Al Bayinah part 1

(Arabic=…)

Asalamalaykumwarahmatullahiwabarakatahu.

We are after a couple of weeks of break, engaged in the study of surah al Bayinah the two previous Surahs of al Alaq dealt with the subject matter of how Revelation began and Surah qadr dealt with the subject matter of where it began. This is the third Surah in that series, and now we are going to study what is the essence of revelation, what is revelation itself? What impact does it have? Yes it came down In Laylatul Qadr but what impact did it have, what impact did it have when it came down. What is the essence? What is its central message?what is it in itself and what power , reaction happens once the revelation comes.

The first 3 or 4 ayats of this Surah are considered some of the most difficult ayats in tafseer according to many Mufasiroon, and I will read some of the commentaries of the Mufasiroon about the complexity part of the first part of this Surah.

I pray that I am able to clarify some of these issues and walk you through them and myself InshaAllah wa ta’ala. It's good we had 2 weeks off because I was perplexed for two weeks studying the first ayah. It takes a long time to grasp the concept as they are very deep, and the questions that arise from them are very deep. But when we do understand them or at least understand some of the central issues in them, the benefits are profound. The benefits are full of wisdom and insight. These few words of Allah az zawajjal

That's the nature of Quran, the ayats can be very very simple to understand, anyone can get benefit from them, and at the same time this book has ayat that you know can perplex Mufasiroon for generations and there can be debates about just a word or just an ayat. It's very simple at the same time and its very complex at the same time. That's the miraculous nature of this book.

So I will first ill walk you through a rough translation of the first ayat then ia we will get I'm to some issues of tafseer.

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1. The people who disbelieved belonging to one of two groups, in ahle kitab, the people of the book who disbelieved and the mushriqeen, those who did shirk. They will never become separated. Munfiqeena is the word that gives it complexity and gives it lots and lots of discussion . There is two ways of thinking about those who disbelieved from the people of the book would not have separated themselves, to cut oneself off, the other meaning is to discontinue something. You know when you say to somebody cut it out, stop doing it! They wouldn't have stopped doing something until the clearest proof came to them. I'm using a simplistic meaning of Al Bayinah saying the clearest proof. We will get In to a linguistic meaning in a little bit. So the 2 possible meaning of munfiqeena are the people who cut themselves off the people who separate themselves, the other meaning is the people who stop doing something, they have been continuously doing, you stop doing something that , and quit it they weren't about to quit it until al Bayinah came. But the question is Allah did not mention what they quit or stop doing until the revelation came, that's the question the Mufasiroon have grappled with until this revelation came those who disbelieved from the people of the book and the people who committed shirk, what is it that they were not going to quit until this revelation came. What were they going to separate themselves from until this revelation came.

So this is the first major question that we are going to grapple with ia. Just a little bit of the meaning of the word infaqa , in ... By Abdur Rahman Kilani , he says its similar in meaning as intaha to stop doing something. So that is similar to the meaning I told you, before, then fakiasir is used for freeing a slave, you know a slave is caught in a relationship with their master or imprisoned even a prisoner and they are set free, they are separated, that is another meaning of infikak. Then infakaladham is used To be painfully separated, every bone is in its joint, but because of impact when it is moved from its place its not an easy removal it's a painful removal but it is separated from where its used to be. A dislocated shoulder for example would be a infakuladam in Arabic so it's painfully separated from where it's used to be, these are the linguistic meaning munfasil,munkatir, other similar words I'm Arabic,munkasir, to be separated from to be cut away from to be divided up to be chopped up, these are the Implications of the word. In regards to this Surah, there is a strong difference of opinion of this Surah by the Mufasiroon whether this is madani or makki. One group of Mufasiroon commented in their commentary that the majority say its makki. Another group says the majority says its madani, so it leaves the reader, really confused. If the majority says its makki then how can the say its madani. Some Mufasiroon comment on either side so we are left in the middle. When we turn to the opinions of the Sahaba we also find similar confusion. We fine for eg, two conflicting answers coming from the same sahabi, Ibn Abbas ra, he in one narration say its makki and in another narration says its madani. But interestingly the one in which he says is Makki that's mostly taken. That's the one that's mostly accepted. So the other one perhaps there is some weakness in the narration. Aisha ra is very strong in her opinion that this is Makki. And really my personal slant is on that because the .. From the sahaba seem to indicate that the Surah is makki.

The reasons why some scholars say its Madani is because its talking about the people of the book. And you all know the messenger saw came In to real interaction with the people of the book not in the makki seera but in the madani life saw. In the madani time of the prophets life saw. So it's because of that a lot of scholars incline that this is Infact a madani Surah. But from the language we can conclude that this is not necessarily madani, but even from the language it could be late makki. In the later makki period there was a lot of interact from the people of the book. Surahs like Surah al isra Surah al kahf they.. Deal with people of the book are makki Surahs.

