

# *Surah As-Saff*

For an introduction and a discussion of the Basmallah, which is the first ayah of this Surah, please see our tafsir of Surah Fatihah which is also on Quran-Tafsir.org

سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

## **2. Makes Tasbih for Allah, all that is in the heavens and all that is in the earth, and He is *Al-Aziz* and *Al-Hakeem*.**

Allah (swt) begins this Surah similar to how He (swt) began Surah Hadid, Surah Hashr and other the other short Madani Surahs in this portion of the Quran. There is a wisdom which Only Allah (swt) knows as to why He (swt) decided to repeat this ayah so many times in this series of Surahs. But even if we do not know why Allah (swt) repeated this ayah so many times we can still see the importance of the meaning of this ayah. As we mentioned, the general meaning that we can take from this ayah is that everything in the heavens and the earth is making *Tasbih* for Allah (swt). In other words everything in the universe is an a constant state of worship of Allah (swt). The main lesson that we can take from this message is to realize how Great and how Awesome Allah (swt) Is. Just think about it for a second, everything in the world around you is worshipping Allah (swt), The sky above you, the earth under your feet, the air that you are breathing, the clothes that you are wearing, everything is glorifying and praising and declaring how Perfect and Pure Allah (swt) and how He (swt) is far away from any kind of weakness or defect. The way in which they worship Allah (swt) is simply by doing what they were supposed to be doing. For example the sun worships Allah (swt) simply by bringing us heat and light, the trees and the plants worship Allah (swt) by producing air, the animals worship Allah (swt) by going through the earth and searching for their food. Their worship of Allah (swt) is by always and constantly doing the job for which they were created. The only ones who are not making tasbih to Allah (swt) are the humans and the jinn who have decided to turn away from the revelation that Allah (swt) has sent to them. They are a very small portion of the creation of Allah (swt), and that is why they have not been explicitly mentioned in this ayah as making tasbih to

Allah (swt). Except for these pathetic creatures who do not even realize the Magnitude and Glory of their Creator and Sustainer everything else in the universe is always worshipping Allah (swt).

In the second portion of the ayah Allah (swt) tells us that He (swt) is *Al-Aziz* and *Al-Hakeem*. These are two of the attributes of perfection that Only Allah (swt) has. *Al-Aziz* means “the Great” and “the Majestic”, but it also means “the Strong” and “the Powerful”. Only Allah (swt) deserves to be called “The Great” and “The Majestic” because Only Allah (swt) is “The Strong” and “The Powerful”. The unlimited Power and the complete Ability of Allah (swt) is why He (swt) deserves the Majesty and why He (swt) is the Great. Allah (swt) has the Might and the Power to do whatsoever He (swt) pleases. There is nothing that is outside the Power of Allah (swt), and there is nothing that is difficult or even requires any effort from Allah (swt). He (swt) can accomplish everything by Will Alone, that is the Power and Might of Allah (swt). That is why Allah (swt) is Great and Majestic, and that is why Allah (swt) deserves all of the respect, adoration, worship and obedience. This is just a portion of the meaning that comes from the name of Allah (swt) when He (swt) calls Himself as *Al-Aziz*.

Just as the name *Al-Aziz* tells us why Allah (swt) deserves the worship and the obedience because of His Power and Might, the name *Al-Hakeem* tells us why Allah (swt) deserves the worship and obedience because of His Wisdom and Knowledge. There is no knowledge that is beyond Allah (swt), He (swt) Knows every single thing. The infinite and endless Knowledge of Allah (swt) also gives Him (swt) the Perfect Wisdom. So He (swt) is so Wise that every decision that He (swt) makes is the correct one. Everything that He (swt) decrees is the right decree for this universe. We must never question anything that Allah (swt) has done because He (swt) is the Most Wise. That is why He (swt) has the name *Al-Hakeem* and that is why He (swt) deserves our worship and our obedience.

## يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾

### 3. O you who believe, why do you say what you do not do?

Allah (swt) begins this ayah by calling out to the believers. The first thing that you should think when you hear this ayah is that Allah (swt) is calling out to you. From among all of His creation, and from among all of mankind, Allah (swt) has distinguished the believers and He (swt) is calling out to them in this ayah. Whenever there is an ayah such as this in the Quran, it is very important for us to pay particularly close attention because our Lord and Master, our Creator and Sustainer is calling out to us and addressing us. Allah (swt) is addressing us through that quality about ourselves which we hold so dear and that is our *iman*. It was Allah (swt) who put this belief in our heart which we cherish more than anything else. So when Allah (swt) addresses us as believers, we should always listen very carefully with the utmost attention. Before you are son or a daughter, a mother or a father, a student or a teacher, a farmer or laborer or merchant, you are first and foremost a believer. Your belief defines who you are more than anything else about you. It is by this title of yours that your Rabb is addressing you, so pay attention.

In this ayah instead of giving us a command, Allah (swt) asks us a question. He (swt) asks us as to why we say that which we do not do. Some scholars say this ayah was sent down concerning the soldiers who had abandoned the Prophet (saw) at the battle of the Uhud. There were many young Muslims who were eager to fight in the path of Allah (swt) alongside the Prophet (saw) during the battle of Uhud. They felt bad about missing the battle of Badr where the Muslims had achieved a great victory. So when the Quraysh tribe and their allies attacked Madinah, the Prophet (saw) and the older Sahahbah wanted to stay inside Madinah and fight the enemy from within the city. However these young Muslims were thirsty for hand-to-hand combat with the enemy, so they insisted to the Prophet (saw) that the Muslims should face the Quraysh outside Madinah on the open battlefield. They gave promises that they would fight to the best of their ability and that they would never waver or retreat, no matter how powerful the enemy was or how desperate the odds may become. However when the situation became desperate at Uhud and the enemy had the Muslims surrounded and the rumors began to spread that the Prophet

(saw) had been killed, some of these youths could no longer stand their posts in battle. So a group of mufasir say that this ayah was revealed about these youths who promised they would fight bravely in the path of Allah (swt) alongside the Prophet (saw) but who failed to live up to their promise. Another group of mufasir say that this ayah was revealed about some Sahabah when they said to themselves that if only Allah (swt) would tell them which action was most beloved to Him (swt), they would rush to carry out that action and they would sacrifice their wealth and their persons to carry out that action. But when Allah (swt) revealed that among the most beloved of actions for Him (swt) is fighting in the cause of Allah (swt), this same group of Sahabah found some reservations within themselves about carrying out that command. So some mufasir say that this ayah was revealed about this group of Sahabah who found some reluctance in them to carry out the command of *jihad*. However it is very well possible that this ayah was revealed about both these groups and it still remains general for all Muslims today who fail to do what they say.

The lesson that we can take from this ayah is that we must never say that which we cannot do. Allah (swt) hears everything that we say, and if we are to make promises that we would do something we have to be certain that we have the ability to do it. In other words, we must never make false promises only to impress the people or make us feel good about ourselves. We must always try our best to earn the pleasure of Allah (swt), and whenever we say that we are going to do something for Allah (swt), we have to try our best to do it. We must never allow laziness or cowardice to prevent us from doing what we said we would. Shaitan will always give you some excuse as to why you should not do what you wanted to do for the sake of Allah (swt). Now that you know the meaning of this ayah, be careful of what you say. Whenever you say that you would do something, first and foremost you should say "Insha Allah". Then you should try your best to do that which you said you would do. You must make sure that your actions reflect the words that you speak, otherwise you might end up becoming a hypocrite. You should only prevent yourself from doing that action if you find a better action that you think Allah (swt) will be more pleased with you doing. In other words you should only stop yourself from doing what you said you would if you find something else that Allah (swt) will be more pleased

with you doing. May Allah (swt) give us the ability to do everything that we say we will do, if that action earns His (swt)'s pleasure!

كَبِيرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

#### **4. Most hateful it is with Allah that you say what you do not do.**

We saw in the previous ayah that Allah (swt) gave us a command not to intentionally say that which we do not intend do. In this ayah Allah (swt) tells us the consequences of that. He (swt) tells us that it is most hateful with Him (swt) that we say what we do not do. When Allah (swt) says that this action is most hateful to Him (swt), we know that to intentionally say that which we do not intend to do is a great sin. If we were to do such a thing, not only would we be lying but we would also be failing to live up to the expectations that others would have of us. As Muslims it is very important that we always speak the truth and that we always implement with our actions that which we say with our words. We have to do this for Allah (swt), for our Muslim brothers and sisters, and for those we carry dawah to.

First and foremost we always owe to Allah (swt) to always speak the truth and always follow our words with actions. When we say to Allah (swt) that we are His (swt)'s servants, that means we have to dedicate our whole lives only to seek His (swt)'s pleasure. It is very easy for someone to say that will dedicate their life to the service of this Message, but what is difficult is to back up those actions with words. You can say that you would strive in the path of Allah (swt) but how you behave when you are actually on the battlefield is what Allah (swt) will judge you on. The words and the intention are not enough to warrant the full reward for a good deed. You must follow up those words and you must fulfill your intentions. That is what Allah (swt) wants to see from us, He (swt) wants to see us actually do the actions that we say we would do. We all desire the pleasures of the eternal life in the Garden and we desire for our Creator to be pleased with us, but this will not come without effort. The pleasure of Allah (swt) and Garden can only be earned with our righteous actions. So we must never underestimate the importance of actions.

We must act and we must do the good deeds. That is the only thing we can take with us to the Day of Judgment, the most important Day in all our lives. Our whole life in this world has only been a preparation for that Day. The Prophet (saw) always used to pray to Allah (swt) for protection from inability and laziness. So we also ask Allah (swt) to protect us from the demons of inability and laziness. The two devils which tie us down and prevent us from working to earn the pleasure of Allah (swt). For those of us who are living in the West it is especially important to make this prayer because this is a society that is founded on laziness and an aversion to strive hard in any endeavor. The society here teaches that everything must come to you quickly and without any effort. So to save us from the evil influences of this society we must first and foremost turn to Allah (swt) and beg Him (swt) for help, to remove our laziness and our failure to act from us. Then we must do our best to always keep ourselves occupied with the good deeds that Allah (swt) is pleased with. When Shaitan prompts us to take a break or relax, we must fight that feeling just as we fight him when he prompts towards doing an action that would earn the displeasure of Allah (swt). May Allah (swt) give us the ability to do as many good deeds as we can in the short time that we have during our test in this world! May Allah (swt) protect us from ever failing to do what we say we would do!

It is also important in our dawah to both Muslims and non-Muslims that our words be reflected in our actions. When we claim to be the servants of Allah (swt), we have to live up to that claim with our actions. Those Muslims who are not involved in the dawah as well as non-Muslims will judge Islam based on our words and our actions. What kind of an image would we be portraying if we fail to live up what we said we would do? What will they think about the servants of Allah (swt) if we do the actions that are displeasing to Allah (swt) or if we fail to carry out the obligations that Allah (swt) has laid down for us? They would think us to be hypocrites and they would say that we are weak in our belief. So when we become a people whose actions do not match our words, we are doing the dawah to this Message a great disservice. That is why it is extremely important that whenever we say we are going to do something good, then we try our utmost to that action. If we doubt our ability to that action then we must not tell others that we will do it. We have to realize that as callers to Allah (swt), part of our obligation is to give those we are

calling a correct image of this Message and what it means to our lives. Our behavior is every bit a part of our dawah as are the words that we are calling them with. We have to show our willingness to spend and sacrifice and strive hard for the propagation of this Message. We have to demonstrate our patience through adversity and our steadfastness in fulfilling our duties and responsibilities despite all of the distractions and temptations that might try to pull us away from them. May Allah (swt) give us the ability to demonstrate to the world what it truly means to be His (swt)'s servant!

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ بُنَيِّنٌ مَرَّضُونَ



#### **5. Surely Allah loves those who fight in His way in ranks as if they were *bunaynum marsus*.**

We mentioned in one of the previous ayahs how some Sahabah were asking what was the most beloved of actions to Allah (swt), because they wanted to do that action and gain the pleasure of Allah (swt). In this ayah Allah (swt) tells us what that action is. Allah (swt) loves those who strive and fight hard in His (swt) cause. There is no task that can be harder for a human than to fight on the battlefield. The battlefield is an environment that tests everything that you are made of. It tests your patience and your steadfastness as you must hold your position despite the enemy that you see coming towards you and despite the fear that is generated within you. It tests your sincerity to Allah (swt) as you fight your enemy and you know that there is no else that can see exactly how hard you are striving against your foe except Allah (swt). In the heat of battle, He (swt) is the only One that knows what is in your heart and He (swt) is the only One that knows how hard you fought against your enemy. Did you surrender and give up easily because your iman was weak or did you strive and struggle to the best of your ability knowing that your Rabb was watching you at that moment? So we can see why fighting in the path of Allah (swt) is the most beloved of actions to Allah (swt). It is an action that tests everything about the dawah

carrier, and among the most important qualities of every dawah carrier that it tests are the sincerity to Allah (swt) and the patience and steadfastness to struggle in His (swt)'s cause. We ask Allah (swt) to give us sincerity and patience!

Not only does Allah (swt) say that He (swt) loves those who fight in His cause but He (swt) loves those who fight in ranks as if they were *buyanum marsus*. This means “a firm and solid wall”, that is connected and unbreakable. So Allah (swt) wants the believers to fight in ranks and He (swt) wants them to be close together as if they were a solid and unbreakable wall. These are fighters in the path of Allah (swt). They must not be disunited and chaotic. They must be united with each other and stand side by side so that they create ranks which are so closely tied together that they appear to the enemy as if they were a solid and unbreakable wall. Can we expect anything less from the soldiers of Allah (swt)? These are men that are fighting so that the Law of Allah (swt) can rule in the land and the people can be called to submit to Allah (swt) Alone in all aspects of their lives. They need to be the most sincere and the most brave soldiers that any enemy has ever seen. So we see that Allah (swt) is telling the Muslims soldiers that when they are in battle they must fight in ranks like solid walls.

