

Friday 2/14/2014

Surah Al-Baqarah Ayah 132 - 141:

AYAH 132:

Both Prophet Ibrahim and Yaqoob advised their children of the same thing, to be steadfast on Islam. To be submissive to Allah.

Aside from Ismail and Ishaq, Ibrahim had 8 more sons but only these two sons went on to prophethood. Yaqoob was the son of Ishaq and grandson of Ibrahim.

So Yaqoob & Ibrahim gave the same advice to his sons. They said “Oh my sons Allah has chosen a deen for you Himself. It is the Deen of Islam. And do not die except upon the state of being a Muslim”

In Surah Al-Imran Allah says: *“the Deen close to Allah is only Islam”*

All the past Prophets in their own times also brought the message of Islam. The rules and some things were different according to the times but the overall message was the same.

For example:

The mail man delivers the mail but one piece of mail may be carried by many different mail men according to their locations but the mail delivered to you at the end is still the same piece of mail. It was delivered by different people.

The same way when Prophet Adam brought his message, it was the same as the other prophets after him years later with slight changes to accommodate for the times they were in.

Like, when Prophet Adams people were getting the message, a brother and sister could marry. Why? Because Prophet Adam and his wife Hawwa (RAH) were the only parents. Everyone was their child so brothers and sisters had to marry.

After their time, it changed and the command to marry siblings was no longer given.

In Surah Al-Imran Allah says *“anyone who brings another deen aside from Islam, it will not be accepted from him”*

So this answers those who say “its not important to have a religion, as long as you are a good person and don’t harm others, you are honest then you are ok”

Allah is saying no to that. He is saying your deen must be Islam and only Islam and nothing else will be accepted by Allah for us.

He has chosen our deen for us. So we should be honored that Allah has made a choice for us. we should be thankful for it, we should love the deen, hold fast to it and die upon practicing it. If we don't, we are being ungrateful for the choice Allah has made for us.

From this Ayah we also learn how much they were concerned about the deen of their children. A rich person will pass on the wealth. A person who has treasure will pass the treasure to his kin.

Ibrahim and Yaqoob continuously used to tell their kids to stay upon Islam. Allah has chosen for you and you cannot choose another deen for yourself.

So, we learn that the Deen of all the Prophets was the same. The Shariah laws were different according to their own times.

We always think that we shouldn't talk about death to our children. But we should notice that even the Prophets used to tell their kids no matter what tests you go through, don't leave Islam & make sure you die in the state of being Muslim.

So there is nothing wrong in giving our kids the same advice over and over.

Another point is that the meaning of the word "Muslim" is also to be obedient. They are saying that not only should you die as a Muslim but you should be obedient when you die. So who can die in the state of obedience? The person who is obedient their whole life. No one knows when we will die so we need to be obedient at all times to make sure we die in the state of being obedient.

For example:

A person is in a gathering of songs and dancing or at the movie theater and if death comes at that time, what kind of death will that be? Will this be a state of obedience or disobedience?

Shaitan is always putting thoughts in the persons head "its ok, I'll only do it once and then do taubah"

But how do we know we will even be able to finish the sin and perform tauba before we die?

That's why we should be obedient to Allah no matter what is going on in our lives. We shouldn't wait for things to be more convenient, easier, change for us to be obedient.

People say “it’s a happy occasion so we should enjoy it and we can do tauba later”

A bride was dressed up and had make up on. After she got ready, it was time for prayer. Her mother said “don’t worry about it because if you do wudu, your expensive make-up will be ruined.” But the girl said “no.” she did wudu and prayed. Soon after that prayer, she actually did die.

Now, we should think, if she had not done the prayer, would she had died in the state of obedience or disobedience?

So we never know if we will even reach the chance to do tauba.

So Prophet Ibrahim and Yaqoon have given their kids beautiful advice. And we know that all the prophets have invited us to Islam and they have all wanted their kids to die upon the state of being a momin. So this mean that everyone should have that wish for their children.

Islam is not just a religion which we choose by ticking a box, Islam is a way of life. Have we been practicing this way of life?

Not just these two prophets, all prophets used to wish for this.

Surah Yusuf: Ayah 101 says: Prophet Yusuf’s prayer:

“oh you who have created the heavens and earth, you are the Wali in this life and in the hereafter. Give me death in a state of Islam and make me one of the Sualiheen”

AYAH 133:

Allah is saying to the jews, were you there, a witness when Yaqoob was dying? When he called his sons and said when Yaqoob said to his sons and asked “who will you worship after me?”