They come up later on In the makki seerah before the migration also. Then In regards to that comment I wanted to share with you, how difficult the first ayat, are....I am quoting from imam al Lucy , many of the Mufasiroon this quote from sheikh al wahidi ....this ayat is the most difficult in the noble quran, in terms of its sequence and structure and also In terms of its interpretation, and it has caused a lot of confusion to a lot of heavy scholars or greats among the scholars.

So what is this complication we are talking about? It doesn't seem like its all that complicated when I translated it to you, the people who disbelieved that belonged to the people of the book or the people who did shirk the idolators in Makkah, they would not, separate themselves until al Bayinah came

They would not cut themselves off until al Bayinah came, right? Or they weren't going to stop what they were doing, whatever that is we're going to mention in a second, until Al Bayinah came. So what is so complicated about it, lets look at it.

First thing most Mufasiroon comment that they weren't going to stop their shirk until the revelation came… That they were not going to discontinue their practices of association with Allah of disbelief of misguidance of ignorance, until the revelation came and corrected them. But then the problems that occur is the word hatah, when hatah in Arabic is used much like English, a little stronger than that used in English, for something that was not the case until it was a certain point and then it was the case. For example if I said to you, i didn't eat until 5 o'clock , until hatah, until being the word . You know what that means? I did eat after 5oclock . So if the ayat is saying they didn't disbelieve until the revelation came, they didn't stop their practices, they didn't abandon their shirk and their kufr, till revelation came. It will necessarily imply that after revelation came, what? They abandoned those practices. They didn't practice those things anymore, they left them,but when we study the seerah the revelation did come, but. Did they stop? Many of them stopped but many of them didn't. So then how do we understand this ayat, when Allah said they stopped, but when we look at history we see that they didn't stop. They didn't stop. So that's the first major problem that Mufasiroon have grappled with in this ayat that's the one we are going to deal with first. Ia

First of all we are going to look at a comment made by az zamakhshari who again I always mention his belief system is a little different from the sunnah al jamaa mutazi scholar but his linguistic analysis is still taken by al sunnah wa jamaa, and is almost a gold standard in the grammatical syntactical linguistic analysis of the quran. His take on it is something very very powerful , and it is something very different from the rest of the Mufasiroon in understanding the complexity of this ayat, lets share what he has to say

In the first ayat, Allah says ... That he is actually elaborating the stance of those who disbelief. Allah is not speaking from his point of view, he is elaborating the point of view of the kufr. In the first ayat, now how do we understand that. What he is saying is that these disbelieved are they saying that, until a very clear proof comes to them that they will never leave what they're doing? Is that what They're saying? It's almost s if the first ayat is out in the form of s question. Until this Bayinah comes they're not going to abandon their shirk. Not going to abandon their practices, is that the case, and he cites as evidence other places in the quran where this challenge is made by the people of the book, and also by al mushriqoon . Lets look at those challenges.

In Surah al Imran, the people of the book came to the messenger and said ,…. we are not going to believe in a messenger , Allah took a promise from us, until he brings to us, a sacrificial animal, he sacrifices an animal and then from the sky a fire comes , a fire comes and takes that animal away, and eats up that animal that will be a sign that Allah accepted that sacrifice. Ok , until that happens were not going to accept a messenger, that will be our proof. So Allah says in the beginning they're not going to leave, their kufr until they saw a proof, like the one they demanded in Surah al Imran. But Allah didnt just mention this demand from the people of the book, the ayat says...from the mushriqeen also,

When you look at Surah isra you will also find ...we're not going to accept what you're saying until a spring comes out of the Sand, a water spring just gushes out of the sand, like a sand in the middle of the desert, if that happens then your definitely a messenger. Then they added...you keep offering janat in the next life, how about this? If you can produce a garden in the middle of the desert, made of palm trees and all these things then yeah i guess you re a messenger then how come you do t make rivers upon rivers flow? In the midst of this desert it's a pretty hard life, itll become easier for us and it'll become easy for us to accept you're a messenger also. And then you keep talking about how you know Allah will descend from the sky and this revelation was sent from the sky, and the sky is going to crack open, how about this? ....you just cut up a piece of the sky and bring it down. How about that? So these are the kinds of demands the mushriqoon have made and this in their thought was Bayinah, this Bayinah means a proof that you can not argue with . A proof that is so Clear that there is no room for argument left. So zamakhshari's opinion is actually not Allah giving a statement of fact but Allah az zawajjal narrating the point of view of the kufar. Then the second ayat ...is Allah's response, you are not going to believe until this clear proof, which you can not argue with , until that comes you're not going to leave your ways, but if that way has come, what is that proof rasoolan min Allah, a magnificent messenger sent from Allah…. that recites purified scriptures...in which there are established books established law, that could be understood, they're Surahs here as laws in this ayat. Well get in to ayats a bit later

