

Friday 1/10/2014

**Surah Al-Baqarah Ayah 109 - 123:**

**AYAH 109:**

Some from the Jews and Christians strongly desire that you (the Muslims) go back to being kafirs after receiving the message and accepting Islam.

The Jews used to say we hear but we will never believe. They used to ask useless questions and tried to get the Muslims to question the message also.

Why? Why did they wanted to make those of Iman in to Kafirs. Because they were jealous and they knew that the Prophet was the last messenger and that Quran is the word of Allah but they didn't want to follow it but they didn't want anyone else to have it either. They were jealous of the blessings & rewards the Muslims had from believing in the Prophet and Quran. They were jealous that the Prophet was from among the Arabs and not from them.

So what should our reaction be? We should forgive them until the time that Allah can carry out his decision.

Even today, there are Jews and Christians who believe the same way that's why they choose to do the same things to try and get Muslims to doubt their faith or to show Muslims as barbarians. The only difference is that they use the tools of today, social media, tv, internet.

The reason for these acts is to make Muslims doubt their own deen. To get them to believe that Muslims are violent and put the seed of doubt in their hearts.

These days, there are Muslims who spread the belief that Hadith is not a part of Islam. How can you call yourself a Muslim if you don't believe in Hadith? Because of the propaganda they hear, they have started to believe it. Those who listen to the propaganda and give time to it, they start to believe it and in extreme cases not only leave Islam but become Athiests.

Some people ask such questions that it is obvious that their Iman has left them. when they start to question the Prophets existence, character, Quran and Allah Himself.

Allah will make the judgement about them Himself.

**AYAH 110:**

So what should we do to keep ourselves safe? Read Salat, give Zakat. When you stand in prayer, you think of Allah and remember him. When you have a connection with someone 5 times a day every day, how can you not keep that person in your mind between prayers.

There is a difference between establishing Salat and praying it. When you have established salah, you pray it satisfying all its requirements and rights upon you. From Wudu to clothing, to the place, to the time of prayer to the concentration you have. If you keep all these things in mind and make sure you are doing these things as Allah has commanded, then between each prayer, you will not forget Allah and the prayer will get engrained in your mind. There is not enough time between prayers for that person to do anything wrong.

Pay zakat is one other way to keep from falling into doubt. Someone who is worried about paying his/her zakat will know that you can only pay it with lawful earnings. So in order for the zakat to be paid, you will purify your wealth and make sure you are earning your money in a manner pleasing to Allah. So then the sadaqah you give from those earnings will also benefit you greatly and keep your heart and mind away from doubt.

Not just prayer and zakat but any good deed you perform here in this life will benefit you on the Day of Judgement. Anything you send forth, meaning when we do a good deed we should consider it deposited/invested it with Allah. Then you will find it with Allah on the Last Day. You can cash it in and it will benefit you then. Any good deed you do is safe and deposited with Allah for you to collect.

What people see is what is apparent, but what Allah sees is what's on the inside, like our khushu (concentration) in prayer.

#### AYAH 111:

They used to say no one can enter Jannah except for a Jew or a Christian. So any person listening to this will think, if that's true then what's the point of doing anything? We should be Christian or Jew so we can go to Jannah.

Allah's answer to this is that this is their wishful thinking. They desire it and say it but that is not enough for anyone to get their wish. So Allah asks show where it's written or spoken by a messenger that you are right. Prove it.

When a person desires something bad enough, he begins to believe that what he desires has actually happened. But this will not take anyone to Jannah. What will take you into Jannah is Iman.

But these days Muslims say this same thing. They say only the sect of Islam that we follow (hanafi, shafi, maliki, ....) will be in Jannah and no one else. So did Allah say this is true? Or the Prophet? No.

#### AYAH 112:

The only criteria with Allah is

- anyone who submits his face (existence) to Allah and

- that he is Muhsin.

These are the only two criteria that Allah considers in determining who is in Jannah and who is not.

We have to realize that only wishing for something is not going to give it to us. Even material things in this world don't come to anyone without trying. How can we assume Jannah will come to us without any effort?

The Jannah is only for those who have submitted their will to Allah. The person who turns himself into Allah then whatever Allah likes is what he likes. Whatever Allah likes is what he will speak of, he will think of what Allah likes, listen to what Allah likes.

We can't follow our desires and hope for Jannah. We have to surrender and give up our emotions and desires for the will of Allah.