The strength of these ranks comes from the bravery of the soldiers who make it up. These fighters do not fear anything of this world. They know that Allah (swt) is on their side and that He (swt) will help and support them against any enemy. They also know that fear should only be for Allah (swt). They also know that there is nothing in this world that can harm them like Allah (swt) would if they fail to live up to their obligations to Him (swt). This knowledge that Allah (swt) is on their side and that He (swt) will always support them, as well knowing that only Allah (swt) is deserving of fear makes these soldiers of Allah (swt) into men who do not fear anything of this world. The strength of their ranks also comes from the unity of their hearts. All of these soldiers on the battlefield are united on the greatest of bonds that can ever exist between any human being and that is the common Aqeedah that they all share. All of these fighters have the same Aqeedah and that is what keeps them so united. Some soldiers can be united because they are fighting for the same country, or because they speak the same language, or because they have the same skin color. But these are superficial bonds that can easily be broken. But the soldiers of

Allah (swt) all share in common the same belief about their purpose in life. They all live to serve their Creator and Master, and they care about nothing except gaining the pleasure of Allah (swt). Because of their love for Allah (swt), they also love each other. They see each other as brothers in iman, and they see themselves working towards the same goal. The pleasure of Allah (swt) and the Garden in the Hereafter. So the courage that these soldiers have as well their love for each other is what keeps their ranks strong; To the point where the enemy sees their ranks as a solid and unbreakable wall.

In this ayah we can see that Allah (swt) loves those who fight for His (swt)'s cause in such a way. This means that for the believers who implement this command of Allah (swt) while keeping their intention purely to serve Him (swt), Insha Allah they will get the support and help of their *Rabb* on the battlefield, as well as getting the reward for their actions in the Hereafter. This is because Allah (swt) has commanded them to fight in this way and He (swt) has told them that fighting in this way is one of the most beloved of actions that His servants can do for Him (swt). What should any of us desire more than to earn the pleasure and happiness of our Creator and Sustainer, our Lord and Master?

When we as Muslims see all of the oppression that happens in the world today to our Muslim brothers and sisters, we all have a desire to help them. We all wish that we could go out and fight the enemies of this Message who are causing suffering to our brothers and sisters. But we must always remember that one of the *Sharr* of jihad is the presence of the Khalifah. Just like you cannot make salah without wudu, the Khalifah is the only one who can declare jihad. The Khalifah is the one who can declare jihad against a state that he considers as an enemy to the Islamic State. In the offensive jihad the Khalifah will first send the messengers and the emissaries to these foreign states and empires giving them the Message of Islam. If the rulers of these lands accept this Message or if they accept to pay the jizya tax then there will be no fighting. The jihad which we know as the struggle with arms will only take place in this case if the rulers refuse to accept Islam and they refuse to pay the jizya. In terms of the defensive jihad when the Islamic State is attacked and it's lands are conquered then the Khalifah calls on the people to fight the enemy that has invaded their land. But in both of these cases, the *Sharr* or the precondition for

the jihad is the presence of the Khalifah to declare it. Just like salah has the *Sharr* of wudu, jihad has the *Sharr* of the presence of the Khalifah. The scholars say that if even one acre of Muslim land is conquered and occupied by the enemies of Islam then jihad becomes an obligation for every Muslim man, woman and child. But since jihad requires the presence of the Khalifah the first obligation is to bring the Khalifah who will rally the soldiers of Islam against their enemies. So it is true that today the lands of the Muslims are being occupied, and our resources are being plundered, and our brothers are being killed, and our sisters are being raped, and our children are starving to death. First and foremost we have to pray to Allah (swt) to alleviate their suffering and to give victory for Islam. Then we must realize that victory will not come by us simply picking up a gun and fighting or by us bombing an airplane. The enemies of this Message want us to be reactionary and behave purely on our emotions and instincts. However if we would use our minds we would realize that even when the Sahabah were being tortured and persecuted right in front of the Prophet (saw) in Makkah, the Prophet (saw) never raised arms against the enemies of this Message. Even when Umar (ra) and Hamzah (ra) joined the dawah, and the Prophet (saw) knew that he (saw) would have the support of Banu Hashim, he (saw) still did not raise arms against the Quraysh. He (saw) did not do anything to damage their economic infrastructure like attacking their caravans. This was all done in Madinah after the State was established. The Prophet (saw) knew that in the end all that matters is that we serve Allah (swt). We must serve by Allah (swt) by correctly following the method that He (swt) wants for the victory of His (swt)'s Message. It must not be by blindly following our emotions when we see this Muslim Ummah going through suffering and trials. The path to victory has to begin with the establishment of the Islamic State and the righteous Khalifah who rules over it with the Book of Allah (swt) and the Sunnah of the Prophet (saw). May Allah (swt) give us the ability to achieve that!

So the lesson that we can take from this ayah is that we must strive hard in the path of Allah (swt) to establish His (swt)'s Law in the land. In our efforts we must show steadfastness and patience. No matter how powerful the enemy may seem to be, we have to realize that Allah (swt) is on the side of this Message and no enemy can stand against the Lord and Master of the universe. It is also extremely important that we must be united and stand together against the

enemies of this Message. Simply look to how Allah (swt) has said that He (swt) loves those who fight their enemies united as if they were a solid and firm wall. That means the more united we are, the more we would gain the love the Allah (swt) but the more we start arguing and bickering with each other, the more we would earn the displeasure of Allah (swt). We seek refuge in Allah (swt) from ever being in His (swt)'s anger or displeasure. It is time that all dawah carriers from among the youth of this Ummah realize that nothing matters except serving Allah (swt). If there is one theme we see coming again and again in the Quran, it is that Allah (swt) should be all that matters in our life. Not the blind following of our scholars or our loyalties to our groups or movements. So all of the youth should study the Quran and the Sunnah of the Prophet (saw) to see what is that Allah (swt) wants us from us now. We are not saying that you should look independently at the Quran without considering what the scholars are saying. But at the same time you must not blindly follow the scholars and ignore the Quran and Sunnah. When there are so many ayahs in the Quran and so many hadith which tell us that only Allah (swt) can legislate laws, what are we to think when see so called scholars who tell us that it is permissible to participate in a political system that does not rule by the Law of Allah (swt)? They tell us that we do not need to work for the establishment of an Islamic State and we can be content living in a secular and Capitalist society. A society whose very foundation denies the Sovereignty of Allah (swt). What can we say about such scholars? There are only two things that we can say. Either they are very ignorant and not really scholars, or they are hypocrites who are collaborating with the governments that rule by man-made laws. We see from the Quran and the Sunnah of the Prophet (saw), that what Allah (swt) wants from us now is to wage an intellectual jihad to convince the Muslims that we cannot live without the Law of Allah (swt). We must convince them that we must work for the reestablishment of the Khilafah that was destroyed in 1924. That is the path of the dawah as we see it and we beg Allah (swt) to guide us and guide all Muslims to the path of the Prophet (saw) in returning to the victory for His (swt) deen!

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوَّمُ لِمَ تُؤْذُونَنِي وَقَدْ تَعَلَّمُونَ أَنِّي رَسُولُ  
 اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ



**6. And (remember) when Musa said to his people “O my people, why do you *tu/thoonan* me when certainly you know that I am the Messenger of Allah to you?” So when they turned away Allah caused the their hearts to turn away. And Allah guides not a people who are criminals.**

In the previous ayah we saw that Allah (swt) does not like those who do not do what they say and He (swt) loves those who fight in His cause as if they were solid wall. So what is that those who fight in the way of Allah (swt) have? What is it that those who do not follow up actions with words do not have. That is patience and steadfastness. Those who fight in the path of Allah (swt) as if they were a solid wall have a great amount of patience while those who do not what they say have little or no patience. The men to whom Allah (swt) had given the most patience were the prophets and messengers. They required a great amount of patience to call people to the worship and servitude of Allah (swt) and to keep them on that path. Most humans are weak, and so they are easily deceived by Shaitan into disbelieving in the Message and following their desires. So the task of the prophets to keep the people on the path of worshipping and serving Allah (swt) despite their weakness was indeed a difficult one. Such a task required a great amount of patience and steadfastness. There has probably been no people in the history of mankind who have been more deceived by Shaitan than the Bani Israil. In this ayah and the one that follows it Allah (swt) brings our attention to two of their prophets of Bani Israil and all the patience that these prophets had to show against such a rebellious people.

Allah (swt) begins this ayah by bringing our attention to the prophet Musa (as) and the time when he (as) said to the Bani Israil “O my people why do *tu/thoonan* me when certainly you know that I am the Messenger of Allah to you?”. The word *tu/thoonan* means to hurt and to make trouble with disobedience and excuses. One day when the Prophet (saw) was dividing the spoils,

one of the Muslims had the audacity to tell the Prophet (saw) that the way he (saw) had divided the spoils was not a fair distribution. This made the Prophet (saw) very upset, and he (saw) only calmed down when he (saw) said to himself "May Allah have mercy on Musa, his people *tu/thoonan* him more than they this and he was patient". So this word means to hurt the messenger by questioning his authority or with acts of disobedience. In other ayahs of the Quran, Allah (swt) has told us about several instances when the Bani Israil had hurt Musa (as) in this way by questioning him (as) or by disobeying him (as). Just a few examples of this are when they took the golden calf for worship when Musa (as) was away or when they demanded to see Allah (swt) with their own eyes.

Then we see in the ayah that Musa (as) asks the Bani Israil why they were hurting him in such a way when they certainly knew that he (as) was the messenger of Allah (swt) to them. The Bani Israil had no doubt whatsoever that Musa (as) was indeed the Messenger of Allah (swt) to them. They had seen how he (as) had saved them from Firaun. They had seen the miracles that he (as) had performed by the Will of Allah (swt) in front of the Egyptians, such as the turning of sticks into live snakes or the turning of his hand into pure light. They had even seen Allah (swt) split the sea for them when Musa (as) struck the water with his staff. So Musa (as) is asking his people, "why when you are certain that I am the messenger of Allah (swt) to you that you would disobey me and cause me harm in such a way?" The hurt here is not a physical hurt but an emotional one. Similar to how a parent would feel when a child constantly disobeys them and questions them.

The lesson that we can take from this first portion of this ayah is that when we are among the fortunate people that a prophet from Allah (swt) has reached us, we must do everything that is in our power to follow and obey that prophet, Because obedience to that prophet is obedience to Allah (swt), To hurt the prophet and cause him displeasure, is in reality to cause the displeasure of Allah (swt) upon us. For us as Muslims today this means that we must follow the Sunnah of the Prophet (saw) to the best of our ability. As the Prophet (saw) has told us in one hadith, we must bite into the Sunnah with our molar teeth, this means that we must stick to the Sunnah in everything that we do. No matter what happens and no matter how desperate the situation

becomes, we must never abandon the Sunnah of the Prophet (saw). We must try to follow the Sunnah in everything that we do, our worship and servitude to Allah (swt) is by following the way of His (swt)'s Messenger. One of the most important ways in which we must always look to the Sunnah is in the method on how to carry dawah. We must make sure that our method of carrying dawah, our method to spread this Message to mankind, our method to bring back the Law of Allah (swt) matches with the method of the Prophet (saw) exactly. We cannot become like missionaries where we just trying to convert the people one by one while not working towards the implementation of this deen on a political level. At the same time we cannot become like the Crusaders where we just kill and destroy everything in our sight. These methods are ways of innovation that come from the Christians, which unfortunately many Muslims have adopted. We have to learn what was the method of the Prophet (saw) and we must stick to the method no matter how desperate our situation becomes. We cannot compromise and give up nor can we become emotional and violent based on the changing circumstances. We have to patient on the path of the Prophet (saw).

The other lesson that we take from the example of Musa (as) was the extreme amount of patience this noble messenger of Allah (swt) had. Despite all of the ways in which the Bani Israil hurt him by disobeying him and questioning him time and time again. Musa (as) did not give up on the path of dawah that Allah (swt) had laid out for him (as). Musa (as) knew that all that mattered was the worship and servitude to Allah (swt). So everything that he (as) did, he (as) did only for the sake of Allah (swt) and only in the way that Allah (swt) wanted. We as Muslims must realize that the path of dawah that Allah (swt) has chosen for us is to work to bring back the Khilafah, then the State will be the vehicle through which the dawah will be carried to non-Muslims. The State will also facilitate the education of the Muslims so that they can correctly learn their deen. It would not be correct for us to start working on correcting individual Muslims or carrying this Message to non-Muslims individually if we are not at the same time working to re-establish the Law of Allah (swt). This is not to say that it is wrong to carry Islam to non-Muslims, it is of course our mission in life to spread this Message. But our focus should be on reestablishing the State and allowing the State to carry this Message to mankind. May Allah (swt) give us the

ability to always work in His (swt)'s cause and never allow ourselves to be distracted by the enemies of this Message who are working to take us away from this path! May Allah (swt) always allow us to follow the way of the Prophet (saw) in everything that we do including the way in which we work to return His (swt)'s Law to the land and to bring this Message to mankind!

