



A Tamkeener under the Shed of Quran



Dedication

To everyone who carried and served the Quran over the years till it reached us.

To everyone who will carry and serve the Quran for the coming generations.

To everyone who teaches an ayah, a word or a letter of the Quran.

To everyone who plants the love of the Quran in the heart.

To Tamkeeners who made reflections on the Quran
a personalized, practical and live experience.

To our sheikhs, teachers, parents and
to the ones who have rights on us.

And the full dedication of (صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي) goes to He who said
(مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)
وَاللَّهُ الْفَضْلُ وَالْمِنَّةُ



Introduction

Out of Context?!

If I am to give a speech, a talk or a khutbah, it is expected that each sentence in my khutbah is a building block in the overall structure of the khutbah. Each sentence is connected to the one before and would hand the listener over to the one after. A context is being built and a goal is being approached step by step and sentence after a sentence. If by the end of my khutbah, the audience would wonder and question “what is the topic of the khutbah?”, “what title would we give to this khutbah?”, “what is the relationship between the beginning, middle and end of the khutbah” or “what is the message beyond this khutbah?”, then I have failed to deliver a coherent meaningful khutbah.

How many times someone would read the Quran, then wonder and question what is the relationship between an ayah and the one before or after. How many times a reader would feel that an ayah is (astaghfirullah) “out of context”. Why did this ayah come before/after that ayah? Why did this surah come before/after that surah? What is the message of each surah and how each surah is handing the reader over to the following surah so that by the end of the Quran we get a coherent meaningful message?

We definitely believe that:

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا يَتَفَشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ذَٰلِكَ هُدَىٰ اللَّهُ يَهْدِي بِهِ ۗ مَنْ يَشَاءُ ۗ وَمَنْ يُضَلِّلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ) [39:23]

We believe (in close translation to the meaning of the above ayah) that Allah has revealed the best speech in the form of a book with similar passages that are paired together, pointing and referring to each other. This book makes the skins of those who fear their Lord shiver. Then, their skins and hearts incline to the remembrance of Allah. This is the guidance of Allah. He guides whomever He wills. No one can guide those whom Allah has caused to go astray.

Every time we feel an ayah is “out of context”, every time we do not see the relationship between an ayah and its preceding/succeeding ayah, every time we do not feel the connection between a surah and the preceding/succeeding surah, every time we do not understand why this ayah came in this surah while another similar ayah came in another surah, it is a signal that we need to stop and reflect on the best of speech (أَحْسَنَ الْحَدِيثِ), the book of Allah, and ask Him for guidance.



What is Tamkeen and who is a Tamkeener?

