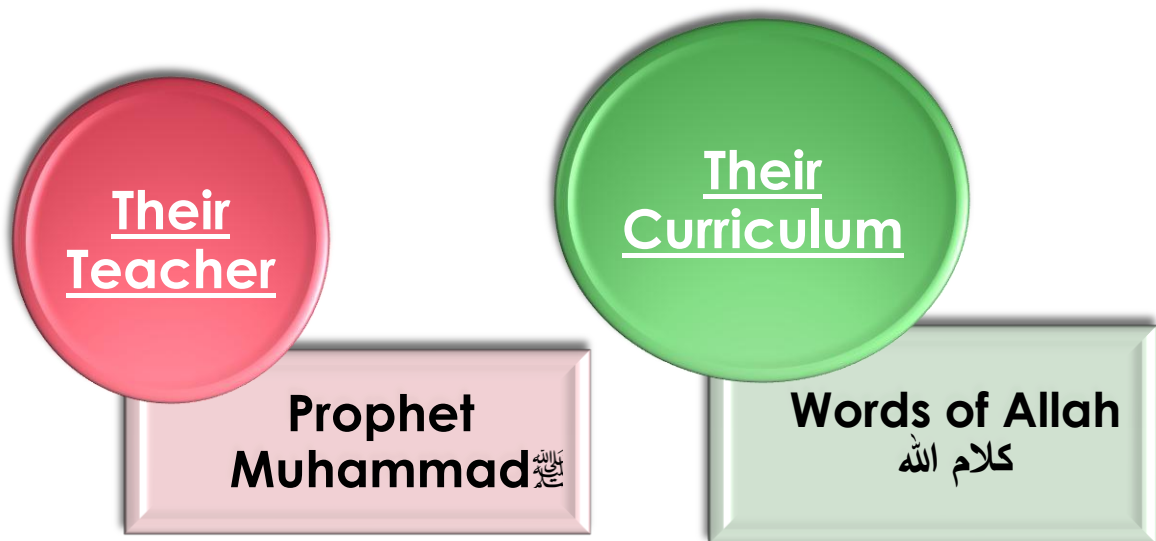


Surah Hujurat

"The
Chambers"

Surah Hujurat [Verses 1-8]

- ✚ Need a makeover that comes from inside and also shows on the outside
- ✚ Focus on heart is important but it is pointless without actions on the outside
- ✚ Surah revealed to the best generation of Muslims
- ✚ Imagine the Sahaba – they were the best of the people
 - Very high in faith
- ✚ But this surah was revealed for them – to change their behavior
 - Their heart was now towards Allah – high level of faith and certainty
 - But they still had negative feelings towards each other
 - Jealousy, malice, hatred, backbiting each other
 - They still had issues in society – needed to be reformed
 - A way of living needed now – divine from Allah



- ✚ The teachings of Prophet Muhammad ﷺ focused on their heart
- ✚ But now Allah was reforming their منهج = way
- ✚ You can see from the students/employees – the منهج of an organization
 - The way they interact with each other
 - The way they behave
 - Discipline, interaction, empathy towards others....
 - This is evident in any institution whether a school, university, workplace, organization, etc
- ✚ If we all follow the rules of Surah Hujurat – then we are true Muslims = inside & outside
- ✚ Surah Hujurat talks more about taqwa (guarding oneself from Allah's anger)+ faith
- ✚ Lessons of leadership in this Surah
 - Each person is a leader (at home also)
 - The sahaba did not lead the world/people by their sword or money – they led by their manners
 - Islam spread to Indonesia, Malaysia and other Asian countries through Muslim traders – they did not know their language but still were able to spread Islam through their manners and behaviors

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
 سَمِيعٌ عَلِيمٌ

O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.

Verse 1

- Gentle address from Allah to the believers (tone of the address is gentle)
- If a person is a believer – اطعنا وسمعنا
 - Whatever Allah says (commands) = submit & obey = then he is a Muslim
 - Someone doing contrary (not submitting & obeying)= indication of low faith
- Don't – لا الناهية → Forward or precede
- "Between the hand" = a phrase that means don't put before or put forward – doesn't literally means between 2 hands
- **What did Allah forbid the believers?**

Don't put anyone or anything before Allah and His Messenger ﷺ

- Before Allah mentions how to reform our manners with the people – Allah mentions how our manners with Allah and His Messenger ﷺ should be like
- That's the most important manner we need to have
- The other conditions follow – it's a sequence we need to follow
- Take verses of the Quran personally – each verse for each person
 - Don't follow the saying "please don't take it personally"
 - Sometimes we say this to people – when stating something general
 - However, our behavior with the Quran has to be the opposite!
 - We have to take each verse personally as if Allah is directly addressing each one of us – to reform us and make us better in life and worthy of Paradise

IF YOU WANT TO REFORM YOUR MANNERS...

Don't put anything or anyone before Allah & His Messenger (for legislation)

Don't say: but my family used to do this

Don't put your experience before Allah's & the Prophet's words

Don't say: but my parents said this

Don't say: but parties are boring without gossiping & talking about people (backbiting)

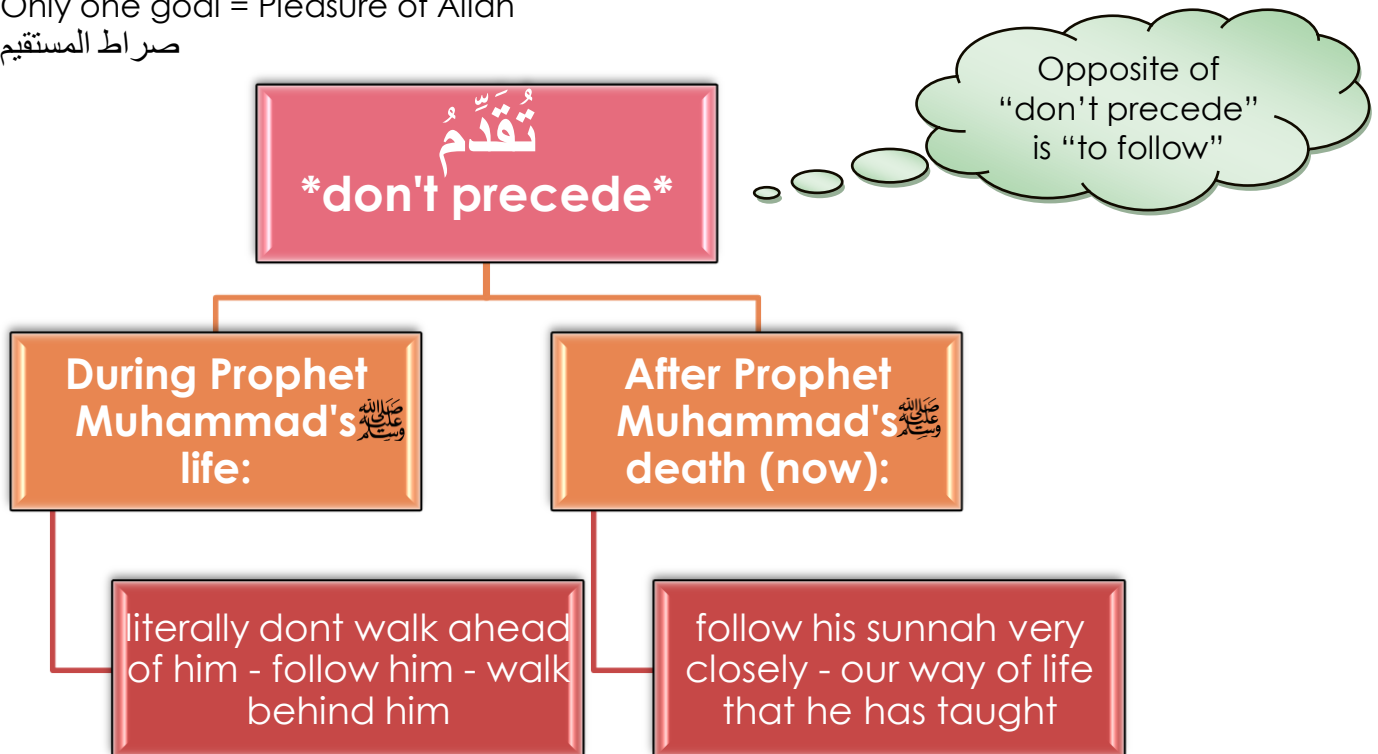
Don't say: but everyone takes riba/usury so why are you singling me out

Don't say: but anger is in my nature or justify something because of your desire

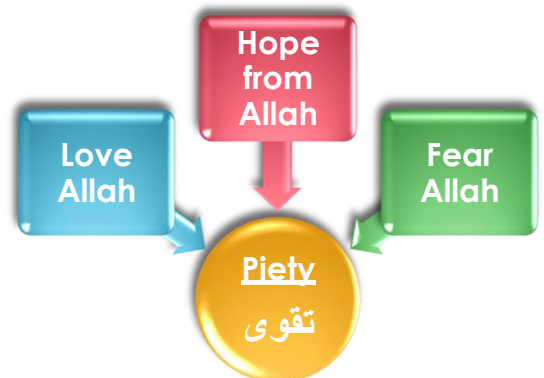
Don't put theories, ideologies, research before Allah & His Messenger

“NOTHING NOTHING NOTHING COMES BEFORE ALLAH & HIS MESSENGER ﷺ!!!!”

- Sometimes people ask for opinions in Islam
 - That's not acceptable
 - We cannot question or ask opinions/comments on the rules and commands of Allah and His Messenger ﷺ
 - Cannot have conference/discussions on the facts and rules of Islam
 - Take a topic in Islam – like mix gathering – and then say – ok Allah said this, Messenger ﷺ said this – what's your opinion? = **NOT ACCEPTABLE!**
- This means you need to go behind/follow Prophet Muhammad ﷺ very closely
- Only one goal = Pleasure of Allah
- صراط المستقيم

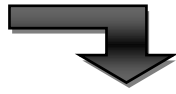


- Be conscious of Allah (تقوى) in both the following circumstances in life →
 - While doing obligations
 - While abstaining from sins
- Worship without love of Allah:
 - is just an exercise – duty – heart is not attached
- Worship should be out of love for Allah:
 - hoping for reward from Allah
 - fearing Allah's punishment



- This surah was revealed on people who had a very high level of faith – but still the shaitaan can affect them – thinking that they have a lot of knowledge – making one arrogant & proud like Iblees, the cursed one
- Firmness is more difficult than the guidance itself!
 - After having guidance – if you elevate yourself – not stable and make yourself high and proud – that's disaster!
- When you know Allah is the All-Hearer – you will not put anyone before Allah – you know Allah hears everything
- All-knower – at the same time – you know Allah also knows everything in your heart – even when you are saying something else (so you may say something and mean something else)

- This means – your inside and outside both have to be the same! Cannot have something else in the heart and say something else
- We cannot point out anyone – that I know she is saying something but in her heart is something else – this is only for Allah – only Allah is the All-Knower – *not any human!*
- No one can deceive Allah
- Impact of both these names together



“I will focus on what I say and what is in my heart at the same time”

- **Surah Baqarah – 235**
- **Surah Al – Anfal – 24 →**



- continuation for Surah Hujurat #1
- You need to respond to Allah and His Messenger ﷺ –whatever they invite you/command you to do – it will make you alive! If you put anyone else's words in front of you – they will not give you life!
- opposite of life – death=destruction
- You need to know that Allah will stand between you and your heart. You need to be careful.
- Allah standing between you and your heart – doesn't really mean literally – but it means that you don't/won't even have control over your heart!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا

تَشْعُرُونَ ﴿٢﴾

O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.

Verse 2

- Special manner required with the Prophet Muhammad ﷺ
- Don't higher/raise your voice above the Prophet's ﷺ
- Has 2 impacts → during his lifetime and also after (today)
 - For the sahaba – don't talk louder than the Prophet ﷺ
 - For us today – don't make your speech more valuable and over riding the speech of the Prophet ﷺ (Sunnah)
- There are 2 reasons for the revelation of this verse recorded in Al-Bukhari
 - Story of Thabit ibn Qais
 - Another story - Abu Bakr and Umar رضى الله عنهم

Al-Bukhari recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and `Umar, almost earned destruction when they raised their voices before the Prophet who was receiving the delegation of Bani Tamim. One of them recommended Al-Aqra` bin Habis the member of the Banu Mujashi` while the other recommended another man. Nafi` (a subnarrator) said: "I don't remember his name." Abu Bakr said to `Umar, `You only wanted to contradict me,' while `Umar said, `I did not intend to contradict you.' Their voices then became loud, thereupon Allah the Exalted sent down this Ayah. `Abdullah bin Az-Zubayr said, "After that, `Umar's voice was so low that the Messenger of Allah had to ask him to repeat what he said so that he could understand what he was saying to him."

Al-Bukhari recorded that Anas bin Malik said, "The Prophet missed Thabit bin Qays and a man said, `O Allah's Messenger! I will find out about his news.' That man went to Thabit and found him sitting at home with his head lowered and asked him, `What is the matter' Thabit said, `An evil matter!' And he said that he used to raise his voice above the voice of the Prophet . He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet and conveyed Thabit's statement and returned to Thabit with a wonderfully good news. The Prophet said,
"اذْهَبْ إِلَيْهِ فَقُلْ لَهُ : إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ، وَ لَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ "

(Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.)" Al-Bukhari collected this Hadith with this wording.

- After this verse was revealed – they were so scared of the consequences that they started whispering to the Prophet ﷺ – sometimes he ﷺ couldn't even hear them
- What about now? → impact of this verse for us (because the Prophet ﷺ is not alive)
 - In Madina – where he ﷺ is buried – as a respect – we shouldn't talk loudly in Masjid al Haram in Madina
 - Story → one day after the death of the Prophet ﷺ – Umar bin Khattab heard 2 men arguing – he asked – do you know where you are standing? (Masjid an-Nabawi) Then he asked - from where are you? These 2 people had come from Taif. This was their excuse – they didn't know the etiquettes so Umar ﷺ told them to talk softly in the masjid
- Don't speak loudly – this is different from raising your voice!
- It means – when you want to call him ﷺ – don't call to him ﷺ with a loud voice
- Previous command – when he ﷺ is around – don't raise your voice even if not directly talking to him ﷺ
- **Now** – don't talk to him ﷺ directly in a loud manner
- Don't talk to the Prophet ﷺ like how you call each other – loud, nicknames, etc
- And – if he ﷺ will call you – you need to respond to him ﷺ!
- It's not like – when you want him ﷺ – he ﷺ has to respond to you – he ﷺ is the Prophet so there is no obligation on him ﷺ
- But on the other hand, whenever he ﷺ calls you – you need to respond to him ﷺ!
- Don't just call him ﷺ anytime you want – there is a certain way of respect
- If someone does call to out to him ﷺ loudly – what will happen?
 - your deeds will be nullified/rendered
- **Reminds one of the garden/tornado parable**
 - Surah Baqarah #266
 - Burn all their good deeds – burn their prayers, their jihaad, their sadaqah
- This verse came to the people who were so pious! Still they need to follow Allah's commands and follow the Messenger ﷺ
 - Rules are rules!
- Now for us → we have the hadith – so we need to respect the hadith!
- Impact of this verse = manners with the Prophet ﷺ is a way or a means to get your deeds accepted
- If there is no respect for the Prophet ﷺ – then your deeds will be null – not accepted
- Respect should come from within the heart!
- Allah's rights = on the Will of Allah – if someone does not fulfill the rights of Allah – its Allah's Will if He will pardon or not
- But the rights of the people – need to fulfill them! No escape from it!
- The message is from Allah – but the Messenger is Prophet Muhammad ﷺ – so need to respect him – appreciating the Prophet ﷺ is a way of appreciating Allah – being grateful and thankful for the message itself – it's also a Hadith!
- The scholars – the ones who are teaching us – we have to behave and have the same manners because after the Prophet ﷺ – they are the ones delivering the message of Allah to us – respect means to be in the middle path – not to elevate them – not to go to an extreme
- Tabai – follower of the sahaba
- Sahaba had seen the Prophet ﷺ live – after his death – the sahaba were the carriers of the hadith
 - The tabai – used go to the sahaba's house - sit at the doorstep – wait till the sahaba would come out
 - This was their manner to gain knowledge - out of respect – because the sahaba were carrying the responsibility of delivering Allah's message that had come through the Prophet ﷺ

- This is the sophistication & greatness of the religion of Islam = عظمت الدين
 - Leads to a perfect society
 - As if everyone graduated from the university of the Prophet ﷺ
- Some people nowadays – they talk bad of scholars – they back bite them
 - The good scholars – not the ones doing bida – ones following sunnah
 - Scholars are also humans – they might also have jealousy – so just take the knowledge from them!
 - Allah knows about their sincerity
 - There is no debate in Aqeedah – the difference in opinion comes in the fiqh – sometimes people backbite the scholars because of the fatwa that they don't like
 - This is the cause of deviation
 - If they delivered a fatwa that is correct Allah will reward them – if its incorrect may Allah forgive them
 - Reasons for why people talk bad about the scholars:
 - Jealousy
 - Envy
 - Following desires (I don't like this person)
 - Imitating others (everyone talking bad about them so I will also even if I don't know details)

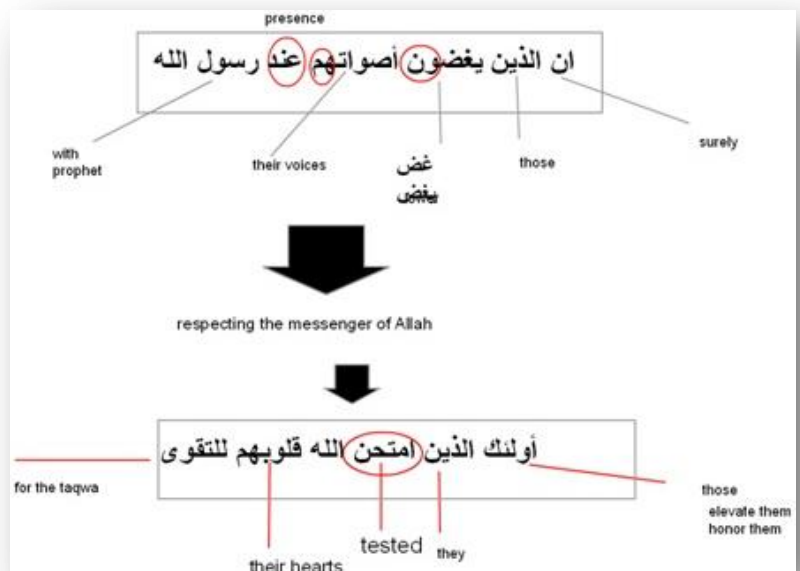
إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ
 اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝٣

Verily! Those who lower their voices in the presence of Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.

Verse 3

- Allah is still talking to the believers
- يغضون
 - ن + و = plural
 - غضا-يغضو → even the sound is very low, gentle, soft
 - Lower your voice – but articulation of words is clear (not muffled voice)
 - This verb is specifically for the voice – to lower the voice
 - In the presence of the Prophet ﷺ
- So = the people following the rules – what will they get?
- Lowering the voice = their action
- Respecting the Prophet ﷺ = in their heart
- أولئك اسم إشارة بعيد – أولئك
 - Allah magnified those people
 - Honoring the people who follow Allah's commands
 - Elevate them
- امتحن = tested (from امتحان)
 - Here you can see that the tests are not on the limbs
 - Allah tests us on our heart
 - Some people can fast a lot – some people cannot
 - Some people can pray a lot – some people cannot
 - But the real test – the اختبار is on the heart – how you are from inside
 - The person who is doing more worship – where is his heart?
 - Not everything is what you see on the outside
 - They may be lowering their voices in front of Prophet Muhammad ﷺ but they might not respect him at all
 - Example : hypocrites → they are afraid to be exposed so they follow the Muslims completely – but their heart inside is different
- What is their test on?
 - تقوى
 - Does their heart deserve to have taqwa or not?
 - Are they worthy of getting the title of متقين?
 - It doesn't say that if they lower the voice – they are from among the متقين – but it will determine if they CAN BE from among them!
- This means not all the hearts can take taqwa

Verse 2 = the rule was stated
 Verse 3 = the reward for them



Places/Situations in which Piety is tested!

مواطن اختبار التقوى

Worship

العبادة

Knowledge

العلم

Da'wah

الدعوة

Dispute & Conflict

الخلاف و الجدل

Doubts & Afflictions

الشبهات و الفتن

Position & Authority

الرئاسة و المنصب

What are the places/situations for the test of Taqwa?