One thing we learn from this is that the Prophets also die.

So Yaqoob is worried about the Iman of his children when he is dying.

We worry about what will happen to our worldly possessions when we die but the prophets know that the biggest treasure is the akhirah.

Also we learn that wanting the best for our children and wanting good in the dunya and deen for them is ok and the Prophets did this. But at the dying time, we see they were more concerned about the iman of their children. They knew this is the real wealth. The everlasting wealth for their children.

Their whole life they advised the same thing to their children and till their dying breath, they continued to advise them the same thing. This is the real love for our children. Love for our children is not to buy them cars, clothes and houses.

You should pray that they be saved from the fire of hellfire. We don't want our kids outside in the heat in this world, we give them air conditioned homes, cars so they won't sweat in the heat, but we are not concerned about protecting them from hellfire.

We panic & loose sleep when our daughters are not married, when our sons don't have a job but we don't worry when they don't pray.

It is the right of the child upon the parent that we worry about and prepare them for the akhirah.

Allah says:

“save yourselves and those in your households from the fire”

But not only are we not concerned about our akhirah we also don't worry about our childrens akhirah,

Yaqoob is a phropheet of Allah. He has raised his children beautifully in service to Allah but he is worried about their akhirah. He is wanting to hear them say it once more to give himself relief on his death bed so he can leave the world in peace.

How have we raised our kids and how much do we worry about their akhirah?

His sons answered we will worship your Lord and the Lord of Ibrahim, Ismael, and Ishaq.

Here they mentioned Ismail's name first before Ishaq because he was older. The Jews didn't even acknowledge Ismail but they can see here that the grandchildren of Ishaq (the one the jews honored) did infact believe in and respected Ismael.

From the lineage of Prophet Ismael, came Prophet Mohammad (SAW) and that was the complaint the Jews had that he didn't come from the descendants of Ishaq. This argument made no sense because they all were the decendants of Ibrahim.

So they are being shown that the people they honored believed in Ismael so why do they deny him and prophet Mohammd who came from his lineage?

AYAHA 134:

This was an ummah (Ibrahim, Ismael, Ishaq, Yaqoob) who have gone. They earned what they worked for and you will earn what you work for.

Why is Allah saying this? Because the Jews used to boast they were superior, the chosen ones and the ones from among whom so many Prophets came in the past. So Allah is saying that those were people who are gone now. Their actions will not benefit you. Only your actions will benefit you so don't give their example as a proof of your high place and lineage.

So we learn here that we have to practice the deen ourselves to get benefit from it. Our ancestors, parents, and their actions will not benefit us. They were from the children of so many Prophets but that didn't benefit them in the least. They were still responsible for their own actions.

We have no prophets in our lineage but we still boast about lineages. Or say we are descendants of the Prophet so we only need to do a milad in his name and we will be good.

But what is Quran telling us? Quran is the decision maker. It says each person is earning his own deeds.

They lived their lives and now they are gone. So how do we benefit from them?

We should read about the Prophets lives, the lives of the sahabas with the intention to change our lives. Merely reading about their lives is not enough if we don't change our lives to be like them.

Sometimes people these days start to question the lives and decisions of the sahabas and even the Prophet. But we should not question their actions, we should worry about our own actions. We spend more time questioning them then on improving our actions.

Don't do any wrong deed because someone else told you to. Only you will be questioned on it, not them.

The good deeds of the Prophets and sahabahs will not benefit us until we learn from their lives and change ours to be more like them. Just reading for the sake of reading is not sufficient.

AYAHA 135:

They said you will only be guided if you are a Jew or Christian. They are not only rejecting Islam but stopping other people from accepting it.

Hidayah (guidance) is not attached to a certain name, or way of life, it is for those who accept the word of Allah.

These days we worry about who is in what sect. we try to get people to follow our sect and we don't worry about becoming a good Muslim, a hanif.

How do we become a Hanif?

- Prayer: Allah is saying turn away from the world and only face towards me 5 times a day.
- Examine the life of Prophet Ibrahim. This is what his life was all about.
- Take all the decision in your life through Allah's will and commands by consulting His book.

Allah is saying Prophet Ibrahim was not a Jew or Christian. He was a Hanif and Muslim and he was not a mushrikeen.

Why is this mentioned that he was not a mushrikeen over and over?