But first the opinion of zamakhshari overall what he is saying what point is he trying to get across? Others didn't Opinion others had a different opinion We must understand what that other take is, the word min is also a key here , the word min ,in grammatical studies can mean.... And this makes a huge difference, Those who disbelieve from the people of the book from Could mean that not the whole of the people of the book disbelieved only a small portion of them disbelieved only a small portion of them disbelieved. So by min we are seeing that not all people of the book were disbelievers, thats one way of looking at it its called .... its Only talking about a fraction But the other min could be an elaboration, Those who disbelieved that belong to the people of the book In other words The whole of the people of the book Disbelieved though some Some scholars to this opinion some scholars to that opinion In the end in al Lucy and others who did elaborate research on this subject In the end concluded that its tabidiyah In other words we can't say that all the people of the book disbelieved. This is talking about a small group from among them, So the ayat As a whole is not talking about everyone it's talking about a huge group of people in the world That were so committed to their tradition But something has to be very very powerful to take these people in their kufr And to take them away from that kufr right? so in the way Muhamad al ghazalli explains this in his tafseer, And also what has been translated into English You should get your hands on it is a very nice writing it's called The grammatic study of the Quran And he explains the following, he said look There were people in their tradition of shirk Idol worship misguidances of the people of the book For generations if not centuries millennia They've been doing the same thing for a very very long time so it's easy understandable that they are very set in their ways, They are very very set in their ways. When people are really set in their ways something very powerful has to take them away from that you can't just take it away , remember the word infaka like a bone set in its place? It's a very painful thing to move it from its place, They are stuck in their ways like that. So Allah a zawajjal says They would never have left their shirk and their kufr and their deviation, those who disbelieved in those two groups. They would have never have left until something really powerful, What is that powerful thing? Al Bayinah In until that came they would have not left that tradition. And subhanAllah if you studied the seerah of the messenger of saw and even early Islam we see this ayat come true. In the seerah of the messenger saw there are people who have been mushriqoon for generations. They immediately left it. They left it for good, It's not even like they left it for a phase they left it for good. And on the other hand as soon as islam spread to the Persian empire the Roman Empire these are also nations that held onto their false religion for many generations But the impact of this Bayinah this proof was so powerful That it was enough for them to be separated from their own legacy Their own tradition from. Their own nation they were separated And separated in a way that they could never be become reconciled again There was this conclusive separation that happened and could Would never have happened until something so powerful that it would cause Such a separation can do that

