offends us and we are patient, then be kind to them, gift them, visit them when sick, then

this enemy will become a close friend, but it doesn't happen in a day and night.

Surah Hud 9: (وَلَئِنْ أَدْفُنَا الْإِنْسَانَ مِمَّا رَحْمَةً مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ) (And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.)

- When a person is given mercy such as a family, children, spouse, house, job and wealth, and this mercy is taken away, how does the person react? He is despairing and ungrateful.
- Let us describe these two mental disturbances:
 - Despairs of Allah's mercy. This person lacks hope in Allah (سبحانه وتعالى) that Allah (سبحانه وتعالى) will return the blessing to him or give him something better. This is based on bad thoughts of Allah (سبحانه وتعالى). This person doesn't know Allah (سبحانه وتعالى) is able to bring back what he lost. Bad thoughts about Allah (سبحانه وتعالى) is a serious sin. **Surah Al Ahzaab 72: (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا) (Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).)**

- Ungrateful: he forgets all the other blessings he's been blessed with and only looks at what's missing.
- **We need to be patient and have hope in Allah (سبحانه وتعالى) in order to not fall into desperation.**
- The despaired person falls into intense grief and depression. Depression is of two kinds:
 - Peaceful depression: as soon as a person is shocked with losing a job or death of someone beloved, this shock is normal but it should not be prolonged. The person should regain his mental stability. But some people are so shocked that he will seclude himself from others, spend a long time in bed, he doesn't practice his normal life.
 - Aggressive depression: it causes a person to harm others.
- A person remembers that the treasures of the heavens and the earth are in Allah's Hands; all dominion belongs to Him.

Surah Al Munafiqoon 7: (هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ ۗ هُمْ الَّذِينَ لَا يَفْقَهُونَ (حَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ) (They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.)

- Whoever knows all treasures are in Allah's Hands then it should make a person to wait at the gates of Allah (سبحانه وتعالى) until rizq is opened for him.

Surah Ghafir 60: (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ) (دَاخِرِينَ) (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!")

- We should invoke Allah (سبحانه وتعالى) and He will give us; either He will give it back or give us better.
- The one who's ungrateful is lacking in gratitude and the first step of gratitude is to acknowledge the blessing is from Allah (سبحانه وتعالى). Thus the moment blessings are taken away from him, he becomes ungrateful.
- He doesn't look at the other favors given to him and he's ungrateful to the period of time when he enjoyed the blessing.
- He should remember he's still alive and can still do good deeds, he should remember that his deen wasn't taken away. Don't be like the person who says 'I wish everything is taken away from me and that one thing is brought back to me', subhan Allah.

Surah An Nisa'a 130: (وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا) (But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise.)

- Allah is Al Jabbar and He will mend and comfort our hearts. We shouldn't make our happiness in only a job, marriage or money.

- Sometimes we lose a helper, and say 'where will I find someone like her?', or people say 'where can I get a husband/wife like this?' – this statement consists of two sins:
 - Thinking bad of Allah (سبحانه وتعالى), that's He's not able to give us a better.
 - Desperation
- What will prevent us from falling into it? Our faith and knowledge about Allah (سبحانه وتعالى).
- Whenever Allah (سبحانه وتعالى) removes someone from our life: whether through death, divorce or separation, we have to know Allah (سبحانه وتعالى) is nurturing us. He's Ar Rabb and He's the One Who nurtures the believing servants. He knows so and so person is not good for our faith, so Allah (سبحانه وتعالى) will take him away and bring us someone who is good for our faith. When Allah (سبحانه وتعالى) does this, He does it in a very gradual and subtle way.
- When we believe there's wisdom in losing something then Allah (سبحانه وتعالى) will show us that wisdom.

Surah Hud 10: (وَلَمَّا أَذْفَنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۗ إِنَّهُ لَفَرِحٌ فَخُورٌ) (But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allah).)

- When a person tastes good after evil, such as health after sickness, or marriage after being single, how does he become? He rejoices in a blameworthy manner which is accompanied with ingratitude.

