

Friday 12/13/2013

Surah Al-Baqarah Ayah 74 – 82:

Review from last session:

Did anyone write anything to act on from the last lecture? Were there any action items from the lecture or was it all about Bani Israel? It's very important that we get something for us to act on from these ayahs because Bani Israel has done what that they did and we need to be aware of what we can learn from their experiences?

Ask yourself, should I only pick up this book when I have a trial or should I pick it up even when I don't have a trial on my head? Our job is not to question the commands of this book, it is to accept them and act on them. There are some people stay silent when they see something wrong, we shouldn't fight with people but we can't stay silent either. We should try to correct the wrong with gentleness and ikhlaq.

We should refrain from questioning too much. Not just in matters of the deen but some people ask many repeated question about someone else's affairs. We shouldn't do that. Like asking private things about someone else's life which is not our concern. Like someone's salary, or age or what their kids and husbands are *up to*.

From the last session the story teaches us to stay away from over questioning.

*Prophet said "The beauty of the person's deen is that he stays away from things which don't effect (concern) him "*

*"Among the things Allah hates is the habit of questioning over questioning"*

In the last ayah of the last session we learned that Allah made the dead alive in front of them. This thing is something that we believe without seeing but Allah showed this to them in this incident. So after this they should have bowed & submitted to Allah but it had the opposite effect on them.

AYAHS 74 – 82:

Some general topics of these ayahs:

74: the condition of the hearts is like stones

75: Allah ki kalamay tehreef

76-77: yahud ki munafiqat

78 – 80: false (untrue) desires

81-82: jannah and hellfire

**AYAH 74:**

“Then your hearts had hardened and became as stones or even worse in hardness”

Meaning, after this incident of the cow, your hearts became hard instead of softening. Their hearts turned like stones. Even more hard than stones. How?

First we will look at the ayah text by itself then we will look at the general context.

From the stones there are some from which we see water flow and their hearts have hardened more than those stones because even some stones can gush water from them so they are not all so hard. Also there stones which split and water comes out from and their hearts had hardened even more than those. There are those stones which fall in fear of Allah (landslides and so on).

Abu Huraira relates in a Muslim hadith: *Prophet (pbuh) was with Ali (rah), Abu Bakr (rah), Uman (rah), Omer (rah), Talha and other sahabah at cave of Hira, and they saw a stone moving from its place or falling. The Prophet (pbuh) said*

*“ wait, with you there is no one except a Nabi, and Siddique and others with you”*

Ali (rah) said: *“we were with the Prophet (pbuh) in Macca and we were walking with him among the trees and mountains. So every tree, mountain, rock we would pass, it would say “Assalamoalaika Ya Rasul Allah”*

so we learn from these ahadith that even rocks have respect, fear and love.

Allah says every creator of the creation knows its ibadah (prayer) and tasbih. Things that seem wild and untamed and unaware to us are all very aware and humbled in front of Allah and all creations do ibadah to him from the birds to the rocks.

Allah says: Whatever is in the skies and earth, does tasbih and sajdah only for Allah. When the Prophet used to do his khutbas, the mumar was made of wood from the date tree so when the new mumar was made for the prophet to use, loud crying could be heard from the old one. The Prophet went to the old mumar and hugged it and then it stopped crying.

We think these things know nothing, but they do tasbih, sajdah and ibadah.

Prophet said: *“Uhud mountain loves us and we love it”*

On the Day of Judgement the black stone will have eyes, mouth and be able to testify who kissed it with iman.

Once the Prophet allowed the sahabah to listen to the tasbih of the rocks. He held the rocks in his hands and the sahabah said we heard noises as the buzzing of the honey bees.

Even the rocks know how to worship and believe. The Quran tells us that they explode and water gushes out from the due to their fear of Allah. They crack out of fear and some gush out streams.

That's why Allah says that human hearts sometimes are harder than the rocks. And this is not just regarding Bani Israel, every person should look at this and evaluate their own state after learning this.

We should all reflect that Allah gives the example of stone, why? Because other things like metals, iron, steel can melt by exposing them to fire but stone does not melt. But even stone cracks and the human heart can sometimes be even harder than the stone that it never cracks, or breaks. Once the human heart hardens it can surpass the hardness of the rocks that's why Allah has given the example of the rocks.

There are three types of stones mentioned here:

1. Those out of which rivers gush out
2. Those which split and water flows from their cracks
3. Those which fall down out of fear of Allah

These three types of stones are representing three types of hearts.