In the next portion of the ayah Allah (swt) tells us that when the Bani Israil turned away He (swt) caused their hearts to turn away. The meaning here is that when the Bani Israil decided to turn away from the Message that Musa (as) presented to them, Allah (swt) turned their hearts away from being able to recognize the truth of this Message. Allah (swt) sent to Bani Israil a messenger that they knew very well and whom their own scriptures predicted would come. When they were being oppressed by Firaun they were praying to Allah (swt) to send them a messenger that would deliver them from the tyranny and oppression which they were under. Even Firaun was anticipating this messenger and that is why he had ordered all of the first-born male children of Bani Israil to be killed. Then when Allah (swt) sent them a messenger in Musa (as), and he saved them from Firaun as they had prayed he would and he showed them so many miracles to show that he was indeed a messenger from Allah (swt), they refused to obey and follow him (as). Not only were the Bani Israil saved but they saw the army of Firaun being destroyed in front of their own eyes. They were shown more than enough signs to prove that Musa (as) was the messenger of Allah (swt) for them. They knew they had an obligation to serve Allah (swt) by following the commands of Musa (as) but they failed in that duty. When Musa (as) urged his people to go forth and fight in the path of Allah (swt), they told him (as) "You and your Lord go and fight, we are going to sit here". Look here at their pride and arrogance to disobey a direct command of Allah (swt). Look even at their audacity to make such a statement to the messenger of Allah (swt)! When they left Egypt and came to a new land, they saw some people worshipping idols and they asked Musa (as) to make them an idol for them to worship. Look here to how blind their hearts were to the remembrance of Allah (swt). They had just seen their Lord and Master save them from their enemy, and instead of always remembering Him (swt) in gratitude they immediately look to what others have and they have desire to bow and prostrate before stones. Then when Musa (as) went away to meet Allah (swt) they made a golden calf for themselves that they started

to worship. These are just a few of the many sins that the Bani Israil committed. We only have to read other parts of the Quran or the hadith of the Prophet (saw) to learn more about their crimes. This is what Allah (swt) means when He (swt) says that they turned away. Musa (as) would give them a command and they would turn away from following it, and he (saw) would give them a prohibition and they would turn away from abstaining from it. As a consequence of their turning away from the commands and prohibitions of Allah (swt), and as a consequence of their evil and corrupt actions, Allah (swt) turned away their hearts from recognizing the truth of this Message. In other words because they had become disobedient to the Law of Allah (swt), Allah (swt) made their hearts blind to the truth of this Message. Their sins actually lead them to a state of disbelief.

The final portion of this ayah explains the second portion. Here Allah (swt) tells us that He (swt) will never guide a people who are criminals. If someone chooses to consistently turn away from following the Law of Allah (swt), He (swt) will not guide them and He (swt) may even take away the guidance that He (swt) had given them. We are all Muslims because Allah (swt) has put the light of guidance in our hearts. Even though the human does have the free will to choose iman or kufr, if he chooses iman he still needs Allah (swt) to put guidance in his heart. None of us would ever have been Muslim if Allah would not have put that light in our hearts. Now think about a people who are Muslim and who have recognized the truth of this Message. They have accepted Allah (swt) as their Lord and His (swt)'s messenger as the representative of their Lord in this world. The prophets and the righteous Khalifahs are nothing more than the representatives of Allah (swt) on the earth. All that they do is implement the Law of Allah (swt) in the land, they never follow their desires or their whims. Now what should happen to a people who although they are Muslims they consistently disobey the messenger that Allah (swt) had sent to them even though they know he is indeed the messenger from Allah (swt)? Can such people expect that Allah (swt) would keep the guidance in their hearts after they had made their hearts so corrupt through sin and disobedience? Of course not, that is why Allah (swt) will not guide a people who are disobedient to Him (swt). A people who would rather serve their desires instead of serving their Lord and Master, their Creator and Sustainer. Can you even begin to imagine the enormity of the crime that these people are committing by showing such ingratitude to Allah (swt) Who has

done so much for them? That is why Allah (swt) will not guide such people and He (swt) might even remove the guidance that is already in their hearts. May Allah (swt) save us from that!

The lesson that we can take from this ayah is that we must never become disobedient to Allah (swt). When Allah (swt) has made something as an obligation for us, we must rush to carry out that action and we must not make excuses. When Allah (swt) has made something forbidden for us we must stay away from it and not make any excuses. We must not have the attitude that we will be all right in the Hereafter only because we are believers. Even if we are believers, we know that Allah (swt) may punish us in the Hereafter if our sins are more than our good deeds. But even worse than that is if we insist on disobedience to Allah (swt) and we do not make any efforts to ask His (swt)'s forgiveness, there is a possibility that Allah (swt) might turn our hearts away from this deen. There is a chance that Allah (swt) may remove the guidance that is in our hearts. You cannot even begin to imagine how terrible that would be. The Prophet (saw) has told us that there are people who do the actions of the people of the garden for their whole lives and towards the end of their life, they do the actions of the people of the hellfire and they end up in the hellfire. So we must never think that we are guaranteed the garden only because we are Muslims today. Instead we have to always be scared of our sins and our acts of disobedience. The scholars have said that when you prefer the life of this world to the Hereafter and when you worry more about satisfying your desires instead of serving of Allah (swt), you could become deceived into thinking that Allah (swt) does not exist, and the Hereafter is only a dream. However when you dedicate your life to the service of Allah (swt), you realize the Existence of your Creator and Sustainer and the Hereafter becomes a certain reality in your mind. It is only the life of this world that seems like a dream, because your heart and your hopes are always with your Rabb and the reward He (swt) has promised in the life after this. But to achieve that state, we have to strive with the best of our ability to avoid any acts of disobedience to Allah (swt). We have the example of the people who came before us as lesson from which we can learn the terrible consequences of choosing this world instead of Allah (swt). May Allah (swt) save us from ever being like them!

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَدْبِنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ  
 إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ  
 بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ



**7. And (remember) when ‘Isa, son of Maryam, said “O Bani Israil, I am the Messenger of Allah to you confirming what came before me of the Tawrah and giving good news of a messenger who will come after me, his name will be Ahmad”. But when he came to them with clear evidences they said “This is clear magic”.**

In this ayah Allah (swt) tells us about another prophet which He (swt) sent to the Bani Israil and that is ‘Isa (as). Allah (swt) begins this ayah similar to the previous one with the word *idh* which means “when”. Allah (swt) is bringing our attention to the time of ‘Isa (as). Notice here that Allah (swt) refers to ‘Isa (as) as “Isa, son of Maryam”. Usually you would refer to a person as the son of his father, but Allah (swt) refers to ‘Isa (as) as the son of his mother to specifically show us that he (as) does not have a father. This way of referring to ‘Isa (as) firstly shows the miracle of his birth in that Allah (swt) brought him into existence without a father, it gives honor and special status to his mother Maryam (as), and it is a direct attack to the corrupt belief of those who say he (as) is divine because he is the son of the Divine. Allah (swt) is clearly showing us that ‘Isa is only a man and he is the son of his mother, he (as) has no such relationship with Allah (swt).

The first part of what Isa (as) tells Bani Israil is “I am the Messenger of Allah to you”. This statement clearly shows who ‘Isa (as) is. He (as) is only the messenger of Allah (swt) to the Bani Israil. In this universe there is only the Creator and the creation. Allah (swt) is Perfect and everything else is flawed and weak. Allah (swt) had given ‘Isa (as) so many miracles to clearly show to the Bani Israil that he (as) was indeed the messenger of Allah (swt) to them. So the way

in which he (as) was born was a miracle, the way in which he (as) spoke as child was a miracle, and as an adult he (as) performed many miracles including curing the blind and bringing back the dead. All of this was only to show the people that he (as) was a Messenger from Allah (swt). But some people who still had the corrupt pagan beliefs in them thought that since he (as) had performed these miracles that he had some aspects of the divine in him. They then exaggerated this false presumption to say that he was divine or that he was the son of the divine. We can clearly see that this is a corrupt and false belief. Allah (swt) has all Divinity and the creation have none because Allah (swt) is the Only One that is Perfect and without flaw while all of the creation have some weakness or limitation. None of them would deny that 'Isa (as) still had to walk to get from one place to another, he still had to eat food for sustenance, he still got tired and had to rest, and still he had to answer the call of nature. So how can such a being be Perfect, how can such a being be Divine? Rather he is only "a messenger from Allah". Allah (swt) sent him (as) to the Bani Israil with so many miracles in order that they might come back to the life of worshipping and serving Allah (swt).

We should also note that the only definitive evidence we have concerning the life of 'Isa (as) is the Quran. Whatever is in the books of the Jews and whatever is in the books of Christians may have been changed by evil men, so we cannot rely on any information that is in those books. On the other hand, the Quran is a miracle which can be sensed even to this day. To this day no one has been able to reproduce it. So by its inimitability, the Quran is testifying to this day that it could be from Allah (swt). So we know that everything in the Quran is the truth because we are sure that everything in the Quran is from Allah (swt). So it is not a matter of we as Muslims having our opinion concerning 'Isa (as) and the Jews having their opinion and the Christians having theirs, no rather it is a matter of the Quran telling us the truth concerning 'Isa (as) and their books telling lies and falsehood.

Then Isa (as) tells the Bani Israil that he (as) confirms what came before him (as) of the Tawrah. There are two meanings that we can see from this statement of 'Isa (as). One is that the Books that the Bani Israil had, including the Tawrah, had prophesized that Isa (as) would come to them. So 'Isa (as) is confirming that his coming was prophesized in the Tawrah and he (as) is

telling them that he (as) is a fulfillment of those prophecies. The Bani Israil then should have had no reason whatsoever to doubt the Message that he (as) was sent with. Their own books had told them that Allah (swt) would send him (as) as a messenger to them. The other meaning that we can take from this statement of 'Isa (as) is that he (as) came to continue to implement the Law of the Tawrah. In other words, 'Isa (as) was told to continue to implement the Shariah that Allah (swt) had given to Musa (as). We even know from the Christian scriptures that were not corrupted how Isa (as) said that he would continue to follow the Law of Allah (swt) that was given to Musa (as) "letter by letter and dot by dot". It was only after the death of 'Isa (as) that Paul of Tarsus told the people that they no longer had to follow the Law of Allah (swt). So we see from this portion of the ayah that not only was 'Isa (as) given several miracles but he (as) also came only to confirm what came before him (as) in the Tawrah. This is a further proof that he (as) was only a messenger from Allah (swt).

Then Isa (as) tells the Bani Israil that he (as) also came to give them good news. This good news is the coming of a messenger from Allah (swt) after him (as). 'Isa (as) even explicitly tells them that the name of this messenger would be "Ahmad". Could there possibly be a clearer proof of the coming of the Prophet (saw) as a messenger from Allah (swt) than his name being explicitly mentioned by the prophet who came before him? We know that "Ahmad" is one of the names of our beloved Prophet (saw). The scholars have said that the reason why 'Isa (as) chose this name was because "Muhammad" was a common name among the Arabs at that time, but "Ahmad" was a rare name. With a name that is rare and unique such as "Ahmad", the Prophet (saw) could have been more easily recognized by the people who were waiting for the fulfillment of this prophecy by 'Isa (as). 'Isa (as) also refers to the Prophet (saw) as "the messenger that would come after me", and we know that the Prophet (saw) was the messenger that Allah (swt) sent directly after 'Isa (as).

We should also note that 'Isa (as) refers to the coming of the Prophet (saw) as "good news". The coming of the Prophet (saw) was good news not only for the Bani Israil but for all mankind. When the Prophet (saw) was sent to this world it was a time in which humanity was desperately in need of the light that came from the Message that the Prophet (saw) was sent

with. It was a time in which the world was surrounded in darkness. Every land on the face of the earth at that time was devoid of the guidance of Allah (swt). Corruption and evil had spread through the land because the people were not ruling by the Law of Allah (swt). Innocent people were being killed for no reason, children were starving from lack of food, women were being oppressed and used merely as sexual objects, and perverse and immoral acts were being committed were being all over the earth of Allah (swt). This was the reality not only in Arabia, and not just in Europe and Persia but also all over the world. The time just before the year in which Allah (swt) sent the Prophet (saw) was a time in which the world was sunk in darkness. That is why 'Isa (as) calls the coming of the Prophet (saw) as "good news". It was the best news that mankind had ever received. Not only were they receiving a guidance from their Creator to show how them to serve and worship Him (swt), but they were given a code with which to live their lives. If they only conducted their lives according to this code, they would achieve tranquility and peace in this life and they would get eternal pleasure in the Garden of Allah (swt) in the next life.

In the final portion of this ayah Allah (swt) tells us "so when he came to them with clear evidences they said this is only "clear magic". Notice firstly in the ayah the word *fa* which means "so". The Prophet (saw) came just as 'Isa (as) had said he (saw) would. In other words Allah (swt) had told the people through 'Isa (as) that He (swt) would raise a messenger and He (swt) did as He (swt) promised. Then we notice in this ayah that Allah (swt) tells us that the Prophet (saw) would come with "clear evidences". This refers to the many miracles that were given to the Prophet (saw). First and foremost among these is the Quran. A Book the like of which cannot be produced with any human mind. The Prophet (saw) was given many further many miracles in addition to the Quran such as when he (saw) split the moon into two by the permission of Allah (swt). There was also the time when the Prophet (saw) provided food for dozens of fighters from provision that would not have been enough for two people. Just like the miracles of Musa (as) and the miracles 'Isa (as) the miracles of the Prophet (saw) proved to the people that he (as) was indeed the Messenger from Allah (swt). But what was the response of the Jews and Christians to such clear evidences? Instead of accepting this Message as the truth that they knew, that these miracles could only happen with the permission of Allah (swt), they reject these evidences and

say that is only “clear magic”. These people were not searching for the truth sincerely. They were only looking for an excuse to reject this Message that their Lord and Master had sent them. They would rather live a life where they follow their desires instead of serving their Creator and Sustainer. So even when they saw clear evidences, they made an excuse for themselves not to believe in it by saying that it is only magic.

