The intention this evening is to try complete the dars of Suratun Naas. But before I do, there is some leftover subject matter from Suratul Falaq that should be addressed and I purposely omitted it originally but after some discussion that I had with someone after the dars, I've realised that there is a point of confusion for a lot of people. And it probably should be at least given some consideration. Some mention. What I'm talking about is 2 things, insha'Allah ta'aala.

Two influences that have swept our Muslim ummah in our time. And has influenced the understanding of a wide number of people. What used to be considered a minute minority. A side thing. You know.. ah... almost a fraction. Almost have become mainstream. It's actually quite problematic. The first of those things is a result of what we call a scientific rationalism. And scientific rationalism essentially is the attempt of someone to look at the sacred literature and to constantly try to correlate it with rationale. With Science. Specifically with science. And if you go overboard in this direction, you can make mistakes like those of the late sir Syed Ahmed Khan, who is a great
political leader for the Muslims in India and yet when it came to his interpretation of the Quran, he made some monumental mistakes. For instance, he said Jinn.

Allah says that He created them (Jinns) from fire. (Instead, Sir Khan said:) But that's all figuritive. It just means they are just people who are just fired up. It's not really a different creature it's just that people who get really angry are called "Jinn". And you know, angels are made from light. (Instead, Sir Khan said:) And light just refers to people who are full of guidance. And they are a source of goodness for others. Etc..

So angels are really good people. And Jinn are really bad people. And Heaven & Hell are just states of mind. Etc.. To try to re-interpret the religion in a certain way that would be more plausible for someone who is overly impressed with Science.

Or at least getting to reality through the 5 senses.

And in this regard, the reason I brought this up now instead of any other time is when we were
talking about Suratul Falaq, we were talking about the evils that may exist in the night time. And I did want to make a clarification. Night in itself is not evil. The creation of night is not evil. But it can have evil in it. And there's potential for evil in it.
The creature itself, the creation of night itself, may or may not be harmful. But does it have the potential in it? Yes. There are nights that are wonderful. For example, Allah talks about Laylatul mu barakah. Inna anzalnahu fee Laylatul Qadr. ... Messengers were called at night. Revelations came down on the night of power, you know. ...
The Messenger of Allah (pbuh) goes on the journey of Isra' wal Mi'raj at the night time. By the way, because of scientific rationalism, more and more people are convinced: "No, no, no. He didn't REALLY travel. This was just a dream that he had! Etc." Right? Now, that's one problem. To try to give scientific rationale a higher place than actual revelation itself. But a by-product of this movement has become, that

we've become influenced a lot more by western criticism of Islamic sacred
literature. Specifically, Hadith Literature. I'm not going to get into orientalism with you generally but let me tell you something. An overview. And the overview is that in Western academics. Non-Muslim academics on Islam. Their first point of attack is Hadith. Their first line of attack is against Hadith.

And actually, they reverse-engineer the study of Hadith. And let me tell you of what that means. They actually study it, the first claim they'll make is,

we don't see Hadith being compiled at least like 100-150 years after the Prophet's passing (pbuh). So it's already historically questionable (they say). Then, on top of that, the more authentic a Hadith is, like ... it's agreed upon. Or it's from Muslim & Bukhari, or they're from several narrators ... etc... they'll say the more authentic it is, it's actually a bigger cover-
up by those who made it up.

So, the more authentic it is actually.. That's how much more fabricated it is. And this is actually taught in universities. From this point of view, it is taught in universities. Now, this Hadith scepticism is not something that is only taken up by non-Muslims. Actually Muslims have also fallen victim into this kind of work. And a lot of times, they actually become more adamant about it and feel like if you're going to interpret the Quran, using incidents...

incidents in the seerah of the Prophet (pbuh), what we call the Asbaabul Nuzul, context of Revelation. In Suratul Falaq, we talked about how there were, you know, attempts made to cast a spell upon the Messenger (pbuh). That's part of Asbaabul Nuzul! That's not mentioned explicitly in the Quran. But this occurs in several Hadith narrations! Now, when you resort to those narrations and you say, "Ahh... you know what you're doing here? You're resorting to these made-up ahadith. That we shouldn't really interpret the Quran using those text.

Quran should only be interpreted on its own
virtue. This is an over-simplification of the matter. I'm not gonna give you a defence of Hadith literature in this session. That is not the subject today at all. But I will tell you some fundamental things that we have to keep in mind. People who say that, you know, the Quran is critical but the Hadith literature is not. You can't even trust it. There are several very basic issues with it. Even without getting in deeper.

The Quran is transmitted to us by means of the companions of Allah's messenger (may Allah be pleased with them). The entire body of Hadith literature is transmitted to us by what means? The same Sahabah companions). If you say that they can't be trusted with Hadith, then, by extension, you are also saying they can't be trusted with Quran. Also, when you're saying that the Quran does not have contradictions. Because anybody who says that I believe in the Quran but I don't take the Hadith seriously

I'm just going to rely on the Quran, then they also come with the claim that the Quran can't have contradictions. It can't! But if you don't turn to the Sunnah, you'll be very
confused. Because the Quran will say ... Even between .. between you and the other, there is animosity, treat him like your most intimate friend. In a passage, talking about da'wah and the ethics of da'wah, Allah says, even if the person is showing you animosity, treat him like an intimate friend.

