



## The Essentials for Every Muslim

Four Weeks Foundation Course – Day 9

Date: 12 July 2018 / 28 Shawwal 1439

### Week 1: Faith (الإيمان)

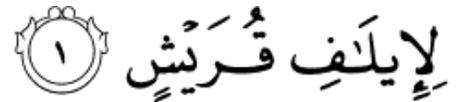
1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

### Week 2: Quran (القرآن)

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

## 106. Surat Quraysh (Quraysh) - سورة قريش

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



- Before Allah (ﷻ) mentions how He favored Quraish, He reminds them of how He dealt with the people of the elephant. The entire Quran is in sequence and we will not understand Surah Quraish until we understand Surah Al Feel first.
- For whom did Allah (ﷻ) make the army of Abraha like eaten stalks? For Quraish. But what did they do? They didn't worship Him, they harmed the Prophet (ﷺ) and drove him out, etc.
- Think of how much Allah (ﷻ) has done for us, but what have we done for Him? Subhan Allah. Look at how Allah (ﷻ) has dealt with our enemies because even this is nurturing in order we worship Him.
- (لإيلاف): is to be gathered and together (الجمع والضم). Allah (ﷻ) protected them from their enemies as a result they remained gathered. When a person has an enemy he's not gathered but scattered everywhere. (لتجارة) can also mean trade (تجارة).

- (قريش): the tribe of Quraish

## إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢

- (إيلافهم): their trade
- (رحلة الشتاء والصيف): journey of winter and summer
- Twice a year they would go on a 'trade' /business trip which was considered great at that time. So they not only had local trade but they would even branch out. In the winter they would go to the south to Yemen. And in the summer they would go north to Sham. In both cases they would have pleasant weather.
- As a result of their journeys, they were able to bring a variety of items to Makkah which would normally not be available, and this is a blessing.
- Allah (ﷻ) took care of their enemies so they were able to branch out. May Allah (ﷻ) protect us. Ameen. It's important to say the following supplication before going to sleep seeking Allah's protection:

اللَّهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، وَمُنزِلَ التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ  
فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنَّا الدَّيْنَ، وَأَعِنَّا مِنَ  
الْفَقْرِ

Allaahumma rabbas-samaawaati, wa rabb-al-'arshil-'azeemi, rabbanaa wa rabba kulli shay'in, faaliq-al-habbi  
wan-nawaa, wa munazzilat-tawraati wal-injeeli wal-furqaani, a'oodhu bika min sharri kulli shay'in anta  
aakhidhun bi naasiyatih. Allaahumma antal-awwalu fa laysa qablaka shay'un, wa antal-aakhiru fa laysa  
ba'daka shay'un, wa antaz-zaahiru fa laysa fawqaka shay'un, wa antal-baatinu fa laysa doonaka shay'un, iqdi  
'annid-dayna wa aghni mi-nal-faqr

*O Allah, Lord of the heavens, Lord of the earth and Lord of the exalted throne, our Lord and the Lord of  
all things, Splitter of the seed and the date stone, Revealer of the Torah, the Injeel and the Furqan, I seek  
refuge with You from the evil of all things You seize by the forelock (i.e. You have total mastery over). O  
Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You.*

*You are The Most Apparent so there is nothing above You and You are The Most Hidden so there is  
nothing closer than You, settle my debt for me and spare me from poverty.*

(At Tirmidhi 3481)

- After the incident of the elephant, Quraish became well-known. After a calamity, there is goodness that comes afterwards. And the greater the calamity, the greater the goodness.
- Allah (ﷻ) gave them all of this for what?

## فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٣



- All of Allah's actions upon us are in order to return to our purpose in life which is to worship Him alone. When Allah (ﷻ) protects us and grants us blessings it is in order to be grateful to Him. How can we express our gratitude to Allah (ﷻ)? By 'doing our homework' which is to worship Him alone.
- (فَلْيَعْبُدُوا): then let them worship, this is a command
- Worship begins in the heart and goes to the tongue and limbs. All actions of heart, tongue and limbs should be for Allah (ﷻ) alone. **Surah Al An'am 162: (قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ (رَبِّ الْعَالَمِينَ) (Say (O Muhammad (صلى الله عليه وسلم): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)).** A person lives for Allah (ﷻ) out of love and magnification. Worship is not a coating but it's actions both inside and outside. **Worship is to humiliate one self (to listen and obey) out of love and magnification.** The messengers succeeded in worship. A person might be doing something and obeying, but inside he's mocking it; this is not worship, rather this is disrespecting and hating. A person shouldn't argue and disobey.
- Worship keeps us balanced because we're performing the real reason of our existence, and the more one worships, the more he's balanced.
- Whom are they to worship?
- (رَبِّ): Rabb
- (هَذَا الْبَيْتِ): of this House, referring to the Ka'aba. The Ka'aba is the House of Allah (ﷻ) and everyone knows this; it is a place respected and sacred by all. The Ka'aba is from the symbols of Allah (ﷻ) and anyone who tries to do anything to the symbols of Allah (ﷻ) then He will make his plot go astray. Anyone who tries to go against those who believe and have taqwa then Allah (ﷻ) will declare war against them.
- Muslims do not worship the Ka'aba but the Rabb of the Ka'aba which is Allah (ﷻ) alone. Only Allah (ﷻ) is the Rabb of the Ka'aba and only He can protect it. What else did the Rabb of the House do for Quraish?