Because when Prophet Ibrahim was born, mushrikeens were everywhere. Shirk was common in all shapes and sizes. Then one slave of Allah stands out with such Tawheed that he was totally pure of shirk. He had tawheed in every aspect of his life.

It is shirk when we rely on people for sustenance. When we say so & so can give you a child through their potions, medicines and so on,

To rely on wealth to make things happen is also shirk. When we say "money makes all things possible (instead of acknowledging it is only Allah alone who makes everything possible).

When the love of money is stronger than the love for Allah in our hearts, that is also shirk.

We only want money even if it comes from haram means...this is shirk.

Just because we don't do sajda to statues or pray to graves, doesn't mean we are free from shirk.

Shirk can sneak up on us like an ant in the dark of the night.

Materialism can become shirk if it is dearer to us than Allah. Some people make the Prophet Mohammad an equal to Allah and this is also shirk. NO matter how high his status was, he was still a man and he was never an equal nor can any creation be equal to Allah.

Prophet never said come and pray to me and I will grant you your wishes. He was a man and servant and that is what Allah created him to be.

To think that whenever we stand to mention his name (Milad) he will be present in that gathering means that we have given him the qualities of Allah. People stand up and say he is among us now so we should stand. It is ridiculous to even think this can happen.

To say that he is alive and can hear us is to give him the qualities of all hearing and all seeing.

People say the prophet is alive and can hear when we mention him and he can arrive in that gathering.....how can this be? It makes no sense but so many people do this. People even say he is alive in his grave and he meets his wives from there.

Here Allah is saying that Prophet Ibrahim was free from all kinds of shirk. He never got intimidated by the people all around him who were mushrikeens. He only relied on Allah. He was the Hanif who cut himself from everyone to be a servant of Allah.

So they used to join themselves to Ibrahim and his legacy but Allah is saying to them look and see, Ibrahim never committed shirk. He stood up to the mushrikeen and even his own father to obey Allah. He said Allah is the only one who will give me and if anyone gives me anything, it will be Allah. But you compare yourselves to him but you commit all kinds of shirk.

AYAH 136:

Allah is saying for us all to say we believe in Allah and his message that was sent down to us. And what was sent down to Ibrahim, to Ismael, Ishaq, Yaqub, and his offspring, and to Musa and to Isa and finally the message which has been given to the Prophet Mohammad.

We believe in the messages and commands that was sent to all the Prophets before Mohammad and what was sent down to Mohammad. They were all true Prophets of Allah. We Muslims believe in whatever was sent down by Allah to his prophets.

This is why Islam opens the door for everyone. No other religion believes and honors all the Prophets. This is true broad mindedness.

We don't differ between the prophets that we believe one and not the other, or honor and not the other. They give Prophet Isa the insult of being born of Zinah. But holding other Prophets in high regard. We don't believe this. Prophet Isa was a beloved prophet from beautiful miraculous beginning just as the other prophets of Allah.

Here Allah is asking the Jews to repeat what Yaqoob's children said. And now we are asked to repeat the same things. But we should think before we repeat the words, am I really a muslim? Do I sincerely bow to the commands of Allah?

AYAH 137:

If these Jews believe (the type of Iman that is a criteria for Jannah, not the type that is just words) as you believe (who? Allah is saying iman should be the type that Mohammad and Sahabahs had. Iman that was free from doubt, from reservation, it was all consuming Iman.

If you have that sort of Iman, then you are rightly guided. So if that was the requirement, how does our Iman measure up?

Their Iman was such that nothing was more dear to them then the deen. They loved Akhirah more than the dunya.

They never said “we heard but we don’t want to obey”

They used dragged on the hot ground bound and stones were placed on their chests and even then they used to only say “one!” “One!”

Abu Salamah’s wife said when they were migrating to Madinah, her husband put her and the baby in the camels back and started to send them off. But people came and tore the family apart. They took the baby to another tribe, sent her to another and her husband back to Madinah.their family was split apart and she used to just sit and cry all day and night.

During Badr, Haritha’s mother came to him. He was her only son, she was a widow and she loved him dearly. She used to tremble at the thought of her son being in pain from cold or heat of the weather. The day Prophet gave the command for jihad to Badr. The son asked the mother to give her permission to go. She said I can not bare your separation from me, please stay.

When the son kept insisting and asking her to happily send him, she reluctantly agreed. She said ok, but I wont be at peace until you return. She prepared him, strapped his sword on his chest, kissed him and sent him off.