A Momin always sees his actions based on what Allah likes. But these days we look at what people will think of our actions not Allah.

We should desire and make dua that Allah makes us Muslim like Prophet Ibrahim. When Allah questioned him, he submitted himself to Allah.

In Surah Al-Nisa Ayah 55 Allah tells us *"Oh Mohammad, they will never become Momins until they allow you to make the decision in their matters for them. When this happens onlhy then they will submit"*

How will the Prophet decide our matters today? We look at the example and answers in the life he lived and allow him to make our decisions that way.

The next step is to become a muhsin. A muhsin does all his deeds beautifully. Giving more than the minimum required rights. A Mohsin does everything with Ahsan.

Prophet said *"Ahsan is when you worship Allah as if you can see him."*

If we do something at the level that we feel that we can see Allah in front of us, then how can we do anything less than perfectly?

If not this level, we should at least think that Allah can see us. When we know that people can see our work or our test results? Like notes we take that everyone can see? Or the clothes we wear when people will see us compared to what we wear when we are alone? Is there a difference? Of course!

The person who is Muhsin, thinks of Allah watching his every deed the way everyone thinks of people watching them. He prays in a way that is beautiful, or any good deed he does in the best manner because he is aware of Allah watching.

Example:

You tell your son to go clean his room. He shoves things under the bed, under the carpet, in the closet and says he is done. When you go check it, you say to him “you didn’t have your heart in it” even though he did it, but not with heartfelt effort.

A Muhsin performs Ibadah and good deeds with his heart in it not to just get them done.

If someone submits and is a Muhsin, Allah doesn’t care what sect he follows, Allah will give that person reward.

If someone is a true Muhsin, he will only do worship in the way Allah and Prophet commanded

For us, the lesson is that our desires will not get us to Jannah. We need to be submitting and become like a Muhsin.

**AYAH 113:**

Jews and Christians used to dislike each other so they used to accuse each other of being on the wrong path. They used to say the other is going to Hellfire and we are going to Jannah. Because Allah has given us His only son.

Even though they followed the same scripture. The Old Testament is called the Taurat and the New Testament is the Bible

Then there were the pagans those who have no knowledge, they did not even read or practice the books, but they used to say “we are the ones that take care of the Kabah’, we are Ibrahim’s descendants so we will be in Jannah not the Jews or Christians”

Today, the Muslims do the same things.

Within the Muslims, the ones who study the deen, we accuse each separate sect of being wrong. And they read the same Quran. Just as the Jews and Christians did to each other.

Then there are those who don’t have any knowledge, they don’t read the Quran, or neither do they practice the deen, they say “All the ones who study the deen are fanatics! We are the ones who are doing the right things” just as the pagans who had no knowledge of the scripture did.

Allah says he has given freedom to everyone to do what they will but one day, Allah will decide the outcomes of everyone. Allah will decide who is worthy of Jannah and who is not.

**AYAH 114:**

There is no bigger tyrant than who stops the worship of Allah in the masjids and tries to make the Mosques empty.

What is this referring to? When the Prophet and Sahabah set out for Umrah to the Kabah and at Hudaibiya they were stopped and they had to make their sacrifice halfway during the journey & return without reaching the Kabah. This is when the treaty of Hudaibiya was signed.

The people who stopped them had no right to stop them from visiting the Kabah. That is why Allah is asking here, who is more unjust than the one who stops people from visiting the mosques, the house of Allah.

They used to say “we are the servants of the Kabah and the caretakers.” But they became the owners of the kabah by allowing and refusing people as they wished. And stopped people from taking Allah’s name in Allah’s house.

Other than this, they used to try to stop the Prophet from worshipping Allah in the Kabah. They did all types of things to try and stop him. Put idols in the kabah so the One Allah can’t be worshipped.

There are those things we can see like haram (forbidden) meat like pork. But there are those things which are haram (forbidden) which we cannot see openly its more indirect. For example, chicken is halal but if it’s bought from unlawful money, it becomes indirectly haram for us to eat.

So there are the same kinds of things used to make the Mosques vacant. Things that indirectly make them vacant like bombs exploding, fighting in the masjids and so on. These things indirectly result in people not coming.

Another way to make the Masjids vacant is more obvious and direct is to physically stop people from coming in. As they did to the Prophet and the sahabahs.

