

## CLASS TWELVE

We are talking about the four fundamental principles where he starts off with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمْ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ  
مَسَائِلَ:

الأولى : العِلْمُ، وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ  
بِالْأَدِلَّةِ.

الثَّانِيَّةُ : الْعَمَلُ بِهِ.

الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ.

الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - : وَالْعَصْرُ ﴿١﴾ إِنَّ  
الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا  
بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴿العصر﴾

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ  
إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ.

We are on the four fundamental principles of this booklet. We mentioned in previous classes that even though the core part of this book is Tawheed, the topic, the subject matter of this book is Tawheed. If you were going to put it in a section in your library, you have different sections, Fiqh, Usool, Tawheed, Seerah, you put it in the Tawheed section, but

Islamic knowledges are intertwined. In the past eleven classes, we took matters of Usool, we took matters of Hadith. Now this class is going to seem more like a Tafseer class. In the future, the class will get deeper into Tawheed where we are going to talk about the core like Walaa' and Baraa' as he made statements about that. So basically, the knowledges, the sciences of Islam are intertwined.

## AN INTRODUCTION TO SURAT AL-'ASR

Today, we are going over Surat al-'Asr. We are going over it not in such depth and why so? Because the past eleven classes were nothing but Tafseer of Surat al-'Asr. The four introductory fundamental principles we have been talking about all this time were directly taken from Surat al-'Asr. They are directly taken out of Surat al-'Asr. So let us talk about this great Surah and let us start with an introduction. And really as an introduction to the Surah, you do not need to know more than a Hadith where:

كَانَ الرَّجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّقَيَا لَمْ يَفْتَرِقَا  
حَتَّى يَقْرَأَ أَحَدُهُمَا عَلَى الْآخِرِ : " وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ " ثُمَّ  
يُسَلِّمُ أَحَدُهُمَا عَلَى الْآخِرِ

This Hadith is in at-Tabaraani and its chain of authenticity is authentic. When the Sahaabah used to meet, when they used to see each other, they would only depart after one of them would recite Surat al-'Asr and then they would bid each other peace and leave. This shows you the subject matter of their discussions. We need to be careful in what we discuss. Their discussions, look at that, and compare our discussions to theirs. Their dreams, their hopes, their thoughts, if you look at it and analyse in the Hadith, it was all Islam. Knowledge is not an accumulation of text but application of the text you learn. You see the affect of their knowledge in their settings. They are not double faced, one face in the Masjid and a totally different person in their private settings or behind walls or closed doors and in their homes. If you were to do a survey today on the Talabat al-'Ilm and on businessmen, engineers, and professionals, blue collar, white collar, layman, knowledgeable, and ask what topics dominate their private settings. Politics, plain old politic talks, business, stocks, sports, that is if it does not go into matters that are further and clear in their prohibition and they are Haraam.

Why did the Sahaabah read Surat al-'Asr? Why in their private settings were they reciting Surat al-'Asr when they were taught plenty of Ayaat and plenty of Ahaadith? I always think of this situation, when I talk about it or read it. Out of a hundred and fourteen Surahs in the Qur'an, why did the Sahaabah choose Surat al-'Asr? I say to myself, if it was for the

blessings, the Faatihah would be more of a better of a choice because it is the mother of the Qur'an, or rather go to al-Ikhlaas which is one third of the Qur'an.

But why did they choose al-'Asr? Three verses, fourteen words and seventy letters. Possibly one of the shortest Surahs in the Qur'an. Actually the shortest four Surahs in the Qur'an are al-Ikhlaas, al-Kawthar, an-Nasr and al-'Asr. In fact, the shortest Surah in the Qur'an is al-Kawthar, the one right after that in being short, is this Surah we have today, Surat al-'Asr. The Surah gives you the four fundamental principles of your belief. Your salvation is in this Surah. The way to success in this life and success in the Hereafter is in this Surah. They chose this over other Surahs because it gives the path you are on, the true meaning of friendship and how your relationship with others is.

...تَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Allah gives an oath by al-'Asr, by time. Allah gives an oath by that which He wills, on whatever He wills. This gives honour and high regard to what Allah gives an oath by, and on the subject matter that the oath is given to. It gives honour, it gives importance to that which Allah gave an oath by and that which Allah gave an oath on. We all know Allah's words are all held in high regard, all of it. So imagine how high of a regard they must be when He gives an oath by them. That is why when a Bedouin, and the Bedouins, a lot of them knew the Arabic language, he heard the oath of Allah:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلِ مَا أَنْتُمْ تَتَطَّقُونَ ﴿الذاريات: ٢٣﴾

By the Lord of the Heaven and the Earth, it is the truth just as it is the truth that you can speak. The Bedouin began to shake. He said, who got Allah so mad that He needed to give such an oath? He took it to heart that Allah gave an oath.

## WHAT DOES AL-'ASR MEAN?

It means time. There are many opinions but I think from my perspective or from my experience in teaching, it is best to summarise them in four opinions and they are all correct. We will boil them down to four opinions and as you know, the Qur'anic wording is broad at times and that is why you have many opinions on certain words or verses.

### THE FIRST OPINION: ALL OF TIME

The first meaning of al-'Asr is ad-Dahar waz-Zamaan (الدَّهْرَ وَالزَّمَانَ). The epic, the era, time. That is what is meant by it. What era? Two opinions. From the time of the creation until the Judgment Day or another group said from the time you were born until the time you die.

That is to show one is like a spinning wheel. Every time time passes by, every moment, every second that passes by, a portion of you is lost. You are made of time. Imagine yourself as if you were made of time, of seconds. Every time a second passes by, a slice of you is cut off, a slice of you is buried. Ibn Abbaas said 'Asr means Dahar (دهر), the token of time, an era, age, the time period. Wa in wal-'Asr (وَالْعَصْرِ), the Waaw here is Harf Qasam (حرف قسم). That letter is a letter of an oath. The time from the start of the Earth until the final moments. The time from when one is born until he dies.

Why is al-'Asr so important? Why? He gave an oath by something, means it is important. Because the tests of mankind that will determine your ultimate, final destiny occur during al-'Asr, during time. They all occur during time. And also because the miracles of Allah occur in al-'Asr. Among the miracles of Allah are those that occur during al-'Asr. Who is the one who makes night as a covering for you and sleep as a repose for you? He makes the day Nushoor (نشور), getting up, energetic to go for your daily work and tasks. He made sleep as a sign for you, as a miracle for you. He made night as a sign and a miracle. He created the night, He created the day, the sun, the moon, all of them in an orbit flowing. All of that occurs, a portion of Allah's miracles and signs occur in al-'Asr. When do those signs occur? In al-'Asr. So it is because your determined factor of your ultimate, your final future, it happens in al-'Asr and many of Allah's miracles and signs occur during al-'Asr.

Time is so essential that it could be the final seconds of one's life that turn out to be the determining factor in one's ultimate destiny. He says Shahaadah that will take him from being permanently doomed to those who were swayed from Hellfire, onto a Heaven bigger than the sky and the Earth. If a few minutes or a few seconds can take one from the status of being doomed to a high status of being in a garden of Heaven bigger than the sky and the Earth, then imagine the value of time during your entire lifetime. You see how important time is? You see how important al-'Asr is? That is why Allah gives an oath by it. That is the first opinion.

## **THE SECOND OPINION: THE ERA OF THE PROPHET MUHAMMAD**

The second opinion is that al-'Asr means the time, the era of the life of the Prophet Muhammad sallallahu 'alayhi wa sallam. That is the ideal era, it is the most important era. It is the era where we consider it the Golden Era because we refer to it in everything. Our Ummah will never achieve success nor honour ever, until they refer back to that Golden Era in everything, al-'Asr ath-Thahabi (العصر الذهبي). For political matters, we refer to that era. If it is worship, we refer to that era. If it is to attain any type of guidance, it is in that era. Aqeedah, manners, it is the era we look up to, the Golden Era, the best era. That is the second opinion.