The lesson that we can take from this ayah is to realize that first and foremost our Prophet (saw) was sent with clear evidences. The foremost among these evidences is the Quran. Even though the Prophet (saw) had so many things that were special only about him (as), such as the fact that he (as) was the last messenger and that he (as) was sent for all mankind, what was the one thing that 'Isa (as) mentioned about him (saw)? He (as) said that the Prophet (saw) would be sent with clear evidences because that is the most salient feature of the Messengership of the Prophet (saw). Although there were so many other things that were special about the Prophet (saw), 'Isa (as) mentions the fact that the Prophet (saw) would be sent with clear evidences. This shows us how special the miracles of the Prophet (saw). Of these miracles, the most special and the greatest is the Quran. So that shows how fortunate we as this Muslim Ummah are to have this Quran. There is no greater treasure that you possess than the Quran that is in your heart. How can we have any doubt in the truth of our Messenger (saw) when he (saw) was sent with such a great and powerful miracle? The Quran is an enduring miracle that will last for all time. While every other prophet was sent with a miracle that was only for their people, our prophet (saw) was sent with a miracle that would endure through time even after the messenger with which it had been sent had passed away (saw). Even if we are unable to sense the miracle directly because we do not have the Arabic language, simply the fact that no human being has been able to reproduce even a small portion of it shows that it could only be from Allah (swt). These are words that transformed a backward and barbaric people into the greatest civilization this world has ever seen. There is nothing that the minds of humans have ever produced that has this kind of effect on the hearts. The only thing that the disbelievers could say when they heard such a Quran is to say that it is clear magic. They could not explain in any way how a human

being could make words such as these. So the first lesson that we can take from this ayah is to realize how fortunate that we are that our messenger (saw) had been given such clear evidences.

Another benefit that we can derive from this ayah is to know that the coming of the Prophet (saw) was promised by the previous messengers, including 'Isa (as). How unfortunate is it that the Christians say such blasphemy against Allah (swt) and against 'Isa (as) when 'Isa (as) himself had preached to the people that a messenger would come after him (as) whose name was "Ahmad". 'Isa (as) was only a man, and despite all of the miracles that Allah (swt) had given him (as), he (as) did not have the honor and recognition of being the final messenger to mankind. That honor and privilege was only for our Prophet (saw). This shows the special status that has been given to the Prophet (saw). His coming as a messenger has been prophesized clearly by the messengers who came before him (saw). We know that the Jews and Christians have corrupted their scriptures by adding to them what Allah (swt) did not say and removing from them what Allah (swt) did say. But even today if we were to study the books of the Jews and Christians we would see many references to the coming of the Prophet (saw). That is another benefit that we can derive from this ayah, it is to know for sure that not only was the Prophet (saw) given the greatest miracle in the Quran but his coming was even prophesized by the prophets who came before. May Allah (swt) give us the ability to recognize all of the signs and prophecies that testify to the truthfulness of the Prophet (saw)!

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٧﴾

**8. And who does greater *Dhulm* than him who while he is being invited to Al Islam he invents a lie against Allah? And Allah does not guide the people who commit *Dhulm*.**

Allah (swt) begins this ayah with a question. Allah (swt) asks us who it that does more *Dhulm* than him who while he is being called to Islam, he invents a lie against Allah (swt). The word *Dhulm* means "injustice", "oppression", "evil" and "wrongdoing", all of these meanings are

captured in the meaning of the word *Dhulm*. This is actually a rhetorical question for which the answer is already known. There is no one who does greater Dhulm than the one who would make up lies against Allah (swt) while they are being invited to Islam.

As hard as it is to believe, there were people at the time of the Prophet (saw) who did such a thing. The Prophet (saw) would call them to Islam and not only would they reject his (saw)'s dawah but they would invent lies against Allah (swt) by making excuses as to why they were not following the Prophet (saw). We can see here that double is the evil that they are doing. On the one hand the Prophet (saw) is calling them to submit to Allah (swt), and they are turning away from this call and on the other hand they are making up lies against Allah (swt) to justify their rejection. An example of this would be the Jews at the time of the Prophet (saw). Most of them knew that the Prophet (saw) was indeed the Messenger of Allah (swt) because he (saw) had this magnificent Quran and also because their own books had prophesized that a messenger like him (saw) would come. Even though they were certain that the Prophet (saw) was the Messenger of Allah (swt), when he (saw) called them to Islam they did not heed the call. On top of that, they also made up lies against Allah (swt) from their own minds as to why they were turning away from this Message. They would say outrageous statements such as claiming to be the children of Allah (swt). They claimed that no matter how many sins they committed Allah (swt) would never punish them, and even if He (swt) punished them it would only be for a short time. They said that because they were the favorite of Allah (swt), they are better than all of the other people of the world and they are free to exploit and cheat other people all that they wanted without Allah (swt) punishing them for it. All of these claims were lies that they had made up in their minds. They had no basis for these claims whatsoever; there was nothing that Allah (swt) had revealed that confirmed any of these statements. They made up these lies only so that they can follow their desires. Allah (swt) calls such statements "lies against Allah (swt)" because they were daring to speak on behalf of Allah (swt). We know that even the Prophet (saw) was not allowed to say anything from his own mind. Everything that the Prophet (saw) called the people to was only from Allah (swt), and not from his (saw)'s own mind. Now these Jews dared to speak such statements from their minds and say that they are from the Creator and Controller of the

universe. They had the audacity to say that they can speak on behalf of the Lord and Master of all things. They made up such lies and claims while they were being invited to Islam by the Prophet (saw). Can anyone possibly be more evil than that? Of all the people that you can do injustice towards, is not the greatest injustice what you do towards Allah (swt)? He (swt) is the One Who created you and the One Who is sustaining you for every second of your life. Even the fact that you exist at this very moment is only because of Allah (swt), how then could you say such statements against Him (swt)? That is why Allah (swt) calls it the greatest of *Dhulm* when a person speaks about Allah (swt) what he made up in his mind. May Allah (swt) save us from ever saying anything about Him (swt) about which we have no knowledge!

Allah (swt) has told us in this ayah that they had spoken such lies while they were being called to “Al Islam”. The literal meaning of the word Islam means “submission” and “surrender”. It is submission and surrender to Allah (swt). When we take the most general and comprehensive meaning of the word then it means that we must submit to Allah (swt) in all aspects of our lives. That means we must submit to Allah (swt) both at an individual level and as a society. The laws which we apply as individuals in our daily lives like salah and fasting as well as the laws that we apply as a society such as zakat and the economic system and the prohibition of all forms of zina and the social system are all part of Islam. In this way both the society as a whole and the people within that society all submit to Allah (swt). That is what Allah (swt) means by “Al Islam”. Note also that Allah (swt) uses the definite article “Al” to describe Islam. So what is meant here is not simply any kind of submission, but it is the specific form of Islam that was implemented by the Prophet (saw). It was the Islam where both the society and the individuals in that society submitted to Allah (swt) in all aspects of their life.

In the final portion of the ayah Allah (swt) says that He (swt) will not guide the people who commit *Dhulm*. As we mentioned in the previous ayah, guidance is a light that Allah (swt) puts in our hearts. If we are the kind of people who would dare to speak about Allah (swt) when we have no knowledge about what we are saying, or we make up some lies about Islam, or we say something is halal when it is haram or that something is haram when it is halal, then we should not expect Allah (swt) to put that guidance in our hearts. If Allah (swt) were not to put guidance in

our hearts that would be the worst thing that could possibly happen to us. To be deprived of the guidance of Allah (swt) is to be deprived of peace and tranquility in this life and to be deprived of the mercy of Allah (swt) in the Hereafter. That means being forbidden from the Garden and entering the Fire, how terrible is that! May Allah (swt) save us from that! May Allah (swt) allow us to only speak about those things which we have knowledge! We pray to Allah (swt) to always guide us to straight path, because all guidance and all good is from Him (swt).

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ  
وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

**9. They desire to extinguish the Light of Allah with their mouths but Allah will perfect His Light though the disbelievers hate it.**

In the previous ayah Allah (swt) told us how the ones who did the most *Dhulm* were those who spoke a lie against Allah (swt). They were the ones who invented lies with their own minds and told the people that these lies were from Allah (swt). They were the ones who committed the most *Dhulm*, the most evil and injustice and oppression. In this ayah Allah (swt) tells us what is their intention in inventing such lies about Allah (swt). Through these lies they desire to put out the Light of Allah (swt) with their mouths. But Allah (swt) will not allow this; He (swt) will perfect His Light even if the disbelievers hate it.

The Light of Allah (swt) is Islam. It is the guidance that Allah (swt) has sent for mankind so that they can know how to serve and worship Him (swt). It is the belief that there is One and Only Creator and Controller for this entire universe. That He (swt) is Perfect and without any limitations. It is the belief that Allah (swt) has to be obeyed in all affairs of life, and so in addition to being a belief it is also the Law that Allah (swt) sent down for mankind to follow. A Sacred Law that addresses every single action that a human being can take. From the moment he opens his eyes in the morning to the moment he falls asleep at night, Islam is a complete guidance that he can follow to win the pleasure of his Creator and Sustainer, his Lord and Master. The same can

be said for the society. Just as Islam is a complete guidance for the individual, it is a complete guidance for the society. Every Law that governs the interaction of people from the economic systems that distributes the wealth to the social system that oversees the correct relationship between men and women is addressed by Islam. There is no problem that the human being can ever have that Islam does not have a solution for. We can see why Allah (swt) calls Islam “a Light” even in reference to the life of this world. It came to teach people that they have a greater purpose in life than simply living to satisfy their desires. If people truly realize this, they will no longer feel anger or hatred to others, they will no longer live in misery thinking only about satisfying their desires, and they will no longer be terrified of death or calamities. They would realize that all that matters in this world is worshipping and serving Allah (swt), nothing else should matter. This realization would bring them a peace and tranquility like nothing else in this world can offer. After their death their Hereafter would be even than what they had in this world. If only they would follow this Message, they would be admitted into eternal Gardens with every kind of pleasure possible. They would win the pleasure and the contentment of their Creator and Sustainer, their Lord and Master. Is there anything better than this? This is the Light of Allah (swt).

So what is that these people wish to do with such Light? Are they following it or are they turning away from it? We see from this ayah that not only are they turning away from it, but they desire to extinguish this Light! See how evil of a people they are. They are not only walking away from this guidance that their Creator sent them and ordered them to follow, but they also want to destroy it so that no one else would follow it. They not only want to live in darkness and corruption themselves but they want to prevent others entering the Light as well. So by trying to destroy this Message, they are trying to extinguish the Light of Allah (swt).

Allah (swt) describes them as trying to extinguish the Light of Allah (swt) with their mouths. Islam is ideas and thoughts, and the only way to defeat an idea is with another idea. No matter how many weapons and how much manpower and resources the enemy has, they can never destroy Islam because Islam is a thought in the hearts of the believers. The foundation of this thought is the Quran. When the enemies of Islam finally realized that they could not destroy

Islam with weapons they decided to attack it intellectually. They tried to introduce many corrupt ideas and thoughts into minds of the believers. That is how they hoped to extinguish the Light of Allah (swt) with their mouths. They made up so many lies and said so many evil things about Allah (swt) and the Prophet (saw) all in the hope that they could destroy Islam. Since they are determined on living the life where they only serve their desires, they did not spare anything in the evil words that they spoke. Even at the time of the Prophet (saw), we have examples of the Jews who would make statements like “If Allah is rich then why does he need our charity?” If we only think about what they are saying for a second, we would see how foolish this statement is, but they hoped to fool some weak minded among the Muslims with these words. They hoped to create doubts in the hearts of the believers and that is how they desired to extinguish the Light of Allah (swt) with the mouths.

They also seek to create doubts in the hearts of the Muslims by making them question the laws of Islam. For example, at the time of the Prophet (saw), the Jewish tribe of Banu Nadir were questioning why the Prophet (saw) had ordered their palm trees to be cut down. They made bold propaganda statements such as saying that the Prophet (saw) had once forbidden the destruction of property, but later he (saw) had done it himself. They turned the attention of the Muslims away from the fact that they had betrayed the Prophet (saw) and that there was a reason why the Prophet (saw) had ordered those trees to be cut down. They turn the attention of the Muslims away from the fact that they had tried to kill the Prophet (saw) and destroy the Islamic State, and they shift the focus of the attention of the Muslims to some trees that were cut down in battle. Their intention was to create doubts and reservations in hearts of the Muslims about the orders of the Prophet (saw). These Jews wanted the Muslims to question the authority of the Prophet (saw), to find some fault with the validity of the laws that he (saw) brought. This is yet another way that they tried to extinguish the Light of Allah (swt) with their mouths.

We see the enemies of Islam doing the same action today. They are trying to extinguish the Light of Allah (swt) with their mouths. They are making Muslims doubt the validity of the Shariah for the modern world. They ask the Muslims if laws that were revealed fourteen hundred years ago could be applicable for what they call a modern and civilized society. They say the laws

of Islam regarding women are oppressive, the laws pertaining to punishments are brutal and barbaric, and they say that the laws calling for jihad are violent and extremist. They tell Muslims that all of these elements of Islam that are not compatible with the Western society must be removed. They want to invent a new and reformed version of Islam that is compatible with their secular society. They tell the Muslims that this is what is best for us and this is how we will prosper. The enemies of Islam today are also trying to introduce many strange and foreign philosophies to create doubts in the hearts of the Muslims. Even though the Aqeedah of Islam can be proven simply and rationally merely by observing the universe, they try to find faults in this Aqeedah by speaking about things about which they have no knowledge. Allah (swt) is in the Unseen, and although we know that Allah (swt) Exists from all of the signs around us, we cannot fully comprehend everything there is to know about Allah (swt). Since we cannot sense Allah (swt) directly, we have to accept that there are some thoughts about Allah (swt) that we cannot have. For example when it comes to the Knowledge of Allah (swt), we have to realize that Allah (swt) has all of the knowledge and we have very little. We have to accept our limitations and submit to the fact that there are some things which are simply beyond our comprehension. That is part of our humility and servitude of Allah (swt). However these enemies of Islam who are full of pride of themselves and proud of their knowledge put forward these questions to create doubts in our Aqeedah. In reality however it is only another way in which they are trying to extinguish the Light of Allah (swt).

