

Monday Dec. 25

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Knowledge, Acceptance and Change: Lessons from the Seerah for today's society.

- One of the really important beginning points for us is to recognize the unique circumstances that we are in. Perhaps for the first time in the history of the Islamic world, we are the people that are confronted by barriers by us and the larger society that impeded the process genuinely identify with the society with which we live.
- We live in a society in which based on certain historical moments in history, we live in the reality in us and them. That's a reality us and them that transcends Islam that is separate from Islam.
- We talk about these "barriers" in Islam but they are above and beyond and separate of Islam.
- If you think about the 'urf and what the people are a custom too and when the Sahaba when they went to Egypt, Iraq, Syria and other places and they see the east-west dichotomy. We are in a receiving end of a post-colonialism time.
- The differences between the society of Mecca and Medina that many of the biographers note that when they made hijra to Medina they got sick. They were puking, because they weren't use to this new environment.
- The social atmosphere in Medina was very different in Mecca. It was substantially different. Ibn Kathir notes the Prophet (saas) said "I would love to marry among the Ansar, but I have a low tolerance for jealousy." The women of Medina would socialize in a different way then the women of Mecca.
- When the Prophet (saas) was confronted near the end of his life with the situation following the campaign against the banu hurazid in which he gave the meccans, people who are non muslims, some who just became Muslims for a week, and he gave them spoils of war and gave the Ansar nothing. He said to the Ansar "what do you care if they get this or that when you are getting me, and if it wasn't for the fact that I was born in Mecca I would have been Medinan." He emphasizes with the people so much that when they came to them during the siege of Medina and this was the greatest crucible against his entire career, the Muslims became so afraid, there eyes began to roll around there head and they starting saying things vain thoughts of God and the Prophet (saas). The Prophet (saas) comes up with a strategy to ease the pressure especially the Ansar.
- You can know something, but if you're not psychological, emotionally and spiritually ready to process the knowledge then it'd do you know good.
- The major reason that Adam fell was simply that he forgot. Some 'ulema said that insaan was the name of mankind because they forget so quickly. The Qur'an calls itself dhik, the reminder and it is quite repetitious. It is important that we remember and be reminded of things we know.
- It is really important that we understand that we can't guide a people with whom we don't identify. It is extremely difficult to guide people who you don't love and care about. Human beings have a natural feeling to know when someone is concerned about them.
- This is a spiritual challenge and it is a difficult one. This is an extremely difficult challenge.

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- When we look at the Seerah of the Prophet (saas), he identifies with the society in which he lives; he is intimately familiar with his people. He understands them psychologically. He understands them emotionally. He understands them culturally. He knows what makes them tick. Many of us don't know this and we need to invest to acquire in the knowledge of this.
  - Muslim people in America knows very little of America. Knows little about the history, the cultural history, the psychological history of America. This is a serious issue of the Muslims living in this part of this world. This is a total contradiction of the Seerah of the Prophet Muhammad (saas).
  - The Prophet (saas) did not let labels do his work for him.
  - Abdullah al Urkad was a mushriq who guided the Prophet (saas), because the Prophet (saas) knew him. The mushriq could have sold him out, but he didn't. This is a proof that the Prophet (saas) knew his people intimately.
  - Ibn Sina was a philosopher and an all around intellectual. Ibn Sina was so respected that up until 1800s, Ibn Sina's books was used in the European universities. One of his students came to him and said he was the best philosopher in the entire world. Ibn Sina told him he didn't understand. Ibn Sina said to the young man you don't understand. The next morning they got up to make fajr prayer and they go out into the courtyard. At night it got cold so there was a thin sheet of ice on the top of water. Ibn Sina told the man that the water is too cold so we should make tayaamum. The student said "What!" He broke the ice and started to make wudu. Ibn Sina said even though its 400 years later, you still listen to the Prophet (saas) so how will you listen to me.
  - We have to reduce the barriers. The first thing we have to do is within ourselves is to emphasize and identify with the people we are with.
  - The Prophet (saas) was an individual who accepted the society factually. Some of us are so busy condemning morally but we can't see factually. The Prophet (saas) lived in a society that was tribal. A society that was defined by assabiyyah.
  - Appeasement doesn't break barriers. We criticize not from outside but within. The Prophet (saas) was very critical of his society, but he could get by because he was doing it as one of them.
  - Recognizing the society in which you live is another part of the sunnah that is lacked today.
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Tuesday Dec. 26

