

Surat al-Baqarah #153-157

Surat al-'Ankaboot #1-3

Surat Aal-'Imraan #142

Surat at-Taubah #16

Preliminary Points (tathakur):

1. Editor's Note: This lesson is not identical to Lesson 1 as outlined in the Muntakhab Nisaab study manual.
 - a. In the study manual, Lesson 1 consists of:
 - i. Surat al-Baqarah, ayat #124
 - ii. Surat Aal-'Imraan, ayat #142
 - iii. Surat al-'Ankaboot, 1st Ruku'
 - iv. Surat at-Taubah, ayat #16.
 - b. Ayaat #153 - 157 of Surat al-Baqarah are actually listed in Lesson 2 of the study manual.
 - c. Dr. Israr mentions that this lesson is completed after analyzing Surat al-Baqarah, #153-157 with some reference to Surat Aal-'Imraan #142. The discussion on Surat al-'Ankaboot is only a time-filler - i.e. Dr. Israr begins speaking about Surat al-'Ankaboot to fill the remaining 5 minutes (though the subject matter is directly relevant to the topic).
 - d. Basically, I'm confused as to the sequencing in these first few lectures of Section V.
2. First lesson of Section V.
3. Review:
 - a. Section I: four very comprehensive lessons.
 - i. Surat al-'Asr: 4 conditions for salvation according to the Qur'an.
 1. Imaan, Good Deeds, Exhorting to Truth, Exhorting to Forbearance & Patience & Steadfastness.
 2. Imaam Razi said about this surah, "you should know that about this ayat, Allah (SWT) has given a very big/severe warning - because Allah (SWT) has declared doom for the whole of humanity, except for those who fulfill these four conditions: Imaan; Good Deeds; Exhorting to Truth; Exhorting to Sabr. And this demonstrates that salvation is conditional on all four of these conditions."
 - ii. Ayat al-Birr (Surat al-Baqara, #177).
 - iii. Surat al-Luqmaan, #12-19.
 - iv. Surat al-Fussilat, #30-36.
 - b. Section II: Discussions on Imaan. Articles of Imaan, how can Imaan be achieved, etc.
 - c. Section III: Good Deeds (at individual, family, social, and state levels).
 - d. Section IV: Jihaad fi sabillillah.
 - i. Recall from Ayat #15 of Surat al-Hujuraat - can be no Imaan without jihaad.
 - ii. Lesson 1: Surat al-Hajj - Allah (SWT) orders us to wage jihad fillahi.
 - iii. Lesson 2: Surat as-Saff - Allah (SWT) explains the purpose of jihaad - to establish the Deen of Allah supreme.
 - iv. Lesson 3: Surat al-Jumu'ah - Allah (SWT) explains the methodology on Muhammad (SAWS) in gathering and training the believers to wage jihaad fi sabilillah.
 - v. Lesson 4: Surat al-Munafiqoon - we will discuss this after we study Surat al-'Ankaboot.
 - e. Section V: The central theme of this section is sabr - fourth condition of salvation.

- i. Sabr - patience; forbearance; steadfastness.
- ii. Many types of sabr. First 3 types of Sabr were touched upon previously. This section will concentrate on the fourth (and most important) type of sabr.
 1. Sabr 'ala dta'ah - Sabr in obedience to Allah (SWT).
 - a. Many times the commandments of Allah (SWT) demand something which is painful to our bodies.
 - b. Get up in cold weather for fajr - making wudu', walking to the masjid, etc.
 - c. Fasting - Ramadhan can be during the month of June/July/August. Manual workers, especially, can have difficult time to fast.
 2. Sabr 'anil mafi'ah - Sabr in abstaining from the haram.
 - a. Need sabr to restrain from you lower desires - nafs.
 3. Sabr 'alal balaa': Sabr in the face of difficult conditions.
 - a. May face some affliction (disease, hardship, etc) - need to have sabr to face them.
 - b. Shouldn't be complaining to Allah (SWT). Must accept with sabr.
 - c. Recall Surat at-Taghaboon, ayat #11 - 'Ma asabi min musibataan illa bi ithnillah.'
 4. Sabr in jahaad fee sabilillah: In order to fulfill the mission that Muhammad (SAWS) has given to us (what has been transferred from the institution of Prophethood to the Muslim ummah) need to struggle hard and sacrifice much to establish the Deen of Allah (SWT).
 - a. Need to risk you life.
 - b. Engage in revolutionary struggle to uproot false systems (capitalism, democracy, dictatorship, communism, etc).
 - c. Need to confront the vested interests.

