



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 7

Date: 10 July 2018 / 26 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

102. Surat At-Takāthur (The Piling Up) - سورة التكاثر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَنَكُمُ التَّكَاثُرُ ۝

- Allah (ﷻ) gives the duniya to whomever He loves and doesn't love but He only gives the deen to those He loves. We ask Allah (ﷻ) for His love, and love of those who love Him, and love of deeds which bring us closer to His love.
- It's a blessing from Allah (ﷻ) to be able to learn, recite and memorize the Quran and when we're grateful then surely Allah (ﷻ) will increase us. We want to begin and end with gratitude.
- Notice the connection between Surah Al Qariah and Surah Al Takathur. Why are people's scales light in weight while they have opportunities to do good? Because they're distracted with piling up in the duniya.
- (ألهاكم): Allah (ﷻ) is addressing you. It comes from the word (لهو) which means playing of the heart and always thinking about something, while (لعب) is playing of the limbs. Lahuw makes a person heedless, even after something has ended, he's still thinking about it. Ibn

Al Qayyim said Surah At Takathur is a surah purely of warnings and admonition. What's occupying our hearts?

- (التكاثر): comes from (كثر) which is multitude and increment from money, houses, children, business, and whatever is appealing to the people. This increment is not for the sake of Allah (ﷻ) but for competition. **Surah Al Hadid 20: (اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ) (Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.)** Nowadays it's not only increment in something tangible but in number of followers and likes, subhan Allah.
- Increment is not only related to the duniya, but also for the deen. The person is not thinking of doing more good deeds for the sake of Allah (ﷻ) but to compete with others. For example someone memorizes more of the Quran in order to compete with another who knows Quran. The intention is not for Allah (ﷻ) but for competition. Their life will be in gathering and competing until when?

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

- (حتى): until
- (زرتم): all of you visited. The verb is in the past tense though we haven't died yet but we need to believe all of us will die and go to the graves. But how will we go to the graves? 'Visiting, this means the grave is only a temporary station; a transit to eternity whether paradise or hellfire.
- (المقابر): the graves
- We shouldn't be (كنود), only taking and not giving if we know we're going to die.

كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾

- (كلا): this is a strong admonition and scolding as if 'stop it!'. To stop from this quality of being occupied with takathur and heedlessness.
- (سوف): then. If a person doesn't want to want to know about it now, then surely in the future he will know about it, and he will know the bad consequence of what he did when he goes to the grave.
- (تعلمون): you will know, and (علم) is knowledge with evidence. We need to know our life is serious; it's not a joke. Now without even going out we get distracted with the phone.
- This doesn't mean we leave the duniya and sit in a tent, but a person needs to hold his heart.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾

- (ثم كلا سوف تعلمون): Allah (ﷻ) is emphasizing it again because it's a great matter. To know now is better than to know later when it'll be a regret. Even ayat of warning are a mercy for us and it's important we take it in a good way so that we do better in our life.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

- (كلا لو تعلمون): if you know
- (علم اليقين): knowledge with certainty. There are matters which we know without a doubt; no one can make us doubt it. To have knowledge with yaqeen will not be removed but to have knowledge without yaqeen can be removed and changed.
- Those who are occupied with takathur have knowledge but it's not yaqeen. When we separate our life from the Quran then we won't go anywhere; it's like being on a treadmill. Knowledge that's not applied makes us tired, subhan Allah. Yaqeen is when we see what we learned. Anything we learn, Allah (ﷻ) will surely show us but we need to be aware and observant.

لَتَرَوُنَّ الْجَحِيمَ

- (لترون): you will surely see
- (الجحيم): the hellfire, which Allah (ﷻ) has prepared for the disbelievers (النار التي أعدها الله للكافرين).
- If we have certainty then we'll be cautious of our actions otherwise what's the end? The hellfire. On the Day of Judgment, everyone will see the hellfire, though the one who believed in it is different from the one who didn't. **Hadith:** (" يُؤْتَى) (Abdullah b. Mas`ud reported Allah's Messenger (ﷺ) as saying: Hell would be brought on that day (the Day of Judgment) with seventy thousand bridles, and seventy thousand angels dragging each bridle.) - Sahih Muslim 2842. There are 70,000 handles to the hellfire and each handle is being pulled by 70,000 angels. May Allah (ﷻ) protect us. Ameen.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ

- (ثم لترونها عين اليقين): from knowledge with certainty (علم اليقين) it goes to seeing certainly with the eyes (عين اليقين). Now we know about the hellfire as if we see it (عين اليقين), and if a person doesn't have that knowledge then he will surely see it with his eyes on the Day of Judgement.

