

# The Importance of learning about Surah Al-'Asr

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**Praise be to Allah, and the blessing and peace is for the Messenger of Allah and for his companions and followers.**

Qur'an Surah 103, al 'Asr:



Translation:

- 1) *By the time;*
- 2) *Indeed, mankind are in loss;*
- 3) *Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.*

The Prophet (ﷺ) said: "*The best amongst you are the ones who learn Qur'an and teach it to others*" [1]

And Allah (جل و عز) said: '*Are those who know equal to those who do not know?*' (Quran 39:9)

This is a '**Denial**', in other words (which mean) '**those who know are not equal to those who do not know**'.

There is no doubt that anyone who knows the interpretation of a surah and after that recites it or prays with that Surah; that reading with understanding has more impact than reading without understanding. This is why one of the most important things that we are supposed to do with the Qur'an, is to think about it and certainly, one of the most beautiful chapters to think about is this Surah (Surah Al-'Asr).

It is a short but important surah which consists of only three ayat (verse). Imam Ash-Shafi'i said, in one of his narrations: **"Certainly, people are unaware of Surah Al-'Asr"**. [2]

It is an important surah in which Allah swears and emphasizes that every human is in a state of loss, except those who have the qualities that we shall mention. In Shaa Allah (إن شاء الله). One of the scholars, the author of "Al-Adwa", Shaykh Muhammed Amin Ash-Shinqiti mentioned the reason behind the location of a surah next to the other. He said that (Al-'Asr) is mentioned between Al-Humazah and At-Takathur. This is because in this (Surah 'Asr). Allah mentions **"how can we save yourself from loss"** and that **every man is in loss except those who have the mentioned qualities**. So this Surah shows the reasons of saviour. On the other hand, in the surah that comes before and in the Surah that comes after Al-'Asr he mentioned the general reasons why people are in loss. He clarified therein the reason why people do not have the required qualities like knowledge, seeking knowledge, practice and to invite others: "The search for more wealth keeps us busy". Allah did not mention exactly what keeps us busy. Because it is in general, it includes all the things that keep us from doing what is mandatory. [3]

He (Allah) said: *"Wayl or 'destruction' is for every fault-finding backbiter, who amasses wealth and counts it. thinking that his wealth will immortalize him."* (Quran 104:1-3)

This is the situation many of us that the worldly life deters us from achieving good and from steps towards salvation. It keeps us from having the qualities of salvation that Allah mentioned about the people that He excluded (from loss).

Ash-Shafi'i (as you know from "The three foundations by Shaykh Muhammad Ibn 'Abdul wahaab") said: **"If Allah had only revealed this surah to His creation as proof this would be enough for them"** [4] and these (words of Ash-Shafi'i) doesn't mean that we don't need the other chapters or the Sunnah to clarify the laws of Shari'ah.

However it means that the cause of happiness and salvation of loss in general, can be found in this surah. And look, Subhaan Allah! How the reasons of salvation are mentioned in only three verses! Yet people are unaware of this (surah) and many do not think about it nor judge themselves based on the required qualities mentioned in this Surah.

*Have we done what is mandatory so that we will not be among who are in loss? Does it not scare us that Allah swore and emphasized in four ways that every man is in loss?*

It was narrated about the beauty of this surah that 'Amr ibn Al-'Aas (منع دلا يضر) meet Musaylimah. The liar 'Amr are (still) a polytheist one in that time. This meeting was before he became a Muslim. [5]

Musaylimah asked him: **"What has been revealed lately to Muhammad (ملسو دهيلع دلا يلص)"** Then he said: **"A short surah with great meanings has been revealed to him"**.

So the description of 'Amr ibn Al-'Aas (منع دلا يضر) was: *"That it was a short but but great surah in its words"*, he said this while he was a Mushrik.