- He says 'the evil went away' and does not acknowledge that Allah (سبحانه وتعالى) removed it, subhan Allah. This shows he's ungrateful to Allah (سبحانه وتعالى) by attributing the favor of removal of evil to other than Allah (سبحانه وتعالى).
- He feels self-sufficiency
- He's boasting of that favor to the people like Qaroon. **Surah Al Qasas 76:** (إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ) (Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allah). Verily Allah likes not those who exult (with riches, being ungrateful to Allah).)
- He was given knowledge of creating metals to gold and attributed that wealth to himself and not Allah (سبحانه وتعالى). He also boasted of his wealth to others.
- If a person is granted cure after sickness for a long time, what should be done?
 - Attribute the favor to Allah (سبحانه وتعالى), how? Be grateful, if it wasn't for Allah (سبحانه وتعالى) to guide the doctor, to diagnose the sickness, to prescribe the medication, etc. When a person is grateful for every step then this is gratitude.

- The boastful person feels his blessing will never go away from him, he looks down on others and feels independent of Allah (سبحانه وتعالى) that he doesn't need to ask Him. Especially if gets something in line with his desires, astaghfar Allah.

Surah Al Qasas 77: (وَأَبْتَغِ فِيهَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا ("But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).")

Surah Hud 11: (إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) (Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).)

- When difficulty afflicts us, we need to be:
 - Patient
- When there's prosperity, we need to be:
 - Doing good deeds
- Those who behave like this will be forgiven and admitted to paradise.
- As we know Allah (سبحانه وتعالى) more, our faith will increase and we will act correctly, but as we have no knowledge, our faith will decrease and it will affect our actions.

Surah Al Isra'a 11: (وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا) (And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him" and that one should not do, but one should be patient].)

- When he becomes angry, he curses and invokes evil whether against himself, children, people, wealth, etc. This is because of man's ignorance and haste. By Allah's grace and kindness, He answers the prayer for good and doesn't answer the prayer for evil.
- We shouldn't curse animals or children. Why does a person invoke evil? Because he's angry and hasty. A mother tells her son to not accompany bad friends and he continues to do so and some mothers lose their patience and invoke against their child. The dua of the mother and father are acceptable therefore they should not make dua against their children. Rather they should invoke good for their children and have hope in Allah (سبحانه وتعالى) that He will bring them back to the right path, sooner or later, as long as you have hope and pray good for him. Never invoke evil for your children.
- What cures all of this? Patience. There is nothing better than patience as a gift from Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us patience at all times. Ameen.
- What will strengthen our patience? Our belief in Allah (سبحانه وتعالى). It's a blessing when a friend reminds us to be patient.

May Allah (سبحانه وتعالى) grant us blessed companions and we are blessed companions to others. Ameen.



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 6

Date: 17 February 2019 / 12 Jamad Al Thani 1440



Introduction

- It's important to study, read and understand the Qur'an, especially to go to the authentic interpretations of the Qur'an.
- Allah (سبحانه وتعالى) is directing us to reform ourselves. Whenever human beings face some kind of distress, they despair from Allah's mercy and show ingratitude to Allah's other favors.
- When Allah (سبحانه وتعالى) gives him any good or mercy, how does he behave? Rejoice and is ungrateful. The value of patience is an important value and foundation for all manners. Therefore we should ask Allah (سبحانه وتعالى) to grant us patience. May Allah (سبحانه وتعالى) grant us patience. Ameen.

Surah Al Anbiya 37: (خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ) (Man is created of haste. I will show you My Ayat (torments, proofs, evidence, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).)

- They are seeking to hasten the punishment for themselves; Allah (سبحانه وتعالى) gives respite but He does not overlook. When the appointed time comes, it will not be delayed for a moment. They will be taken with punishment. All the matters of Allah (سبحانه وتعالى) are based on deliberateness and forbearance. Though people are abusing Him, showing hostility and enmity to Him, but He doesn't punish. He gives them respite for five year, ten years, twenty years. But when the appointed time comes, Allah (سبحانه وتعالى) takes them with a severe punishment.
- Hastiness is a blameworthy character and Allah (سبحانه وتعالى) warns us in many places in the Qur'an to not be hasty.

Hastiness

Surah Al Isra'a 11: (وَيَذُغُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا) (And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him" and that one should not do, but one should be patient].)

- People want a quick change in their lives without looking at the consequences of their actions. Divorce, despairing of Allah's mercy, and even students of knowledge can be hasty in thinking after a couple of years they are a knowledgeable person. Knowledge is an ocean and we cannot learn knowledge in three years or five years, it's until the end of our life.

Surah Al Hujurat 6: يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ (فَتُصَبِّحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ) (O you who believe! If a Fasiq (liar - evil person)

comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.)