But then, you read another passage in the Quran, where Allah says ... Kill them wherever you find them. Expel them from where they expelled you. The trial, tribulation & corruption they are causing is worse than the fighting. You think fighting is bad, what they are doing is even worse. So on the one hand you are supposed to treat them like your best friend. On the other hand, you’re fighting. It seems like a contradiction unless...

... unless you understand the context of this Ayah. And the context of that Ayah. And the Quran will not tell you the context. The first Ayah of the Surah isn’t 'haa zihi surat un maksiyya’. Or 'haa zihi surat un madaniyya’. (i.e.) This is a Madini
surah. This is a Makki surah. This is revealed in THIS time. So understand it in THIS context. And that was revealed in THAT time. So you understand it in THAT context. That does not happen in the Quran. Context comes, essentially, primarily, from Hadith literature. From the Seerah literature.

So this over-simplification can lead to many, many, many problems. Now, I'm not going to get also into why would somebody be so adamantly against Hadith literature. You know, the irony of it all, is that the people who are adamant about this stuff, they actually declare themselves 'champion of the Quran'! The only voices of genuine Islamic understanding. And everybody else is pushing their deviant, corrupted understanding of Islam.

So they actually portray themselves as heroes of the religion, that are taking these courageous steps against these horrible traditional scholars! And they literally.. And the conversation that I had with a brother last week. He had very foul things to say about Imam Bukhari (may Allah have mercy on him). I couldn't believe my ears! I knew that this
stuff existed. But it's becoming more & more popularised. Of course, also because of the spread of the web & things like that.

Insha'Allah ta'aala, when the time comes, I will be doing a series on - just... not even the authenticity of the Sunnah. Just respect for the Sunnah, just that! Before we talk about its authenticity, how much importance and regard does it have? Just from the Quran itself! We are not even going to go into a Hadith for that. But we'll do a series on that separately, insha'Allah ta'aala. But that's one point I want to bring to your attention before we continue. And I don't want you to be,

At least, one logical claim I'll bring to you that has been brought up by Suratul Falaq. They say that if the Prophet (pbuh) was cast a spell on, he would forget things that he did or think that he'd done something but he actually hadn't done it. Which was found in Sahih narrations. Then, you are legitimising the claims of those who say that he is influenced by magic or he is a magician!
Now this again, if you look at the claim very deeply, that's not really a solid claim because the claim that he is a magician means that he is the one who DOES the magic! And here, the claim is that it isn't that he is DOING magic, the claim is that he is being influenced by magic.

The second claim that is made is - if you say that he was influenced by magic, you aren't saying there is no power except Allah. That there IS a power except other than Allah, which is that of magic itself. Well, the 2nd issue here is, you know, power Allah azzawajal has given certain creations power to. Allah has given creations power. Human beings have some power.

You know, Jinns have some power. We have some power but in the end the source of that power is Allah azzawajal.
There is no greater power than Allah (swt). So the fact that something can have effect. It's like, you know. To say, for example, fire burns. It's like you're saying - no, fire doesn't burn. Allah burns it. Fire does burn it but Allah gave it the ability to burn, right?

Allah gave it that power & Allah can seize that power & put it on hold. It refuses to burn when Ibrahim (pbuh) was thrown in it. That's the power of Allah (swt). Now, you can say, for example, somebody was killed by a gunshot, right? How could you say that?? No, no, no. Death only comes when Allah commands it. The bullet didn't kill him. This is silly now.

Yes, the bullet killed him. But it only could have killed him by the (will) of Allah. If Allah gave it permission. So, magic CAN influence someone. It CAN harm someone. Just like a bacteria or a virus can. You know, to us, it's in the unseen. Just like to the old timers, of other civilisations, you know, these
microscopic creatures, which are
literally unseen to us?

But they are seen under a
microscope. When they would
suffer from these things, they
would say they are possessed by
demons & things like that, right?
But these things have an effect.
And we have a cure. Similarly, this
issue of people doing magic & it
having an impact, this is
something that Allah talks about
Himself, in Suratul Baqarah. ...

Allah sent angels, you know, at
Babel (Babylon), Harut & Marut, and
they were teaching people magic. ...
And as they were teaching someone
magic they would say: Look if you
are going to learn it, it's going to be
considered kufr & you are
going to Hellfire ...

Somebody who comes to learn magic from
them, they'd say: Look, we're here just to test
you. We'll teach you if you want to, but if you
do, know that it's kufr. Don't do kufr. We're letting you know ahead of time. This is going to land you into deep trouble! ... They learn from them ... what would cause partition between the husband & the wife.

So they would learn magic, that would cast spells & create rifts between husbands & wives. They learn these things. And Allah acknowledges that in the Quran itself. But then, He says ... they would never be able to harm anyone except that if Allah would give them permission.

So even this idea if you legitimise magic, then you're saying that Allah doesn't have all the power. Even that is an over-simplification & an inaccurate depiction of the Quran's message. When all of these things are done, because when it is over-influenced with logical, rational thought or scientific rationalism, right? And these things start influencing their judgement on the Quran itself.
Videos:

- English Subtitles of Tafseer Surat An Nas by Ustadh Nouman Ali Khan
  Part A1
  http://youtu.be/ta8CmDJDWvw

Alhamdulillah.