Then Musaylimah (The Liar) said: **"Allah has revealed something similar to me"**

**"Oh hyrax, o hyrax, you are nothing more than two ears and a chest and the rest of you is humble and poor"**.

But 'Amr ibn Al-'Aas (منع دلا يضر) fo sdrow eht elbmese ton seod siht taht kirhsum a saw) eh hguohtla ,wenk (نه عه Allah), but the liar (Musaylimah) was full of admiration for his own words. He said, **"What did you think, 'Amr?"**

He was pleased with his own words but 'Amr ibn Al-'Aas (للا يضر:erows eH ,noitatufer lufrewop a mih evig) نه عه

"By Allah, you know that I know that you're lying."

Means you know you're a liar.

'Amr (منع دلالا يضرر) could easily see the difference between the prophet (مسلو هيلع دلالا يلص) and his truthfulness, and the situation of Musaylimah and his lies. It is also narrated that some of the Sahaba (Companion) when they met each other, they used to read Surat Al'Asr to each other and also when they parted again.

### Meccan or Medinan (Makki or Madani)

This Surat (Al-'Asr) is Meccan surah. The meaning of Meccan is not exactly that, it is revealed in Mecca, but what is revealed before Hijrah is called 'Meccan' and what is revealed after Hijrah is called 'Medinan'. So it is mainly related to time and not the location.

### Allah swears by a creation

Allah said, *"By the 'Asr (Time) Certainly, the man really is in loss."*

So Allah swore that every man is in loss. Swearing, in the Arabic language consists of three parts:

1. The letter used to swear such as the letters of Waw (و), Ba (ب), and Ta (ت) So they say Wallahi and Billahi and Tallahi.
2. That which you swear by.
3. And the reason why you swear and that is what you want to emphasize.

So, when do we use to swearing? when someone deny the truth or does not believe (in you)?, and you want to emphasize something for him or if someone is negligent about a topic and you want to emphasize that, then you swear. That what was sworn by is **"the time"** and the reason why Allah sworn **"That every man is in loss ...."** and some ignorant people did not understand why did Allah swear by a creation? Someone who thought he knew the answer said, **"Here a word has been omitted!"** 'The Lord' then the sentence would be; **"By the Lord of time"** and Allah then would have sworn by himself, 'The Lord of time' But this statement is false. Allah swears by anything He wants.

**"He cannot be questioned as to anything he does, while they will be questioned."** (Quran 21:23)

But for us, we are submissive to the Sharia and ordered by it and our prophet commanded us to swear by Allah only.

*"Whoever wants to swear, let him swear by Allah."* [6]

*"Whoever swears by something other than Allah has committed an act of shirk."* [7]

### There are different opinions about the meaning of Al-'Asr:

**The first opinion** that the 'Asr' means **"The era of the prophet"**. Sure! one only swears by something great. This is one of the things we learn from a vowel. You only swear by something great. Why do we swear? to emphasis but we swear by Allah, because he is great and honored You emphasize something swearing by what is great and honoured (ta'dhiem).

Therefore, we are not allowed to swear by others than Allah. Because it is kind of Ta'dhiem which should only be for Allah. So Allah swore by Al-'Asr and it was said: '**The first opinion the Al-'Asr means the era of the Prophet**'. And certainly, the prophet's era was a great time. In fact, it was the best time. As the prophet (ﷺ) said: "*The best of people is my century, then those who came after them, and then those who came after them*" (authenticity agreed upon) according to Al-Bukhari and Muslim, Grade Muttafaqun Alayhi. [8]

**The second opinion**, Al-'Asr means: "*The 'Asr prayer*". This is because the 'Asr prayer, is the middle prayer (afternoon prayer). As Allah said:

*"Watch over prayers and the middle prayer"* (Quran 2:238)

And this is called "The mention of something specific after something general to indicate the importance of a specific."

**The third opinion**, Al-'Asr means "*The lifetime of a human*". This is because the loss of a man and his salvation depends upon the actions of a man in his life.

