

# القواعد الحسان المتعلقة في تفسير القرآن

## BEAUTIFUL RULES RELATED TO THE TAFSEER OF THE QUR'AN


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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## القواعد الحسان المتعلقة في تفسير القرآن

### BEAUTIFUL RULES RELATED TO THE TAFSEER OF THE QUR'AN

#### Beautiful Rules Related to the Tafseer of the Qur'an

#### (القواعد الحسان المتعلقة في تفسير القرآن)

#### Introduction

- This book is written by Sheikh Salih ibn Uthaymeen – may Allah have mercy on him, and it contains 71 rules.

#### Rule One – How to Receive the Tafseer (في كيفية تلقي التفسير)

- This rule is a foundation for all of the other rules. So this means all other 70 rules are based on this.
- Whoever takes a path (سلك طريقاً), performs an action (عمل عملاً), and enters from its right doors (و اتاه من ابوابه) – and this means any worship or action.
  - Then there is no doubt he will succeed (لا بد ان ينجح و يفلح)
  - Surah Al Baqarah 189: (وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ)  
(So enter houses through their proper doors, and fear Allâh that you may be successful.)

### How can you be successful with the Qur'an (كيف النجاح و الفلاح مع القرآن)

- Take the best path that will make you reach the Qur'an ( لا بد من افضل ) (الطرق الموصلة اليه), meaning take the shortest, quickest way to make you reach.

### Why did Allah (سبحانه وتعالى) reveal the Qur'an? (لماذا انزل الله القرآن)

- To guide the people to the best of matters in every period of time (هداية الخلق لأقوم الامور في كل وقت). The Qur'an will guide you to the best of deeds and manners. If you want to be a successful mother, leader, successful in the duniya and akhira then the Qur'an will lead you to the best.
- Surah Al Isra'a 9: (إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ) (Verily, this Qur'ân guides to that which is most just and right)

### What is the best way to take the Qur'an? (ما افضل الطرق للتقلي)

- Take it according to how the Companions learned the Qur'an, because they are the best of people.
- This is going through the front door by seeing how the first students approached the Qur'an, subhan Allah.
- What did they do?
  - If they read 10 ayat, or more or less, they will give the rights of the ayat. (اذا قرؤوا عشر آيات او اقل او اكثر يعطون حق الايات). So they will not continue until they give the rights to these ayat until they more forward. They are not hasty with the Qur'an.

## How do they give rights to the ayat?

1. They knew what the ayat indicate in terms of (يعرفوا ما دلت عليه)
  - Faith (الايمان): pillars of faith, when we take Surah An Naba, we see each ayah and what does it indicate in terms of pillars of faith.
  - Knowledge (العلم): information, what does it tell me in terms of news, past nations, etc.
  - Action (العمل): minimum is to create some heart action, you love Allah (سبحانه وتعالى), fear, magnify Him, etc.
2. Believe firmly with yaqeen with news given (الاعتقاد بما فيها من اخبار)
  - When this information becomes a part of your heart, such as belief, it is deeply rooted in your heart, then you can immediately recall it.
3. Submission (الانقياد)
  - To commands and prohibitions (الاوامر و النواهي): if the ayah says 'have taqwa of Allah', then it's taken personally, 'establish the prayer', 'do not come close', etc
4. Account themselves (محاسبة انفسهم)
  - They account themselves after performing the deed. So after you pray, then you account yourself.
  - Are you really being upright (هل هم قائمين عليها): for example, are you really establishing the prayer, khushu', actions, be honest with yourself
  - How to remain firm on it (كيف الثبات عليها)

- How to get rid of harmful matters (كيف التخلص من الامور الضارة): maybe I have some sin, or sickness in the heart that is affecting the deed, so how can I extract it in order to correct and purify the deed.
5. They know that all of the Qur'an is a letter from Allah – Knower of the Unseen & Seen (يعلمون انه خطاب من عالم الغيب و الشهادة)
- They know that the Qur'an is from Allah (سبحانه وتعالى) so they have to give it its rights perfectly, this makes them do ihsan even more.
  - That is why they were the best of generations because the Qur'an was practiced practically in their lives.

## Whoever makes an effort in pondering the Qur'an ( من جد و اجتهد في تدبر ) (القرآن)

- What will he get? Barakah, blessing (البركة).
- Who was pondering the Qur'an in the best way? The companions, why? Because they were giving the ayat all of their rights. And Allah (سبحانه وتعالى) will give you blessings, more in everything. Barakah in your life, health, time, children, death, etc.
- Surah Sad 29: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ) (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember)

**May Allah (سبحانه وتعالى) make this a truthful entry and exit and full of barakah. Ameen.**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن) – Class 2

### Rule Two – Lesson Behind the General Meaning of the Ayah and Not Necessarily the Reason of Revelation (العبرة بعموم الالفاظ لا بخصوص الاسباب)

- This is a beneficial rule (هذه نافعة جداً). Why? There is much goodness and it is overflowing in knowledge (فيها علم كثير و علم غزير).
- For example, two people doing tafsir for the same ayah, but there is a difference in one explanation compared to the other. Some are very short, some are very long.
- For example: there is the reason of revelation for an ayah, but you want the general meaning behind the ayah. The reason of revelation for the ayah of entering from the 'right door' was about those entering from the back door after hajj, but the general meaning of the ayah is to enter from the 'right door', start things in the right way.
- The Qur'an as a whole was revealed for guiding the people, from the first of the nation to the last of them (انزل القرآن لهداية اول الأمة و آخرها).

