

CLASS THIRTEEN

We gave part one of Surat al-'Asr last week. This will conclude Inshaa Allah Tafseer Surat al-'Asr and this is the proof on the four fundamental principles. Surat al-'Asr is the proof on the four fundamental principles. The last point we spoke about last week was, that Allah gives an oath by that which He wills and humans only give an oath by Allah. Allah can give an oath by creation, we can only give an oath by Allah. Let us go back to the term wal-'Asr.

DO NOT WASTE TIME

Allah gives an oath to show the value of time, by al-'Asr. Therefore, do not waste time. Keep in mind that the Shaytaan has tactics in killing your time. That is why when it comes to good, productive stuff that benefits you in the Hereafter and even in this world, he casts boredom and laziness on you. Be alert for such tactics and know how to deal with them. If it is something vain or sinful, the Shaytaan puts joy to it, and that is one of the traps of the Shaytaan. You find that one for example can stand in a parking lot when he sees a friend and he will talk to the friend and hours and hours would go by, possibly backbiting or maybe even just vain talk. Hours go by and one feels as if it is only a few a minutes. Maybe even neutral stuff that is talked about, maybe Mubaah. The Shaytaan does not care as long as he can keep you away from obedience, out of envy that he does not want you to do that which he is deprived of.

Suddenly you go home and you are too bored to stand up for five minutes in Qiyaam al-Layl, or the Imam in Salatul-Ishaa' or Salatul-Fajr reads what the Prophet sallallahu 'alayhi wa sallam used to read and one starts to shake his legs and move in boredom and starts looking at his watch or in the sky. And that is what you see their appearance, and what is in the heart could be even possibly more. You find people who are sitting with friends at such ease and peace, fully attentive and engaged into conversation as if they have no worries. And basically if you ask them they will probably tell you, we forget our worries when we are talking to our friends. And if he breaks for Salah, suddenly the Shaytaan comes to him and reminds him of the stresses of life and school and tests and appointments and kids and other matters, to distract him from that which benefits him in the Hereafter. A true believer, his coolness, the coolness of his eyes is Salah and Dhikr. The Qur'an and Sunnah states so. Today, the coolness of the eyes has become in everything outside or except Dhikr and Salah.

So Allah gives an oath by al-'Asr, by time, to draw attention to time. You are made of time. You are made of seconds, minutes, hours, days, months, years. You are made of that. When today leaves and today ends, you buried a portion of you, that is what you got to think. When you pray Salatul-Maghrib every day, that is end of our day, Maghrib, after that is the beginning of the following day. You have buried a part of you, right there and then. One is like a building, your age maybe twenty, you may be twenty storeys up, maybe seventy five

storeys high rise. Every day that goes by, a brick is taken off that and placed in the Hereafter. Every sun rise and then sun down that you do not gain deeds, is a day you will regret. If it is in Haraam, we all know that. If it is normal Mubaah stuff, it will be regretted because you did not gain a higher level in Jannah. You are made up of time. Time passes and we enter Jannah based on what we invested in our time.

وَالْعَصْرِ ﴿العصر: ١﴾

That is why Allah gave an oath by al-'Asr. Minutes passing are your principle, they are your capital. Every day that passes by, you bury a day out of your life.

THE SUBJECT MATTER OF THE OATH

The next point, what is the subject matter of the oath. What is so important that Allah needed or wanted to give an oath about? What is it so important that He wanted to draw our attention to look into?

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿العصر: ٢﴾

The subject matter of the oath is that everyone is at a loss. Allah is giving an oath on al-'Asr, that man is at a loss, mankind is at a loss. What is the relationship between choosing al-'Asr to give an oath by and the fact that everyone is at a loss? Why did He not give an oath for example by one of His many other creations right here in the Surah? 'Asr is your life, it is the token of time and how you use al-'Asr, your 'Asr, your time, is a determining factor if you will be among the winners or among the losers. So it best coincides that time be what Allah uses to give an oath by and Allah makes the best of all choices.

إِنَّ الْإِنْسَانَ... ﴿العصر: ٢﴾

Insaana (إِنْسَانٍ), mankind. If you are mankind, this applies to you. Insaan is all mankind.

There is a dispute, some said it is a Kaafir, some said it is all mankind and it is probably more correct to leave the Qur'anic verses general like in this one, if there is no proof to restrict it. And that was the opinion that ash-Shanqeeti went by.

MANKIND IS AT A LOSS

KHUSR COMES IN A NOUN FORM

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿العصر: ٢﴾

La Fee, Laam in La Fee is to confirm. We talked about that last week. Khusr (خُسْرٍ) comes in a noun form. Loss, instead of a verb. Khusr comes as a noun instead of as a verb, to give an everlasting, powerful meaning. Allah did not say Khaasir (خاسر), he is losing. Allah did not say La Qad Khasir (لقد خسر), he is losing. Allah said Khusr, in a noun form, Khusr in a noun form.

Let me give you an example to better understand how delicate the linguistic words of the Qur'an were chosen. One can be a millionaire and he loses a thousand dollars. He is a Khaasir, he is a millionaire, what is a thousand dollars to a millionaire. He is a Khaasir, but he is not a total loser because what is a thousand dollars, really nothing, even though he lost, but it is really nothing for a millionaire. Now if a millionaire, that same millionaire lost billions, now he is in debt, now he is encircled with loss, then the term Khusr, complete loss, applies to him. Tremendous loss, he is no longer a Khaasir, he is in Khusr, he is encircled in loss. Khusr means complete, total loss. Encompassed, ceased, totally by loss. Encircled by loss, at loss from head to toe.

WHY IS KHUSR MENTIONED AS A NAKIRAH?

Another linguistic lesson. La Fee Khusr, or is it La Fee al-Khusr (لفي الخسر)? It is La Fee Khusr, it is mentioned as a Nakirah (نكرة). That is Nakirah, La Fee Khusr instead of La Fee al-Khusr. There is two reasons for this, Khusr as a Nakirah over al-Khusr. It comes to show number one, how big of a loss. That is why it is mentioned as a Nakirah, La Fee Khusr instead of La Fee al-Khusr. Arabic people use Nakirah without Al, to show something that is mighty and devastating and how big it is. So this is to show how big of a loss it is.

