

Surat Al -Hujuraat:

Preliminary Points (Tathakur):

I. Review:

- A. Section I: Comprehensive overview of conditions for salvation
 - 1. Lesson 1: Surat al-Asr
 - 2. Lesson 2: Ayat al-Birr
 - 3. Lesson 3: Surat Luqmaan
 - 4. Lesson 4: Surat Ha Meem as-Sajda
- B. Section II: Analysis of different aspects of Imaan
 - 1. Lesson 1: Surat al-Fatiha
 - 2. Lesson 2: Surat Ali-Imraan
 - 3. Lesson 3: Surat an-Noor
 - 4. Lesson 4: Surat at-Taghaboon
 - 5. Lesson 5: Surat al-Qiyyamah
- C. Section III: Analysis of Good Works
 - 1. Lesson 1: Surat al-Mu'minoon and Surat al-Ma'arij: Individual character development
 - 2. Lesson 2: Surat al-Furqaan: Mature Mu'min personality
 - 3. Lesson 3: Surat at-Tahreem: Islamic family life
 - 4. Lesson 4: Surat Bani Israeel: Values of Islamic society. (social virtues and social vices)
 - 5. Lesson 5: Surat al-Hujuraat: Islamic State.

II. Deals with the highest level of human society

A. Concept of State

- 1. State – relatively new concept in human society (200-300 years old)?
- 2. Previously, just had governments.
 - a. Components of the state:
 - i. Government is only 1 arm of the state (executive)
 - ii. Legislative
 - iii. Judicial
 - b. Citizens are loyal to the state, not to the government.
 - c. Citizens have the right to change the government.

B. This Qur'anic selection describes the Islamic state.

- 1. Constitutional basis of Islamic state.
- 2. Cultural foundations of homogeneous and continuous Islamic society.
 - a. Cultures, civilizational norms, values, etc.
 - b. Must be a homogeneous foundation underlying the Muslim umma.
- 3. Important and fundamental activities (do's and don'ts) for keeping the umma of the Islamic state integrated.
- 4. Social relations in Islamic state:
 - a. Position of racial and ethnic groupings in Islamic state.
 - b. Relationship between Islamic state and the rest of humanity
 - i. Basis of interaction
 - ii. Is there anything common
- 5. Basis of Islamic citizenship – who is a citizen in an Islamic state.
- 6. Difference between Islaam and Imaan – which is the basis of citizenship and membership in the Muslim society.
- 7. What is importance of Jihaad fee sabilillah in an Islamic state – is it obligatory on all Muslims?

III. Facts about this Surah:

- A. Consists of 2 sections
- B. This lesson consists of 18 ayaat, as was the case for the following lessons studied previously:

1. Surat at-Taghaboon

2. Surat Bani Israeel

C. Medini Surah

D. Position of the surah in the Qur'an:

1. Out of 7 groups of surahs (blend of Mecci and Medini surahs)

2. This falls in the 5th group.

a. 13 Surahs from Mecca

i. In the exact center of those 13 is Surat Ya-Seen

ii. The Prophet (SAWS) said about Surat Ya-Seen that it is the heart of the Qur'an.

b. Followed by 3 Medini Surahs

i. Beautiful pair of Surahs:

1. Surat al-Muhammad

2. Surat al-Fath

ii. Surat al-Hujuraat

1. Almost an appendix to Surat al-Fath.

2. Surat al-Hujuraat explains in detail the last two ayaat of Surat al-Fath

α. 'it is He who sent His messenger with the Guidance and the Deen of Haqq so that this Deen dominates over all other deens. Allah is sufficient as a witness as well as a helper.'

β. 'Muhammad is the Messenger of Allah (leader) and those who are with him (followers) are ...

3. This requires jihaad to establish the Deen of Allah (SWT).

α. Revolutionary struggle to uproot the existing system and establish the Deen of Allah (SWT)

β. This revolutionary struggle is jihaad fee sabilillah

χ. This is discussed in greater detail in Surat al-Hujuraat, ayat #15 – integral part of Imaan

δ. Requires strong, disciplined part made up of committed people willing to sacrifice – to the maximal extent – to engage in this struggle.

➤ Revolutionary struggle requires a revolutionary party

E. Historical Background of this Surah

1. Revealed after Surat al-Fath, which was in turn revealed after the Treaty of Hudaibiyah

2. In Surat al-Fath, the Treaty of Hudaibiyah is described by Allah (SWT) as a clear victory.

a. Generally perceived that the victory of Mecca was the biggest success/event in the life of Muhammad (SAWS).

b. Qur'an doesn't mention the conquest of Mecca.

c. By normal human standards, the Treaty of Hudaibiyah may not appear to be so significant.

i. But, the Allah (SWT) revealed an entire Surah (Surat al-Fath) in response to this treaty.

ii. After this treaty, there was a great influx of people into Islaam.

iii. Big defeat for the Qur'aish.

1. Qur'aish recognized Muhammad (SAWS) as a force to reckon with.

2. Akin to the state of Israel being recognized by Arab countries

α. Since the creation of Israel in 1948 no Muslim country recognized the state.

β. Then Egypt recognized Israel in 1979.

χ. Then the Frontline states sat in front of Israel at negotiating table at Madrid conference in 1992.

➤ Note significance:

• In Madrid – capital of Spain – which completely eradicated the Muslim presence in the Iberian peninsula.

• 1992 – exactly 500 years after the end of Muslim presence (1492) (note: not only Muslim rule, but Muslim presence as well) in the Iberian peninsula.

- Madrid never hosted an international conference. Also, thereafter, all negotiations were held in Washington, D.C.

➤ Great humiliation.

iv. Represent turning point in confrontation between Muslims and Qur'aish

F. Generalized Context – how to unify Muslim community and strengthen them so that they can wage jiidah to make the Deen of Allah (SWT) supreme.

G. Can be divided into 3 nearly equal parts

1. Part 1: ayat #1-7

a. Two fundamentals of Islamic state/Muslim ummah

i. Constitution/Legal Basis

ii. Cultural Basis

2. Part 2: ayaat #8-12

3. Part 3: ayaat #13-18

IV. Subject matter - Names of the Qur'anic surahs:

A. The title of the surahs of the Qur'an generally don't summarize the contents of the surah – they are only symbols to denote the surah

1. Surat al-Baqara – only mentioned in a very short section (a few ayaat out of more than 200 ayaat) of Surat al-Baqara.

2. Surat al-Hujuraat – refers to an incident that was mentioned very shortly in the surah. But this does not convey the subject matter of the surat – which deals with the highest level of organization of the Islamic state.

