

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

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INTRODUCTION

- May Allah (سبحانه وتعالى) help us make everything we learn to remain till the last Day.
- (اقْرَأْ بِاسْمِ رَبِّكَ) was not only the start of the revelation of the Qur'an but also the start of the journey to Allah for the Prophet (ﷺ).
- And this applies for all of us. This is when it is not about us anymore, but about Allah (سبحانه) and the hereafter. It is when the vision, feelings and goals change and what moves us ahead is exalting the Name of Allah.

- It is when the ultimate distinction and honor is for Allah (سبحانه وتعالى) alone. To want to have the distinction to stand in front of Him alone.
- This final juz of the Qur'an contains the main points, lessons and striking matters that we should not forget. It is the final reminder that we do not want to lose.
- Though the ayat are short in these surahs, they are the heaviest in meaning and they build up from the previous ayat in the previous surahs.
- The Prophet (ﷺ) was surely sent as a wanner and we find many warnings in these surahs that strikes the heart and moves it.

SURAH AT TAKATHUR



- The word takathur is similar to kawthar both of which means to have much. Surah At Takathur talks about excessiveness in something dispraised whereas Surah Al Kawthar is about excessive goodness.
- Surah Al Kawthar eludes to the excessive goodness in what Allah (سبحانه وتعالى) taught

the Prophet (ﷺ) and the number of believers in him. The Prophet (ﷺ) is not cut off but there are many believers who are remembering him, learning from Him, reciting the Qur'an that was sent to him and benefiting from the knowledge he left behind.

- There is no person whose name is mentioned and exalted more than the Prophet (ﷺ). All of these extracts much good thinking of Allah.
- On the other hand, Surah At Takathur gives a warning to not be heedless of the hereafter by being occupied with wanting more, increment.
- Takathur means increment, multitude, reproduction and wanting more and more of something to the point of being taken away from the true purpose.

- Here takathur can mean to be preoccupied in any way - whether with wealth, money, children, family, social responsibilities, position and even to be preoccupied with one's own thoughts. This preoccupation makes one stuck in his own negative thinking and stops him from going forward to the hereafter.
- In general, anything that takes us away from looking at our higher purpose is takathur.
- The surah before - Surah Al Pariah, was about those whose scales are heavy or light. The one who believes and does good deeds will have a pleased life in paradise. But for the one whose scale is light, it does not say that he has a tight life but his mother will be the fire. Imagine what this mother would feed him, clothe him and give him to drink? May Allah

(سبحانه وتعالى) protect us and our families from the fire. The surah ends by asking - what will make you know what the fire is? It is an intense fire.

- And then this next surah answers what led you to this fire?

SURAH AT TAKATHUR 1

أَلْهَاكُمْ التَّكَاثُرُ

Competition in [worldly] increase diverts you

- This person was occupied with takathur in life.
- Now in life we want to increase in good deeds to make our scales heavy. And not in anything worldly that can take us away from Allah (سبحانه وتعالى) and to see our purpose.
- We can easily be occupied in getting more and more of things - for instance to get more

followers or likes. But this preoccupation can take us away from remembering Allah (سبحانه) (وتعالى), from praying in a good way or from reciting the Qur'an.

- If we are busy with constant notifications and messages we can be exhausted when we go to read the Qur'an.
- There are no names of Allah mentioned in the surah. The most repeated word is (علم) (knowledge).

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

- This shows us the importance of knowing laa ilaaha illa Allah, from knowing Who is Allah, knowing our purpose and to focus on our actions towards ourselves and others. Allah (سبحانه وتعالى) is the One Who knows where our final resting place will be.
- Naturally we have feelings and attachment towards whatever we gather - whether it is with people or to be worried about money, children. A person can also notice attention from people, like it and want more and more or it to the point of leading him to boasting.
- He may upload pictures and start seeing more likes and then he strives to get more and more. He keeps going and going.

CRAVING FOR WEALTH AND LIFE

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَهْرَمُ ابْنُ آدَمَ وَيَشَبُّ مِنْهُ اثْنَتَانِ : الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ " .

"The son of Adam grows old but two things remain young in him: His craving for wealth and his craving for a long life."¹

- Though he is getting old, but he wants more money and cannot let go.