But will they have any success in trying to extinguish this Light? Ibn Kathir says it would be like trying to extinguish the sun with your mouth, something that is impossible. They will spend all of their money and resources in trying to destroy this Message intellectually. They will spread all kinds of lies about the Prophet (saw), make up all kinds of fabrications against the Quran. They will try to introduce many strange philosophies into the minds of Muslims. But no matter how much they try, they will fail because as Allah (swt) has told us in other parts of the Quran, the falsehood cannot do anything against the Truth. All that they are saying about Islam is false. Their intention was never to present a fair and unbiased view of this Message, on the contrary they already decided that they had to find some way to destroy this Message because it threatened

their way of life. Their corrupt way of life where they only lived to exploit the people and serve their desires. So everything that they presented about Islam was lies, deception and falsehood. What chance does falsehood have against the Truth? What chance does the darkness have against Light?

Simply look at how much wealth and resources Allah (swt) has given the West. The New World of the North and South American continents were given to them and not us. After they have plundered and pillaged this land and taken all of its resources, it has made them extremely wealthy and very powerful. Yet despite all of their wealth and all of their power, they are unable to destroy Islam. They are unable to destroy the Aqeedah by producing anything like the Quran. They are unable to destroy the Aqeedah of Islam with their corrupt thoughts about Allah (swt) because all of their ideas and thoughts in this matter are based on something which they cannot sense. They cannot destroy the Law of Allah (swt) because Muslims know that this Law is from the Lord and Master of the universe Who has all Knowledge and Who is full of Wisdom. We know that Islam is the perfect system by which the human can live his life. The result is that they will spend all of their wealth and resources to think of ideas with which they can destroy this Message, but they will always fail.

We know that they will fail in their efforts to destroy Islam intellectually because Allah (swt) tells us in this ayah that they will fail. Allah (swt) tells us that He (swt) will perfect His (swt)'s Light even if the disbelievers hate it. Those who have chosen to disbelieve in this Message because they have chosen to follow their desires hate this Message. They hate it because it calls them to the purpose of their creation that they had turned away from it. They hate it because it stands for justice while they are a people who want to oppress and exploit the weaker among them. They hate it because it stands for morality and purity while they are a people of perversion and lewdness. But Allah (swt) does not care that they hate it, they are worthless and ruined people. Even though they hate this Light Allah, Allah (swt) will complete and perfect His Light. This means that Allah (swt) will make this Message to be dominant despite all of the efforts of the disbelievers to destroy it.

There are at least two lessons that we can take from this ayah. The first is that we must be aware that there are enemies of Islam who are working day and night to destroy Islam intellectually. They figured out a long time ago, when they had lost all of their crusades, that they cannot destroy Islam on the battlefield. They figured that the only way that they can destroy Islam is to take away the understanding of Muslims towards Islam, in other words to destroy it intellectually. So they decided to create doubts in the Muslims about their Aqeedah and create doubts concerning the applicability of the Law of Allah (swt) in the modern world. It is only here where they have had success. Umar (ra) once said that Allah (swt) honored and raised this Ummah with Islam and He (swt) will dishonor and bring us low only when we leave Islam. That is exactly what has happened in the world. The disbelievers have tricked some Muslims into doubting Islam and convincing them that it is better to rule with laws of man rather than the Law of Allah (swt). However the second lesson that we take from this ayah is that despite their efforts and despite what little success they may have, in the end they will never be successful in destroying this Message. Allah (swt) has told us that He (swt) will perfect His (swt)'s Light so it must be a matter of conviction for us that this Message will be ultimately successful.

The only choice left for us today is to decide which of the two camps of Muslims that we want to be in. Do we want to be with those who are deceived the by the falsehoods and propaganda of the disbelievers, and who allow Islam to be compromised? The ones who allow Islam to be restricted only to the masjid and to have no political power whatsoever. Or do we want to be with those who stand up and fight for this Message with the hope and the knowledge that Allah (swt) will ultimately give victory for this Message no matter how hard they try to destroy it. As we mentioned, all that matters is that we serve Allah (swt) with this short life that we have, so bearing that in mind your choice should be clear.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
 وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

**10. He is the One and Only Who sent His Messenger with the Guidance and the *Deen* of Truth in order that He may make it victorious over every single other *deen* even though the *Mushrikoon* hate it.**

In the previous ayah Allah (swt) told us that He (swt) will perfect and complete His Light even though the disbelievers hate it. In this ayah Allah (swt) tells us that He (swt) is the One and Only Who sent His (swt)'s Messenger with the guidance and the Deen of Truth in order that He (swt) may make it victorious over all every other *deen* even though the disbelievers hate it. This is the reason why Allah (swt) will not allow the disbelievers to extinguish this Light and this is why Allah (swt) will perfect this Light. This Light is the Guidance and the Deen of Truth. Allah (swt) sent His Messenger with this Light in order that it may dominate and achieve victory over every single other Deen.

Allah (swt) begins this ayah by bringing our attention onto Himself by telling us that He (swt) is the One Who sent the Prophet (saw). This is to remind us that this Message was sent by no one other than Allah (swt), the Creator and Controller of the universe, the Lord and Master of ever single thing. Notice also the words *alla dhee* which is a tool of exclusiveness to mean “the One and Only”. It is Allah (swt) and Allah (swt) Alone Who sent His Messenger (saw) with this Message. This shows us that this Message is no joke. Think to yourself about the One Who has sent this Message to find out the seriousness of it. Also notice in the beginning of this ayah how Allah (swt) refers to the Prophet (saw) as His (swt)'s Messenger. This once again shows us that this Message belongs to Allah (swt), and it also shows the closeness between Allah (swt) and the Prophet (saw). How much love should we have for the Prophet (saw) when we know that he (saw) is so close to Allah (swt) that Allah (swt) has called him (saw) “His Messenger”?

There are two things that Allah (swt) sent the Prophet (saw) with. First Allah (swt) sent the Prophet (saw) with Guidance. This is the Aqeedah of Islam. It is the firm conviction in the

Existence and the Absolute Oneness of Allah (swt). It is the belief in the Day of Judgment, as well as the belief in Paradise and Hellfire. It is the belief in the angels, the books and the all of the previous prophets. It is also the belief that the Prophet (saw) is the Messenger of Allah (swt). It is the belief that we live in this life only to serve and worship Allah (swt). It is the belief that everything that we do must be for Allah (swt) and Allah (swt) Alone. All of these facts must be established with conviction in the heart of the one that believes in them. This is the Guidance that Allah (swt) sent to us through the Prophet (saw). If we believe in this Guidance that Allah (swt) has revealed we would be guided to knowing the purpose for our creation and the creation of the universe. We would be guided to know that it was Allah (swt) Who created us. We would be guided to know that we live in this life to serve and worship Allah (swt). Finally we would be guided to know what would happen to us when we die, where will be end up when this short life is over. Where else can the human being find guidance such as this? It answers all of his most basic questions and it gives him a purpose of life.

The other thing that Allah (swt) sent the Prophet (saw) with is the *Deen* of Truth. Most translators would translate this word as “religion” but when we think of religion we think as something that is only in the spiritual sphere of life. We would think that it is merely rituals of worship that can get us closer to the Creator. This word “religion” ignores the political sphere of Islam. We know that Islam is just as much political as it spiritual. The Prophet (saw) did not simply call on the people to believe in Allah (swt) and worship Him (swt) but he (saw) also established a State that implemented the Law of Allah (swt) in all spheres of life. From the economic system that regulated how the wealth of the land should be regulated, and the rules concerning trade and commerce, to the social system which managed the family life and laid down rules on how men and women should interact with each other, to the ruling system which established a government where all Sovereignty and Power was where it belonged with Allah (swt). So the word *Deen* simply does not mean “religion” if you define religion simply as prayers and devotion, rather the word *Deen* means the ideology of Islam. It is a way of life that addresses every sphere of the life of the human. In addition to looking to how the Prophet (saw) and righteous Khalifahs implemented Islam, we can also see that the word *Deen* includes the political aspect of Islam by

looking at the Quran. For example in Surah Yusuf, Allah (swt) tells us that Yusuf (as) was not able to take his brother in “the *Deen* of the king”. This means the rules and laws of the king. So not only did the Prophet (saw) and the righteous Khalifahs implement Islam to be both spiritual and political, but we can see that even Allah (swt) refers to the word *Deen* as encompassing the political sphere of life in the Quran.

It is very important that we have a correct understanding of this word *Deen* because the enemies of Islam are working night and day to change our perception of Islam. They want us to think that Islam is nothing more than a religion which is restricted to the spiritual sphere of life. They want us to think that Islam is nothing more than the five pillars. They want to restrict Islam to only prayer, fasting, pilgrimage and zakat. Because when they change Islam from an ideology into a religion, it is no longer a threat to them. This world is founded today on secularism where the spiritual sphere of life and the political sphere of life are completely separated. The enemies of Islam know that if they can trick the Muslims into thinking that Islam is only a religion then it would become compatible with their secular way of life. In other words it would no longer pose a threat to their ideology. Muslims would be happy going for prayers and fasting and making pilgrimage but they would always rule by secular laws. They would conduct their life according to man-made laws. But then where would be the justice of Allah (swt)? Where would be the economic system that distributes the wealth in the land fairly? Where would be the social system that prevents crime and preserves the family? Where would be the ruling system where justice can be established for all people and only the Law of Allah (swt) is implemented? That is why it is very important that we as Muslims today have the correct understanding of this word. The enemies of Islam will hire many so-called “scholars” of Islam to come and tell the Muslims that *Deen* means religion and Islam has no political sphere. They are hoping to fool and trick the Muslims into abandoning this *Deen* that has been sent to them by Allah (swt). But as Allah (swt) has told us, they will try to extinguish the Light of Allah (swt) with their mouths but Allah (swt) will not allow it. He (swt) will perfect and complete His Light even though the enemies of Islam hate it. May Allah (swt) give us the correct understanding of this word and allow us to teach the Muslims as well!

Allah (swt) calls this ideology the “Deen of Truth”. This means that it is the one correct way of life for mankind to follow. This ideology will not create a utopia because as we know this world is a place of test and trials, we are not on this world to enjoy ourselves. The perfect world will be only the paradise of Allah (swt). But this ideology will create a world where justice and fairness will be established for all people. A world where the basic needs of all humans are taken care of and there is no one living in poverty. A world where many of the social problems that we see in today’s society such as alcoholism and drug use will be eliminated. A world where the family will be protected and many family problems such as domestic violence and child abuse in the family will be gone. The people will not live in darkness addicted to some anti-depressant drug and living only to satisfy their desires. They will realize the true purpose in life which is to live to worship and serve their Creator and Sustainer. They will stop chasing after the temporary pleasures of the life of this world and they will know that the true pleasure will only be in the Hereafter. It is the way of life that the Creator of the human being has prescribed for him, that is why it is the *True* way of life. The way of life that will bring justice for the society and that will bring peace and tranquility for the people in that society. How can we ever look to any other way of life when we know this?

In the final portion of this ayah Allah (swt) tells us that He (swt) sent this Deen of Truth so that it may be victorious over every single other Deen even though the *Mushrikoon* hate it. The *Mushrikoon* are those who do *shirk*, they associate partners with Allah (swt). Instead of dedicating all of their worship and their whole lives for Allah (swt) there is something else in their hearts that they find to be more important than Allah (swt). Anyone who finds something in their hearts to be more important than Allah (swt) has committed a form of shirk. Those people who did not overcome the shirk that is in their hearts hate this Deen and they hate for it to be dominant. They know that this *Deen* is a Message that calls on all of mankind to submit to Allah (swt) in every way, so since they have something that is more important in their lives than Allah (swt) they hate it. But as we said in the previous ayah, Allah (swt) does not care about these people and Allah (swt) does not care that they hate the Guidance and Deen of Truth that He (swt) sent. Allah (swt) sent this Deen so that He (swt) may make it victorious over every single other deen there is. That

means for Islam to be the only ideology in the world and completely obliterate all other ways of life. This earth belongs to Allah (swt), so how could anyone dare to stand on this earth and breathe it's air and eat it's food without becoming a complete servant of Allah (swt)? The only way that we can even begin to be grateful to Allah (swt) for all that He (swt) has given us is to dedicate our whole lives to Him (swt) and to make the society that we live in to submit to Him (swt) as well. So from humanity Allah (swt) demands nothing less than they give their lives in worship and servitude to Him (swt). As we saw from the first ayah of this Surah, everything else is already worshipping and submitting to Allah (swt). Allah (swt) is *Al-Aziz* and *Al-Hakim* so He (swt) deserves the constant worship and servitude of all creation. That is why Allah (swt) sent this Deen through the Prophet (saw), when it dominates and conquers all other ways of life, then all of humanity will return to the purpose for which they were created. That is the worship and servitude of Allah (swt).

The lesson that we can take from this ayah is to realize what Islam is and why it was sent. Although Allah (swt) could easily make this Deen victorious without any help from anyone, He (swt) has decreed that this Message will spread through the efforts of the believers. The Sahahbah realized the importance of the mission they were given and how important it was for this Message to spread to mankind. For example, when the Prophet (saw) passed away and the Arab tribes began to revolt against the Islamic State, Abu Bakr (ra) still choose to send the army of Osama to fight against the Romans. Even though the rebels and apostates posed were a threat even to Madinah, the capital of the State, Abu Bakr (ra) did not hesitate in sending out the army. Today we as Muslims must realize that we need to wake up and start working to establish the Islamic State. If we study the Seerah of the Prophet (saw), we see that first he (saw) established the State and then he (saw) sent the emissaries and diplomats to the neighboring empires and nations of the world inviting them to Islam. The Khilafah was the vehicle with which Islam was carried to the world. Once again we must remind ourselves that our goal is not to spread Islam or to establish the State. Our goal is only to worship and serve Allah (swt), so that we can attain His pleasure and His garden in the Hereafter. Part of the obligations that we have in our servitude to Allah (swt), is that we do what we can to spread this Message to mankind. For

the situation the Muslims are in today, we can see that this dawah must begin with the establishment of the Law of Allah (swt) in the land. May Allah (swt) give us the ability to do that!

