

Things to Remember about Islam

Divine Speech (Literary Analysis of Quran)

- Remarkable examples of the ayats and surahs of the Quran that prove this is a divine book from Allah, no other explanation

Quran is made up of 114 surahs

- No other book has surahs
- Allah in the very beginning sets His own standards
- You cannot compare the Quran to any other book
- Inside Surahs are Ayats
 - Has several meanings:
 - Something valuable
 - Something that makes you curious
 - Something that points to a direction (which is Allah)
 - Something Amazing
 - Something Beautiful
 - Source of conviction/certainty
 - Quran says the skies and the earth have enough ayats to convince you about Allah

Three kinds of Arabic

- Spoken Arabic
 - Known as street Arabic, such as ordering a shawrma
- Formal Arabic

- Arabic of the newspapers, Al-Jazeera
- Big difference between spoken and formal
- Old Arabic/Classical Arabic
 - Arabic started off as an isolated culture and language before the introduction of Islam
 - Resulted in a very refined Arabic
 - Three protection movements arose to protect old Arabic
 - Movement to protect the Quran
 - Movement to protect the hadith
 - Movement to protect Arabic
 - We can only analyze the Quran in the Arabic of the desert or it's like we're looking at the Quran with dirty glasses

Verbal Idioms in the Quran

- You cannot take words literally in any language
- Before Islam, the Arabs had figures of speech that Allah uses in the Qur'an
- **"Coolness of the Eyes & Warmth of the Eyes" (Surah 25, Ayat 74)**
 - "May Allah warm his eyes" – arabs would use it as a curse
 - **First meaning:** hoping one sheds tears of sorrow
 - Cooling of the eyes means to shed tears of joy
 - When a desert dweller finds protection from a sandstorm, he says: "my eyes have become cool"
 - **Second meaning:** finding relief

- Allah says in the Qur'an: "Ya Allah, give us from our spouses and children the coolness of the eyes"
 - **Meaning:** spouses and children are supposed to be refuge from the storm (outside world)
- When Musa (AS)'s mother was reunited with him, her "eyes became cool"
 - Cried with happiness
- When Firon's wife found Musa (AS), she said "This child, he cools my eye"
 - **Third Meaning:** when something stays in one place
 - her eyes stay locked on the baby and nothing else
- The Prophet (PBUH) stated: "The coolness of my eyes was put inside the prayer"
 - He has to talk to the Quraysh all day, who use foul language against him
 - He gets hurt because of how pure hearted and sensitive he is
 - He is in a storm all the time
 - **His relief from the storm is praying to Allah**
 - Idea of crying during Salah is true
 - It makes us cry out of the coolness of the eyes
 - Moves us with joy
- **"To Lower/Raise your wings" (Surah 17, ayat 24)**
 - Comparing a person to a bird
 - When it flies up, it raises its wings
 - When it lands, it lowers its wings
 - A bird can raise/lower its wings anytime it wants
 - This ayat is about our relationship with our parents

- Allah says even when you become independent, you need to lower your wings when you're with your parents and act like you don't have wings at all
- **Means:** to show humility and do it out of love and mercy for them
- Why should you do it?
 - Because of mercy and you should have love and care for them
 - Even if they're annoying or criticizing
 - Years ago, you were annoying as a kid too
 - Allah reverses the role of parents and children over time
 - When you're humble to them, you genuinely show your love and care to them
 - **You want Allah's rahma, then you better show them rahma**
 - Allah will test you by making your parents unusually agitating
- **Second Meaning:** to protect your parents when roles are reversed
 - bird lowers its wings over the nest to protect the nest
 - children sacrifice themselves for the parent
- **"Untie the knot afflicting my tongue" (Surah 20, ayat 27)**
 - **First meaning:** give me clarity in speech
 - Dua of Musa (AS) when he was going to speak publicly in front of people
 - This dua can be used before public speaking