BE CONTENT

يا أبا هريرة! كُنْ وَرِعًا تَكُنْ مِنْ أَعْبَدِ النَّاسِ ، وَاَرْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ مِنْ أَغْنَى النَّاسِ ، وَأَحِبَّ لِلْمُسْلِمِينَ وَالْمُؤْمِنِينَ مَا تُحِبُّ لِنَفْسِكَ وَأَهْلِ بَيْتِكَ ، وَاكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ وَأَهْلِ بَيْتِكَ تَكُنْ مُؤْمِنًا ، وَجَاوِزَ مَنْ جَاوَزْتَ بِإِحْسَانٍ تَكُنْ مُسْلِمًا ، وَإِيَّاكَ وَكَثْرَةَ الضَّحِكِ ؛ فَإِنَّ كَثْرَةَ الضَّحِكِ فَسَادُ الْقَلْبِ

"O Abu Hurairah, be cautious, and you will be the most devoted of people to Allah. Be content, and you will be the most grateful of people to Allah. Love for people what you love

¹ Sunan Ibn Majah 4234

for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart.”²

- The word (وَرِعًا) is more than taqwa. This person is staying away even from the grey matters that he is not sure whether it is right or wrong.
- This makes him a person who is in servitude to Allah (سبحانه وتعالى). He is doing the obligations and staying away from the prohibitions.
- Then to be pleased with what Allah (سبحانه وتعالى) has given makes a person from the richest of people. He is not occupied with takathur.
- Then to love for Muslims and believers what you love for yourself and families. To love that they also love the deen, they love the Qur'an

² Sahih Aj Jamie' 7833

- it is to love the same for the children of others.
- Then also to hate to see someone going off-track and missing guidance just as one hates it for himself.
- Then to be a good neighbor to those around to be a (true) Muslim. And to laugh little, for laughing a lot deadens the heart. Excessive laughing and joking starts to spoil the heart. And one can easily forget that there is a hereafter. As each day passes, one day becomes less from what has been allotted for us. This is the reality.
- We have a hereafter, we want to prepare for it and do our best for it. This way we take matters in a balanced way and not with excessiveness.

- Al Hassan Al Basri said, “ لا تغرنك كثرة من ترى حولك ”
(Do not be deceived by the excessiveness you see around you). And we see more of this nowadays with the gadgets and social media we have in our hands.
- He said, “ فإنك تموت وحدك، وتبعث وحدك وتحاسب وحدك ”
(for you will die alone, resurrected alone and taken to account alone). This puts matters back into perspective.

SURAH AT TAWBAH 25

إِذْ أَعْجَبْتُمْ كَثْرَتَكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

when your great number pleased you, but it did not avail you at all,

- We will not be enriched by excessiveness. With excessiveness we see poverty of heart, feelings, no happiness, no guidance, no

feeling of firmness, of constant worries of not knowing where we are heading.

- Allah (سبحانه وتعالى) never put this world as a reason of happiness, salvation and reaching to Allah (سبحانه وتعالى).

SURAH AT TAKATHUR 2

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

Until you visit the graveyards.

- Because of excessiveness, this person did not take a moment to come back on track, to switch the channels in his life until he went back into the grave.
- The 'visit' shows the grave is not the final resting place. The life of the grave is not the end, but there is something greater ahead.

- There are many reminders of death in the final juz and this is a great reason to wake us up and take care of the life we have.
- Our life is an amanah (trust) from Allah. Just as we give back anything that has been entrusted to us, when the time comes we cannot say that we will not give our lives back.
- This is a reminder to do our best in life, increase in faith & good deeds as this is what is guaranteed for us and what will remain.
- But there is no guarantee that being occupied with increasing in wealth and children will remain in the end.
- The Prophet (ﷺ) said that everyone can hear what is in the graves except for the humans and jinn.

- The Prophet (ﷺ) said, that if we knew what he knew, we would laugh a little and cry much. Knowledge is what moves the heart.

SURAH AT TAKATHUR 3

كَلَّا سَوْفَ تَعْلَمُونَ

No! You are going to know.

- This is a reminder from Allah (سبحانه وتعالى) that we will all know the result of takathur in life.
- What is stopping us from going forward and coming close to Allah? We are born not knowing anything and when we die, we will know everything. We have this life now to know Allah (سبحانه وتعالى), to work for the last Day and not wait for the last moment.