- If a rebellious person comes to you then verify the truth. We should not be hasty when hearing any news, rather we should be deliberate, patient and verify the truth. We cannot make a judgement based on everything we hear.
- The shaitan uses the character of hastiness against us.
- One of the impacts of hastiness is abandoning the dua. When facing an issue and are told to make dua, people say 'I made dua but it was not responded to'. This indicates the person doesn't know the divine wisdom behind the delay of the dua. The Prophet (صلى الله عليه وسلم) said as long as you're not hasty then your dua will be responded. **Hadith:** " عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " يُسْتَجَابُ لِأَحَدِكُمْ " (مَا لَمْ يَعْجَلْ يَقُولُ دَعْوَتُهُ فَلَمْ يُسْتَجَبْ لِي " (The Prophet (صلى الله عليه وسلم) said: "One of you will be responded to, so long as he is not hasty, saying: 'I supplicated, and I was not responded to.'") - Jami` at-Tirmidhi 3387. The companions would see the dua as a great reward. They would even invoke for salt, subhan Allah.
- Allah (سبحانه وتعالى) knows when is the right time to be given our request. As long as our food is halal, our earnings are halal, and our clothing is halal then He will respond.
- When Allah (سبحانه وتعالى) responds:
 - Either He gives us what we asked
 - He gives us something better

- He delays it
- We'll be rewarded for it
- It's also important to follow the manners of dua when invoking Allah (سبحانه وتعالى) by praising Him, sending blessings upon the Prophet (صلى الله عليه وسلم), then asking. As a side note, some ask can a person invoke in his language if it's not Arabic? It's permissible if a person doesn't know how to say it in Arabic, whether in the prayer or outside the prayer.
- On the other hand, there's praiseworthy hastiness.

Surah Al Imran 133: (وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِّلْمُتَّقِينَ) (And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun.)

- Whenever we intend to do good deeds, we should hasten to it. For matters of the hereafter, we should hasten, but for matters of the duniya, we should give it time, be deliberate, and make istikhara.

Hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " بَادِرُوا بِالْأَعْمَالِ سِتًّا طُلُوعَ . (الشَّمْسِ مِنْ مَغْرِبِهَا وَالِدُّخَانَ وَدَابَّةَ الْأَرْضِ وَالذَّجَالَ وَخُويَصَّةَ أَحَدِكُمْ وَأَمْرَ الْعَامَةِ " .) (It was narrated from Anas bin Malik that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "Hasten to do good deeds (before) six things (happen): The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Dajjal (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection).") - Sunan Ibn Majah 4056

- All that we need is mentioned in the Qur'an.

Surah Ad Dhariyat 27: (فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ) (And placed it before them, (saying): "Will you not eat?")

- This teaches us when entertaining a guest, we should let him eat and drink, and put it close to him.

Role Models

- The Qur'an tells us about our role models whom we should follow. The greatest request we ask Allah (سبحانه وتعالى) is 'Guide us to the Straight Path'. And what is that correct path?

Surah Al Fatiha 6-7:

6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way.

7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). ,

- This is worshipping Allah (سبحانه وتعالى) with the greatest worship of seeking guidance. You are asking Allah (سبحانه وتعالى) that you're lost and need direction.
- Allah (سبحانه وتعالى) mentions how He answers our questions by presenting and sending examples whom we should follow.
- Allah (سبحانه وتعالى) tells us who are the messengers, who are the winners, who are the good doers, who are the successful ones and who are the losers.

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]!)

- The believer in Surah Ghafir was like Firaoun as a disbeliever, but when Musa (عليه السلام) brought the truth, he accepted the truth and became a believer. Out of fear of Firaoun, he concealed his faith.
- The magicians of Firaoun accepted the truth when they saw the stick turn into a snake. They knew only Allah (سبحانه وتعالى) can do this. Both Firaoun and the magicians saw this incident, but the magicians accepted and Firaoun rejected. This shows Allah (سبحانه وتعالى) shows the truth to all, but there are those who accept it and those who reject it. Therefore it's wrong to say about Allah, 'it's

unfair for Allah to punish the people'. Allah (سبحانه وتعالى) is fair, just and kind.

- In Surah Al Burooj, there were a group of believers who believed in Allah (سبحانه وتعالى), the disbelievers dug a ditch, kindled it with fire and watched the believers burn. This shows the believers remained firm on the deen and didn't apostate.
- In Surah Al Feel, Abraha wanted to demolish the Ka'aba in Makkah, yet Allah (سبحانه وتعالى) didn't destroy him while heading towards the Ka'aba, rather He destroyed them when they were so close to it. When they reached that close, it was to show Quraish and us His ability. He sent a flock of birds carrying stones and they all died.
- This story teaches us to never be afraid of our enemies, even if their evil reaches an extreme. Just remain on the truth and Allah (سبحانه وتعالى) will take care of you and your enemy.