1. Some hearts appear as they are hard in but when Allah's word is mentioned in front of them, Allah's ayahs are read, they explode and their eyes cry. Like when Surah Meryem was read in front of Najasi, his eyes watered. This the one whose heart is the fear and awe of Allah. These are hearts which merely needed the message of Allah presented to them for them to be softened. Tears and khair (goodness) gushes from them after hearing the words of Allah. Look at Omer, Usman, and others how much they changed and became a source of khair \*(goodness) for everyone around them after hearing the word of Allah. If anyone can get a house next to a river, it is a very good thing because the view is beautiful. It sustains flowers, fruits, vegetation. Even looking at it is a source of beauty. Such is the state of these hearts. When Allah's word is read in front of them Iman gushes out from these hearts.

How do hearts harden? What does it mean to have a hard heart? Meaning unchanging, stubborn. No matter what is read or said in front of them, they never change. They are extremely hardened no matter what you say or show them, like seeing the dead come to life, the ocean splitting, even then they won't change.

2. Some hearts who have a doubt (crack) then from the water comes out. For these to crack, there has to be an event that occurs. The stone cracks when something hits it. Some type of trial makes these hearts crack and they soften. Financial, physical,

family something which makes their lives turn. They crack open and the heart has been hit with something and now goodness (khair) and iman comes out from it. Some people have trials of such nature in their lives that they come towards Allah and their hearts soften after it. Famous musicians, celebrities, have a life changing event happen and they change. Example of Omer (rah) when he saw that he made his sister bleed, it moved/cracked his heart and he changed. So in this way even a trial, calamity becomes a source of goodness from Allah. It becomes the means to the closeness between them and Allah. Water is the source of life and even if the water is not gushing out from them, even a trickle is a source of goodness.

3. Some hearts who fall from the fear of Allah. There is someone who is very arrogant, selfish, stubborn, but when he hears the word of Allah he cowers with fear of Allah and his heart changes. This is the type of person who cowers with fear of Allah and now even if he never listened to anyone, he will listen to Allah's word.

So when we don't change after hearing the word of Allah, we are harder than the stones.

Our heart should be soft, but if it's not, and if someone's heart is not from the three categories, they dismiss trials as coincidences, and make excuses as to why they happen but don't return to Allah & do taubah, they make fun of the deen and the command to do taubah saying what does taubah have to do this or that? People who do such things and belittle the taubah and return to Allah after witnessing calamities, we are hardened more than the stones Allah speaks of & nothing effects them.

Is there a cure or treatment for them? First, we must examine when do the hearts harden?

When do hearts harden?

- Kufr, munafiqat, sins. They all harden the hearts.
- Talking too much (not meaning doing bad talking like gheebah, but general talking too much like having hour long phone conversations...so on).

Prophet said: *"Aside from the word/dhikr of Allah, don't talk too much because it hardens the hearts and those who have hard hearts are far from Allah"*

- Laughing too much & loudly

Prophet said: *"the signs of a hard heart are:*

*-dry eyes. meaning no matter what is being said or being done in front of them, eyes are dry.*

- Having high expectations of this life & planning long term years ahead
- Greed of the world & things”

Prophet also said: “the signs of an unfortunate person are four:

- Not crying due to fear of Allah
- One who has a hard heart
- One who has increased the wants & expectations
- becoming greedy

How else do hearts harden?

Allah explains in Surah Al Anam (42 -43 paraphrased) When Allah sends down trials, calamities and they don't soften the heart and the person doesn't turn to Allah, the heart becomes even harder than before and we become even farther from Allah.

Surah Maidah ayah 13 tells us that when we break a promise, it hardens the heart. Specially promises the person makes to Allah.

How do we treat or cure the hard hearts:

We should examine which state our heart is in. Have I ever cried after hearing Allah's word? Has any trial or calamity shaken me and turned me towards Allah or has it taken me farther away? We should analyze than look towards the cure:

Things that soften the heart:

1. Taubah astaghfar. Do taubah many times to Allah.
2. Reading and understanding the word/ kalam of Allah softens the heart.

Allah says in Surah Zumar ayah 23: Allah has sent down the best word. It softens the hearts & bodies of those who fear Allah. (paraphrased)

Allah says in Surah Hashar that if we had revealed the Quran to a mountain, even that mountain would have crumbled from fear of Allah.

3. Having good company and friends. When you are in the company of good people, than your heart will soften more because they will mention the name of Allah often and that softens the hearts.
4. Being good to orphans, feeding the hungry and needy. Being good to the needy. Spend time with the sick, needy, unfortunate people.
5. Remembering death

You also have to check your progress. Did these actions soften my heart?

The Prophet said: *“three areas where you should check the state of your heart. If your heart is not soft in these three times then you have to pray to Allah to give you a heart because you have no heart:*

- *In the gathering where Allah is being mentioned. -Do you enjoy it or just wait for dinner to be served?*
- *While reading Quran or listening to it. - Do you love it or wait for it to finish?*
- *When you are alone. What is your thought? - Do you enjoy being alone or always want fun and gatherings of friends? When you are alone that is the time for you to talk to Allah. When we love someone, we want to be alone with that person and spend time with them. So those who love Allah, like to be alone and speak to him during that time.*

The Prophet was seldom alone, so he used to stand at night alone to speak to Allah and be with him.