## What did Allah (سبحانه وتعالى) command us to do with the Qur'an?

- (تفكر): which is to reflect. Look at the ayat and look how it is in universe.
- (تدبر): which is to ponder, meaning look at the deeper meaning of the ayah.
- You cannot ponder the Qur'an without reflecting. That is why when Allah (سبحانه وتعالى) reveals an ayah it is not just because of the reason of revelation but of the general message behind it. You do not give the rights of the Qur'an if you just look at the reason of revelation.
- قال ابن مسعود رضي الله عنه: اذا سمعت الله يقول: يا ايها الذين آمنوا، فأرعها سمعك، فانه خير تؤمر (به و اما شر ينهى عنه): Ibn Masood (may Allah be pleased with him) said: if I heard Allah said (Oh you who believe), then it was either something good that is being commanded or something evil that is being prohibited. Subhan Allah
- NO VOICE 28:36 – 37:50

## When you come across news about Allah (سبحانه وتعالى)

- (أثبت الذي أثبت الله لنفسه): affirm all that Allah (سبحانه وتعالى) has affirmed about Himself.
- (انزه كل ما نزه الله لنفسه): negate all that Allah (سبحانه وتعالى) has negated about Himself.



## If Allah (سبحانه وتعالى) informs us about any of the Pillars of Faith, besides about Himself

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- When Allah (سبحانه وتعالى) informs us about the His messengers, Books, the Last Day, and any past or future matters, you will affirm without a doubt that that is the reality.
- Read it as the truth and reality, not as a story.
- That is why all of the stories in the Qur'an are of the highest level of truth and honesty (اعلى انواع الحق و الصدق). So don't take it lightly, it is about increasing the faith.
- And there is no one more truthful and honest than Allah (سبحانه وتعالى). (و من اصدق من الله قيلا و من اصدق من الله حديثا), why? Because Allah (سبحانه وتعالى) is higher than the truth, subhan Allah. Sometimes people believe in the scientists more than Allah, istaghfar Allah.

## If Allah (سبحانه وتعالى) commands or prohibits something in the Qur'an ( إذا امر بشئ أو نهى عن شئ )

### ○ How should you react?

- (نظرت الى معناه): look to the specific meaning of it. For example: do not come close to adultery. Allah (سبحانه وتعالى) did not say 'do not do' but went further and said 'do not come close', so what are the matters that include coming close, what does 'adultery' mean.
- (و ما يدخل فيه و ما لا يدخل): what is included and what is not included, need to look at it as a whole.
- (ان ذلك موجه لجميع الأمة): the commands are for the entire ummah, no one is excluded. Don't exclude yourself from any command or prohibition. For example, regarding stealing, don't say to yourself that I don't steal, don't ascribe purity to yourself. When you read about a command that you are doing, don't overlook and say I am already doing it, ask Allah (سبحانه وتعالى) for the firmness. And when you come across a prohibition ask Allah (سبحانه وتعالى) for the protection from falling into it.

## Boundaries that Allah (سبحانه وتعالى) brought down upon His Messenger

(حدود ما انزل الله على رسوله) (صلى الله عليه وسلم)

- All the rules, which are the commands and prohibitions, are your boundaries. Allah (سبحانه وتعالى) says to do something, and you don't do it, then you are outside the boundary.
- All of these boundaries, the halal and haram, are the source for your success and goodness in this life and next (اصل الخير و الفلاح). Success is not by violating the boundaries or crossing the boundaries.
- And being ignorant about the halal and haram (و الجهل بذلك) is actually the source of every evil (اصل الشر و الجفاء). We ask Allah (سبحانه وتعالى) to protect us. Ameen.
- So in order to know the boundaries you need to apply them. This ties the original rule of looking at the bigger picture, and not just the specific rule. So when you are told do not come close to adultery, it is not just adultery, but others things that lead to it.

## The Qur'an collects

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- (مراعتها اكبر عون على معرفة حدود ما انزل الله على رسوله) So taking care of this rule is the greatest help in knowing the boundaries that Allah (سبحانه وتعالى) has set.
- The Qur'an is a collection of the:
  - greatest meanings (اجمل المعاني)
  - the most beneficial (انفعها)
  - and the most truthful (اصدقها)
- And Allah (سبحانه وتعالى) brought these meanings:
  - In the clearest of statements (اوضح الالفاظ)
  - And most beautiful (احسنها)

***May Allah (سبحانه وتعالى) open the Qur'an for us. Ameen.***

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن – Class 3

**Rule Three – The (ال) that appears in the front of descriptions, or species shows 'drowning' or depth ( الألف و اللام الداخلة على الأوصاف و أسماء الاجناس تفيد ) (الاستغراق)**

- The (ال) that appears in the front of nouns regarding:
  - Descriptions (الأوصاف): like believer (المؤمن)
  - Kinds / Specifies (أسماء الاجناس): like jinn, mankind (الانسان)
    - Shows depth and drowning in it (تفيد الاستغراق)

### What is the meaning of (الاستغراق)؟ (ما معنى الاستغراق؟)

- When we say (مؤمن) it is different from (المؤمن). So when we place (ال) we are taking that word and 'drowning' (استغرق) it, which means:
  - It is surrounded with this description (الاحاطة)
  - And it is filled with that description (الشمول)
- The (ال استغرق) is similar to the meaning (كل), which means 'all'. For example: (الحمد لله رب العالمين), this not only means 'the praise', it means 'all of the praises'. There is praising of the humans, animals, angels, etc.