The Quran is Beyond Explanation

- Ab-brama

- Word used for tying things for permanent purposes (tying two beams together for construction)
- Quran uses it to describe people who do shirk (the Quraysh)
- Allah asks them a rhetorical question: “Have they tied the knot when it comes to accepting Islam?”
- If it is set for them, then Allah says: “Then we have tied the rope also.”
 - Meaning, Allah will make them permanently that way, unable to accept Islam
- Huge difference when Allah ties his rope vs when they tie their rope
 - When they tie their rope, they use a verb (temporary)
 - When Allah uses it, He uses it as a noun (permanent)
- **Lesson:** As firm as you think you are, you’re not as firm as you think. However, Allah’s decision is supreme to all.
- Expression in the Qur’an describing poets
 - “Didn’t you see that they venture off into every valley?”
 - Usage of valley dictates that a person starts from high elevation to go down to a valley
 - Meaning they go from a state of dignity to a state of humiliation
 - Also, there may not be a way back up once you go into the valley
 - Allah describes the poet as someone who is willing to humiliate themselves for the attention of others and their willingness to compromise their dignity
 - Poets back in the day started to write dirty poetry, because they thought it would sell better and catch more attention
 - Allah says these people have no purpose in life, they only live for their fans

- Quran teaches us to live in the world of “What Is.”
- Story of Allah destroying a village and overturning it
 - In this story, Allah is saying that he destroyed the town in such a way that generations went by that whatever walls were left also fell on top of the roofs
 - Span of destruction
- How come the Qur’an uses the word al-Madina six times and Yathrib once?
 - They both refer to the same city – the City of the Prophet (PBUH)
 - Medina not the original name of the city, it is the given name of the city once the Prophet (PBUH) moved there
 - The hypocrites (Munafiqoon) in the Quran used the word Medina until the battle of the trench when they thought they were going to lose
 - **Lesson:** Hypocrites will stay hidden during easy times and show themselves during difficult times
- Two ayats in the Quran – Bal-Aji-Boo and Wal-Aji-Boo
 - Bal-Aji-Boo: “rather they found it strange” (Surah 50, Ayat 2)
 - Wal-Aji-Boo: “and they found it strange” (Surah 38, Ayat 4-5)
 - Two separate ayats that are found in different surahs
 - In one of the ayats, there are three more additional things that the people of shirk (Mushrikun) found strange
 - The Quran is so accurate that elsewhere in another Sura entirely, when they found 3 more strange things, the expression signifies three degrees of usage instead of one
 - The Quran remembers perfectly from one surah to another surah and balances them

- **Take into account that the Qur'an wasn't even written at the time**
- **It was only said by the word of mouth from the Prophet (PBUH)**
- **We as human beings can't even remember what we said 5 minutes ago**

What does Allah see in you?

- In the Quran, it is possible to have multiple plurals of a word
 - Weak plural (less than 10) and plural on steroids (uncountable)
- Allah chooses the right word in every place in the Quran
 - Ni'mah (1 blessing), Niaam (Many, Many, Many Blessings), An'um (few blessings)
 - Anuum is a weak plural while Niaam is a super plural
 - Allah uses both words once in the proper place
 - "Allah released blessings on to you" (Niaam)
 - Ibrahim (AS) was being grateful for Allah's blessings (An'um)
 - It's a big deal that Ibrahim (AS) can even count a few blessings of Allah
- Allah says: "If you were to try to count the favor and blessing (singular) of Allah, you wouldn't be able to do it"
 - **Meaning:** we can't even count one blessing from Allah
 - **How many times has one blessing benefited me today or my entire life?**
 - **Lesson:** we can never thank Allah enough
- Quran has at least 3 words for choice
 - Al-Ikhtiaar
 - A good choice, a choice based on the good in something

- Al-Istifah
 - Personal choice with no outside influence
 - Purely your own choice
- Al-Ijtibah
 - Choice based on qualifications
 - Ex: picking someone for a job
- Allah says, “Allah chooses from among his angels and from among the human beings to be the messengers”
 - Word used here is “Al-Istifah”
 - Meaning, Allah made his own choice, and you don’t get to say why
- Allah says the reason we are Muslim is because He has decided for us to be Muslim
 - He uses the word “Al-Ijtibah”
 - We have qualifications to be Muslim and that’s why He chose us
 - Job: “Struggle in the path of Allah with no goal in front of you, except Allah and struggle like He deserves to be struggled for”
 - **Lesson:** If Allah can make the impossible easy for Ibrahim (AS), what can you complain about? He’s not asking much from us
 - **Lesson #2:** Every single Muslim who is either born or came and took the Shahadah, Allah sees something in them that He sees worthy of struggling for Him. Otherwise, we would not have the honor of saying “Lailaha ill’lalah”
- Two words for the Heart in the Quran
 - Qalb

- Typical
- Heart is constantly changing (emotions/feelings)
- Fu'ad
 - Unusual
 - A heart that is fired up: extremely angry, scared, or happy
 - Ex: bad day at work results in yelling at your wife
- **Lesson:** Allah says you will be asked about your heart (Fu'ad), because we do not get to blame our excited emotional states to justify our behavior
 - Fu'ad was mentioned for a specific reason while Qalb was not used here