So the previous Surah says (Layla qadr) And one of the meaning of qadr is power the night of power in which this quran was revealed, the power of this quran is that it separated it into entire nations, People that were one way to make them separate from these ways, This became a global phenomenon and as Islam spread, This ayat becomes more and more true, Four example when Islam spread to the subcontinent India there were people who have been Hindus for thousands and thousands of years, And then the deen and they are separated in a way that they can never go back. They will never go back to their previous ways they have completely become separated from kufr. This is the second way in which this has been interpreted And then there are some others minorities of opinion and we will go through them also inshallah wa taala . Some an elaboration of what we have studied, .......Shakiti says yes the meaning would be , They would have never walked away from their kufr until Bayinah came. They would have never abandoned it separated themselves from their kufr until Bayinah came. From their kufr is the part that's not mentioned in their ayat but is understood. Similarly sabooni says he says in safat..... He says that they would never have separated themselves from their tradition until something absolutely clear proof that is absolutely clear that you could not contest with Came. But Ibn Kisan has a very unique tafseer of this ayat a very unique take on this Ayat you know how Allah said they would not have left he attributed to the people of the book and says They were very committed to their book and they claimed it to be true and when they used to fight with the mushriqoon, they would say to them we have the messenger promised in our books And when he comes you will find out because Allah As promised him victory ok. This is mentioned in the Surah al baqarah by the way. That they would fight against the mushriqoon and they would lose , the people of the book would lose, the mushriqoon were much tougher fighters. When they would lose they would say we have a part prophecy in our books that The final messenger is coming and when When he comes victory is guaranteed. ...Those are the words in baqarah . They used to impose that they will have victory against the disbelievers Because the promised messenger is coming... Then what they already recognise the thing that they used to boast about This messenger when he came what they disbelieved in him They were holding on even to their own book And they wouldn't have let him go ironically until the clearest proof came to them. This is the time to hold onto their book this is the time to abandon the book. This is the opinion of Ibn kissan very interesting take on the ayat, Then finally inshallah wa taala we get until the very heart of the matter. You know the word ala deena kafaro.those who disbelieved? It's not used for anybody it's used for those who reject, kafara in the Arabic language means to deny , it means to reject. So what is it that they reject ? Allah is saying aladenakufaro Even before the revelation came Usually those who disbelieve comes after the revelation comes . The revelation comes then you accept it or you reject it if accepted aladeena aminoo if you reject it aladeena kafaroo But interestingly in the eye of the term of aladeena Is used before.... That happens later until the clearest proof came to them But even before that they are called aladeena kafaro , We have to understand that in a little more depth What kufr is this? It happens before they were exposed to the revelation. You see the word kafara in Arabic also means to bury a seed deep into the ground. So put it in the dark To put it in the dark. Every society until the revelation comes and gives them the light , They put it in the dark....in The darknesses of kufr. You know how Allah says .... He brings them out of darknesses into light What darkness is that? it is the darkness of kufr the denial not knowing the truth, okay now, What I'd like to share you in all of this is the interesting reality of all societies. No society is all bad and no society is all good. Even the worst society has something good You could say in the period before the messengers arrival sallalahuwasalam. The time of the mushriqoon they had a lot of bad habits, but They had some good ones too. There were some good in them also And even among criminals like Abu lahab and Abu jahl Horrible people like that on the other hand At the same time you had people like Abu Bakr Siddiq living in The same society , awnawfl? who didn't take much time in recognising that Muhammad saw is a messenger in fact. These people were there too ,so there Is good and bad mix in every society The first thing I'd like to do to help you understand the concept of this Surah , Is to help you by means of dividing people up into categories. You're going to make four categories of people. Four kinds of people in a society, when it comes to kufr and iman it comes to a society Where no messenger has come yet. There are four kinds of people theyre are people who have goodness on the inside And it also shows on the outside. Theyre decent inside they are kind and loving humble , Honest people on the inside and The honesty also shows on the outside. Even booked before Islam was revealed Abu bakr siddiq ra Good on the inside and the outside. Even before Islam. Another kind of people is that they may have goodness on the inside but it is covered by They have a lot of baggage because of the society And ignorance in which they live, Some of it rubs off on them and so when you look at Them on the outside you going to good person, Or you wouldn't think that there is any good on the inside but actually there is . Examples would be like hamza ra and Umar Ibn khattab ra. They have a good inside if you had seen them before Islam you wouldn't have thought you wouldn't think this is a nice person people is good that you can clearly see and people who is good you cannot that's two categories now here's a Third category, the third category are a people who Everybody likes them People think they are great But on the inside there is arrogance and greed, they are very corrupt on the inside. But on the outside they show the world that they are very very good an example in the seerah of the prophet saw is Abu jahl. People loved this guy they called him Abul hakm Please to take his advice they thought he was a wise leader he was just, he was brave he was brave in battle he was known for his chivalry so he thought he was good on the inside but we know what was in the inside, There was corruption on the inside. So now we have three categories of people number one good on the inside and the outside number two good on the inside but not on the outside and number three, bad on the inside and good on the outside. Now we are left with the worst category there is no good on the inside and there is no good on the outside an easy example in the prophet saw would be Abu lahab. He's filthy and corrupt on the inside and he is filthy and corrupt on the outside. So you have these four categories of people and they are all living together all in the same society these different categories of people I'm simplifying here they are all living together they are not separated from each other they are all together, when Bayinah comes, When the revelation comes when this messenger comes its messenger is forceful enough and this message is forceful enough to now separate between these people and it makes a very very clear who was actually good and who is actually bad so people like Abu Bakr ra and umar ibn khataab ra all on one side why because They have goodness on the inside and people if they look like they were very good like people like Abu Jahl, Or may have a lot of power like Abu Lahab , They become separated away because they were on the other side. Allah exposes that there was no good on the inside. This is something nobody could ever know nobody could know what is going on inside anything that comes in clarifies that in that society is the revelation That was given to Muhammad saw, so munfiqeena The fact that they weren't separated, see infaka comes from infiaal , which is a verb that is intransative, The action happens to itself because within themselves they became separated with the inner of themselves they got cut off that society became compartmentalised Who caused what what causes that compartmentalisation its this revelation, its separated people into camps. To understand this powerful concept even more , Allah says in Surah anfaal, ..... So true can come forward as truth, falsehood can come forward as falsehood it becomes , It should become clear it should become absolutely clear that as bad as umar looks on the outside, let the good on the inside let it come out. Make it clear that he is actually good, And as impressive as Abu Jahl may be make it become clear that he is not good on the inside. It may become clear, so Allah swt says in an explanation of this same concept, .... So the one who gets destroyed should get destroyed on account on the basis of the clear proof, He truly deserves to be destroyed and the one who gets to enjoy and has listful life And live it is based on the clear proof al Bayinah Of this revelation came and it distinguished clarified people what's the importance of separating people why can't they live just right alongside each other first of all every other religion many religions have coexisted the biggest example of that is the Arabs, So many different gods right and everybody has there in God don't all worship the same god that they all have their own idols. But they are all hanging out with each other everything is all good it is a pluralistic society of which you can call that they all have freedom of religion, You worship whatever you want in our worship whatever I want and it's all good, that was the idea. We are not going to say that your religion is right or wrong you do whatever you want and I won't even say anything about your religion. That was like the idea very much like our society today. But Allah swt did not just send a heritage or a family tradition or culture Allah sent the truth, al Bayinah is the truth, And when you have convincing evidence when your side has evidence and it shows that the other side does not have evidence it starts becoming offensive to all the other religions because, Allah doesn't say you become Muslim and don't say anything about them. Allah swt starts attacking shirk , Allah swt starts attacking people of the book for hiding the truth, He starts going after them because The truth doesn't get scared it is offended by falsehood , it comes after it. The quran Is very uncompromising very unforgiving right it even offensive to the people who are holding on to shirk, the quran, Is extremely offensive to shirk. It is very offensive to shirk. It goes after them at even calls them stupid..... How do you make your decisions why don't you think? Why can't even think you know how humiliating shirk is? So this Bayinah came and it separated people, because whoever accepts this truth cannot live alongside can quietly lived alongside falsehood . They just cannot do that any more They may have been able to do that before I'm a good person so and so is not a good person but it's all day won't even say anything, But once this revelation comes they have to open their mouth and separate themselves just like the messenger himself had to separate himself,.... He had to separated himself Allah swt commanded him too So now if you go further you'll find the benefits of what this separation is, Allah's destruction will fall upon those who do not accept his truth and Allahs help will be on those who accept his truth. But Allah does not punish until those who hold onto the truth are separated He destroys the one who are on falsehood. Because together you cannot destroy them, In the Quran Allah says.... We will never Want to destroy until we sent a messenger because when a messenger comes the people get separated similarly even to the messenger he says,....Allah will never want to destroy them while you are among them, Because you were the one to separate them once you are gone the filthy will be exposed in those deserve to be destroyed. One final ayat to make this concept clear, again it belongs to Surah anfaal , .... So Allah may distinguish the filthy from the good filthy people from the good people even and then he may pile all the evil up in one place they have different evils but he piles them up separately, Like the messenger says..... Those who disbelieve are one nation they can have different faces they can be Communist zionists, they can have all these differentbfaces, But in the end kufr is one thing it's one falsehood