Another linguistic lesson is, Allah used Fee (في), in, instead of 'Alaa (على), on, 'Alaa means on. In another verse when Allah talks about guidance, He says:

أُولَئِكَ عَلَىٰ هُدًى... ﴿البقرة: ٥﴾

They are on guidance. He did not say Fee over there. Why did He use Fee instead of 'Alaa here? Because he is fully surrounded, deeply with loss. He is not on a loss, he is not 'Alaa, on a loss, which may appear to indicate a slightly lesser degree of a loss. He used Fee to indicate how big of a loss it is. He is in total loss, he is not near or close to a loss, he is

encircled in a loss. All those unique, detailed linguistic lessons show how big of a loss this is we are talking about over here. The loss here, is not a transaction or two. It is not a season or two, it is not a semester or two. It is not a quiz, it is not a test, it is not a business deal. This loss here is loss of a capital, it is loss of profits and it is complete debt, major loss. It is also not a temporary loss, it is an everlasting loss. If one is in Hell, he is doomed, Nas'alullah al-'Aafiyah (نَسْأَلُ اللّٰهَ العَافِيَةَ). If he is in Heaven, then he may have not gotten the highest rank that he should have gotten, it is a loss right there too.

A PRACTICAL EXAMPLE PERTAINING TO THIS SURAH

Let me give you a practical example as it pertains to this Surah. A winner, and someone who lost his profits, first one is a winner, then one who lost his profit, and then the third one is one who lost his capital, his profit and he is in debt. You return from work or school and since we said al-'Asr may mean the time at the end of the day when someone begins to think about what he did during that day. You return at night, you visit relatives, you teach your kids Qur'an, you play with them, you make Salah, Fardh or Nafil, you may have relationship with your wife. Maybe you review Qur'an, maybe go online and listen to a lecture, maybe listen to Qur'an. Maybe go working out with the right intention, maybe even sleeping, taking a nap with the right intention. If you intended and you said I want to get a few minutes of sleep so I can re-energise after this long day and so I can wake up for Qiyam. It will help me get up for Qiyaam, because there is a Hadith, the Prophet sallallahu 'alayhi wa sallam said get some Qaylulah (قيلولة) during the day, sleep, nap at the day so it will help you wake up at night. So that is a winner, he used his time to his advantage. That is number one.

Number two is someone who came back from a bad day, he usually comes back from work or school upset or thinking or worried and you are brain storming and you are thinking, sitting there just merely thinking about what happened. Anything you do idle where you are not gaining deeds, you are at a loss, you lost profit. You may have not gotten sins, we are not saying you got sins for sitting there and thinking and drooling over what happened. But that same time is a loss, because you did not take advantage of that time. What does the Surah start with? Al-'Asr, time. Any business man will tell you, money you have, you stack away, that is not invested, is money lost. Money not invested is money lost. Take it and say, time not invested for your Aakhirah is time lost. It is so simple to get Ajr. In fact, with the right intention, there is nearly nothing you cannot get Ajr on. You go work out with the right intention, Ajr. You sleep and take a nap with the right intention, Ajr. You play with your kids, Ajr.

Now the third one, the third scenario, is one that will return from work, use that time to hang out with his friends. He uses that time to hang out with his friends. What is a common epidemic today in settings? Backbiting, gossip, watching that which is prohibited, maybe

listening to the instruments of the Shaytaan, sitting with your friends or going on the net and typing away in the honour of those dead and alive.

You see and hear of rogues who do not know if they will wake up Muslim or otherwise, performing dissection and anatomy with their tongues, on the honour of people whose destiny is now with Allah. There are those, there is people who are a done deal, Allah is dealing with them. Allah is dealing with them. They are now with Allah, Allah is dealing with them. Then you got people who perform dissection on those whose souls are possibly inside green birds tending to the rivers of Paradise and eating from the fruits of Jannah and returning to hang on the throne of Allah. All that, while some rogue is sitting dissecting them with his tongue, does not know he himself, whether he will wake up as a Muslim or a Munaafiq.

If Allah prohibited backbiting amongst two people for moments. If two people, for just a few moments backbite, it is considered a major sin. That is backbiting and that is a major sin, if it is only for moments and just amongst two people. It is a major sin when it is among two. And the reality, if you think about it, when two people talk about someone, each party departs and possibly forgets that which they said and go about their way. That is a major sin and backbiting, even if they forgot about it on the spot. And that is among the major sins. Now imagine a sin like that when it is among a group, how big of a sin it is when it is in a group. Now take it further, imagine the sin when it is put on a social media for the world to see, not for this time period, but for generations to come and possibly until the Judgment Day.

Wallahi, one who truly believes in the Akhirah and the punishment of the grave, and lets that register in his mind, he would never go to that extreme. One will lie in his grave with torment seizing him from every angle for hundreds of years, possibly thousands of years, until the trumpet is blown in, for words he posted on the net, he thought they were nothing, but to Allah they were very severe. I say, amongst the most dangerous sins after Shirk, are the sins that pertain to the rights of others. Be careful in your time, that is why we are mentioning this, because this is stuff that happens during your time. We deal with the Ghafoor Ar-Raheem. When you read about the mercy of Allah and the Shafaa'ah, you get ecstatic in hope. There is a type of sin that is a double edged sword, and that is the sins that transgress upon others, like killing, like backbiting, like taking the properties of others, like slander of others. You can raise your hands in two seconds and ask Allah for forgiveness, you are dealing with the Ghafoor Ar-Raheem. But there is another right, double edge sword, there is another right pertaining to the human who is going to come and request it from you when you stand before Allah.

When people pass over the Siraat, obstacle after obstacle, terror after terror. Allah called it:

..زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿الحج: ١﴾

The wait for the Judgment Day is terror, the questioning before Allah is terror, the Mizaan is terror, getting the books, walking on the Siraat. Now, finally, you made it through all that and you are on the Siraat, you are crossing as-Siraat and there are people who are making it to the front yard of Jannah.

In Sahih al-Bukhari:

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَتَقَاصُّونَ
مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا نُقُوا وَهَدَّبُوا أُذُنَ لَهُمْ بِدُخُولِ الْجَنَّةِ

Abu Sa'eed al- Khudri radhiallahu 'anhu in a Hadith in Sahih al-Bukhari said, when the believers cross over Hellfire, over the Siraat, they stop at a bridge called al-Qantarah (القنطرة). An arch bridge called al-Qantarah, before they get into Paradise. What is that bridge for? They will be given retribution for injustices between them until they are fully purified. Then, after they are purified from rights amongst each other, then they will be told, you can enter Jannah. Qantarah may be the edge, the last portion of as-Siraat, but I believe from what I read, it is actually another bridge, a second smaller bridge after as-Siraat, that is like a detour for believers of this Ummah who have rights amongst each other, before they get to step on the front yard of Jannah.