Consistency in the Quran

- Allah has the capacity to intervene in your heart and calm it down. He can move you forward and heal the previous damage that was done
 - He does this for Musa (AS)'s mother when she dropped Musa (AS) in the river
 - For people who say: "my heart is scarred and I cannot move on"
 - Allah uses "Fu'ad" in this case of the heart
- Musa (AS) and Isa (AS) came to the same nation (Israelites)
 - When Musa (AS) spoke to the nation, he addresses them as "HIS" nation b/c his father was from the same nation
 - When Isa (AS) spoke to the nation, he calls them "Sons of Israel" b/c he doesn't have a father and his identity comes from his mother
- Just because Allah is angry with a people does not mean you have the right to be angry with those people
 - Every human being MUST be respected with dignity

Transitions in the Quran

- Allah is saying that believers cannot be purified unless they are put to the flame
 - “So Allah may cleanse those who believe” in surah al-imran
 - About the Battle of Uhud
 - Like gold is being cleansed
 - It has to be melted
- Small shifts/transitions between “them” and “you”
 - Allah does this in one ayat where He speaks to one group, then starts speaking to another group
 - Transition between bin Israel and the Muslims
- Transition Example about Time Travel
 - Ayat begins with “They” and about what will happen in Jannah
 - "They will be eating fruits, and they will be enjoying themselves. And they will be smiling and He has protected them from the roaring flames"
 - Immediately, Allah says: "Eat and drink care free because of the wonderful things you used to do" (future)
 - Allah forces us to imagine ourselves in Jannah, and He is telling us to eat and drink care free
 - **Gift of Allah in the ayat:** you will be talking directly with Allah
 - Allah will be telling us we did a great job
 - SubhanAllah

Sequencing in the Quran

- In our conscience, we get used to saying things in a certain order (i.e. saying “Day and Nights”)
- Allah changes the order of certain words throughout the Quran, He doesn’t stick to one order
- Allah says in Surah tul Mulik: “Say He is Ar-Rahmaan. we believe in Him and upon Him we rely”
 - Strange rearrangement for humans
 - Humans would say: “We believe in Him and upon Him we rely”
 - When you use unusual ordering, you add the word “only”
 - Actual translation: “We believe in Him and we only rely upon Him”
 - Reason: We believe in Allah and many other things, such as angels, day of judgment, books, predestination, Jannah, and jahanam
 - But we ONLY rely upon Allah, not the angels nor the prophets
 - This happens in a split second, no one would even think about this consciously

Thematic Overview (Big Picture of the Quran)

Section 07

- Ayat #16 of Surah Luqman
 - Allah teaches us to give any advice in a loving and patient way
 - Luqman is telling his son that you can get away with stuff from me, but every word and detail is going on record
 - Allah says: “Allah knows when the eyes cheat for a single moment”

- Ayat #17 of Surah Luqman
 - Gift in the Quran: If you do certain good deeds, Allah will give you so much credit for them, way over what you deserve, that it will outweigh all of the other bad deeds from the past
 - First of those actions is Salah
 - Purpose of daily salah is to wipe out all of the evil deeds you've made in that day
 - Man up and don't care if someone sees you praying
 - You'll get in weird situations, but the advice is to always stick with the prayer
 - Salah is supposed to be a practice run for Judgment Day itself
 - Every time you pray should be a reminder of when you'll be standing in front of Allah on Judgment Day
 - Other benefits of Salah
 - There are things that will work out in your life
 - Allah will protect you from all kinds of fitna
 - **Allah will give you the strength of character to stand up for yourself just because you're standing up for Allah**
 - Luqman says to his son to advise people about the right thing
 - Speak out against and prevent the wrong thing from happening
 - Allah has given you the key to live life properly, you should never feel like you're missing out on anything in life
 - When someone asks you why do you pray?