So they made the masjids vacant by coming up with excuses to keep the Muslims from visiting. To keep the Prophet from worshipping the One Allah. When Muslims don’t visit the Kabah, it is only used for haram like worshipping the idols which were placed inside. So they indirectly propagated their will on the Kabah.

Today, do people try to make the Mosques vacant? Yes. How?

We are very good at building huge Mosques but we have lost the connection to the Masjid. Aside from Jummah and Ramadan, how many people regularly go to the masjid? People have left the prayers and inhabited the shopping malls.

The most dear place to Allah is the mosque and the most disliked place to Allah is the shopping centers. Today, we have empty mosques and full shopping centers.

We are so used to fun and entertainment in our lives that we crave it all the time. So people try to make the masjid’s into places of fun so people will come.

We don't want to go to a masjid or a halaqah because its boring for us. This is a result of our past generations not having knowledge of the deen so our generation does not have knowledge of the deen.

Allah is saying the biggest tyrant, unjust person is the one who keeps people from coming to the Masjid.

What are some reasons our masjids are empty:

- We only allow people of our sect to pray in our masjid and if they are not from our sect we kick them out. In some extreme cases, if someone from a different sect prays in the masjid, they wash the area afterwards because it has become "unclean"
- We argue politics in the masjids. Arguing so loud that the voices ring out ruining the peaceful environment Allah meant for this place to be.
- The attractions around us and in our homes which distract us so much that we don't want to leave them and go to the masjid. Like if our favorite TV show is coming on and its time to pray, we will not leave it and go for prayer in the mosque.
- The gatherings in which bidah's are going on in the masjid. This keeps the people of the right aqeedah away from coming to the masjid.
- At the time of worship, to start something else like fundraising or selling something is also not allowed because it distracts from the worship
- The violence in our masjids, bombs, firings will keep people out. They attack during Jummah prayer so the most people will be hurt.
- Prophet said *"on or towards the Day of Judgement, the mosques will appear big and lavish & expensive but in reality they will be empty shells"*
- Decorations and expensive things don't make a mosque lively. People, crowds make the mosques lively and popular.

Prophet said *"when in a city there are at least three people and they don't establish jamah, then shaitan will devour them. So pray in jamah because when the sheep is away from the flock, it becomes easy prey for the wolves"*

*A blind sahabah asked the Prophet if it would be ok for him to pray at home due to his blindness. The Prophet asked him, do you hear the azan? He said yes. So the Prophet said then come to the mosque for the prayer. So in this story we learn, even being blind does not exempt us from praying in jamah.*

Also, praying in Jamah is worth 27 times more good deeds than praying alone. If you know at one job you'll get paid \$1. But another place will pay you \$27.00 for the same work so which one will you take?

The Prophet himself always prayed in Jamah even in times he was very ill.

Cleaning the Masjid has a lot of barakah for you as well.

Prophet said *“if a person picks up even a twig from the mosque to clean it, that good deed will be presented in front of me. And the biggest sin presented will be of the person who memorizes a portion of the Quran and later forgets it”*

In front of Allah, keeping and cleaning the masjid has a lot of ajar. It is very important to Allah. People dump their own garbage, torn up Qurans, old decorations and other items we don't want end up at the masjid. The bathrooms are very dirty always at the masjid.

Instead of cleaning it, we leave the masjid dirtier than we found it.

*“An old lady used to clean the mosque and then she died. The Sahabah's buried her without informing the Prophet. When the Prophet found she was not in the mosque, he asked where she is? The sahabah's told him she died and we buried her. When the prophet was upset and asked why they didn't tell him, they said “she was just an old woman who used to clean the masjid, we didn't think it was important enough to tell you”. The Prophet immediately had them take him to her grave and he prayed fatiha and the janazah prayer upon her grave”*

This story tells us the importance of cleaning the masjid in the eyes of Allah and the messenger.

Allah commanded Ibrahim and Ismail to keep his mosque clean and pure.

The person who is seen coming and going in the masjid is one who has Iman.

When a person heads out to the masjid, Allah prepares for him as one prepares for a guest.

For women, its better to pray at home but if they want to go they can. But if they go, they should go with proper hijab, not wear perfumes or make up. They should not distract others (men) from their prayer, the men and women should not mix with each as we are at a social gathering.

We are in Allah's house so we should be conscious and follow the etiquettes of the masjid.