B. Exceptions – sometimes the symbol captures the content of the surah

1. Surat al-Qiyamah – captures the overall gist of the surah.

C. Therefore, need to identify the main theme/subject matter of the selection

1. Surat at-Taghaboos – deals with Imaan. Not a single mention of salat in the selection we studied.

2. However, both Surat al-Mu'minoon and Surat al-Ma'arij mention salat at the beginning and at the end in the context of 'amaal.

Tafseer:

I. Fundamentals of Islamic State/Muslim ummah - Part 1: ayaat #1-7.

A. 1st Fundamental Principle – Sovereignty belongs to Allah (SWT) exclusively. Man is vicegerent.

1. Meaning of ayat #1:

a. 'Ya ayuhal latheena amanu'

i. This phrase is exclusively Medini

1. This address is nowhere to be found in the Meccan revelations (2/3 of the Qur'an).

a. Only exception is Surat al-Hajj where this phrase occurs 1 time.

b. It should be noted, however, that there is dispute whether Surat al-Hajj is Meccan or Medini.

➤ Definitely known that some of this surat are Medini revelations.

2. Occurs 89 times in the Medini surahs

ii. This phrase is heavily emphasized in this surat

1. We have encountered this phrase only three times up until now (in the studies)

a. Surat at-Taghaboos (2 times)

b. Surat at-Tahreem (1 time)

2. Occurs 5 times in this small surah alone.

iii. Can translate as 'Oh you who profess to believe'

1. The Qur'an never mentions 'ya ayuhal latheena aslamu'

2. The Qur'an never mentions 'ya ayuhal latheena nafaqu'

3. This address applies to all those in the Muslim ummah – includes munafiqeen and those who are neither mu'min nor munafiq.

4. Therefore, translate as ‘Oh you who profess to believe’.
 5. Editor’s comment: Distinct address to the umma – Allah (SWT) appeals to Imaan when setting up foundations for Islamic society and Islamic civilization.
- b. ‘La tuqadimu’ or ‘La taqadamu’
 - i. ‘La taqadaamu’ - Do not exceed beyond Allah and His messenger
 1. Beyond Allah – beyond the Book of Allah (SWT)
 2. Beyond His messenger – beyond his commands, judgment, sunnah
 3. You are not free to do anything you like – your freedom is limited.
 - a. If you believe in Allah (SWT), you are bound by the commandments of Allah (SWT).
 - b. If you believe in Muhammad (SAWS) then you are bound by his commands.
 - ii. ‘La tuqadimu’ – Do not put yourself or your opinions ahead of Allah (SWT) and His messenger.
 1. Use your intellect, but don’t elevate your intellect, preferences, opinions, priorities above those of Allah (SWT) and His messenger (SAWS).
 - c. Have taqwa of Allah (SWT) – God-consciousness.
 - i. Can have the laws, but the inner spirit to control the attitude we have towards these injunctions must be taqwa.
 - ii. Taqwa is what inspires/motivates the mu’min.
2. Implications of this ayat on Islamic governance: This ayat is the foundation of the constitution of an Islamic state – Sovereignty belongs to Allah (SWT).
 - a. Constitutional/Legal basis of an Islamic State - Should be the first clause of the Islamic constitution - Nothing can be done that is repugnant to the Book of Allah (SWT) and the sunnah of the Prophet (SAWS).
 - i. If this clause is included in the constitution of any state in the world – it becomes an Islamic state.
 1. Every institutional framework for governance is allowed so long as this clause is accepted and operational
 - a. Can have kings (Da’ud was a king – but they were actually khalifas).
 - ii. Other Qur’anic references to the supreme sovereignty of Allah (SWT):
 1. Surat Yusuf
 2. Surat al-Kahf
 3. Surat Bani Israeel (last ayat)
 - iii. Every constitution in Pakistan has the objective resolution: Declares that sovereignty belongs to Allah (SWT).
 1. Fulfills the theoretical requirement.
 2. However, this resolution is not operational – therefore, must make this enforced.
 - b. Mankind is vicegerent – philosophical basis of Islamic State.
 - i. Definition:
 1. Decides according to the sovereign
 2. Uses own judgment only when there is no specific instruction from the sovereign.
 - ii. Vicegerency is assigned to all of mankind – this responsibility was given to Adam (AS) and has been inherited by all of his progeny.
 1. Those from the progeny of Adam (AS) who claim sovereignty have revolted against Allah (SWT) and are in rebellion against Allah (SWT).
 2. Minimum punishment of those in rebellion is that they lose their right of vicegerency.
 3. Therefore, responsibility of vicegerency is held by those Muslims who submit to the will of Allah (SWT).
 4. Hadeeth: reported in Hanbal – Prophet (SAWS) said that the example of the mu’min is that of a horse tied to a post.
 - a. Not free to do whatever you like.
 - b. Can do whatever you want within the bounds of the Book of Allah (SWT) and the Sunnah of Prophet Muhammad (SAWS).

- c. i.e. horse is free to move around within the circle created by the rope tied to the post.
- iii. While Prophet lived, the vicegerency was personal.
1. The Prophet (SAWS) was the vicegerent.
 2. The commands of the Sovereign (SWT) were coming to him personally.
 3. Qur'an: inna ja'alna khalifataan (singular).
 4. Hadeeth: Prophet (SAWS) said that the khilafa was passing from one Prophet to another.
 5. Prophet Muhammad (SAWS) was the last personal khalifa.
- iv. Now, the vicegerency is a collective obligation upon the Muslim umma.
1. This is the philosophical basis of the Islamic state.
 2. According to Maududi, Islamic polity is neither theocracy nor democracy. Islaam is a theo-democracy.
 - a. Democracy is based on human sovereignty
 - b. Theocracy is based on sovereignty of religious class (pope, brahmans, etc.)
 3. Islaam is theo-democracy:
 - a. theo: options available must be within the bounds set by Allah (SWT) and His messenger (SAWS).
 - b. theo: must do what is obligatory of muslims.
 - c. demo: Within the bounds set by Allah (SWT) and His messenger (SAWS), can use electoral process to decide between mubah options.
- v. How to enforce the principal of Divine sovereignty
1. Surat an-Nisa'a, ayat #59: 'Oh you who believe, obey Allah and obey His messenger, and those among you who are appointed leaders. If there is anything wherein you differ, then refer it to Allah and His messenger if you have real belief in Allah and the Hereafter. This is good not only in itself, but regarding the final result as well.'
 - a. Imperative 'adee'u' is repeated twice.
 - Obey Allah – unconditional obedience
 - Obey Messenger – unconditional obedience
 - And those among you who are appointed leaders – conditional obedience; obey within the limits of the shari'a.
 - b. If there is a difference of opinion – how to refer it to Allah (SWT) and His messenger.
 - Now, we have 3 separate institutions of state: executive, legislative, judicial.
 - Take the case to the judiciary to adjudicate on the matter.
 - Must then substantiate your opinion/argument using the authority of the Book of Allah (SWT) or the sunnah of Muhammad (SAWS).
 - c. How to install the executive – ulil amr?
 - Guidance is given in the preceding ayat (Surat an-Nisa', #58) – 'Verily Allah commands that you give the amana (trust) to those who are capable of it'
 - Must select trustworthy people
 - I.e. if elections, must elect on the basis of sincere evaluation of who is the best
 - Don't elect on the basis of personal gain, ties of kinship, etc.
 - This guidance (ayat #58) is a moral command – not a legal command.
 - Allah (SWT) has left it open as to the exact form of the selection process.
 - Why? Because the process of social evolution was still taking place. Human society has developed more sophisticated means of organizing government.
 - Khulafa rashideen was definitely a republic based on shura. But institutions had not been fully developed (judicial, executive, legislative).
 - Since the khulafa rashideen, however, Muslim governance descended into other forms – mulukiya.
 - Israr Ahmad's opinion that the presidential system is nearest to the system of khalifate – legislative and executive branches are separate.