## THE THIRD OPINION: THE END OF THE DAY

The third opinion is that 'Asr means the time at the end of the day. Qutaadah said in one of his opinions, in one of Qutaadah's opinion because he had many opinions on this issue, in one of his opinions he said that it is the last moments of day light. Meaning right before sun goes down, when people call it a day, that is usually the time that people call it a day. They return from work, they get back home from business, they return back home from school, from farming, they close shop. Then they begin to ponder and contemplate and calculate the gains and losses for that day, the achievements or failures for that day, they began to think about it. Allah wants you to draw attention to the end of the day when you usually return from materialistic life and you are usually worldly minded at that time. He wants you also to be Akhirah minded and think about what you achieved or lost in matters pertaining to the Akhirah.

Aakhirah is a business transaction, it is a trade, Allah called it a trade. Just as you check your profits and loss, your achievements and losses at the end of the day, your achievements and failures, you do the same for al-Aakhirah.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا  
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿فَاطِرٌ: ٢٩﴾

Those who perform Salah and spend in charity out of that which Allah provided them, secretly and openly, they hope for a sure trade gain, trade gain that will never perish.

Tijaarah (تجارة), business transaction that will never perish. Allah called the matter of the life after, a trade, a business, a business that will never perish unlike the businesses of this life. At a time when you are worldly minded, at the end of the day, by al-'Asr, be Akhirah minded as well. Allah wants you to take advantage of your time.

One of my Shuyookh told me that his Shuyookh told him or he heard it or read it, I do not remember what it was but it stuck in his mind and when he said it, it stuck in my mind. He said the scholars knew the true value of al-'Asr, time or era, and what it meant, by looking at a wagon or cart sellers who sell ice. The last time I made Hajj was in the mid nineties and you would see back then many people during Hajj in Mina and 'Arafaat and Muzdalifah, they would carry, they would push a cart wagon in the very hot sun, selling ice. They would be big ice blocks and if you do not take advantage of every second and sell the ice, what happens to it? It melts. If they slack off, if they park that wagon and cart and go relax in the tent in Mina with one of their friends and go idle, the ice melts. Their capital investment and their profits are all gone. Once the ice melts and turns into useless drops on the ground, all one can do at that point is clap his hands in sorrow and grief and regret. There is no point in

doing anything because he has lost it all. The ice is your time, that is your 'Asr. If you do not use it wisely, before you know it, it will be useless drops in the alleys and pathways.

The Qur'an is so amazing when you look at it. When Allah gives an oath by time, if you look at it, when He gives an oath by time, by the early time of the day, when there is activity, when there is day light:

﴿الضُّحَىٰ﴾: ١ ﴿﴾

In the early day when you are heading to work, when you are heading to school, when you are heading to business, when your deeds start, when your activities start, it is the Duhaa, it is the early part of the day. In that Surah Allah says, a promise:

﴿الضُّحَىٰ﴾: ١ ﴿﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ ﴿الضُّحَىٰ﴾

The verses go on to say:

﴿الضُّحَىٰ﴾: ٥ ﴿﴾ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿الضُّحَىٰ﴾: ٥ ﴿﴾

He gave an oath by daylight. Soon after that, He said I give you, promise, there is a promise in there. That is in the early daytime when He gives an oath by the early day. But then if you look at al-'Asr, according to this opinion, al-'Asr is the end of the day, right at sundown when everyone returns from work, when the day is over because the next day starts at Maghrib. The night at Maghrib is the beginning of the next day.

﴿الْعَصْرِ﴾: ١ ﴿﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ ﴿الْعَصْرِ﴾

Al-'Asr, He says La Fee Khusr (لَفِي خُسْرٍ) loss. Why does He mention loss here? Because it is the end of the day. If you did not take advantage of it, your ice melted. The oath by the daytime in Surat ad-Duhaa is followed by a promise because that is the start of the day, to encourage you, to inspire you to do good.

﴿الضُّحَىٰ﴾: ٥ ﴿﴾ ... ﴿الضُّحَىٰ﴾: ٥ ﴿﴾

Al-'Asr, the end of the day, according to the third opinion and that means it is at a loss if you did not take advantage of that day.