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ  
مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾

### **11. O you who believe, shall I show you a trade that will save you from a painful punishment?**

Allah (swt) begins this ayah by addressing the believers with a question. As we mentioned, when Allah (swt) begins an ayah by calling to the believers we have to pay extremely close attention and think that this ayah is being directed specifically to us. The question that Allah (swt) asks us is if He (swt) should show us a trade that will save us from a painful punishment. “Trade” here refers to an exchange, like we exchange money for merchandise when we buy something. The words “painful punishment” in this ayah refers to the hellfire. When Allah (swt) refers to a punishment as “painful” we know it is the worst kind of pain. Far worse than anything we can even possibly imagine. Even in the life of this world there is no pain like the pain of burning, now can you imagine a fire that is seventy times as intense as the fire of this world and one that will consume you entire body. Just thinking about it should send shivers down your spine.

Some foolish and ignorant people may ask the question of why should we need to be saved from the Fire in the first place? The truth that these people do not realize is that there are very few people in humanity who are not deserving of the Fire. For certain the prophets do not deserve the Fire because they are the closest to Allah (swt) and they spend their entire lives either in worship and devotion to Allah (swt) or calling others to the worship of Allah (swt). The closest to the prophets are those, who although they do not receive revelation from Allah (swt), are similar to the prophets in that they devote their lives to the worship and servitude of Allah

(swt). They fulfill the purpose for which Allah (swt) created them. We have to always remember that Allah (swt) created us and put us on this earth for a reason. We are not here simply to enjoy ourselves or simply to relax, nor are we here to be disobedient to Allah (swt). Allah (swt) created us only so that we can serve and worship Him (swt). The vast majority of humanity has failed in that duty. They have chosen a life of serving their desires instead of serving their Creator. Is there anything less than the Fire that they deserve for such ingratitude to the One Who brought them into existence and the One Who maintains that existence for every moment of their life? So much has Allah (swt) given the human being, and so little have we done to show gratitude to Him (swt). How then could we expected to be shown mercy in the Hereafter when we are guilty of such ingratitude? We also have to remember that we are the complete property of Allah (swt) to do with as He (swt) pleases. Allah (swt) could throw all of humanity in the Fire for no reason and that would not be injustice for Him (swt) because He (swt) created us and we are His (swt)'s property. But Allah (swt) has not done that, rather He (swt) has turned to His creation in Mercy. In this ayah Allah (swt) tells us of a trade that we can make with Him (swt) that can save us from the punishment that has become due on us.

Who among us would not take this trade? Who among us would not want to be saved from that horrible punishment? We would give so much in this world to ensure that our family and our selves are safe from any distress and suffering in the life of the world. To save yourself from pain and hardship you would do so much and you would spend so much. To cure a disease that is causing you pain you would spend all of your wealth. Despite this you know that there is no pain and suffering in the life of this world when compared to the punishment in the Hereafter. We know the hadith where the Prophet (saw) has told us about the time when the evil and disbelieving people will be faced with the punishment of the hellfire. At that moment, they would be willing to sacrifice this whole world and everything in it to be saved from that punishment. Just imagine, if you owned everything in this world, you would still be willing to give all of that up to escape from the punishment of the hellfire. This is because you will realize how horrible and how painful that punishment is. However in this ayah Allah (swt) is giving us a chance to be saved from the Fire and He (swt) is not asking for us to give the world and everything in it. Allah (swt) is

telling us here in the Quran what we have to give Him (swt) in exchange for being saved from that awful punishment. So listen carefully to what Allah (swt) is tells us in the next ayah as to how we can be saved from that punishment.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

**11. That you believe in Allah and His Messenger, and you strive in path of Allah with your wealth and your lives, that is much better for you, if you but knew.**

In the previous ayah Allah (swt) asked the believers if they would like to be shown a trade that would save from the punishment of the Fire. In other words, Allah (swt) will save us from the Fire and in return we have to do something for Him (swt). In this ayah Allah (swt) tells us what we need to do. Once again it is very important that we pay close attention and think deeply about how we can do what Allah (swt) tells us to do so that we can live up to our part of the bargain.

The first part of this trade is that we believe in Allah (swt) and His Messenger (saw). This belief is the belief with the firm conviction after pondering and reflecting on the signs that Allah (swt) has given us both in the world around us and in the Quran. We have to believe that Allah (swt) is One and Only and we have to believe in all of the perfect attributes of Allah (swt) such as Him (swt) being the All Knowing, All Seeing and the One Who has power over all things. We also have to believe that the Prophet (saw) is the Messenger of Allah (swt). The final Messenger of Allah (swt) that has been sent for all mankind. The best of the creation of Allah (swt). We also have to love the Prophet (saw) and part of the perfection of our belief is that we love the Prophet (saw) more than anyone else, including our families and ourselves. The only One Whom we should love more than the Prophet (saw) is Allah (swt), So the first component of the trade that we make with Allah (swt) is that we believe in Allah (swt) and His Messenger (saw) in the correct way. This means we have to be correct and firm in belief in Allah (swt) and His Messenger (saw).

If we cannot fulfill this first part of the bargain, then nothing else that comes after should matter.

May Allah (swt) allow us to achieve that!

The second component of the trade that we make with Allah (swt) is to strive and struggle hard in path of Allah (swt) with our wealth and our lives. The word *jihad* in this ayah means to strive and struggle hard. The word *jihad* here includes the material struggle with arms but it is not restricted to it, rather it refers to any kind of struggle or striving that you do for the cause of Allah (swt) and hoping to achieve the pleasure of Allah (swt). The cause of Allah (swt) is the effort to establish the Law of Allah (swt) in the land and to spread the Message of Allah (swt) to mankind. This is the goal for which we have to strive and struggle hard in the life of this world. We must be willing to sacrifice our wealth and our lives in this cause. There should be nothing that we should be hesitant to give up. This means that we must give up our money and our time. This dawah cannot be something that we do in our part time and something that we do not spend for. Rather we should always be involved in this work, striving and struggling hard, with all of the resources that Allah (swt) has given us. May Allah (swt) enable us to do that!

We never said it would be easy, but we have been created and placed on this earth for a great purpose. Allah (swt) has placed in the human being so much potential both physically and mentally that he needs to utilize to establish justice and righteousness in the land. We do not exist to simply eat, have intercourse, defecate and die. Is that the life that you want? If you choose that life, then what difference is there between you and the animal? Rather the life that all Muslims should want is the life of *jihad*. Once the State has been established, this is the life of the soldier and before the State it is the one struggles to carry this idea to the Ummah so that they would return to Islam once again. May Allah (swt) allow Muslims everywhere make the correct decision on how they should live their lives!

In the final portion of this ayah, Allah (swt) tells us that this is better for us if only we know. We see in the reality of the world today that most people have not made this trade with Allah (swt). On the contrary, what we see is that most people purchase a small time in this world of serving their desires with their fate in the Hereafter. This is only because the people simply do not know. They do not comprehend the reality of the universe. They do not see how the life of this

world is only a short and fleeting existence. A place of test and trial. It is only in the life after this where we can truly achieve victory or suffer defeat. Because most people do not know about this, they are unwilling to make this trade with Allah (swt). They do not want to make this trade despite the fact that Allah (swt) clearly says in this ayah that this trade is what is better. First of all, we should love to worship and serve Allah (swt) because He (swt) is Our Creator and our Sustainer. He (swt) is also the One Who has given us every good thing that we have in our life. Do not think that anything that you have in the life of this world is something that you have because you deserve it. Every single blessing that you have in the life of this world, every single joy that you have is only a gift from Allah (swt) to you for which you have done nothing to deserve. So to a live a life of worship and servitude to Allah (swt) should be something that you love to do, because He (swt) has given you everything that you have. But look here at the Mercy of Allah (swt), He (swt) is offering you the greatest of rewards if you dedicate your life to serving and worshipping Him (swt). Even though the worship and servitude to Allah (swt) should be something that is beloved to you, Allah (swt) is still offering you a great reward if you do it.

The first part of this reward is that you will be saved from this terrible and excruciating punishment that the rest of humanity is bound for. You cannot even begin to how blessed and fortunate that you would be if Allah (swt) prevented that fire from touching your skin. We know from the hadith of the Prophet (saw) that if the person who lived the most comfortable and pleasant life in this world would be dipped for just one moment in the hellfire, he would say that he has never known any good for his whole life. One of the lessons that we can take from this hadith is that the pain of just one moment in the fire would have a greater affect on a person than a lifetime of pleasure and comfort in this world. He felt so much pain while he was in that fire that it made him forget all of the good things that he enjoyed in the life of this world. So just to be saved from that Fire should make all of our efforts and sacrifices in the life of this world worth it. But does the Mercy of Allah (swt) end there? What about all of the sins that we have committed? What can we do with all of the acts of disobedience that we have committed? In the next ayah Allah (swt) tells us what will happen to our sins.

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ  
الْعَظِيمُ ﴿١٣﴾

**13. He will forgive for you your sins and He will admit you into gardens under which rivers flow, and *maskeena tayyibthan* in gardens of eternity, that is the greatest achievement.**

In the previous ayah Allah (swt) told us about a trade that we can make with Him (swt). For our part we would believe in Allah (swt) and His Messenger (saw) with the correct and firm belief, and we would struggle and strive to establish the Law of Allah (swt) in the land and to spread this Message to mankind. In exchange for this, Allah (swt) promised us that He (swt) would save us from the painful and terrible punishment of the Fire. But is that the end of what Allah (swt) would do for us in this trade? What about all of the sins and acts of disobedience that we committed? If we are not going to the Fire after we die then where would we go?

The first thing that Allah (swt) tells us in this ayah is that He (swt) will forgive for us our sins. Notice the words *la kom*, this means that the act of forgiveness is something that Allah (swt) is doing for us. The pardoning of our sins is a great favor and blessing that Allah (swt) is bestowing on us. We committed our sins knowing that these actions were forbidden in the Law of Allah (swt). We did these evil actions knowing that they would earn the displeasure of Allah (swt). No one forced us to do these sins, rather we did them of our own free will. So our sins are like a debt that we are carrying on our neck. Since we earned them through our evil actions, there is nothing that we can do to get rid off them. They are stuck on us like chains. The Only One Who can remove our sins from us is Allah (swt), and that is what He (swt) promises He (swt) will do if we only live up to our end of this trade.

There are at least two lessons that we can take even from just this first portion of the ayah. See once again how much meaning that Allah (swt) has put into so few words. The first lesson is that we must never despair of our sins. Allah (swt) has clearly told us in this ayah that

He (swt) will forgive our sins. He (swt) is not saying in this ayah that He (swt) will only forgive some of our sins, but He (swt) is saying that He (swt) will forgive our sins, that means all of them. We know from other ayahs of the Quran, and the hadith as well that there is no limit to the amount of sins that Allah (swt) can forgive. For example there is last hadith in Imam Nawawi's collection of forty hadith that we should all know which is a hadith qudsi where Allah (swt) has told us "O son of Adam, as long as you call upon Me and ask of Me, I shall forgive what you have you have done and I shall not mind. O son of Adam, were your sins to reach the clouds in the sky and were you to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to me with sins nearly as great as the earth and were you to face Me, ascribing no partner to Me, I would bring you forgiveness as great it is". This ayah and this hadith clearly show us that Allah (swt) loves to forgive sins. As long you believe only in Allah (swt) and you make a sincere effort to serve and worship Him (swt). So no matter how much evil you may have done in your life, you must always have a hope that Allah (swt) will forgive you your sins. The scholars have even said that to simply think that Allah (swt) will never forgive you is a greater evil than whatever sin you may have committed. At the same time you must never let Shaitan trick you into thinking that since Allah (swt) forgives all sins, you should simply do all the evil that you want and ask forgiveness later on. None of us know when our death will come. As Abdullah ibn Umar (ra) said we should live every morning like we will not be alive in the evening and we should live every evening like we would not be alive in the morning. So we must always have the hope that Allah (swt) will forgive us our sins and at the same time we must have the fear that death can come at any moment. As ibn al-Qayyim said, we must have two wings. One wing of hope that Allah (swt) will forgive our sins and one wing of fear that we may die before we can ask Allah (swt) for forgiveness and be righteous. Only when these two wings are balanced can the bird fly. So whenever Shaitan tells us that we have committed so many sins that Allah (swt) will never forgive us, we must remind ourselves that Allah (swt) is the Most Forgiving and the Most Merciful. And whenever Shaitan comes to tempt us with a sin, we must ask ourselves what would happen if we were to die while we are committing that sin.

The other lesson that we can take from this first portion of the ayah is that Allah (swt) is the Only One Who can forgive sins. We should not ask for forgiveness from anyone except Allah (swt). We should not care what anyone thinks of us, we should only worry about if Allah (swt) is pleased with us or not. Unfortunately many Muslims today ask other people to ask Allah (swt) to forgive them instead of asking Allah (swt) to forgive them directly. They think that since they have committed so many sins, they are not worthy to ask Allah (swt) directly. But these people do not realize that by placing these intermediaries between them and Allah (swt), they are in fact beginning to commit *shirk*. So we have to realize that Allah (swt) is the Only One Who can forgive sins and we should not ask of anyone but Him (swt). If you are ashamed to ask Allah (swt) directly because of the sins that you are committing then stop doing those sins. Do not go to some person who you think is righteous or the grave of some person who may have been righteous and ask of them. Allah (swt) is closer to you than your jugular vein, so why should you ask of anyone except Him (swt)? If He (swt) chooses He (swt) will forgive you no matter how many sins that you may have done, and if you are sincere in your prayer to Him (swt) He (swt) may even give you the power and the ability to stop doing whatever evil that you are doing. We know the hadith where the Prophet (saw) has told us that he (saw) asks Allah for forgiveness more than seventy times a day. If the beloved of Allah (saw) and the one who is protected from sin (saw) asks Allah (swt) for forgiveness this many times, then how many times should we ask of Him (swt)? We ask Allah (swt) to forgive our sins and the sins of all our Muslim brothers and sisters who humbly and sincerely submit to Him (swt).