Surah Ghafir 45: (فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۗ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ) (So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.)

- Let us also see examples of women in the Qur'an, the example of the wife of Firaoun – Asiya bint Muzahim, may Allah be pleased with her.

Surah At Tahreem 11: (وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ (بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ) (And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save

me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah).)

- An example of a role model is someone whom Allah (سبحانه وتعالى) is pleased with and we want to be like them because Allah (سبحانه وتعالى) is pleased with them.
- The first thing she did was call on her Rabb and this is an example for the believers. Firaoun was a symbol of tyranny and disbelief. Asiya was his wife, she was a disbeliever and then she became a believer. What did she say? My Rabb, and this shows she believes in Allah Ar Rabb – The Reformer, The Owner, The Master, The Nurturer, The Disposer of Affairs.
- She's hoping Allah (سبحانه وتعالى) will deal with her with His Lordship. This means she believes Allah (سبحانه وتعالى) will keep evil away from her. What we her request?
- 'My Rabb, build for me, next to You, a house in paradise'. She asked to be close to Allah (سبحانه وتعالى), to be a neighbor of Allah (سبحانه وتعالى), before asking for a house. This means she's invoking Allah (سبحانه وتعالى) for the highest requests of being admitted to paradise and close to Him. Her request indicates her belief in the hereafter, her belief in meeting Allah (سبحانه وتعالى) and her belief in paradise and homes in paradise. She doesn't want any house, but a house near to Allah (سبحانه وتعالى). May Allah grant us next to Him a house in paradise. Ameen.
- Asiya was a noble woman, she was rich and had power. She was a wealthy woman but that didn't stop her from thinking of Allah

(سبحانه وتعالى). She left what she had and sought a house next to Allah (سبحانه وتعالى) in paradise. She's an example for us because of her belief and certainty.

- Asiya is not a messenger but a normal woman. She became a special woman when she believed. She realized this life is mixed with pain, grief, and sorrow. Never can the duniya's enjoyment be pure; it's mixed with embitterment. Pure enjoyment is in paradise.
- Asiya was like any other woman who wants a home. She had a palace, but she didn't look at the house of the duniya because it's made of sand. While homes of paradise are made of bricks of gold and silver, and its cement is musk.
- To seek a house in paradise requires one to struggle against his desires and to have patience.

Surah Yunus 7: (إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ) (Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.),)

- When the faith increases, a person will always be looking for the akhira. If we are duniya-minded people, then our concern will be the duniya all the time, but when faith enters the heart then we will be looking at the akhira.
- Paradise requires many good deeds in order to reach it. Asiya believes if she leaves something for Allah's sake then He will give

her something better in return. Aisyah was tormented at the hand of Firaoun and then died. She knew that one day she will die, so she gave away all she had and she's of the best rank in paradise; she's among the best women in paradise.

Surah Saad 46: (إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذُكِّرَى الدَّارِ) (Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].)

- The one who's faith is weak will look for worldly enjoyment. The messengers were always thinking of the akhira.

Surah Al Imran 92: (لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ) (By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.)

- We don't need to give away all we have, but to give away something which we love in order to reach a degree of piety with Allah (سبحانه وتعالى). Everyone gives according to his faith.
- The second request of Aisyah is to be saved from Firaoun. She asked for salvation. We are surrounded with evil and enemies. There are enemies who are close to us and those who are far. She asked for salvation from both.
- Who is our nearest and severest enemy to us? Our evil self.

- The shaitan is also an enemy to us. Next in enmity are our spouses and children. **Surah At Taghabun 14:** (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ) (O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Off-Forgiving, Most Merciful.) / **15:** (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ) (Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).)
- Our children may pressure us to do something displeasing to Allah (سبحانه وتعالى) in order to please them. So what should one do? Ask Allah (سبحانه وتعالى) to be saved from their evil. **Hadith:** (إِنَّ الْوَلَدَ مَبْخَلَةٌ مَجْبَنَةٌ) (The Prophet (صلى الله عليه وسلم) said the child makes us miserly, cowardly, act foolish and be sad.) – Sahih Aj Jami'e 1990, Authenticated by Al Albani as Sahih.

May Allah (سبحانه وتعالى) guide us to the Straight Path and keep us firm.