#### THE FOURTH OPINION: SALATUL-'ASR OR THE TIMING OF SALATUL-'ASR

The fourth opinion is that al-'Asr here, means precisely Salatul-'Asr. And another group that we can tag on, another opinion we tag on here is, it is the timing of Salatul-'Asr. Not Salatul-'Asr, the timing of Salatul-'Asr. Why Salatul-'Asr according to this opinion? That is to show honour and importance to the Salah.

In al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ

Ibn Umar said that the Prophet sallallahu 'alayhi wa sallam said, whomever misses the 'Asr prayer, then it is as if he lost his family and his property.

In Bukhari:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ حَبِطَ عَمَلُهُ

The Prophet sallallahu 'alayhi wa sallam says, whomever misses Salatul-'Asr, his deeds will be annulled. Look at these Hadith, misses the timing of it. Not leaves it, not neglects it where he does not makes his Salah, this is one who misses the timing of it. Close your eyes and imagine a day when you have it all, everything is going good for you. You are content in life, your job is beautiful, your school is great, your family and your relationship with them is at its peak and all of the sudden you wake up one day or you walk to your house and everything is gone. Your wealth is gone, your family is gone, may Allah protect your families, your job is gone. How would you feel? The Prophet sallallahu 'alayhi wa sallam is saying that is even worse if one misses the timing of Salatul-'Asr.

### THE SELECTED OPINION

The selected opinion on al-'Asr, and keep in mind the words of Allah are miraculous, the meanings of the Qur'an at many times can encompass many meanings. At-Tabari Rahimahullah said, the correct view on this is that Allah gave an oath by al-'Asr, which means the token of time. Era, it is day, it is night, it is evening, it is all of time. Basically saying, it is all of the above, it is all of time. Allah did not specify a certain time or era, so everything that falls under 'Asr, time, is included in this verse.

Shanqeeti Rahimahullah, and this is the older Shanqeeti, the author of Adhwaa' al-Bayaan, because there is many Shanqeetis out there and many 'Ulaama of them. He was my father's teacher. I was a kid when my father was in Madinah at that time and he was a man I wish I laid my eyes on, a giant in 'Ilm. There is hundreds of 'Ulamaa that are attributed to Shanqeeti but if you say ash-Shanqeeti, among the learned people of knowledge today, it refers to this man, ash-Shanqeeti. Just like you say al-Kitaab, means book, but if you say al-

Kitaab it automatically means to us Muslims, it means al-Qur'an. And like when you say ash-Shanqeeti, it means this Shanqeeti, among the learned, knowledgeable people. My father used to have recorded Tafseer of him that were approximately fifty years old that he kept close to him under his bed until they were confiscated approximately twelve years ago by the FBI. I remember I used to listen to some of them where there were Tafseer of Surat at-Tawbah.

Among the students of this giant are Ibn Baaz, Ibn 'Uthaymeen, Abdur-Rahmaan al-Barraak is his student. Hamood al-'Uqlah is one of his students, Bakr Abu Zayd is one of his students, 'Atiyyah Saalim Rahmatullahi 'Alayhim Ajma'een is one of his students. Actually 'Atiyyah Saalim is, I think, I believe, his number one student, because he never departed his side. He found him, he met him, never left him till his last moments. And he was my teacher and the teacher of my father, 'Atiyyah Saalim.

Shanqeeti wrote three Tafseers of the Qur'an. The final one and the most thorough one was an amazing Tafseer where he did Tafseer of the Qur'an, by the Qur'an. He wrote it in seven volumes and when he got to Surat al-Mujaadilah, verse number twenty two, Rahmatullahi 'Alayhi, he died. His student 'Atiyyah Saalim, who was the teacher of my father and my teacher, someone I was very close to, he finished the Tafseer. And then they sent it out to print it, and it is now called Adhwaa' al-Bayaan. My father informed me one time that they asked ash-Shanqeeti Rahmatullahi 'Alayhi, why is it you put so much emphasis on Tafseer? He gave a great portion of his life to Tafseer, even though he was a great, knowledgeable person in Usool. He was very knowledgeable in Fiqh, he was very knowledgeable on 'Aqeedah and he has booklets on that. He was a master in many of the Islamic Sciences, even in Arabic language and grammar. And the answer was, he said, not a single opinion of the opinions of Salaf on any verse in the Qur'an except I know.