## Descriptions and Species (الأوصاف و أسماء الاجناس)

- Descriptions (الأوصاف): when it comes for a description, then it means 'all descriptions' (كل الاوصاف). For example: (الايمان) not only means belief, but belief in all of the pillars of faith.
- Names of species: (أسماء الاجناس): For example, when we say (الانسان) it includes all humans, (الجن) all types of jinn, (الملائكة) all types of angels.

## Examples of Descriptions (الأوصاف)

- Surah Al Ahzab 35: ( إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ) (Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts

and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).)

الأوصاف	
كل معاني الاسلام	المسلمين
كل معاني الايمان	المؤمنين
كل معاني القنوت	القانتين
كل معاني الصدق	الصادقين
كل معاني الصبر	الصابرين
كل معاني الخشوع	الخاشعين
كل معاني التصدق	المتصدقين
كل معاني الصيام	الصائمين
كل معاني الحفظ	الحافظين
كل معاني الذكر	الذاكرين

- (الْمُسْلِمِينَ): this means a Muslim who is drowning and fulfilling the entire meaning of being a Muslim. That is why it is different from (مسلمين) alone.
- (المؤمنين): this means a believer who is drowning in all of the pillars of faith and actions of the heart.
- That is why it is not easy to achieve these titles. We read these words thinking we already fulfill them, subhan Allah. May Allah (سبحانه وتعالى) help us. Ameen.
- (وَالصَّادِقِينَ) are in constant truth, truthful to themselves, to Allah (سبحانه وتعالى), to the people.
- (وَالْخَاشِعِينَ) they are humble all the time, not just in prayer.
- (وَالْمُتَصَدِّقِينَ) they are giving all the time. They are giving not only with money, but with time, words, knowledge.

- (وَالصَّائِمِينَ) it not only fasting from food, but protecting the tongue, their gaze.
- (وَالْحَافِظِينَ فُرُوجَهُمْ) those who are guarding their chastity, not only not committing zina, but not thinking or saying anything haram, not looking at obscene.
- (وَالذَّاكِرِينَ اللَّهَ كَثِيرًا) those who remember Allah (سبحانه وتعالى) much, means all the time, and too much.
- To be any of these is really paradise on earth, subhan Allah.
- And the more you are drowning in these qualities, the more of the reward, (يَكْمَلُ لَهَا مَغْفِرَةٌ عَظِيمَةٌ وَأَجْرًا عَظِيمًا) → (يَكْمَلُ لَهَا مَغْفِرَةٌ عَظِيمَةٌ وَأَجْرًا عَظِيمًا), the more perfect the forgiveness and reward.
- And if you are less in these qualities, then the forgiveness and reward is less (يُنْقِصُ لَهَا مَغْفِرَةً عَظِيمَةً وَأَجْرًا عَظِيمًا).
- So it makes you to want to always improve.



### Names of the species (أسماء الاجناس)

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- Example: (ان الانسان خلق هلوعا) – Every human being is created impatient. The exception is those who pray.
- Example: (ان الانسان لفي خسر) – Every human being is in loss. The exception to those who are in loss are who:
  - Believe
  - Perform righteous good deeds
  - Enjoin in truth
  - Enjoin in patience

## The greatest benefit to this rule is when applied to the names of Allah

(و أعظم ما تعتبر للأسماء الحسنی) (سبحانه وتعالى)

- The name (الله) cannot be without (ال). This name has:
  - All meanings of divinity (كل معاني الالهية)
  - All of the perfect attributes (و هي صفات الكمال كلها), because of this:
    - Allah is worthy of all praise and goodness (يستحق كل الحمد (و كل الفضل
    - No one else can associate divinity with Him (لا احد (يشاركة في المعاني الالهية
- The name (الملك), this name has:
  - All meanings of kingship (له جميع معاني الملك)
  - His kingship is complete and perfect (و هو الملك الكامل), because of this:
    - Allah (سبحانه وتعالى) is the Real King, so everyone else is His slave, so we need to fulfill His commands. (الخلق كلهم (ممالك لله عبيد
- The name (العليم), this name includes knowledge of everything, knowledge of the:
  - Past
  - Future
  - All details
  - All that is hidden
  - All that is apparent

- Things that have to happen, and things that cannot happen, Allah (سبحانه وتعالى) knows every scenario and possibility of things
- He knows all that you know about and what you do not know about it
- The name (الحكيم), Allah (سبحانه وتعالى) has complete and perfect wisdom (له الحكمة الكاملة الشاملة)
- The name (العزیز), Allah (سبحانه وتعالى) has complete and perfect might (له العزة الكاملة الشاملة)
- The name (الرحيم), Allah (سبحانه وتعالى) has complete and perfect mercy (له رحمة الكاملة الشاملة)
- And this rule can be applied to all names of Allah (سبحانه وتعالى).

**May Allah (سبحانه وتعالى) increase us in faith. Ameen.**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن) – Class 4

**Rule Four – If the indefinite appears and before it is negation, restriction, condition, or question, then it means generality ( اذا وقعت النكرة (في سياق النفي أو الشرط أو الاستفهام دلت على العموم**

○ If the indefinite (means no (ال)) appears (اذا وقعت النكرة) and before it is:

- Negation (النفي) or
- Restriction (النهي) or
- Setting a condition (الشرط) or
- A question (الاستفهام), this shows
  - Generality (العموم)

### Indefinite and before it is negation (النكرة في سياق النفي)

- Surah Al Infitar 19: (يَوْمَ لَا تَمَلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ) ((It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh)
- The indefinite is (نَفْسٌ لِنَفْسٍ شَيْئًا): it is singular. Notice before it comes (لَا), which shows (النفي) – negation. So this means all souls – it is general referring to all souls.