Prophet said *“there will be a time upon the people when only the name of Islam will remain and nothing else and all that will remain of the Quran is its written text. The mosques will be in crowded neighborhoods but no worship will occur in them. Their Ulama will be of the worst among Allah's creatures”*

### **AYAH 115:**

The east and west is for Allah. Why was this revealed?

When Prophet was in Makkah, he could face both Makkah and Masjid Al-Aqsa and pray because they were both in the same direction from him but when he migrated to Madina, then Makkah and Masjid Al-Aqsa were in different directions for him so he couldn't face both when he prayed. Because Madina is in the middle of the two, Makkah and Masjid Al-Aqsa.

The prophet was sad that not only did he have to leave the city, kabah and his home but even the qiblah is taken away.

So Allah is saying to him. No matter where you are, to Allah belongs the east and west and all other directions so no matter where you face, you will find Me.

This was a prelude to the fact that the direction of the Qibla was going to change from Masjid Al-Aqsa to the Kabah.

If you are in a place and you don't know which way is the Qibla, then you can face any direction and pray because Allah knows best and he is everywhere. For instance, when you are in a plane or a vehicle you should try to determine the direction as close as you can and pray.

This Ayah reminds me of the story of Saeed Bin Zubair:

Saeed Bin Zubair was a Tabiyeen. One night he and a few sahabah were busy in worship of Allah. This was the time of Hujjaj bin Yusuf and he was very cruel. He had commanded for the men to be arrested. Two of the sahabah's were already killed and when they came for Zubair to arrest him, his young daughter came and saw that they were taking him away so she ran and embraced him tightly. He gently separated her from his body and said "my dear daughter, tell your mother we will meet next in jannah" then he left with the men. Then Hujjaj called him to his court. He wanted to question anyone who was on the side of righteousness. He asked him what Zubair thought of the Prophet, Zubair answered "he is a man who is the descendant of Adam, one of the servants of Allah, he wears the crown of prophethood"

Hujjaj then asked what Zubair thought of Abu Bakr, then about Omer, then about Usman and then about The Prophets family, about Ali and others. Zubair answered about each of the people, stating their qualities and what they were known for.

Then Hujjaj asked what is your opinion of me? Zubair answered "you wont like my answer"

"from what I know, you are an enemy of Allah's commands and you do things which will cause people to fear and be oppressed by you. And this behavior will take you into the hellfire"

Hujjjaj said "then I will definitely have you killed"

Zubair "you will ruin my Dunya and I will ruin your akhirah"

Hujjjaj "how do you want to die?"

Zubair "Hujjjaj, I swear by Allah, whatever method you use to murder me, the same method will be used to murder you on the Day of Judgement"

Hujjjaj "do you want me to forgive you"



Zubair “if that happens, that forgiveness will be from Allah. Forgiving me will not relieve you of your sins”

Hujjaj got mad and asked for his sword. Zubair started to smile after hearing this. Hujjaj asked why are you smiling? He answered thinking of your destruction by Allahs’ hands has made me smile.

Hujjaj ordered him to be killed. Then Zubair faced the Qibla and said “I turn my face towards the entity which has created the heaven and earth”

Hujjaj said “turn his face away from the Qibla so he can’t do that either”

Hujjaj then recited this ayah “you can turn anywhere and you will find Allah there”

Hujjaj said lay him down face down. Zubair recited the ayah “from here we gave you birth, to here you will return and from here we will resurrect you”

Hujjaj got furious and ordered him to be killed. Zubair raised his hands at that point and prayed “Oh Allah after me do not allow him to govern over anyone else”

5 days after Zubair’s death, Hujjaj fell very ill with fever. He was in and out of consciousness. He would sleep and wake up screaming that Zubair has me by the neck and asking me why I murdered him.

When he died finally. A man dreamt of him and in the dream the man asked him, “Oh Hujjaj, how were you punished for the ones you murdered?”

Hujjaj answered “for every murder, Allah murdered me once but for Saeed Bin Zubair’s murder, Allah murdered me 70 times”

So here Allah is telling us He is everywhere. We think that because we live in the west, there are different ways of doing things here and a different God then the East. But we forget that it is all Allah’s land and the land that the Prophet was sent down in was the most corrupt of all. Every child was drinking and it was full of the worst kind of people, but look at how it transformed.