Whoever contemplates and fully realises the Aakhirah, when you think about it as it is happening before you. What I just told you, sit and imagine it before you, you could never commit a sin like this. Can you imagine the excitement? You pass all through all those phases, one after the other, you just finished passing the claws, Kalaaleeb (كلايب), that take you and pull you from the Siraat unto Jahannam. You just passed that phase. Just as you are about to put your foot in the front yard of Jannah, one group goes forward to the front yard of Jannah joys and another group goes to al-Qantarah to settle the disputes that they had between Muslims and get purified before they are allowed to enter the front yard of Jannah.

Is anyone, anyone, anyone worth stopping you for a millisecond from putting your feet on the front yards of Jannah? Imagine with me, I ask you by Allah, to imagine with me, that you are on the Qantarah. Jannah is an eyesight away, you can see Jannah from the Qantarah. You are getting sins of someone you despised so much that you spoke about him and slandered him. Can you feel the agony you are going to be going through? Because still, at this point, and after this point Allah is going to remove all hard feelings:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ... ﴿الأعراف: ٤٣﴾

But at this point, you are going to feel the pain of it. Can you feel the agony of being imprisoned on the Qantarah, watching your level in Jannah from Firdaws drop down and down and down and down, at an eyesight away from you? Can you imagine the agony of seeing people in the front yard of Jannah, some people possibly crowded about Ibraheem 'alayhis salaam, some people going to Nooh 'alayhis salaam to meet with him, some people going with Aishah to meet the wife of the Prophet sallallahu 'alayhi wa sallam, some going to meet Khaalid Ibn al-Waleed and Abu Ubaydah, smiling and joyous. They made it to the front yard of Heaven and you are there on the Qantarah, getting your ranks stripped down, one after another, for something you said about a believer or something that you took away from the rights of a believer. The one you despise so much, is he worth the most valuable asset that you have? Your ranks in Jannah.

If indeed you want to backbite, then slander your mum and your dad or your Shaykh, or someone you really love, because if you get stopped on the Qantarah, it will be your mum and your dad getting their ranks higher while yours gets lower. Why did the Prophet sallallahu 'alayhi wa sallam call someone who transgresses on the rights of another, bankrupt? Ask people who know finance, if someone has no wealth, zero, you call him bankrupt? No, you do not call him bankrupt. Someone you refer to as bankrupt is not someone who never had nothing, it is someone who has a lot and then lost it. Those who slander, backbite, transgress on the honour and the rights of others, they have deed, lots of deeds. In one Hadith, the Prophet sallallahu 'alayhi wa sallam said like:

جِبَالٌ تِهَامَةٌ

Huge mountains of deeds. But they become bankrupt, they lose it all. They hit someone, he takes some Ajr. They slander, that person gets some Ajr. You really get amazed at how loose some tongues are and how released some jaws are when it comes to the honour of their brothers, because they do not really comprehend these, the Aakhirah in them is not really deep in their hearts.

Basically, we gave scenarios right now of how one took advantage of the hour and became a winner. The middle one was a loser because even though he did not commit sins, he did not gain no Ajr, that is considered a loss. Time not invested in the Aakhirah is a loss. And the final scenario we took is not only one who did not gain Ajr, but he gained sins and he became a bigger loser or has a bigger loss, and he did not spend his time positive or neutral, he actually spent it to accumulate sins. What makes one at a deep loss, La Fee Khusr, is that he brought this on to himself, with his own actions. No one forced him, no one put a gun to his head and told him. It was his choice through his body parts and those will be testifying against him on the Judgment Day. So the first reason for Khusr instead of al-Khusr, is to show how big of a loss it is.

LOSSES ARE LEVELS

That is why it is mentioned in a Nakirah. The second reason for Khusr over al-Khusr and mentioned in Nakirah, is Tanwee' (تنويع), that the losses are levels. Look in the Qur'an, there is many verses:

...الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ... ﴿الزمر: ١٥﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ... ﴿الكهف: ١٠٣﴾

...وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ﴿النمل: ٥﴾

So, the Qur'an gives levels, levels of those at loss. You got a Khaasir and you got an Akhsar (أخسر), meaning there are levels. Not all losers are on the same level. So here it is one, Khusr, completely encircled with loss. That is the second reason for the linguistic use of a Nakirah, Khusr instead of al-Khusr.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ ﴿العصر﴾

WHY DOES THE SURAH GENERALISE AND THEN MAKE EXCEPTIONS?

The next one:

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

Notice how Allah generalised that everyone is at a loss, then drew an exception. Everyone is at a loss, that is the verse, and then He made the exceptions. Illaa (إِلَّا) is the exception. Why did the verse not state that everyone succeeds and then make exceptions to the losers?

For example, why was the verse not, everyone is a winner except? Why is it everyone is at a loss, except?

The reason is because the verse goes to reiterate what I mentioned the week before last, that usually, the majority are vilified. So Allah generalised based on the fact that the majority are the ones who are astray. I mentioned, not last week but the week before last, four or five verses showing that the Qur'an mentions the majority in a vilified way. And that

those people who are on the truth are usually a minority, and they are praised. And I mentioned for each side, approximately four or five verses.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ... ﴿يوسف: ١٠٣﴾
وَإِنْ تُطِغْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ... ﴿الأنعام: ١١٦﴾

That is the reality. What Allah stated is the reality, no doubt, that is the Qur'an, that is the word of Allah the Creator. The world has seven billion humans on it. Out of the seven billion, 1.6 Billion who fall under the name Islam. Out of the 1.6 Billion, you got to start cropping out. You got to crop out those who do not make the Salah. Crop out those who have corruption, major corruption in their 'Aqeedah, like the major Shirk in them. Then you got to crop out the Shi'ah, and go on and go on. How much do you have left?

The Arabic language comes like that. If the majority were hungry and there is only a few who are left, you say, everyone was hungry, except, an-Naasu Jaa'oo Illaa (إلا الناس جاعوا). If everyone accepted your wedding invitation except three or four people, you say, an-Naasu Ataw Illaa (إلا الناس أتوا). People attended my invitation, except, meaning the majority attended. If most did not accept your wedding invitation you would flip it around. You would say Lam Ya'tee Illaa (إلا لم يأتي), no one attended except. That is the proper Arabic language, you start with the general majority of something, and then you draw the exceptions.

Here, in this:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا... ﴿العصر: ٣﴾

Illaa, here it is to show that those at a loss are the majority, which is consistent with the more direct verses we mentioned two weeks ago.