✚ In your worship

- When you are praying – you need to check your heart
- Are you praying for people – to show off? Or for exercise?
- Are you fasting to be on a diet?
- Or even just for yourself
- Check all your worship – as a test to be titled as متقين

✚ In the knowledge

- Why are you seeking the knowledge?
- For some people – its very difficult to sit in one place, listen and attend a knowledge circle – for someone like this – its easy to have sincerity because if they continue to come to gain knowledge – then its only for the sake of Allah because for them personally its difficult
- But for someone for whom its easy to learn – someone who enjoys leaning – for that person the test for Taqwa is more difficult
- Can have many distractions – to meet others, social, just excited with the extras of studying – stationery, books, etc
- So there is more struggle for this person to direct all his personal likings into اخلاص – to learn / gain knowledge for Allah's sake only (not for his own enjoyment or personal fulfillment/satisfaction)

✚ In the field of Da'wah

- Lots of tests in this field – need اخلاص
- You have so many people listening to you so you feel happy
- Fame, popularity, feeling you are better than the others (التعالي)
- For fame – when person has religious knowledge – he knows he cannot be a singer, actor, etc – so with the knowledge he has – and with his desire to become famous – he then goes into the field of inviting others to Islam – intention being to gain popularity, fame and name!
- Need to have correct intention – da'wah only for the sake of Allah – in order to guide the ones who are misguided – not for any personal gain!

✚ In dispute & conflict situations

- It's ok when people around you are nice to you – so you behave well with them – that's easy
- More difficult when there are disputes/conflicts
- Need to control heart – don't feel bad – don't say anything bad/mean/mock at her – don't backbite her
- Don't give excuses that so & so is bad, oppresses me
- Put your heart in a cage - Pardon & overlook - Don't react
- Motive for dispute – desire – to show yourself better
- That's the basis of argument → even if you are on the truth
- Shaitaan is always there in arguments! He adds more fuel to it/exaggerates it



✚ In doubts and afflictions

- Can stem from within oneself or also through reading books on matters that only Allah has authority on – but written by non-Muslims
- Example: books on the unseen matter – but written by someone who doesn't believe in Allah and His book!
- So the shaitaan then puts doubts in the mind!
- If Muslims do such things – then he will doubt the unseen matters presented by Allah
- Even the stories – in the Quran – that's enough for us – we don't need to know more
- But people want to know more so they go to other books – like books written by Jews or Christians!

✚ In position of authority, status, rank

- If Allah has given you a position of power and authority → you need to have taqwa
- People's heart changes when they suddenly get power and fame
- Cannot abuse people when you have power
- Have to be conscious of Allah because He gave you the position, rank, status in life
- You cannot be the boss all your life – be humble even when having authority because maybe Allah will test you and put you under somebody who you had authority over before!

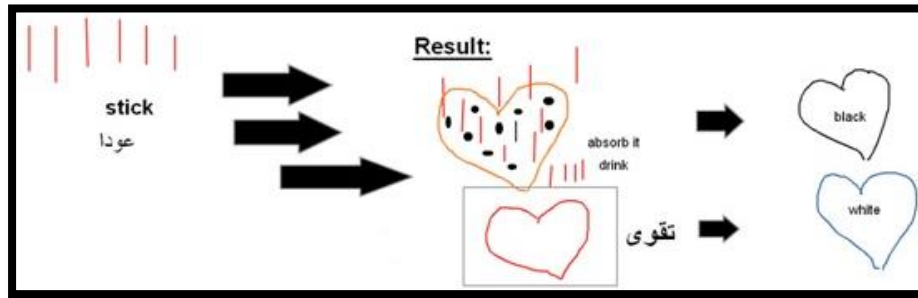
"If you are not pious – not conscious of Allah in these situations in life

→

Then you are following your own desires = heedless!"

Result of having taqwa based on Hadith:

- ✓ All these tests for taqwa are displayed for the heart
- ✓ They will not come all together – عُوداً عُوداً – slowly slowly – like a stick – stick by stick
- ✓ These sticks strike the heart
- ✓ One heart – absorbs the stick – that means he falls in the trap – he fails to have taqwa
 - The heart gets black dots and then eventually becomes black
 - The other kind of heart that does taqwa in the situations – then its like the heart is in a cage – protected all the time. This cage is taqwa – the heart will be white, pure, shining, bright, crystal clear, happy



It is narrated on the authority of Hudhaifa:

We were sitting in the company of Umar and he said: Who amongst you has heard the Messenger of Allah (may peace be upon him) talking about the turmoil? Some people said: It is we who heard it. Upon this he remarked: Perhaps by turmoil you presume the unrest of man in regard to his household or neighbour, they replied: Yes. He ('Umar) observed: Such (an unrest) would be done away with by prayer, fasting and charity. But who amongst you has heard from the Apostle (may peace be upon him) describing that turmoil which would come like the wave of the ocean. Hudhaifa said: The people hushed into silence, I replied: It is I. He ('Umar) said: Ye, well, your father was also very pious. Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion. Hudhaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have, been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No, it would be broken, and I narrated to him: Verily that door implies a person who would be killed or die. There is no mistake in this hadith. Abu Khalid narrated: I said to Sa'd, O Abu Malik, what do you mean by the term "Aswad Murbadda"? He replied: High degree of whiteness in blackness. I said: What is meant by "Alkoozu Mujakhiyyan"? He replied: A vessel turned upside down.

وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ - عَنْ سَعْدِ بْنِ طَارِقٍ، عَنْ رُبَيْعٍ، عَنْ حُذَيْفَةَ، قَالَ كُنَّا عِنْدَ عُمَرَ فَقَالَ أَيُّكُمْ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَ فَقَالَ قَوْمٌ نَحْنُ سَمِعْنَاهُ . فَقَالَ لَعَلَّكُمْ تَعْنُونَ فِتْنَةَ الرَّجُلِ فِي أَهْلِهِ وَجَارِهِ قَالُوا أَجَلٌ . قَالَ تِلْكَ تُكَفِّرُهَا الصَّلَاةُ وَالصِّيَامُ وَالصَّدَقَةُ وَلَكِنْ أَيُّكُمْ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْفِتْنَ الَّتِي تَمُوجُ مَوْجَ الْبَحْرِ قَالَ حُذَيْفَةُ فَأَسْكَتَ الْقَوْمُ فَقُلْتُ أَنَا . قَالَ أَنْتَ لِلَّهِ أَبُوكَ . قَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدُ مُرْبَادًا كَالْكُوزِ مُجَخِّيًّا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا إِلَّا مَا أَشْرَبَ مِنْ هَوَاهُ " . قَالَ حُذَيْفَةُ وَحَدَّثَنِي أَنَّ بَيْنَكَ وَبَيْنَهَا بَابٌ مُغْلَقٌ يُوشِكُ أَنْ يُكْسَرَ . قَالَ عُمَرُ أَكْسَرًا لَا أَبَا لَكَ قُلُوا أَنَّهُ فُتِحَ لَعَلَّهُ كَانَ يُعَادُ . قُلْتُ لَا بَلْ يُكْسَرُ . وَحَدَّثَنِي أَنَّ ذَلِكَ الْبَابَ رَجُلٌ يُقْتَلُ أَوْ يَمُوتُ . حَدِيثًا لَيْسَ بِالْأَعْلَى . قَالَ أَبُو خَالِدٍ فَقُلْتُ لِسَعْدِ يَا أَبَا مَالِكٍ مَا أَسْوَدُ مُرْبَادًا قَالَ شِدَّةُ الْبَيَاضِ فِي سَوَادٍ . قَالَ قُلْتُ فَمَا الْكُوزُ مُجَخِّيًّا قَالَ مَنكُوسًا

USC-MSA wed (English) Reference: Book 1, Hadith 267
Arabic Reference : Book 2, Hadith 386

Now after all these tests → what do you get?

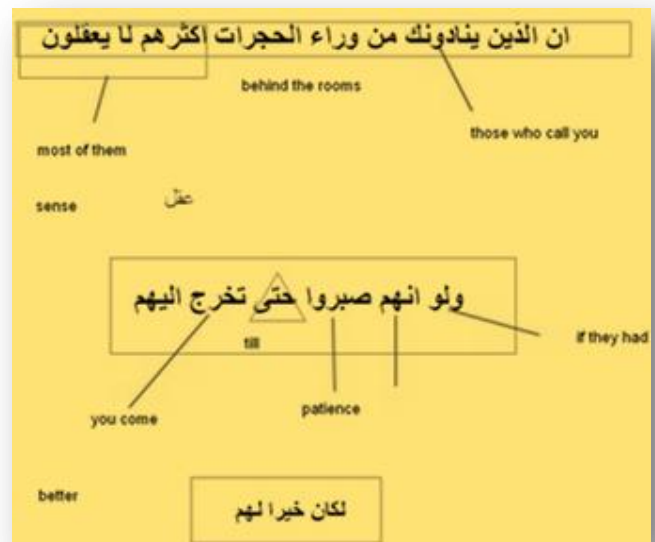
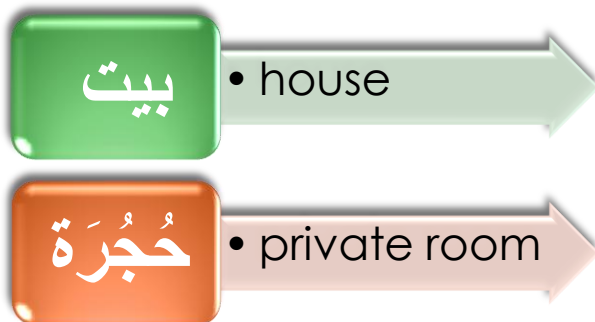
- Allah promised them forgiveness
 - To expiate the sins
- A great reward from Allah – no one can imagine it even
- No one can forgive sins except Allah – for Him alone is repentance

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

Verily! Those who call you from behind the dwellings, most of them have no sense

Verse 4

- This verse revealed for the Bedouins – in the desert
 - Their life is very difficult – tough life – harshness
 - Even the plants in the desert – very rough – with thorns
- These Bedouins came to Prophet Muhammad ﷺ to understand some matter – Questions
 - Where is Prophet Muhammad ﷺ?
 - He is in his حجرات – private chambers – so go there
 - They were not patient
 - They were outside calling him
- نداء – to call out loud
 - Different to دعا
- Those who are calling out to you
- Those who have intellect will not behave like this
- You want to be a Muslim in and out – so you need to reform your behavior
- Even out on the streets or indoors
- Those who behaved wrong – no excuse was given for them – it says they have no sense/intellect – no عقل
- You are a Muslim = you have responsibility
- لا يعقلون = foolish
- Foolish because they were not behaving well with the Prophet ﷺ
- Your behavior includes everything:
 - How you walk
 - How you talk
 - How you sit
 - How to stand
 - Need to be a good example yourself!



وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ



And if they had patience till you could come out to them, it would have been better for them.
And Allah is Oft-Forgiving, Most Merciful.

Verse 5

- Now here is a solution
- Need patience...they need to wait patiently behind the doors
- Rather than to just call out – its better if you wait – to wait patiently till Prophet Muhammad ﷺ will come out
- It will be better for them
- Then mentions Allah's name غفور + رحيم
 - Means that if you behaved like this before – then Allah is غفور رحيم
 - Allah will forgive them
 - Allah is merciful to them
 - Allah forgives mistakes – He kept their good deeds – didn't nullify them!
- Allah merciful to them by sending them these admonitions and reminders
- Allah doesn't hasten the punishment
- Also shows that they were people who did not have knowledge – they did not know how to behave with the Prophet ﷺ
- So Allah revealed verses for them
- They must have felt terrible because Allah's words came against their actions – so they misbehaved with the Prophet ﷺ – thus displeasing Allah
- Yet Allah comforted them by saying that He is Oft-Forgiving and Most Merciful
 - So need to repent
 - Reform your manners & behavior
 - Out of His mercy He is giving you knowledge of your mistake and also telling you how to rectify it – both in terms of change in manners and also asking for forgiveness
 - We need to see the opposite – hadn't it been for Allah's mercy – these people would have always behaved in this manner with the Prophet ﷺ – and always displeasing Allah – so they would have major punishment waiting for them
 - But out of Allah's mercy & Compassion – He let them know of their unacceptable behavior

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصْحِرُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

Verse 6

- These commands not for anyone else except believers
 - So if you are doing this – then you are a believer
 - If you are following – submitting to these commands!
 - Doesn't specify believe in what – believe in Allah + all what Allah is saying
- If you are doing what Allah is saying not to do → repent
- If you are obeying Allah → pray that you don't turn away from submission
- جاءكم – who came to whom?
 - That means someone came to you with the news
- فسق → from فسق → used for dates – when the skin is coming out
 - Person who is deviated
 - فسق comes out from what?
- This verse is talking about minor فسق

- فسق can be very far away from the boundaries of Islam or just outside the border (major & minor)

- Minor sin = still considered Muslim
- Major sin = not considered

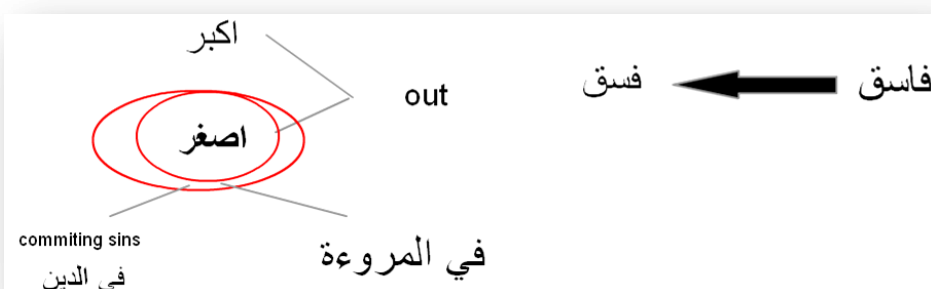
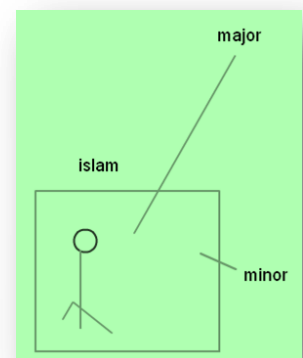
Muslim anymore because he is very far away from the limits of Islam

- فسق can be:

- In religion
- In behavior

- Example for behavior = not behaving proper/improper manners – like the Bedouins who came to the Prophet ﷺ and did not behave properly by calling out to him loudly, not being patient, etc
- Good behavior = common sense
- There is common sense in everything – through media you see everything is upside down
 - Now = a student who is well dressed, iron clothes, etc → called a nerd!

**ALLAH IS WARNING US
FOR US TO CHECK OURSELVES
IF WE SEE SOMEONE COMMITTING SINS...
WE CANNOT TELL THEM
“YOU ARE FAASIQ, I'M NOT SAYING BUT ALLAH IS”
THAT IS NOT ALLOWED/WRONG!!**



- Everything is open in media now – husband wife holding hands, and other actions, behaviors that people would do in private but now its all in the open
- Scholars say – the way a person answers call of nature – same way even a person should eat in private
 - Doesn't mean that eating with people is haram
 - But they just mentioned as being a way of privacy – people have different manners of eating
 - So eating in seclusion means you have your way of eating – no one will watch you then imitate you or talk about you

➤ Believer does not really intend and go out (of his house) to get some news – serious matter – his main concern is himself and his house – not others and their matters

➤ How you react to the news depends on:

- What the news is & who brings it
- If a disbeliever brings you any great news – you don't take it from them
- If a believer comes and tells you he saw someone committing adultery – you don't accept this news even though he is a believer
 - Because you see the other verses of the Quran
 - For adultery – you need to bring 4 witnesses - if 1 believer tells you about this – and his testimony turns out to be wrong – then he

has to be slashed 80times
+ no testimony ever
accepted again +
considered a فاسق

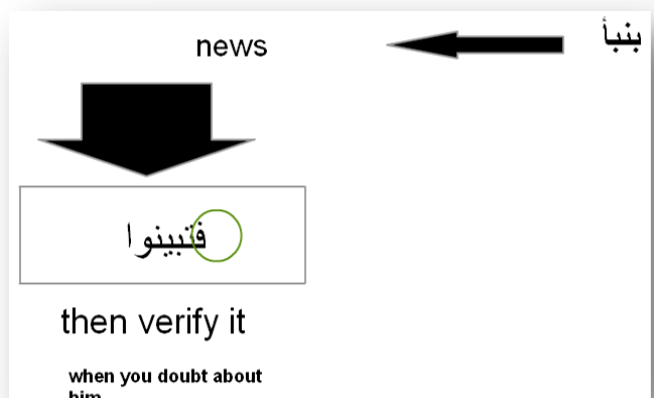
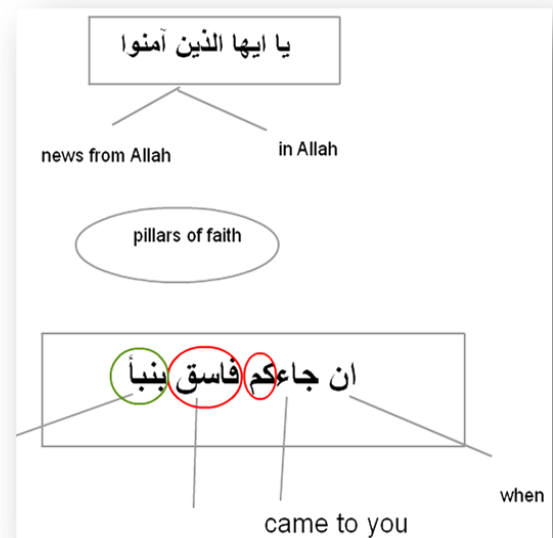
- If a فاسق came to you with a news – people react in 2 ways:
 - Don't take anything from them (one extreme)
 - Don't bother about their situation and take everything from them (other extreme)

- Believer takes the middle path

➤ Allah mentions نبا not خبر although both have similar meanings

- نبا is some great news that has some major effect/impact → can create doubts between people → affects the heart
- Example: you see your friend with an unknown man and you assume she is having an affair – some kind of news that makes your heart think differently about someone. However, this man could be her brother, uncle or nephew but you assumed wrong

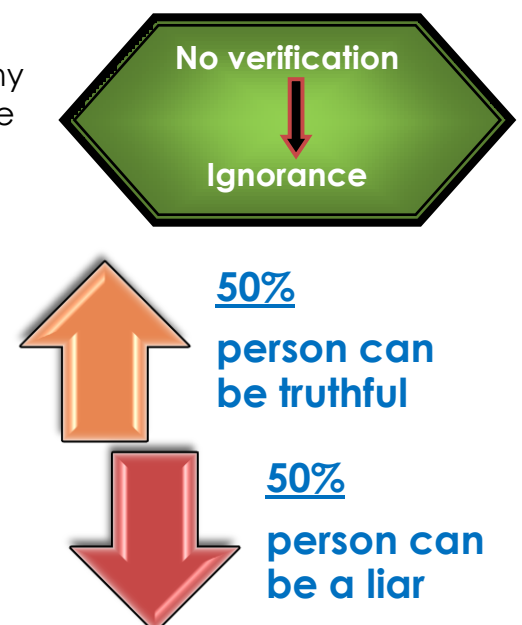
➤ You might hear a great news but it may not be true so need verification before it affects your heart/you pass judgments on people...



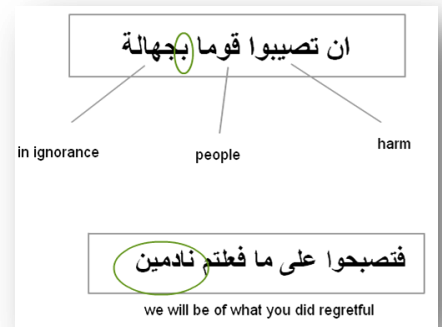
ف = then (shows a process) – the process how you will react to news



- Don't be judgmental – you need to verify the news
- Judging people has stages:
 - In the heart – you feel your attitude towards the other person change in your heart (within)
 - The more your heart changes – the more you accumulate - then your behavior will eventually change completely – hearts will part completely
- Which type of news do you need to verify?
 - If someone brings you a news that doesn't affect you (depends on your nature) – something that doesn't matter to you, doesn't bother you → you don't need to verify
 - But if some news comes to you that affects you – bothers you – creates doubts about the person in your heart - changes your heart → then it's واجب (obligatory) to verify (because you don't want negative changes/influence in your heart towards people)
 - Example: your friend tells you that she saw your husband in Dubai Mall at 11pm. You ask him (obviously this doubt affects you) – then you believe & accept whatever he says. Maybe your friend saw someone who looks alike – or maybe she has another motive and she made up a story – there can be many reasons – so you verify and accept whatever it is – rely on Allah
 - Verify with a good heart – Allah knows what is in your heart when you are dealing with people
- Have a clean heart when verifying – don't spy – have a good intention and rely on Allah
 - Otherwise it will not show you the truth!
 - Your (incorrect ways of) verification will lead to more doubts
 - If you believe in the news in your heart – but on the outside you just verify – then Allah will make you see your doubts as reality
 - When Allah says – be in the middle when you hear a news – so your heart should not take any sides when you hear a news – it really has to be neutral (blank feeling) and then react to the news after verification – depending on the news itself if it needs to be verified
- What is the wisdom behind this verification?
 - If you don't verify the news – you might harm the person out of ignorance – hurt him emotionally, talk something bad about him based on falsehood, lead to hatred, backbiting
 - You don't know who is telling you the news – you don't know what is in their heart – and you don't even know what the real truth is



- There can be only 2 options of the news:
 - Person saying the truth – real news
 - Person lying – fake news
- If the person is saying the truth – its ok – that's fine
- If the person is lying – that's the scary part – then you will be believing and attributing truthfulness to someone who is not really truthful – and also – judging the person (who the news is about) negatively thus being unjust to him! The person is innocent but you don't believe so!