Before the fighting had started, the prophet commanded that the water whell of Badr be captured and not to let anyone else get near that whell. So they assigned an Ansari to protect the whell from enemy men. Harith was thirsty and went to the whell to get water. The Ansari man thought he was from the enemy camp so he took out his arrow and shot at him. The arrow hit him in the throat. He screamed and fell. The Muslims thought he was an enemy man and paid no attention.

But death was already approaching him. When the man came closer, he realized what he had done and killed a Muslim man by mistake. He went to the Prophet to confess what had happened. The Prophet forgave him because he realized it was not his intention and it was by mistake. Then the Muslims fought the battle and were given the victory.

Prophet sent Bilal and Zaid ahead to give the people news of the victory. So when the army arrived back, the families were waiting to greet their loved ones. Harith’s mother was also there

waiting for her son. She didn't see him so asked a sahabah where is harith? He told her he is dead.

She realized her son is given the honor of being shahid and will be interceding for her on the last day. She said "my son is a Shaheed!" the sahabah said to her, "but I don't consider your son a Shaheed because kafir did not murder him, he was killed by a Muslim before the war"

The mother went to the Prophet. She ran to him, crying and grieving. The Prophet stopped when he saw her coming, he asked who are you? She said I'm Hariths mother and you know how much I loved my son. The whole community knew this. I know my son has been murdered, but I want to know where is he now after his death? If he is in Jannah I'll be patient and thankful. If he is not, then give me permission so I can go and cry.

The prophet thought this old lady is grieving her sons death but still is willing to be patient. When he saw her love for her son, he said "Umme Haritha, are you blinded in your son's love? You are asking about one jannah? He has surpassed all the Jannahs' and you can be happy because your son has reached Jannat – ul-firdos"

When she heard this, her head raised towards the sky, tears stopped and she said "Thank Allah that my son got the good new of Jannah al Firdos."

This was the Iman of the people of the time that Allah wants us to emulate. They didn't want anything from the dunya, anything from anyone but only wanted the good news of Jannah for them and their children

Akhira was so important to them that there was a lady in the prophets time who used to suffer from siezures. She came to the Prophet to seek a cure. She said "I am so tired of this condition. Kids are scared of me, people laugh at me. No matter where I am, I start to have a seizure and I have no control over myself at that time" I want to find a cure for this, it is ruining my life. Please pray for me that Allah gives me shifa. Prophet said "you can either be patient and Allah will grant you Jannah. Or I can make dua for you and Allah will give you shifa"

The woman thought for a while about her condition and her life. She was deciding what to do. She thought dunya is going to end some day anyway so why not ask for the Jannah. She said "I'll have patience. But please pray for me that when I have seizures I don't become unveiled & my hijab doesn't come off"

They used to see the Akhira as a big thing and the dunya as a very small insignificant thing.

Their way of thinking was very different from ours. The tests and trials of the dunya was no big deal for them. Why? Did they not have wishes? Emotions? Love for their children?

They were not aliens without emotions and desires, but their love and longing for the Akhira was so much greater then whatever they could have wanted in the akhirah.

We should read about the lives and trials of the sahabahs because they were humans like us. They did not get the revelations, they were ordinary humans like us.

They are our role models. At the end of Surah Fat-h, it talks about the sahabahs and their lives. How they dealt with each other. How they were in front of the Kufars.

So Allah is saying, this is the type of Iman we should have. If we have this type of Iman, we will be of the guided.

Allah doesn't ask of us what we cannot do. He asked us to have this type of Iman because we can do it. How do we know? Because the sahabahs, who were ordinary people like us, also did it.

We are "part-time Muslims" these days. We have only patches of deen in our lives.

Then if they turn away & refuse to have this type of iman, they are in denial, & opposition.

Then Allah is telling the Prophet, don't worry if they deny. Allah is enough for you to handle them. Allah always cared about the prophet and the Prophet always worried about the message being accepted.

When Usman (RAH) was murdered, he was fasting and reading the Quran. he was killed in such a brutal way that blood came gushing out of his body. When the blood went flying, it landed on this verse "Allah is enough for you against them". And to this day, the Quran that the blood landed on is on display in a museum in Turkey and you can still see the blood stains on this ayah even today. The Quran could be open in any page, on any ayah but it landed on that particular ayah.