So Allah says.. he piles it up and makes one pile of kufr on one side, It's like you know when you are cleaning and you pile all the filth on one side, And broom it to one-side that is the verb that is used here. Right so this is .... They Were completely cut-off separated within their own ranks, they were just quraish any more, they were ... They weren't Just the Arabs any more, Tribal lines disappeared family lines disappeared , the only line was Laillahaillalah either you were this side of it or that side of it. That's what Bayinah did that's the furqaan, That's the criterion the separator that came. Curiously Bayinah comes from ... Which means To put distance between two things literally, It came clearly to separate the two groups clearly from each other. Then interestingly some think about the Arabic language that The root letters of Arabic have features, So when the world of Arabic has the letter fa, it usually has the meaning of separating and cutting up, It has special features, Cutting up to open it up, faj, falak, Similarly you have words like fajr, this open pathway the open pathway it cuts two parts of the valley apart so the letter, Implies the separation And it's cutting up from within.

Now we get to the second aya you know Allah says Al Bayinah the clear proof, what's the Explanation of what that clear proof is.....we are going to read, imam al Lucy rahmatullah ..... This ayat in itself is proof, Allah swt said Until the clearest evidence didnt come To separate themselves and what is the clearest evidence the messenger himself, But the ayat it says two things, a messenger from Allah and by the way .....This ayat says rasoolan min Allah it separates,

A magnificent messenger from Allah You would have to translate an awesome messenger from Allah That reads unto people Purified Scriptures. So this two-part being the messenger And the message When these come together then you have Bayinah

This is a very important concept in Islam. Islam is not just theory you know you can have a philosophical theory and idea you say this is the truth, And we say in Islam that is not enough to have an idea is not enough if the idea is actually truth and there is good in it then it should be something that you can implement, Even if it's in itself a theory or concept isn't good enough unless you see it in action. And this is the biggest obstacle to the dawah of Islam in our time. You can show people the proofs of Islam you can show people the wisdom of Islam but when you look at the practice of the Muslims it undoes all your dawah . It's undermining all the dawah of the Muslims, their behaviour and if the book is saying all of this and it is so good, How come your own people don't follow it? How come your own people don't live by at how come you people aren't as honest in business as your book says you should be? How come you don't treat your women the way your book and the sunnah says you should treat them.

That in the end of the heart of the matter is a clear proof has been sent a clear message is one that in theory sounds convincing and in practice be observed. Now That's absolute proof so Allah a zawajjal says the proof it isn't just Quran it's rasoolan a Magnificent messenger from Allah Who is reading on to you or is reciting ….Purified scrolls and Scriptures. That is what he is doing so that is the first thing combining the messenger and the message into one, That is the ultimate hurdle to dawah in Islam at our time. We invite people in theory we give them a pamphlet we give them a book We make them listen to a speech or watch the video. As what all that is theory All of that is theory It is empty unless you have what? The practice until they see the behaviour of the Muslims until They see the honesty of the Muslims, Until they see how the Muslims treat their neighbours. Until they see how the Muslims dealing business until they see That then this is just one side of the picture that's not enough that is not real dawah. Allah a zawajjal Makes it clear that you cannot separate the messenger from the message the carrier of that message should reflect the teaching of the message being a good orator a speaker writer that's not enough that's just one side of the coin, The other side the speech must match our action...... Why do you say what you don't do?..... Who could be better in speech who calls to Allah and acts righteously? Allah Combines the two as he does in this amazing ayat.