- **Response:** Why wouldn't I pray? He is my Creator and this is the least He expects from me.
- Anyone who speaks out against the wrong thing will become targets themselves
 - Allah says: "Be patient over whatever hits you"
 - When you stand up for the right thing, you'll be tested, and you just have to make sure you stand through it and have the courage for Allah
- Things to Remember about Sabr and kinds of Sabr
 - 1.) patience/perseverance is when something bad happens to you, and you have to stay strong
 - 2.) when you have the power to do the wrong thing and you hold yourself back and don't do it
 - 3.) you stay strong over what Allah asks you to do
 - Ex: your commitment to Salah

Section 08

- Ayats 18 and 19 of Surah tul Luqman
- Ayat #18
 - Don't let your facial expressions offend people
 - In the Quran, you can hold someone accountable even for their facial expressions
 - Allah says He doesn't like people who are so obsessed with their self-image
 - Allah made you the way you should be, and that is good enough for Allah, which should be good enough for you

- Allah in the Quran in Surah tul Nisa tells us: “Don’t wish for what other people have”
- Allah gave certain people gifts, and He gave you other kinds of gifts
- Ayat #19
 - To not become fake, have real purpose in whatever you do. Don’t just wander about without any purpose
 - Ex: “wanna go chill”, but you have no idea what to do
 - When it’s something you have to figure out for yourself, then we don’t use haram or halal
 - Ex: raising your voice deals with someone’s morals
 - Haram has to do with certain laws
 - Morals of Islam have always stayed the same throughout all prophets (AS)
 - Shamelessness has always been wrong
 - Arrogance has always been wrong

Section 09

- Ayats 30-33 from Surah Fusilat
- Allah talks about people that have lived a good life and fulfilled the 4 requirements of Surah tul Asr
- Ayat 30-32
 - Even before you die, one of the gifts that Allah gives believers is letting them know that they are the people of Jannah
 - In Jannah, you don’t only get to ask about desires you had before, but you also get new things that don’t even exist on this planet

- Everything offered in Jannah is only described as appetizers. The real Jannah will be after the introductory treats, and it has not even been described in the Quran
- Ayat 33
 - If you are motivated to go this kind of place, Allah says the kind of people who will end up here are **those calling people to Allah while acting correctly themselves**
 - You never think of yourself better than anyone simply because you are praying and they are not
 - Your prayer may not even be good/accepted for all you know
 - Allah listens to everyone, He doesn't listen to someone more than others, and He does not give up on any of His creations
 - Just because people have given up on you doesn't mean Allah has
 - All we can comment on is wrong behavior and even go out of our way to say that we are among the Muslims, we are not perfect either

Section 10

- Islam believes that every human being has natural goodness within them
 - "Ruh" – the spirit/soul of every human being that has a natural tendency to know good vs. evil
 - Proof: when something nice is done for you, the very least you will do is thank the person
 - Proof #2: Any decent human being will be grateful to his/her mother
- When you're truly grateful, you realize all of this is being taken care of by the One
 - That's how you reach Allah

- When you go far back enough in the chain, it will always end with thanking Allah
Who created everything and everyone
- Islam begins with the idea of being grateful
 - “Hamd” is about human beings remaining positive
 - Ex: you see a tree, and you can find it beautiful
- Allah gave us this POWER to appreciate things and enjoy them
 - Why is it that food tastes good? You didn’t need taste buds to survive
 - Gift from Allah
 - Earth didn’t need to be beautiful for us to live in it or have any color
- We see beauty all around us and it inspires us to make beautiful things
- Allah did not just create life, He made life **BEAUTIFUL**
- First argument in Islam: If you’re feeling appreciative, then continue reading the Quran
 - If not, then don’t even bother because you will be too self-centered to understand
- How many things has Allah given you without you asking? **Uncountable**
 - Ex: Your dad gives you a new car because he loves you not because you deserve it
 - The very first thing you should have is thanks and appreciation for all the gifts He has given
 - Obnoxious to complain about gifts from someone
 - Even when you’re not grateful, Allah does not punish you immediately or take away your gift
- Not only are all the things around us given by Allah, we are the property of Allah
 - When you own something, and it doesn’t work properly, you replace it

- Allah has the right to replace us with someone who actually praises Him and thanks Him
- Why doesn't He just wipe us out? He definitely has the power, right, and authority to do so
 - Two possibilities:
 - 1.) You're doing a good job
 - 2.) His Love for you is beyond imagination
 - no other relationship where your entire life you've ignored them, entire life you've unappreciated them, entire life they wanted a handful of things for you to do, and you ignored them
 - **Allah has some kind of love and some kind of care that we've never witnessed or seen before, beyond imagination**
 - **"Ar-rahmaan Ar-raheem" (The Most Loving and Caring)**