SURAH AT TAKATHUR 4

تُمْ كَلَّا سَوْفَ تَعْلَمُونَ

Then no! You are going to know.

- We will get to know what is there for us in the hereafter. The journey does not end in the grave but it will continue in the hereafter.

SURAH AT TAKATHUR 5

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

No! If you only knew with knowledge of certainty...

- Yaqeen (certainty) is information we take in that softens the heart. Everyone can see, learn and seek knowledge but not everything goes in the hearts. What goes in the heart is yaqeen that makes it filled with love, fear, gratitude to Allah (سبحانه وتعالى), relying on Him, returning to Him and having a comfort with Allah (سبحانه وتعالى) that is not there with anyone else.

- Yaqeen cannot be settled with Allah (سبحانه) if the heart is settled with someone else (وتعالى).
- Yaqeen solidifies the faith in the heart to reach the level of ihsaan (excellence) which is to not see oneself for anything but to only see Allah (سبحانه وتعالى).
- What are the signs of yaqeen?
 1. To see Allah (سبحانه وتعالى) in everything
 2. To return back to Him in all affairs
 3. To rely on Him in all states
 4. To find comfort with Him
 5. To constantly face Him, whether one is settled or moving
 6. To see even calamities as blessings as everything is from Allah (سبحانه وتعالى)

7. To find comfort in Allah (سبحانه وتعالى) and no one else
- Yaqeen is to know with absolute faith in the heart of all the unseen matters - from the commands, prohibitions, hereafter, paradise, siraat and account. To believe in all of this with certainty, even without seeing anything - there are no doubts.
 - There are three levels of yaqeen (certainty):
 1. Yaqeen of knowlege (علم اليقين)
 2. Yaqeen of seeing (عين اليقين)
 3. True yaqeen (حق اليقين)

SURAH AT TAKATHUR 6, 7

6.

لَتَرَوُنَّ الْجَحِيمَ

You will surely see the Hellfire.

7.

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ

Then you will surely see it with the eye of certainty.

- This ayah is about the yaqeen of the eyes.
- We believe in what Allah (سبحانه وتعالى) tells us of the unseen. The highest level of yaqeen is to feel the matter. As if one is dipped in the affair and sees every part of it. As if he enters paradise and feels every part of it. As if he feel the comfort, he feel there are no worries in it.
- He saw it, felt it and believed in it. He knows in his heart, tasted it and felt it.
- First is with the heart, then with the eyes until finally to taste and feel the matter.
- For instance, a person first knows about honey and that it is a cure. He believes it but has not

seen it yet. Then he sees that it comes from bees and that it is sweet. Then he tastes it's sweetness himself or gets cure from it until he believes that this is the truth.

- To see the ayat of Allah (سبحانه وتعالى), His signs the universe, to see His nurtures, to see the lessons in the decrees, to think about the greatness of Allah (سبحانه وتعالى), to see the words of Allah (سبحانه وتعالى) and the Prophet (ﷺ) all has an impact on the yaqeen.
- If one became occupied with takathur, he cannot hear the truth, he will be occupied with his hearing, vision and thinking. His focus is on the takathur and not on the signs of Allah (سبحانه وتعالى), his vision is not on where he is heading to, or on the nurturing of Allah.

- The yaqeen of humans is of two kinds:
 1. To have absolute certainty in Allah (سبحانه وتعالى): this is the yaqeen of the believers. He knows for sure that this yaqeen will make him believe in Allah (سبحانه وتعالى), obey Allah (سبحانه وتعالى), love Allah (سبحانه وتعالى) and to love the Prophet (ﷺ).
 2. To have absolute certainty in means: whether people, stones, energy. This is the yaqeen of disbelief that makes a person turn to that means alone. He always seeks it - how can I get it? How can I not lose it?
 - This kind of means will take the person away from the akhirah and

occupy him from not knowing what Allah (سبحانه وتعالى) wants from him and what he needs to do for Allah (سبحانه وتعالى).