2. Abu Bakr first sermon after the bai'ah of khalifa, said if I go on the right path it is your duty to obey me. If I go astray, it is your duty to correct me.
3. Omar ibn al-khattab, when he became khalifa asked, 'what will be your attitude if I go on the straight path.' People replied 'then we will listen and obey'. Then Omar asked, 'and what if I turn astray'. Then someone from the congregation stood up, drew his sword and said 'Then we shall rectify you with this' pointing to his sword. Then Omar prayed and thanked Allah (SWT) that this community was not made up of blind followers.

B. 2nd Fundamental Principle – Islamic Culture

1. Unified under leadership of Muhammad (SAWS).

a. Background:

- i. Satisfies human need to be attached to a leader – human personality.
 1. Imitate his personality, characteristics, etc.
 2. Whoever is nearer to Muhammad (SAWS) should be nearer to the hearts of the Muslims.
- ii. Despite wide differences in Muslim ummah (from Malaysia to Morocco, Turkey to Somalia), the ummah is unified around tawheed and intense love for Prophet Muhammad (SAWS).
- iii. Examples in other nations:
 1. United States – nation is galvanized over the leadership of the 'founding fathers'.
 2. Soviet Union – cult of Stalin/Lenin.
 3. Pakistan – emphasis on Jinnah and Iqbal – figures prominent in the foundation of the Pakistani state.
 4. India – Gandhi leader of independence struggle
- iv. Evidence from Hadeeth:
 1. Prophet (SAWS) said, 'None of you can be a true mu'min unless I become more dear to you than your own father, son, and whole of humanity.'
 2. Prophet (SAWS) asked Omar (RA), 'how dear am I to you'. Omar replied 'you are more dear to me than anyone else in the world'. The Prophet (SAWS) then said, 'how about your own life'. Omar paused and then said, 'Yes, now I can say that you are dearer to me than my own life also'. Then the Prophet (SAWS) said 'Now, this is the point where you should be.'
- v. Obedience to Muhammad (SAWS) is part of the law. But love, respect, emotional attachment, sentimental attachment, trying to mimic him is very important.
- vi. Surat Ali-'Imraan: 'say, O Muslims, if you want to love Allah, follow me'
 1. 'Follow Me' – tattabi'uni – Idtia'
 - a. Follow, imitate, come near to me.
 - b. vs. Adee'u – obey me.
- vii. This fixes the cultural values and standards in Muslim society.

b. Proper Respect for Muhammad:

- i. Ayat #2 – 'Oh you who believe, don't raise your voices above the voice of the Prophet ... lest all your good deeds go in vain'.
 1. Don't show disrespect to him (SAWS).
 2. Can lose your good deeds only by showing the slightest disrespect to the Prophet (SAWS).
 - a. Why? - because doing so injures the central pillar of the cultural homogeneity of the Muslim umma.
 - b. Deep respect from the depths of the hearts will cement the muslim umma.
- ii. Ayat #3 – 'Verily those who keep their voices low in the presence of the Messenger of Allah, those are they whose hearts Allah has selected after testing for taqwa. For them is forgiveness and a great reward.'
 1. Imtihaan – test/examination. If you pass the test, you are selected.
 2. Allah (SWT) has tested their hearts and selected them for taqwa.
 3. This is the positive side of what was said in ayat #2.

- iii. Ayaat #4 & 5– ‘Those who call unto you from behind the private apartments, most of them have no sense’. ‘And if they had patience until you came out to them, it would have been better for them. And Allah is Forgiving, Merciful.’
 1. Again, a disrespect to the Prophet (SAWS) - uncultured habit from the people of the desert.
 2. It would have been better for them to wait until Muhammad (SAWS) came to them.
 - a. Must respect the privacy of people.
 - b. The more important a person, the more demands on his time, and therefore, the more important it is for you to avoid interrupting and disrupting his schedule.
 3. Allah is Forgiving and Merciful – they did not mean any harm, but only because of their ignorance they showed this disrespect.
- c. Practical aspects for us today: Whenever anybody begins to report a saying of the Prophet (SAWS), you should not offer any difference of opinion with his statement.
 - i. If you want to see if it is an authentic hadeeth, you can do this. But for the time being, you should stop raising any differences of opinions.
 - ii. If you continue to dispute on this matter, then you are raising your voice, thoughts, opinions, etc. above those of the Prophet (SAWS).
 - iii. Even today, among the Arabs – particularly in the gulf? – when two people are arguing, as soon as someone says “Sallie ‘ala nabiy” both parties end the dispute (no matter how emotional the argument was).
2. Ayat #6 – Society built on truth. Must investigate all news, so only act upon the basis of truth – and not being manipulated by evil-doers.
 - a. General principle – must clarify knowledge to avoid acting on rumors.
 - b. Regarding Muhammad (SAWS), if someone brings information/ahadeeth that defames the Prophet (SAWS) – must investigate.
 - i. Actually, on the basis of this ayat, the muhaditheen took pains to record the ahadeeth and record the chain of isnaad – to verify the validity of the hadeeth.
 - ii. The characters of thousands of people relating the ahadeeth was investigated to ascertain their trustworthiness.
 - iii. Tremendous detail on the life of the Prophet (SAWS) has been preserved for us.
3. Ayaat #7 & 8 – Social status of Muhammad (SAWS).
 - a. Why is Allah emphasizing something that was obvious to the sahaba?
 - i. For us, Muhammad (SAWS) is nothing else but the Messenger of Allah (SWT).
 - ii. For the sahaba, Muhammad (SAWS) was an integral part of the society
 1. to Abu Bakr, Muhammad (SAWS) was son-in-law
 2. to Abbas, Muhammad (SAWS) was a nephew
 3. to his wives, Muhammad (SAWS) was a husband.
 4. to Ali, Muhammad (SAWS) was an uncle
 5. to his children, Muhammad (SAWS) was father.
 - iii. Allah is telling the sahaba that they must not let their other social relationships interfere with his role as Messenger of Allah (SWT).
 1. don’t let your role as wife, father-in-law, etc interfere with the responsibilities of Muhammad (SAWS) as the Messenger of Allah.
 2. Keep this foremost in your mind, so that your attitude towards Muhammad (SAWS) is appropriate to his responsibility as Messenger of Allah.
 - iv. For us, the sunnah of the Prophet (SAWS) must be living. We must keep this attitude in mind – that he is the Messenger of Allah (SWT).
 - b. ‘If he were to accept your advice in many matters, you would surely find yourself in difficulty’.
 - i. It was the practice of the Prophet (SAWS) to listen to his companions – to have regard for their opinions, sentiments and feelings.
 - ii. On occasion, the Prophet (SAWS) would override his own opinions to listen to his companions (out of courtesy, regard for their feelings, etc.).