Tafseer:

1. Background to these ayaat:
 - a. These ayaat appear in the second juz of the Qur'an and the beginning of the 19th section of Surat al-Baqarah.
 - i. Second juz begins with ayat # 142 of Surat al-Baqara. Then very next ayat is:
 1. "Thus we have made you a just (and the best) nation, that you be witness over mankind and the Messenger be a witness over you. And we made the Qiblah which you used to face, only to test those who followed the Messenger from those who would turn on their heels. Indeed it was a great (heavy burden) except for those whom Allah guided. And Allah would never make your faith to be lost. Truly, Allah is full of kindness, the Most Merciful towards mankind."
 2. Then Allah (SWT) spends the next two sections discussing the change of the Qiblah.
 3. Note the similarity with the last ayat of Surat al-Hajj.
 4. Allah is explaining the purpose of the Muslim ummah:
 - a. If you found a party, association - you must have a purpose for doing so. Set up articles of association.
 - b. For what reason has the great Muslim ummah been created?
 - c. So that we become witnesses unto the whole of humanity. We will be called to testify on the Day of Judgement whether or not we conveyed the message to mankind. And Muhammad (SAWS) will testify against us on the Day of Judgement.

- ii. To fulfill this mission (of shahada 'ala naas) must face tests, difficulties, hardships. This is the test whether you really have imaan. If you have sabr, then you will be successful in the eyes of Allah (SWT).
- iii. After the two sections regarding the changing of the Qiblah, then begins the 19th section (Ayat 153-157):
 - 1. 153: "Oh you who believe! Seek help with sabr and salat, for Allah is with the sabireen."
 - a. For what reason are you seeking help? - the purpose has been given in ayat #143 above - to bear witness upon mankind.
 - i. When confronting mankind with the Truth, you will face a backlash. Must have strength to withstand the backlash.
 - ii. Example - Socrates. Began preaching and the leaders of his society gave him two choices: 1) You can believe what you want but you must be quiet (don't preach it); 2) If you can't keep quiet, you must drink this cup of poison. Socrates took the cup and drank it.
 - 1. People of strong character cannot sit quietly while falsehood and wrong are being spread.
 - 2. Men of character must speak out and try to stop this.
 - b. Help comes from two sources - Sabr and Salat
 - i. Sabr - something inside yourself.
 - 1. Ability to bear pain, hunger, torture.
 - ii. Salat - contact with Allah (SWT). Means through which your soul is in contact with Allah (SWT) is the salat.
 - 1. Allah (SWT) will give you the courage, and sustain you.
 - iii. Qur'an records: 'fasbir, wa ma sabr illa billah'. "Have patience, and there is not sabr except with Allah".
 - 1. The closer you are with Allah, the more strength and sabr Allah gives you.
 - c. Allah is with the sabireen.
 - i. If you want to be on the straight path, but you are weak and cowardly of the consequences, then Allah (SWT) doesn't have any connection with you (Allah doesn't like this behavior).
 - ii. Allah loves the people of strong character.
 - 1. Inna Allah yuhibul muhsineen.
 - 2. Inna Allah yuhibus sabireen.
 - iii. Inna Allah ma'a sabireen - in this case, Allah will help those who have sabr.
 - 1. Allah's support comes to those who show sabr.
 - 2. If you help Allah, Allah will also help you and He will make you feet firm ("In tansur Allah, yansurukum wa ...").
 - 3. What is helping Allah (SWT)? To establish the Deen of Allah - to make it supreme.
 - 2. 154: "And say not of those who are slain in the way of Allah: 'They are dead'. Nay, they are living, though you perceive it not."