He is not bolstering, he is confiding in his students, 'Ulamaa, brilliant 'Ulamaa. My father told me he heard that and of course I trust and I love my father and I believe him. May Allah grant him a long life full of deeds. When I returned to Madinah alone to study in the Islamic University, I was in the company of Shaykh 'Atiyyah Saalim. One of the times I asked him, I said, did you hear what my father told me? Did you hear it? Shaykh 'Atiyyah said, I remember the day your father asked it and the setting we were in and the surrounding of that day. Giants, not an opinion of the Salaf on any matter except he knows it.

Now we have little kids and rascals running around, portraying themselves to be Imaams of Mufasssireen. Mufasssireen, selling the verses of Allah and the Hadith for a little price to please the enemies of Allah, and the enemies of mankind. A brother came to me a few days ago and he said, he was truthful and I got to respect his truthfulness, he said will you write me a Tazkiyah so I can get in a certain place to learn? I asked him some questions because I did not really know him, and I asked, what is your purpose to learn, why you want to go learn? He was very frank and honest, he said he wants to learn basically to bank off of it. He said he knows so and so who just knows Arabic, he has an institute and he charges on each



head per year, so and so. Names he named, I do not even know. And if you want to learn Tafseer from him you got to pay to learn. And he wants to do the same, he wants to bank off of it.

Today we have unhatched, inferior, Mufasssireen who when calamity befalls their brothers, the Manaabir begin to shake in unity with their shouts, one cheering the other. Tampering in the verses of Allah, quoting Hadith and manipulating their meanings and the meanings of Ayaat. Then when a historic genocide of two thousand five hundred to three thousand of our honoured, beloved brothers in Bangladesh, suddenly the pulpits are silenced. They are the hermaphrodites. I said it before, and I say it again. These are the hermaphrodites, these are the hermaphrodites of the Ummah because if you know the definition of a hermaphrodite, he is the one with a reproductive organ of both sexes. And also it is one who possesses disparate and contradictory qualities, in the way they think or they talk or speak. One way of thinking when there is loss of Muslim lives, one way of thinking when there is loss of non Muslim lives.

The fault really is not on those malignant tumours, as much as it is on those drifters and floaters who follow behind them, the ignorant masses. You find someone who has no idea about jewellery but he will not trust his necklace, or his wife's necklace or his ring at a jeweller for half an hour to fix it, until he makes sure this is a trustworthy, honest jeweller who knows what he is doing. For five minutes, he cannot trust someone with a necklace. And the same thing with a doctor, he will go and choose the best doctor and seek and pursue it. But when it comes to his Deen, he will take it from the hermaphrodites. And instead of this taking our topic, let us get back to our point.

Shaykh Shanqeeti, a giant in Tafseer. Commenting on this verse, he said the opinion of Al-'Asr, he took the opinion of at-Tabari Rahimahullah of Al-'Asr, which means it is the entire time. From the beginning till the end, or your time on Earth, which in reality becomes time, he means all of time. Basically your time on this Earth all together, as an individual, or all of the time of creation. And why I mention his opinion, because it is the same as at-Tabari, nearly the same as at-Tabari, very close to at-Tabari. Why I mention it is because how unique he selected this opinion and how he supported it. Before al-'Asr he said, look how he supported it, he said before al-'Asr, there is at-Takaathur. Surat at-Takaathur:

أَلْهَأَكُمُ التَّكَاثُرُ ﴿١﴾ ﴿التَّكَاثُرُ: ١﴾

In Surat at-Takaathur, Allah is vilifying one who is occupied with this world until he visits the grave. He does not take advantage of this life until he visits the grave.