And of course rasool Allah saw is exaulted in places, such as Surah al qalam, ...... His character himself you are committed to an incredibly ethical character that isn't exaltation that Allah gives to his messenger saw .

The next riddle in this Ayat that is really beautiful and powerful, is ....he reads. To narrate to read to follow along, Literally talawa to narrate to follow along. Like a reader who follows the line on the page you know your eyes follow the word right. That is why talawa the word is used the same is used for the moon following the son. ...... I swear by the moon as it follows the sun. Just like our eyes follow text on a page but the riddle is the messenger didn't read, Allah Says he is reading But we know the messenger saw did not read. He did not read he did not know how to read he was narrating unto people.... The messenger narrated How do we understand this? This is the profound reality of our Deen, the quran, I say this often but it's good to repeat it, the quran has a three step journey, The first part of the journey is in lohal Mahfouz , it is with Allah in writing. And from there Allah Azawajal says this in Surah abassa he says , ....... This revelation that is coming to you this reminder that is coming to you is actually its journey started over there, in purified a noble scripture that is with Allah, That are in the company of the highest ranked angels by the way the Scriptures are very high. In the hands of the scribes, Later on we also learn about them that they are also katibeen. They're writing so This revelation is written by the angels that is given to Jibraeel as, then Jibraeel as travels down to it and brings it to who? The messenger saw he brings a certified copy of The original lohfal Mahfouz , The angel Jibraeel brings it down to be read to Muhammad saw, by Jibraeel as and when this happens, we find in seerah…that a beautiful Explanation from the Prophet himself he gives a beautiful explanation, he says ... It is As though when the revelation comes it is written on my heart, So when the messenger is reading where is he reading from? He is reading from his heart is reading these purified Scriptures that travelled all this way down and they came where onto his heart...... It came on your heart so that you may be one of those that is convinced first, And reflecting different revelations at the heart of the messenger was purified right? It was purified because the Scriptures that was to be written on his heart also purified. What are the words we find here ? Suhafan mutahara. Scripture that are purified cleansed. The heart was cleansed and the revelation that was put on it was also cleansed a pure revelation. Now beyond that Allah Azawajal says ..In the Scriptures were books, but the word kutub in Arabic actually means ahkam, Laws ,rulings. The word book more often than not In Arabic literature is used for law, It's not really used for Book as it is for law. We will look at some commentary of the Mufasiroon , we will highlight thr commentary of al shawkari rahmatullah .. the meaning is the scriptures came and within the Scriptures there are laws. In other words what is implied is there is more to the scriptures Scriptures then there are laws, law is in it but that's not what all there is, There's more to the scripture there is other wisdom in the scripture too. So you know how sometimes believers Muslims we do this We reduce Our Deen In to what is halal and what is haram. That is all Islam is don't do this and that's it. That is all there is to it but no Allah says ..... In there there are laws, in the Scriptures that was given to the messenger saw, There is more to it than that too okay. But he is highlighting the laws and we will see that in a little bit InshaAllah wa taala. So .... So the word qayima as established, firm Upright laws laws that stand up On their own, qayim actually means, that which stands right and something that is crooked it sets it straight too. Something that is crooked and it's it sets it straight and this is shown to be the wisdom of the laws of Allah . The laws of Allah in themselves are clearly upright and good. But its establishment takes all the crookedness of society and set them straight. These are the benefits of the law of Allah it sets the society straight. .... When you make something stand when you make something right and you get rid of its flaws. This word qitab just to show that when you use it clearly it is used for the word law, .... Allah has mandated I and my messengers will dominate. In a Hadith sahih, We find a messenger saying, .... In Narration of rajam The messenger of Allah says I am declaring I am making a declaration, Over you by the book of Allah. Kitabillah, but Here the book doesn't even mean the Quran. It means the law of Allah because rajam isn't in the Quran.

Right so you use the phrase Kitabillah , The law of Allah that's how We understand it similarly in the Quran, Allah says ..... Meaning the law of Allah binding upon you . Similarly again in Baqarah, Allah az zawajjal talks about fasting and Qasas, he says .... We translate that literally as saying fasting was written on you, What that actually means is fasting was made law by binding law Upon you and this is not that far from English literature, In English we say things like The judge threw the book at him. what does that mean? it means he used the full extent of the law Against him okay, I'm going by the book means I'm abiding by the law driving by the book means I'm observing the laws of driving as I'm driving so the word book implies a legal jargon even in English literature .