- a. Note: Never does the Qur'an use the word shahada in relation to being killed in the cause of Allah - except possibly one place in Surat Aal-'Imraan, ayat #140?
 - b. Concept of Life in Islaam is not limited to this world.
 - i. Death is not an end of life, it is only a change in the condition of life- from one form of life to another form of life.
 - ii. Go from hayat ad-dunya to hayat al baragh?
 - iii. In the grave, in the intervening period, there is going to be a reflection of what is to come.
 - iv. Then the third stage is the bodily resurrection in the hereafter.
 - c. But the shuhada (people killed in the way of Allah) - go straight to heaven. Don't have the intervening period in the grave.
 - i. Surat Ya-Seen - the person who testified to the truth of the messengers was killed, and Allah (SWT) entered him directly into jenna.
 - ii. Prophet (SAWS) said about Ja'far when he was killed in the battle of Mu'ta, that Allah (SWT) has given him two wings and he is flying like a bird in jenna.
 - d. Similar ayat appears in Surat Aal-'Imraan (pair surah to Surat al-Baqarah).
3. 155: "Be sure we shall test you with something to fear and hunger, some loss in goods, lives, and the fruits (of your toil), but give glad tidings to the sabireen."
- a. This is a clear warning to the Muslims that they will face very great hardship. Allah (SWT) is preparing the Muslims for the upcoming armed conflict.
 - b. These revelations are just prior to the beginning of the war between Qur'aish and the Muslims.
 - i. Between hijra and the battle of Badr, all of the revelations were either in Surat al-Baqarah or Surah Muhammad (also known as Surat al-Qitaal).
 - ii. Surat Muhammad was revealed as a single whole.
 - iii. Surat al-Baqara, revealed in small portions and compiled into one surah under the direction of Muhammad.
 - c. Language is definitive - 'Surely, we will definitely test you...'
 - d. Worst conditions for the Muslims were still ahead.
 - i. Before, Hijra, the worst day was the day of going to D'Taif.
 - ii. After, Hijra, perhaps the worst day for Muhammad (SAWS) personally was the day of the battle of Uhud.
 - iii. Collectively, however, the most difficult test for the Muslims was the Battle of Ahzab.
 - 1. The manafiqoon openly stated that Allah (SWT) and His prophet deceived us. They promised us the treasures of the Persian and Roman empires under their feat. And at that time, they were surrounded by an army of 12,000.