When Abu Bakr and Prophet Mohammad were hiding in the cave on the way to Madina. They were being chased by the kufars who were trying to find them. They could hear the footsteps of the kufars getting closer so much so that Abu Bakr said to the Prophet, "if any of them were to look at their own feet, they would see us" the prophet said to Abu Bakr, "what is your opinion about the two among whom the third is Allah?" meaning no one can harm them who have Allah on their side.

AYAH 138:

And what color is better than Sibghah (the color) of Allah?

We associate green, black with Allah's color but that is not what is meant. Allah's color is the color of iman, faith, deen. When the Momin takes the color of Iman, from him emanates the color of Allah. When something takes on the color of something, it is visible on that person. When people see that person, he reminds us of Allah.

Do people think of Allah or are reminded of Allah when they see us? What do you think you remind people of? What do they think of when they see us?

When we are trying to color a garment we have to strip it of its old color first before it can take on the new color. So when we are trying to take on the color of Iman, we have to first shed our old color so Allah's color can take over our hearts.

The sahabahs had this color of Allah. We have to do the same for ourselves. We should think, "when people see me, I should remind them of Allah and tomorrow when Allah sees me, that He loves me"

These days Muslims don't appreciate or like the person who has this color. They call that person names like "extremist" "mullani" "fanatic" because everything physical and non-physical about that person has become what Allah's color should be.

AYAH 139:

Say to the Jews & Christians that you are arguing with me about Allah when you believe in the same God? Why do you argue with me about the same God that you worship also? And for us are our deeds and for you are your deeds. And we are sincere to him in worship.

There are three things needed to have the color of Allah upon us;

- Islam
- Ibadah
- Sincerity (ikhlas)

We want pure things in every aspect of life. From our silks, to our food to our gold but we don't have purity and sincerity in our Iman.

Syed Bin Jubair said "*ikhlas (sincerity) is that we don't equate anyone with Allah and that we don't show our amal (good deeds) to anyone*"

Mur' Ashi said "the person's inside and outwardly state being the same is Ikhlas"

Abu Suleman AdDurrani Said : Person who has Riya has three qualities:

- When he is alone, he gets tired from Ibadah
- When he is among people, he is fresh
- When he is praised, he does more good deeds

And Ikhlas is the opposite of Riya. so if you have these habits you don't have Ikhlas.

Allah has given the good news to the Mukhlis that they are worthy of the jannah. Every bad influence is beaten by them.

When Maaz said to Prophet to give him some advice so the Prophet said to him “*incorporate Ikhlas in your deen,*”

When someone practices the deen a little and then expects attention and respect from people that means we are doing it for others. If we have Ikhlas in our deen then we are doing it only for Allah and not for anyone else’s praise and attention.

The deeds which don’t have ikhlas in them will lead us to the fire not protect us from.

Even one breath of a deed done with ikhlas will last us on the day of judgement. But if our intention for the deed has even an ounce of Riya, Allah will bring that to face us on the day of judgement.

Wanting to promote and announce our deeds to others for fame specially in matters of the deen and dawah, gives us no benefit.

When we don’t have ikhlas in our small good deeds that we do practice, then they are useless to we should always pray that our intentions are pure and that our deeds have ikhlas in them and my intentions are to please only Allah and no one else.

AYAH 140:

You are saying that Ibrahim, and ishaq, Ismael and all of them were either jews and Chritians. But this makes no sense because Jews were Musa’s people and he came after these Prophets. they claim all the prophets were jews but they did not exist when these prophets were sent down.

And who is more unjust than those who deny the proof they were given. What proof? The coming of the Messenger is written in their books but they hid it and denied it.

What we don’t realize is that we are doing the same thing they did. Because they did not promote the message but are we? How actively are we spreading the word of Allah? Are we as attentive to it than the Prophet was?

AYAH 141:

The ummah’s have gone and for them is what they earned and for you is what you earned.

No matter how good your ancestors were, it will not benefit you in any way.

The son of Prophet Nuh was drowning and the father was longing to save him but his actions were with him and Prophet Nuhs actions were with him.

Abu Lahab couldn’t be saved because his nephew was the Prophet.

We are more concerned about the deeds of others but don’t worry about our own. Allah is telling us here that our deeds are with us and their deeds are with them.

Our company, friends effect our deeds. It colors our behaviors also. We tend to be influenced by those we imitate and spend time with.

Prophet said “*the one who resembles a people is from among them*”

We need to always and continuously contemplate on our own behaviors and our ikhlas.