Now that our sins have been forgiven where should our destination in the Hereafter be? Allah (swt) then tells us in this ayah that He (swt) will admit us into gardens under which rivers flow. Regarding these gardens Allah (swt) has told us in a hadith qudsi "I have prepared for My righteous slaves things which have never been seen by any eye, nor heard by any ear, nor imagined by any human being". The Quran has given us descriptions that have a glimpse of what the gardens of Allah (swt) will be like, but no matter how much we read about their grace, well being and abundance, we cannot imagine how wonderful and marvelous it is. As part of our submission and humility before Allah (swt) we have to believe that the gardens will be places of

pleasure and joy more than we can possibly imagine. In the life of this world we have had small glimpses of what happiness and contentment feels like. This is just a taste of what Allah (swt) has kept reserved for us in the gardens. We know that one of the names of Allah (swt) is Ar-Raheem which means “the Most Merciful”. This is a special Mercy that Allah (swt) has kept for the believers in the Hereafter. The manifestation of this Mercy of Allah (swt) are the gardens. Just imagine that Allah (swt) Who has so much Power, how much pleasure and joy, could He (swt) give to those of His righteous servants that He (swt) chooses and favors. If Allah (swt) is pleased with you, just imagine how pleased Allah (swt) can make you. We ask Allah (swt) to include us in that company of His chosen servants for whom this unimaginable reward He (swt) has given.

So we see in this ayah that Allah (swt) tells us that if we do our part in this trade that He (swt) will admit us into the gardens. Notice here that Allah (swt) is the One Who will admit you into these gardens. Even if you live up to your end of this bargain and believe in Allah (swt) and the Prophet (saw) with the correct belief and struggle and strive hard in the way of Allah (swt), you must never think that your deeds are enough to allow you enter these gardens. These gardens are so magnificent and wonderful that no matter how strong your belief was and no matter how hard you struggled you are not even worthy to be in them for one second. Rather it is Allah (swt), out of His Mercy and Love, that will admit you into these gardens. We know that for those who do evil Allah (swt) will punish them for the evil that they have done, but for those who do good Allah (swt) will reward them much more than they deserve. Such is the Mercy of Allah (swt)!

Allah (swt) describes the gardens as having rivers flowing underneath. The scholars have said that there are rivers of wine, rivers of milk, and rivers of honey. They will give you the most sweetest and most delicious of drinks. Some scholars have said that the rivers flow through the gardens and other scholars have taken the literal meaning and said that the rivers flow underneath the gardens. But for us it is not so important exactly where the rivers are. We should simply take the general meaning of this ayah and know that in these gardens we will be given these rivers to drink from, to bathe in and to enjoy. That fact should motivate us to work hard to attain these rivers, instead of worrying about exactly where in the garden they will. Insha Allah,

wherever in the garden they are, they will be there for us to enjoy and partake in. We ask Allah (swt) to grant us these rivers of His (swt)'s gardens.

Then Allah (swt) says that He (swt) will grant them *Masakeena Tayyabathin*. The word *Masakeen* means “homes” or “dwellings”. It is the place where you stay and rest, and its meaning comes from the *Sikeena* which means tranquility and calmness. *Tayyabathin* means pure and clean and it also means what is good and pleasing. So in the gardens those who believe in Allah (swt) and the Prophet (saw) and strive hard in the life of this world will be given homes that are pure and clean as well as good and pleasant to be in. The Prophet (saw) has told us that the dwelling in the garden will be like a hollow pearl which is sixty miles high and in every corner of the dwelling the believer will have a family that no one else can see. This is the reward that Allah (swt) gives for their striving in the life of this world. We know from the Seerah that when the Prophet (saw) first received this revelation from Allah (swt), he (saw) told Khadija (ra) that from this day onwards there would be no more rest. So just like the Prophet (saw) the true believer and dawah carrier is the one who struggles and strives hard in the life of this world in the cause of Allah (swt). He works relentlessly in his worship and servitude of Allah (swt), and does not allow himself to relax. In reward for his hard work, Allah (swt) will reward him in the garden with homes where he can dwell in forever. They will be places of peace and tranquility. He will be told that you can rest and relax therein forever and you never have to work hard or struggle anymore. We ask Allah (swt) to grant us these dwellings where we can rest and where we can find peace and tranquility.

Then Allah (swt) says “in gardens of eternity”. The word ‘*adn*’ in this ayah could mean “eternity” or it could be referring to the name of one of the gardens. In either case both meanings fit in the context of this ayah. There is a hadith where the Prophet (saw) has told us that there are eight gardens and one of the gardens will be called ‘*adn*’. The gardens will also be places where we will stay in forever. Every pleasure or joy that we have in the life of this world will surely come to an end. But in the gardens of Allah (swt), one of the many pleasures that we will have is the knowledge that all that we have will not end and will continue to remain forever. Can you imagine

a world without time? That is how the gardens of Allah (swt) will be. We ask Allah (swt) to grant us that!

In the final portion of this ayah Allah (swt) tells us that this is greatest achievement. Everyone does the actions that they do so that they can achieve some goal. For some people their goal is money, for some people their goal is praise and recognition for some people their goal is the satisfaction of their lusts and desires. In this ayah Allah (swt) tells us what is the real achievement that we should be seeking to achieve. The real achievement is to be saved from the fire, to be forgiven our sins and to be admitted into the gardens. That is the grandest of achievements and the greatest of victories. May Allah (swt) allow us to attain that!

وَأُخْرَىٰ تَحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

**14. And another (blessing) that you love, help from Allah and a near victory, and give good news to the believers.**

In the previous ayahs Allah (swt) described all that He (swt) would give us in the Hereafter if we believe in Him (swt) and we dedicate our lives to strive and struggle so that the Law of Allah (swt) is established and this Message is spread to mankind. First Allah (swt) will save us from the punishment of the Fire, then Allah (swt) will forgive for us all of our sins and then He (swt) will admit us into the gardens to stay therein forever. That is the greatest of achievements. But is that the extent of the reward that Allah (swt) will give for those who believe in Him (swt) and His Messenger (saw) and who dedicate their lives His (swt)'s service? Is there any reward in the life of this world as well?

In this ayah Allah (swt) tells us that in addition to the great reward that He (swt) has promised in the Hereafter, He (swt) will also give those who believe and strive hard a reward in this world as well. Allah (swt) describes this reward as “another that you love”. So the first thing that we can say about this reward is that it is something that the believers would love. Just like

the believers would love to be saved from the Fire, and to have their sins forgiven and to enter the gardens, they would love this reward as well.

Then Allah (swt) calls the reward that He (swt) will give the believers in the life of this world as “help from Allah and a near victory”. So the first thing that Allah (swt) has promised us is His (swt)’s help. We say that we are in this world to serve Allah (swt). Part of our obligations to Allah (swt) is that we have to work to establish the Law of Allah (swt) and to spread this Message to mankind. However we know what a difficult task this is since there are so many forces that are working against us. Knowing this is there anything we should desire more from Allah (swt) in this world than His (swt)’s help? We need Allah (swt) for every single action that we take, even for the breath of air that we are taking in at this moment. How then could we think we achieve victory without the help of Allah (swt)? It is only when the help of Allah (swt) comes that we will achieve victory. Allah (swt) tells us in this ayah that He (swt) has promised those who work sincerely in His cause help and a near victory. Notice how the near victory is closely linked to the help of Allah (swt). When the help of Allah (swt) comes then the victory is very close. So for our part we should not worry about how difficult the task ahead of us may seem. Our job is simply to work sincerely for this victory to the best of our ability. When Allah (swt) wills, He (swt) will send His (swt)’s help and give victory for His (swt)’s Message and His (swt)’s Law. We ask Allah (swt) to give us the strength to be steadfast on our mission and not to waver or give up! We ask Allah (swt) to make us remember that help and victory is only from Him (swt)! We ask Allah (swt) to send us His (swt)’s help and we ask Allah (swt) to grant this Ummah victory!

So the help of Allah (swt) and the victory that is near is what Allah (swt) means when He (swt) says “another that you would love”. Just like the believer would love to be saved from the Fire, and to have his sins forgiven and be admitted into the Gardens, what believer would also not love for the help from Allah (swt) to come and for this deen to be victorious? What believer would not like to see the Law of Allah (swt) being implemented in the land so that all of the society submits to Allah (swt)? What believer would not like to see this Message spread to all mankind so that every human being can receive this Message correctly and have the opportunity to see the light of Islam and to become Muslim? So this promise from Allah (swt) to help this Message and

to give it victory is only another part of the great reward that Allah (swt) has promised to the believers who work sincerely in the cause of Allah (swt).

In the final portion of this ayah, Allah (swt) says “give good news to believers”. The believers in this ayah are those who have the correct belief in Allah (swt) and the Prophet (saw) and who are working sincerely in the cause of Allah (swt), struggling and striving with their wealth and lives. The good news in this ayah refers to the reward that Allah (swt) has told us in the previous ayahs that He (swt) will give to those who work sincerely in His (swt)’s cause. So in the Hereafter, this reward will be being saved from the Fire and having all sins forgiven, and it will be being admitted of pleasure and delight of the gardens to stay therein forever. In this world, this reward will be help from Allah (swt) and the near victory. This is the good news that we should give for all believers who work sincerely in the cause of Allah (swt).

So for those who say that we should not work to reestablish the Islamic State because the task is impossible, you should tell them to read this ayah. For those who say that those who are working to bring back the Law of Allah (swt) are living in a dream world, tell them to read the words of the Creator and Controller of the universe. Allah (swt) is promising the believers in this ayah that He (swt) will give them help and a near victory, if only they would strive hard in His (swt)’s cause. When you realize Who Allah (swt), you will know what it means to get the help of Allah (swt). How can any task be impossible if Allah (swt) would give even the slightest of His (swt)’s support for that task? There are no limitations on Allah (swt) and there is no limit on how much Allah (swt) will help the believers if only we would work sincerely in His (swt)’s cause. Even if we do not establish the State in our lifetime, what matters is that we work sincerely and to the best of our ability for Allah (swt) fulfilling His (swt)’s commandments as part of our submission to Him (swt). If we can do this, then even if we cannot establish the State, we would be rewarded in the Hereafter by delivered from the Fire and being admitted into the Garden. This is the promise that Allah (swt) is giving us in this ayah. What could be better than that?

يَتَّيِّهَا الَّذِينَ ءَامَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ  
لِلْحَوَارِيِّينَ مَنْ أَنصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنصَارُ اللَّهِ  
فَعَامَنَّا طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَت طَّائِفَةٌ فَأَيَّدْنَا الَّذِينَ ءَامَنُوا  
عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

**15.O you who believe, be helpers of Allah, just like when ‘Isa son of Maryam said to the Hawariyyin ‘Who are my helpers for Allah?’. The Hawariyyin replied ‘We are helpers of Allah’. So a portion of the Bani Israil believed and a portion disbelieved. So we aided those who believed against their enemies and they became victorious.**

This is the last ayah of this wonderful Surah. Allah (swt) begins this ayah by calling out to the believers. First Allah (swt) says to the believers “Be helpers of Allah”. These words cannot be taken literally. What is meant here is not to be helpers of Allah (swt), because Allah (swt) is Self-Sufficient and does not need help from anyone. Rather what is meant here is to be helpers in the cause of Allah (swt). The cause of Allah (swt) was the mission of the Prophet (saw), to establish the Law of Allah (swt) in the land and to carry this Message to mankind.

So in this ayah we see a command from Allah (swt) to the believers for them to help and support this effort. This ayah is a clear evidence that to carry dawah is an obligation for all Muslims. It is not enough for you to worship Allah (swt) by yourself and not care about others. If you do not carry this Message to others, then you are responsible in front of Allah (swt) for failing in this duty that you owe to Allah (swt) as His (swt)’s servant. This is not the only ayah from which the scholars have derived this obligation to carry dawah to others. There is also Surah ‘Asr that we all know where Allah (swt) tells us that all of mankind is in loss except those who believe, do good deeds and call to the Truth and call to patience. There is also the strictly authenticated hadith of the Prophet (saw) where he (saw) has told us that he (saw) has been ordered to fight against the people until they testify that there is no *illah* except Allah and Muhammad is the

Messenger of Allah. These are just a few of the many text where Allah (swt) has told us to be helpers of His (swt) cause and made this action an obligation for all believers.

But how exactly do we carry out this obligation? How exactly do we become helpers of the cause of Allah (swt)? Most of the time when Allah (swt) gives us a command in the Quran, the details on how to carry out the command can be found in the Sunnah of the Prophet (saw). So for most of the laws that have been established in the Quran, they details on how to carry out that command can be found in the words and actions of the Prophet (saw). For example Allah (swt) tells us in the Quran that it is an obligation for us to pray based on the movements of the sun, and for us to pay zakat on our wealth, and for us to fast in Ramadan. But the details on how to pray, how to give zakat and how to fast can only be found in the Sunnah. The Prophet (saw) showed us the movements we have to make in our salah and what we should say in our salah and the Prophet (saw) told us the exact amount of zakat that is due and how much the *nisab* should be, and the Prophet (saw) told us what breaks our fast and what does not. All of the specifics of the general commands that have been given in the Quran can be found in the Sunnah. Both what is found in the Quran and what is found in the Sunnah is from Allah (swt) because Allah (swt) has told us in other ayahs of the Quran that the Prophet (saw) does not speak except what is revelation and he (saw) only warns us with the revelation.