We should be thinking of our akhirah, state of our iman while alone.

So there are some hearts who spread good, some who are like water and bring goodness, some who are tortured.

May Allah keep our hearts soft.

Sometimes even people who are very religious and pious can have hearts which are hard. They are very good in their ibadah and dhikr but have no mercy or compassion for anyone. They are unaffected by anyone else’s pain. So having ilm doesn’t mean their heart is soft. The Jews had many ulamah and they were very well knowledgeable about their books but that didn’t mean their hearts were soft.

Just as calamities and trials soften hearts, the ilm does the same thing. So if the ilm which can break apart stone does not soften the hearts of the knowledgeable, then their hearts have hardened regardless of their knowledge

We are students of the Quran and if our knowledge doesn’t soften our hearts, than there is nothing else left to soften it.

That’s why we should seek Allah’s protection and ask that Allah keep our hearts soft.

Ask that through this book and its words that Allah gives me protection from a heart heart.

**AYA 75:**

Doing dawah to these people Bani Israel should have been easy because they were people of the book. They believed in Prophet Musa as we do. They believe in the previous Nabi and books as we do. But it was not easy.

Allah says “oh believers don’t expect from them that they will have faith because they play with the deen. Don’t expect it from them because if you do hold high hopes, you will be very disappointed.

1. Among them their ulamah group used to listen to the Taurat (the word of Allah they were given) & understood it but even then they said to their people Allah has said believe as much as you can and obey as much as it is easy for you and leave the rest. Even though that is not what they were heard.
2. They used to change the words and or change the words meanings from what Allah had intended. But people used to believe them because they didn’t have any knowledge so they just did what their ulamah used to tell them.

Today, no one can change the words of the Quran but people do still change the meanings to suit their means. If they need a donation, they will take the donation meaning from every ayah, if they have a political agenda, they will use every ayah to get their point across.

This is very wrong because the meanings derived from the Quran must be what Allah intended. We have to take the book as it is. We can apply the words to relate to the world today but we cant change the commands given to us. People only go to those scholars who they know will tell them what they want to hear. To make it easy for them they search for the kind of opinions that they wanted.

This is what the Bani Israel did. Allah says they knew but still they distorted and changed the word. That’s why its so important to have knowledge so you can tell if someone is misleading you when telling the meaning. If you don’t have eyes, anyone can lead you anywhere they want but if you can see, you can see the wrong path and refuse to follow on it.

**AYAH 76:**

When they met the muslims they used to say “we are also believers since we believe in Musa who you also believe in” “yes these things they are saying are in our book as well that the Prophet will come”. But when they use meet each other, and their ulamah’s would say to them “don’t tell the Muslims that our book also mentioned the coming of the Prophet Mohammad otherwise they will use this against us on the day of judgement that we knew about him from our book but still didn’t believe in him”

**AYAH 77:**

but they don't understand that when you speak with each other and acknowledge these things that Allah is still watching and listening. He is the one who will do the questioning.

The aqeedah of the Jews of this time was flawed Its like someone who says "I don't want to learn the word of Allah because if I learn it then Allah will ask me why I didn't obey it so I wont learn it at all because I don't want to obey. This way, I can just say that I didn't know so that's why I didn't obey" but they don't understand that Allah knows the intention they had and he is seeing and hearing the things we are saying in the dunya this is a huge flaw in their aqeedah.

**AYAH 78:**

Now we are talking about the common people of the jews. Among them are those who are illiterate. How are they illiterate? They don't know the book but have no knowledge of it but their deen is based on wishful thinking, assumptions, and desires. The Ulama had the book knowledge which they distorted but these people had nothing but the thinking that we wont go in to the fire but only jews and Christians will go into the Jannah. Even if we go into hellfire it will be for a little while only. This was made up from their own minds and had no basis.

Ibn Abbas said the meaning of assuming means to only read and recite without having any clue what Allah is saying. Qirat but not knowing what is being read. This is exactly what the Muslim Ummah is doing right now.

IF another Nabi was coming after the Prophet, these ayahs would be quoting our status because we are doing the same thing that Bani Israel was doing at the time of the Prophets coming.

So Allah is saying they only have desies and wants & no ilm. What % of our people have ilm? We are chasing after the dunya day and night but have no deen in our lives. We don't strive for dunya and ignore the deen completely. People have large degrees, multiple degrees but when they are asked what ilm they have of Quran, there is none.