- Starts with negativity in heart → accumulate into bad judgment of the person → eventually hate the person, back bite etc
- فاسيق has no boundaries –spreads news out of his own desire to benefit him
- Ignorance is both ways:
 - If a person judges the other – based on the news خبر من الفاسيق – then he is ignorant of the reality
 - Also the person who is being judged – of course he has no idea what is being said and judged about him
- Then Allah says → later, when you find out the truth/reality → you will be regretful
 - نادمين = regretful
 - Later if you find out the truth and you know that the news was incorrect → then regret & remorse for your actions

Prophet Muhammad ﷺ warned us of punishments for those who bring news & create rift/enmity between people

Don't make it your job to bring news of people - Gossip

- Vain talk about people creates enmity & hatred between people
- People do that with scholars also – ask one Sheikh about a matter – then go to another and ask the same question – then quote the other saying this Sheikh said that and you are saying this → creates differences in heart



Hadith #1

one who brings false news / create enmity between Muslims – will not enter Paradise

It is reported from Hudhaifa that news reached him (the Holy Prophet) that a certain man carried tales. Upon this Hudhaifa remarked: I heard Allah's Messenger (may peace be upon him) saying: The tale-bearer shall not enter Paradise.

وَحَدَّثَنِي شَيْبَانُ بْنُ فَرُّوخَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الصُّبُعِيِّ، قَالَا حَدَّثَنَا مَهْدِيُّ، - وَهُوَ ابْنُ مَيْمُونٍ - حَدَّثَنَا وَاصِلُ الْأَحْذَبِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، أَنَّهُ بَلَغَهُ أَنَّ رَجُلًا، يَنْمُو الْحَدِيثَ فَقَالَ حُذَيْفَةُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

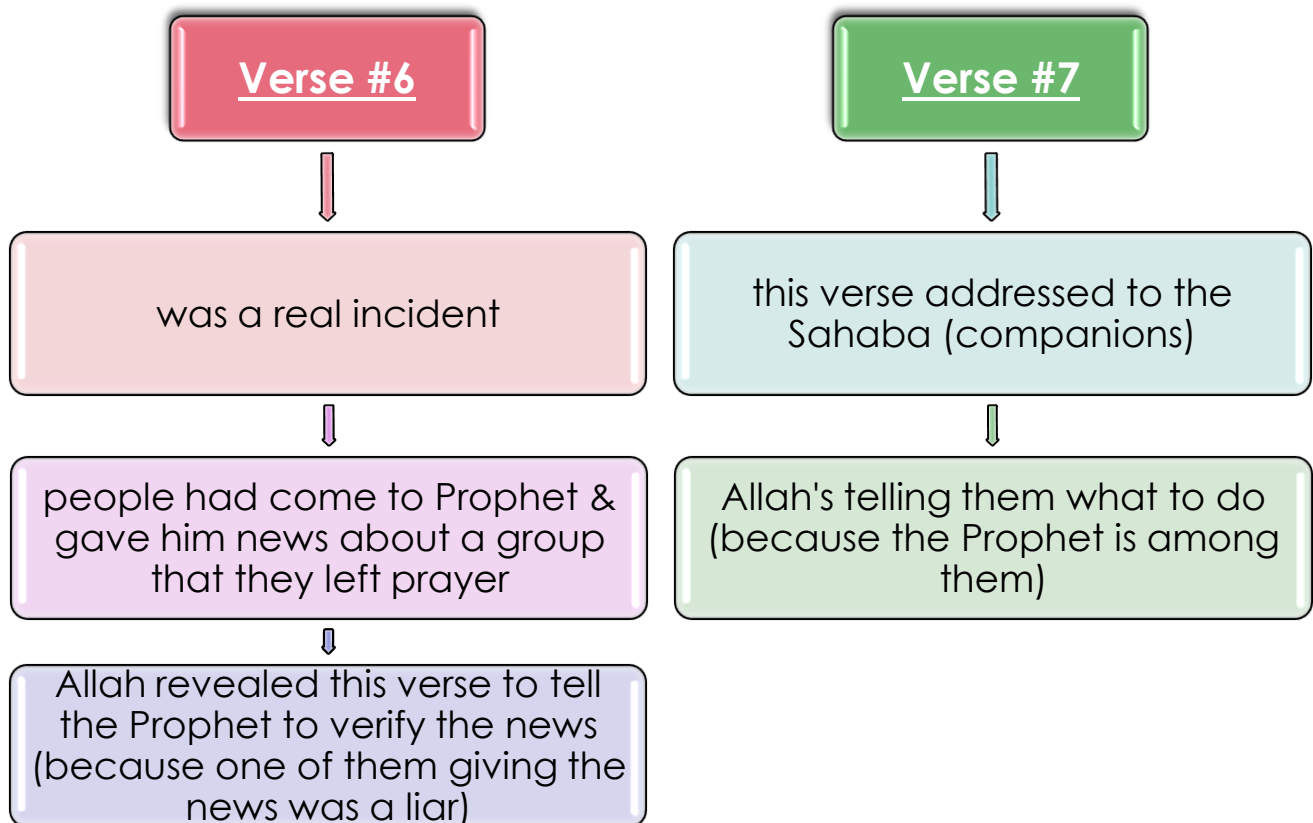
Hadith #2

2 graves –punished not for major sins – 1 of them spreading enmity between people

Ibn Abbas narrated: "The Prophet passed by two graves. He said: 'These two are being punished. And they are not being punished for something major. As for this one, he would not protect himself from his urine. As for this one, he used to spread Namimah (slander).'" (Sahih)

" إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ "

- Focus on what we are supposed to do
- To fall into this sin now is so easy with so many options in technology
 - Blackberry, iphone, email, etc
 - So easy to forward anything that comes to you!
 - ***Do you verify everything that you forward!?!***
 - ***Maybe its false information that you are forwarding to other people!!***
 - Better to forward only what you are sure about!
 - مسكين people that are being talked about – maybe nothing in the message is true about them
 - Then when you find out that the message was fake – you feel regret for doing it & embarrassed → but there is no way to undo it
- Don't put yourself in a situation like that! Where news can be created & spread!
 - Prophet Muhammad ﷺ was out at night walking with his wife Saffiyah – 2 sahaba saw him and stepped back. He called them and told them she is Saffiyah my wife – avoiding any misunderstanding. Shaitaan is present and he travels fast in the veins – so he can play with people's thoughts. Better to clarify before being questioned!

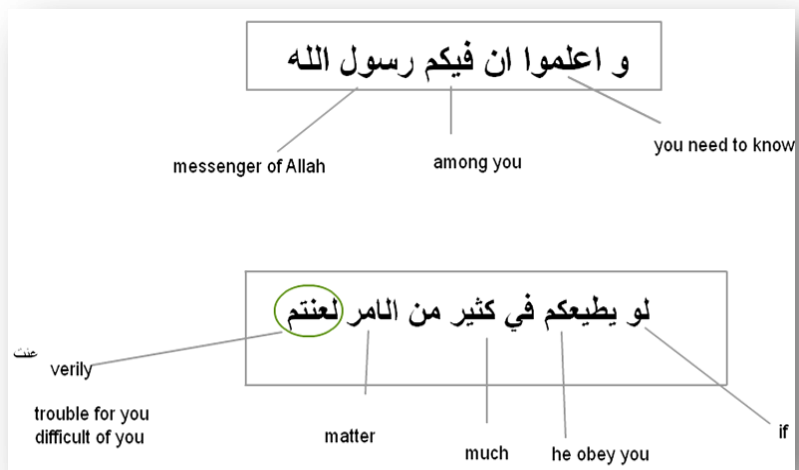


وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِنَّ
 اللَّهُ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
 وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

And know that, among you there is the Messenger of Allah (SAW). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger SAW) hateful to you. These! They are the rightly guided ones,

Verse 7

- Allah is telling them how to behave in this verse
- Prophet Muhammad ﷺ is among the Sahaba (companions)
 - So you trust him & obey him
 - He will not bring to you falsehood
 - Previous verse → if فاسق brings news to you – you have to verify
 - But if the Prophet ﷺ brings news to you – you accept it – no need to verify
 - If he doesn't do something – don't do it!
- The Companions – sometimes they wanted to do extra worship
 - In Ramadan – Prophet ﷺ prayed Qiyam with the Sahaba – prayed for a part of the night and finished – Sahaba wanted to pray some more so they went to the Prophet ﷺ and asked if it was possible to continue the prayer for the night. Prophet ﷺ said (Hadith) – the person who prayed full with the imam – it's as if he prayed all night. This was his way of saying “no” I will not do what you asked me to!
 - Follow him because he is getting messages from Allah
 - He doesn't need suggestions from the Sahaba
- He is رسول الله ﷺ – need to take whatever he says – no need to give him suggestions
- He doesn't need to obey you (Sahaba) – in your suggestions
- If he obeys the Sahaba → لعنتم
 - "ل" = verily, surely
 - It will be trouble for you / difficult for you
- He was the messenger – was kind and accepting – but he didn't say – oh these people want to pray more so let's do some more prayer – what was not possible – he said it!
- Sahaba were always interested to know about the Prophet's ﷺ worship
 - Used to ask his wives even after his death
 - Wives said = he used to pray little but constantly – like constant drizzle



- Some Sahaba wanted to find out more
 - They found out that he wasn't doing too much – like praying all night
 - So they said – of course he is the Prophet ﷺ so it's ok for him but we are not so we need to do more worship
 - This is how the Shaitaan troubles – plays with the mind
 - So 3 came to the Prophet ﷺ and said
 - 1 → I don't sleep – pray all night
 - 2 → I don't eat – fast all the time
 - 3 → I don't get married
 - What did the Prophet ﷺ say? → I fast some days and some days not, I pray some part of the night and I sleep for some, and I get married to women. If someone is not following my Sunnah – he is not from me
- See **extremists** from this Hadith
 - What the Prophet ﷺ did – you do
 - What the Prophet ﷺ didn't do – you don't do!
 - Don't think you can do more than the Prophet ﷺ – Allah has said you cannot – it will be difficult for you!

Anas (May Allah be pleased with him) reported:

Three men came to the houses of the wives of the Prophet (ﷺ) to inquire about the worship of the Prophet (ﷺ). When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet (ﷺ) while Allah has forgiven his past sins and future sins". One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet (ﷺ) came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me". [Al-Bukhari and Muslim].

وعن أنس رضي الله عنه قال: جاء ثلاثة رهط إلى بيوت أزواج النبي صلى الله عليه وسلم، يسألون عن عبادة النبي صلى الله عليه وسلم، فلما أخبروا كأنهم تقالوها وقالوا: أين نحن من النبي صلى الله عليه وسلم قد غفر الله له تقدم من ذنبه وما تأخر. قال أحدهم: أما أنا فأصلي الليل أبداً وقال الآخر: وأنا أصوم الدهر أبداً ولا أفطر، وقال الآخر: وأنا أعتزل النساء فلا أتزوج أبداً، فجاء رسول الله صلى الله عليه وسلم إليهم فقال: "أنتم الذين قلتم كذا وكذا؟! أما والله إني لأخشاكم لله وأتقاكم له لكني أصوم وأفطر، وأصلي وأرقد، وأتزوج النساء، فمن رغب عن سنتي فليس مني" ((متفق عليه))

Arabic/English book reference: Book 1. Hadith 143

- That is why the chain of narrations in **Hadith is verified** in detail before being accepted as the truth
 - If they found out that someone was a liar, not responsible then all the hadith from that person will not be accepted – not be classified as "correct"

- The Sahaba were not supposed to give opinions/suggestions to Prophet ﷺ
 - Now we don't have the Prophet ﷺ in front of us
 - But we have his Sunnah
 - So we have to behave the same way → cannot give our own opinions on the Hadith

- The reactions of the Prophet ﷺ – saying “no” to the suggestions of the Sahaba did not affect them (the companions)

- This is because Allah has made Islam firm in their heart
- Not that if the Prophet ﷺ rejected their opinion – they would turn away from Islam
- Not be happy and content with Islam itself
- It was actually the opposite!!!
- They accepted whatever/anything Prophet Muhammad ﷺ did
- Because their faith is strong!
- Their attitude didn't change → stable heart

- You don't want to get affected when you go through trials – want firmness in religion no matter what trials/tests come

- **حَبَّ**: To love, gently/slowly, gradually increase in love

- Allah puts the faith in your heart and gradually makes you to love it

- You cannot force your heart to love Islam / faith

- It's from Allah that He makes you love the faith!

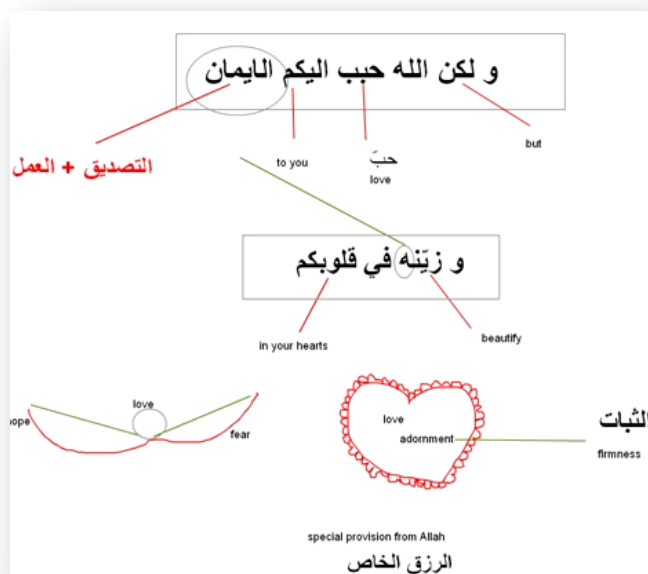
- Love in your heart is like a seed – you plant a small seed in your heart – then Allah nurtures it – makes it to grow gradually till it becomes big and beautiful with fruits and flowers
- Need to take care of faith in the heart like how we take care of seeds in the garden
- Water the seeds in the garden so that it grows
- Same way → water your heart with the rain of knowledge and guidance in order that the faith in your heart will grow into a fruitful plant/tree

- Make dua = **“O Allah, make my heart love the faith”**

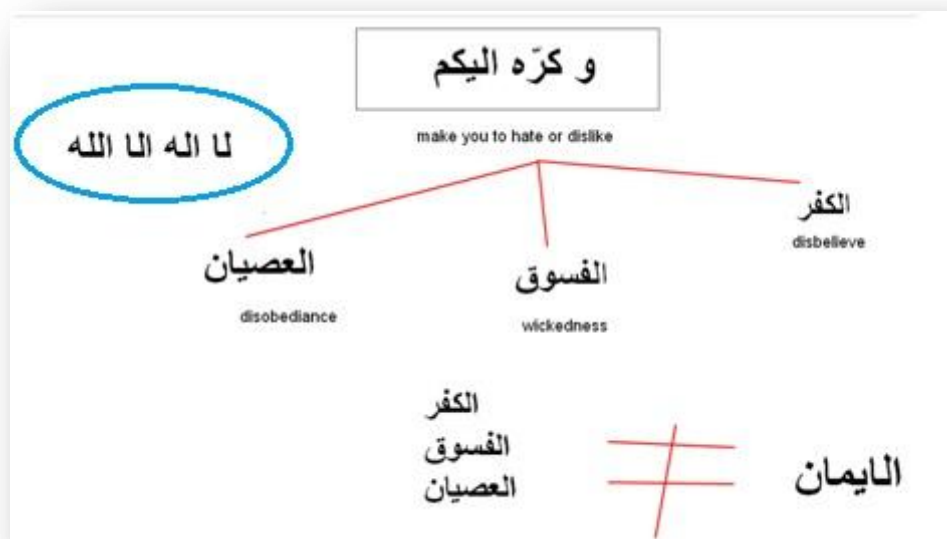
- Even the sound of the word **حَبَّ** suggests slowly/gradually

- **التصديق و العمل = ايمان**

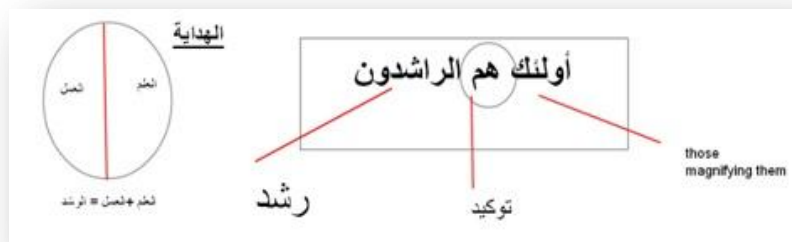
- Acceptance/belief in the heart + deeds based on the pillars
- So faith is not only inside
- Its inside in the heart + outside that shows by actions



- Don't worry about the rules in Islam – just worry about your heart – the love in your heart – the rest will follow easily
- Additionally → Allah also beautified the faith in their heart
- What makes the believer (because all verses addressed to believer) to follow all the rules from Allah in this surah?
 - Loving the faith
 - Beautifying the faith in the heart
- Love that is beautified in the heart = constant
- This love is رزق الخاص from Allah – special provision from Allah
- This is a noun sentence (جملة اسمية) = more important – stresses on the subject that Allah puts the love of faith in the heart
 - Need to thank Allah for all His bounties & provisions
 - Need to be between hope & fear
 - When Allah makes you able to do good – need to be grateful to Allah that He put you in situations that He loves What is in the heart? (example: you praying....)
 - When you feel that good deeds/worship is difficult on you – that makes you in fear that Allah did not want the deeds from you – would not accept from you so need make dua
- Even if you have the love of faith in your heart – always make dua because you never know when your heart can change! So you need the triangle!
 - Love
 - Fear
 - Hope
 - Faith → bird with head + 2 wings = you have all 3 then...
 - You can fly to Allah
 - Your worship can fly to Allah
- كَرَه = dislike
 - Opposite of حَبَب
 - But this dislike is also “slowly and gradually” → because of the شَدَا
- When Allah puts the seed of love for one thing in the heart – He also puts the seed of dislike for the opposite thing
 - Example: music is not allowed – so u slowly love listening to Quran & lectures more – at the same time Allah puts the seed of hatred of music in the heart
 - So gradually → your love for music will turn into hate and become love for the good words!



- العزيز = Allah the Almighty
 - When Allah puts the love in the heart – no one can remove it
 - When Allah puts the hate in the heart – no one affect it
- Allah puts the hatred of:
 - الكفر – disbelieve (heart)
 - الفسوق – wickedness (actions)
 - العصيان – disobedience (actions)
- Opposite of faith is not one word = 3 words
- أولئك → those who love the faith, beautified in their heart, hate the disbelief + wickedness + disobedience (اسم إشارة بعيد)
 - Allah magnifying/honoring them by calling out to them
- التوكيد = هم
 - Affirmation
 - They are the only ones
- الرّاشدون = people who are taking the path ofrightly guided
 - Not just هداية
 - هداية = guidance of the knowledge
 - Guidance is complete when you act upon the learnt knowledge
 - رُشد = guidance of doing actions – acting upon the knowledge
- رُشد – Surah Hujurat → not only for deeds / worship but also behavior/manner in society
 - Manners + decisions + actions



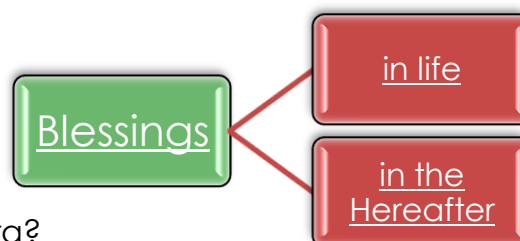
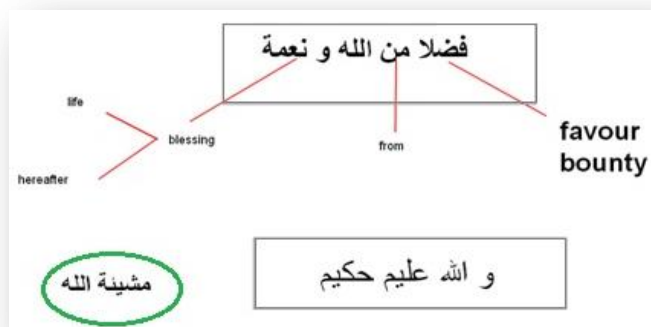


فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

(This is) a Grace from Allah and His Favour. And Allah is All-Knowing, All-Wise.