**The fourth opinion** that Al-'Asr means "*Time*" (in general). This is also what can be understood from the words of Abdullah Ibn Al-Abbas (رضي الله عنه), In an authentic narration he said, "*An hour from the hours of a day*" and this opinion is also supported by [non-authentic way of reading by Ali Ibn Abi Thalib (رضي الله عنه)], he (رضي الله عنه) recited: "*By the 'A'sr', and the problems of TIME.*"

This is like an explanation. Because non-authentic way of reading can be used for understanding in Tafseer. But it should not be used for recitation. Because this does not match the 'Othmani' script its ruled as an non-authentic way of recitation.

The conditions of the authentic way of reading

- 1). That it corresponds with the 'Uthmani' script.
- 2). That it's 'Isnad' (Narration) is authentic.
- 3). That it is linguistic equivalent to an Arabic language.

But this is non-authentic way of reading but it supports the fourth opinion; That "time in general" is meant by the word "Al-'Asr". This opinion is also chosen by Ibn Jareer At-Tabari.  
**Language: Hamza (ء) for 'inna (إن)' while swearing gets a Kasrah (إ):**

Here (in the middle), I would like to mention something about grammar; Something useful about grammar within the interpretation of Quran.

Allah said: "**By the time**", this is a swearing. [Certainly (Inna)] the man is in loss. Here the word inna (إن) has a 'kasrah', the word 'inna (إن)' must get a "kasrah" in some situations and in another place the 'fathah'. Some people when they swear, they used to say: "Wallah, Ann (والله) (صادق أنه)" with the fathah on the Hamza. This is not correct language. I think that a person should adhere to the rules of the Arabic language as best as possible.

The more knowledge of Arabic language leads to better understanding of Islam. The word 'Inna (إن)' and its equals. When Ibn Malik mentioned them and you know "Inna (إن)" and its equals. I don't need to tell you about them. After mentioning them, he mentioned one situation where "Inna (إن)" gets a 'fathah' and then he named the the places where "inna (إن)" should have a 'kasrah'. He said in his "rules of grammar:

{ وهمز إن افتح لشد مصدر ... مسدها وفي سوى ذاك اكسر فاكسر في الابتدا وفي بدء صله ... وحيث إن ليمين مكمله أو حكيت بالقول أو حلت محل ... حال كزرتة وإني ذو أمل }

So the places he mentioned:

At the beginning of a sentence we don't say "Anna" أن صادق محمداً

At the beginning of a sentence you say 'Inna': إن صادق محمداً

Then he said, "at the beginning of a "Silah" like in the ayah: لا تنوءم فاتحه إن ما لا كنوز من وآت يناه (Of which/that)

When Hamza is in the beginning of a sentence, wherein why you swear. And this is what I'm talking about in the beginning of the phrase of "why you are swearing" you have to give Inna (إن) a 'kasrah'.

Or when you quotening of somebody's word like he said: "I am a servant of Allah (إني قال) (عبد الله)". When Allah mentioned the words of Jesus: He said, "I am the servant of Allah" (with a kasrah).

Or when you describe a situation like "I visited him while I was sick (مرض وإني أمل ذو وإني زرتة)", this is also one of the places where the inna (إن) should have a kasrah.

What I wanted to show is that Hamza of inna (إن) should have a 'kasrah' when it comes in a sentence about why you swear.

Let's move on.

## The Meaning of 'Insan'

Allah swore that man is in loss. What does 'Insan (man)' mean here? Often when 'Insan' is mentioned in Makkan chapters it is interpreted by scholars as "the infidel", as At-Tabari does, as for example in the ayah "Oh man, what have you led away from your Lord." Here, he said, "Oh man" is "O infidel." and in the ayah: "Does man think that he will be left alone." that it meant; "The infidel man". "Surely man is created unstable." 'the infidel' as Imam At-Tabari said like that.