Section 11

- The way Allah takes care of us (even though much greater and perfect) is similar to how a baby is taken care of when he/she is in the womb of a mother
 - Allah also named the womb of a mother as "Rahm", which is related to Allah's Names: Ar-Rahmaan and Ar-Raheem
 - When a child is in the womb, it does not do anything for the mother. We do not do anything for Allah, He does everything for us
 - We are completely wrapped up and enveloped in the love and care of Allah
- Allah's love for us is beyond logical sense, similar to how a mother's love for her daughter/son is illogical

- “Ar-Rahmaan”
 - Means that this love and care is extreme
 - Quality of impermanence: meaning you must mess up really badly for it to go away
 - He even loves and cares for those who hate Him
 - Only for this worldly life
- “Ar-Raheem”
 - Means always loving and caring
 - Also implies that it is for those believers who made it to heaven
 - In the Quran, it says that Allah will say salaam to the believers
 - The word used here is “raheem” not “rahmaan”
- Allah describes in the Quran the concept that this world is actually not designed to be perfectly fair, real justice will be served on the Day of Judgment
 - However, Allah tells us that we have to still be as just as we can
 - **Purpose** of judgment day is to take all the little injustices and big injustices that somebody got away with OR all the good deeds that somebody didn't get paid for, and all those will all be paid on judgment day
 - Some pains you've suffered in this world, and Allah will pay you back for the suffering on judgment day
 - Being sick is actually purifying your sins according to the Prophet (SAW)
- As slaves of Allah, we only need to do a couple of things He has asked us to do
 - Pray five times a day
 - Stay away from haram things
 - Fast once a year

- Make hajj once in your lifetime
- A slave should be working 24/7, but Allah has only asked a little from us
- When you're a slave to Allah, it's easy and comes with some great deals
- He says to the slave: **"If you just become grateful, I will keep on giving and keep on giving and keep on giving more and more and more without limit"**
- Quran was sent down to provide a balance to everything (straight path)
- When we are asking Allah to guide us on the straight path, we are also asking Him to become fair people
- To have better justice in this world, the Quran states that the priority is that people must be fair
 - If people are fair, there can be fair laws

Section 12

- Two types of paths we ask Allah to guide us away from
 - "Magdoobe"
 - People that you have a right to be angry at b/c they know something is wrong and they do it anyway
 - You learn stuff, but you don't think about it and you don't act on it
 - A lot of the initial enemies of Islam had perfect knowledge about the Arabic language, but they still continued to disbelieve
 - "Daaaleen"
 - People who are lost and act incorrectly
 - They do not think about what they are doing
 - If you do not think about what you know, you will never move forward

- You ask these people why they do something, and they say: “I don’t know, we’re just doing it because we’ve always done it like that”
- There needs to be a balance between your heart/emotions and knowledge
 - You learn the Quran, but then you must also pray the Quran
- If you have knowledge, and then you take action, then you are on the straight path
 - Al-Fatihah begins with knowledge about Allah, then speaks about action
 - **Wisdom:** when you have knowledge and you act on that knowledge
 - The entire Al-Fatihah is all about wisdom

Section 13

- “Seerat” (Path)
 - Is used for the path that is the ONLY road that goes somewhere
 - Qualities:
 - Wide path
 - Straight path
 - Only possible path
 - No plural exists for this word
 - In other words, Allah has revealed only one true path
 - All the Prophets that have come throughout the ages have taught the exact same morals
 - This path is made up of beliefs, morals, and laws
 - The Quran mentions others from the past as our role models

- However, we can only follow the laws of the Prophet Muhammad (SAW)
- Our true role models to follow are in the past according to Al-Fatihah
 - 1.) Prophets
 - 2.) Siddiquins (Truthful Ones)
 - People who believed in the Prophets no matter how difficult
 - 3.) People who gave their lives for their faith
 - 4.) As-Saalihin (Good People)
 - Ex: Luqman
- The Prophet (SAW) has been given a special fountain in Jannah where he will give believers water, and we will ask him about the stories we haven't heard
- Surat Al-Imran Ayats 190-195
 - Stop and think about the skies and the earth and how they were actually created
 - There is an actual conflict between night and day
 - Wind
 - An actual delivery system for life on this planet
 - Without breeze, plants wouldn't come out, which means our environment would be polluted with carbon dioxide
 - One way or another, all creation is working with each other to produce a higher purpose
 - You personally have a relationship with the sky and the earth
 - Your well-being is dependent on them
 - Everything to us is provided for our benefit and utilization