Verse 8

- فضل = more – blessings – bonus – bounty – favor
- عضل = justice, exact compensation
 - This makes you humble to Allah
 - Don't be proud of yourself and your choice
 - Everything that you do – is from the bounties & favors from Allah
 - So its all from Him
- نعمة = blessing
 - Indefinite form – اسم نكرة
 - Not mentioned exactly what type of blessing
- Why does it mention the blessings in Duniya & Akhira?
 - Because for the believer → even the material things in life will help the to go to Paradise
 - Children, money, material things
 - For a believer = he will use these things to benefit himself for the Hereafter (real success)
 - For a disbeliever = these material things will take him to disaster in the Hereafter
- The names of Allah mentioned here
 - Shows that for all the blessings, bounties, favors, love of faith in the heart → its all from Allah because He is the All-Knower
 - He knows who deserves what
 - Also because He is the most Wise! So Allah does everything according to Perfect knowledge & Wisdom



YOU WANT THE BLESSINGS FROM ALLAH

~ فضل من الله

- Time + place according to what suits you
- Based on the sincerity in your heart
- Wisdom = when your dua will be answered – when your heart will change – when your situation will change
- Both these names together = مشيئة الله
 - Its not any random Will
 - It's Allah's Will that is based on complete Knowledge & Wisdom!

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ
فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ ٩

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.

Most verses
in this Surah
revealed in
context to a
situation /
event!!

Verse 9

- Now focus on = manners with the Muslims - مؤمنين
 - Didn't say straight away that you need to love them!
 - "verily the believers are brothers" → this verse comes later
 - Verse (#9) = situation can happen to anyone
 - You cannot avoid it/prevent it – but need to know how to deal with it
- إن - if / when
- طائفتان – dual for طائفة (one group)
 - 2 groups (of people) → from the believers
- These 2 groups are the best in their faith (believers) → Yet, you cannot prevent any conflict between them (conflict is natural between humans)
- قَتَلَ = to kill
 - اقْتَتَلَ = 2 groups killing each other
 - Killing = "fighting each other"
 - Killing/fighting is the worst that can happen – so of course something less can happen for sure
 - Fighting against each other or arguing with each other (least of killing)
 - When you are prepared for the worst – then you are definitely prepared for the least
 - Both sides fighting against each other
- Long Hadith of Ammar ibn Yasir
 - Prophet ﷺ told him that the other group will kill you!
 - Believers can fight among each other – can even result in killing
 - It's possible that believers will fight/argue!
 - Following the verses → we need to know HOW to behave when such situations occur!
- This verse (#9) came after talking about the فاسق → maybe a فاسق came started a fight/argument/dispute/conflict between 2 believers
 - Make people dispute by presenting your opinion
 - Easier & widespread by technology now
 - Messages, Emails
 - We need to stop the spread
 - Allah mentions this اقْتَتَلُوا saying that it will happen among people
 - But as believers we have to minimize it
- Allah starting this verse by telling us not to expect an ideal/perfect Muslim society



**Don't be
an
audience
when you
see
believers
fighting
around
you!**

**Don't
allow the
problem
to grow!**

- This is life – No perfection
- So we need to know how to deal with situations
- We cannot make it grow – need to control it

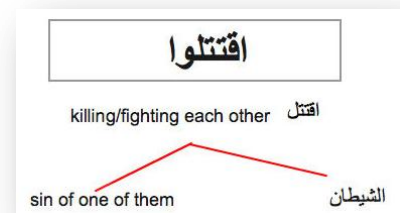
➤ **Why does it say 2 groups not 2 people?**

- Even if there is an argument between 2 people – it escalates into family/groups because family will also support that one person
- So Allah mentions groups directly



One reason for اقتتلوا is Shaitaan:

- Shaitaan is the charger – to make the believers fight more & more
- Prophet Muhammad ﷺ said – Shaitaan has lost hope in being worshipped in the Arab Peninsula
 - But he keeps trying to stir enmity between people
 - To make the believers fight



Jabir (May Allah be pleased with him) said:

I heard the Messenger of Allah (ﷺ) as saying, "The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them." [Muslim].

وعن جابر رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "إن الشيطان قد يئس أن يعبد المصلون في جزيرة العرب، ولكن في التحريش بينهم" ((رواه مسلم)).
التحريش: الإفساد وتغيير قلوبهم وتقاطعهم.

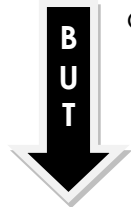
Sunnah.com reference : Book 18, Hadith 84
Arabic/English Book reference : Book 18, Hadith 1594

Another reason for قتال is sinning by the person (believer):

- Sins committed by people whom you love/meet
- Sometimes when people commit sins – we turn away from them
 - Argue, fight, conflict
 - Or when we sin – people turn away from us
 - So hearts turn away from the person who has committed sin
 - We need to advice each other – help each other
 - Not turn away from them – talk about them – fight with them
 - No one is perfect
 - But when someone you know slips/commits sin – your heart turns away from them

That's why in the following verses – Allah tells us how to behave with our fellow Muslims – even if they commit a sin, not to backbite, not to call names, etc → so that there is no "fighting" قتال among the Muslims (because of Muslims themselves)

- If you are a true friend – you will talk to your friend directly – not behind her back to others – even if it's a mistake/sin she committed
- We need to purify ourselves & each other while we are alive
- There's no point in arguing, feeling bad and turning our heart away from someone who has committed a sin – we all have to help each other
- Sometimes these fights start with very small things – she didn't call me, she didn't come and then distances increase
- The Shaitaan blames each person in the other's eyes and so his heart gets affected & he moves away from his Muslim brother (sister)
- Friends who are believers – when one does something wrong – correct her – don't talk behind her back
- Don't have high expectations from people → when you know people are not perfect – you will OVERLOOK all mistakes
- قتل between them – arguments leads to the killing of the relationship
- MAYBE there is a fight – that is not in your control (if there is a fight between 2 people – the fight itself is not your concern)



**This verse comes after saying that Allah is the one who has beautified the faith in your heart – so if your sister in Islam does a mistake/sin – don't feel that you are perfect & you cannot be in her position at all!
[don't think of her as very low / don't think of yourself as high & very noble]**

If you stop yourself from sinning – it is actually because Allah guided your heart!

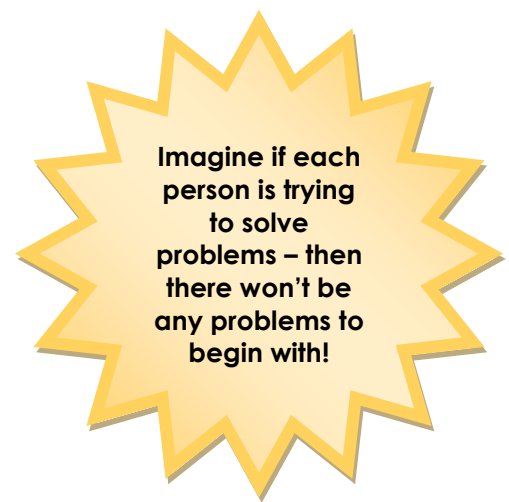
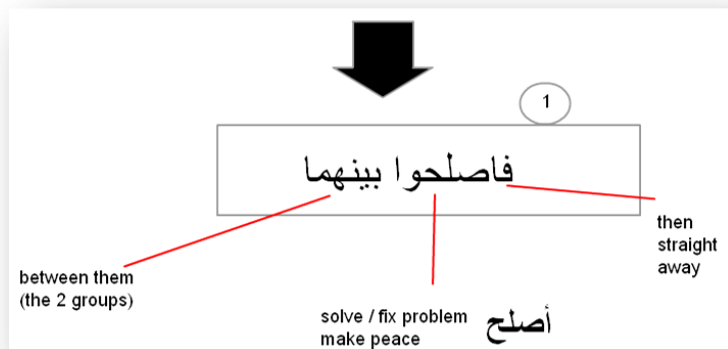
But YOU HAVE TO make peace between them = واجب obligatory

Scenario → 2 friends are talking about their children
You are listening (3rd person)

- Start of the argument = when the voice is getting higher!
 - Higher voice = actually means you listen to me – you don't know I know
 - “Be quiet & listen to me”
 - As if you want to show your power/authority

Now what are you supposed to do? → Allah says فَاصْلَحُوا (solve)

- ❖ Your intention is to fix the situation in between them
- ❖ They argue & then leave
- ❖ Now – you know the situation & you know they left in bad mood/bad feeling
- ❖ You call one of them – say good things about the other one
- ❖ Then you call the other one – and say good things about the first one
- ❖ Gradually → the matter will become insignificant
- ❖ Allah will put love between them
- ❖ If you lie – to fix something between 2 people – it's not considered a lie
- ❖ Even if you spend any money (travel cost, gift, etc) → that will also earn you reward & it will be good as it might ease the matter



- The heart of the person trying to fix a situation between 2 people is very important. The fixing of a situation has to be for the **SAKE OF ALLAH ALONE**
- Allah knows your heart
 - Person should be neutral
 - Not that one person is your friend – so you take her side & try to fix her situation
 - Not try to elevate one person (from the 2) just because you are closer to her
 - Not so that people around you can call you a “good” person
 - Not to gain popularity & fame & good name (reputation) among people
 - Same thing for friends or husband wife
- Spending time, energy, words = all means to try & solve problems
 - Don't make the problem bigger
 - Don't take sides (initially)
 - This advice not for one person specifically – it's for everyone

What if the problem does not get fixed by إصلاح ?

- If problems don't get solved in life – that means both are stubborn – or at least one of them is stubborn
- **بغت** = exceeding boundary/limit (from **باغي**)
 - One person has solved the issue
 - But this one – has gone beyond his limit
 - He should have ended the problem
 - But he transgressed/exceeded his limits
- Now you need to firm with this transgressor
 - When you see a problem – you need to solve it easily
 - If it doesn't get fixed → then you need to be stern
 - Example of a disease – when initially a disease is diagnosed – simple medicines are given to fix it – but if it doesn't get fixed – then you need something more firm – operation/surgery so that it doesn't spread
- Then what are you supposed to do?
 - **فقاتلوا** = to deal firmly with those **باغي** (transgressors)
 - Fight him – the stubborn one
 - This command is for “everyone” – plural
 - There are different ways to do this
 - Stop talking to the person who is stubborn
 - Avoid her for a while – maybe she will realize her mistake

Sometimes both are stubborn, having high egos, not ready to submit, demanding conditions, or even one of the two is stubborn → so cannot really solve the problem (probability)

- This is a command from Allah → you see people fighting nowadays but the others just watch so the problem becomes very big! So Allah commands us to solve the issues between other believers in life – so they meet in Paradise with pure hearts!
- We cannot judge others – so we just have to do our job – what Allah commanded us to do!

Till when are you supposed to be stern with the person who transgressed? Till when are you supposed to show to her that she is in error?

- Cannot bring people together when they are angry
- So when the transgressing one returns (by feeling regret, submit, no stubbornness)
 - Then you fix the problem between them
 - Make peace between them

➤ **فِي** = returning back

- War booty – get your wealth back after war
- Shadow returning (after Asr)

➤ Till she returns? But where does she return to?

➤ You need to fight that person till she returns to the command of Allah

- That means till she goes back to how she was supposed to be according to Islam (to the way prescribed by Allah)
- She will feel regret, sorry, repent, guilt
- She tries her best to solve the problem from her side

➤ Not that she regrets & says sorry – but only on the outside and still continues to backbite, write negative messages, etc

➤ This process of transgression is a long process

- Can take days, weeks, months, years
- Between friends, family, husband & wife...

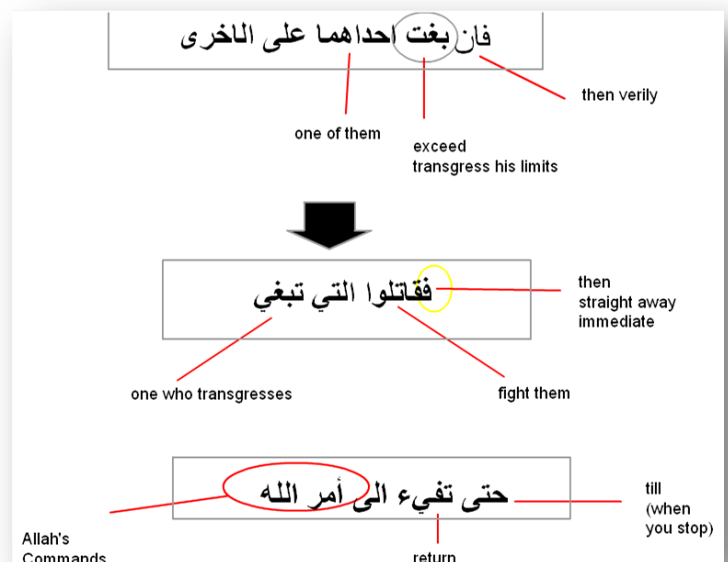
➤ Therefore, in the beginning → it was much easier!

- If you are wrong – it's better to realize initially
- Accept & appreciate when you sister tries to correct you
- Submit → apologize → end the story
- She left the sin & trying to make things better

➤ Shows we need to remove evil from society first → only then can we fill our hearts & relationships with love & tranquility

➤ Now you see people don't want to solve problems for others!

- Maybe my friend will be unhappy with me?!?! But you need to be in the middle of an issue for the Sake of Allah!

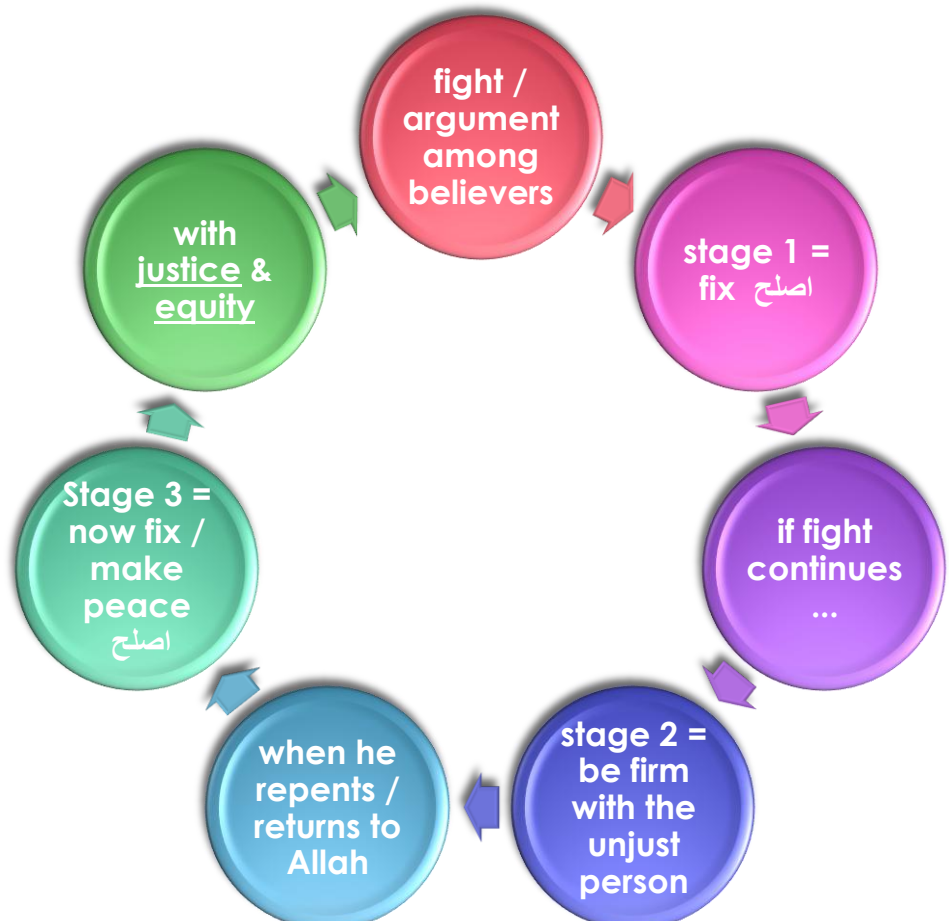


Sometimes when you try to solve a problem between 2 people, others will discourage you by telling to stay away from peoples' matter – “why do you have to interfere between them?”



- Look at verse 1 of Surah Hujurat
- This is a command from Allah – we need to solve issues between people
- Don't put anybody before Allah & His Messenger ﷺ
- Don't say my family/my society/my culture does not encourage me to come in between people & sort issues
- We need to go to Allah's book to solve our problems in life
- Allah's laws are perfect – they are not manmade laws
- Allah's laws suitable for all the people, all the times

- Specific issues about backbiting, calling bad names, etc come later in the Surah
- 1st mentioned about general conflict! → need to solve that by the guidance of Allah
- فَإِنْ فَاتَتْ – then (when they returned)
- You fight the one who transgressed (person/group) but when you see them returned to Allah → you stop fighting with them
 - You had stopped talking to them earlier - now you start talking
- But now you need **justice** (عدل) + **equity** (اقتسطوا)
- After they return you need to do اصلح now



- Once they return back + show sincerity → you also have to let go of the past and accept her as a new person
- Now you make peace between them! But need to do more than simple peace!
- Here justice عدل is mentioned because the one who transgressed – she may have backbitten the other one, talk behind her back, etc
 - So now just a simple sorry is not enough
 - Now there needs to be justice because one person's reputation have been affected
 - Transgressed one = exceeded her limits
 - Need to return back the rights of the 'victim'
 - If she spoke bad about the other one in a gathering, online, message, etc → then she needs to go back to those people & talk good about her
 - Rights of the people → need to be settled during the lifetime
 - This is a longer & more difficult process

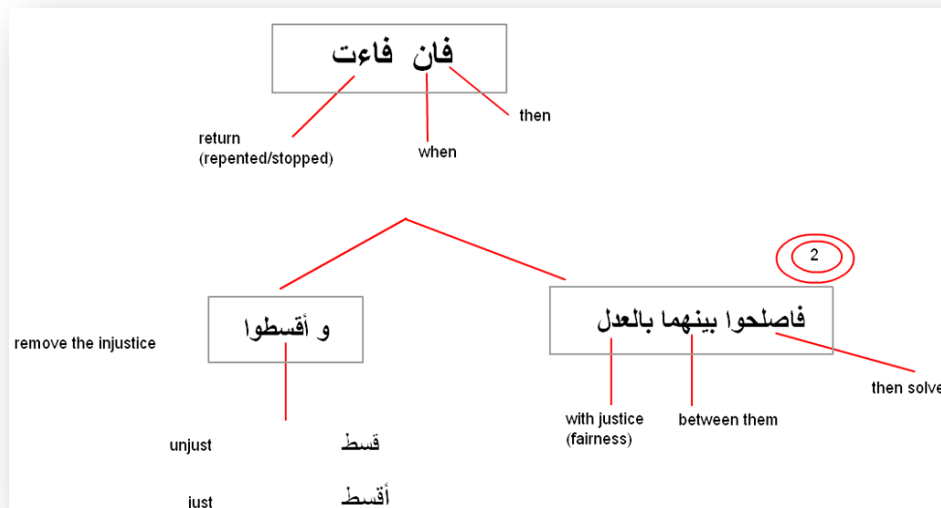
Therefore, it's better not to be arrogant when any problem starts – if someone is trying to solve a problem you & someone else → accept her gesture, listen to her, solve the problem, apologize & end the matter instantly. That is indeed better for you! Else you need to apologize + do justice + return all the rights + repent....too many things to do as opposed to ONE SIMPLE APOLOGY initially!