And here also; "Surely man is in loss." Does this mean the infidel? Some say that here the infidels were meant because Allah excluded believers. Then it is a 'disconnected exclusion (الامقطع الا سدت ثناء)' means "The infidel is lost except those who believe". Those who believe are not one of the 'infidels'. Is it right or not? Is a believer one of the infidels? No.

So the rule is the exclusion of anything from what it is no part of that we call a '**disconnected exclusion**' and this can be use, but normally would use a 'connected' and not 'loose exclusion'.



That's why we say that the word "man" here means the entire human being, all human (both believers and infidels).

## The Proof

The proof that all humans are intended is that you can replace 'the' with 'every' and then it will become "Certainly every man is in loss." Is that possible? Is the sentence still correct? Yes, this shows that "man" here includes all humans because you can say '**EVERY man**' then the exclusion is a 'connected exclusion' here. And Allah swore that every man is in loss. And swearing is a way of emphasizing. You swear to emphasize something or when you talk to someone who doesn't believe you.

## The message is emphasized in four ways

Allah has not only emphasized by swearing. He emphasized, first, with swearing. Then second; with 'Inna (إن)' a word of emphasizing. And with the letter {ل} he said {خسر ل في} not {خسر ف ي}

This is called 'Al-laam mozahlaqah'. That is also a form of emphasizing. **Surely man is in loss except those who believe** and even though most scholars here mention three ways of emphasizing:

Shaykh Salih Aal Ashaykh mentioned that '**denying and confirming**' is a way of emphasizing. Allah swore that every man is in Ghusr, and Ghusr is explained by some of the Salaf as the 'Loss or destruction'.

## Man 'in loss'

One of thing, Shaykh Abdurrazzaq Ibn Abdulmuhsin Al-badr mentioned here, He said: "in" is here as if he is 'located inside' or 'surrounded by'. That is a strong use of words. He did not say, "Man is losing" but he said, "Man is in loss" as if the man inside in it, loss is surrounding him from all sides. Without a doubt, that he who does not have the mentioned qualities is surrounded by loss.

## He who has not got the four qualities will be surrounded by loss

Like to be sure, he who does not believe in Allah has lost this life and the hereafter and who does not have knowledge has no awareness about Tawhid and Sunnah and he will often lose the opportunity to act correctly. And those who do not practice loses the content of Allah, and so on. So, loss surrounds him. This can be learned from the word "in". The first quality that Allah mentioned to be saved from (loss) "believe" Here I must mention something about His words:

The meaning of Iman in this surah and when mentioned with good deeds: "*Except those who believe and and do righteous good deeds.*" (Quran 103:3)

Many of scholars saw that when the 'good deeds' is mentioned along with "faith", is that faith here means 'inner faith'. when faith is mentioned with Islam or together with good deeds then they interpret 'Iman' as "the inner belief." In other words, 'the six fundamentals of the faith' is that the prophet (ﷺ) mentioned when Jibril asked him about faith. In that Hadith faith was mentioned together with Islam. And in this ayah, the faith was called with good deeds or apparent deeds. In this situation faith is explained as the inner and the good deeds as apparent deeds. Then there is the second opinion; That the word 'Iman' here means faith inwardly as well as apparent deeds. Just like Ahl Assunnah wa Al-Jama'ah define 'Imaan' as: "Words, deeds and I'tiqaad" and then the mentioning of 'good deeds' after 'Imaan' is an example of mentioning something specific after something general. Both opinions are acceptable. As long as a person has the same opinion as Ahlu Assunnah; about 'Imaan' being; "Words, deeds and I'tiqaad." but most of scholars explain the faith here with 'inner belief' in other words, with the (six) fundamentals of the faith mentioned in the Hadith of Jibril. One of them is the scholar Ibn Al-'Uthaymin (رحمه الله).