1. i.e. Uhud

- a. Prophet (SAWS) wanted to defend from within the walls of Madina.
- b. Many of the sahaba wanted to go out and fight in the field – particularly the youth, those who didn't have the chance to go to Badr, those who accepted Islaam after Badr. They were eager for shahada.
- c. Prophet (SAWS) accepted their opinion and went out to fight the Quraish in the open field.

iii. Attitude should be to see what the Prophet (SAWS) is inclined to, and accept that. Don't try to force your own opinion on him.

1. We must inculcate this attitude mentally.
2. People try to find ayaat in Qur'an and hadeeth that support their own opinion.
3. Instead, should research with objectivity. (though absolute objectivity is impossible, but you must try as much as you can). Try to learn what the Qur'an says, and what was the inclination of the Prophet (SAWS).

iv. "Allah has made Imaan beautiful in your hearts, and made disbelief and lewdness and rebellion hateful to you. Those are they who are rightly guided".

v. "It is a bounty and a grace from Allah, and Allah is All-Knowing, All-Wise."

II. Second part consists of 8 commandments.

A. Background:

1. 2 of prime importance.
 - a. one ayat for the first commandment.
 - b. two ayaat for the second commandment
2. 6 of comparatively lesser importance – discussed in three ayaat.
3. These commandments are to keep the ummah in tact. Keep the ummah healthy, strong relationship.

B. 1st Commandment – Don't act on rumors. (ayat #6). Must investigate first before taking action (particularly if the conveyor of the news is of doubtful character.

1. General rule – applies in all circumstances.
2. Specific rule – regarding the Prophet (SAWS). For this reason, the muhaditheen took great pains to preserve the sayings of the Prophet (SAWS).

C. 2nd Commandment – If two groups among the Muslims go to war against each other, it is imperative on you to make peace between them. (ayat #9). Allah makes this command in the imperative form (Amr). Therefore, imperative on you.

1. Make Peace:

- a. Stop the dispute in the bud – don't let it flare up.
 - b. Don't be indifferent towards it. It is your duty to try to make amends.
 - i. Disputes like this can weaken the integrity and strength of the ummah.
 - ii. Can weaken the ummah before enemies.
2. If one party continues to transgress against the other, then the Muslims must fight against the transgressors.
- a. After having concluded a truce, if one group transgresses, then it is your duty to fight against that group.
 - b. As if the party is now going against the entire ummah.
 - c. Fight until it returns to the Amr of Allah.
 - i. Amr of Allah becomes the terms of the truce that was signed.
 - ii. This truce becomes binding.
3. If the transgressing party then returns to the truce, then make peace again. Must make the peace justly and equitably.
- a. Now, because you have participated in the fighting, you are a party in the fight. So, now you must be very cautious that you do not suppress the group.
 - b. Allah loves those who deal equitably.
4. Applies at all levels of society. Among brothers, Muslims, among groups within the Muslim ummah, among nations.
5. Spirit behind this injunction is that all Mu'minoon are like brothers. (ayat #10).

- a. Make peace between your brothers
- b. Have taqwah of Allah.

D. 3rd Commandment – Do not mock people.

- 1. It may be that the person you are mocking has greater taqwah than you, or is more dear to Allah (SWT), or has achieved a higher level of Imaan than you.
- 2. You cannot know what is in the hearts of people, so don't mock people based on their external features, actions, etc.
- 3. Note, this has been repeated here for women. This weakness is powerful among both men and women.

E. 4th Commandment – Don't defame/insult/be sarcastic one another.

- 1. Note the language – “anfusakum”.
 - a. If you are defaming a Muslim, your brother, it is as if you are defaming your own self.
 - b. Prophet (SAWS) said, ‘Don't call your parents bad names’. A sahaba then asked, ‘who can use bad names on their parents?’. The Prophet (SAWS) replied ‘Whoever insults someone else's parents, that person will reply with an insult to your own parents.’

F. 5th Commandment - Don't use offensive nicknames – particularly those that they don't like.

- 1. May be down in light jest. But at a particular moment, someone might take it seriously. Can be very injurious to the bonds of love between Muslim brothers.
- 2. We are all individual bricks in the Muslim ummah. If the bonds of brotherhood are damaged, the the bonds uniting us will be weakened.
- 3. The enemies will always try to foster and take advantage of the disputes among Muslims.
 - a. Note: When the Muslims went to the Tabuk expedition, one of the sahabi (Iqab ibn Malik) didn't join the army. When the Prophet (SAWS) returned, he confessed his weakness (his nafs deceived him – you can enjoy the luxuries of your home a few more days and catch up to the army – until it was too late.). While he was being punished, a letter came to him from the chief of the Ghassan tribe addressing him ‘we have come to know that your master/leader (sahib) has mistreated you. If you come to us, we shall give you the honor that you deserve’. As soon as he read the letter, he tore it up and threw it away.
- 4. Bad is even the name of ‘fisq’ – lewdness, after you have been given Imaan.
 - a. Fisq is not compatible with Imaan.
 - b. Allah (SWT) has given you the honor of Imaan, so it is not becoming of you as a Mu'min to use fisq.
 - c. Those who do not repent, they are evil-doers – will be punished.

G. 6th Commandment – Shun suspicion.

- 1. Whatever idea you have about a person, your attitude will depend on how you think of that person. Suspicion can take you away from the attitude of a loving brother.
- 2. Some of the suspicion could be sin.
 - a. Can lead to hatred – mutual.
 - b. Can destroy the strength, unity and integrity of the ummah.