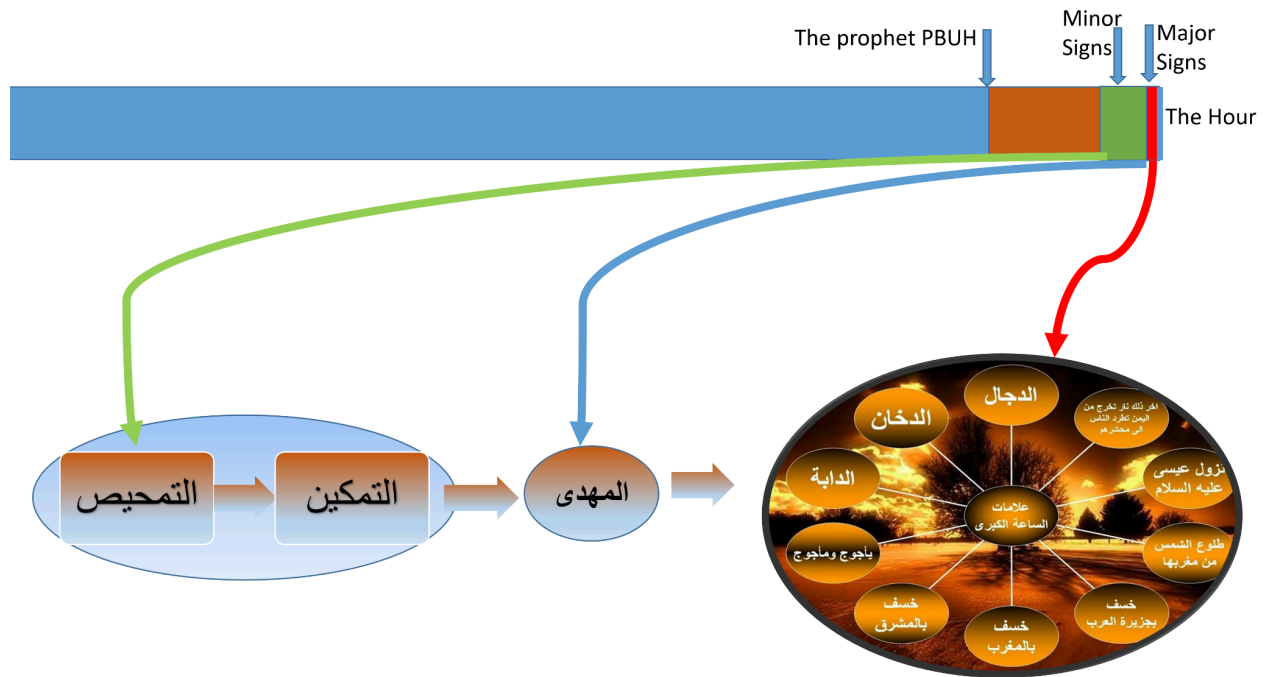
Whenever we mention the word (الصحابه) or the companions of the prophet (صلى الله عليه وسلم), how would you imagine them? Would you imagine the companions of the prophet (صلى الله عليه وسلم) as old gray-haired men, would you imagine them as well-experienced people in life? Or would you imagine them as young men, as “probably” teenagers who are making their way in life, gaining knowledge and wisdom through their companionship with the prophet (صلى الله عليه وسلم). For sure, there was a mix of companions with different ages around the prophet (صلى الله عليه وسلم). However, what was the age of the majority of the companions who left a mark in the history of our Ummah? The table below shows an estimated age of some of the companions of the prophet (صلى الله عليه وسلم) when they accepted Islam. This table provides some representative examples and is not an exhaustive list of the ages of the companions. The table may reveal that Islam has been built on the shoulders of young men who surrounded the prophet (صلى الله عليه وسلم), worked under his leadership, listened to and obeyed him, sought from his knowledge and fought around him. These young companions in their teenage years or in their twenties were working under the leadership of the prophet (صلى الله عليه وسلم) who was revealed to at the age of forty. They were also guided by the best creation after the prophets, Abu Bakr Al Siddique (رضى الله عنه), who was two years younger than the prophet (صلى الله عليه وسلم) and is considered to be the second man in our Ummah after the prophet (صلى الله عليه وسلم). The deen of Allah is always built on the shoulders of youth, but not any type of youth. Deen is *not* built on the shoulders of ignorant and arrogant youth, who listen to nobody but their own brains. Deen is not built on the shoulders of youth who feel they know everything and they do whatever they want to do. Deen is established when the combination of strong young men and wise older leaders is in place, when the leaders are willing to invest and teach the youth, and when the youth are willing to learn from, listen to and obey their leaders. The deen is established when everyone knows his roles and boundaries, when everyone is obsessed by working for the sake of Allah and when sincere intentions are bestowed on them by their creator.

Name of the companion	Estimated age
علي بن أبي طالب	10 or under
سعد بن أبي وقاص	17
عبدالله بن مسعود	14
الزبير بن العوام	18
الأرقم بن أبي الأرقم	12
سعيد بن زيد	19
جعفر بن أبي طالب	18
صهيب الرومي	Under 20



زيد بن ثابت	11
خباب بن الأرت	20

In the Aqeedah series (titled “the signs of the day of judgment”) that I used to give to the youth, I said that the minor signs of the day of judgment may look confusing. On one hand, some of the hadiths of the prophet (ﷺ) talk about how horrible the situation will be as we get closer to the day of judgment, how ignorance will prevail and how the one who is holding tight to his deen would be like the one who is holding to a piece of fire. On another hand, we would find a set of hadiths that talk about the victory of Muslims and that confirm the establishment of the “khilafah” according to the deen of Allah and the sunnah of His prophet (ﷺ) by the day of judgment. That may sound confusing! The figure below addresses this confusion and suggests that the minor signs are divided into two phases: (التمحيص) and (التمكين). The phase of testing and trials (التمحيص) is the time period when Allah will test all of us through tough times. This phase will be very tough on those who want to stay on their deen. For those who will succeed in holding tight to their deen, the second phase of victory, empowerment and triumph (التمكين) will be bestowed on them. For those who would hold tight to their deen and pass the phase of (التمحيص) successfully, Allah will give them the *Tamkeen* (التمكين).



The picture above summarizes the time we are in (التمحيص) and the time we are heading to (التمكين). One day, I gave a halaqa in a masjid about this topic and to bring the idea closer to the minds of the youth, I asked one of the youth (Othman) to squeeze a lemon fruit and another one (Saif) to hold a cup (as in the picture below). I told them, in the period of (التمحيص), Allah is squeezing us with *fitnahs* and tough times the same way you are squeezing the lemon to extract the juice. Allah is extracting the juice of this ummah. After the squeezing of the lemon fruit, the juice is valued and utilized, while the remnants of the lemon fruit go to trash. We want to be the



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juice of this ummah, not the trash. We want to be the juice of this ummah who will stand firm on our deen during the period of (التمحيص) so that Allah would give us (التمكين). We ask Allah that we contribute to the victory and dignity of the ummah, to liberate Al-Masjid Al-Aqsa and to establish our “khilafah” there.