﴿ ١ ﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿ ٢ ﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿ ٣ ﴾

﴿التكاثر﴾

Then after al-‘Asr, before is at-Takaathur, after al-‘Asr is al-Humazah. Allah is saying the same, gathering wealth will not make you last forever. Take a lesson and take advantage of your time, so you can succeed in the life after.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿ ١ ﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿ ٢ ﴾ ﴿الهمزة﴾

The conclusion is, since the Surah before al-‘Asr is in reality telling one to make good use of his time on this Earth, and the one after is doing the same, it best suits that the Surah in between which is Al-Asr, have the same theme and meaning; which is, your time on this Earth, take it and take advantage of it. So he said we stick to the theme of the Surah before and the Surah after.

## THE IMPORTANCE OF AL-‘ASR

Al-‘Asr is one word. Three letters in Arabic, ‘Ayn, Saad, Raa. One word, but big for those who understand it. Many if not most who follow us and who are here, are youth and young in their age. They are futures who hold a long journey ahead of them. Many youth do not value time. Many youth and elders do not value time, but it is mostly a problem among the youth. Lots of the youth do not know the value of time, so they misuse it.

The Prophet sallallahu ‘alayhi wa sallam said in a Hadith in Sahih al-Bukhari:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الصِّحَّةُ وَالْفَرَاغُ

Two blessings, many people, many people incur Ghuban (غبن) in, which means loss, and they are health and free time for doing good deeds.

One may have health and not direct it for either a legitimate purpose in this life or the life after. And likewise, with time. Time is a passing wheel. It is a passing wheel, what passes of it, you will never get it back. Most of the time, the elders tend to realise at the end of their life, the value of this word. They realise the value of time. They realise it at a time when they no longer have the health to put their time into proper usage. But then, they cannot recant it. What is gone is gone, what passed is gone, the past is gone. Many times we are faced with youth who have the resources of time, al-‘Asr. They have the resources of al-‘Asr and

they have the asset of health, yet they neglect to properly and effectively use it. Then you got the elders who found and finally realised the value of time. But sadly, it is when they are on a walker, they are on a wheelchair, they are back and forth from hospital and doctor visits. When one grows older, they begin to have wisdom and regret a lifetime that they wasted. Even if it was not in Haraam, even if it was in neutral matters, a true wise elder would regret it.

Take heed from this, take advantage. I am telling you to take advantage because it is not late for you, you are young, you are in your prime. Take advantage in learning, take advantage in Ibaadah, take advantage in Da'wah. Do not let a minute of your life go by wasted. The elders used to tell their students the famous quote, memorising in the youth is like inscribing on a stone, memorising as an elder is like writing in water. Even though my father, may Allah grant him Barakah and long life full of deeds, may Allah grant him the utmost highest rank of Heaven, he tends to disagree with this. He is approximately seventy five now and he says that his memory at this age is better than it was at his youth.

Al-Hasan al-Basri said, I met people who were more miserly in their time than they were with their money. You ask them for money, they will be generous in it. You ask them for time, they are not going to give it to you. Ar-Rabee' Ibn Sulaymaan used to say ash-Shaafi'ee Rahimahullah divided his nights into three portions. One portion was for writing and another portion was for Salah and a third portion was for sleep. Not a moment to waste. When a man approached 'Aamir and 'Aamir was a scholar who seen that this man was possibly talking in vain. The man told 'Aamir, let me speak to you. 'Aamir said, if you can stop the sun, then we can sit and talk. Meaning if you can stop time, I will sit and talk with you. If not, I got to limit my time to that which is effective and wise. Hammaad Ibn Salamah said about his Shaykh Sulaymaan at-Taymee, Sulaymaan at-Taymee was born forty six years after the Hijrah of the Prophet Muhammad sallallahu 'alayhi wa sallam, he was a Muhaddith, he said I never entered on my Shaykh except that he was in Wudhu. He was in Janaazah, he was in the Masjid learning or teaching. It got to the point that I said this man could never have time to even think of committing a sin.