- Everything fits so perfectly well with each other
- Makes you develop a greater appreciation for your Maker
- If people's minds are filled with junk, they will miss out on all the signs of Allah
 - They will be lost in trivial details rather than the important meanings of life
- Clear minded people are described with two parts: Heart and mind
 - Quran convinces both your heart and mind of belief in Allah
 - Human beings are emotional and rational creatures
- People of clean minds
 - They remember Allah standing, sitting, and on their sides (Emotional)
 - They think deeply about creations of skies and the earth (Rational)
 - Balance between both heart and mind, but heart is given priority
 - Successful people on Judgment Day will come with a clean/sound heart
 - When we praise and thank Allah in Fatihah, it is a matter of the heart, not the mind
 - When your heart is in the right state, your mind will work in the right direction
- **When people remember Allah a lot, they are not alone anymore**
 - **Allah is there 24/7 taking care of you**
- Everything around us is way too intricate, way too involved, way too perfectly designed (even ourselves)
 - Train yourself to think about everything around you as some kind of lesson from Allah

- From a believer's perspective, everything you do is compensated by Allah and guaranteed by Allah
 - A point system for us
 - People like games because they have something they work towards
 - We are working towards Jannah
 - Even the Quran says this life is just a game
- **Allah is way too perfect to create something that has no purpose or meaning**
 - He doesn't make mistakes
 - He wouldn't tell us to do something if it wasn't important
- Islam does not want you to make logical sense out of every single rule, that is actually incorrect
 - Once you have the emotional and logical proof this is from Allah, you will not question Him
 - Allah asks you to think about the big questions of life rather than being worried about why there are 5 prayers instead of 4 prayers
 - Once big questions are answered, then whatever Allah asks you to do, you are fine with it

Misc

- ❖ Nothing you ever do for Allah is wasted even if you see results or not
- ❖ Allah will not waste the compensation of any of those who believe

- ❖ Allah says when people get up for Me, I will let no harm come to them
 - a. Battle of Uhud
- ❖ Don't be afraid of Shaytaan and his friends, be afraid of Allah.
- ❖ Allah says: "Don't let those who are making a lot of efforts to further disbelieve ever worry you"
- ❖ Allah is reminding us that whatever we own doesn't mean we get to keep it
 - a. "Allah alone owns the entire inheritance of the skies and the Earth"
- ❖ Allah is saying to grow a spine, get strong, don't be afraid of anybody else, prove yourself to Allah and none of the efforts you do will go unacknowledged
 - a. Battle of Uhud
- ❖ Above and beyond everything else, make sure you have **Sabr**: patience, consistency, constancy in everything you do, like prayers, giving charity, and so on
 - a. Allah is with the people who have Sabr (2:153)
- ❖ Allah says: "My love and care held all things"
 - a. Compared with the kursi, size of earth and skies (entire known universe) is like a ring in the desert. And size of kursi compared to arsh, is like a ring in the desert.
 - b. kursi holds skies and earth
 - c. arsh holds the kursi
 - d. and the rahma holds everything
 - e. **And Allah is greater than ALL of these combined**
- ❖ In earthly life (duniya), it is about listening, and in the Afterlife (Aakhirah), it is about seeing
 - a. Believers listen first, then they see on judgment day
 - b. Disbelievers want to see first, then they listen on judgment day
- ❖ When you use the unusual order, you add the word "only"

- a. Ex: "We believe in him and upon him we rely" -> "We believe in him and we only rely upon him"
- ❖ Qur'an will constantly require us to think and only Allah knows truly
- ❖ We are students of knowledge for the rest of our lives
 - a. Cannot ever say that we definitively know something
- ❖ The Qur'an is in perfect, divine order
 - a. Example: Surah #17 and Surah #18 are perfect compliments of each other
 - b. Surahs #105 - #114 is an entire argument about the oneness of Allah and the legacy of Ibrahim (AS)
 - c. Beginning and end of Surah tul Hijr (and other surahs) are correlated
- ❖ Islam absolutely discourages arrogance. If you have even a little of it, you can't get into Heaven (Jannah). Islam encourages confidence though.
 - a. When nobody else is there to take up the task, and you know Allah has given you a gift that can help other people, then you do it (Confidence)
 - b. Two **problems** of arrogance:
 - i. when you are impressed w/ yourself
 - 1. does not mean you deny the gifts Allah has given you
 - ii. when you think yourself better than others
- ❖ Allah made the Qur'an easy for remembrance, but you need to dive deeper to understand it
 - a. You cannot understand the Qur'an in torn pieces
- ❖ Qur'an teaches us acknowledgement in the good even in the one you're opposing.
 - a. Musa (AS) in Ash-Shu'ara w/ Firoun when he admits that Firoun provided for him as a child