H. 7th Commandment - Don't spy on each other.

- 1. Certain people have the inclination to try to find out things about people.
- 2. Prophet (SAWS) said that ‘if something bad about someone has come to your knowledge (without your own intention – without trying to find out), try to cover it up. Allah will cover your weaknesses on the Day of Judgment’.

I. 8th Commandment – Do not backbite – gheebah?

- 1. Don't say anything about someone who is not present that would not be liked by him/her.
- 2. Hadeeth: Someone asked the Prophet (SAWS) what is gheebah? The Prophet (SAWS) responded, it is mentioning something about your brother which he would dislike. The question was then put to the Prophet (SAWS), what if what you say is concerning something that is true – is it still gheebah? The Propeht (SAWS), replied, if it is in him but you are saying it in his absence, then it is gheebah. But, if it is not in him, then you mohtan (false charge) – much worse than gheeba.
 - a. If you want to mention a shortcoming of a brother, then you should have the courage to mention it to him privately. In his own sincerity, he should rectify his mistake.

- b. Prophet (SAWS) said, a Muslim should be like a mirror to your brother. – let them know that they have committed a mistake – so they can repent and improve themselves.
 - 3. Allah (SWT) compares this to eating the flesh of a dead brother! Very hated by Allah (SWT)!!! This is morally as repugnant before Allah (SWT) as eating the flesh of a dead brother.
 - 4. Had the person been present (i.e. not dead), he could have defended his honor and explain his position.
 - 5. Have taqwah of Allah (SWT). Allah accepts repentance and is All-Merciful.
 - a. Recall, Allah (SWT) is very happy with the person who makes sincere taubat.
- III. Part 3: Basis for citizenship in Islamic state and relations with non-Muslims.
- A. Transition ayat (ayat # 13) – Human relations (with Muslims and non-Muslims).
1. The ayat addresses the whole of humanity ‘Ya ayuha nas’.
 - a. 5 times before, the address is “ya ayuha latheena amanoo”. Now, the address is to all of mankind.
 - b. This surat deals with the collective community life of the Muslim umma (at the social and political levels).
 - i. The first addressees are the Muslims.
 - ii. Here, Allah addresses the entire mankind.
 - c. Here, Allah (SWT) sheds light on the brotherhood mentioned in ayat #10.
 - i. You are brothers in faith (ayat #10).
 - ii. You are all creation of Allah
 - iii. You are all descended from Adam and Hawa.
 2. Also, relates to mockery described in ayaat 11 & 12. Underlying disease of mockery is feeling of superiority.
 - a. One of the most common ways of making fun of other people is on the basis of their nationality, race, color, ethnicity, etc.
 - b. Allah (SWT) declares all of humanity as equal.
 - i. The only difference in in acquired characteristics: in deeds, character, behavior, speech, piety, etc.
 1. Only Allah can know what is in the heart.
 2. Provides the basis for valuing people in society.
 - a. Value of a person is based on his good conduct, piety, etc.
 - b. Today, however, value is based on wealth, education, political power, race, etc. These are invalid measures of value in the eyes of Allah (SWT).
 3. Hadeeth (SAWS): Prophet (SAWS) said that when a fasiq is being praised, Allah (SWT) becomes so angry that his throne trembles.
 - ii. No concept of superiority on the basis of endowed characteristics (sex, race, color, physical attributes, etc.)
 - c. Revolutionary concepts:
 - i. Allah has created all of mankind.
 - ii. All of mankind is the progeny of Adam and Hawa. We are all brothers and sisters.
 - iii. Allah (SWT) has differentiated mankind so that he may be known.
 1. Just like siblings are differentiated by looks, voice, etc, so are tribes differentiated.
 2. Can come to know much about a person by observation:
 - a. historical background
 - b. geographical upbringing
 - c. cultural background
 - iv. Prophet (SAWS) repeated this in his last sermon.
 1. In original edition(s) of “Concise History of the World” by H.G. Wells, the author (despite being very critical of Muhammad (SAWS)) admits that although this concept of equality of men had been preached before, only Muhammad (SAWS) established a just social order based on this principle for the first time in the history of man.
 2. This passage has been removed in the current edition of the book.
 - v. Example of Malcolm X who came to sunni Islam after going to Hajj and witnessing the diversity and universality of Muslims.
 3. This ayat also has implication on the Islamic state and it’s relationship with non-Muslims in the world.

- a. As humans, we recognize that we share two things in common that are the basis of good/cordial relations:
 - i. We are all created by Allah – will be treated with respect.
 - ii. We are all children of Adam and Hawa – therefore must be treated as brothers/sisters.
 - b. Note, Qur’an tells us that a mu’min should not have love for the non-Muslims. This is reserved only for Allah (SWT) and His messengers and those who believe. But can have cordial/friendly relations with non-Muslims – except for those who are at war with you.
 - c. In Surat al-Muntahina, ayaat #8 & 9: Guides us on how to deal with those countries/nations that resist you and want to prevent you from practicing the Deen of Allah (SWT). In this case, there is rivalry and must be treated as such.
 - i. Allah does not prohibit you from having cordial relations with them. Be kind to them.
 - ii. But only to those who did not go to war against you in your Deen, and turn you out from your homes (i.e. Quraish), and fought against you. Whoever makes friends with them, they are the transgressors.
4. In relation to modern times, the world has become very small. Information travels very quickly, people can travel much faster than before.
- a. Therefore, people should be very close to each other. Demands of the times are for 1 world state (League of Nations established at the turn of the 20th Century and followed up by the United Nations).
 - b. However, we find instead, that the differences in the hearts are very strong. Instead, the 20th century has been characterized by terrible crimes against humanity, devastating wars, hatred, etc.
 - c. If mankind comes to understand these two points in ayat # 13 (All created by Allah and all children of Adam) then we could come to a consensus and live together. This would mend the hearts.
 - i. But, humanity does not believe in Allah (SWT), or is at least agnostic about it.
 - ii. Also, humanity does not accept the common heritage of Adam and Hawa.
 - d. Qur’an and World Peace
 - i. Cannot have peace in the world unless people have inner peace – Imaan is the basis of Amn (inner peace, satisfaction). If they have peace within themselves, they will emit peace.
 - ii. Islaam – social peace. Treat each other as brothers. Don’t backbite, mock, look down on others, etc.
 1. A Muslim is a person from whose hand and tongue, all Muslims are safe.
 - iii. Global peace – the only permanent just social order is Islaam. As the Prophet (SAWS) has prophesized, this Deen will prevail over the entire globe.
- B. Next four ayaat (14-18) – Basis for citizenship in Islamic state and the motivation/purpose for citizens. Muslims are focused on attaining real Imaan. Basis for citizenship, however, is simply shahada.
1. Ayat # 14: Some people among the Bedouin Arabs say: “We believe”. Say (O Muhammad): “You have not at all come to believe but say ‘We have submitted (become Muslims)’ for real faith has not yet entered into your hearts. But, if you obey Allah and His messenger, He will not deprive you of the reward of any of your deeds. Verily Allah is Forgiving, Merciful.”
 - a. Language:
 - i. “Al-‘Araab” – definite article. Not all Bedouin Arabs, but some Bedouin Arabs.
 - ii. two ways of negating in the past tense
 1. Ma amantum – you have not come to believe
 2. Lam tu’mino – you have not at all come to believe. Much more emphatic denial.
 - b. Who is this ayat referring to: After the Treaty of Hudaibiyah, the Bedouins realized that the tide was turning and that the Muslims were growing powerful. Many then became Muslims.
 - c. Generally, no reward for good deeds without Imaan. But here, Allah, is saying that he will still give reward to the Muslims who have not yet attained real Imaan if they obey. Because Allah is Forgiving and Merciful.
 - i. If you fulfill the minimum conditions:
 1. Submit – become Muslim
 2. Full obedience