- Need to return money, make dua, ask forgiveness, talk good about them, return their rights,
 - See what you have spoiled → then fix it (return it)
 - If you spoiled reputation = you need to fix her honor, reputation!
 - Money/material things are easy to return
 - Reputation/honor, etc are not easy to return
- Pardon – overlook people's mistakes – forgive – فاعفوا و اصفحوا (Surah Baqarah #109)
- قسط – has 2 meanings that are opposite
 - قَسَطَ = unjust
 - Verse in the Quran = Surah Jinn #15
 - وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا - but as for the unjust, they will be, for Hell, firewood
 - When you add "ا" = اقسط = to remove unfairness/unjustness
 - "to remove injustice"
 - be equitable/be just & fair = عدل
 - Removal of the ظلم/injustice that has occurred
 - Try to remove as much as possible
- The person who transgressed = his duty stopped at **فإن فآئت**
- Now it's the duty of the Muslims:
 - Don't be a quiet audience
 - Need to do positive actions
 - Need to solve between them = أصلحوا
 - Need to deal with justice = بالعدل
 - Need to remove the injustice = أقسطوا
- In order to encourage us to do these acts (even though it's a complicated process)
 - Allah mentions that He loves those who are **مقسطين**

Duty of the Muslims = all of us / people around those who are fighting / audience / the 3rd party

- All of actions above = require تقوى
 - That's why 'piety' is mentioned so many times in this Surah
 - Need تقوى → because in order to make peace between people – you need to guard yourself from taking sides of your friends/loved ones in order to obey Allah's commands
- Deal with people justly – for the sake of Allah
 - Don't take sides of people be "appear" good in life!
 - Prefer Allah's pleasure over people's pleasure
 - That should be your goal → because Allah will never change!
- If you are trying to please people...
 - People always change – what pleases them will always change because people have desires + emotions
- So do only for Allah's sake & pleasure by following His commands

unjust people = قَاسِطِينَ = قَسَطٌ
just people = مُقْسِطِينَ = اِقْسَاطٌ



It was narrated from 'Abdullah bin 'Amr bin Al-'As that:

The Prophet [SAW] said: "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muhammad (one of the narrators) said in his Hadith: "And both of His hands are right hands." (Sahih)

أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمَنِ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَوْا ". قَالَ مُحَمَّدٌ فِي حَدِيثِهِ " وَكَلَّمَا يَدِيهِ يَمِينٌ " .

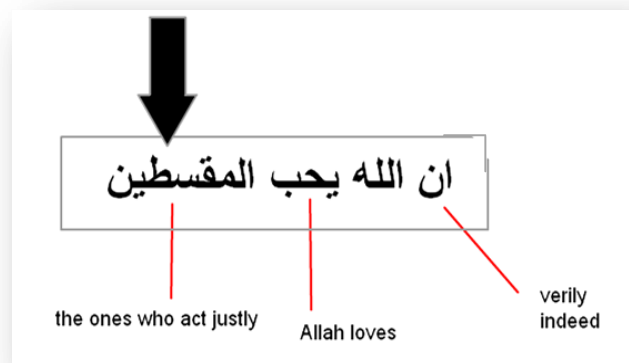
Sunnah.com reference : Book 50, Hadith 1
English reference : Vol. 6, Book 3, Hadith 5381
Arabic reference : Book 50, Hadith 5396

➤ Surah Anfal #46

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا أَنْفُسَكُمْ فَيُضْلَإَ أَمْرُكُمْ وَتَذْهَبَ رِيحُكُمْ وَأَصْبِرُوا
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

- Commands from Allah
- Obey Allah & His Messenger ﷺ
- Don't dispute/argue/fight/conflict
- Don't talk/fight with your emotions = no justice in emotions
- Then (because) = both of you will fail – lose your courage – lose your bond/connection
- Your strength will go! → sometimes when people are together & in harmony – you can sense 'goodness' in the air
- You can feel negativity/conflict in the air when something is not right
- That's why Paradise has beautiful smell because no one will fight there



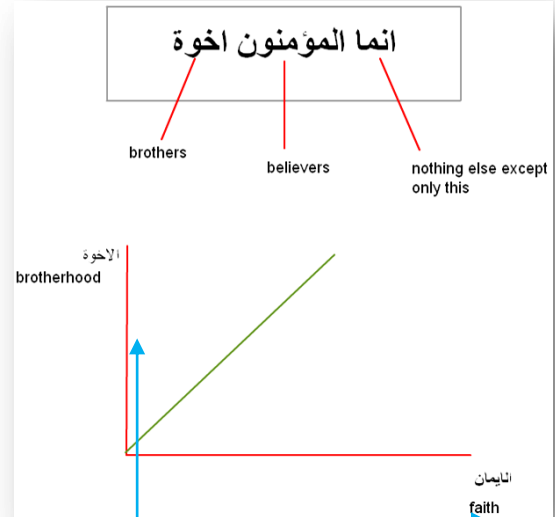
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ



The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

Verse 10

- All these processes (conflict-resolution) in the above verse
- إنما = nothing but only this
 - Because of only one reason - Nothing else except 'this reason' (that Allah states)
- **Because believers are brothers**
- Bond between the brothers made by Allah (even when there is a conflict)
 - Faith الإيمان holds them together
 - Love for the sake of Allah
- Go back to previous verse = when 2 people fight – it means that their faith has weakened (because of sins) which is why their love has decreased → so they argue/fight
- Indicator of high faith =>
 - When you love everyone for the sake of Allah
 - When you make dua for all Muslims



Question yourself :

Do you really love someone for the sake of Allah or only because you both think alike?

- Nothing is constant except the love for Allah's sake (forever)
- Doesn't get affected by financial status, looks, beauty, power, situation, etc
- Brothers /Sisters in Islam = nothing else can suit them except love
 - Don't be jealous
 - Don't bargain
 - Don't hate each other
 - Only be brothers
 - Don't be unjust
 - Don't disappoint him
 - Don't leave him
 - Don't put him down
 - All of this = تقوى
- جملة اسمية = more strong sentence = emphasize

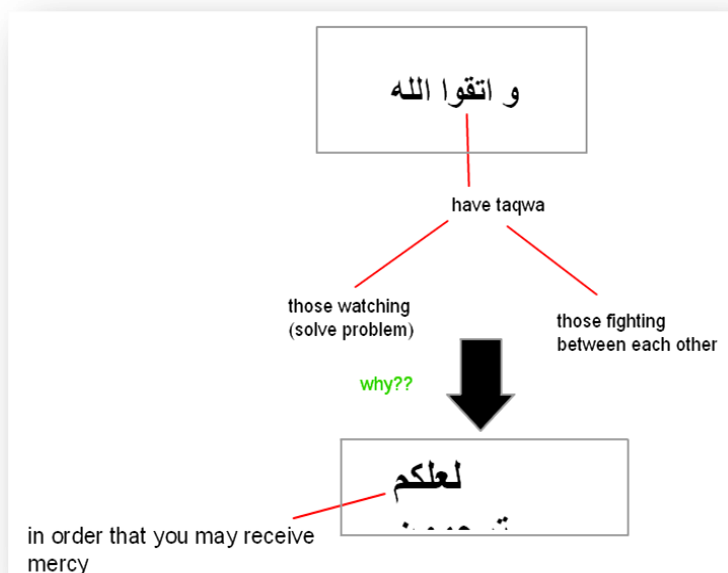
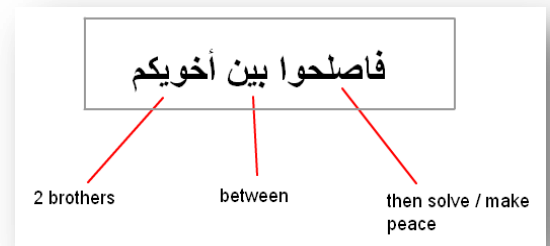
Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour". [Muslim].

وعن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم لا تحاسدوا، ولا تتاجشوا، ولا تباغضوا، ولا تدابروا ولا يبيع بعضكم على بيع بعض، وكونوا عباد الله إخواناً. المسلم أخو المسلم: لا يظلمه ولا يحقره، ولا يخذله. التقوى ههنا. ويشير إلى صدره ثلاث مرات. بحسب امرئ من الشر أن يحقر أخاه المسلم كل المسلم على المسلم حرام دمه وماله وعرضه" ((رواه مسلم)).

Arabic/English Book reference : Book 1, Hadith 235

- Love for the sake of Allah = guarantees continuity = Forever
- Again it mentions اصلحوا → solve problems between the 2 brothers
 - Stress on solving issues / making peace between people
- Says أخويكم →
 - Because it's the minimum
 - Minimum problem is between 2 people → then it becomes big between families, communities, groups, countries...
 - Best relationship – best love – honorable relationship
- Then do تقوى (piety)
 - Not that you want to fix a problem for your own desire
 - Need to have تقوى
- تقوى is required by both sides:
 - Have taqwa (fear of Allah) and don't fight between your brother/sister in Islam
 - Don't be stubborn
 - Apologize instantly
 - Have taqwa (fear of Allah) and fix problems between 2 people (don't just be audience)
 - Deal with justice
 - Fix problems for the sake of Allah
- In order that you may get mercy (from Allah) → right away
 - Mercy brings you all the good
 - In the life + hereafter
 - Avert all bad from you



Opposite of this verse
no taqwa → no mercy (from Allah)

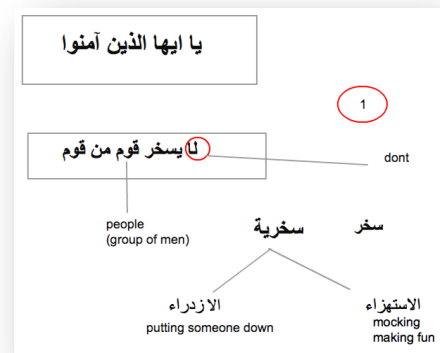
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا
تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).

Verse 11

- From previous verse → we need to fix the problems in society 1st
 - Then attain unity in Islam – brotherhood/sisterhood
- Verse 11 + 12 = Allah forbids us from 6 things
 - The things mentioned in the following verse – there are shows on TV about them
 - People take it so lightly
 - Allah has forbid the believer from doing these yet they don't understand its importance
- Allah addresses the believer from “not” doing these things
 - This means that all these matters can happen to people
 - They are not to be taken lightly
 - They need to be addressed (to be aware so they can be avoided/repented for)
- Allah is telling the believer to avoid/abstain from the following things
 - These things affect society at large
 - But people take it so easily/lightly now
 - They don't give it importance

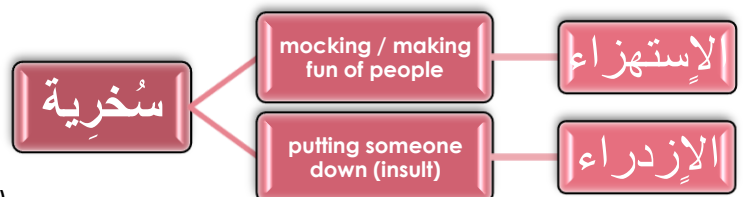
If you are a believer → you will ABSTAIN from what Allah has forbidden



What things are forbidden?

1. Don't mock-make fun سَخِرَ → سُخْرِيَّة

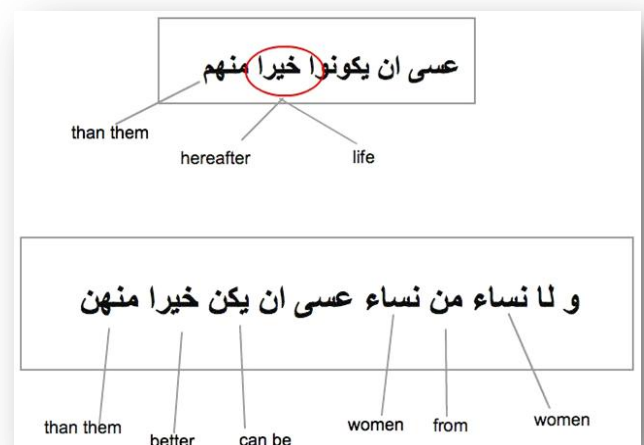
- Differences in many things – looks, language, food, money, everything
- **Surah Zukhruf # 32** – different meaning of سُخْرِيَّة (NOT mocking)
- Allah has made everyone on different levels – different in language, knowledge, beautify, etc
- Different levels, ranks, raised
- سَخَّرَ – subjected to (different word)



- In this verse, سُخْرِيَّة means subjected to – it does not mean mocking
- So Allah is telling us that He made everyone on different levels in life – one is a boss, other is an employee – He made these different levels in order that some will serve the others (help each other)
- So that is the wisdom behind making everyone on different ranks/levels in life – then Surah Hujurat tells us NOT to mock anyone or make fun of anyone or belittle anyone!
- One word that has 2 meanings – used differently – but both are connected
- People make fun of others because they think they are better than the others
 - They are proud & arrogant (thinking they are better than the other person)
 - Includes so many sicknesses of the heart
 - Pride / arrogance / jealousy / hatred / malice
- Making fun can be by **actions** or **words**
- It's a normal thing now – people make fun of families & nationalities – not just individual people
- Surah Isra # 21 → differences in people
- Allah says that the differences in life don't mean anything
- They are only tests in life
- What we need to be concerned about is how we will be in the Day of Judgment
- **We need to change our thinking– how we perceive people**
- **We need to accept the differences**

Root of سُخْرِيَّة →
people don't accept the differences that Allah has made between people!

- Why is سُخْرِيَّة disliked?
- Who is the Bestower? Who gave the person what he has?
 - If you are mocking someone who is poor or ugly – who put him in this situation in the 1st place anyway?
 - Believer understands Allah's decree & accepts it
 - So it's as if you are mocking Allah!!!!!!
 - Islam focuses on the feelings also
 - No one likes to be mocked at – made fun at
 - Making fun of someone else – affects the person – takes away from him mind – his mind doesn't think about prayer but about how to make fun of others
 - If you make fun of someone – remember someone else will always make fun of you also!
 - It may be that the person being made fun of is better than the one who is making fun
 - Better خَيْرًا
 - can be in life (time can change and poor person can become rich)
 - can be in hereafter (person can end up in Paradise – high place)



Abu Hurairah (May Allah be pleased with him) said:

The Messenger of Allah (ﷺ) said, "Beware of suspicion, for suspicion is the worst of false tales. Do not look for other's faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!" **While saying so he pointed towards his chest.** "It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. **Verily, Allah does not look to your bodies nor to your faces but He looks to your hearts and your deeds.**"

Another narration is: "Do not feel envy against one another; do not nurse enmity; do not spy on one another and do not cheat one another. Be Allah's slaves, brethren to one another."

Another narration is: "Do not have estranged relations with one another. Do not nurse enmity and do not feel envy against one another. O Allah's worshippers! Be brothers!"

Another narration is: "Do not estrange mutual relations and do not intervene into the transaction which is likely to be settled with another person."

[Muslim].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إياكم والظن، فإن الظن أكذب الحديث، ولا تحسسوا، ولا تجسسوا ولا تنافسوا، ولا تحاسدوا، ولا تباغضوا، ولا تدابروا، وكونوا عباد الله إخواناً كما أمركم. المسلم أخو المسلم، لا يظلمه، ولا يخذله ولا يحقره. التقوى ههنا، " ويشير إلى صدره "بحسب امرئ من الشر أن يحقر أخاه المسلم، كل المسلم على المسلم حرام: دمه، وعرضه، وماله، إن الله لا ينظر إلى أجسادكم، ولا إلى صوركم، ولكن ينظر إلى قلوبكم وأعمالكم". وفي رواية: "لا تحاسدوا، ولا تباغضوا، ولا تجسسوا، ولا تحسسوا ولا تتاجسوا وكونوا عباد الله إخواناً".

وفي رواية: "لا تقاطعوا، ولا تدابروا، ولا تباغضوا ولا تحاسدوا، وكونوا عباد الله إخواناً". وفي رواية: "لا تهاجروا ولا يبيع بعضكم على بيع بعض".
(رواه مسلم بكل هذه الروايات، وروى البخاري أكثرها)).

Sunnah.com reference: Book 18, Hadith 60

Arabic/English Book reference: Book 18, Hadith 1570

Refer to Hadith → If someone is putting another down = it's because his heart is full of evil

2. Ladies are mentioned separately

- When it mentions قوم – it is enough because it includes men & women
- Still Allah separately mentions women – women do it more
- Even through this you can see the Quran does not mix men & women
- **Hadith** regarding سُخْرِيَّة between Saffiya bint Huyaiyy + Hafsa → Hafsa didn't really mock in a very bad way – but the manner in which she said “you are the daughter of a Jew” was very appalling which hurt Saffiya so she complained to the Prophet ﷺ – he replied – go to them and tell them that your grandparents are messengers (Musa...) and your husband is also a messenger!

Hafsa called Safiya the daughter of a Jew, so she cried. The Messenger of Allah صلى الله عليه وسلم came and saw her crying and asked her why. She told him that Hafsa called me the daughter of a Jew. He said you are the daughter of a prophet, and your uncle was a prophet, and you are married to a prophet. So you should be proud of it. Then he said oh Hafsa fear Allah.

عَنْ أَنَسٍ قَالَ : بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ : إِنِّي ابْنَةُ يَهُودِيٍّ ، فَبَكَتْ ، فَدَخَلَ عَلَيْهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ تَبْكِي فَقَالَ : مَا شَأْنُكَ ؟ فَقَالَتْ : قَالَتْ لِي حَفْصَةُ إِنِّي ابْنَةُ يَهُودِيٍّ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّكَ ابْنَةُ نَبِيٍّ وَإِنَّ عَمَّكَ لَنَبِيٍّ وَإِنَّكَ لَتَحْتَ نَبِيٍّ فَفِيمَ تَفْخَرُ عَلَيْكَ فَقَالَ : أَنْتِ اللَّهُ يَا حَفْصَةُ (رواه أحمد (11984) والترمذي (3894) وصححه الألباني في صحيح الترمذي)

- This is for normal people – this verse is for any person who reads the Quran
- No one should make fun of/at another person
- So what about the “students of knowledge”?? داعي?? طالب العلم??
 - Have to be more careful!
 - Creates more فتنة – people accuse the teachings of Islam!!!!
 - Others will comment by saying that look at this person – all the time busy acquiring knowledge about Islam – but they still don't change!
 - Even if anyone makes a mistake – you are not supposed to make fun of them
 - You need to guide them in a kind way – be polite and loving
 - Ignore the mistakes of people
- Especially in religion – don't make سُخْرِيَّة (don't mock anyone at all!)
- Cannot insult anyone in anyway – so imagine those who insult others or mock them based on religion!! Never think that a person's outlook is a reflection of his heart – and never put that person down in your heart because of how they appear!
- Example: if a person is not covered, or not praying, you can gently advise them, but never think (even in your heart) that you are better than that person – lowering the person's image in your heart! You never know on what level of faith they will die! They may end up being a better Muslim than you!

Focus on yourself!! There is no guarantee about your own faith! So worry about that all the time – don't worry about others around you!

The Messenger of Allah صلى الله عليه وسلم said:

When Allah wants good for the slave, He sweetens him. It was asked what is sweetening? He replied: He opens for him (the means of) good deeds before his death, then makes him die on them.

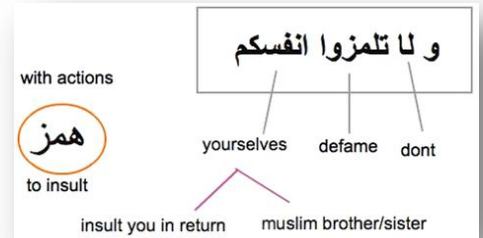
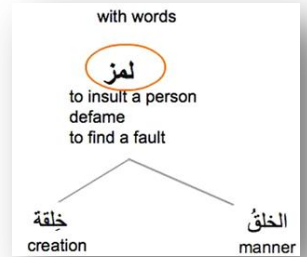
إذا أراد الله بعدد خيرا عسله ، قيل : وما عسله ؟ قال : يفتح له عملا صالحا قبل موته ، ثم يقبضه عليه

لراوى : أبو عتبة الخولاني المحدث : الألباني - المصدر : صحيح الجامع - الصفحة أو الرقم 307 : خلاصة حكم المحدث : صحيح

3. Don't insult between each other

People make fun of everyone around them, boss, colleague, teacher, principal, friends, etc!
→ This is NOT THE BEHAVIOUR of a MUSLIM!

- لَمَزَ – لَمَزَة = insult, defame, find fault with someone by using words
 - Like saying someone is short – fat – round – finding faults!
 - To put someone down by saying in words that oh you are so short!
 - لَمَزَ → need to focus on what is in your heart when you talk
 - It's allowed to describe someone with these kind of words if someone is looking for them. For example if someone asks you about a person – you CAN say – the person is so and so – you will recognize her by her height, etc – something like that – when in your heart you are not intending to make fun of her height but just informing the person of her physical features so she can be found
 - It's also allowed to say these kind of things in order to advice the person – like take any example of her manner and tell her about it! Maybe she is a very angry person – so you can gently advice her.
- هَمَزَ – هَمْزَة = same meaning as لَمَزَ but insulting by actions
 - Making fun of someone by hand gestures, imitating them, etc
 - Not using words but just body actions
 - Sometimes people change their face in order to imitate the way someone else talks



Aishah (May Allah be pleased with her) said:

I said to the Prophet (ﷺ): "Such and such thing of Safiyyah (May Allah be pleased with her) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [Abu Dawud and At-Tirmidhi].