Ath-Thahabi Rahimahullah, when he documented and talked about the life of al-Khateeb al-Baghdaadi, one of the things I recall he mentioned about him is that al-Khateeb al-Baghdaadi would walk in the streets with a book in his hand all the time, reading. No time to waste. Abu al-Wafaa' Ali Ibn 'Aqeel used to say it is not permissible for me to waste a moment of my life. If I am not using my eyes, I am using my tongue. If I am not using my tongue, I am using my mind and thinking and contemplating about that which I learned or taught.

## **OATHS IN THE QUR'AN AND SUNNAH**

Back to the oath of Allah, wal-‘Asr. Allah gives an oath by His creation and He gives an oath by humans, by animals, by inanimate matters. By Duhaa, by al-Layl, by al-Fajr, by humans, but the only human that Allah gave an oath by was the Prophet Muhammad sallallahu ‘alayhi wa sallam:

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿الحجر: ٧٢﴾

Allah said, by your life. Allah gave an oath by the life of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

If we do not know the wisdom in matters, in any matter, this matter or other matters, or our minds fall short of comprehending those matters that are in the Qur’an, in the solid authentic Hadith, then one does not object. You never object because you object, you fall under the category of Iblees, that is what he did. That is what got him into what he got into.

...أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿الإسراء: ٦١﴾

He said, shall I prostrate to one who you created in clay? It did not enter his mind that Allah is telling him. You are telling me to bow down to one who was created from clay? The ordeal of the Shaytaan started by objecting. It is in the Qur’an, it is in the authentic Hadith, you take it and submit.

...وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

Do not object. Do not object to the texts. That is an aspect, if we want to do Husn al-Dhunn, that is an aspect of the Shayaateen, if not a full Shaytaan. Everything we have on this matter falls under:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿الأنبياء: ٢٣﴾

You do not question Allah. He cannot be questioned to what He does, you are the one who is going to be questioned. One being questioned does not ask the one who is going to question him. You hear those that say, why is Allah giving an oath? Why does Allah give an oath? If it is to believers, they already believe. If it is to non believers, then they are never going to believe. Allah said:

وَلَنْ أَتَّبِعَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ ... ﴿البقرة:

If you bring them every sign of Allah, they are not going to follow. Why did the throne of Allah shake to the death of Sa'd? I cannot believe it. It is authentic, I cannot believe it, it does not enter his mind. In matters regarding oath, sometimes the 'Ulamaa draw wisdom from the principles of the Qur'an and Sunnah and the sayings of the Salaf, draw wisdom from these matters. And let me mention three points that they give in why there is oath in the Qur'an and in the Hadith.

First of all, with languages spreading and the Qur'an being widely read in English, many forget that the Qur'an was revealed in Arabic. Arabic is the language of the Qur'an and it was the language it was revealed in. Oath in Arabic language is to confirm that matters, even if one knows them. And if they are beyond a doubt, oath come in the Arabic language to confirm. That is part of the Arabic language and the Qur'an uses that because Qur'an came in the peak of the eloquency of the Arabic language. That is point number one.

Point number two. A believer gains more faith with matters like oath. No reason to deny that, there is nothing wrong with bringing other matters and means to confirm one's belief. When Ibraheem 'alayhis salaam said:

... رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أُولِمَ تُوْمِنَ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي... ﴿البقرة: ٢٦٠﴾

My Lord, show me how you give life to those who are dead. Allah said, do you not believe. This is Khaleelullah, Khaleel. He said yes I believe, but I want to be stronger in my faith. So it gives more strength to one's belief.

The third point is, to give attention, to give importance to matters. To give importance to that which the oath is given by and that which the oath is given on. You know the importance of what Allah gave an oath on and by. Ibn Taymiyyah Rahimahullah in volume one of his Fataawa said, Allah gave an oath by some of His creation to honour it. To give it value, to give it attention, and to give it praise.

Then:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Inna here is Tawkeed, which means emphasis, assurance and confirmation. La Fee, the Laam in La Fee, emphasis, assurance and confirmation. The Laam in La Fee is also Tawkeed. So there is the assurance of the oath, there is the assurance of Inna and there is the assurance of La.