Homework: There is also (حق اليقين), search for this in the Quran.

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

- (ثم): then



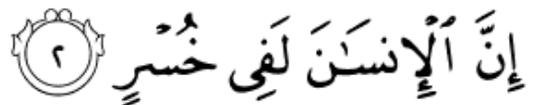
- (لتسئلن): surely you will be asked
- (يومئذ): on the Day of Judgment
- (عن النعيم): about the delights and blessings. Blessings which Allah (ﷻ) gave us from health, wealth, children, home, limbs, eyes, all the blessings including the blessing of cold water.
- In the beginning of the surah, a person wants to acquire and increase, but at the same time he's increasing in being asked on the Day of Judgement. The more a person has the more he'll be questioned. If a person is grateful in this life then he won't be questioned, but the one ungrateful is the one who'll be questioned.
- Instead of wanting to acquire more, we should be grateful and satisfied with what Allah (ﷻ) has given us. May Allah (ﷻ) not make the duniya our greatest concern and make us among the grateful ones. Ameen.

103. Surat Al-`Asr (The Time) - سورة العصر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



- Surah Al 'Asr is deep in meaning and even if a person only knows this surah, it's enough to act upon. The previous surah is about takathur because a person thinks when he has more then they'll be successful. Though Surah Al 'Asr is telling us what is true success and true failure.
- If we're not doing what we're supposed to do then we'll be in loss. What will take us out from loss? Surah Al 'Asr gives us the solution, what should we be busy with?
- All our life is like 'asr (squeezed time). Everyone is squeezed in their time. Our time is squeezed because we don't know when it'll end for us. **Hadith:** (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ " الَّذِي تَفْوَتْهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ (Allah's Messenger (ﷺ) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property.") - Sahih al-Bukhari 552. The one who leaves the 'asr time is like someone who loses his entire family at once.
- 'Asr is also the turning between day and night. As if day is life and before death it's a squeezed time. 'Asr also means time / era.
- (والعصر): by al 'asr, Allah (ﷻ) swears by al 'asr and this shows its greatness. Allah (ﷻ) will not swear by anything unless it's great. All of the deeds are done during al 'asr (time) (محل اعمال) (العباد). Time = action.



- Here we have the subject of the oath.
- (إن): verily



- (الإنسان): the human
- (لفي): is surely in
- (خسر): loss. Allah (ﷻ) gave the human time but he's in loss. All people are in loss, but only a few. Most people in life are in loss, disbelief and ingratitude. Who are the ones not in loss?

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا
بِالصَّبْرِ

- (الا الذين): this means we need to busy ourselves with the following so that we're not in loss. Except those:
 1. (آمنوا): who believe, with beneficial knowledge we increase in faith. We're not learning just to increase in knowledge, but to increase in faith. They believed in what Allah (ﷻ) told them from news, legislation, etc. May Allah (ﷻ) increase us in beneficial knowledge. Ameen.
 2. (وعملوا الصالحات): do good deeds. They act upon their faith by performing good deeds which reforms them in order to be in the vicinity of Allah (ﷻ). Points 1 and 2 is to complete oneself.
 3. (وتواصوا بالحق): and they enjoin, help and advise each other in truth. This means there is mercy, kindness and goodness between each other. A person shouldn't advise on falsehood because everyone will fail. A person should contribute in goodness because there are those who do bad to others. Truth is all that Allah (ﷻ) has sent to us and told us. Allah (ﷻ) is telling us about tawheed, generosity, and good manners. It's important we ask Allah (ﷻ) to see the truth as truth and falsehood as falsehood. Truth is what Allah (ﷻ) said and not what a person thinks or desires.
 4. (وتواصوا بالصبر): and enjoin on patience. Not everyone likes to hear the truth, so a person should be patient. **Surah Al Furqan 20: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ) (And We have made some of you as a trial for others: will you have patience?).** A person will have enemies when he's standing for the truth, so what should be done? Be patient. A person will not have enemies when he's following people's desires. Victory is with patience. The opposite of patience is complaining. Dealing with people requires patience. Points 3 and 4 is to complete society.
- There are messengers who believed, did good deeds, enjoined the truth and were patient, but no one followed them, are they in loss? No. It's not about how many followers.
- Success is not based on seeing the achievement, but doing the four points. Imam Ash Shafi'ee may Allah have mercy on him if the people ponder this surah then it will be sufficient for them.

Homework: Memorize Surah At Takathur and Al 'Asr and their meanings.

May Allah (ﷻ) help us apply what we learned. Ameen.