For those who may not know the authors of this book, “*Tamkeen*” is the name of a youth group that is established to take care of the Muslim youth somewhere in a city in the west. This group is established to protect the deen of the youth who live as a minority in the west where the risk of losing the deen is beyond imagination. Tamkeen aims to build a community of the Muslim youth where healthy relationships, brotherhood and sisterhood, may be established for the sake of Allah. Tamkeen gathers the youth in fun and educational activities and plants the seeds of Islam in their hearts during every action whether they are praying or playing. While Tamkeen is bringing fun to the youth, Tamkeen is not only to entertain a bunch of kids. Tamkeen is to “build a Muslim” who can withstand the period of (التمحيص) and who would become (in shaa Allah) eligible for the period of (التمكين).

So Tamkeen is a youth group. No, Tamkeen is not a youth group, or Tamkeen is NOT only a youth group. Tamkeen is also a time period that we (in Tamkeen, as a youth group) are all working together to bring it over. Tamkeen (as a youth group) is building “*Tamkeeners*” so that these Tamkeeners would be the juice of the ummah who will stand firm on their deen during the time period of (التمحيص) with all hope in Allah that He would give them (the Tamkeeners), their followers, descendants or students the time of Tamkeen (التمكين). We ask Allah that Tamkeeners would contribute to the victory and dignity of the ummah, to liberate Al-Masjid Al-Aqsa and to establish our “khilafah” there. This is what Tamkeen is about.

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ) [24:55]

“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—provided



that` they worship Me, associating nothing with Me. But whoever disbelieves after this `promise`, it is they who will be the rebellious.”[24:55]

A Message from a Tamkeener to the Community

Let me start the story from the beginning. One day, and once upon a time, I had a camping trip with Tamkeeners by the ocean. As usual, when an old man like me goes on a camping trip with a group of youths, I would take the role of the “boring” old man who takes every opportunity to give an advice and to teach a lesson so that the fun experience of the camping trip is mixed with educational shots and reminders of Allah. The deal between me and the youth is that I give them a few khateras during the camp. However, on the last day of the camp and after the last prayer before we head home, each one of the youth is expected to give me a khatera. So basically, before we say “salam” and we end the trip, each one has to share his thoughts reflecting on something that happened during the camp, something that moved his heart, and the reflection is expected to be supported by the Quran and the Sunnah. Our hearts need to be awake and connected to Allah even if we are having fun. In this section, I want to share a khatera of one of the Tamkeeners. This khatera is basically a message that I carried over from the camp. A khatera that I need to share with everyone and, more specifically, with the parents who have kids at a young age.

Before I share this khatera, let me give some context to help understand the khatera. This camping trip was in the middle of the summer with its hot and dry months. However, by the ocean, the weather may not be that predictable. As soon as we arrived at the campsite, the order was given to set up the tents. All the boys started working on their tents quickly as they were all eager to go to the beach afterwards. Setting up the tents is whatever stood between them and their relaxation on the beach. After the tents had been set up, I gave the order “put your bags inside the tents... put your bags inside the tents... put your bags inside the tents.” Then, we started our walk by the beach. The weather is awesome. The sky is blue. The sun is shining. Everything is amazing walhamdulillah. After one hour of walking by the beach, things started to change. The sky suddenly got cloudy and rain started to pour on our heads.

“I could read it in their faces.” I could see the anxiety in the faces of a couple of boys. It is raining now! We are one hour away from our campsite! Oops! By the time we go back to our campsite, our sleeping bags and all our stuff would be soaked. Our sleeping bags would be useless! How can we sleep by the ocean as it gets cold overnight without sleeping bags? This is what I could read on the faces of the boys who did not listen to me, the boys who did not put their backpacks and sleeping bags inside the tents or under the shed. Absolutely, and as the old “boring” man of the group, I would never miss the opportunity to start “yelling” at the boys and to give them a lesson of how important it is to listen carefully to the leader and obey his instructions for their own benefit. It is my opportunity to teach them a lesson, take my revenge and show them my wisdom, sarcastically speaking!