وعن عائشة رضي الله عنها: قالت قلت للنبي صلى الله عليه وسلم حسبك من صفية كذا وكذا. قال بعض الرواة: تعني قصيرة، فقال: "لقد قلت كلمة لو مُزجت بماء البحر لمزجته!" قالت: وحكى له إنساناً فقال: "ما أحب أني حكيت إنساناً وإن لي كذا وكذا". ((رواه أبو داود والترمذي وقال حديث حسن صحيح.))

Sunnah.com reference: Book18, Hadith 15

Arabic/English Book reference: Book18, Hadith 1525

2 reasons why the verse says **انفسكم**:

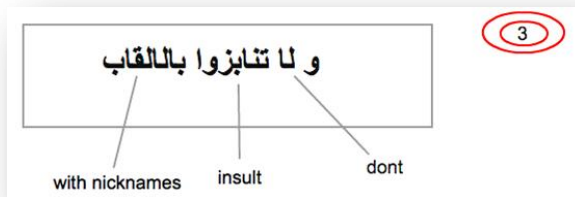
1. If you insult your Muslim brother or sister – it's as if you insulted your own self – Muslims are like one wall – one body
 - Believers give strength to each other! Not weaken & hurt each other
2. If you insult someone – they will insult you in return
 - The other person will not keep quiet
 - They will insult you back – but you started it so why to do something like this?
 - That's why Prophet Muhammad ﷺ said – don't curse your parents...

Narrated `Abdullah bin `Amr:

Allah's Apostle said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يُلْعَنَ الرَّجُلُ وَالِدَيْهِ ". قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يُلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ " يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ " .

USC-MSA web (English) reference: Vol.8, Book 73, Hadith 4
Arabic reference: Book 78, Hadith 6039

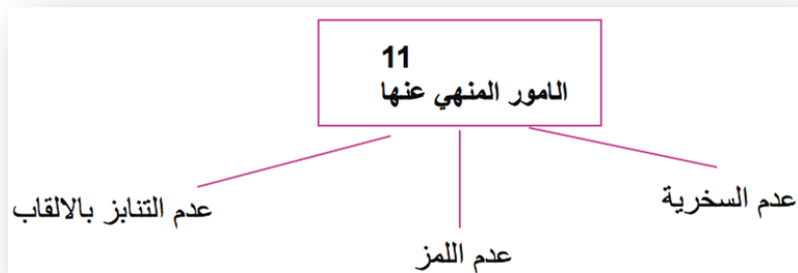


3



- Don't insult each other with nicknames (specific insult)
- Nicknames can be good or bad
 - Choose nicknames/calling names that are nice
 - Good nicknames are nice → make a person feel nice & happy! ☺
 - Has = positive impact
 - But bad nicknames – NO! = negative impact / hurtful
 - Don't even call children with animal names – monkey, donkey, etc

Summary of Verse 11 → 3 forbidden things



- These 3 forbidden things are for the person who is present in front of you!
- Not that he is absent – he is not غائب
- Someone who you are talking to - present
- Don't mock**
- Don't make fun/insult**
- Don't call with nicknames**

الادب مع المؤمن الحاضر
Etiquettes with the person present in front of you

- All of these are actions of the tongue
- But there is something in his heart that leads him to do these actions
- Common factor for these 3 forbidden things
- Need to analyze your heart & fix these problems of the heart
- Mothers need to teach the children → don't allow them to make fun of family members – cousins (starting point of teaching them!)
- Teach the children that they may be more intelligent than their cousin but that is from Allah
- Make the children HUMBLE! (teach them humility!)



- After guidance has come to you – if you do these above things – then you are titled فاسق as
 - How bad is that????
 - After you know about your Lord, about Allah, His Love and His Mercy, yet you don't change your behavior in life!
 - Then what do you expect from your Lord?!?!?
 - When you know everything clear to you! The right from wrong!
- The verse started by مؤمن → Allah addressed the believers not to do the 3 mentioned things
- But if they DO them → they are not considered believers!!!!
- أسلوب → worse – بنس
- الظم → how worse/bad is this title! → فاسق

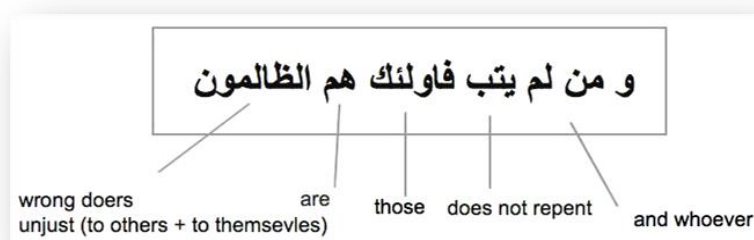
If one does not abstain from these sins → the person will go from a believer to a transgressor! Don't take it lightly! Don't make fun at your own friend!

Even if they accept it now! Even if they say – “no it's ok” – “no problem” – “you can call me whatever you want!”

It's ok in life → but on the Day of Judgment – each person will want more & more good deeds – so she will come to you that day and take your deeds for all the names you called her during life! She will not be the same person as in life – she will want to grab good deeds from anywhere!

REMEMBER → When you follow these commands – you are obeying Allah!

- Being a فاسق has many implications – people don't realize it because they don't read the Quran with understanding. Such a person cannot lead the prayer, no testimony is accepted from him, etc....
- Not only being called فاسق = now he needs to repent & if he does not do it – then he is from the wrongdoers!
- And whoever does not repent is a wrong doer
 - This indicates that all these above actions require توبة
 - These are MAJOR SINS (3 forbidden things)
 - Nobody is worse than them
 - Else he is wrong doer
 - To himself → collecting major sins!!!!!!
 - To others → hurting them/calling names!!!!!!



What do you get at the end of making fun of others? Calling them names? → just a few laughs??? Is it really worth it? Will you laugh about it later – on the Day of Judgment??

➤ Prophet Muhammad ﷺ talked about the ظُلم

Jabir bin 'Abdullah (May Allah be pleased with him) reported:

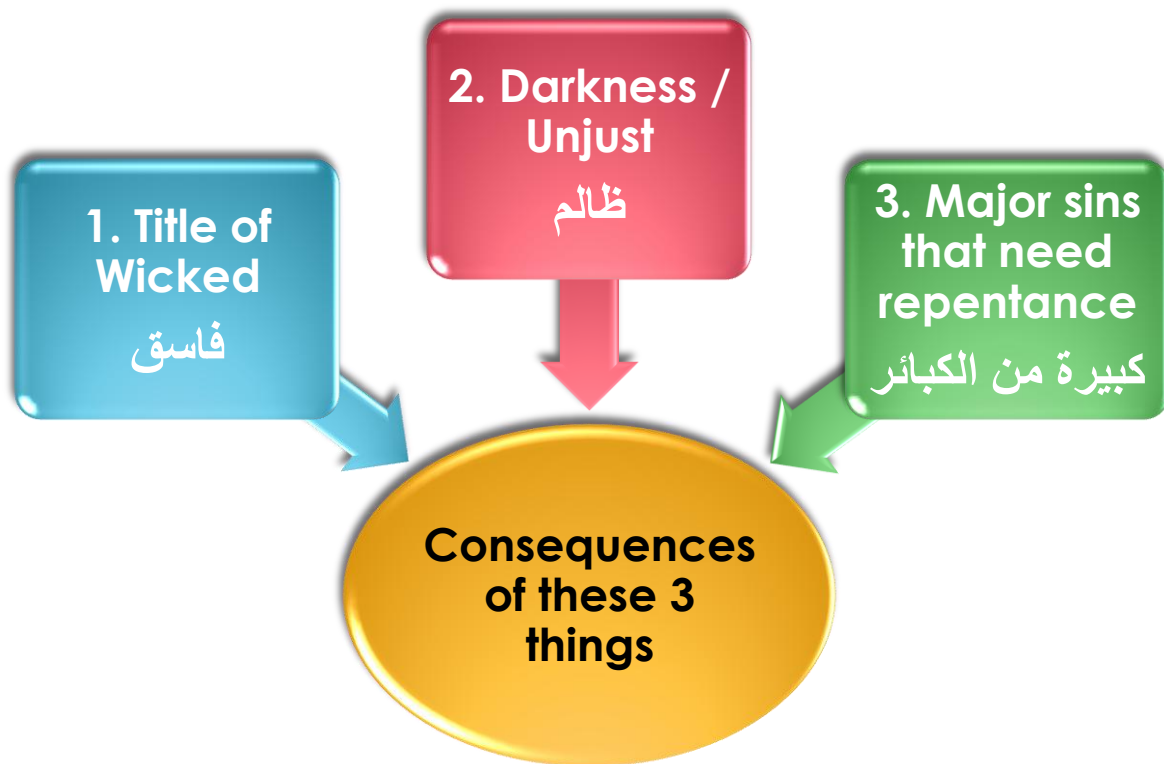
Messenger of Allah (ﷺ) said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful."
[Muslim]

وعن جابر رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "اتقوا الظلم، فإن الظلم ظلمات يوم القيامة، واتقوا الشح فإن الشح أهلك من كان قبلكم، حملهم على أن سفكوا دماءهم واستحلوا محارمهم" ((رواه مسلم)).

Arabic/English book reference: Book 1, Hadith 203

- Darkness in the grave
- Darkness in the Day of Judgment
- No light to cross the bridge in the Day of Judgment





➤ **Now what should one do? → توبة**

- Need to repent to Allah
- Also to return whatever wrong you did to the person
- Cannot insult even family members
- Don't insult groups of people!
 - They will all come running behind you to take your good deeds
 - Imagine if you make fun of a family! All the family members will come behind you to take your good deeds
 - Imagine if you make fun of nationalities!
 - Imagine you are running and the entire group of people running behind you to snatch your good deeds from you
- Why so? → because on the Day of Judgment each person will want to snatch good deeds from any person – no one will bother about anyone else – only concern will be to save himself – نفسي نفسي

- Make dua to Allah
- Ask for forgiveness from Allah
- Make dua for the people whom you have wronged
- If possible – personally ask them for forgiveness – easier to do this now (as opposed to when you backbite about someone)
 - Because the person is aware of what you have said to her
 - Earlier it's clarified that these 3 forbidden things are when you are directly talking to someone – in their presence
 - So they know what has been said to them
 - Sincerely apologize to them so that they erase their hurt & hatred from their heart

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا
تَحْسَسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ
لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

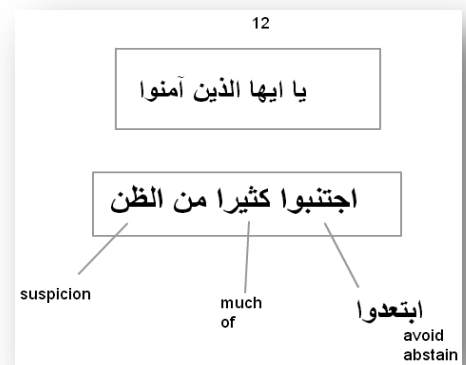
O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.

Verse 12

- This verse for those people who are absent – غائب (not present in front of you)
- Addressed to the believers! → 3 things mentioned in this verse
- Verse doesn't start with "don't"
 - There's an explanation for it

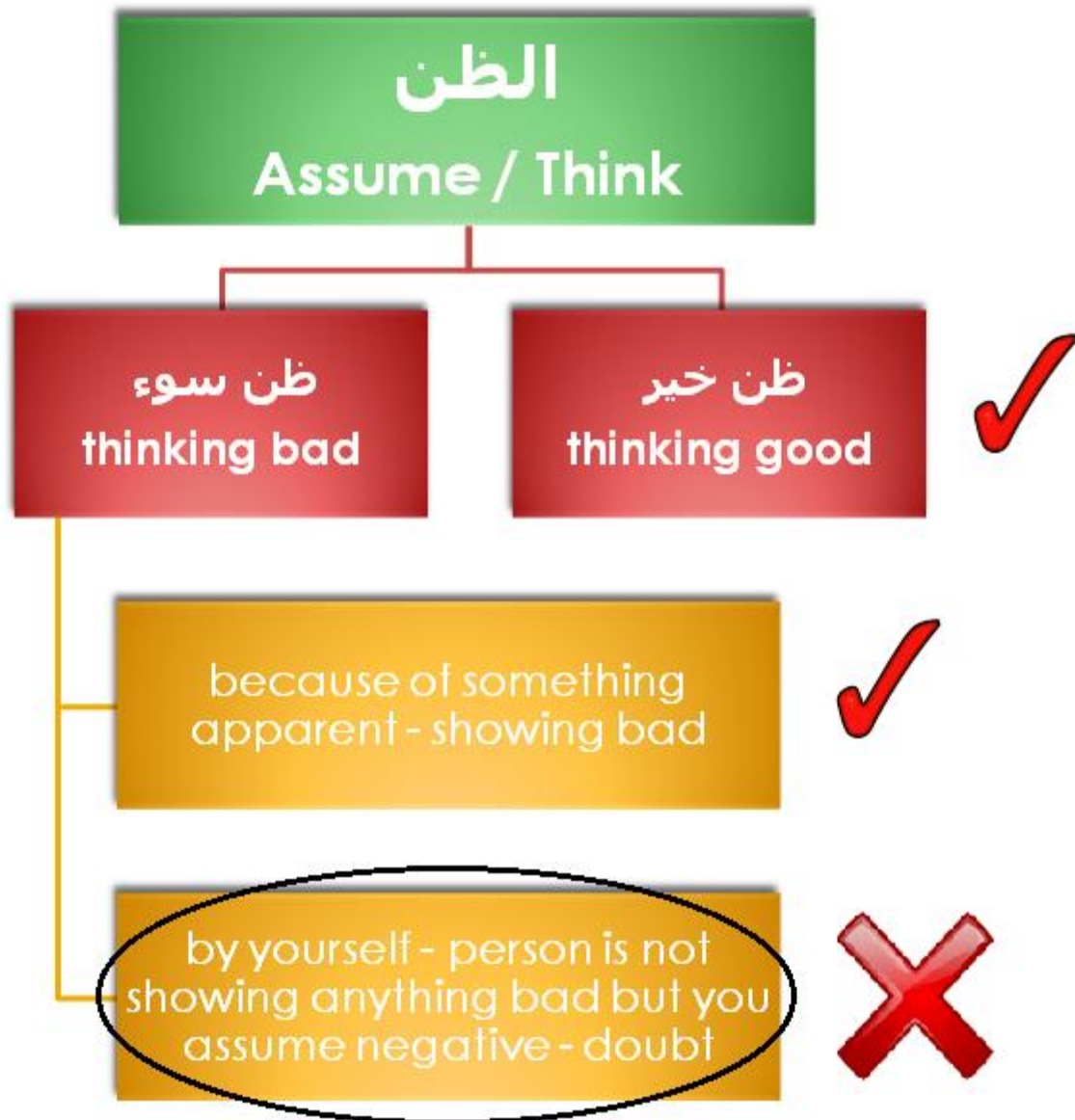
1. AVOID MUCH OF THE SUSPICION – اجتنبوا كثيراً من الظن

- اجتنبوا → avoid / abstain
- ابتعدوا → avoid / stay far from
 - Abstain from "much" of the suspicion - not all
 - That's because some suspicion is good
 - Suspicion is not totally forbidden
 - It's like when you have 2 possibilities – doubts in something
- There are different types of doubting – الظن (general word)
 - ظن خير Thinking good → this is not called suspicion
 - To think good about someone
 - You are not sure but think positive about someone from what it appears to you – you see good manners, etc
 - Maybe you see a Muslim – so you assume that she is praying and fasting, etc – so you are thinking good about her - positive
 - This is **allowed/recommended** – we should think good about each other
 - You deal with what you see – you don't have to worry about what is in her heart
 - ظن سوء Thinking bad – this is of 2 kinds – one is allowed/recommended – the other is not! That part is what the verse is talking about!
 - Sometimes you can see people being negative – by their actions – it is apparent
 - So is it **allowed** in this case to doubt, be suspicious of them
 - For example, you see person just standing & staring at you, you can be suspicious about him in order to protect yourself – by his appearance, his action, etc.



In Arabic, **الظن** actually means to assume or think!!

- There is reality in this suspicion
- Needed for protection, safety
- Cannot think good of a person if he is showing you bad!!!!
- The other kind is when someone is showing you positive – but you still doubt their actions
 - For example, you see someone praying, yet you doubt their faith and say she is only praying to show off!
 - **This is Haraam! Forbidden! Not allowed at all!**
 - This is the kind of الظن this verse is talking about!
 - In their appearance they are good so you cannot doubt them – you cannot say – in her heart is something else – she meant something else
- Some of the (negative) thinking – suspicion is sin → less than 50%
- Some of the (negative) thinking is allowed → followed by what is apparent from the person and it may be required in order to protect yourself!



2. DO NOT SPY – لا تجسسوا

- تجسس = تَجَسَّسُوا → spy (secretly listening / seeing)
- Verb mentioned in plural form – so collectively addressed to all believers not to spy on others
 - Seeking the faults of the people by listening or by seeing - Intently hearing to find fault of someone else
 - Thinking bad in the heart – hatred – heart not clean
 - If the heart is clean – person will not worry about what others say
 - Starts from الظَّن
 - Have some negative thoughts in the heart – suspicion
 - Then it leads to spying (using binoculars to see the neighbor!)
 - When you spy – you will indeed find something that will hurt you / something that you won't like
 - It's like a train of bad deeds – bad feelings – sicknesses of the heart!
- Example: don't send your children to your in-laws house and then when she comes back – you get all the news from her. Even if by nature she is the kind who loves to talk – when she comes back to your house after playing in the other family's house – stop her right there – she (or your son) will learn not to bring خبر news from one house to the other since a young age
 - Don't go to people's houses and spy around – see how they have done the setting etc
 - Connect to the title of the surah – حُجُرَات – each house has privacy!
 - Don't spy on your children – especially when they're married
 - Don't spy on your maids – don't encourage them to bring news of the other house
 - Everybody has عورات – defects, imperfections that need to stay covered
 - So we don't need to dig into people's private matters



Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him".

[At-Tirmidhi].

الثامن: عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من حسن إسلام المرء تركه ما لا يعنيه" ((حديث حسن رواه الترمذي وغيره))

Arabic/English book reference: Book1, Hadith 67

- People have faults – so we don't need to open / seek the faults of others
- Make dua to Allah to conceal our faults from those people who do تجسسوا
 - Part of morning / evening supplication – ask Allah protection from those kind of people who really take interest in your faults!
 - People don't need to know about you - You don't need to know about people
 - Some people spy by asking very private/personal questions

Hadith – Prophet ﷺ told his companions not to bring him news about people – he wanted his heart to be pure when he met them. His advice was to deal with the people how they appeared!

Narrated Abdullah ibn Mas'ud:

The Prophet (ﷺ) said: None of my Companions must tell me anything about anyone, for I like to come out to you with no ill-feelings.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، حَدَّثَنَا الْفَرِيَّابِيُّ، عَنْ إِسْرَائِيلَ، عَنْ الْوَلِيدِ، - قَالَ أَبُو دَاوُدَ وَنَسَبَهُ لَنَا زُهَيْرُ بْنُ حَرْبٍ - عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ إِسْرَائِيلَ، فِي هَذَا الْحَدِيثِ - قَالَ الْوَلِيدُ بْنُ أَبِي هِشَامٍ - عَنْ زَيْدِ بْنِ زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يُبْلَغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ " .

Reference: Sunan Abi Dawud 4860

In-book reference: Book 43, Hadith 88

English Translation: Book 42, Hadith 4842

- When you spy on people – or hear about them – your judgment becomes clouded!
- If we spy on someone – we are trying to find out something that is hidden – that will not be visible to us under normal circumstances! So we don't need to dig deep into hidden things. What we cannot see is what we should not see – so we don't need to spy on people – for any reason
- When the Prophet ﷺ himself dealt with the منافق as normal people – based on how they appeared (praying on the outside....) → so who ARE WE to spy & judge people
- Spying for international security is different! Here the verse is talking about normal people who have some sickness in their heart and spy on others to obtain news about them!

if you dont take
care of step 1 (dont
doubt people)



then eventually you
will spy on them -
leads to step 2

3. DO NOT BACKBITE EACH OTHER – لا يَغْتَابُ بَعْضُكُم بَعْضًا

- Indirect way of saying don't backbite each other
- اغتاب – noun (has 2 conditions to convert into an action = verb)
 1. *in the absence of the person (behind him)*
 2. *Something being said about him that he will hate*

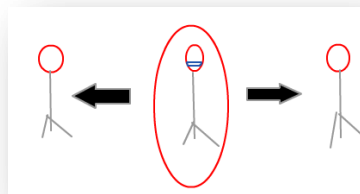


- You need to think before you speak
- If someone backbites about someone in front of you
 - Then be sure that the same person (backbiter) will take your news to another person
 - Therefore, if someone backbites in front of you – you cannot trust that person



Backbite

Something negative that is true about the person (bad quality that she has)



Slander + Backbite

Something negative that is NOT EVEN true about the person (she doesn't have that quality → بهتان)
غيبة + كذب

PERMISSIBLE SITUATIONS FOR BACKBITING

Cases when backbiting can be beneficial! Yet, you have to be very careful in just stating facts – when there is a situation and you need to be honest. Otherwise, don't talk about other people!