2. The believers, instead, said this is what Allah promised us - in reference to this ayat.
- e. Tested them with:
 - i. Fear: death and destruction at the hands of their enemies.
 - ii. Hunger:
 - iii. Wealth and property
 - iv. Their lives:
 - v. Thamarat - fruits:
 1. can refer to offspring.
 2. Also refers to the harvest.
 - a. Battle of Tabuk - ordered to meet the Roman army just as the fruit were ripening and the harvest needed to be collected.
 - f. See also Surat Aal-'Imraan, ayat #142 - very similar.
4. 156: "Who say, when afflicted with calamity: 'To Allah we belong, and to Him is our return.'"
 - a. This is a description of the characteristic of the sabireen.
 - b. We belong to Allah - Allah is our master, our owner. Whatever comes from Him, we have no complaints.
 - c. Can't know what is the wisdom for something. Everything from Allah is good. Recall ayat with something to the effect of : you may dislike something that is good for you and like something which is bad for you.
 - d. To Allah is our return - if we show patience and sacrifice for the cause of Allah, then Allah (SWT) will reward us.
5. 157: "They are those on whom are blessings from their Lord, and mercy. And they are the ones that receive guidance."
 - a. It is to such people that the blessings of Allah come.
 - b. To be killed in the way of Allah (SWT) is such a big blessing that the Prophet (SAWS) stated that he very much longs to be killed in the cause of Allah, then to be resurrected, then killed again in the cause of Allah, then resurrected again, and then killed again in the cause of Allah. (Hadeeth discussed previously).
 - c. Aside: Permanent rule of Allah - no Rasool of Allah can be killed. A Nabiyy can be killed, but not a Rasool.
 - i. Allah (SWT) says that 'Myself and My Messenger shall triumph'
 - ii. The law has already been written.
 - iii. The Messengers of Allah will receive Allah's help in the face of their enemies.
 1. Therefore, 'Esau could not have been crucified.
 - iv. Surat Aal-'Imraan mentions Yahya (AS) and then 'Esau (AS).
 1. Says about Yahya - nabiyan min as-Saliheen.
 2. Says about 'Esau - rasoolan ila Bani Isra'eel.
 - d. These are the people who have the guidance.
 - i. Recall guidance is of two types (discussed in regards to Surat al-Fatiha):
 1. If you give directions to someone

2. If you give directions and then take someone to their final destination.
 - ii. Those whom Allah (SWT) will make enter into Paradise, they will recite: "Alhamdulillahil lathee hadayna li hatha wa ma kuna li naftadi? 'ala qadri min Allah???" - 'All praise is to Allah who has guided/brought us to this place and we could not have reached this had it not been for Allah's guidance.'
2. This completes Lesson 1 of Section V.
 3. Now, will proceed to discuss some of the remaining selections mentioned.
 - a. First three ayaat of Surat al-'Ankaboot.
 - i. This Surah was revealed in the beginning of the Mecci period.
 - ii. Recall, there are 7 groups of Mecci and Medini surahs.
 1. Actually, can consider it 6 groups/collections of Mecci surahs in the Qur'an.
 - a. First two groups were revealed in the last four years of the Mecci period.
 - b. The two middle groups were revealed in the middle four years.
 - c. Surahs of the last two groups, starting from Surat al-Qaaf, were revealed in the first 4 years of the Mecci period.
 2. The first group, surat al-Fatiha is a very small Mecci surah, the rest are all very large Medini Surahs (Surat al-Baqara to Surat al-Maida).
 - iii. Surat al-'Ankaboot was revealed in the fifth year of the Mecci stage (one of the middle two groups).
 1. During this middle Mecci period, the persecution from the Qur'aish began to get very severe.
 2. The persecution of the sahaba reached it's zenith during this stage.
 3. Most oppressed were the Muslim slaves.
 - a. Slaves had no rights. They were owned by their masters. Therefore, they could be killed by their masters without any punishment. It was their property and nobody else's business.
 - b. Bilal, Abu Faqeeth? and other female slaves.
 4. After the slaves, there was another category - foreigners who had settled in Mecca - neither Qur'aish nor slaves.
 - a. Rule of Mecca that only the Qur'aish or their slaves could live in Mecca.
 - b. Foreigners had to take the refuge and protection of the Qur'aish.
 - c. Sumayya and Yasser were both under the amaan (protection) of the uncle of Abu Jahl. When the uncle died, Abu Jahl had complete authority over them. He murdered both of them.
 5. In the face of this tremendous persecution, some people began to complain why was Allah (SWT) not protecting them and stopping this persecution. Allah (SWT) is all-powerful, why is He letting this happen.
 - iv. In this context, the first three ayaat of Surat al-'Ankaboot were revealed:
 1. Ayat #1: "Alef, Laam, Meem."
 2. Ayat #2: "Do men think that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction?"
 3. Ayat #3: "Lo! We tested those who were before you. Thus Allah knows those who are sincere and those who are false."

- b. Allah (SWT) will separate those who are true mu'mins and those who have made a false claim to Imaan.