### Indefinite and before it is restriction (النكرة في سياق النهي)

- Surah An Nisa'a 36: (وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا) (Worship Allâh and join none with Him (in worship).)
- The indefinite (شَيْئًا): means anything, and the restriction is (وَلَا تُشْرِكُوا), do not commit shirk. It did not specify the type of shirk, so this means all types of shirk because it is indefinite, whether it is shirk (major/minor; hidden/apparent) by:
  - Intention (النيات): your motive to do good deeds is not for Allah (سبحانه وتعالى)
  - Speech (الاقوال): to swear by other than Allah (سبحانه وتعالى)
  - Actions (الافعال): to do tawaf or sacrifice for other than Allah (سبحانه وتعالى)

### Indefinite and before it is setting a condition (النكرة في سياق الشرط)

- Surah Yunus 107: (وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ) (And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour)
- The indefinite is (بِضُرٍّ) (harm) and (بِخَيْرٍ) (good). The condition for (بِضُرٍّ) is (وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ). The condition for (بِخَيْرٍ) is (وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ).
- Everybody's (بِضُرٍّ) (harm) is the same in the end, just as everyone's provision is the same in the end, but the combinations are different. We are just different in taqwa. The harm is just a touch, so no one should think my problem is bigger, it is what suits you. That is why to

complain to other than Allah (سبحانه وتعالى) is a humiliation because no one understands what you are going through except Allah, subhan Allah. No one can avert the harm except Allah (سبحانه وتعالى).

- And for the (بِخَيْرٍ) (good), Allah (يُرِيدُكَ), wants. Allah (سبحانه وتعالى) wants the good for you, He did not say He wants the harm for you, subhan Allah.

### **Indefinite and before it is a question (النكرة في سياق الاستفهام)**

- Surah Fatir 3: (هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ) (Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa Huwa (none has the right to be worshipped but He).)
- Is there any creator, in general, other than Allah (سبحانه وتعالى) that can provide for you? No, only Allah (سبحانه وتعالى).

**May Allah (سبحانه وتعالى) increase us in faith. Ameen.**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن) – Class 5

### Rule Five – The singular or plural possessive noun is inclusive of everything (المفرد المضاف يفيد العموم كما يفيد ذلك اسم الجمع)

- What is (المفرد المضاف)? It is singular but it indicates to whom it belongs, for example 'house of the boy' (بيت الولد) – (بيت) is (المفرد) / (الولد) is (المضاف)
- This can be broken as (المضاف)
  - Singular (المفرد)
  - Plural (الجمع): (بيوت الولد) – the houses of the boy → (بيوت) is (المضاف) / (الولد) is (الجمع)
- So according to this rule in the Qur'an, whether it appears as singular or plural it is referring to all
  - This shows (العموم)

### Examples of (المفرد المضاف) in the Qur'an

- Surah Ad Dhuha 11: (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ) (And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).)
  - Here it is mentioning (نِعْمَةٍ) in the singular, so (نِعْمَةِ رَبِّكَ) is (المفرد) – (المضاف) – 'blessing of your Lord', but it does not mean one blessing. According to the rule it is inclusive of all blessings → worldly and hereafter (تشمل النعم الدينية و الدنيوية).
- Surah Al An'am 162: (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ) (Say (O Muhammad (صلى الله عليه وسلم)): "Verily, my Salât (prayer), my sacrifice,

my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists))

- Though it is in the singular – ‘my prayer’ (صَلَاتِي) it is inclusive of all prayers, (وَنُسُكِي) is inclusive of all sacrifices, etc
- Surah Al Baqarah 125: (وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ) (Take you (people) the Maqâm (place) of Ibrâhim (Abraham) as a place of prayer)
  - It is inclusive of all ‘maqams’
- Surah An Nahl 126: (ثُمَّ أَوْحَيْنَا إِلَيْكَ أَن اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ) (Then, We have sent revelation to you (O Muhammad (صلى الله عليه وسلم) saying): "Follow the religion of Ibrâhim (Abraham) Hanif (Islâmic Monotheism - to worship none but Allâh) and he was not of the Mushrikûn)
  - (مِلَّةً) literally means way, but it is inclusive of everything in terms of tawheed, ikhlas, and fulfilling the rights of worship (شامل لكل ما هو عليه من التوحيد و الاخلاص لله تعالى و القيام بحق العبودية)
- Surah Al An'am 90: (أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْيِهِمُ اقْتَدِهْ) (They are those whom Allâh had guided. So follow their guidance)
  - This is inclusive of all means to guidance, whether it is through the beneficial knowledge, the good manners, righteous good deeds, etc.
- Surah Al Kahf 110: (وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا) (And associate none as a partner in the worship of his Lord.)
  - This means do not associate anyone with Allah (سبحانه وتعالى) in any kind of worship. Though (عِبَادَةً) / ‘worship’ is in the singular, it is inclusive of all worships.