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

Note when Allah said all mankind are at a loss, He did not tell us why they were at a loss. He did not say they are at a loss because they gamble, because they drink, because they

fornicate, and the list goes on and on. He did not say that, He did not give us the details of why they are at a loss. He could have said:

وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، الَّذِينَ أَشْرَكُوا وَزَنُوا وَقَتَلُوا وَنَهَبُوا

And He could mention characteristics of those, why they are at a loss. Instead, Allah told us those who are exempted, and the qualities of the winners. He went to tell us the quality or the outlines of the winners, instead of telling us the details of those who are at a loss, or the losers. Why? Because speaking about the losers is endless, it will go on forever and ever. So many characteristics, so many types. There is many reasons for being a loser but the outline for being among the winners, the ones who are successful, is simple. It is a simple, easy outline to follow. What are they? They are the four fundamental principles that we have been talking about for the past eleven or twelve classes, that we have been teaching.

That is why the Qur'an in other verses, speaks about the straight path as a singular path, and even in some Hadith. It is a single path, it comes in a singular form. When He speaks about other paths, it comes plural:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ... ﴿الأنعام:

١٥٣﴾

Verily, this is my straight path, path, so follow it and follow not the other paths, paths.

Siraatee (صراطي) is singular. My path is singular, one simple path. Subul (سبل), the deviant paths, is plural. So one, the right path comes as singular, and the deviant path comes as plural.

THOSE WHO BELIEVE

IMAAN IS THE FRUIT OF KNOWLEDGE

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

This is the first principle of the four fundamental principles that the author of Usool Al-Thalaathah, called the first of the four fundamental principles of the introductory principles in the book. You remember he said the first principle is to know, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam, and The Book. Why do you need to know about Allah and His Prophet Muhammad sallallahu 'alayhi wa sallam, and The Book? In order to

believe, Aamanu (آمنُوا). Knowledge is what gets you to believe in Allah, His Messenger, books and angels. We do not need to talk about this since it was covered in detail when we talked about the first of the four fundamental principles.

What may confuse someone though, is the author in the book, in our book right before us, he mentioned the principle as knowledge. But here, when we look at it in Surat al-'Asr, in the verse it says Imaan, but the author mentions it as knowledge. Knowledge in Allah, the Prophet and the Book, because the author is trying to get this principle to you of Imaan, the principle of Imaan to you. But the only way you can get Imaan is through knowledge. Can there be real Imaan without knowledge? No. So that may cause a confusion as to why the author mentions it as knowledge and in the Surah he uses as proof, it is mentioned as Imaan.

Imaan is the fruit of knowledge, it is derivative from knowledge. That is why the author, in number one, he says knowledge and note he specified knowledge in Allah, the Prophet, and the Book. There cannot be Imaan without knowledge. Can you get an orange without a tree? The tree is knowledge. The fruit, whether it may be an orange or an apple, those, the fruit, is Imaan. The tree is knowledge, you cannot get fruit without a tree. So when the author said knowledge and knowledge in Allah, the Prophet, and the Book, it means Imaan in this verse because the purpose and goal of your knowledge in those matters, is to have Imaan in them.

WHY DID ALLAH NOT DETAIL IMAAN?

Why did the verse in Surat al-'Asr not tell us what to believe in? Allah said:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Allah said except those who believe, period. Here, He did not tell us in detail what are the aspects of believing. Here there is three points I want to mention. Allah did not detail Imaan in this verse because of A, it is obvious. B, it is known. C, there is plenty of verses throughout the Qur'an and Hadith to know what Imaan is, that clarify this matter and situation.

For example, I have one car, and you came with me in that car. And on our way leaving right now, I hand you the keys and I tell you, go pull my car. I am standing on the sidewalk and I say, go pull my car. Would it make sense for me to say, go pull up my red Chevy or whatever car I have, with the license plate so and so? You just came with me, you know what car it is. You know which car it is so I say, just go pull up my car. Same thing with Imaan.

THE MEANING OF IMAAN IN THIS VERSE

The second point is when Allah left Imaan open ended, it is to believe. Leaving it open ended like that means to believe in all of what one is supposed to believe in, not one aspect and leave other aspects, all of Imaan. Meaning it becomes general, when Allah left it open ended, it becomes general to encompass all of Imaan so that it includes Imaan in Allah, the angels, the books, the Messengers, the Qadhaa' and Qadar, and the details of all of that.

The third point is, when Allah left believing open ended, it meant believing in the guidance of Allah and not every myth, fable, and superstition that you come across. For example, we have solid Hadith, and even before that we have Qur'an, that tear a heart in fear, pertaining to the punishment of the grave, or matters of the Akhirah. Yet some people do not get moved by it, because the Imaan is not fully rooted and there is also lack of understanding of the Qur'an. But then you get a story, you can smell it is fabricated a million miles away. About someone who for example, got buried, and the guy who buried him dropped his wallet in the grave. Then when everyone was sleeping at night, he remembered his wallet so he went and dug up the grave to get his wallet. And no one has seen it but him and then he found that body charcoaled and his faced was flipped opposite of the Ka'bah. And then to top it off, you scroll down and you find if you do not pass this on to ten people, you are going to die, or your family members are going to die. When Allah said to believe here, it is to believe in the verses, Imaan, in the guidance. Islam does not want you to be fable minded. A believer is clever and astute, a believer is smart.

When the Prophet Muhammad sallallahu 'alayhi wa sallam went to Israa', and the Quraysh got a hold of Abu Bakr. They said now we got Abu Bakr, the Siddeeq. This was before the Prophet sallallahu 'alayhi wa sallam, got to him. They said listen to this one Abu Bakr, your friend, he come up with this big one. Can you believe your friend went from Makkah to Aqsaa and then to the seven skies, and returned in less than one night? The man who is called as-Siddeeq, he was a believer. He was a believer, those who this verse talks about. Aamanu, he was a believer in guidance, not a fable minded man. He set the rules straight and he said the statement straight in a few words. He said if he spoke it, it is the truth:

إِنْ كَانَ قَالَ فَقَدْ صَدَقَ

Meaning you guys are probably liars, but if this really came from the Prophet Muhammad sallallahu 'alayhi wa sallam, it is true, it is a done deal. If it is in the Qur'an, if it is in the authentic Hadith, whether it enters your mind or it does not enter your mind, we really do not care about your mind, but do not be gullible to believe in everything you hear.

THOSE WHO DO GOOD DEEDS

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

‘Amilus-Saalihaat (عَمِلُوا الصَّالِحَاتِ), those who do good deeds. This is the second one.