- We have to cease seeing these societies as
  - o 1- someone else's societies
  - o 2- that these societies are pre-set.
- We have yet to come to the point where we assume the degree of ownership to put in our own position to carve our own station in the society.
- Movie 'Trading Places' – wealth white businessmen made a bet that they are really in the position they are in due to the wealth and opportunity and the other side that they earn it. They made a bet that they would go out on the street and pick up a black American from the hood and set them up with there position to see that they can maintain there position to see if anyone can gain this opportunity. Eddie Murphy was the black guy and when

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they brought him to the mansion, he started to steal the ash trays, but they told him this is his house

- Muslims in America are like this taking from the society but not accepting that this society is there's.

#### Medina

- To brother between the companions. Al Mua'aqa – the Prophet (s) recognized that among the Muslims there will be certain divisions and among those divisions they would be far older in Islam. The Prophet (s) only has only 13 years and he's coming up against traditions that are over 1,000 years old.
- You have Muslims from various tribes and clans.
- The Prophet (s) recognized these divisions and set out to set up institutions to help this situation.
- We delay and delay when it comes to recognizing in America. Everyone thinks they can do it on there own, until something happens and then we scramble to find some brotherhood, some love, some trust and some empathy.
- We can't continue to look at things and stare them in the face and not accept them. We need to accept them as facts and deal with them as facts.
- We can't keep using this "we're all brothers and sisters" rhetoric
- The constitution of Medina
  - o It establishes the value of the Prophet (s), the Muslim community there in Medina.
  - o It was essentially an agreement (a formal agreement in paper)
  - o [The Prophet (s) does not come to Medina in full power]
  - o The constitution binds all the inhabitants of the city into a pledge they will cooperate with themselves in defending and protecting the city. Within the city, if any group attacks another group, they are all bound to attack the oppressor. This is the actual substance of the constitution.
- The people in Medina were referred to them all as Ummah. He's not saying that he accepts the people doing shirk. There is an interest that all of them want the peace and security in Medina.
- Islam thrives in peace, because the defense mechanisms are not up so they can hear the message.
- The Prophet (s) knew Medina was in the interest of Islam.
- This is why in our society we need to calm down the tensions.
- If they like us and trust us, we may be sellout Muslims. Why do we feel like this? This dislike and distrust in us is not part of Islam.
- This does not mean we compromise our religion and religious identity. One example from the sunnah is the institutionalization of the adhan to come into being for the first time in Human history. In modern times its like you wake up in the morning and you in the shower getting ready to go to work thinking about work and all of sudden you hear 'Allah hu Akbar...' And then you see people going to the mosque. The adhan establish a religious identity to the people of Medina.
- In the modern world there is this idea to establish peace, you need to get ride of difference. In Islam in Medina, they established peace but with differences.