- Surah Al Isra' 1: (سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ) (Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]. Who took His slave (Muhammad (صلى الله عليه وسلم)) for a journey by night)
- Surah Al Furqan 1: (تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ) (Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad (صلى الله عليه وسلم)))
- Surah Az Zumar 36: (أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ) (Is not Allâh Sufficient for His slave?)
  - (بعبدِهِ) here is does not refer to all slaves in these ayat, but it refers to the Prophet Mohammed (صلى الله عليه وسلم) who has performed all types of worships / obedience towards Allah (سبحانه وتعالى) – whether prayer, tawakul, etc
- Surah Al Qamar 50: (وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ) (And Our Commandment is but one, as the twinkling of an eye.)
  - Though it says (أَمْرُنَا) / Our command – it is inclusive of all universal decreed commands. Whatever Allah (سبحانه وتعالى) gives or withholds, etc.

## Examples of (الجمع المضاف) in the Qur'an

- Surah An Nisa'a 23: (حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ) (Forbidden to you (for marriage) are: your mothers, your daughters,) – part of longer ayah
  - Here (أُمَّهَاتُكُمْ وَبَنَاتُكُمْ) / 'your mothers, your daughters' is mentioned in the plural (الجمع), it did not say, forbidden to you is 'your mother, your daughter', why?
  - Because it is inclusive of all generation of mothers, so you cannot marry mother / grandmother, etc and you cannot marry your daughters, it is inclusive of all generations of their daughters (grand daughters), etc. (كل ام انتسبت اليها وان (علت

**May Allah (سبحانه وتعالى) increase us in faith. Ameen.**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن – Class 6

### Rule Six – The way of the Qur'an in Affirming Tawheed and Negating what is Opposite (في طريقة القرآن في تقرير التوحيد و نفي ضده)

- All of the Qur'an is (القرآن كله):
  - Affirming tawheed (تقرير التوحيد)
  - And negating what is opposite (shirk) (نفي ضده)
- Most of the ayat, Allah (سبحانه وتعالى) is affirming (أكثر الآيات يقرر الله فيها):
  - Tawheed of (توحيد الألوهية) (لا اله الا الله)
  - Sincerity in the worship of Allah alone, with no partner (إخلاص العبادة لله و حده لا شريك له): your sincerity will show in your actions.

### What is the way of the Qur'an in affirming tawheed and negating what is opposite? (ما طريقة القرآن في تقرير التوحيد و نفي ضده؟)

- You want to be able to recognize when the Qur'an is speaking of tawheed.
  - The Qur'an gives news that the messengers were sent to their nations to worship Allah (سبحانه وتعالى) alone and not associate with Him (يخبر ان الرسل انما ارسلت تدعو قومها الى ان يعبدوا الله ) (و لا يشركوا به شيئا). This is important to know because sometimes we read stories about the messengers being sent to their nations and we keep ourselves detached from it, but it is to recognize the message of tawheed.

- To recognize the wisdom of our creation, Allah (سبحانه وتعالى) created the jinn and mankind to worship Allah (سبحانه وتعالى) alone (أَنَّ اللَّهَ تَعَالَى خَلَقَ الْجِنَّ وَالْإِنْسَ لِيَعْبُدُوهُ). It is to show us that this is our job which is to have tawheed when worshipping Allah (سبحانه وتعالى) alone. This means if you are committing shirk then you are going against the reason you were created, subhan Allah.
- The fitra and the sound mind agree upon tawheed, and to be away from shirk (الفطرة و العقول السليمة اتفقت على هذا الاصل): Some minds are corrupt, but the sound mind and the natural disposition, the fitra, all agree upon tawheed –it is what is natural, it is not abnormal, shirk is abnormal and corrupt. Now as we read the Qur'an, we should be able to recognize what is the way that the Qur'an is portraying tawheed to us. Is it through the stories of the messengers, wisdom of creation, or fitra and intellect?
- If Islam is not your religion (no tawheed and ikhlas), then your deeds will not be acceptable (ان من لم يدين بهذا الدين عمله (باطل):
  - Surah Az Zumar 65: (لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ) (If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain): this is telling us to be far away from shirk, and stay on tawheed.
  - Surah Al An'am 88: (وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ) (But if they had joined in worship others with Allâh, all that

they used to do would have been of no benefit to them): if they commit shirk, it will nullify all they used to do. All of the Qur'an is telling you about tawheed but in different.

- Some ayat invite the slave to what your intellect and fitra will agree upon (يدعو العباد الى ما تقرر عقولهم و فطرهم): Any ayat that tell you about Allah's actions then it implies tawheed and to keep away from shirk. For example when Allah (سبحانه و تعالی) speaks of His actions of creation, disposing the affairs, and the blessings – all of this is tawheed Allah.
- When Allah (سبحانه و تعالی) is praising Himself, He describes His majesty and perfection (يثنى الله على نفسه الكريمة بما له من الكمال المطلق) (الذي لا يشاكره مشارك): When Allah (سبحانه و تعالی) describes Himself in ayat al kursi for example, it is all tawheed. And this makes Him the most worthy to make you sincere in all actions of your heart and your limbs (احق ما أخلصت له القلوب و الاعمال الظاهرة و الباطنة). Actions of the heart include sincerity, hope, love, fear, etc. Why is Allah (سبحانه و تعالی) telling us about His names? In order to increase us in tawheed.
- Reminder of the virtues of tawheed that Islam is the only religion of Oneness of Allah (سبحانه و تعالی) and it the only obligatory religion (ذكر محاسن التوحيد انه هو الدين الوحيد الواجب) and evil and dislike of shirk (ذكر مساوئ الشرك و قبحه): meaning I should not worship except Allah, I should not have hope except from Allah, I should not fear except from Allah, I should not

have tawakul except from Allah. That is why the real religion is what Allah (سبحانه وتعالى) wants, not what we want.