Aamanu, the first one is believe. ‘Amilus-Saalihaat, do good deeds. Allah in fifty one verses, directly combined between Imaan and good deeds. Imaan must have actions and conduct. Note the order of how action comes after knowledge. There can be no good deeds except after Imaan, which cannot happen without knowledge. So knowledge then Imaan, one and two, or you can put those at the same level actually, and then the next one is to act on it.

THERE IS NO IMAAN WITHOUT ACTION

This is proof that there is no Imaan without action. Those you confront about performing actions of Islam and then you know you get answer always, Imaan is in my heart. The Qur'an when combining between Aamanu wa ‘Amilus-Saalihaat fifty one times, in reality, declares them liars, those are liars. We are not talking about someone who said his Shahaadah in Dhuhr and before ‘Asr he died and you say, oh is he a Muslim or not. He did not have the opportunity to exercise any of the actions in Islam, we are not talking about exceptional situations like that. Exceptional situations where the timing of any obligatory act never occurred. We are talking about deceivers who live a lifelong time void of deeds and when you approach them, they say Imaan is in my heart.

Imaan is like a seed in the heart and it is also like a seed when you want to grow a flower. If you do not give that seed water, if you do not care for it, if you do not nourish it, what happens to that seed? That seed dies, it never grows. If that seed stays there for two or three weeks with no action, no care for it, that Imaan, that seed dies and becomes

worthless. So you need deeds to liven your heart. Al-Imaan Hayyaat al-Quloob (الإيمان حياة)

القلوب), Imaan is your internal life. Wal-‘Amalu Hayyaat adh-Dhaahir (والعمل حياة الظاهر),

actions are your external life. Nothing can have life internally and not externally, or the opposite. And if they do have life, one way or the other and not the other, it is going to be temporary and the other missing half is going to kill the other half.

Those who say they believe and stay weeks, months, or years void of action yet claim Imaan, they in reality have the traits of the Shaytaan or the traits of Kuffaar Quraysh or even Fir'awn. Look at the verse of Allah:

جَدُّوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ... ﴿النمل: ١٤﴾

The Kuffaar, Allah is talking about them. They belied in the Ayaat, though their own selves were convinced. Inside, internally, Allah who knows in the hearts said internally in their hearts, they had Imaan. They internally had conviction but their outer actions resisted and they were declared as disbelievers. Those who claim to believe, void of actions in their lives,

resemble Fir'awn because deep down Fir'awn was like this category, among those who believed in his heart. How? Pay attention. Between the status of Fir'awn where he used to say:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النازعات: ٢٤﴾

I am your supreme lord, and saying I believe in the Lord of Musa, he said that in his last moment, between the two is moments. When one gets afflicted, he usually turns to that which is genuinely in his heart. You see someone astray for fifty years or more or less, he may be in the peak of his arrogance. Then he gets told he got cancer and he is going to die, suddenly he turns to Allah. Someone I know of recently, I heard of from his family member, someone who used to go to the extent that the curse of Allah was on the tip of his tongue. He goes to the hospital in a painful disease, very painful disease. Suddenly, this arrogant tyrant who used to slander and curse Allah is telling his family to teach him how to make Salah and he begs them for forgiveness for violating their rights. What makes the hidden truth surface in that hardship? Does one acquire the truth so suddenly and drastically after being ill, or was it buried within him and it got dusted off with a calamity? Usually, those sudden, drastic changes like that are the result of the truth being buried, the calamity comes and dusts off that and the truth surfaces. It is like a red carpet, probably the best way to explain it is like a red carpet. A red carpet over time, especially in our old countries, the dust is in that region, you take a stick which is like the calamity, you hit that red carpet, the red colour resurfaces.

The point is the truth is in a lot of the Kuffaar who Allah spoke about. Allah said:

...وَأَسْتَيْقَنَتَهَا...

The truth is within them. They are certain about the truth in their hearts, but it was useless because there was no acts to follow along with it. The acts of the tongue, the acts of the body parts. The truth was hidden in Fir'awn, it did not help him because there was no act. In fact, the acts resisted that which was in the heart. The summary and point is that internal belief in Imaan must coincide with the external belief which is action. If one claims he has internal and time and time and time passes with absolutely no external practice, he is not a believer.

The best example that I have been using for possibly two decades is in matters of life, would one be satisfied with another person with just the heart belief, heart love, when we deal with each other? If you do not accept matters in this life with the heart only, then how can you expect that they be accepted in the matters of the life after? If a husband tells his wife I love you and I love you and I love you all day and all night yet he does absolutely nothing to show that love. No job to support her, does not take care of the kids, does not help her

around the house, sits on the couch all day and tells his wife he loves her. What is the common statement that the wife says? If you love me, you would show it. And then of course she is going to go to the Shaykh and file for Khula. If you do good in work, in school, your teacher, your boss, whatever it is, says I like you, you did absolutely great and he showers you with the most eloquent praises, he loves you. Your natural reaction is, if I am all that then show me. If I am good then where is the grade, where is the A plus, where is the promotion, where is the raise?

ACTIONS WITHOUT IMAAN

The flip side of this is, action with no internal Imaan is very dangerous as well. The peak of deeds is for the apparent deeds to coincide with the internal Imaan. Those who have deeds with no internal foundation have in reality, aspects of the Munaafiqeen, the hypocrites and flip floppers. Those are the people who you really find with relapse, those are the relapsed in their belief. The ones who relapse are this kind of category. You see him with the appearance that he is a true, devout Muslim. To you it appears like that, then suddenly he is the total opposite. Those are the people who really, in reality, had the external but were hollow internally.

Let me give you an example. All this is cleared by examples, that is why I have to give you an example for each one of these. Early in this century, there was a man called Abdullah al-Qaseemi. He lived from 1907 to 1996, he was born in Sa'oodiyyah and he exiled himself to Egypt. He wrote books defending Islam, he wrote books defending Imaam Muhammad Ibn Abdul-Wahhaab. He wrote books refuting sects, he wrote books refuting atheism, this was in the early part of the century. Abdudh-Dhaahir Abu Samh, one of the Imaams the Haram back in the days, he died 1952 Rahmatullahi 'Alayhi, he wrote a poem commending this man, Abdullah al-Qaseemi. He wrote a poem, for his great knowledge, for his service to Islam. Abdullah al-Qaseemi wrote books, I read a lot of his books and truly, his old books, you benefit from them.

