

2011 Spring Semester Notes

2-6-11 NOTES

Things that comes up when we talk about Jihad:

Struggle (inner and outer)

Politically misconstrued

Ijtihad-literal means is to do jihad.

Khalifah

What is a jihad vs. what is a *jihad fi sabeel* Allah?

Definition of Jihad: Struggle in the way of something for God.

When did the instructions of Jihad come down as revelation?

The Prophet was in Mecca for 13 years before migrating to Medina.

Surahs revealed within these 13 years are considered Mecca Suras.

The Prophet was in Medina for 10 years.

Suras revealed after the hijrah are considered Medina suras even if the Prophet received the revelation while in Mecca. While in Mecca the instruction to Muslims who were being attacked was to “keep their hands tied,” meaning Muslims were not allowed to fight back against the Quraysh within these 13 years, even if the Quraysh oppressed and fought them.

When we talk about the Seerah these four actions are always mentioned:

The Prophet built masjid Al Quba

The Prophet built a masjid in Medina modeled after the masjid of Musa (as).

The Prophet established a treaty among the Jewish tribes in Medina.

The Prophet established a brotherhood by partnering an ansar and muhajir.

What is often not mentioned is that the Prophet also declared that any Quraysh caravans that come near and through Medina will be confiscated. Bandits often raided caravans at the time.

What would be the purpose of this?

Protection (the last interaction of the Quraysh was an attempted murder on the Prophet)

A way of showing the Muslims power while not killing anyone in the process
Means of wealth?

Abu Sufyan's caravan was traveling in the direction of Medina while the Prophet made this declaration.

By this time the Muslims received permission to fight. The Prophet consulted his companions on a means of action. For consultation see 3:159.

At that time the Prophet also received revelation that he would get the caravan or something else.

Jihad commands: Struggle or Fighting? (with one goal in mind, which is to remove oppression)

Categories of Jihad:

1. The Jihad of the Nafs (Self) (Tazkiyah-purification)

(A person in jihad of nafs would say, "much of what is preventing me from getting close to God is within myself.")

- a. Mutma'nah (seeking serenity/tranquility of the heart)
- b. Lawama (consciousness of right and wrong)
- c. Amara (fulfilling the lower desires)

One school of thought says the above are three different voices within you that influence your choices; whatever voice you answer to gets stronger.

Amara → Hedonist (fulfillment of appetite at any cost)

Lawama → Rigid (someone who evaluates rights and wrongs)

Mutma'inah → Passive

Malhama → someone in total chaos.

2. Jihad of Dawa (Dawa ila Allah)

- a. Wisdom
- b. Elite vs. Masses (There are some people able to influence (the elite) and then there is everyone else)
- c. Adversaries (people in power who want status quo to remain same and islamophobic)

3. Jihad of Justice-In the seerah of the Prophet established society according to the Quran, and the Quran became the manual of life.

Surat Al-Quraysh

- a. Shelter/Sustenance
- b. Trade/Travel
- c. Security/Freedom to Worship without fear of oppression

3-6-11 NOTES

Rose Garden - Gulistan

Tale Five:

An intelligent boy seeks counsel on how to interact with those around you who are jealous of you.

How is intelligence detected in young people?

- Good manners, respect to elders
- Maturity
- Intellectual curiosity and how a young person reflect on important issues

Question: Is it immodest to claim that you are the best at something?

- In certain contexts (business, expertise, etc.) it is necessary to state that you are the best, so people can benefit from your expertise.
- People can state that they are the best at something as long as they attribute it to Allah because all good things come from him.
- People can claim their own greatness if there is a stated or implicit, "alhumdulillah".
- Often in our society, claiming greatness is looked at as negative. However, if it is a frank statement a person can claim greatness as long as they give credit to Allah.
- Claim of greatness does not necessarily mean you are not humble

Heroes in our society:

- There is a crisis in our society because there aren't any modern day mainstream heroes for Muslim youth. When there aren't any mainstream Muslim heroes it's hard for youth (and the Muslim community as a whole) to feel as if they have a unified identity as both being American and Muslim.

Intelligence vs. hard work

- Praise of brilliance over the praise of hard work is a problem in our society.
- It takes away from the meritocracy of our society

- Success should be awarded through merit

Jealousy:

- What do you do when someone is jealous of you?
 - Treat them with kindness is a common answer. However this becomes more difficult to do as an adult.
- Envy and jealousy are pathways toward anger. Anger and gratitude cannot both exist in your heart, one will win out.
- Jealousy is a sign of a lack of gratitude.
- Envy is a condition in a person's heart. There is nothing the victim of jealousy can do. A person should focus on serving Allah and forget about the jealous person, as these people exist in our society.
- When raising children, we should teach them that every one has inherent value.
- At the end of the day our goal is to seek the pleasure of Allah and not others.