Coming back to the last day of the camp and the circle of khateras when each Tamkeener has to share some *deep* reflections with the group. It is the time to highlight experiences and



lessons we learnt from the camp. We all stood in a circle and when it was the turn of one of the boys, he said to me: “Could you please tell the parents to put their bags under the shed?” I raised up my eyebrow and responded “Parents! Which parents! We have no parents here in the camp, other than me. Where are the parents that I should tell them to put their bags under the shed.” He continued his line of thoughts and said:

- We came to the campsite, while our parents came to the west.
- We set up our campsite to stay for some time. Parents set up their homes in this country to stay, probably, for good.
- We left our backpacks and sleeping bags in the open air. Parents left their kids in the open western society.
- We walked away from our bags and got busy strolling over the beach. Parents walked away from their kids and got busy with life, work, food and materialistic matters.
- Our bags got soaked with the rain. We, the Muslim kids, got soaked with liberalism, feminism, atheism, nationalism, LGBTQIA+, gender identity, etc.
- By the time we got back to our campsites, our sleeping bags were useless. By the time parents get back to their kids (if they remember they have kids), the kids would be useless.

“Please tell the parents to put their bags under the shed!”

Under the Shed

While our experience has been associated with the western society and more specifically in the United States, the same concept would still apply everywhere. It may not be too much to claim that we would never claim success as “Muslims” till we put our bags under the shed. Oh, I mean we put our kids under the shed. We do not want our kids to be exposed to the toxic rain of the corrupted ideologies and mentalities. What is the point if I pray, fast and go to hajj, then my son would end up saying “I think my dad was probably a Muslim. I remember he used to kiss the ground five times a day.” What is the point if my wife is modestly dressed in her islamically appropriate clothes, then my granddaughter would end up saying “... and I remember my grandmother used to put a tablecloth on her head.” We will not be successful as Muslims unless we work day and night to raise up a Muslim generation. We will not be successful unless we feel and act upon the duaa of prophet Ibrahim (PBUH):

(رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ) [2:128]

(Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.) [2:128]

A Muslim family should be a shed for the Muslim youth in this family. The masjid should be a shed for the Muslim youth. The elders in the community should be a shed for the Muslim youth. Tamkeen, as an organization, should be a shed for the Muslim youth. All these sheds would be built on the foundations of Islam and would seek its protection under the shed of Quran and Sunnah. Therefore, this book is titled “A Tamkeener under the Shed of Quran” to emphasize a few points. First, Quran is the protection of the youth and, combined with the live examples of



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the sunnah of the prophet (ﷺ), would provide the needed shed that protects the coming generation from the toxic ideologies and the corrupted thoughts around them. Second, every day I read the Quran, I get a different meaning or a different application of its meaning. Every day my heart is broken when I see one of our youth going astray, when I see parents abandoning their kids, when I see fatal mistakes and corruptions invading our masjids, I taste the Quran in a different way and I feel that the Quran is talking to me about what happened today. I feel that the Quran is wiping on my head to take my sadness away. Every time a Tamkeener asks a question, every time a Tamkeener raises doubts, every time a Tamkeener intellectually struggles in his aqeedah, the Quran gets more and more personalized. I see the Quran through the lens of Tamkeeners. Third, the more I see the Quran through the lens of Tamkeeners, the more I feel how each surah is connected to the ones before and after. I feel how each ayah is connected to the ones before and after. I feel why this ayah came in that surah. I feel how each surah is building a corner of the Muslim's personality, so by the time we reach the end of the last surah, our personality, as a Muslim, has been completed.

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا) [5:3]

(This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion.) [5:3]

This book (*A Tamkeener under the Shed of Quran*) is written to try to understand the Quran through the experiences we had with Tamkeeners. This book is written with the aspirations that we may protect the deen of Tamkeeners and build their personality through the understanding of the Quran. This book is co-authored with Tamkeeners to squeeze whatever is in their hearts out. May Allah make this book beneficial to Tamkneers, in particular, and to the Ummah, in general.

Why are we writing this book?

The goals of this book can be summarized as follows. We are writing this book:

- to seek the reward from Allah through spending some time reflecting, trying to understand and acting upon the understanding of the Quran,
- to personalize the reflections on the Quran through our experience working with the youth, the future of our Ummah,
- to view the Quran as one coherent message from the first Ayah all the way to the last Ayah, where each surah is building one corner of the Muslim's personality and handing the Muslim over to the next surah,
- to use the Quran as the shield and the protection of the deen for the coming generations, or as the shed that protects the future of the Ummah from the poisonous rain that pours on top of our heads (and hearts), and
- to extract, from the Quran, the roadmap that if followed, then victory and dignity would get closer and closer; and we would be on our way to our khilafah and our khilafah would be on its way to us.



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This book is not a book of Tafsir. This book captures our khateras and personalized experience with the youth in the light of the Quran. We ask Allah to purify our intentions, to grant us the right understanding of the Quran and to act upon the Quran in whatever way that pleases Him.

And we ask Allah to...

اللَّهُمَّ إِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمَّتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ
أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي وَنورَ صَدْرِي
وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي. اللهم علمني منه ما جهلت وذكرني منه ما نسيت.

اللهم اجعلنا مجتمعين علي كلامك متحابين في جلالك وأظننا بظل عرشك يوم لا ظل إلا ظلك.