He has a book for example, *As-Siraa' Baynal-Islam wal-Wathaniyyah*, his most popular book. He has a book called *Al-Burooq An-Najdiyyah*, he responds to those who claim that one can have intercession with creation, basically talking about the major Shirk. He has a book called *Mushkilaatil-Ahaadith An-Nabawiyyah wa Bayaanuha*, he responds very eloquently to Atheists who claim reason over proof. He has a book called *Al-Faslil-Haasim Baynal-Wahhabiyeen wa Mukhaalifeehim*. And he has another book called *Shuyookh Al-Azhar*, and he has another book called *Ath-Thawrah Al-Wahhaabiyyah*. Books where he defends the true Tawheed and the followers of true Tawheed. He has the popular book *Hayaat Muhammad*, he has a book with commentary on that book. If you read his books or if he had back then tapes or Youtubes, this would have been one of the biggest Imaams on the path of the Salaf. Vigorously defending Islam and the core of Tawheed, not just regular

Islam, the core, core of Tawheed. That is how it looked, that is how it appeared, but was it really like that?

In reality, he is an example of one whose outer action did not match his internal action. Like many of the ignorant heads that you see today, maybe not at the same level of him, but it is the same problem. Those who went from apparent talk of Ayaat and Ahaadith and Tawheed and sayings of the Salaf, they went from that fifteen years ago, to suddenly they are now modernists or right at the border of being modernists. From uttering Qur'an and Sunnah to now being more like political analysts, instead of talking Qur'an and Sunnah they are worthy of taking the position of John King on CNN. Some whose present day recordings refute their recordings fifteen years ago, and fifteen years ago recordings, refute their present day talk and writings. Those are the people, both in the East and the West, they are available in the East and the West. The reality is, they may not have gone to the extreme of al-Qaseemi who went to an Atheist after defending Tawheed, but they have aspects of, the common denominator is the internal did not match the external. Nas'alullah al-'Aafiyah, that is a problem. I am saying it is not as bad as al-Qaseemi because he went to a full blown atheist, but these people, the internal did not match the external.

For example al-Qaseemi, who went from defending Muhammad Ibn Abdul-Wahhaab to a pure atheist. Why I say it did not match? Later on, some of his close friends said that when he was writing these hardcore books on Tawheed and 'Aqeedah, defending Islam, in his private setting with them he would debate with them matters that were extremely unusual. They would say how could this man talk about this. One of his friends, I read once, one of the friends of al-Qaseemi said at the time he was defending 'Aqeedah and Tawheed, in his super settings he would raise issues doubting the Prophet Muhammad sallallahu 'alayhi wa sallam and Allah. We did not know about that, we seen the surface of his books. Then his friend said, then I would see him in a gathering in the daytime teaching to a group and a crowd, Sahih Muslim. So then I say to myself, the talk we had yesterday is just probably Shaytaanish whispers because it is impossible. At night time he is having doubts in the Prophet sallallahu 'alayhi wa sallam, in the daytime he is teaching Sahih Muslim. The main diagnosis of the likes of the Qaseemi who went from Tawheed carriers and defenders to pure atheists, is that there was a mismatch between the internal and the external. The internal Imaan did not coincide with the external.

When you are asking, ask Allah like the Prophet Muhammad sallallahu 'alayhi wa sallam:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

The authentic Hadith that the Prophet Muhammad sallallahu 'alayhi wa sallam used to make a Du'aa, in al-Jaami' as-Sagheer. Oh Allah the turner of the hearts, keep my heart firm on your religion. In reality that Du'aa means, keep my internal and my external running at the same path, so I can be and remain steadfast on the Tahweed.

ALL DEEDS ARE INCLUDED IN THIS VERSE

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

'Amilus-Saalihaat finally, is good deeds. 'Amilus-Saalihaat is good deeds, act on Islam. This is the second characteristic of the aspects of saving you from being among those that are at loss. This includes every kind of deed, both the internal actions of the heart, that is included, and the external by your tongue, your hands and body parts. That is all included, any deed is included in this verse, 'Amilus-Saalihaat. Whether it may be an ordain, whether it be Sunnah, whether it may be a right of Allah, whether it may be a right of a human being. All of that is included in 'Amilus-Saalihaat, 'Amilus-Saalihaat encompasses all deeds, heart actions and body actions.

ADVISE AND RECOMMEND WITH TRUTH AND PATIENCE

...وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Advise and recommend to one another with truth and patience. These are number three and number four of the four fundamental principles. Imaan is not like a rock, they find rocks thousands of years old and they find it just like it was. You can have a rock and you put it for centuries to come and it never changes. Imaan is not like that, it would be nice if Imaan was like that but Imaan is not like that. Imaan fluctuates and there are forces behind that fluctuation, behind that change.

You have the force of an-Nafs:

...إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ... ﴿يوسف: ٥٣﴾

There are three things. Number two, Shayateen al-Ins and then you got Shayateen al-Jinn which are mentioned in the Qur'an. These forces are out to get you, sometimes one of them attacks you, sometimes two attack you and sometimes you got all three on you, attacking you to misguide you. Sometimes they attack you with full force, sometimes they attack you lightly. So how do you keep all these forces in check? Two ways:

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Advise and recommend in truth and patience. Your brothers, your Muslim brothers and your Muslim sisters help you restrain the evil Nafs, the temptation. The temptation of the

Shaytaan, the temptation of the Jinn and the Ins, the evil Ins that instigate you to do Haraam. By how? By the righteous advising you. You need your brothers because when one is alone, he melts. If you have ten cups and you put one ice cube in each one of those ten cups, then you have one cup by itself and you have ten cubes in that cup. Which one melts faster? When each one is individual, it is going to melt faster.

...تَوَاصُوا بِالْحَقِّ وَتَوَاصُوا بِالصَّبْرِ ﴿العصر: ٣﴾

DA'WAH IS NOT A MONOPOLY

Why did Allah say Tawaasaw (تواصوا) instead of Awsaw (أوصوا)? The reason for the word Tawaasaw rather than Awsaw is, it was used because advising and recommending the truth and patience is not directed to a certain category of believers. It is for every believer, for every group, for every category. Tawaasaw is Da'wah. Da'wah is not a monopoly nor is it exclusive, it is not for a certain category over another, it is not exclusive for some over another. Had it been Awsaw, then it may have been directed to a certain group. But when it is Tawaasaw, it means it is open for all, it is the duty of all. It is the duty of all what? It is the duty of everyone to advise and the duty of everyone to accept advice, that is what Tawaasaw means instead of Awsaw. There is no one better than another in this, there is no Shaykh immune from getting advice and there is no students, there is no laymen immune from getting advice or giving advice. Students, Shaykhs, Imaams, we are all equal, there is no hierarchy in this matter, we are all together in this matter.