## Reasons of loss is Disbelieve.

So, the first thing to achieve, to avoid loss is 'believing'. And no doubt if someone does 'Shirk', he is a loser, as Allah said:

*"And we have revealed to you and to those before you; If you assign partners (to Allah) your work will be fruitless (and be of the losers)"* (az-Zumar 39:65)

And Allah said: *"Allah has forbidden Paradise to those who associate anything with Him and their refuge shall be the Fire. No one will be able to help such wrong-doers And what loss is greater than to be the inhabitants of Hell?"* (Quran 5:72)

And Allah said: *"So serve, apart from Him, whomsoever you please."* (Quran 39:15)

This is a warning. Not free choice like Tariq As-Suwaydan it claims. This is a warning; **"So serve, apart from Him, whomsoever you please."** It does not mean one is free to worship whatever he wants.

*"Say: 'Behold, the real losers shall be those who will have lost their own selves and their kith and kin on the Day of Resurrection.'" (Quran 39:15)*

Because they are separate from their family in hell fire. **"Behold, that is the obvious loss."** this is a biggest loss than will be in hell fire because of his disbelief is surely in loss.

## The First Required Quality: Believing

So, His (Allah) words: **"Except those who believe"** is an exclusion that Allah has excluded who has these qualities from loss. The first quality of those he excluded from loss is that they 'believe'. Some part of faith is the base, without that there is no iman. Some other parts are mandatory or mustahab:

Believing has a base who does not believe at all like the disbelievers and polytheists no doubt about them that they are among the losers. Worldly things and desires, and sometimes pride kept them from accepting the truth.

### Some parts of faith are mandatory:

There is also a mandatory part of faith. (Other than the base) like the acts mentioned by Allah and his messenger (ﷺ) that those who do not do them are not one of the believers. Or, for example, if the prophet (ﷺ) says: "Whoever does this or that, does not believe" or when Allah says that believers are only those who do a specific thing. Because He therein states that whom does not do these acts, has no faith. And He confirms faith for those who did these acts. This proves that those acts are a part of the mandatory Imaan. not the 'mustahab', as Ibn Taymiyyah said his book 'Al-Iman': **"The denial of faith from someone who didn't do a 'mustahab' is not possible. because then could deny having faith from everyone."** [9]

### 1. The first quality for saviour: Believing also shows the importance of knowledge.

This ayah is (about **Believing**) also refers to **knowledge**, because the fundament of all believe and every action is knowledge. Before you do something, you should have a knowledge. And if you believe and you say the testimony; then you should say it with knowledge. And is one of the conditions of the testimony is that you say it with knowledge; Knowledge of both the denying and confirming part of the testimony; So 'believe' is the first mandatory quality; and we can also learn the need for knowledge from it.

This is why a Muslim should gain knowledge, because if you are acting out of ignorance, you are lose. You lose because you cannot work in accordance with the Sunnah before you learn the Sunnah and you cannot do what is required rightly before you gain knowledge. Knowledge comes before words and actions. And if you do the things in ignorance (way) then you lose a big loss.



Allah said: *"Shall We tell you the greatest losers in respect of (their) deeds?" Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.*" (Quran 18:103)

This includes any person who thinks he is doing right (while he is not), because of his ignorance. The intention is good. Intentions are important but action must also be according to the Sunnah. After Allah mentioned the two things you need to accomplish.

## **2. The Second quality for saviour: Good deeds, apparent iman.**

After Allah mentioned the first quality: "inner Imaan" the second quality was mentioned: 'good deeds'. Or, the apparent Imaan. Good deeds are part of faith. Believing includes: **"Words, deeds and I'tiqaad"**.

### **Deeds are part of iman**

Believing without deeds is not enough.