Tale Six:

Advice for people in positions of authority:

- You have to treat people well or else they will revolt.
- In times of suffering we experience need, so be kind in times of wealth.
- The advantage of giving wealth and service is that giving is a pathway to gratitude. We should give in a disciplined and controlled way, and then gradually increase our giving.
- When you give service to people you feel gratitude.
- Ask self what you have given out of your wealth in the last two months. Try to increase that amount in the next two months.

Tale Eleven:

Hajjaj Yusuf was a notorious and vicious ruler. One day he asks a dervish to say a prayer for him. The dervish prays that Yusuf dies for it will be better for his people.

Question: What do the people in your inner circle think of you?

- If you receive criticism, you should listen because it could be a hint from Allah.

- What others think of you matters, especially from your loved ones.
- Seriously consider what people in your inner circle think of you.
- Many of the major problems in the world relate back to bad character.

Tale Twelve:

How did you interact with your loved ones in the past year? How did your actions toward them change?

- Most likely your interaction with your loved ones has been the same. We all need to take control of our character and how we act towards others and improve upon it.

Tale Seven:

In this story a slave was scared and sick from being on a ship. The people on the ship plunge him into the water so that he gains perspective on his fears. The slave sees what his fear (the sea) is all about and realizes that there is nothing to fear.

- Figure out what in your life you fear; then, ask yourself why you have this fear.
- Fear prevents us from living in the moment.
- We should have a balance of fear and hope – specifically when it comes to the way we think about the Day of Judgment.

Tale Nine:

A king is facing death. At the end of his life he realizes that this world is just temporary.

- Approach we should take in this world: Identify our ultimate goals in life and work toward these goals along the appropriate path.
- Keep goals in perspective.
- We should transform our outlook of religion from a set of rules (do's and don'ts) to a pathway toward an end goal.

2010 Fall Semester Notes

9-19-10 NOTES

- One way to connect to Allah is by actions.

- Right from the start Quran starts with Allah in the first few verses.
- Rahman & Raheem
 - Analogy of Rahman is rain (for everyone)
 - Analogy of Raheem is the love of a mother to her child.
 - Raheem is the unique relationship of mercy between Allah and his creation individually.
- Praise is something appreciation and gratitude is a response.
- Rab - is someone that takes something from immaturity to maturity.
- First part of the fatiha is God's relationship with us and the 2nd half is His relationship with us.
- Worship is the most extreme form of love.
 - Long to be with the beloved
 - Value what the beloved values
- Adoration is deeper than love.
- Worship is the deepest form.
- Shahada is no الله (god) but Allah (God)

10-3-2010 NOTES

- Class Overview
 1. Fundamentals
 - a. Al-Fatiha
 - b. 1-39 of al-Baqarah
 2. Overview of the Quran
 3. Saadi
- Can have a relationship with God without religion?
 - Luqman had no 'religion' but still developed a relationship with God.
- Day of Judgment is as inevitable as the next breath we take
- Quran is as subjective as it is objective.
 - The idea is to embody what the text says.
- Worship is the highest form of love.
- Worship is higher than adoration which is higher than love
 - try to conform to what the Beloved does
 - values what the Beloved values
- The 2nd half of Fatiha turns to a dua
 1. Favored

2. Anger
3. Astray

- Everyone has received favor (ni'ma) from Allah
- So when we ask for blessings, we are asking God to show us our favors
- Make me understand that everything in my life as favors
- Asking God to allow me to see and not be angry
- Gratitude with the idea of pushing away anger
- If one is grateful they can't help but be helpful

Al-Baqarah

- Ayah 1 - Alif Laam Meem

- How do we know that is alif laam meem? Because we are taught that is what the Prophet (PBUH) said.
- A fundamental idea of our religion is that things were handed to us from before us.
- We don't know what the letters mean; only God knows. We are intellectually submitting to God.

- Ayah 2 - This book, no doubt in it guidance for those who with taqwa
- Ayah 3 - Attributes of Taqwa

- The sura is a manual of Taqwa
- Taqwa is basically a shield for the Eman

Eman: people feel secure around you

1. Belief in the Unseen
 - a. God
 - b. Angels
 - c. Future
 - d. Heaven
 - a. Hell
 - b. Jinn
2. Establish Prayer
 - a. individually (i.e. pray)
 - b. communally (i.e. institutions)
3. Spend what We have provided them
 - a. infaq - giving or spending to the point of exhaustion
 - b. giving purifies you