Like some countries for example, they have the agency called The Agency of the Propagation of Virtue and the Prevention of Vice and some countries, they try to limit ordaining the good and Da'wah to that group right there. Had it been Awsaw they would have had proof but when it is Tawaasaw no, every believer must advise his brother and every brother must accept. We are all in this equal, there is no send button yet no receive, we have all got in this matter, a send and a receive button.

ADVISING IS A GROUP EFFORT

A believer to a believer is like two hands, one washes the other. One hand cannot wash itself by itself, you need another hand to wash the hand and that is what a believer is to another believer. If you want others to accept your teaching and advice, then you start with yourself no matter who you think you are, you start by accepting advice off other people. We all have our faults, Wallahi we all have our faults and we all have our weakness. The Ummah is one body and we are here to help each other in this weakness. Someone may have a weakness in doubts, doubts are like Shubuhaat (شبهات). He gets doubts for example about Allah, many people get that doubt, the Shaytaan instigates it and he reaches a level where he begins to instigate doubts even in Allah, in the existence of Allah. Some people

begin to have these Shubuhaat but there is another person, a believer who is strong in resisting the desires, the Shahawaat (شهوات). The women, the musical instruments and that is called Shahawaat.

The one who is strong in doubts has weakness in looking at Haraam for example, so the one strong in an area helps his brother that is weak in the other area. If you are strong in Shubuhaat, you help your brother who is weak in Shubuhaat. You are strong in Shahawaat, you help your brother who is weak in Shahawaat. The tree of Imaan in order for it to be sustained, needs to be watered, you nourish your Imaan by advising each other. Look at the table in your house, you leave for a month or two or you are living in the house and you just do not wipe it off, it becomes dusty. When we advise each other and recommend for each other, it is wiping the dust off the table, off the hearts.

Note the Surah starts off with Iman alone, Aamanu, Deeds, 'Amilus-Saalihaat, it is alone, more like an individual capacity. Aamanu, believe, 'Amilus-Saalihaat, more like an individual capacity. Now when it gets to advising, it is like a group like setting because as a Muslim, you are a member of this Ummah. Now it is a group effort, the Ummah all together, all that comes from Wa Tawaasaw (وتَوَاصَوْا).

HAQQ REFERS TO ALL OF THE REVELATION OF ALLAH

The third fundamental principle, advising in Haqq, that is in reality what the author mentioned, Da'wah. That is what we taught in the third principle. Haqq here:

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Haqq here is a word used to summarise the revelation of Allah, the Qur'an and the Sunnah.

PATIENCE

PATIENCE IS IMPLIED THROUGHOUT THE SURAH

The fourth fundamental and final principle here is, Sabr, patience. Patience comes at the end like a bonus, this is like a bonus. It comes on top of all the good that we have already been talking about in this Surah. If you look in between the lines of this Surah, Sabr, patience is in reality within the lines of the Surah four times.

One:

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

A great portion of Imaan comes through Sabr. Some scholars were quoted as saying Sabr is half of Imaan. That is one, it is mentioned in between the lines right there.

The second one:

...عَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Those who do good deeds. Is Sabr, patience, not part of good deeds? We said 'Amilus-Saalihaat is all the deeds. Is patience not deeds? So it falls under number two.

...وَتَوَاصَوْا بِالْحَقِّ... ﴿العصر: ٣﴾

Give advice. Is Sabr not included in the general word of Haqq? We said Haqq is all the Qur'an and the Sunnah, so is Sabr not part of that? So it is in the third one.

PATIENCE REFERS TO ALL TYPES OF PATIENCE

But then finally, it is specified individually to show how important and essential and mighty it is supposed to be in your life and for you to achieve success. That is why it is mentioned at the fourth level of the Surah. Patience to be obedient to Allah, patience to stay away from the sins, and patience in trials and tribulations. In class number ten and eleven, we talked about patience in depth as the fourth fundamental principle so there is no need to go over that. We are just talking about these matters in relation to the Surah. Keep in mind though, patience here refers to all patience, all types of patience. Small matters and big matters, even patience from boredom. The first thing that I was talking about in the class today, patience from not being bored.

Like we mentioned in the start of the class, the Shaytaan will come and cast boredom upon you, to deter you from Ibaadah and from good deeds, so you have to have patience to resist that. Also you have to have patience in what you are all doing here, you have to have patience in learning, to learn, and in everything. For example in Ibaadah, if you take a huge jug and poured it over a plant and you finished that jug and leave it, what happens? Or is it better to go to that plant and every day pour a cup or two, and then the next day pour a cup or two, which one is a better scenario? To pour that huge jug and just leave it, or every day pour a cup or two? That plant will never survive if you pour the whole jug and just leave it, you must pour a cup or two for it to stay alive.

Among the Shaytaan tactics is that sometimes he lets one go forth in some Ibaadah. Someone newly into Islam, or he may listen to a Khutbah or a lecture, suddenly he wants to do Qiyaam from Isha' to Fajr. That is why in my talk on The Ultimate Pleasure of a Believer, the one on Qiyaam, I said start, but start slow and gradual. Matters that start gradual and continue are better than that big lump sum that you do at one time and that is the end of it,

that big jug that you pour and just leave the tree. The Shaytaan may let one do Qiyaam all night, so he can pour all the water he has. So the next day and following days and weeks and years, he will not do anything.

Islam is a step by step process, so you have to have patience to resist boredom in the Shaytaan tactics in Ibaadah. Like Ibaadah for example, you need patience in what you are doing here, what you are doing here is learning. You see someone coming so eager and passionate about learning, then a few months later, that passion for learning Islam and Tawheed and all that suddenly dies and fades away. You need patience, that is why. Sometimes there is a reason behind it and sometimes it is totally from the Shaytaan. I know many, many who for example want to go to Madinah and you know there is an application process. They are passionate about applying and time goes by. By the time they send their papers in and by the time they get accepted, their passion for Talab al-'Ilm has faded and died away and they do not want to go no more.

That is why al-Khadr kept telling Musa 'alayhis salaam in the Qur'an:

...إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿الكهف: ٦٧﴾

You are here in a noble cause, Talabul-'Ilm, so you need patience. You do not learn Islam overnight, it requires persistence and patience.