It is the only acceptable religion. This religion has:

- Written legislation (شرعا): there is proof it is a divine book.
  - It is logical (عقلا): what is easier for the mind to take, to take One Lord or many? One of course.
  - It goes with our nature (فطرة): don't you think it is easier to follow the sunnah than to do bida'a, of course.
    - Shirk shows imbalance in a person's mind when they commit shirk (اختلال عقول أصحابه).
    - It is worse than the cattle who are on tawheed (أضل من الانعام سييلا).
- Reminder to those who worship Allah (سبحانه وتعالى) alone, they will have a good reward and a good life (ذكر ما رتب عليه) (الجزاء الحسن و الحياة الطيبة and punishment for shirk will be now and later (ما رتب على ضده من العقوبات العاجلة و الآجلة):
- The good reward will be both in the duniya and akhira.
  - The good life will be in this life, in the grave, and in the hereafter, subhan Allah.
  - Anyone who is mushrik, will have some kind of torment/reforming in order to repent. How will it be in the duniya? The Prophet (صلى الله عليه وسلم) said whoever is attached to anything, he will find misery in it.

- Mushrikeen are not happy in this life because they are inclined to something that is not strong, so whatever they are attached to, they will find disappointment, which is a type of torment. And of course there is the punishment of the hereafter for the mushrikeen.

## Conclusion

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- All good is the fruit of tawheed (كل خير من ثمرات التوحيد)
- All evil is the fruit of shirk (كل شر من ثمرات الشرك)

***May Allah (سبحانه وتعالى) increase us in faith. Ameen.***

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) (في تفسير القرآن) – Class 7

### Rule Seven – The way of the Qur'an in Affirming the Prophethood of Mohammed (في طريقة القرآن في تقرير نبوة محمد صلى الله عليه وسلم) (صلى الله عليه وسلم)

- How is the Qur'an affirming that Mohammed (صلى الله عليه وسلم) is a Prophet? (recording was cut off first 20 minutes)
  - He is affirming the same message of the previous messengers
  - All of the qualities and characteristics of the prophets are found in Prophet Mohammed (صلى الله عليه وسلم)
  - He abrogated the previous books.
  - He is illiterate, he can't read or write, and he never sat with any scholars of the previous books ( أنه أمي و لا يقرأ و لا يكتب و لا ) (جالس أحدا من العلماء). And this shows you that he is a prophet because no one can say he brought the Qur'an from him mind, why? Because he is illiterate, subhan Allah.
  - The Prophet Mohammed (صلى الله عليه وسلم) is giving details of the stories of the previous messengers as they truly happened (يخبر بقصص الأنبياء السابقين مطولة على الوجه الواقع). Keep in mind that the Prophet (صلى الله عليه وسلم) did not sit with any scholars of the previous books to know the stories of the previous messengers. And he did not fabricate any details about the messengers. Take Surah Yusuf for example, there are even feelings inside Yusuf (صلى الله عليه وسلم) that are



being mentioned, so how could the Prophet (صلى الله عليه وسلم) possible know this? Clearly it is from Allah (سبحانه وتعالى). If you look at previous books, they fabricated stories about the messengers and if you were to read them, it would be humiliating, subhan Allah.

- Surah Al Qasas 46: ( وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّنَ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ) (And you (O Muhammad (صلى الله عليه وسلم)) were not at the side of the Tûr (Mount) when We did call, [it is said that Allâh called the followers of Muhammad (صلى الله عليه وسلم) , and they answered His Call, or that Allâh called Mûsa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.)
  - Someone who is writing a story would not say I wasn't there. So clearly the Prophet (صلى الله عليه وسلم) did not fabricate anything, all is from Allah (سبحانه وتعالى).
- Surah Al Qasas 44: ( وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ الْأَمْرَ ) (And you (O Muhammad (صلى الله عليه وسلم)) were not on the western side (of the Mount), when We made clear to Mûsa (Moses) the commandment, and you were not among the witnesses.)

- Surah Al Imran 44: ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ ( يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ (This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We revealed to you (O Muhammad (صلى الله عليه وسلم)). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed)
- Surah Yusuf 102: ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ ( أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ (That is of the news of the Ghaib (unseen) which We reveal to you (O Muhammad (صلى الله عليه وسلم)). You were not (present) with them when they arranged their plan together, and (while) they were plotting)
- Allah's support of His messenger and granting of victory to him shows the complete wisdom of Allah (سبحانه وتعالى) and ability (كمال حكمة الله و تمام قدرته في تأييده و نصره لرسوله). And this affirms that Mohammed (صلى الله عليه وسلم) is a Messenger of Allah (سبحانه وتعالى), because why else would He support him?
- Prophet (صلى الله عليه وسلم) has praised qualities, and Allah (سبحانه وتعالى) has praised him for this, and this shows that he is a Messenger of Allah (سبحانه وتعالى) (ما عليه من الأخلاق الحميدة).

- Glad tidings (البشارات) – In the previous books, in the Towrat and Injeel, there were glad tidings of the coming of the Prophet (صلى الله عليه وسلم). It included:
  - His name (اسمه): which means 'being praised' (محمد)
  - His description (أوصافه): they know the features of the Prophet (صلى الله عليه وسلم) better than the features of their own children because they have read it so many times, subhan Allah. It also includes his manners and characteristics, for example: the more you anger him, the calmer he will be, subhan Allah. And this is a sign.
  - Description of his ummah (أوصاف أمته): description of the Companions and their love for the Prophet (صلى الله عليه وسلم). Though his nation are the later ones, but they are the foremost, and their reward is more – more than half of the dwellers of paradise are of the ummah of Mohammed (صلى الله عليه وسلم), subhan Allah.
  - Description of the religion (أوصاف دينه): it is Islam and we are all born as Muslims.
- Miracles (المعجزات) – His miracles are more than the other messengers.
- Compassion and mercy to the creation (شفقته على الخلق و رحمته): he never took revenge for himself, he was always the most kind and compassionate to others.