Al-Awza'i (الله رحمه) said: *"I met the early people of this nation, they made no distinction between belief and deeds And they did not see sins as 'kufr' or 'shirk'."*

And the last sentence "And they did not see sins as disbelieve or shirk" is the rule that makes the difference between us and the Khawarij. For the Khawarij judge others to be infidels when a single deed left out. They believe that people have no base of faith when a single act is left. And Ibn Taymiyyah (الله رحمه) said: *"The apparent acts are linked to the inner deeds. One cannot separate from the other. If no apparent deed is there then also there is nothing in the inside."* So what we can see from man's actions also tells something about his inner self. This also shows us that faith is not a statement or something you hope. "Believing is not hoping, but it is in the heart and is confirmed by actions."

Your overt indicates what's inside. If you are openly disobeying Allah then know that the problem is inside. As it was said: "You are disobedient to Allah but claiming to love Him, This is a strange and impossible estimation. If your love was real than you would obey Him. Certainly, if someone loves; he will be obedient to his beloved."

One of the things we can learn from His words 'and do righteous good deeds' is that your faith becomes stronger with actions and the more a person believes, the further away he becomes from loss.

### **Iman (and knowledge) should come together with actions**

Allah said: *"Those who believe are only those when Allah is remembered get 'wajal' in their hearts or 'fear' get into their hearts"* (Quran 8:2)

Al-wajal means 'fear'.

Therefore, it is said: "*The whiteness of wajal and redness from khajal.*". The whiteness is a face of fear and the red face indicate to shyness are those who (when Allah is mentioned have fear in their hearts and when His verses are recited to them) have more faith. Faith will get stronger through remembering Allah and reading his book and other good deeds.

So certainly, bringing knowledge and deeds together is the first door to salvation from loss in this life and the hereafter. It is not good when you learn but then don't practice what you have learned. And It is not good to act with ignorance. This resembles the way of the Christians. And who does not act according to what he has learned has caused loss to themselves and brings the anger of Allah on himself for not following knowledge by actions is the way of the Jews.

For sure, the Jews have more knowledge than Christians generally. And therefore, the Jews are "**those on who Allah's wrath rests.**" And certainly, Christians are more ignorant than Jews in general. And therefore, they are '**astray**'.

And therefore, some scholars said; "**If a scholar is corrupt, he has a resemblance to the Jews and when an Aabid is corrupt, he has a resemblance to the Christians.**" And people of Bi'dah have a resemblance to the Christians.

#### Knowledge requires actions

We can mention here, about knowledge and actions, and that knowledge requires actions that Allah says in the first commandment in the Qur'an:

***"O mankind! Worship your Lord, Who created you and those who were before you so that you may become Al-Muttaqun."*** (Quran 2:21)

***"Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know."*** (Quran 2:22)

So the knowledge that Allah created us and those who were previously and that he sends water from the sky with which he brings forth fruits and all these things. This knowledge about his deeds required actions from us. It requires that we worship Him alone without any partners. Knowledge requires actions.

The prophet said: "***The Qur'an is a proof either for you or against you***" [10].

The Qur'an is a proof for you when you learn and act according to this knowledge. But when you learn the Qur'an and understand but do not follow, it is an proof against you.

And as the Scholar Al-'uthaymin said: "**There is no middle, 'not for you and not against you', it is either 'for you' or 'against you.'**"

Ibn Alqayyim said in his book, Al-fawa'id: "**Knowledge is the insemination of deeds; when they come together they bring happiness and success. But if they come apart; one is useless without the other**".

Knowledge without action is unuseful and the deeds without knowledge is meaningless. And as we said 'The people of Bid'ah are in a way like Christians' not just because of ignorance. No, because they are unjust and ignorant! Their injustice that they leave the entirely clear verses and then go to the verses that may indicate several meanings. As Ahlul bida'h do. These Christians do that also. This is a similarity between them and Ahlul bid'ah following ignorance and being unjust.

### **3. The Third quality for savior: Inviting others.**

He (Allah) said: "*...and recommend one another to the truth*" (Quran 103:3)

So, the first part is 'faith' and this includes "acquiring knowledge" and the second part is 'practicing'. Actions should come together with knowledge and the third part: The invitation to the good (Da'wah) and this can be learned from His words: "*and recommend one another to the truth.*" meaning, "*one encourages the other person to the truth.*" It does not suit us to do well and we let our brothers in a bad situation.