An oath is to honour what is said and to confirm it. Look in the Qur'an.

وَيَسْتَتِبُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ... ﴿يونس: ٥٣﴾

The Prophet gives an oath here.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۗ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ... ﴿سبأ:

﴿٣﴾

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ... ﴿التغابن: ٧﴾

Three oaths where the Prophet sallallahu 'alayhi wa sallam gave an oath. In fact, Allah says give an oath, say the oath. And these are matters of resurrection and that is to draw attention to the resurrection because it is an essential, important matter. Other matters in the Hadith:

وَالَّذِي نَفْسِي بِيَدِهِ

Many Hadith like that.

وَمَقَلَّبِ الْقُلُوبِ

Many Hadith he gave with an oath like that. He is honest, he is trustworthy and he gave an oath. In fact, he was ordered at times by Allah, to give an oath. So you can take heed, so we can take heed, so they can get our attention and so it can be held in a higher status and regard.

## THE OATHS OF HUMAN BEINGS

Now, let us take the oaths of human beings, we will conclude with this point. Allah gives an oath by what He wants and wills of His creation. We only give an oath by Allah. The Prophet sallallahu 'alayhi wa sallam said in the authentic Hadith:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

It is in Musnad Ahmad and it is authentic. Who gives an oath by other than Allah, then he has committed Shirk. In at-Tirmidhi and al-Haakim, an authentic narration:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا...

The Hadith that you all know:

...مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

Whomever gives an oath by other than Allah, he has committed Shirk or Kufr. If one gives an oath by al-'Asr, if he gives an oath by his parents, by his parents' life, by his parents' grave, has he become a Kaafir just by saying that? The answer is two folds. If he gives an oath by other than Allah, believing that which he gave an oath by is at the level of Allah or a higher status, or has power or sacredness like Allah, then he has negated his Deen.

The second point. If it was a slip of a tongue or he honours his parents, but he gave an oath but he does not honour them anywhere close to Allah or equivalent to Allah or anywhere above Allah of course. It was a slip of a tongue or a random oath he gave. It is a sin and it is a minor Shirk, and he should seek forgiveness from Allah and some scholars say even say Laa ilaaha illallah, even though it did not negate his faith because it is a smaller Shirk.

There is no problem in one giving an oath. If you look into the Sunnah, you will find that the Prophet sallallahu 'alayhi wa sallam gave nearly, nearly eighty oaths, eighty times. Allah even ordered him at times, to give an oath. However, some scholars said it is best for one to preserve his oath and keep them for matters of substance. If it is not a matter of substance, not to give the oath. Why? They use the verse of Allah:

...وَاحْفَظُوا أَيْمَانَكُمْ... ﴿المائدة: ٨٩﴾

And protect your oath. They take it to mean, do not swear much. Do not swear much. Some use the Hadith in Sahih Muslim. A man came to the Prophet sallallahu 'alayhi wa sallam and asked him questions, the Prophet gave him answers. The man said, he is going to apply what he learned. The Prophet sallallahu 'alayhi wa sallam said:

أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ

By his father, he succeeded if he is truthful. The Prophet giving oath by his father, and here the 'Ulamaa have opinions on this. The first one is that it is a Shaaz (شاذ), it is an odd narration. Number two is, Ibn Abdil-Barr said it was a mistake by one of the narrators, it was really:

## أَفْلَحَ وَاللَّهِ

He succeeded by Allah. One of the narrators in the chain made a mistake. The third opinion is that, it was said before the prohibition came regarding giving an oath by other than Allah.

Ibn Masood Rahimahullah said:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِ اللَّهِ صَادِقًا

If I were to give an oath by Allah on a lie, is better than to give an oath by other than Allah. Meaning if I were to lie in an oath by Allah and use the proper name of Allah, better than to give an oath by other than Allah and be truthful.

With this Inshaa Allah we will conclude and we will continue next week Inshaa Allah.

Jazakum Allahu Khayr.