- a. Note: must be full obedience.
- b. Ayat #85 of Surat al-Baqara- Do you accept a part of the Book and reject another part? They will face extreme humiliation in this world and a severe punishment on the Day of Judgement.
- ii. If they were apparently Muslims, but not really mu'min, were they munafiqeen?
1. If they were munafiq, not good deed would be accepted.
 2. Allah, SWT, tells us here that that is not the case. So long as they obey, Allah (SWT) will accept their good deeds.
 3. Can be a position, were a person is a Muslim (legally) but in his heart, there is neither nifaaq nor Imaan.
 4. Imaam ibn Taymiyah deals with this subject in 'Kitabul Imaan'.
 5. Israr Ahmad's example: Line from -ive infinity to +ive infinity. -ive range is munafiq, +ive range is mu'min. At 0, neither munafiq nor mu'min.
 - a. Munafiq are those who became Muslim in deceit to try to destroy Islaam. I.e Abdullah ibn Saba (Jew from Yemen) became Muslim in order to sabotage Islaam from within.
 - b. Mu'min enter into Islaam out of conviction of Imaan.
 - c. Those neutral people who entered because they just went with the flow. Did not enter into Islaam with positive conviction (Imaan) nor to sabotage Islaam from within, but simply because it was the thing to do.
 6. This is the condition of 99.99% of the Muslim population today.
 - a. Some of the more enthusiastic Muslims today view the Muslim masses as munafiqeen because they don't practice Islaam.
 - Say we accept Allah (SWT) as our Lord, but don't accept His commandments.
 - Say we believe that Muhammad (SAWS) is the Prophet, but don't follow him.
 - Say we believe in the Qur'an, but don't accept the injunctions of the book.
 - Nor can it be said that we have real Imaan. If we had real Imaan in our hearts, our actions would change. Our society would be transformed into an Islamic civilization.
 - b. Proof that we are not mu'min- Allah says in Surat Ali-'Imraan, 'don't have any grief, I promise you that you will be supreme if you are real mu'mineen.' But what is our condition today? We are the lowest, most humiliated today. Allah's promise is true, it is we who have failed our covenant.
 - c. But the people don't have bad intentions to destroy Islaam.
- iii. Allah (SWT) gives us great hope. Even if we are not +ive in our Imaan, as long as we are non -ive, then there is hope that Allah (SWT) will still accept our good deeds. But we must obey Allah (SWT) and His Messenger!
- iv. Who is a mu'min? What are the criteria, prerequisites to qualify to be a mu'min. Allah (SWT) answers this in the next ayat.
2. Ayat # 15: Most important ayat in providing a comprehensive definition of a mu'min: "Verily the true believers are **only** those who believe in Allah and His messenger and afterwards have **no doubt**, but strive with their wealth and their lives for the cause of Allah. Such are the sincere."
- a. Exclusive Definition:
 - i. Innamaa – exclusive.
 1. Difference between:
 - a. Zaid is an 'alim.
 - b. Only Zaid is an 'alim.
 2. True mu'min are only those who ...
 - ii. Ayat ends with "these are the truthful/sincere".
 - b. Conditions for real mu'min:
 - i. Personal conviction – Imaan reaching the level of yaqeen.
 1. "Lam yartaabu" - No Doubt. Only place in the Qur'an where this additional phrase occurs.

2. Root is rayb – doubt.
- ii. Imaan is manifested in their actions:
 1. Wage jihad in the cause of Allah.
 2. Spend all their worldly belongings
 3. Spend all of their bodily resources and capabilities.
- c. These two ayaat are among the most important ayaat of the Qur'an.
 - i. Only in these two ayaat is Islaam and Imaan differentiated.
 - ii. The definition of Imaan is complete:
 1. Two conditions (Conviction & Action)
 2. Nothing is missing in the definition and nothing can be added.
- d. Relationship between Imaan and Islaam:
 - i. The basis for citizenship in Islamic state is Islaam (not Imaan). Must be based on something that is verifiable. Imaan is not verifiable, therefore, cannot be a criterion for citizenship.
 1. On the Day of Judgment, however, it is the reverse. Imaan is the only basis for entering into jenna – not Islaam.
 2. Subject of Imaan and Islaam is discussed by Imaam Abu Haneefa in “Al Fiq ul-Akbar”. Deals with the fundamental question of whether a Muslim who commits a major sin remains a Muslim or becomes a kafir.
 - a. There are ahadeeth which totally negate Imaan if one commits certain deeds.
 - No mumín commits adultery when he has Imaan in his heart, no mu'mín commits theft when he has Imaan in his heart, no mu'mín can drink alcohol when he has Imaan in his heart.
 - Prophet said thrice “By Allah, he is not a mu'mín”. The companions inquired about whom the Prophet (SAWS) was referring to. The Prophet (SAWS) replied, the one who's neighbor is not at ease due to his misbehavior.
 - note, not some major crime, but simply how you behave with your neighbor.
 - b. If a Muslim ceases to be a Muslim and becomes a kafir, he becomes a murtad and must be killed. So this issue is very important.
 - Major blunder of khawarij, who interpreted major sins as becoming murtad and thus requiring the person be killed.
 - c. Imaam Abu Haneefa concludes that legally, they are still Muslims, though Imaan has left the heart.
 3. Hadeeth al-Jibraeel – clarifies this issue.
 - a. Jibraeel asked the Prophet 4 questions (what is Islaam, what is Imaan, what is Ihsaan, what are the signs of the end of time).
 - b. Prophet (SAWS) afterwards told his companions that Allah (SWT) sent Jibraeel to teach us the Deen. Because the sahaba didn't ask these questions, Allah (SWT) sent Jibraeel.
 - ii. Generally, Allah uses these two words (Imaan and Islaam) synonymously. They refer to two sides of the same thing – peace within and peace in external actions. Human personality has two aspects (thought and action). Imaan relates to the thought, Islaam relates to the action. Islaam is the natural consequence of Imaan.
 1. 'Aam (general) vs khaas (specific).
 - a. Islaam is 'aam (general), Imaan is khaas (specific).
 - Every mu'mín must be a Muslim.
 - Not every Muslim is necessarily a mu'mín.
 - b. Nabiy is 'aam (general), rasool is khaas (specific).
 - Not every prophet is a messenger.
 - But every messenger is necessarily a prophet.
 - c. Jihaad is 'aam (general), qitaal is khaas (specific).
 - Qitaal is necessary jihaad
 - Not every jihaad is qitaal.