➤ **For proposal → you are related to the person being asked about. If he doesn't pray, smokes etc – you need to tell the truth**

It was narrated from Fatimah bint Qais that Abu 'Amr bin Hafs issued a final divorce to her while he was absent. His deputy sent some barley to her but she did not like it. He said:

"By Allah, you have no rights over us." She went to the Messenger of Allah and told him about that, and he said: "You have no right to maintenance." He told her to observe her 'Iddah in the house of Umm Sharik, then he said: "She is a woman whose house is frequented by my Companions. Observe your 'Iddah in the house of Ibn Umm Maktum, for he is a blind man and you can take off your garment. And when your 'Iddah is over, let me know." She said: "When my 'Iddah was over I told him that Mu'awiyah bin Abi Sufyan and Abu Jahm had proposed marriage to me. The Messenger of Allah said: 'As for Abu Jahm, his stick never leaves his shoulder, and as for Mu'awiyah he is a poor man who has no wealth. Rather you should marry Usamah bin Zaid.' I did not like the idea, then he said: 'Marry Usamah bin Zaid.' So I married him and Allah created a lot of good in him, and others felt jealous of my good fortune."

أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، وَالْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، - وَاللَّفْظُ لِمُحَمَّدٍ - عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ، أَنَّ أَبَا عَمْرٍو بْنَ حَفْصٍ، طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ فَأَرْسَلَ إِلَيْهَا وَكَيْلُهُ بِشَعِيرٍ فَسَخَطَتْهُ . فَقَالَ وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ . فَجَاءَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَتْ ذَلِكَ لَهُ فَقَالَ " لَيْسَ لَكَ نَفَقَةٌ " . فَأَمَرَهَا أَنْ تَعْتَدَ فِي بَيْتِ أُمِّ شَرِيكِ ثُمَّ قَالَ " تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي فَأَعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ فَإِذَا حَلَلْتَ فَأَذْنِيْنِي " . قَالَتْ فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ وَلَكِنْ أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ " . فَكَرِهَتْهُ ثُمَّ قَالَ " أَنْكِحِي أُسَامَةَ بْنَ زَيْدٍ " . فَتَكَحَّتْهُ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ خَيْرًا وَاعْتَبَطَتْ بِهِ .

English reference: Vol.4, Book 26, Hadith 3247
Arabic reference: Book 26, Hadith 3258

- The Prophet ﷺ stated factually about the men who proposed. He didn't talk bad about them but just guided the lady who was deciding whom to marry. It's the truth he ﷺ knew about those men – truth that would affect the married life of the woman
- This is an امانة – you need to say the truth
- Even if there is any sickness or anything – need to say the truth

➤ For the oppressed one (مظلوم) → someone oppressed him – took his money, land

- This person can talk to authority about the ظالم – the one who oppressed him
- If someone oppresses you – you can go to authority – and say all the bad (what he did)
- Surah Nisa #148 → Allah doesn't like it if you expose people in public except when you are oppressed
- Of course its negative so he (the oppressor) won't like it – but its allowed
- Authority → one who has the power to change your situation, get justice for you! (not just any one)
- You can even backbite for advice - نصيحة
- **BUT DON'T ADD MORE SPICE TO THE SITUATION** – don't use your emotions – State the situation clearly – factually. If you talk with emotions – you might add more things in the real situation
- That's why piety – تقوى is very important – because you need to be in the middle – just state your oppression – nothing more added to it!
- Time of Prophet ﷺ → Her husband was not feeding her and her son – so she complained to the Prophet ﷺ – talked negative about her husband that he is miser – and the Prophet ﷺ advised her to take only that which is sufficient for food (for herself & her son). She did not complain that he didn't give her money for shopping! So the oppression has to be serious!

Oppression – not just a small misunderstanding or something you don't like!

Narrated `Aisha:

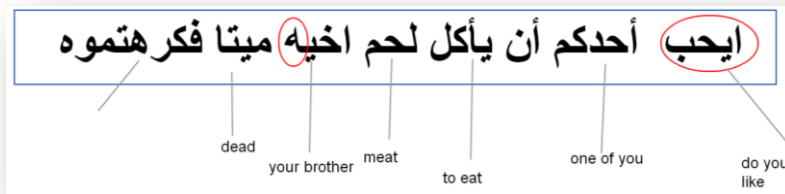
Hind (bint `Utba) said to the Prophet "Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet said, "Take reasonably what is sufficient for you and your children"

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ هِنْدَ، قَالَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، فَأَحْتَاجُ أَنْ أَخْذُ مِنْ مَالِهِ. قَالَ " خُذِي مَا يَكْفِيكَ وَوَلَدَكَ بِالْمَعْرُوفِ "

USC-MSA web (English) reference: Vol. 9, Book 89, Hadith 291
Arabic reference: Book 94, Hadith 7267

Parable for Backbiting

“Do you like to eat the flesh of your brother while he is dead?”



Allah draws a picture (in the Quran) for 2 major sins in order to tell us how serious the matter is & how worse these sins are for us & society!

- Backbiting comes after all the previous negations – that's why there is a parable for it (its major)
- The parable starts with a Question – Allah asks you if you would like to be a part of this picture?!?
- Disgusting picture if you imagine it!
- Like → shows your desire! You want to be a part of it?
- **Eating** = person eats with desire – he wants to eat so he eats
 - Like the previous explanation
 - Talking bad about someone – but behind his back
 - Even worse!
- **Meat** = attached to the bones
 - Attached to the person
 - Something in him
 - So when you backbite about someone – you talk about his personal things
 - About his life, how he talks, how he walks, etc
 - Also easier to understand for us – because in life – we value the meat more! We enjoy the meat – not the skin or the bones
- **Brother** = Allah made the relationship between all Muslims
 - Mentioned → 'your brother' – not just 'a person' *إنسان*?
 - You feel so bad when you understand this parable – that if you talk behind someone's back – he or she is Muslim so it's like as if you are eating your dead brother/sister's meat
 - Who created this brotherhood/sisterhood (in Islam)??
 - Allah did! So imagine you are insulting the relationship Allah created amongst you!
 - Don't be political in life! → just keep in mind Allah's pleasure!
 - People engage in backbiting in gatherings! Do not encourage it! Don't be the person to initiate such talk! Don't be a part of it
 - We are all brothers & sisters in Islam for the sake of Allah
 - So help each other! Stop people from talking about others behind their back – stop your loved ones from backbiting because you love them and you don't want harm/punishment for them
 - We should be means to help each other

Factors in the Parable:

eating يأكل	meat لحم
brother أخيه	dead ميتاً

**STOP YOUR PARENTS FROM BACKBITING
STOP YOUR CHILDREN FROM BACKBITING
STOP YOUR FRIENDS FROM BACKBITING
STOP PEOPLE IN GATHERINGS FROM BACKBITING
STOP YOUR LOVED ONES FROM BACKBITING**

➤ **Dead** = cannot defend himself

- People feel scared of a dead body – now in life – when we see a dead body we won't go near it, cut it and eat it so how about this parable? Eating dead meat from the body of your brother!
- Imagine if you eat from it
- When you are backbiting about someone – that person is not present so they cannot even protect themselves
- Because he/she is absent
- If you want to say something – then say it on the person's face – to him – in front of him
- Don't show that you accept whatever she is saying – then after she goes – you say negative
- A believer does not have a double face
- متقي – doesn't say everything that comes in his mouth – controls his feelings

- ✓ Think of the description of the deed
- ✓ Think of the punishments for backbiting *in the grave *in the Day of Judgment
- ✓ Think of attaining the pleasure of Allah by stopping yourself & others

Hadith – a long hadith that has been shortened. After the man was punished, the Sahaba talked “about” him and the Prophet ﷺ told them that he is in Paradise. Lesson: don't talk about anyone behind them because you don't know what their status with Allah is!

Narrated AbuHurayrah:

A man of the tribe of Aslam came to the Prophet (ﷺ) and testified four times against himself that he had had illicit intercourse with a woman,So he gave orders regarding him and he was stoned to death. Then the Prophet (ﷺ) heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air. He asked: Where are so and so? They said: Here we are, Messenger of Allah (ﷺ)! He said: Go down and eat some of this ass's corpse. They replied: Messenger of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الصَّامِتِ ابْنَ عَمِّ أَبِي هُرَيْرَةَ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ جَاءَ الْأَسْلَمِيُّ فَأَمَرَ بِهِ فَرُجِمَ فَسَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ.....

إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمَ رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ انْظُرْ إِلَى هَذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ فَلَمْ تَدْعُهُ نَفْسُهُ حَتَّى رُجِمَ رَجَمَ الْكَلْبِ . فَسَكَتَ عَنْهُمَا ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجِيْفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ فَقَالَ " أَيْنَ فُلَانٌ وَفُلَانٌ " . فَقَالَا نَحْنُ ذَانِ يَا رَسُولَ اللَّهِ . قَالَ " انْزِلَا فَكُلَا مِنْ جِيْفَةِ هَذَا الْحِمَارِ " . فَقَالَا يَا نَبِيَّ اللَّهِ مَنْ يَأْكُلُ مِنْ هَذَا قَالَ " فَمَا نَلْتَمَا مِنْ عَرَضٍ أَخْيَكُمَا أَنْفَا أَشَدُّ مِنْ أَكْلِ مِنْهُ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْقَمِسُ فِيهَا " .

Reference: Sunan Abi Dawud 4428
In-Book reference: Book 40, Hadith 78
English Translation: Book 39, Hadith 4414

يَأْكُل

•eating with desire

لَحْم

•personal character
•something attached to him
•in life - we prefer to eat the meat as opposed to bones/skin

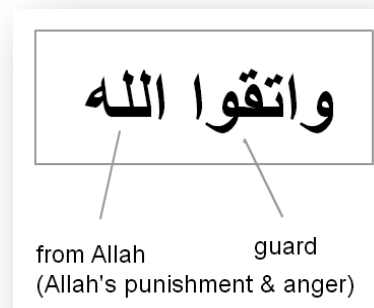
أَخِيهِ

•brother (in Islam)
•very close bond

مَيِّتاً

•dead
•cannot defend himself because he is not present

- Piety (تقوى) = difficult because you want to say whatever comes to your mind but you control your tongue!
- This verse gives you fear + hope + love = all together → that is worship (عبادة)
- When you hear all this – you feel that you want to repent – because Allah is the Most Forgiving – want to repent sincerely!
 - Repentance has conditions!
 - This feeling comes from التَّوَابِ!
- Allah gives you permission to fulfill the conditions of repentance – making it easy for you
- When you fulfill all the conditions of repentance = Allah will accept your repentance
- Allah's acceptance of repentance = forgive your sins, replace it with good deeds → ALL YOU NEED TO DO IS BE SINCERE~!!!
- الرحيم = special mercy of Allah (Accepting your repentance)
- Special mercy in order that you go to Paradise
- Greatest mercy in the Day of Judgment



Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.

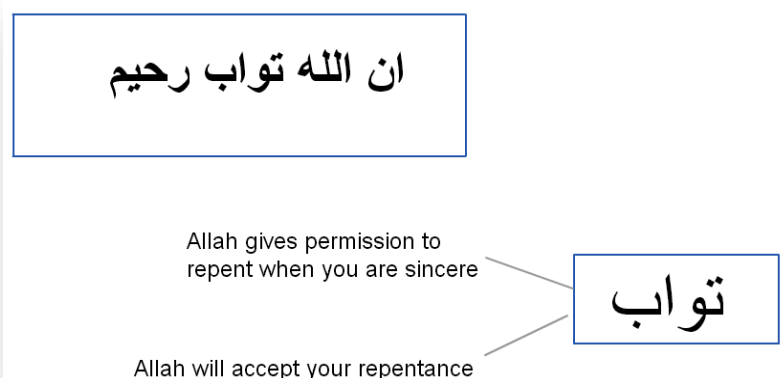
حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فِيهَا يَتَعَاطَفُونَ فِيهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَآخِرَ اللَّهِ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ "

USC-MSA web (English) reference: Book 37, Hadith 6631
Arabic reference: Book 51, Hadith 7150

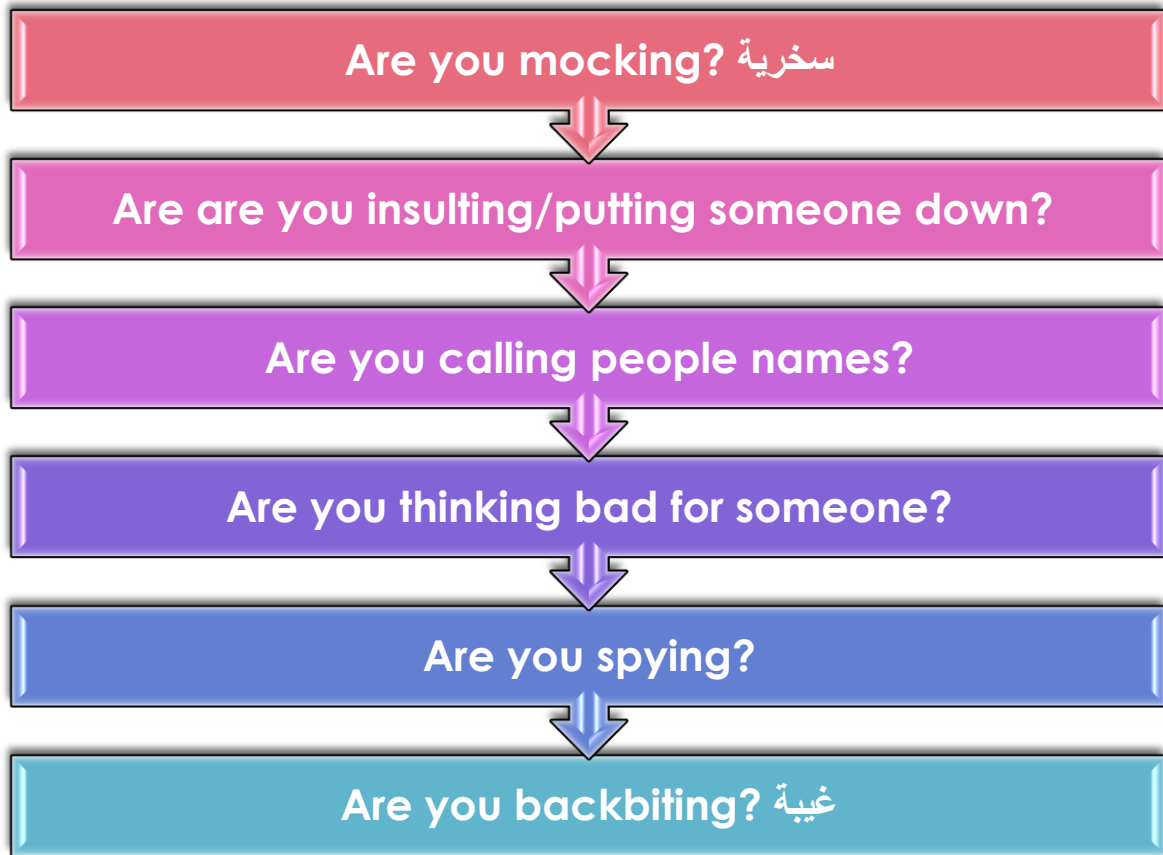
- This is Allah's special mercy by telling you this is Haram – so stay away from it
 - Don't be blind
 - Don't be deaf
 - Don't put a seal on your heart

When Allah accepts your repentance – that is from Allah's mercy
When Allah forbids us from something – it is from Allah's

A mother tells her children – warns them – don't do this – you don't know – you don't have experience
و الله المثل العالی



WE NEED TO ANALYZE OUR WORDS/THOUGHTS BEFORE WE SPEAK!



يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua [i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware.

Verse 13

- Every verse in this Surah is related/connected to the first verse!
- You may feel that all these rules are difficult to apply in life → but remember that you cannot put anyone before Allah and His messenger ﷺ
- You need to rely on Allah alone even to be able to apply these rules practically
- **Verse 11 – regarding المسلم الحاضر – in front of you**
- **Verse 12 – regarding المسلم الغائب – not in front of you**
 - Those not in front of you also have a حُرْمَة (limits/privacy)
 - حُرْمَة comes from the words حرام – which means forbidden – so it's not allowed to cross your limits – each person has his own private space around him
 - This line between you and someone else is drawn by Allah!!! **Not** by just another human being! So you have to respect it!
- You need special behavior with everybody – الناس – this verse makes you humble
- There is حُرْمَة /privacy even if the person himself says it's ok you can make fun of me (etc) but these are the limitations Allah has put between the Muslims
- This verse can affect the disbelievers and bring them close to Islam because Islam takes care of everyone – not that you just need to be nice to the Muslims only – you need to be kind & gentle to everyone in life around you
- The Quran is primarily read by Muslims – so this verse is telling us Muslims not to look down upon ANYONE – even if he may be a disbeliever! We are Muslims because Allah guided us to His words – it's a blessing, provision & mercy from Allah so how can we be arrogant on guidance which is a gift to us!?

Forbidden by Allah – because it is harmful to you/society

On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” It was related by Muslim.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هَاهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ : دَمُهُ وَمَالُهُ وَعِرْضُهُ".
رَوَاهُ مُسْلِمٌ [رقم: 2564].

- Nothing is difficult to do – rely on Allah always – remember the Hadith
 - Allah surrounds His friend with special guardianship, love, mercy – this friend of Allah can be anyone as long as he follows the obligations to please Allah – and then does the voluntary in order to attain the love of Allah. They know their purpose in life and their main focus is to please Allah & attain His love!

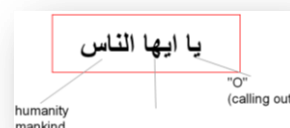
On the authority of Abu Hurayrah (may Allah be pleased with him) who said:

The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.' " It was related by al-Bukhari.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ".
رَوَاهُ الْبُخَارِيُّ [رقم: 6502].