**May Allah (سبحانه وتعالى) increase us in faith. Ameen.**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة ) ( في تفسير القرآن ) – Class 8

### Recap of Previous Rules

- Rule One – How to Receive the Tafseer ( في كيفية تلقي التفسير )
- Rule Two – Lesson Behind the General Meaning of the Ayah and Not Necessarily the Reason of Revelation ( العبرة بعموم الالفاظ لا بخصوص ) (الاسباب)
- Rule Three – The (ال) that appears in the front of descriptions, or species shows 'drowning' or depth ( الألف و اللام الداخلة على الأوصاف و أسماء ) (الاجناس تفيد الاستغراق)
- Rule Four – If the indefinite appears and before it is negation, restriction, condition, or question, then it means generality ( اذا وقعت ) (النكرة في سياق النفي أو الشرط أو الاستفهام دلت على العموم)
- Rule Five – The singular or plural possessive noun is inclusive of everything ( المفرد المضاف يفيد العموم كما يفيد ذلك اسم الجمع )
- Rule Six – The way of the Qur'an in Affirming Tawheed and Negating what is Opposite ( في طريقة القرآن في تقرير التوحيد و نفي ضده )
- Rule Seven – The way of the Qur'an in Affirming the Prophethood of Mohammed ( في طريقة القرآن في تقرير نبوة محمد صلى الله عليه ) ( صلى الله عليه وسلم ) (وسلم)

## Rule Eight – The way of the Qur'an in Affirming the Final Return ( في طريقة ) (القرآن في تقرير المعاد)

- Three Principles that all of the Messengers agreed upon ( الاصول التي )  
(اتفوت عليها الرسل)
  - Tawheed (التوحيد)
  - Message (الرسالة): the message of (لا اله الا الله) and the coming of the final messenger Prophet Mohammed (صلى الله عليه وسلم)
  - Final Return (المعاد)

### How the Qur'an Affirms the Final Return (في طريقة القرآن في تقرير المعاد)

- Allah (سبحانه وتعالى) mentions the Day of Judgement often in the Qur'an (اكثر الله من ذكره): it is especially mentioned in the last Juza as a reminder and because the Sunnah is to recite more from the surahs from Qaf onwards during the obligatory prayers.
- Allah (سبحانه وتعالى) swears by Himself in three places in the Qur'an that we will return (اقسام الله به في ثلاث مواضع في كتابه): When Allah (سبحانه وتعالى) is making an oath, then it means it is important, subhan Allah.
  - Surah Yunus 53: (وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلُّ إِي وَرَبِّي إِنَّهُ لَحَقُّ وَمَا أَنْتُمْ بِمُعْجِزِينَ) (And they ask you (O Muhammad (صلى الله عليه وسلم)) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!")
  - Surah Saba 3: (وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ) (لا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا

(فِي كِتَابٍ مُّبِينٍ) (Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the unseen, it will come to you." not even the weight of an atom (or a small ant) or less than that or greater, escapes His Knowledge in the heavens or in the earth, but it is in a Clear Book (Al-Lauh Al-Mahfûz).)

- Surah At Taghabun 7: (رَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ) (The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad (صلى الله عليه وسلم)): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allâh.)
- Allah (سبحانه وتعالى) tells of His perfect ability and the happening of His will (الأخبار بكمال قدرة الله تعالى و نفوذ مشيئته) (سبحانه وتعالى) for example, Allah (سبحانه وتعالى) speaks of His ability of creation, of His ability of 'Be and it is', no one can stand in front of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is telling us of His power and ability to show you that He will surely be able to resurrect you after death and nothing can stop that.
- Allah (سبحانه وتعالى) reminds you of your initial creation (تذكير العباد بالنشأة) (سبحانه وتعالى) When Allah (سبحانه وتعالى) speaks of the first creation, whether of Adam (عليه السلام) or when we are in the womb of the mother, this is to show you that Allah (سبحانه وتعالى) is able to recreate you again, just as He created you the first time, subhan Allah.
- You did not exist before and now you exist, so Allah (سبحانه وتعالى) is able to recreate you (والذي اوجدهم ولم يكونوا شيئا مذكورا لا بد أن يعيدهم)

- Bringing forth the dead land to life again and its similitude to bringing back the dead to life again ( احياء الارض الميتة و الذي احيها لمحيي ) (الموتى)
- The vastness of Allah's knowledge and perfect wisdom calls that there must be a resurrection, the creation cannot be left just like that (سعة علمه و كمال حكمته و انه لا يليق أن يترك الخلق مهملين): We all know that Allah (سبحانه وتعالى) is the Most Wise and Knowledgeable, so it would negate that if we did not return without accounts and recompense, subhan Allah.
- Stories in the Qur'an of the resurrection of the creation ( آيات الله في احياء ) (الموتى في الدنيا): The story of the 70 from the people of Musa (عليه السلام), the story of the man that was killed and the piece of the cow was placed on him and he was resurrected and gave the name of the one who murdered him. The story of Ibrahim (عليه السلام) and the resurrection of the birds. And Eisa's (عليه السلام) ability to bring life to the dead people by the will of Allah (سبحانه وتعالى).
- Why does Allah (سبحانه وتعالى) mention the resurrection many times? (لماذا أمر المعاني كررها الله كثيرا؟): Anything that Allah (سبحانه وتعالى) repeats and emphasizes is because the majority of people are rejecting this concept, subhan Allah.
  - Allah (سبحانه وتعالى) knows the human being and that the majority do not believe in the Day of Judgement because of dispute, arrogance, and stubbornness.
  - For those who believe, the repetition is to show the significance of that Day and to not be heedless.