- ❖ Hold your tongue back. Don't say something you know will hurt the other person. Don't be dismissive for the good someone has done for you.
 - a. Ibrahim (AS) in Surah Ash-Shu'ara w/ his Father raising him
- ❖ Allah says: **"Whoever follows my guidance when they come to this Earth, then there will no fear on them nor grief"**
- ❖ Islam is not asking you to be perfect or to attain a perfect society. **It is asking you to always do better and better**
 - a. Allah will not judge you on how perfect you and I were. Allah will judge us on how much effort we made to be better and better
- ❖ Qur'an is teaching us that the disabled believers that are struggling to learn are the real VIPs of Allah, not the powerful leaders

Favorite Ayats

- 2:257
 - *Allah is the friend of those who believe. He brings them out from darkness into the light. And those who disbelieve - their allies are Taghut (idols). They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein.*

#1 – Surah Al-Fatihah (The Opening)

- Fatihah is Allah introducing Himself to us
- First three ayats gives a comprehensive picture of who Allah is
- Entire Fatihah Meaning:

1.) All Praise and Thanks Belong to Allah.

- Our religion begins with optimism
- Has to be genuine and sincere praise
- “Al-Hamdu” is a noun, which is timeless and independent, which means praise and thanks to Allah is timeless, and it does not require anyone, it exists on its own
- “Inna” (indeed) was not used in the beginning b/c you can use Alhumdulliah for both emotion and information, “inna” is for information
- By using Allah’s name, you cover all His attributes
- “Al” means All or Ultimate, but some Hamd can belong to others as well

2.) Master of the Nations/People

- “Rab” has several different pieces to it:
 - Malik (owner)
 - Sayyid (in charge)
 - Al-Murabbi (Care Taker)
 - One who ensures something grows and is taken care of
 - Ensures something gets better and better
 - Al-Qayyim (Maintainer)
 - Someone who makes sure things remain in tact
 - Things don’t fall apart
 - Ex: Allah continuously making our hearts beat
 - Al-Mumin(Giver of Gifts/Favors)
 - Everything we own/experience is a gift

- We have no right to complain if something is taken away or something is not given to us
- Allah is our Master (Rab) and we are his slaves (Abd)
 - Slavery to Allah frees you from slavery to everything else
 - Human beings enjoy only freedom and no oppression with Allah
- Worship is one part of slavery
 - Our relationship with Allah is not a few times, it is all the time
 - Salah reminds us that we are slaves to Allah
- Al-Alamin – Nations/People
 - “een” at the end of words talks about people
 - People need warning, not the world or animals
 - Allah cares about all the nations and people from all cultures/countries
- Fatihah is about PEOPLE not about anything else

3.) The one who Loves and Cares the Most

- Rahm – womb of a mother
- Rahma
 - You have no idea what Allah does to take care of you
 - You are not capable of how many ways He is protecting you
 - Rahma comes from Rahm
- Ar-Rahmaan – the “AAN” signifies 3 things:
 - Extreme – love and care happens at an extreme scale
 - Immediately – Love and care is happening right now
 - Temporary – love and care can possibly be taken away

- Guarantees Allah will take care of me right now in extreme quality
- Ar-Raheem – two qualities
 - Permanent – Always loving and caring
 - Not necessarily happening right now
- Ar-Rahmaan covers the present while Ar-Raheem covers the future (afterlife)
- Rahma of Allah is beyond human imagination

4.) Master of the Day of Judgment

- Balances out the first two ayats, so people don't start taking advantage of Allah's rahma
- Malik (Owner)
 - Two pronunciations exist at the same time
 - Maalik -> means owner
 - Malik -> means king
 - Owner – small things
 - King – big things
 - Allah takes ownership of both the big and small details of judgment day
- Judgment day is a neutral ayat, not a negative ayat because Allah will serve his justice to be fair, not to punish people

5.) It is only to you that we willingly give ourselves in slavery and worship. We seek your help and only your help.