Sometimes you must be patient with your teacher, you got to take that. I have sat in front of some Shuyookh, four years I can remember one of them, I do not remember I have seen a smile on his face. And if you ask him, when you ask him and you have to ask him, the chances are slim that you are not going to get scolded and embarrassed but that never caused us to leave their sight. Let me tell you, Shaykh Ahmad Baathaf asked a famous Shaykh, Dr. Naasir al-'Aqil, he has a Masters and PhD in 'Aqeedah. Very knowledgeable in 'Aqeedah, he taught generations. He was asked, who is the most knowledgeable in 'Aqeedah. This Shaykh, Shaykh Ahmad is asking Shaykh Naasir al-'Aqil, who is the most knowledgeable in 'Aqeedah? Shaykh Naasir al-'Aqil said, I do not know anyone on the face of this Earth more knowledgeable in 'Aqeedah than Shaykh Abdullah al-Ghunaymaan. He has a PhD, Shaykh Abdullah al-Ghunaymaan. I actually believe that to be a very accurate statement, if not, maybe very, very, very close to it, actually it is a very, very accurate statement.

This Shaykh, Abdullah al-Ghunaymaan, he taught me and my father before me. And when he taught me, I used to frequent his house a lot. My father called him at one point and requested that he teach me. In addition, he taught us in the Islamic University, he was a teacher there in the regular curriculum of the Islamic University. He also had a chair in the Haram where he taught at times three days a week between Maghrib and Isha' and at times, four times a week between Maghrib and Isha', and I also frequented his house. I

may be mistaken, I do not want to put this on my account, but looking back at it, I do not think I have ever seen him, ever smile during my stay with him or my study with him.

I actually once took a friend with me to his house. I was going to go learn something and I took a friend, I tagged along a friend with me. My friend, during when we were talking, he asked a question and he got scolded real badly. When we got back in the car, he said, do not ever bring me here again. He was tough and Inshaa Allah it is because he wanted to raise people properly, maybe it is his nature, I am there to learn from this giant and that is what it is. May Allah grant him and my father a long life full of deeds and Barakah.

The point is, one needs patience in every aspect of learning. Today, if you do not baby your students, one loses patience suddenly and he is gone. And you will be lucky if you do not find him posting something negative about you, if you do not pamper him or her. Keep patience between your eyes, it is a journey, you are on a journey on Talab al-'Ilm and you need patience for it. And that is what you got to keep:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

﴿العصر: ٣﴾

THE STATEMENT OF ASH-SHAAFI'EE

The final comment for the deep students of knowledge is, it pertains to the comment the author mentioned at the end of this Surah. He said:

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

He attributes this statement to ash-Shaafi'ee. The author said ash-Shaafi'ee said, if nothing else but this Surah would have been revealed and nothing else, this would have been sufficient.

There is an issue with this statement right here. Note, first of all, note the statement. What is meant by this statement is not that we do not need nothing else but this Surah, you do not set the Qur'an aside and just take al-'Asr. What is meant is that this Surah is sufficient to show you an inspiration, an outline, an encouragement to direct you to the path of guidance and salvation. That is what they mean when they quote this quote. And notice I say what is meant by this statement if some scholars use it, since I do not believe that this was the exact wording of ash-Shaafi'ee Rahimahullah. This as it is quoted in this booklet, I do not think it is

the exact wording of ash-Shaafi'ee Rahimahullah. This statement as mentioned in Usool Ath-Thalaathah is nowhere to be found by a chain.

One of my Shuyookh, a great Muhaddith, Shaykh Hamaad al-Ansaari Rahmatullahi 'Alayhi, he is a great Imaam from Mali. He left Mali at a young age to escape the French terrorists back in the days and he landed in Makkah and Madinah, where he continued his studies and he is a very prominent 'Aalim. Amongst his students are Ibn Jibreen, Bakr Abu Zayd, Saalih Aalish-Shaykh, Shaykh Umar Fallaatah and 'Atiyah Saalim both of who were my teachers, and among his students is Shaykh Saalih al-Husayni. This Shaykh, Hamaad al-Ansaari, he died Rahmatullahi 'Alayhi in, I believe it was 1997 or close to that.

Let me say before I go on, based on many requests when I mention these 'Ulamaa, many wanted to know more, and Inshaa Allah if we have time, I will mention a short glimpse on these giants of Islam to revive their mention because they are the leftover of the followers of the Sahaabah and because when you know about the true 'Ulamaa, you will end up knowing who is an 'Aalim and who is not.

Anyway, when I asked Shaykh Hamaad al-Ansaari once in his library about this statement, he had a library that was open to the public, he said he does not know of any chain of authenticity where that statement as mentioned in this booklet can be found. And I have heard from another student of 'Ilm, Albaani said a similar quote. And actually, if I did not learn but this from Shaykh Hamaad al-Ansaari, it would be worth me making Du'aa for him for the rest of my life. And he taught me plenty, may Allah raise his rank to Firdaws. He said in many books that he researched, he could not find it. However in Manaajib ash-Shaafi'ee for al-Bayhaqi, there is a chain for similar statement. The statement goes:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

If people contemplated this Surah, it would be sufficient enough for them. It is a little bit different. However this proper wording is attributed to ash-Shaafi'ee and Shaykh Hamaad al-Ansaari said it is attributed to ash-Shaafi'ee with a solid chain, unlike the other statement that is mentioned in this book. Why? First of all we should use this one, because it actually has a chain to it. Second, it is more clear, the statement is more clear as to what ash-Shaafi'ee is talking about. Also, if you read the works of Ibn al-Qayyim and Ibn Taymiyyah his Shaykh, and Ibn Katheer and ash-Shanqeeti, they all mention it:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

They do not mention it like it is mentioned in this booklet.

So now, why did the author here say the other one which is:

لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ

Why did he use that? If the correct one is the one in Mana'iqib ash-Shaafi'ee, why did the author here use it? Why did he not use:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَتْهُمْ

Even though it has a chain and the meaning is more clear. It may be that the author here quoted the meaning and not the word for word verbatim of what ash-Shaafi'ee said. And if you look into the works of Muhammad Ibn Abdul-Wahhaab and those who mastered the work of the Imaam, the author of this booklet. At times, you know when you study the books of someone for so long, you get to know a trend of how he writes his books. So some of the 'Ulamaa said that he quotes by meaning. So there is no problem in the fact that he quoted by meaning, but we should stick to the one with a solid chain, because first of all it has a chain and second of all the meaning is clearer.

Wa Jazakum Allahu Khayr. We went a little bit too long, but Alhamdulillah we did a portion of what we were supposed to do of Tafseer Surat al-'Asr.