**May Allah (سبحانه وتعالى) increase us in faith. Ameen**

## Beautiful Rules Related to the Tafseer of the Qur'an ( القواعد الحسان المتعلقة )

### (في تفسير القرآن) – Class 9

#### Recap of Previous Rules

- Rule One – How to Receive the Tafseer (في كيفية تلقي التفسير)
- Rule Two – Lesson Behind the General Meaning of the Ayah and Not Necessarily the Reason of Revelation ( العبرة بعموم الالفاظ لا بخصوص ) (الاسباب)
- Rule Three – The (ال) that appears in the front of descriptions, or species shows 'drowning' or depth ( الألف و اللام الداخلة على الأوصاف و أسماء ) (الاجناس تفيد الاستغراق)
- Rule Four – If the indefinite appears and before it is negation, restriction, condition, or question, then it means generality ( اذا وقعت ) (النكرة في سياق النفي أو الشرط أو الاستفهام دلت على العموم)
- Rule Five – The singular or plural possessive noun is inclusive of everything (المفرد المضاف يفيد العموم كما يفيد ذلك اسم الجمع)
- Rule Six – The way of the Qur'an in Affirming Tawheed and Negating what is Opposite (في طريقة القرآن في تقرير التوحيد و نفي ضده)
- Rule Seven – The way of the Qur'an in Affirming the Prophethood of Mohammed (في طريقة القرآن في تقرير نبوة محمد صلى الله عليه ) (صلى الله عليه وسلم) (وسلم)



- Rule Eight – The way of the Qur'an in Affirming the Final Return ( في طريقة القرآن في تقرير المعاد )

### **Rule Nine – The way of the Qur'an in Commanding the Believers and Addressing them in the Rules of Legislation ( في طريقة القرآن في أمر المؤمنين و خطابهم بالأحكام الشرعية )**

- Ways in which Allah addresses the believers regarding rulings of legislation (الطرق التي سلكها الله في خطاب المؤمنين بالأحكام الشرعية)
  - Best way (احسنها)
  - Shortest way (اقربها)
    - For example, when Allah (سبحانه وتعالى) commands to prayer, He will command it in the most beautiful way and the shortest way to achieve it, subhan Allah.

### **How does Allah call upon good and forbid from evil? ( فكيف يدعوهم الى الخير ) ( و ينهاهم عن الشر؟ )**

- By describing those whom Allah (سبحانه وتعالى) has favored ( بالوصف الذي ) ( يا ايها الذين آمنوا ) → Oh you who believe (من الله عليهم به)
- This is a beautiful description, Allah (سبحانه وتعالى) did not say 'oh muslims' but 'those who believe' – it is more motivating, subhan Allah.

## (1) Being addressed like this has two faces (و في ذلك دعوة لهم من وجهين؟)

1. Encouragement to uphold the requirements of faith (الحث على القيام )

(بلوزم الايمان):

- You don't know your level of faith, but anything that comes after (يا ايها الذين آمنوا) is a command in order to increase your faith. Do whatever Allah (سبحانه وتعالى) requires of you for your faith (قوموا بما يقتضه ايمانكم).
- Example: Surah Al Baqarah 254: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ) (O you who believe! Spend of that with which We have provided for you)

2. Calling on them of the favor He has bestowed upon them (يدعوهم )

(بمنته عليهم):

- And 'Oh you who believe' be grateful for this great blessing of having belief because it is a great favor, subhan Allah (يا من من الله عليكم بالإيمان قوموا بشكر هذه النعمة).
- And how to show gratitude? By fulfilling the commands of Allah (سبحانه وتعالى), subhan Allah.

## (2) Reminder of the consequences of doing good and evil

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- Reminder of the consequences of doing good in the duniya and akhira (ذكر آثار الخير العاجلة و الأجلة)
  - For example, Allah (سبحانه وتعالى) says if you are grateful, then He will increase you. He did not say it as a command by 'be grateful', but it understood to do it.
- Reminder of the consequence of doing evil in the duniya and akhira (ذكر آثار الشر العاجلة و الأجلة)
  - Shirk causes instability in the duniya and hellfire in the akhira if one does not repent.

## (3) Reminder of Allah's many blessings

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- Remembrance of Allah's many blessings which require gratitude for (ذكر نعم الله المتنوعة التي تقتضي شكرها). Allah (سبحانه وتعالى) has bestowed upon us many blessings, And to show gratitude is by following the commands of Allah (سبحانه وتعالى).

## (4) Reminder of His Most Beautiful Names

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- Mentioning of His Most Beautiful Names (ذكر ما له من الأسماء الحسنى): When Allah (سبحانه وتعالى) mentions He is Al Wahab, Al Ghafar, then it makes you feel you want to follow His commands.
- And it reminds you that Allah (سبحانه وتعالى) has rights over His slaves, over you (و ما له من الحق على عباده).

**May Allah (سبحانه وتعالى) increase us in faith. Ameen.**

### ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>