- Every Fatihah is revisiting slavery to Allah over and over
 - We must go back to why we're Muslim over and over, which is a fundamental truth of Islam

- Not an easy commitment to be Allah’s slave, which is why we ask for his help
- We first do for Allah, then we ask for help ourselves
- “Isti’Ana” – “Help when you are exhausted yourself”
 - Allah is asking for your best effort
 - Results will always be in the hands of Allah
 - Allah will never give help when there is no effort
- Guidance is the most desperate help we need as human beings
 - Guidance is like water, you need it every few hours
 - We need to keep asking for guidance in Salah all the time

6.) Guide us to the straight course

- Guidance is the greatest of all gifts
 - Ex: getting lost in the desert and having guidance can save your life
- “Sirat”
 - Straight path
 - Wide road
 - Long road
 - In this life, your destination is the road itself
- Our life as Muslims is not about perfection, it’s about continual improvement and progress
 - Everyone is on the path with people moving slowly and quickly, but everyone is on it
 - Compare yourself with your progress from yesterday, not to other people on the path

- “Mustaqim” (Straight up)
 - Upwards path
 - If you stop, you will fall
 - Lust, temptation, greed, etc.. will all pull you down as gravity
 - The higher you get, the more dangerous it is if you fall into
dunya

7.) The path Who you made ease for/Who you favored and not of those whom anger was directed and those who are lost

- “An’Amta” (Who you favored/made ease for)
 - It is in the past tense
 - Role models who have already made the journey
- Two different groups who we should not be like
 - “magdoobe”
 - Those who do wrong even when they know what they’re doing
is wrong
 - Allah does not like to mention Himself with this group, which is
why it says they will receive anger
 - They were the bin Israel mentioned in the Quran
 - Had all the knowledge, but took no action
 - “daaaleen” (lost)
 - These were the Christians mentioned in the Quran
 - Had all the action, but no knowledge

- Allah uses nouns for both groups b/c these groups are in the past, present, and future
 - The entire Fatihah is a **PERFECT** balance, and Islam teaches us to balance our lives.

#12 – Surat Yusuf

- 111 ayats
- The entire Surah is in perfect symmetry
 - Note that this was all recited once, no edits involved. SubhanAllah.
- Every problem discussed in the first half of Surah Yusuf is solved in reverse order in the second half of Surat Yusuf
- Teaches about confidence
- Allah even says at the end: "It's not speech that's made up. You can't make this stuff up"

#15 – Surah tul Hijr (The Rocky Tract)

- 99 ayats
- Beginning and end of surah correlated
- Allah says in the beginning: "Alif. Lam. Rah. Those are the miraculous signs, the ayats, of the book and a clear and clarifying Qur'an"

#105 - Surah tul Fil (The Elephant)

- ❖ About the city of Mecca and Kaaba being attacked by an army of elephants
- ❖ Allah protected the city under any circumstances

#106 – Surah Quraysh

- Notes

#107 – Surah Al-Ma'un (The Small Kindnesses)

- Notes

#108 – Surah Al-Kawthar (The Abundance)

- Notes

#109 – Surah Al-Kafirun (The Disbelievers)

- Notes

#110 – Surah An-Nasr (The Divine Support)

- Notes

#111 – Surah Al-Masad (The Palm Fiber)

- Abu-Lahab, worse enemy of Islam, condemned and taken care of by Allah

#112 – Al-Ikhlās (The Sincerity)

- Notes

#113 – Al-Falaq (The Daybreak)

- Revealed to protect from attacks that come from the outside on Tawhid (Oneness of Allah)

#114 – An-Nas (The Mankind)

- Revealed to protect from attacks of the whispering devils, or attacks that come from the inside on Tawhid
- Beautiful language that Allah uses in this surah
 - Allah uses “chest” instead of “heart” to signify that the devils don’t have access to our hearts
 - Imagine the chest as a castle that has gates
 - The only one who can open up those gates to our hearts is ourselves

Important People

- Salman Al-Farisi
 - Companion of the Prophet Muhammad (PBUH) who translated the Fatihah into Farsi
 - His translation has always been used in Persian translations

Islamic Terminology

- Seerah – the life of the Prophet Muhammad (PBUH)
- Wahjib – an act that is necessary in Islam
- Ihsan – highest state of Islam

Names of Allah

- Lathif

- First meaning: kindness/niceness
 - Allah knows so much about what we do wrong, but He doesn't punish us for it and gives us a chance to ask for forgiveness
 - **Allah doesn't give up on you. It's one of his qualities as Lathif**
- Second meaning: someone who does things that are very subtle
 - The way Allah keeps record of you is very subtle, and you don't even know you're being recorded
 - He also gets full news of everything that you do, not just bits and pieces