So for us to know how to be helpers of the cause of Allah (swt), for us to know how to carry this Message to mankind, we have to look to the life of the Prophet (saw) and see how he (saw) carried dawah. Allah (swt) has even told us in the Quran that the Prophet (saw) is the best example for us to follow. In summary, what we see when we study the life of the Prophet (saw) was that for the first three years of the dawah the Prophet (saw) worked in secret to establish a group or a party. When this party was strong enough, Allah (swt) commanded the Prophet (saw) and his party to carry this dawah to their society.

But how exactly did the Prophet (saw) carry dawah to his people in those seven years between the time when the dawah went public to the time of hijra. Did he (saw) only call on the people to believe in the Oneness of Allah (swt) and to shun all idols? Did he (saw) only call on the people to make salah in the masjid? If we study the Seerah carefully we see that the Prophet

(saw) was not simply telling the people of the society to become Muslim or simply to pray to Allah (swt). While he (saw) was doing this, he (saw) was also attacking the ideas and values of their society. He (saw) would criticize the social and economic practices of the society. Now we know that the Prophet (saw) was not carrying dawah haphazardly, rather he (saw) was being directed by Allah (swt) at every step of the way. So it was really Allah (swt) Who was intellectually attacking the way the Makkans ruled their society. As an example of this see all of the ayahs where Allah (swt) condemns the Makkans for cheating in the scales and for burying their infant daughters alive. These were corrupt economic and social practices that Islam came to destroy. However one cannot change the economic and social practices of a society unless one first changes the government that protects these practices. For example you cannot go to banks today and force them not to take interest just like you cannot go to women and force them to cover themselves. Only the government has the power to enforce such laws. So to destroy such evil and corrupt economic and social practices, you first have to change the government that protects them. That is exactly what we see in the dawah of the Prophet (saw). First he (saw) approached the leaders of Quraysh and asked them to give Islam political power over Makkah. After many years of trying to convince them and their adamant refusal, the Prophet (saw) would approach the various tribes that came to Makkah for Hajj. He (saw) would ask the leaders of each tribe to give full sovereignty in their land to Allah (swt). He (saw) asked the leaders of those tribes if Islam could be established in their land and if it could be used as a base to carry the dawah to mankind. Many tribes turned him down, they knew the risks that they would have to take and the sacrifices that they would have to make if they allowed the Islamic State to be established in their land. Some tribes wanted to compromise with the Prophet (saw) and said that they would give Islam partial political authority and they would keep some power for themselves. One tribe even said they would give the Prophet (saw) full authority over them on the condition that someone from their tribe becomes the ruler after he (saw) passes away. The Prophet (saw) would not accept any of these compromises. He (saw) knew that this Deen was from Allah (swt), and you cannot compromise when it comes to the Law of the Lord and Master of the universe. It was finally the delegation from the tribes of Aws and Khazaraj from what was then called Yathrib who

agreed to all of the terms of the Prophet (saw). That is why we say that as soon as the Prophet (saw) made *hijra* and dismounted his camel onto the soil of Yathrib, the city became Madinah and the Islamic State was established. That is also why that day is the beginning of our calendar, it was when Islam began. If anyone doubts that this was the way in which the Prophet (saw) carried dawah, we ask to them to look in the classical books of Seerah such as Ibn Kathir or Ibn Hashem and we ask them to show us a different method that the Prophet (saw) used than the one we outlined here.

Thus when we study the life of the Prophet (saw), we see that the steps to carry dawah are as follows. First you have to find a group or a party that is working to establish Islam. It must be a group that you are convinced is working in the correct way, sincerely following the Sunnah of the Prophet (saw). Since the State has not yet been established this cannot be a group that is involved in material struggle or violence of any kind. Nor can it be a group that does not have a clear agenda and objective to reestablish the Islamic State. You must then join and work with that group. If you cannot find such a group or you see that no group like that exists today then you must learn and culture yourself with Islam and learn the Arabic language so that you can start such a group or you can be involved in the foundation of such a group. This dawah cannot be carried alone, because if we study the Sunnah of the Prophet (saw), we see that that he (saw) worked alongside the Sahabah. They were helping and supporting him (saw) at every step of the way. For example we know that Muslims like Uthman ibn Affan (ra) and Sad ibn Waqqas (ra) joined the dawah through the efforts of Abu Bakr (ra). So similarly you must find a group, or start a group. We never said this would be easy, but the gardens of Allah (swt) will not be granted without effort and patience. It is also important that you develop an intimate relationship with the Quran because we know that in the first three years the Prophet (saw) cultured his party with the ideas and concepts of the Quran. They were so ingrained with the Quran that all they thought about was Allah (swt). All that was on their minds was how they could make Allah (swt) pleased with them, and the reward that He (swt) would give them in the Hereafter and the punishment that He (swt) would save them from. You need to be at this level of closeness to Allah (swt) if you are going to be part of a group that is working to bring the State. If you find yourself still failing to

wake up every morning for Fajr or failing to always lower your gaze, then you are not at this level. If this is your condition then you first have to work on making yourself abide by the Law of Allah (swt) in all the other aspects of your life, before you can even think of joining any group or party. Someone whose Islamic personality is very weak and who cannot control his desires is not in a position to be part of any group or party that is working to bring back Islam. He would even be a danger to any group that he joined. In this regard is where the Quran will help you. The ideas and concepts that you learn in the Quran will Insha Allah help you to build your Islamic personality and make you abide by the Law of Allah (swt) in all areas of your life. When you are at this level, then you are ready to work with a group or to help start one. We ask Allah (swt) to show us the right way in which to work for His (swt)'s cause. May Allah (swt) guide and protect all Muslims who are sincerely working to seek His (swt)'s pleasure and may Allah (swt) give victory for this Message once again!

In the next portion of the ayah Allah (swt) brings our attention to the time of 'Isa (as). Just like the Prophet (saw), 'Isa (as) also carried the Message of Truth and he (as) also had to face insurmountable odds in his dawah. Both the rabbis and the high class among the Bani Israil as well as the Romans were against him (as) and against the Message that he (as) brought them from Allah (swt). He (as) also needed all the help that he could get from those who wished to sincerely work for this Message. The word *Hawariyyin* is the plural of the word *Hawariyy* which means "sincere friend". These were the disciples of 'Isa (as), the ones who sincerely believed in him and followed him to the best of their ability. It is said that they were very few in number and they were mostly poor fisherman. But what matters in the sight of Allah (swt) is not the amount of wealth that they have or how powerful they are, all that matters is the sincerity they have in their hearts for serving Allah (swt). Even though these men were the poor and the forgotten in their society, they had believed in Allah (swt) with all of their hearts and they had a sincere desire to serve their Creator by aiding the messenger that He (swt) had sent. They were willing to struggle and strive to the best of their ability to meet this goal. So even though they were not popular in the eyes of their society, they had a great status before Allah (swt).

The lesson that we can take from the example of the *Hawariyyin* is that it does not matter who you are in the society in which you live or what your status is. The *Hawariyyin* were among the poorest and the lowest class in their society, yet Allah (swt) still gave them the honor of being the companions of 'Isa (as) and Allah also mentioned them in the Quran. This honor and this privilege was not because of their wealth or their strength, but it was only because of the sincerity in their hearts to serve and worship their Creator. So no matter who you are, do not think that you do not have the potential with you to be a bearer this Message. As long as you recognize the Greatness and Majesty of Allah (swt) and you have a pure intention to submit yourself to Him (swt), then that should be enough to make you eligible for this dawah. All that you have to do is realize Who Allah (swt) Is and all that Allah (swt) has done for you, Insha Allah that should give you the motivation to strive hard to work for His (swt)'s cause.

Allah (swt) tells us how 'Isa (as) asks the *Hawariyyin* as to who among them will be his helpers for Allah (swt). The *Hawariyyin* immediately replied they would be helpers of Allah (swt). See how quickly they were willing to respond to this Message. They knew the risks that would be involved in this dawah. They knew that the entire society was against them, including the elite and the high class from their own community, as well as the powerful Romans who were the occupying force in their land. But they did not fear men like they feared Allah (swt), and their love was only for Allah (swt) and the messenger that He (swt) sent. They wanted more than anything to serve their Creator because they knew Who Allah (swt) IS and all that He (swt) had done for them and they also knew the great reward that He (swt) had promised for those who work in His (swt)'s cause. So as soon as the messenger called out to them, they responded to the call by saying that they would be the supporters of this Message.

We can see this example in the companions of the Prophet (saw) as well and how they rushed to support him (saw). We see this from both the Muhajiroon in Makkah and the Ansar in Madinah. Both of these groups knew the heavy responsibility that they would be taking upon themselves should they decide to support Prophet (saw). What was amazing about the Muhajiroon was their willingness to support this Message even though their majority of their community was against it. Sahabah like Abu Bakr (ra), Umar (ra), Uthman (ra), Ali (ra) and others

from Makkah who joined the Prophet (saw)'s party knew that should they accept this Message they would have to face off against their own people and even their own families as enemies. But they still joined in this dawah because they had a sincerity to serve Allah (swt). What was amazing about the Ansar on the other hand was how their whole community rose up to the challenge of working for the sake of this Message. Although there were some hypocrites in Yathrib, there were still so many who were sincere and who were willing to give so much to aid this Message. We know what happened at 'Aqaba and how al-Abbas warned the delegation that came from Yathrib that should they accept the Prophet (saw)'s mission and become helpers of the cause of Allah (swt), there was great risk and danger that they would be bringing upon themselves. Al-Abbas told them that should they take up this responsibility and be the bearers of this Message along with the Prophet (saw), then every Arab tribe would be against them. All swords and all arrows would be pointed towards them. This was because this is a Message that came to bring a revolution from the very roots of the society, it came to change the beliefs of the people, and it came to annihilate the status quo. So it was opposed by everyone who had an interest in maintaining the status quo. Despite this fact the Ansar were not hesitant in offering their aid for the cause of Allah (swt). They lived up to their name and they demonstrated what it means to be the helpers for the cause of Allah (swt).

Then Allah (swt) tells us how a portion of the Bani Israil believed and a portion disbelieved. Allah (swt) sent 'Isa (as) to Bani Israil because they had become extremely disobedient. They were the chosen people who were selected to carry the Message of Allah (swt) to mankind. But not only did they give up in the mission that Allah (swt) had given them and fail to carry this Message to mankind, but they themselves failed to follow the guidance. They committed many sins that were explicitly forbidden in the Law of Allah (swt), and they even changed their scriptures so that they commit their sins without limit or consequence. Despite all of this transgression, in His Mercy to them, Allah (swt) sent them a messenger who had so many miracles to prove to them that he was indeed from Allah (swt). So Allah (swt) tells us in this ayah that a portion of them believed in the dawah of 'Isa (as) and a portion disbelieved. The portion that believed were the ones who believed in 'Isa (aw) in the correct way, that he (as) was the

messenger of Allah (swt), calling them to worship and serve Allah (swt) Alone. This group includes those few Christians who were always on the right path. From them is Warraqah bin Nawfal, the Nagasi of Abyssinia, the righteous priests who taught Salman Farsi, and the good people who were killed in the pits of fire in Yemen who are mentioned in Surah Buruj. The portion that disbelieved were actually two groups. One group were the Jews who rejected 'Isa (as) completely. They called him (as) a liar and a deceiver, and they accused his mother Maryam (as) of dishonorable actions regarding his birth. The other group of the Bani Israil who disbelieved were the sects of Christianity who deviated in their belief of 'Isa (as). They are the ones who would say such blasphemous statements such as he (as) being the son of Allah (swt) or Allah (swt). We seek refuge in Allah (swt) from such blasphemy! Pure and Holy Allah (swt) from all that they say! So as Allah (swt) tells us in this ayah, we see that in response to the dawah of 'Isa (as), there was a group that believed and group that disbelieved.

The lesson that we can take from this part of the ayah is that there will always be people who believe and always people who disbelieve no matter how many signs they are shown. There will be people who are selfless and realize that their purpose in life is to serve and worship their Creator, and there will be people who are selfish who will turn away from every sign that will come to them only so that they can serve their desires. This is the reality of dawah. Our job is not to be concerned about who will believe and who will not, it is simply to present to them the Message and leave the guidance of hearts to Allah (swt).

In the final portion of this ayah Allah (swt) says "So we aided those who believed against their enemies and they became victorious". Because there is little historical evidence that 'Isa (as) and his followers fought in open jihad, probably since they had not gained control of a State, some scholars say that what Allah (swt) means in this ayah as victory over their enemies is an intellectual victory. Before the war of swords, there has to be a war of ideas. Those who spoke the truth and said 'Isa (as) was the messenger of Allah (swt) had the correct ideas and the correct thoughts. While those who said that 'Isa (as) was a false prophet or those who attributed divinity to him (as) spoke nothing but lies. All of their thoughts were based on imagination which had no basis in the reality. How could anyone say 'Isa (as) was a liar when he (as) had presented such

clear miracles such as being able to cure the blind and bring back the dead? What sorcerer or impostor can do that? By the same token how can anyone attribute divinity to 'Isa (as) when they say that he (as) walked, ate food, and had needs just like any other human? Even the simplest of minds can understand the fact that in this world there is only the creation and the Creator. If any being has any of the limitations of the creation then he cannot be the Creator. Allah (swt) is the Creator, free of all weaknesses and limitations, that is why Only He (swt) deserves to be worshipped. That is why everything else in the universe is always worshipping Allah (swt) and making *tasbih* for Him (swt). May Allah (swt) allow us to recognize how He (swt) is *Al-Aziz* and *Al-Hakim*, how because of this He (swt) deserves all of the worship and all of the obedience. So Majestic and Glorious is He (swt), that all of the people in our society as well as the society itself must submit fully to Him (swt).

**All praise and thanks belongs to Allah (swt), our tafsir of Surah Saff ends here.**