They only know the things they hear over and over in khutbas or gatherings. There is very little authenticity to what they believe. They just do what they saw their ancestors did. No basis no dalil.

Anyone dies, we think if we do a Quran khani he/she will be forgiven. This has no basis. If someone was a transgressor in front of Allah then why didn't we make sure he had something to take to Allah while he was alive? After his death nothing we do will help him. This is all made up with no basis.

Another view is "Allah will forgive He is Ghafoor ur Rahim. We don't have time to learn the book of Allah. Allah will forgive us."



Then we think since a woman was forgiven due to giving water to a thirsty dog, so maybe Allah will give me jannah for one of my minor deeds. But what if that doesn't happen for us? What if

we don't have a deed that will get us into Jannah? We don't go into any exam in this world without preparation, but we do this in the exam of the Akhira hoping we will get lucky.

Putting the Quran on top of the dulhan as she leaves will keep it in her heart. But we don't understand that it will only benefit her if its in her heart and she has learned, read it. But we don't have time to read it.

Now people don't even know how to read it. The reasons why:

1. We don't want to change our lifestyle.
2. We feel having a Muslim name is enough
3. We are so caught up in our knowledge of dunya that we don't have time for the deeni ilm. In front of Allah all those who don't have knowledge of the book, are all illiterate.

So without knowledge, we make up our rules and assumptions regarding the deen.

Even the scholars of today, they study a few surah of the Quran, concentrate on the fiqh of their madhab but they have not read the whole book, or any of the books of hadith but they call themselves scholars.

This is a lesson and warning for all of us. We need to make the decision for ourselves and our household that we do not want to stay an illiterate person. My knowledge shouldn't be just the recitation.

Ask yourself am I basing my deen on assumptions?

Learn yourself, and spread the deen & no one will be able to lead you astray if you do that for yourself.

#### **AYAH 79:**

The ulamah of the yahuds used to write changes themselves in the book of Allah. Write fatwas and say its from Allah. So they could get some money in place of it. If a rich person commits a sin, they changed the punishment of the sin in the book to a less severe and get money, and/or favor in return for that.

These days people write their own fatwas which are not based on the Quran but they say its on the basis of the Quran to please and keep their followers. They don't want to say what the people are doing is wrong so they change the words to keep them coming.

There is severe punishment in the valley in Jahanaam called Wail. For people like this there is that valley reserved in the day of judgement.

This is when we say things and say “its in Quran” even if its in a hadith and not in Quran, you are guilty of this. Just because we want to show people we know so much.

Whatever you write, it can count as a sadaqah Jaariah for you if it’s a good word or it can count as a punishment if you write something against Allah’s book. Some people write lude things because it’s the trend and what people want to write.

Whatever the hands write, it can be a source of punishment or source of reward for them.

The worse possible punishment is for those who earn from the false writing.

**AYAH 80:**

They say we will not go into the hellfire because we are Jews. And IF there is anyone of us who will go into the hellfire, it will be only for a few days. They thought it would be only for about 40 days or even as little as 7 days.

So if anyone thinks they will never be punished, will he ever reform his habits? Never.

So Allah asks have you taken a promise from Allah that you will not be punished? Do you have a guarantee from Him or have you just made things up?

Today, Muslims have the same views. Some say because we are “syed” we will be ok. We are from a certain clan or from the ummah of Mohammad he will surely take us with him to Jannah. So we don’t feel the need to reform ourselves.

Do we have any guarantees from Allah? Allah says if you have any proof show it.

Who has a guarantee? No one. There are no promises made to anyone by Allah so where do we get these ideas?

If we know that we have no guarantees. If we accept the truth that we have no idea what our fate will be, we will be worried about our akhirah every second. We will realize we need to do taubah, and not waste our time.

The person who thinks they will be ok has no need to stay up at night praying to Allah or do good deeds.

**AYAH 81:**

Whoever commits a sin and is encircled by the sin. Meaning he has not been able to get out of the state of that sin no matter who he is (Jew, Christian or Muslim) he will be in the hellfire.

He sinned and he never realized that he should leave it, so he never felt embarrassed or never realized I have done something wrong I have to stop. He sinned but kept on sinning because he

thinks “I do so many good things also so its ok if I do this one haram thing” now in this state, he dies one day without doing taubah. This one sin can cause him to dwell in the fire forever. Sins surround the person. One sin causes another and another and you are stuck in the quick sand and you cant get out.

What can you do to get out?

1. Tauba
2. Do something good to replace it
3. Make the intention to improve your habits.
4. Change your company so you surround yourself with better people

**AYAH 82:**

Those who have faith and act on the faith (do good deeds) will go into janat. Iman by itself is not enough. You must have amal actions based on the faith to get you to paradise.