Now we come to the next Ayat this is absolutely beautiful......Bayinah in the beginning ayat …and fourth ayat again…

This is a remarkable contrast by the way Allah azawajjal in the first Ayat mentioned people of the book, and mushriqoon, but in this ayat he only mentions, the people of the book, he does not mention al mushriqoon. So this is a special case in the middle of the Surah, ok, So what is Allah talking about roughly translated? Those who were given the book didn't fall in to division among themselves , Until even after the clearest proofs came to them. The keywords are mimbadi even after, Even after the clearest proofs came they did, No result happened except they fell into division amongst themselves, most Mufasiroon Comment that this ayat is talking about the people of the book. Especially the Jews and the Christians among themselves. And this Bayinah in this ayat ,is the previous messenger Isa as. Allah Is giving an example a historical event of when Isa as came, When Jesus came, when Jesus comes, what happened to the people of the book that were one unity? They become separated, and they only Became separated only after this messenger came, even after this messenger came, Who was supposed to unite them but what ended happening they became separated. They become separated from among each other this is the first implication of the text. The second though is an amazing contrast in this ayat, a beautiful beautiful contrast in this ayat. If you are looking at the first ayat Allah Azawajal is talking about the journey from darkness to light. Used to be in kufr until Bayinah came now they are in light . ... In this ayat there is the opposite journey from light into darkness

, It is the contrast, These people had knowledge they were given the book already they were accepting of the truth and when the messenger came the clearest proof is claimed they rejected it and they fell into division, In other words they fell into the darkness, so When the ayat was talking about Darkness to light this Ayat is talking about a journey from Light into darkness , and this You fell into this darkness even though you have knowledge It is a very important and dangerous concept for the Muslims to understand, This occurs many time in the Quran ......Surah al shura, baqarah, al Imran in many Surahs

The same concept comes up, They didn't fall into disagreement until after knowledge came didn't fall into disagreement between each other until after the clearest proof came and the pleural bayinaat the clearest proofs, ok. So What is this disagreement? Allah Is telling us the social reality, religious knowledge is a weapon… Knowledge is a means of empowerment when somebody has a lot of religious knowledge and especially. In older societies even to some extent the same is the case today don’t even think of other religions not just islam when someone has a lot of religious knowledge they have a certain respect in that society. They have a certain status and we know when they have that status here in a public place people listen to them. Knowledge is to safeguard against having bad character you could have all the knowledge And still be corrupt. Just because you're a scholar just because you know a lot doesn’t mean You are safe from corruption. Now when people come to the person of knowledge and constantly praised them They put them on a pedestal is it possible their ego Might start getting a little inflated, It's possible and some Time it happens on the outside hes a scholar on the inside they are very arrogant person brewing inside. But on the outside there is the facade of someone knowledgeable, But what happens when it to this person who is knowledgeable is when somebody else comes up That has more knowledge when somebody else comes up And people start listening to them, They start taking attention away from himself so what does he do, He starts attacking the other don't listen to him he's a deviant. Don't listen to him he's wrong, he's a liar I'm telling the truth, he isn’t telling the truth. The reason isn't that they want to promote the truth the reason is. They want to inflate their own ego. They saw that this guy is like competition the other one is in competition. This is what happened to the ulima of bani Israeel. The scholars of bani Israel were very powerful people used to listen to them all the time, then Allah sends Isa as and he knows The book better than they do and he is calling out there corruption. The humble thing to do is to accept your mistakes and accept him as messenger, but what Did they do to protect their ego and to protect their status? What did they do they came after him and they fell into disagreement among eachother, so Allah Azawajal Is talking about the ones who supposedly have knowledge. First ayat was talking about people of the book and mushriqoon and mushriqoon don't have any knowledge. So the fact that they're fighting the truth ok at least they are ignorant, The people of the book even after truth came to them even after knowledge came to them, Because the preservation of their ego and the urge to dominate The other was so strong, They fell into disagreement and by the way we see Elements of that even in the Muslim community, We see elements of that and fragmentation within the community sometimes, this one bashing that one, this speaker going against that speaker, this one going against that group. Sometimes the agenda isn't holding on to the truth sometimes the deeply rooted agenda is the strengthening of their ego.Allah knows, He mentions in surah ashura that very reason,the motive on the inside ..... Out of an urge to dominate one another with no other reason That they disagreed with each other and Even, Even after the proofs came to them. So here again…The people of the book did not fall into this agreement until After the clearest proofs came, that's ironic the clearest proofs should make you want to lose Your disagreement. The clearest proofs come so you then you get rid of the disagreement. When the clearest proof came they fell into the worst disagreement why because their motives were not to find the truth their motive was power. The motive was ego their motives were other than this. They weren't sincere if they were sincere When the proof comes their disagreements go away If they are not sincere then disagreements come in handy. Become in to play now that you understand this we come to the next Ayat.