- Prophet (SAWS) and his companions were waging jihaad in Mecca, but the qitaal didn't start until Medina.
- 2. When the two pairs are mentioned in the same ayat or passage, the meaning is usually differentiated. When they are mentioned in isolation, they may be used synonymously.
- iii. Building analogy: (bunya 'ala khamsa).
 1. Islaam
 - a. Arkaam of Islaam – basis of citizenship in Muslim state (all outward, verifiable acts):
 - Shahada
 - Salat
 - Zakat
 - Saum
 - Hajj
 - b. Essence of Islaam captured with 4 words: Islaam (surrender); idaa'a (obedience); taqwat (refrain from disobedience); 'ibadaat (bondsmen).
 2. Imaan – foundation. Real Imaan has two pillars.
 - a. Conviction in the heart: Foundation is embedded in the soil, real Imaan is embedded in the heart. This attains the level of Ihsaan when it reaches the point that you act as if see Allah (SWT).
 - b. Jihaad fee Sabilillah: Action/external manifestation of Imaan.
 - Two levels (built on top of the pillars of Islaam).
 - Spending time, money and resources for the propagation of the Deen
 - Exerting and devoting yourself through waging jihaad to establish the Deen.
- iv. Hadeeth: Abu Hurairah (in Bukhari, Muslim, Tirmidhi, Abu Daud, Nisaii???) narrates: Imaan is a very profound reality. It has so many branches and encompasses the entire life of the human being. The most fundamental is La illaha illa Allah. Even if you find an obstacle on a road and you remove it, it is included in Imaan.
- v. Are Imaan and 'Aml the same thing? – controversial subject.
 1. Imaam Abu Haneefa – two different categories. (jurist – speaking about the legal aspect of Imaan).
 2. Imaam Bukhari – both are included. (discussing the level of real Imaan – Imaan and 'aml are integral parts of the same thing).
- vi. Surat al-Anfaal – discusses the two pillars of Imaan (internal conviction, jihaad).
 1. Ayaat 2 – 4: define internal, burning aspect of true Imaan. Characteristics of true mu'min described:
 - a. When Allah is remembered, their hearts tremble
 - b. When Allah's ayaat are read to them, their Imaan increases
 - c. Have all their trust and faith in Allah only.
 - d. Establish prayers
 - e. Regularly pay zakat.
 2. Ayat # 74: describes the external manifestation of true Imaan:
 - a. Believe
 - b. Made hijra
 - c. Made jihaad fee sabilillah.
 3. Those who helped them (gave them refuge)
- e. How to develop Real Conviction.
 - i. Practice – Deeds. Obedience to the laws of Allah.
 1. External action (prayer) reflects on the inner personality and generates imaan.
 2. Must be total obedience.
 3. This is specifically described to the Bedouin Arabs in the ayaat studied above.
 4. Tableeghi jama'at uses this methodology as its primary focus.
 - ii. Keep the company of those who have real and deep Imaan.
 1. Surat at-Taubat, Allah says be with the sabireen.

2. Surat al-Kahf –
 3. Just as heat of fire will warm you if you sit in front of it, so will Imaan permeate your heart by being around the righteous people.
 4. Because of the intense Imaan in Muhammad (SAWS), the sahaba enjoyed this privilege which is no longer accessible to us. This is why the sahaba are the best generation of mankind.
 5. Note: this is a passive acquiring of Imaan.
- iii. Intellectual acquisition – thoughtful understanding
1. Surat Yusuf – proclaim to the people that you are calling towards Allah with insight, and those who follow you have insight.
 2. Surat Ali ‘Imraan – Oolil al-baab.
 3. To transform a society, you need to have Imaan with intellectual element – with insight. Blind faith can transform an individual and is extraordinarily powerful, but you need to have insight to lead people (refer to surat Yusuf mentioned above).
 - a. Must convert the brain trust of society to Imaan, and then can transform the society.
 - b. Therefore, movement to establish Islaam must include the acquisition of intellectual Imaan.
 4. This Imaan came to Muhammad (SAWS) through the Qur’an.
 - a. Surat xxx (after the ayaat which identifies three kinds of revelation), Allah says ‘Oh Muhammad (SAWS), even you didn’t know what was the book. We made this revelation the light to guide whomsoever we like. And now you are to guide the whole of humanity to this light’.
 - b. Surat al-Hadeed – ‘it is Allah who has sent down on his bondsman his clear ayaat, so that he takes you out of all the darknesses (shirk, kufr, nifaaq, materialism, etc.) into the light.’ The Imaan which has an intellectual dimension and can appeal to the elite of society and convert the brain trust of society, and in doing so, transform the society as a whole.
 5. Hadeeth regarding this, Imaam Bayhathi?? in his book xxxx. A sahaba was asked by the Prophet (SAWS) – which among all the creatures of Allah has the most beautiful Imaan? The sahaba replied, the malaika (because they are in the presence of Allah and see Allah, jenna and hellfire). The Prophet (SAWS) replied, how can they not have Imaan when they are with their rub? The sahaba then said, then the Prophets. The Prophet (SAWS) replied, how could they not have Imaan when the wahi came to them. The sahabe then said, then we. The Prophet (SAWS) then said, how can it be that you don’t have Imaan when I am with you. The Prophet (SAWS) then said, in my opinion, the most beautiful Imaan will be of our brothers who will come after me, they will find ease?? in the book of Allah and then they will have Imaan in what is revealed in it. For them the source will be the Book of Allah.
 - a. Note: Most beautiful is not the same thing as the most supreme. The most supreme Imaan is that of the sahaba – no other generation can have the intensity of Imaan that the sahaba had.
 - b. This is open to us, if we turn to the Qur’an with the right approach.
 6. Couplet from Zafar Ali Khan – ‘an intellectual person will find Imaan only from the Qur’an and from nowhere else’.
- f. Relationship between Imaan and Jihaad
- i. Importance of Jihaad in Qur’an:
 1. Surat as-Saff – Oh you who profess to believe, shall I lead you to a bargain that will save you from the painful punishment? Have real faith in Allah and His messenger and wage jihaad with your wealth and your selves in His cause.
 - a. no salvation without jihaad.
 2. Surat at-Taubat, ayat # 24. Proclaim (O Muhammad), if your fathers or your sons ,or your brothers, or your spouses, or your relatives, or your wealth, or the trade/profession about

which you are attached, or your homes are more dear to you than Allah and His messenger, and Jihaad in His cause – then wait for the verdict of Allah. Allah does not guide such wicked fasiqeen.