The loss of him that does not call others to good is mentioned by Abu Bakr As-siddiq (رضي الله عنه) when he said from on the minbar: "You read this ayah: '*O you who believe! Take care of yourselves Someone who is wandering will not harm you if you are guided.*'" (Quran 5:105) Some people would understand that errors of others doesn't affect us. Even when you did not recommend the good and disapprove the bad. But this is not what is meant. That if you see something wrong then you say nothing about it. That is not true.

Abu Bakr made that clear and said, "You read this ayah: "*O you who believe! Take care of yourselves Someone who is wandering will not harm you if you are guided.*" (Quran 5:105), But I have heard the Prophet say: "**When people see Munkar and do not change this, It may happen that Allah, will all in general.**" [11] that He will punish who does good only for himself and who does bad, both together. If he who does well doesn't encourage others to do good and forbid what is bad.

To call to what is good needs warning against the bad

I find it strange that some people think you can call to Tawheed without warning for shirk or (thinking) that you can call to the Sunnah without warning for Bid'ah. And when you warn against bid'a and people of bid'a and those who spread it. Some say, "Oh man, you are dividing Muslims." The opposite is true. The Ummah can only be one on the Tawheed and the path of the Sunnah. We cannot be one with shirk and we cannot be one with Bid'ah. It's Bid'a's that have divided us! We were one nation until polytheists came with Shirk. And we were one unit until people came with Bid'ah.

The Scholar Al-Fawzan (الله د فظه) said in a lesson here (in Riyadh) about the unity of the ummah, that the unity of the people will be through 'An-naseeha' and in that lesson, he

mentioned the hadith from the forty hadith of an-Nawawi: "**The religion is advice.**" Then he mentioned: "The right action (naseeha) towards Allah and that is that we worship Allah alone and forbid shirk and by that we would unite on the Tawheed."

Then he (الله ﺣ ﻔﻈﻪ) mentioned; 'naseeha' for his book, and that means that we hold on to the laws in the book. Then he mentioned; 'naseeha' for His prophet, and that includes that we follow Sunnah and warn for Bid'ah. And like that we become one ummah on the Sunnah. Then he mentioned: the 'naseeha' for Muslim leaders, and that means that we obey our leaders in good. Then he mentioned; 'naseeha' for general Muslims, and that means that We advice to each other.

We can only be unified through this 'Naseeha' So he who warns against bid'a and encourages to hold on to the Sunnah is not the one who divided us. Do not misunderstand and do not be unjust to your brothers. Who talks, and notice this, 'with knowledge' is not the one causing division. and who keeps his mouth shut about bid`'s or who believes that he calls to Tawheed but does not warn against shirk ; he is not calling correctly to the religion of Allah and he did not understand the message of the prophets. And who calls to the Sunnah without warning for bid'a, you cannot you call to the Sunnah without warning for bid'ah.

For us (Ahl As-Sunnah wa al-Jama'ah), these two: we bring together 'Sunnah' and 'Coming together' (Jamaah). No Sunnah without Jama'ah, and not Jama'ah without Sunnah. Like 'Al-Igwan Al Muflisun' want. They want to make their group bigger. No matter if you call to Tawheed or follow the sunnah or that your belief is true or false. No! They want their group to be bigger. But we want to not only to come together, We want a group following the sunnah!

#### Summarization:

So, Allah mentioned the qualities that can save us from loss, and the first mentioned is: "Those who believe" and this includes having knowledge and the second property: 'Good deeds'. And then we said a man's knowledge must always come together with deeds. And then we mentioned that a man should want the best for his brothers. And not to remain silent about false issues and should encourage the good. And he said, "and recommend one another to the truth." And the greatest truth that you can call to to is Tawheed. and Tawaasaw is of the form of Tafa'ul (interacting). Meaning, one encourages the other. And 'truth' in this ayah is explained by Qatadah as; "The Book of Allah." This is an example. Because the word 'truth' is a general word. It includes Islam, Tawheed, the Sunnah and what is truth.