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- The Prophet (s) comes into a society and he recognizes that there are problems in the society. It's also a society that has its good aspects. The Prophet (s) is able to distinguish between the good aspects and the bad aspects.
- Verses in Surah Baqarah – “They ask you about the fighting during the forbidden months. Say fighting in the forbidden months is an abomination”. This is a reference to an event when the Prophet (s) moved to Medina, he wanted to know what Quraish was up to. So he sent out some people to Naqlaq (South East of Medina). He gives them with some instructions and tells them to open them in Naqlaq. They open up the instructions and it says just to find out what's going on and check out the situation. They happen to spot a caravan on its way back to Mecca. In Arabia, raiding was a past time and there was nothing immoral about it, just like all the way up until the 19<sup>th</sup> century the country boundaries weren't set. They decide to take that caravan and they get the spoils and they bring it back to Medina. The Prophet (s) is scandalized by Quraish, because Quraish makes the claim that the caravan was attacked during one of the forbidden months. The pre-Islamic Arabia establish months to ban raiding due to the pilgrimages to Mecca. The ratification for these months were in Surah Taubah.
- Ibn Taymiyyah said “Truthfulness is the norm”. No society is all about be scoundrels and set up evil, yucky and horrible institutions and they are proud of it. No society wants that. They may be misguided, but they all want what is good and healthy and wholesome.
- The Prophet (s) refuses to take any of the booty they bring back. The point is that he recognizes the forbidden months of fighting.
- The Qur'an supports the forbidden months, but turning people away from the sacred mosque and kufr (rejecting Allah and/or sacred mosque) is even worse.
- Muta ibn Ati (Ali) came forth probably on the basis of Asabiyyah who believe “this just ain't right” regarding the situation of the Prophet (s) and the Muslims in Mecca. Muta and his sons took their swords and went to the Kaaba and said they will protect Muhammad (s). 4-5 years later at the battle of the badr and there was prisoners of war, the Prophet (s) said “I will give all of you to Muta ibn Ati (Ali?)”. Muta was a mushriq. All these POW is not just money but 'big juice'.
- Year 9 in Medina – the year of delegations. Delegations and pledges from all over Arabia to Muhammad (s) and to Islam. They attempted to negotiate their pledges. Bani Fazeef said they will accept Islam but they wanted their idols for 3 years.
- When you allow people to evolve naturally in the religion they become part of it and the religion becomes their religion and they appreciate it. When something is imposed onto them then it's not theirs.

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Wednesday Dec. 27.

- One of the companions, Hatib ibn Abi Bitah, became a Muslim in Mecca. The Meccan period didn't have any munafiqoon in Mecca, because there was no political advantage in becoming a Muslim (in Medina there was). He migrated with the Prophet (s) to Medina. On the eve of the conquest of Mecca, Hatib had an outline written up for the plans for the march on to Mecca. He had it delivered by a woman to the Meccans to alert them of the Prophet's (s) plan. The Prophet (s) gets word that Hatib has actually done this. He sends

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some companions (Ali and some others) out to intercept this letter. They get the letter from her. They bring the letter back to the Prophet (s). Hatib has betrayed the Prophet (s) and the Muslims. The Prophet (s) asks Hatib why he did this. Umar interjects because he is a munafiq. The Prophet (s) says hold on, and asks Hatib what's going on. Hatib says "Oh Prophet (s) I have followed you since the first day I believed. As you know I am not a member of Quraish. I can't rely on the bloods and asaabiyyah to protect my people." Prophet (s) tells Umar when he interjects "might it not appear to you that God looked upon the people at Badr and said to them do you what you will and I have forgiven you." Hatib wasn't condemned so quickly even though he did something wrong. We try to bring them back to their best self instead of condemning them.

- We are going to be tested. This is from Allah. Allah says in the Qur'an that he tested people before us until they say "when will the aid of Allah come." As we go about facing these tests, sometime we can be misled of a very superficial understanding of the religion. Everything has become so instrumentalized in the world that we often follow in the mindset that if Islam is really working then I will not have any difficulty in my life. I can examine if Islam is working looking at the difficulties in this life. This is from shaytan.
- We have to be vigilant from the difficulties that we encounter in life. Allah will test us even if we are on the right track whether public or private. We have to have the vision, the iman and the sense of security to persevere in the face of difficulty. To do this we must understand and look at how much difficulty the Prophet (s) went through and how he persevered in his life. The personal tragedies, setbacks and misfortunes that the Prophet (s) had to face. He faced them with dignity instead of lashing back at everyone, which is something natural with human beings. When humans face difficulties, the first instinct is to lash out against others.
- Psychology experiment: A raccoon and a rat in a cage. Rat is not part of the Raccoon's diet. They took an electrical current through the bottom of the cage for 2 seconds, and the raccoon attacked the rat.
- In the Qur'an, Allah destroys the orchard and the people start blaming each other and they start turn in to each other
- Every year the Prophet (s) faces tragedies.
- Year 3 – Hamza dies. Hamza protected him. Hamza was his uncle.
- Year 4 – Group of people are interested in Islam. They ask for some teachers. This group is rough and tough. The Prophet (s) sends out emissary of 40 teachers to them. 38 of them slaughtered like animals. In fact 39 of them. Does the Prophet (s) lash out and say "Oh we going to kill the room.?"
  - o Point man – charges ahead of the group, he goes to Banu Amr' – he dies.
  - o Group or platoon comes after the point man. They get killed by them.
  - o Clean up man – back up man. Do the reverse of the point man. He sees the people who killed them and he kills 2 ppl.
  - o "Muslim blood is cheap." It was then too.
  - o They come to the Prophet (s) for blood money for the 2 ppl and the Prophet (s) gives them the blood money.
  - o Mecca is pagan and most of Medina is pagan.
  - o Does he give up, lash out, or act a fool? No! He observes this. He has to keep on moving,