Ameen.



Blessings of the Qur'an

Rejoice at the Bounty of the Allah – Class 7

Date: 24 February 2019 / 19 Jamad Al Thani 1440



Introduction

Surah At Tahreem 11: (وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ (And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah).)

- No one can save us except Allah (سبحانه وتعالى) and He gives us the example of Asiya in order to follow her example.
- This dua tells us how to live our life: 1/3 of the good for the duniya and 2/3 for the hereafter. **Surah Al Baqarah 201:** (رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ("Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"). Allah (سبحانه وتعالى) gives the duniya to all but only a few will get the hereafter.
- Did we ask Allah (سبحانه وتعالى) to grant us a house in paradise, did we seek refuge from those who are close to us? In this way we will be acting upon this verse.

- Asiya wishes for a house in paradise and was afraid of anything which can cause harm to her religion. She was not afraid to lose her palace or position with the people. Are we like that, are we concerned about our faith? Subhan Allah.

The Qur'an tells us what to do in certain situations

Surah Al Imran 173: (الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا) (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ) (Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). ")

- When they said this word, what was the result? They returned with grace with Allah (سبحانه وتعالى).
- In the Battle of Uhud there was much loss after disobeying the orders of the Prophet (صلى الله عليه وسلم). Abu Sufyan who was the head of the disbelievers who said to return back and fight the believers. The hypocrites went to the believers and said the disbelievers are coming to fight you again and wipe you out. The Prophet (صلى الله عليه وسلم) did not back down and told them all 'Sufficient is Allah for us and He's the Best of Disposer of Affairs'.

Surah Al Anbiya 87: (وَدَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) (And (remember) Dhun-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the

darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.")

- Yunus (عليه السلام) was in the stomach of the whale for a long time though all he did was to glorify Allah (سبحانه وتعالى). The Prophet (صلى الله عليه وسلم) said whoever says the supplication of Yunus (عليه السلام) then he will be taken out of distress. **Hadith:** (عَنْ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ " . (Ibrahim bin Muhammad bin Sa`d narrated from his father, from Sa`d that the Messenger of Allah (صلى الله عليه وسلم) said: "The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: 'There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors. (Lā ilāha illā anta subḥānaka innī kuntū mināḥ-ḥ-zālimīn)' So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him.") - Jami` at-Tirmidhi 3505

The Qur'an tells us who are our awliya (friends) and who are our enemies

- Our awliya are Allah (سبحانه وتعالى), the prophets, believers and angels.

Surah Ibrahim 35-36:

35

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

36

رَبِّ إِنَّهُمْ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Off-Forgiving, Most Merciful.

- Ibrahim (عليه السلام) invoked Allah (سبحانه وتعالى) to keep his children away from worshipping idols, but were all of his offspring monotheists? No, there are those who are monotheists who believe in the Oneness of Allah (سبحانه وتعالى) and polytheists who believe in many gods.
- Ibrahim (عليه السلام) said, "whoever follows me then he's from me (from the monotheists)". This should give us honor to be from Ibrahim (عليه السلام).

Surah Ghafir 7-9:

7

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ
كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.

9

وَقِهِمُ السَّيِّئَاتِ ۗ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

"And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.

- The angels are pure and sinless yet they ask Allah (سبحانه وتعالى) forgiveness for the believers who repented to Allah (سبحانه وتعالى).

Imagine lying on your bed and the angels are asking Allah (سبحانه وتعالى) on your behalf to be forgiven; this is a great favor, alhamdulillah. The angels are our friends.

- They also ask Allah (سبحانه وتعالى) for the believers to be protected from the hellfire. The angels do not benefit from this, yet they are praying for us and their dua is accepted by Allah (سبحانه وتعالى). Therefore it's an honor to be a believer and to repent to Allah (سبحانه وتعالى).

Surah Al Baqarah 257: (اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا (Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.)

- The Qur'an is the greatest of Allah's favors bestowed upon us, so what is our duty towards it? We should be grateful.
- It's an honor to be a preserver of the Qur'an. How can we be thankful to Allah (سبحانه وتعالى) for this favor? We should talk about it to people.
- People can spend hours on the mobile reading rubbish yet they cannot hold the Qur'an and recite it for ten to fifteen minutes, subhan Allah. We will be asked on the Day of Judgement if we fulfilled our duties to the Qur'an?