- c. giving is a cure for nifaq (hypocrisy)
- 4. Believe what We revealed to you (PBUH)
 - a. the Quran
- 5. Believe in what was sent before you (PBUH)
 - a. same deen, different shariah
- 6. Certainty of the Hereafter

All are related in that all have trust in Allah

- Ayah 23 is empowerment to find something else.
- Ayah 5 - Defines Success

10-17-2010 NOTES

- Ayah 6 & 7
 - Taqwa is a shield for Eman
 - Kafir is a person, Kufr is a condition. Not synonymous with non-Muslim
 - Kufr is when people reach a point of no return
- Ayah 6 - they rejected
- Ayah 7 - Allah sealed
 - Free will has boundaries. Lift one leg (now lift the other)
 - "I control my choices from my perspectives and what's around me is from Allah"
 - "How I interact with the world is under my control and what comes my way is from Allah."
 - Need balance between ayahs 6 and 7
 - ❖ 1st archetype - Person of Taqwa
 - ❖ 2nd archetype - Kafir (irredeemable)
 - ❖ 3rd archetype - Munafiq (hypocrite)
 - Munafiq
 - Nifaq in Aqeedah
 - Nifaq in 'Amal (deeds)
- Ayahs 8-10 cover nifaq. They say they believe but they really don't
- Nafaq - tunnel (two holes on either side)
- Ayah 11-12 deflecting criticism

- Ayah 13 talks about arrogance and not valuing community
- Ayah 14-15 talks about two-face contradiction
- Ayah 16 is a summary
 - Choices are wrong, and they get no benefit so it's a double loss

Part	Western	Islamic
Mind	Intellect	Rational Intellect
Heart	Emotional	Intuitive Intellect
Body	Physical	Sensory Intellect

10-30-2010 NOTES UNAVAILABLE

11-07-2010 NOTES

- ❖ Third Section of the Baqara
- Ayah 21 - Be the worshipper of your Lord (first command of the Quran)
- Ayah 22 - Do not knowingly make rivals to Him
- Ayah 23 - Deals with agnosticism
- Ayah 24 - You won't find it so shield yourself
- Ayah 25 - Give good news to:
 - Those who believe and do right
 - That they will have:
 - Gardens - ownership
 - Fruits (of their labor)
 - Companions (Gender neutral)
 - Eternity
- This is akin to saying Jazak Allah Khayr
- "Do right" is coming in the text
- In Paradise the fruits will be like we know. They will also be the fruits of our labor from Earth. Prophet Ibrahim said heaven is an empty field.
- Companions in this verse are gender neutral.
- Eternity speaks to older people because as we get older we look to our legacy (i.e. leaving a mark).

Modes of Interpretation

1. Scientific (khaas)
2. Personal

3. General ('aam)

The man is not like THIS woman (from Al Imran) talking about Mary (question Eman asked).

- Ayah 26 - An answer to the critics regarding how the Quran talked about small insignificant things like spiders.
 - Believers believe in the text as truth
 - Rejecters - Keys to Misguidance

Fasiq

- Break pact with Allah after confirming
 - Sever with Allah bonds that were ordered joined
 - infidelity
 - with family
 - Make corruption
- Misconduct is a path to misguidance

11-21-2010 NOTES

The first three commands of the Quran

- 2:21 - Be the 'abd of your Rab
- 2:22 - Don't knowingly make rivals to Allah
- 2:25 - Give good news to those who believe and do right
 - Within ayahs 21 and 22 there is reflection on God's creation or nature
 - Ayahs 23-24 - If you have doubt about the Quran, try to bring something like it
 - First two commands talk about the relationship with God. The third command talks about the relationship with the Community which is embodied in Jazakum Allah Khayran
 - Ayah 26 is response to the Kufar who belittled the small things. It's not beneath Allah to make comparisons to insignificant things.
- One function of the Quran is to keep straight.
- Core relationship is that the Quran is true
- Ayah 26 - Allah misguides no one except the rebels (Fasiq)
- Fasiq is a rive that extends beyond its boundaries
 - a. Breaks pact with Allah
God
 - b. Sever what Allah joined
Humanity
 - c. Make mischief in the land
Earth

*In America, we have a little of all three but we are still Muslim.

Four Elements of society (From surah Quraysh)

Shelter/sustenance

Trade/travel

Security from Fear

Religion

Ayahs 28-29 - How can you reject Allah

Ayah 28 - Simple rational argument

-Everyone is going to die

-Everything is created for us and we are created for God

Purpose of History

lessons

context

legacy

Role of history in the Quran:

- Lessons
- Allegory

Modern vs. Traditional

Modern approach is today is better than yesterday and tomorrow is better than today.

Traditional approach is yesterday was better

Modern reveres youth. Traditional looks to lost generation

History vs. Miracle

Why do we believe what we believe?