- This person will lose that path and leads him to shirk (association with Allah) by only depending on the means.
- In the end he will get to see that fire Allah (سبحانه وتعالى) has prepared.
- He heard about it, knew about it and in the end he gets to see it himself. May Allah (سبحانه وتعالى) protect us all from the fire.

SURAH MARYAM 71

وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا

And there is none of you except he will come to it.

- Everyone will pass the siraat that is over the fire. May Allah (سبحانه وتعالى) help us pass over it in a blink of an eye.
- We can only enter paradise by the mercy of Allah (سبحانه وتعالى) and only by the mercy of Allah (سبحانه وتعالى) we are safe from the fire.

SURAH AT TAKATHUR 8

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will surely be asked that Day about pleasure.

- This (النَّعِيمِ) is what we felt - from our health, vision, hearing and free time we had. We will be asked about all of these delights we enjoyed. Everything has a haqq to show gratitude to Allah.

WE WILL BE ASKED

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ يَزِيدَ
 بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ خَرَجَ رَسُولُ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ فَإِذَا هُوَ بِأَبِي بَكْرٍ وَعُمَرَ
 فَقَالَ " مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُمَا هَذِهِ السَّاعَةَ " . قَالَا الْجُوعُ يَا
 رَسُولَ اللَّهِ . قَالَ " وَأَنَا وَالَّذِي نَفْسِي بِيَدِهِ لِأَخْرَجَنِي الَّذِي أَخْرَجَكُمَا
 قُومُوا " . فَقَامُوا مَعَهُ فَأَتَى رَجُلًا مِنَ الْأَنْصَارِ فَإِذَا هُوَ لَيْسَ فِي بَيْتِهِ
 فَلَمَّا رَأَتْهُ الْمَرْأَةُ قَالَتْ مَرْحَبًا وَأَهْلًا . فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ " أَيْنَ فُلَانٌ " . قَالَتْ ذَهَبَ يَسْتَعْدِبُ لَنَا مِنَ الْمَاءِ . إِذْ
 جَاءَ الْأَنْصَارِيُّ فَنَظَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 وَصَاحِبِيهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافًا مِنِّي - قَالَ
 - فَاَنْطَلَقَ فَجَاءَهُمْ بِعِدْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطْبٌ فَقَالَ كُلُوا مِنْ
 هَذِهِ . وَأَخَذَ الْمُدِيَّةَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "
 إِيَّاكَ وَالْحَلُوبَ " . فَذَبَحَ لَهُمْ فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذَلِكَ الْعِدْقِ
 وَشَرِبُوا فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 لِأَبِي بَكْرٍ وَعُمَرَ " وَالَّذِي نَفْسِي بِيَدِهِ لَتُسْأَلَنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ

الْقِيَامَةِ أَخْرَجَكُمْ مِنْ بُيُوتِكُمْ الْجُوعُ ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ
هَذَا النَّعِيمُ ."

Abu Huraira reported that Allah's Messenger (ﷺ) went out (of his house) one day or one night, and there he found Abu Bakr and 'Umar also. He said: What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; get up. They got up along with him. and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: Most welcome, and Allah's Messenger (may peace be Upon him) said to her: Where is so and so? She said: He has gone to get some fresh water for us. When the Ansari came and he saw Allah's Messenger (ﷺ) and his two Companions, he said: Praise be to Allah, no one has more honourable guests today than I (have). He then went out and brought them a bunch of ripe dates, dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife (for slaughtering a goat or a sheep). Allah's Messenger (ﷺ) said to him: Beware of killing a

milch animal. He slaughtered a sheep for them and after they had eaten of it and of the bunch and drank, and when they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (ﷺ) said to Abu Bakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of judgment. Hunger brought you out of your house, then you did not return until this bounty came to you.³

- The man was so happy with the honored guests. He served them, fresh and dry dates with cold water. Afterwards he also offered a sheep for them.
- After they were filled, the Prophet (ﷺ) told them that they would be asked about these delights. They left their homes hungry and went back home filled with delights.

³ Sahih Muslim 2038a

- Nowadays we have so many options to eat from with a click of a button and all of these are from the delights we will be asked about.
- We want to be occupied with doing good, to thank Allah (سبحانه وتعالى) for all the delights He has given us.

MAY ALLAH MAKE US GRATEFUL AND PROTECT US. AMEEN

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>