- The Prophet (صلى الله عليه وسلم) said: "he's not one of us who doesn't recite the Qur'an with a nice, loud and pleasant voice." **Hadith:** (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ ") (Abu Huraira said, "Allah's Messenger (صلى الله عليه وسلم) said, 'Whoever does not recite Qur'an in a nice voice is not from us,' and others said extra," (that means) to recite it aloud.") - Sahih al-Bukhari 7527
- (تغني) is to also feel the Qur'an is sufficient for you from any other book. It also means to be occupied with it.
- The scholars said when the Prophet (صلى الله عليه وسلم) says "he's not one of us" then it's a great sin.
- How can someone be occupied with the Qur'an?
 - First a person needs to empty his heart from the doubts, philosophies and thoughts. There are those who change the meaning of the Qur'an in order justify their thoughts.
 - Being occupied with the Qur'an and reciting it profusely, studying it and pondering it.

Surah Maryam 26: (فَكُلِّي وَاشْرَبِي وَقَرِّي عَيْنًا مِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ) (صَوْمًا فَلَنْ أَكَلَّمَ الْيَوْمَ إِنْسِيًّا) ("So eat and drink and be glad. And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being this day.'")

- When we go through distress, we lose our appetite to eat and drink, and what else? We shouldn't talk much. It's a blessing to have friends who remind us of this.

The Qur'an as Principles in our Life

Surah Al Hadid 22: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ) (نَبْرَاهِيمَ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ) (No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verily, that is easy for Allah.)

Surah Al Hadid 23: (لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ) (In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.)

- This is a very important verse about our belief in preordained decrees. Many people doubt the decree. They have bad thoughts about Allah (سبحانه وتعالى) because of decrees.
- No calamity befalls the earth or ourselves except it's already inscribed in the Preserved Tablet, before the creation of the heavens and the earth. Thus we should not be sad over matters that miss us or rejoice over what's given to us.
- Our behavior is based on what's established in our hearts thus we need to correct our belief. Our belief, disbelief, doubts or any corrupted belief will be shown to all on the Day of Judgement.
- There are four matters we need to understand regarding the decree:
 - We have to believe 50,000 years before the creation of the heavens and the earth, Allah (سبحانه وتعالى) knew what will happen and wrote it in the Preserved Tablet.

- Allah (سبحانه وتعالى) gave every servant the choice and will
- This life is the abode of trials so whatever is happening to us is a decree and test.
- The decree is the secret of Allah (سبحانه وتعالى), no one knows about the unseen. None of the creation has knowledge of the unseen. Ibn 'Abbas (رضي الله عنه) said even putting our hands on our cheek is already written 50,000 years before the creation of the heavens and the earth, subhan Allah.
- We don't know what will happen to us tomorrow, next week and even after an hour – the decree is the secret of Allah (سبحانه وتعالى).
- We are born to certain parents, in a certain place, on a certain day, and have certain features – we have no choice in this – Allah (سبحانه وتعالى) decreed it for us as a test. Now in front of the test, either we answer correctly so it's written in our record on the right or wrongly so it's written in our record on the left. If we are pleased then it's written for us and if we're displeased then it's written against us.
- Every time a decree happens, it's either for us or against us. This will continue until our last moment and then we will see our Book of Records on the Day of Judgement.
- Allah (سبحانه وتعالى) promised to preserve the Qur'an so no one changes the Qur'an. We have to believe in it.

Surah An Nisa'a 136: (يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَيَّ رَسُولِهِ) (O you who believe! Believe in Allah, and His Messenger (Muhammad

(صلى الله عليه وسلم), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him); and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.)

- We are commanded to worship Allah (سبحانه وتعالى) and recite the Qur'an.
- From the rights of the Qur'an upon us is to memorize the Qur'an.

Surah Muhammad 24: (أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا) (Do they not then think deeply in the Qur'an, or are their hearts locked up (from understanding it)?)

- Allah (سبحانه وتعالى) rebukes those who don't ponder over the Qur'an. We have to be of those people who learn and teach the Qur'an.
- Allah (سبحانه وتعالى) sent down the Qur'an in order to act upon it; He didn't send it down to wear it as jewelry or to decorate our homes with it.

Surah Al An'am 155: (وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ) (And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).)

- When we act upon the Qur'an, then we'll be shown mercy.
- Allah (سبحانه وتعالى) warns us to not be like the Jews who were entrusted with the Tawrat but didn't know it's value by failing to carry it out.

This is the end of the series. May Allah (سبحانه وتعالى) make this knowledge beneficial for us and make it for and not against us.

Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>