... The very next ayat talks about sincerity.. The root problem of the disagreement between the people of knowledge, vicious disagreement is Not accepting is actually the lack of sincerity, Here is the final think about this you have already studied that Bayinah Is two things it is the messenger and the message. This Surah Has taught us that the concept of the clear proof is two Things combined It cannot be separated it is the messenger and the message. So when they fell into disagreement they had to humble themselves, To 2 things they had to humble themselves before a messenger and they had to humble themselves before a message two things. They were unable to do so so they fell into disagreement, Here's the thing humbling before Messenger... Doing that is very difficult when you see him as just a man, In life generally it's hard for us to obey those in authority it is hard,like their boss. Nobody likes the police officer right people don't like government, Whoever has power over you, you have this tendency to see who is he? Why should I listen to him Even kids or in college they don't like their professor. Man he gave me too many term papers. Whoever has authority over you you have that natural tendency to not like that authority because you want to be free ,but this messenger from Allah comes and he demands absolute authority. Unless you were truly sincere to Allah you will not be able to overcome your ego, You will end up saying why should I listen to him he's just a man? I will listen to him and I will just obey the revelation I wont obey him. I will take the Koran but I will not take sunnah. Haven't you heard that from people before I will take Koran but I don't have to take the Hadith of the messenger saw, I won't take the sunnah. You know what that is That's an ego. Why should I listen to that man, I'll take a message for myself what are you doing? You're separating al Bayinah , al Bayinah according to Allah swt is both together

It is the messenger and the message. on the one hand they refuse to humble their ego before a man The other hand these people are saying that the people of the book When they got the messenger out of the picture they found it easier to make changes to the book themselves. So on the one hand They are not listening to the messenger and on the other hand they are corrupting the message. The whole Bayinah is gone. The whole clear proof has gone. There is a Hadith about the word Bayinah, just so that you could Become clear what this powerful word means..... The clear proof is the responsibility of the one making the claim..... And the oath is on the one who a claim is made against. I'll put it in simple terms that you understand this Hadith, it very important you understand this imagine You and I got into an agreement you borrowed $10 from me, Okay you borrowed $10 from me. And then you denied it, Two weeks later you said I didn't take any money from you what are you talking about? So the messenger says who has to produce the proof I am making a claim you owe me ten dollars, so who has to produce the proof? I do. Al mudaee, the one making the claim has to produce proof that you borrowed ten dollars, If I cannot produce the proof then the one who took it and refuses it he has to swear, I swear I didn't take 10 dollars. Because if he swears then the curse of Allah is on him, if hes lying right? Now what if I take out a video recording? I take out video camera and I show a recording look I made a tape when you borrowed $10 from me, It's all on tape, If I bring a proof like that if I produce a proof like. That is there any room for our argument left ?no case closed now I have clear irrefutable proof After which the case is finished. There is no counter arguments left because The tape speaks for itself do you understand that is what revelation Combined with the messenger is it is The kind of proof after which there can be no counter argument, that's what al Bayinah means. Now this is the essential even if it is that clear you will still fall into disagreement, Because there is something else going on there is a lack of sincerity. One more comment about this ia and then we can take a small break and reconvene, That comment has something to do with the usage of alootalkitab , in this Surah alootalkitab comes a few times , ..... In the quran in many places Allah says .... We gave them the book those who we gave the book too, That's the English rendition of who we gave the book too. Those who were given the book, now in the latter one which is passive, which is passive in Arabic and in English grammar, you don't find mention of Allah, you say those who were given the book , I didn't mention Allah, when I say those who we gave the book too, now you see the mention of Allah in what word? We, Whenever Allah mentions those who were given the book. Meaning he doesn't mention his name, it's usually something negative. I'm the quran when it says those who were given the book it's usually in a negative context . When its says we gave them the book, Allah mentions himself it is something positive. it's part of its miraculous consistency . It was not written Down except on the heart of the messenger, it was spoken, and when it was spoken, to maintain this kind of sensitive consistency is very very difficult. Look at these few ayat, ..... The people who were given the book threw the book behind their backs as they didn't even know that this was a book, a negative thing. Then we find .... If you were to show all the miraculous proofs To those who were given the book they would not follow your qibla any way, again something negative, those who were given the book. Then we find ..... If you were to obey those who were given the book if you were to listen to them or pay attention to them they will they will turn you back after you have found faith And reduce you to disbelievers...... Didn't you see the one who were given a portion from the book selling or purchasing misguidance.... And they want that you should be misled from the path, Now look at the other side..... Those who we gave the book, and Allah mentioned himself, right?..... Those who we gave the book.... They read it like it deserves to be read, Something positive. Then Allah says ... Those are the ones who we gave the book and strength and prophethood, again Something positive

.... Those who we have given the book are overjoyed because of what we have sent to you...... Those who we gave the book much before this have to belief in it, ...Those who we gave the book have a real Iman in it

So when the passive is used to be find something negative and When the active is used we usually find something positive. This is found consistently in the entire Quran.