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ۚ

- (الَّذِي): the One Who
- (أَطْعَمَهُمْ مِنْ جُوعٍ): fed them against hunger.
- Allah (ﷻ) is not only Rabb of the House, but He's also taking care of those around it which is Quraish. Allah (ﷻ) is protecting them from starvation. There's no starvation in Makkah, and all types of food can be found there to this day, subhan Allah.
- Protecting them from hunger is outer-security.
- (وَأَمَنَهُمْ مِنْ خَوْفٍ): and granted them security from fear. This is inner-security.
- When Allah (ﷻ) grants us security from hunger and fear then we're like kings. What should we do? Be grateful to Allah (ﷻ), how? Worship Him in humiliation out of love and magnification.



- Surah Al Quraish begins and ends with a blessing and in between it mentions what to do which is to worship Allah (ﷻ). Worship is between two blessings.

#### Surah An Nahl 112-114:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (ﷺ) which they (its people) used to do.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ

And verily, there had come unto them a Messenger (Muhammad (ﷺ) from among themselves, but they denied him, so the torment overtook them while they were Zalimun (polytheists and wrong-doers).

فَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

So eat of the lawful and good food which Allah has provided for you. And be grateful for the Favour of Allah if it is He Whom you worship.

- They denied the blessings of being secure and having food, so what was the result? They tasted fear and hunger because of what they did. When there's a blessing and we're tasting fear and hunger then it's because of us and not others. We need to be very careful with these blessings and not exceed our boundaries. To be able to live securely in this land and to have food then we need to be extremely grateful. No one can put fear in us or grant us security, and no one can make us hungry or full except Allah (ﷻ). If we taste fear or hungry then we to go back and look at ourselves and return back to Allah (ﷻ).

## 107. Surat Al-Ma`oon (The Small Kindnesses) - سورة الماعون

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ

- The meaning of (الماعون) is a small plate or container. What makes someone to not even give something small? Because he disbelieves in the Day of Judgement. Which pillars of faith reform one's behavior? Belief in Allah (ﷻ) and the Last Day. This person is so miserly because the start of his behavior is denying the Day of Judgement.



- In this ayah Allah (ﷻ) is telling us about something inside the person. Anything about the unseen cannot be seen with our eyes, but Allah (ﷻ) gives us indications to show us what's behind it. We cannot see what's inside a person's heart, but Allah (ﷻ) is telling us their actions outside. We cannot see hypocrisy but we can see the actions of a hypocrite. And this is for us in order we assess and reform ourselves, and not to categorize the people.
- Allah (ﷻ) is telling us someone has something particular in his heart will act in a certain manner.
- (أرأيت): have you seen, not with eyes but with belief. This is a question being posed as something strange (التعجب).
- (الذي): the one who
- (يكذب): denies
- (بالدين): the recompense and account. He denied the Day of Judgement in which there is accounting and recompense. (الدين) also means legislation and religion (الشرع). The religion is called 'deen' because we'll be accountable for it and recompensed according to how much we followed it. This is an answer to those who think we don't need a deen. **Surah Al Imran 19: (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) (Verily the religion with Allah is Islam)**
- The (شرع) of Allah (ﷻ) is (لا اله الا الله) which is knowledge and actions; it is tawheed.
- The one who denies the religion or any part of it is the one denying the Day of Judgement. If a person disbelieves in the curriculum then he denies the exam, subhan Allah.
- There are symbols to the one who denies the deen, there are symbols between him and the people and between him and Allah (ﷻ).

## فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

- There are 'fruits' to the 'roots'. The root is denying the Day of Judgement, so what is the fruit?
- (فذلك): that, showing being distant and far
- (الذي): the one
- (يدع): to push away
- (اليتيم): the orphan
- An orphan is someone who deserves mercy, yet this person even pushes away an orphan, subhan Allah. An orphan is one who has lost his father before puberty.
- He will scold, push away, and show bad behavior towards the orphan. If this person treats an orphan in this manner, so what about someone else? Subhan Allah.

## وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

- (ولا يحض): and he does not encourage people
- (على طعام المسكين): from feeding the miskeen. Miskeen is one who's impoverished and is quiet.

- He doesn't show mercy to orphans and stops others from feeding the miskeen. He's someone miserly and wants others to be like him; his heart is like stone.
- The more a person believes, the more he has mercy towards people in general.

## فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

- (فويل): then woe
- (للمصلين): to those who pray
- This means this person is praying his prayers. It's important we continue with the next ayah and not stop here. How is his prayer?

## الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

- (الذين هم): those who
- (عن): about, if it mentioned (في) then it would be referring to khushu'.
- (صلاتهم): their prayer
- (ساهون): are careless
- This means they don't care about the validation of the prayer from timing, conditions of the prayer, pillars of the prayers, and the overall structure of the prayer.
- This ayah is not talking about the inner of the prayer, but the outer. If someone is not taking care of his outer prayer then surely he's not taking care of his inner. May Allah (ﷻ) make us and our offspring to establish the prayer. Ameen.
- Prayer is what reforms our behavior. How do we know ourselves? With these signs and we can see if we are lacking in belief.
- Then why do they pray?

## الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

- (الذين هم): those who
- (يراؤون): show-off their prayer in particular and other worships in general. They want to show the people they're praying and that's why they don't care about the structure of their prayer. **Part of longer hadith: (الشَّرْكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيُرَى صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ) (Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him) – Sunan Ibn Majah Book 37, Hadith 4344**
- There's so much contradiction in their actions, they are not merciful to those who should be shown mercy yet they pray for the people. Someone lacking in belief will be imbalanced unlike the believer.

## وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾



- (ويمنعون): and they prevent
- (الماعون): from even borrowing something as small as a needle.
- Even something which has no value, they refuse to let others borrow it. All of this is a result of belying the Day of Judgement.

## 108. Surat Al-Kawthar (A River in Paradise) - سورة الكوثر

بسم الله الرحمن الرحيم



- All of the Prophet's sons died while young so one of the disbelievers mocked him for having his line cut-off since the family name is passed down through the son. This made the Prophet (ﷺ) upset and Allah (ﷻ) consoled him by giving him Al Kawthar.
- (كوثر) means great favor and it's a river in paradise and on the Day of Judgement, the Prophet (ﷺ) will give his ummah water from the pool of Kawthar.
- When anything is taken away from us we need to look at the many favors which Allah (ﷻ) has given us. Sometimes we don't even think of the shortcomings we have and are content, but there are people who talk about it and make us upset. For example, someone is not married, doesn't have children or a house, and is content and then someone says, 'you're not married, you don't have children'. Such negative people are not needed in our lives. When we have negative people around us then it makes us negative and it becomes difficult to go forward.
- (إنا): verily
- (أعطيناك): We gave you, Allah (ﷻ) gave the Prophet (ﷺ)
- (الكوثر): great bounties and abundant favors (الخير العظيم والفضل العميم). It's also a river in paradise and a pool which Allah (ﷻ) gave the Prophet (ﷺ) so his followers can drink from and will never be thirsty again. He was given goodness which others benefitted from the knowledge and his Sunnah. The one who's truly cut-off is someone who didn't do anything to benefit society.
- The water of the Kawthar is whiter than milk, sweeter than honey, a scent nicer than musk, anyone who drinks from it will never be thirsty. And its cups are many like the stars. The one who's not following the Prophet (ﷺ) will not drink from the Kawthar.
- There are five matters which Allah (ﷻ) has given to the Prophet (ﷺ) which no other messenger had:
  1. Granted victory against the enemies by fearing him (نصرت بالرعب). The Prophet (ﷺ) is not a scary person but the enemy would fear him even if he's a month's distance apart from them.



2. His ummah pray anywhere and sand can be used for purification ( جعل الارض طاهر )
  3. He was given intercession ( أعطيت الشفاعة ). The Day of Judgement will not begin until the great intercession of the Prophet ( ﷺ ) to start it.
  4. Booty became lawful for him ( أحلت لي الغنائم )
  5. All the previous messengers were sent to a specific people, but the Prophet ( ﷺ ) was sent to all of mankind and jinn.
- It's very easy for us to see what we don't have before what we do have, and it's a struggle to see all that we have but when we do, we say 'alhamdulillah'. We have to see that Allah ( ﷻ ) has given us a lot.

## فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ٢

- When a person is given blessings then he should be show his gratitude with worship. What was the Prophet ( ﷺ ) specifically told?
- (فصل): then pray, which includes both obligatory and voluntary prayers, and the Eid Al Adh'ha prayer. After the Eid Al Adha prayer we offer the slaughter.
- (لربك): to your Rabb
- (وانحر): and slaughter

## إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣

- (إن): verily
- (شانئك): your enemy, the one who hates you
- (هو): is
- (الأبتر): cut-off, there is no remembrance of him or he will have a bad reputation after death
- After mentioning the favors then the enemy is mentioned.
- May Allah ( ﷻ ) never cut us off from goodness from knowledge, good reputation, good deeds, and the deen. Ameen.
- Real cutting-off is not about not having children, but being cut-off from the deen.

**May Allah ( ﷻ ) protect us and guide us to act in the way pleasing to Him. Ameen.**