Here we have the same Allah as the Allah that used to be in the time and place of the Prophet.

Our behavior should be the same, our practice of the deen, our dressing and other habits should be the same no matter where we live. They all should be done in accordance with Allah’s commands. Allah is everywhere and he knows whatever we are doing. He has knowledge of what you are doing.

### **AYAH 116:**

They (Jews and Christians) said the worst thing about Allah of all that he has sons and daughters. Children are considered a continuation of someone, but the one who has no end, how can you attribute children to Him?

Everything in the heavens and earth is His possession so how can his offspring be from it? He is the master of everything in the heavens and earth & it obeys Him so how can offspring be from them? Offspring is never so obedient.

**AYAH 117:**

When Allah wills something to happen he only has to say “Be” and it is so what need does have for offspring?

When we make dua we should pray that Allah says “Be” for my dua so it will come true.

**AYAH 118:**

They used to say “we are so rich and privileged why doesn’t Allah speak with us directly” to them wealth was everything so since they had wealth and power, they thought Allah should talk to the directly.

Just as the Jews did before them. Time and place is different but the habits are the same.

Even today, people say we have Iman but we want to see a sign.

Allah says to them, we have sent down the ayahs and those who believe, this is enough for them. Every person will not get a sign individually

**AYAH 119:**

Here Allah is telling The Prophet that he was sent to the people to give them the message. Those who believed will have good news and he was send as a warner to those who disbelieve.

But he should not blame himself if they do not change and accept the message. This is the same for us even today. Our job is to spread the message, but Allah will not hold us accountable for the people who don’t accept the word of Allah.

Our job is not to free people from hell fire, & convince them. our job is to merely inform them and believing or not believing is up to them.

**AYAH 120:**

Here Allah is telling the Prophet that the jews and Christians will never follow or be happy with you until you follow their ways. Because they want you to leave your deen in order for them to follow you.

This ayah is valid even today. Because today Muslims are always trying to portray an image of “moderate” muslims so they will accept us and be happy with us. We try not to look like “fundamentalists” or we stop practicing our deen to make the non-muslims like us more. But they will never be happy until we adopt their way of life and their deen. We are not concerned about pleasing Allah, but we spend more energy trying to please them.

Allah tells the Prophet, if you follow their demands and ways after receiving the message, then there is no one to protect you or help you. Even the Prophet was told not to follow the as they want, so what are we? Why are we so busy following the Jews and Christians and their way of life, their pleasures or their approval. "living in the moment" is a way that they have of living life, it is not our way.

Even after we have been given the guidance from Allah, (Quran) and we still follow them in their ways, then there will be no friend or protector for us on the day of judgment.

They want us to be like them, celebrate their holidays, dress like them, and we do it but they will never be happy with us no matter what we do.

If only we spend that much energy trying to make Allah happy with us.

**AYAH 121:**

Those people to whom we gave the book, they follow the book as if it is the right of the book upon them. Meaning they not only read it but also follow it. Those are the people who have Iman and will bring Iman.

And whoever denies it or is ungrateful for it, for them is destruction and they are the losers.

Here all the people who received a book, including US, are being mentioned.

What are the rights of the book:

- You read it correctly with tajweed
- You understand it
- You contemplate on it & follow it
- You spread it to others

The ones who do all this, are the ones who have Iman. So those who say they have iman but they don't do the things above, they are ungrateful for it, hence are in the state of kufr.

How can we have Iman on the book but we don't have time to read it or you say you can't follow it? If something is important to us, we will find time for it. If we don't have time for the Quran, we don't find it important in our lives & here Allah is saying if this is true, we don't have Iman.

The way to grant the rights of the book, we have to start implying (acting on) what we have read. We can't practice it if we don't understand it. There are so many who read the Quran and the Quran curses them. Why? Because they are reading and doing the opposite of what it says.

Anyone who has Iman, it is not possible for that person to live without reading, understanding and implying the Quran in their life. The path of the Quran is like stepping into the gardens of Jannah so why have we put it side?

**AYAH 122:**

Here Allah is reminding Bani Israel to remember the favors Allah has given to them and that they were favored over other me and the jinn.

And he is reminding than that on the last day, no one can benefit anyone or plead for any ones forgiveness. On that day, everyone will ask Allah to take others instead of them (children, spouse, parents)

**Why is Allah reminding them? So they will leave their habits now before its too late.**