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- Year 5 – Siege of Medina
  - o All of Arabia has gone against the Muslims. From the north, east and south. Even in Medina the Banu Qurayzah were against them.
  - o Never ever get yourself sandwiched in war.
  - o They were scared. This is all what the Prophet (s) has to deal with
  - o All of this is described in Surah Ahzab. “Oh Prophet, say to your wives, if you want the dunya and all of its charms, come.” He still has to deal with domestic issues.
  - o John Gray wrote “men are from mars, women are from venus” but he ended up in divorce. All lies.
- Year 6 – public accusation against his wife.
  - o Does he lash out and go berserk? Does he launch counter acts or make life hell for the community?
  - o It’s known who the ring leaders are. Abdullah ibn Ubayy – chief of the hypocrites.
  - o When Abdullah ibn Ubayy died, his son who was a staunch Muslim, asks for the Prophet’s (s) shirt to wrap his father in. The Prophet (s) gives him his shirt. Son comes back and asks the Prophet (s) to come to his funeral. The Prophet (s) comes. The Prophet (s) goes and stops to go pray over the man. Omar stops him and reminds him of what Abdullah ibn Ubayy done. With everything Omar said, the Prophet’s (s) smile got bigger and bigger. The Prophet (s) said “he’s done.” Then the Prophet (s) prays over him.
- The real issue is to go back to the sunnah of the Prophet (s). Look at his example.
- Year 7 – an attempt on the Prophet’s (s) life.
  - o Jewish woman who gives the Prophet (s) and the companions some poison meat at Khayba. He gets revelation and spits it out. He calls the Jewish woman and asks her “Why did you do this?” and the woman says “Well I figure either you are a prophet, in which case God would inform of you, or you were a liar and we would have gotten rid of you.” The Prophet (s) turns and walks away. Some of the companions who ate that meat died, so she was executed.
- We can teach something, but to inspire is something totally different. Dawah by actions.
  - o Hardcore gangsta becomes Muslim chillin on the corner with other people. They are drinking and smoking up and the pass around the goods and he just simply says “nah im good”. One guy says I want what you have and the gangsta that became Muslim took the guy and give him a book about Islam. That guy was Dr. Jackson.
- Year 8 – Another daughter dies, Zainab.
  - o The Prophet’s (s) cousin, Jafar back from Abyssinia, dies. When the Prophet (s) went to Jafar’s house, he took Jafar’s kids and hugged them and cried.
  - o He didn’t say “I must be doing something wrong, so many Muslims are dying.” No he takes it in.
- Year 9 – Umm Khulthum, daughter of the Prophet (s) dies.
  - o These are children of the Prophet (s) and Khadijah. We all know how much Khadijah meant to the Prophet (s).
- The Prophet (s) is blessed with a son in Arab society named Ibrahim but he dies at 18 months. The Prophet (s) was 60 years old and he died.

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- When we say SalAllahu alyhiwasalam, we really mean that.
- Do we know anyone who has gone through this?
- All these tragedies, he still has the dignity to stand up and teach Islam. People loved him.

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