So, this is an example. And when we look at the Muslim countries from east to west that our loss is because of lack in one of these (four) parts (Ignorance, or knowledge without action, or not you enjoining Al-Ma'rûf and forbid Al-Munkar) and this counts for each person. Let every man look at himself to find where his problem is. And for what reason he may fear (loss) for himself.

## The fourth quality for savior

Allah said: "...and recommend one another to patience." (Quran 103:3)

This is also a form of **Tafa'ul**. Encouraging each other to patience. 'Sabr'; (in the language) means; 'holding or capturing'. If you say قتل فلان صبرا, meaning: he was killed while he was captured. In the terminology Sabr means: "hold content yourself and be obedient to Allah when He demands, and when he forbids and during His Qadr when it is painful." Certainly, each of us that has brothers, sisters and parents and people around us like colleagues and neighbors when we encourage them to follow good things like Tawheed and the Sunnah and appropriate actions related to; the beard or hijab and Islamic manners and when we call for leaving bad and dirty things then you will certainly face some problems. And that is the final part of the four qualities. A man after he has learned, practiced, and invites others he should be patient or have patience when facing problems with that 'Sabr' he has reached all parts of salvation.

At the end I want to say; "the salvation has its causes and loss has its causes. So do not walk on the path of loss and think that you will be saved. Some people have enormous problems in these parts. Ignorance, Innovations, letting the compulsory and maybe even doing forbidden things but he is careless. But if there was something wrong with his worldly affairs, he would be sad. As was said:

*"What's wrong with you that you don't care when you smear your religion still you keep your clothes always clean from any dirt? you hope for salvation, but do not follow the paths for that, Certainly a boat does not float on dry land!"*

## **The opinion of Prof. Sheikh Dr. Hikmet Beshir about this 'Tafseer'**

Peace be upon you and the mercy of Allah and His blessings.

I heard this great 'tafseer', this beautiful lesson, And I say, may Allah bless you: "Really, it is filled with the right 'Aqidah, many a proper, and useful things like grammar, linguistic and also for the faith." May Allah reward you with good. You searched 'Tafseer'. And the prophet said: "He who seeks good will be the given that."

May Allah place baraka in your, my brother Abdullah. In sha Allah we will hear more of this fine "tafseer" May Allah reward you and make you useful to the country and the people. And I mean not only for the Dutch because all Muslims can learn from it. I support and welcome this 'tafseer' I do not say: "Good." but; "Excellent." "High excellent" for excellent has grades. This is highly excellent. Jazak Allah Ghayr. We are, in sha Allah, to you, and the Islamic University supports you. Barakallahu Fiekum and may Allah give you success in this life and the next/hereafter. This success is granted by Allah that you do this.

Wa assalaam alaykum wa rahmetullah wa barakatuhu.



## Footnotes:

- [1] Al-Bukhari 4739, The Four Sunan and Imam Ahmed and Ad-Darimi.
- [2] Tafseer Imam Ashafi'i 3:1461.
- [3] Adwa Al-Bayaan: 9-270.
- [4] Tafseer Imam Ash-Shafi'i
- [5] Tafseer Ibn Katheer, Albidaayah wa An-Nihaaya
- [6] Al-Bukhari, 2679
- [7] Narrated by Abu Dawood (3251); classed as saheeh by al-Albaani in Sunan Abi Dawood.
- [8] Sahih Al-Bukhari 6065 and Sahih Muslim 2533.
- [9] Kitab Al imaan
- [10] Hadith Nawawi 23 and Sahih Muslim 223.
- [11] Narrated ibn Majah, Book on Trials, in this meaning.