ii. Linguistic meaning of Jihaad. j h d

1. Juhud – to exert effort for something, strive for something.
2. Jihaad – mutual effort/struggle. Two opposing groups are struggling against each other to achieve their objectives.

iii. Levels of Jihaad:

1. Jihaad for existence: Every living organism wages jihaad to survive.
 - a. If this struggle is waged according to the shari'a of Allah (SWT), this is 'ibadat and will be rewarded.
 - b. Prophet (SAWS) said that even the morsel of food that you put in the mouth of your wife will get rewarded on the Day of Judgment.
 - c. But this is not jihaad fee sabilillah.
2. Jihaad for Human Dignity: Every self-respecting and self-conscious human being struggles for his/her rights (freedom, self-rule, etc.).
 - a. If this struggle is waged according to the shari'a of Allah (SWT), this is 'ibadat and will be rewarded. Will be shaheed.
 - b. Prophet (SAWS) said that if a Muslim is killed while protecting his property, he will die as a shaheed.
 - c. But this is not jihaad fee sabilillah.
3. Jihaad for some ideology. Those who consciously hold some ideology will struggle to propogate it and make it supreme.
 - a. For Muslims, Imaan is our ideology. The struggle to establish Islaam as a just social, economic, and political order is jihaad fee sabilillah.
 - b. For non-Muslims, they struggle for some worldly ideology (Capitalist, Marxist, Socialist, etc.)
 - Jihaad fee sabili shirk
 - Jihaad fee sabili istarakiya?
 - Jihaad fee sabili shaitan
 - Jihaad fee sabili kufr
 - Jihaad fee sabili xxx?
 - Jihaad fee sabil capitalism
 - Jihaad fee sabil Marxism
 - Jihaad fee sabil materialism

iv. Muslim Jihad: 3 levels, each level has 3 stages.

1. Jihaad fillah (Jihaad to Allah). This terminology is used in the Qur'an – will be discussed in later lesson (xxx and last ayat of surat al-Ankaboot). Relevant terms at this level are Islaam, 'ibadaat, idaa'at, taqwat. Must first be a muslim yourself.
 - a. Jihaad against nafs al-amaara (against your baser desires, ego, libido).
 - Must subdue your nafs to Islaam.
 - This is the greatest jihaad according to hadeeth of the Prophet (SAWS).
 - b. Jihaad against corrupt influences of society.
 - If your environment is not agreeable to you, either you will conform to it or you will struggle against it.
 - c. Jihaad against shaitan.
 - Qur'an tells us that shaitan is an enemy to you – therefore take him as an enemy to you.
 - Shaitan tries to incite powers to destroy us (incites the nafs, makes haram things alluring to us (lust for sex, wealth, power, etc.), influences society, incites people to do harm to you, etc.) (yuwasswisu fee sudoori naas).

2. Jihaad to propogate Imaan – call people to Allah. Da’wa/Tableegh. Relevant terms include tableegh (reach out to convey a message), da’wa (call people to accept the message); amr bil ma’rouf and nahi ‘an al-munkar. Requires strong training. Stages in propogating Islaam.
 - a. Hikmat: Tableegh/Da’wa with intellectual appeal – invite the brain trust of society to try to change the direction in which society is moving.
 - b. Tableegh/Da’wa to the common folk – not really ingrained in any particular philosophy or ideology. They just go with the flow. Sincere sermon.
 - c. Mujadilah(debate) with those who are adamant followers and proponents of particular ideology or philosophy.
 - Christian Missionaries – targeting Muslim people (particularly in Indonesia).
 - Capitalist ideologues
 - Etc.
 3. Jihaad fee sabilillah – to establish the social system of Islaam as supreme over all other orders. Must confront vested interests in existing systems. Hadeeth of the Prophet (SAWS): I order you to do 5 things (Jama’at, Sama’at, Adaa’at, Hijra, Jihaad).
 - a. Hizb ul-Allah: Organization and Training.
 - Must have a disciplined organization with listening and obeying. (first 3 of the five obligations mentioned in the hadeeth above).
 - b. Passive Resistance – must endure all persecution against you.
 - 12 years of terrible persecution against the Muslims.
 - No permission to respond or defend themselves.
 - c. Active Resistance/Qitaal – permission granted to confront and battle the enemies.
3. Ayat #16-18: (16) “Say (O Muhammad) to them, do you want to inform Allah of your Deen? Allah knows everything that is in the heavens and earth, and Allah knows all things”. (17) “They impress on you as a favor that they have entered into Islaam. Tell them, do not consider your Islaam as a favor to me. Rather, it is Allah who has bestowed upon you a favor in that He has guided you to Imaan, if you are true and sincere.” (18) “Verily Allah knows the secrets of the heavens and the earth, and Allah knows all that you do.”
- a. Background – people were entering into Islaam because it was the rising sun. They didn’t yet have faith.
 - i. Despite the fact that their hearts were empty of Imaan, they were making tall claims.
 - ii. Demanding certain respect and status for entering into Islaam.
 - iii. Impressing upon Muhammad so forcefully as if they had done him a favor (didn’t go to war against Muhammad, wanted acknowledgment and special treatment).
 - b. Allah responds:
 - i. Ask them, who are you apprising about your Islaam. You do not need you to inform Allah of your Deen and your Imaan. If you have Imaan, He knows. If you don’t, He knows. Do you think He didn’t notice this?
 - ii. Do you think you have done a favor to Muhammad (SAWS)! On the contrary, it is you are have been given a favor – guidance to Imaan if you are true in your Deen (if you accept your Islaam as a favor, He will guide you to real Imaan).
 1. Note: It is not in the nature of Muhammad (SAWS) to say such words, unless Allah ordered him to do so.
 - iii. Finally, Allah reemphasizes his omnipotence and power. Verily, Allah knows and sees everything – even what is hidden within your own hearts.