Reference: 40 Hadith Nawawi, Hadith # 38

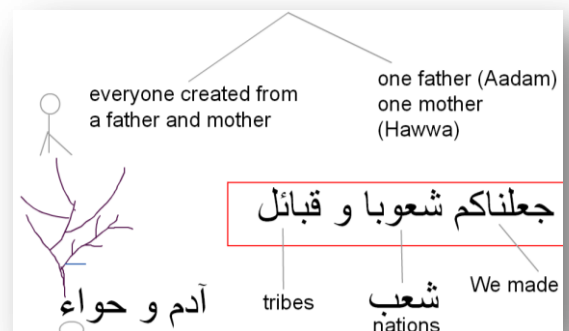
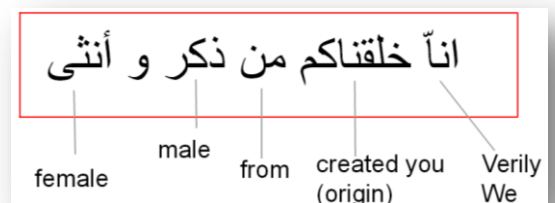
- They draw closer to Allah by obligations – most beloved things to Allah are the obligations
- Then your heart wants to do more because you love Allah so much – your mind is constantly concerned with Allah – so you do more voluntary worship in order to attain Allah's love
- Do voluntary + obligations till Allah will be your hearing, your seeing, etc
- Allah will protect/guard you → your hearing, your seeing, your steps, your tongue
- Everything that you are doing in life is for the pleasure of Allah then
- If you get busy with the things that Allah has said not to do – you get distracted from the obligations + voluntary
- The أولياء الله are actually متقي



➤ **After all the forbidden things to the BELIEVERS → now the command is general for EVERYONE**

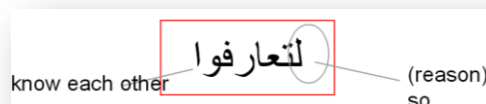
- If a believer stops backbiting, you will be rewarded from Allah
- If a disbeliever doesn't even backbite – he won't be rewarded
 - No reward because he's not refraining from backbiting because of Allah
 - Maybe he is like that by nature, etiquette (staying away from backbiting)
 - He doesn't believe in Allah – so he's not really following Allah's command
- Relationship between you and everyone else in the world! All of mankind!
- Required to believe in Allah first – and then follow His commands → in order to be rewarded
 - You need to see your behavior with Allah, Prophet ﷺ, فاسق, believers, everyone in the world
- You cannot look down at people – even if you are religious – you cannot think like you are superior because you attend classes and pray qiyam and fast and the other person does not

- Same way – this verse also affects the disbelievers – because they can see there isn't any difference in people – as humanity we are all same – Islam gives equal respect to everyone because they are humans!
- Allah created everyone – believers & disbelievers (mankind)
 - Why are you putting people down?
 - Why are you proud of yourself?
 - Why are you fighting with people?
 - Why do you not see everyone as equal?
 - Why do you differentiate between people?
 - Do you have anything to do with the creation of another being?
- This verse can actually attract non-Muslims because this verse does not differentiate between any kind of person – it's for everyone!
- You all have ONE father & mother!
 - Mentioned MALE first → Adam عليه السلام was created first & then Hawwa
 - We all are from one father one mother → realization = we are all same
 - It will eliminate the fighting between people (generally)
- From one father – one mother – for one message
- That is why → war between 'believers' is double trouble
 - First bond between EVERYONE is humanity – one father one mother
 - For everyone – Allah doesn't say everyone is brother sister – but Allah says you are all from one father one mother
 - Second bond is of Islam – إخوة إخوة
 - People should not have racial discrimination amongst themselves
- Another meaning → every person is made from a father & mother
 - No other way to have children
 - Only exceptions: Adam عليه السلام, Hawwa, Isa عليه السلام
- شُعُوباً → from شَعَبٌ
 - Same word is used for Coral reef – bronchioles (in the Arabic language)
 - Names of the opposites – أسماء الضمائر
 - This word has 2 opposite meanings
 - Separation (branching out) – connection (at the base)
- Starting from one point and separating out
OR
- Starting from branches and collecting at one point
- Example: from Adam عليه السلام & Hawwa come every human being OR all human beings go back to one father one mother
 - The translation says = nations
 - Just one word translation does not give you the beauty & depth & depiction of the meaning of Arabic
 - Nations = broad category
- قَبَائِل = قَبِيلَة = tribes
 - All the nations branch out into tribes (and also further into smaller groups)
 - They all look different
 - Different tribes from one nation also look very different
 - Each person is unique – skin color, facial features, etc

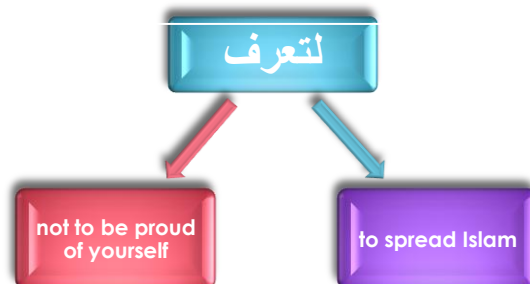


- Allah created one man = Adam عليه السلام → then people from it → then nations → divided into tribes!
- Allah created everyone → from the same parents → and Allah chose the nation/tribe you are from!
- So why are you proud of whom you are? You did not choose to be from a specific nation!
- So why do you put others down? If they are from a specific tribe – they didn't choose it – Allah made them from that nation!
- Removes discrimination – no one is better than another
- What's the wisdom? The reason?

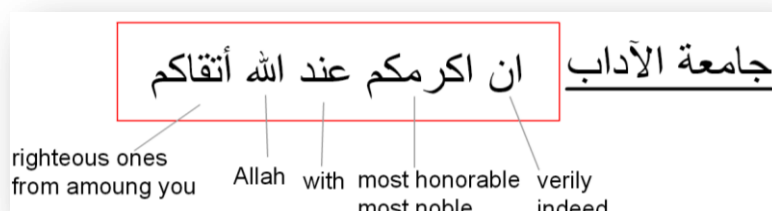
- "IN ORDER THAT YOU MAY KNOW EACH OTHER"
- No other reason – you don't ask people where they are from so that you put yourself higher than them or lower them
- Just to know (Allah's vast creation)
- عَرَفَ = means before I was ignorant but now I know
- But you cannot use this word for Allah
- Cannot say: Allah يَعْرِفُ
- Say Allah يَعْلَمُ = means that Allah knows (always) no ignorance before the knowledge
- Sociology
- Genealogy = interesting but can lead to pride between families



- This verse talks about your relationship with "everybody"
- Different nationalities/groups are different in the way they eat, behave, etc → interesting to know about them all – Allah made them all but also made them different. How they meet, greet each other, welcome each other, how to communicate with other nations!
- You need to know different people – how they live, how they talk, etc → also good for Da'wah
 - Recommended to know each other
 - If each person is independent – don't think about each other – then how will Islam spread?
 - Manners between people attracts others to Islam
- HOW TO SPREAD ISLAM?
 - To know each other – understanding & empathy
 - Not to be proud – see all as equal

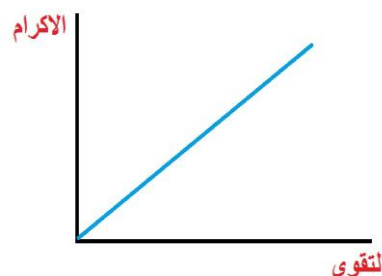


We don't have any blood relation with Allah! So how can we get close to Allah?



- This verse = a university/collection (collection of faculties) of manners

- The deep understanding of the meaning of this part of the verse refines your manners to the best and brings you close to Allah
- اكرام → MOST noble / MOST honorable
- تقوى related to اخلاق (manners)
- تقوى will bring all the good manners + make you abstain/stay away from all evil
- The most noble/honorable with Allah are those with تقوى
 - Your tribe, nation, family, etc will not give you honor with Allah
 - Your tribe, nation, family name → will not bring you close to Allah!
 - Do little تقوى → Allah will appreciate it from you and give you multiple honors!
 - تقوى is the measuring scale for your relationship with Allah



Allah will honor you according to the level of piety تقوى you have!

- Imagine → Prophet Muhammad ﷺ chose Bilal to give the Adhan – he ﷺ didn't choose anyone from his family or his companions! And no one questioned him – they all accepted his decision simply! That's how we should be! If Allah chooses someone – that is from the rank of that person with Allah! Not because of what we see of them and how we judge them! We should not put anyone down!
- Incident with Abu Dhar Al Ghafari
 - Slave/servant – Abu Dhar was angry at him – called him the son of the black lady – insulted him – Prophet Muhammad ﷺ told him – you are a man in whom is ignorance – look at the way the Prophet ﷺ admonished him! Didn't directly insult him! Said → "you have traces of ignorance in you"
 - Prophet Muhammad ﷺ said this one thing will remain in the people always (even among the Muslims)
 - Advice from Hadith → completion of the Hadith gives advice on how to behave with the slaves! The Hadith talks about slaves → now we don't have slaves so this is the minimum behavior we should have – now we have servants at home who are NOT slaves so our behavior with them has to be much better than this (minimum level)

Al-Ma'rur bin Suwaid (May Allah be pleased with him) reported:

I saw Abu Dharr (May Allah be pleased with him) wearing a nice gown, and his slave was also wearing one similar to it. I asked him about it, and he said that he had exchanged harsh words with a person during the lifetime of the Messenger of Allah (ﷺ) and put him to shame by making a reference to his mother. That person came to the Messenger of Allah (ﷺ) and made mention of that to him. Thereupon the Messenger of Allah said, "You are a person who has remnants of the 'Days of Ignorance' in you. Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them." [Al- Bukhari and Muslim].

وعن المعروف بن سويد قال: رأيت أبا ذر رضي الله عنه وعليه حلة وعلى غلامه مثلها، فسألته عن ذلك فذكر أنه ساب رجلاً على عهد رسول الله صلى الله عليه وسلم فغيره بأمه فقال النبي صلى الله عليه وسلم: "إنك امرؤ فيك جاهلية": هم إخوانكم، وخولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه مما يأكل ويلبسه مما يلبس ولا تكلفوهم ما يغلبهم، فإن كلفتموهم فأعينوهم" ((متفق عليه))

Sunnah.com reference: Book 12, Hadith 76

Arabic/English book reference: Book 12, Hadith 1360

- **Hadith** – never judge a person at all – not even by his exterior because you do not know he might be having a very high status with Allah & may be the dwellers of Paradise! Being better than you on the Day of Judgment!
 - Will make the person very humble
 - Don't just think about yourself
 - They will exceed boundaries in their behavior with people if they are self-obsessed about themselves / their family names / tribe / culture....

Abu Huraira reported Allah's Messenger (may peace be upon him) as say- ing:

Many a people with dishevelled hair are driven away from the door (but they are so pious) that if they are to swear in the name of Allah, He would definitely fulfil that.

حَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ، حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " رُبَّ أَشْعَثَ مَذْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ " .

USC-MSA web (English): Book 40, Hadith 6836
Arabic reference: Book 54, Hadith 7369

- During the farewell Sermon (Hajj) – the Prophet ﷺ advised his nation that the only quality that will outshine a person on the Day of Judgment will be his level of piety in front of Allah. Not who he was in life – his family name – his connections – his name – none of that will benefit him!
 - If a person thinks very highly of his family name, status – that will lead him to exceed his boundaries, transgress his boundaries, be proud & arrogant
 - No one will say you are father/mother or so and so / from which tribe
 - Only question that will be asked → Where are the pious? - اَيْنَ الْمُتَّقُونَ؟
 - They will be honored - In front of everybody in the Day of Judgment

Abu Nadrah reported: I heard the sermon of the Messenger of Allah, peace be upon him, during the middle of the day. He said, “O people, verily, your Lord is one and your father Adam is one; there is no favoritism of an Arab over a foreigner, nor a foreigner over an Arab, and neither red skin over black skin, nor black skin over red skin, except through righteousness; have I not conveyed the message?”

[Musnad Ahmad, Number 22978, *Sahih*]

عَنْ أَبِي نَضْرَةَ حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامٍ يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ التَّشْرِيقِ فَقَالَ عَلَى أَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدٍ وَلَا أَسْوَدٌ عَلَى أَحْمَرَ إِلَّا أَيُّ يَوْمٍ قَالُوا بَلَّغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ بِالتَّقْوَى أَبْلَغْتُ

مسند أحمد باقي مسند الأنصار حديث رجل من أصحاب النبي صلى الله عليه وسلم 22978
المحدث البوصيري خلاصة حكم المحدث رجاله ثقات

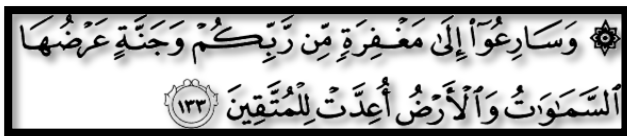
➤ **All Knower – العليم**

- Apparent/hidden – future/present – possibilities/impossibilities - Seen/unseen
- Allah knows everything – His knowledge encompasses everything!
- Nothing is hidden from Allah
- More general word compared to الخبير
- If only العليم is mentioned then it combines both meanings – everything hidden & apparent



➤ الخبير – All Aware

- More specific in meaning - All aware of the “hidden” things – the small things hidden in your heart!
 - When used with the **العليم** – then it has a separate meaning
 - More detailed – all aware of things deep inside - hidden, secret, unseen
 - Allah knows everybody's hearts – who has honor with Allah – who deserves the honor and nobility with Allah
- Allah knows who has **تقوى** in his heart → accordingly Allah is aware of who is honorable (with Allah)
- Allah knows everyone and everything – inside & outside
- What is hidden in the heart & what is apparent / shown to everyone
- This concept will make you hasten to Allah – in forgiveness → especially for all the times when you show something on the outside but in your heart there is something bad



Surah Al-e-Imran #133

And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

➤ **So Allah knows the outside – the apparent = your nation/tribe**

- What everyone can see
- Which country, family you belong to

➤ **Allah also knows what's on the inside (hidden) = your **تقوى** + your level with Allah**

- What is inside your heart – no one knows
- It's not apparent
- If you are proud of your family/lineage/tribe etc

- Allah knows how much taqwa you have in your heart
- Accordingly He decides if you are from **الإكرام**
 - First focus on your heart – fix your inside and then it will show on the outside – your behavior/manners
 - This is how the **متقي** is!



If you want to test what is your level of **تقوى** → analyze your behavior with people (according to this verse). It is a scale to measure your piety because what you have inside your heart reflects on your outside!

- Everyone prays, fasts, does the obligations
- Example in Makkah! So many people praying right next to each other – but who is more honored to Allah? Only those who have a high level of **تقوى** in their heart
- **تقوى** is the difference between people – not their family, tribe, nation, color, etc

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ
أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (SAW), He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."

Verse 14

- This verse is talking about different tribes
 - Previous verse says that the difference between people is **تقوى**
- The Bedouins say: "we believed" (their statement at that time)
 - When they entered Islam – they said we believe (a perfect belief)
 - Only believe – they are attributing a perfect faith to themselves
 - We are very good – متقي
 - We have complete faith – ايمناً كاملاً
- Allah told the Prophet ﷺ to say to them: you didn't believe
 - Didn't say لا – not
 - Just saying – you didn't reach perfect faith (yet)
 - No one in life can say that he has reached perfect faith – in life you can only try and try! Only Allah knows the reality
- But you (Bedouins) need to say: اسلمنا = we have surrendered – we submit
- The result you will only get on the Day of Judgment
- Need to be between hope – fear – love
- Submission to Allah = minimum what you can say
- You cannot say I have a perfect faith
 - ايمان is in the heart
 - No one can quantify it
- But what you can say is – I am Muslim
 - You submit – that is what you can say
- From the outside you can tell if the person is a Muslim (by the pillars اركان الايمان)
 - Fasting, praying, reading Quran, going for Umrah/Hajj....
 - But from the outside you cannot say if the person is a BELIEVER (**MOMIN**)!
- ايمان + اسلام → come together in one verse so they both have separate meanings
- You don't know when / how the faith will come in your heart
- Make dua for it – it is not guaranteed in your heart
- No one can relax in the duniya! → till you put your foot in Paradise
- الايمان – maximum faith
 - Complete faith
 - Inside + outside
 - All the pillars of faith being complete
- These pillars of faith have not yet entered your heart



A person can claim he is a Muslim but he cannot claim that he is a believer!



- **لَمَّا** – not yet
- Gives you hope – it's not a completely negative word
 - That eventually – if you keep trying – you will be able to the faith in your heart
 - Rely on Allah → you will reach the perfect faith
- **قَالَتْ** – feminine word
- **اعراب** – جمع تكسير (for male + female)
- 1st reason = when you have جمع تكسير – you can choose feminine or masculine
 - 2nd reason = when using big group (جمع تكسير more than 10) – use feminine
 - female more than male
 - in Surah Yusuf – group of ladies said (the verb said is masculine form) because they were few in the group
- Using the word **لَمْ** = gives you hope
- it's not definitely negative
 - just says that right now you haven't reached the level of faith but you can reach it if you desire/make dua
- **و ان** = and if → it's a condition
- Obey whom? → Allah & His Messenger ﷺ
- Quran + Sunnah = source
 - لا اله الا الله
 - Don't question what they command us to do in life
 - Follow what is in the Quran
 - Follow what is in the Sunnah
- **اعمالكم** → your deeds
- Connected pronoun – your deeds are attached to you because you benefit from them (earn reward from Allah)
 - Those deeds that you do
 - The deeds that will bring you reward – not just any kind of deeds – good deeds that will benefit you
 - People do all kinds of deeds (good & bad) – but only the good deeds stay
 - The following hadith shows what exactly are the deeds that benefit us in life even when we die

و لما يدخل الايمان في قلوبكم

your hearts in the faith entered not yet and

و ان تطيعوا الله و رسوله

Allah and His Messenger (Quran + Sunnah) to obey and if

لا يترككم من أعمالكم شيئاً

anything your deeds (deeds that deserve reward) from will not decrease ينقص lessen / decrease

Abu Hurairah (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)."

[Muslim].

وعنه قال: قال رسول الله صلى الله عليه وسلم: "إذا مات ابن آدم انقطع عمله إلا من ثلاث: صدقة جارية، أو علم ينتفع به، أو ولد صالح يدعو له." ((رواه مسلم)).

Sunnah.com reference: Book 13, Hadith 8

Arabic/English Book reference: Book 13, Hadith 1383

Good Deeds compared to Bad Deeds

- Good deeds (حسنة) not recorded as they are! Allah will multiply them for you
 - They will never be decreased once recorded
 - They remain multiplied (that's the minimum)
- Sins (bad deeds) recorded as it is (one for one) or they can be decreased
 - So either the person will get punished exactly for the sin he committed – or if he repents – the sin will be erased
 - There is a possibility that it will be decreased or erased
 - If they remain – they remain as it is
- Always think about the deeds that will benefit you

- Verily Allah is pardoning and Merciful
 - Allah will forgive previous mistakes
 - Always there is a path to return back to Allah
- These names of Allah → also mentioned in verse 5
 - Because they increased their voices over the Prophet ﷺ
 - So Allah told them their mistake
 - And encouraged them to ask for forgiveness



- Here (this verse) → the Bedouins said something incorrect – mistake – that they had believed!

- So Allah rectified their mistake
- Allah's door is always open – no barrier between you and Allah's mercy – can always return back to Allah
- Mercy = all the good is from Allah
 - So many deeds that we do unintentionally – as mistakes
 - We should ask for forgiveness to expiate our sins
- Forgiveness + Mercy are always connected together
 - Forgive them of their past sins/incorrect assumptions
 - Mercy on them by making the faith go to their heart
 - Mercy = all the good (deeds/opportunities)

Don't get offended when someone points out your mistake to you or advises you! It's nurturing from Allah

- **If someone did a mistake – we need to encourage them with kind words**
 - **Cannot be negative to the person who is doing a mistake**
 - **Allah never discourages the sinner**
 - **Help the person who does mistake by advising nicely**
 - **Treat people the way you want Allah to treat you in regards to your own sins or mistakes!**
- **Tell them “what” is the correct thing to do & also the solution → “how” to do**
 - **The correct thing is not to say “I believe (آمنوا)” but rather, say “I submit (اسلموا)” (we believe AND we submit to the commands of Allah)**
 - **Give them correction → then give them solution**
 - **Don't leave them in the middle – sometimes people just point out someone's mistake and then leave them! That is not correct!**
 - **You need to offer them a solution – guide them to what is good if you see them in the wrong**
 - **Faith has still not entered your heart (fact – reason)**
 - **Do good deeds based on Allah + His Messenger = SOLUTION**
 - **Allah is Forgiving + Merciful = ENCOURAGEMENT (hope / kind words)**
 - **Remind the person of Allah's favor on him**

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ﴿١٥﴾

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.

Verses 1-13 = all about piety تقوى
Verses 14 – 18 = all about faith ايمان

Verse 15

- We want our manners to be based on faith
 - Actions of the limbs + Actions of the heart
 - Manners without faith (believe in Allah) have no value – no reward
- اداءة حصر = انما
 - Nobody else except these people – stress
 - Following is their definition - description
- " ال " = استغراق
 - These are the real مؤمنون – the real believers
 - No one else مؤمنون except them
 - Their heart is drowning with faith (suggested by the " ال "
 - The heart of the ابرار is boiling with good deeds/goodness (a saying)
 - قلوب الابرار بعامل تغلي البر
 - Whats the reason to do good deeds? A pure heart! / faith in the heart
 - المؤمنون الحقة = the real believers – believers in everything
 - Anybody can claim to be a believer! But whether you are a believer or not from the heart – only Allah knows!
- Anything you claim to be in life → Allah will put you in the test for that "claim"
 - This is mercy from Allah – so that we know our self! So that we can reform
 - You say "I am always patient" – Allah will test your patience
 - This is reforming and mercy from Allah – to show to us our reality because even we don't know
- The hearts of the people in paradise → soft & gentle
 - Cannot have a proud heart in Paradise so why have it in Duniya?
 - Cannot have arrogance and pride
 - That is why these qualities do not suit humans in life
- Who are the real believers?
 - الذين آمنوا = believing in Allah + His Messenger ﷺ
 - "affirmation" of his faith
 - All the time this person bestows the perfection to Allah & at the same time negates imperfection to Allah / Never thinks bad about Allah
 - Anything that Allah says – he submits
 - Attribute the best qualities to Allah
 - Submit to all that the Prophet Muhammad ﷺ said
 - Follow his Sunnah – honor him – love him
 - Start of the surah also mentions Allah & His Messenger ﷺ

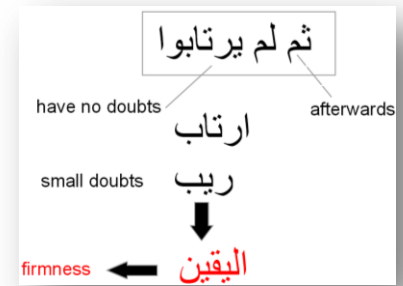
انما المؤمنون
the believers
اداءة حصر
this is the only definition

1
الذين آمنوا
و رسوله
بالله
لا اله الا الله محمدا رسول الله

- It shows the straight path! Only need to follow Allah & His Messenger ﷺ (only need to believe in them)
- Know Allah – learn about the Prophet ﷺ – need to build the faith

○ ثم لم يرتابوا

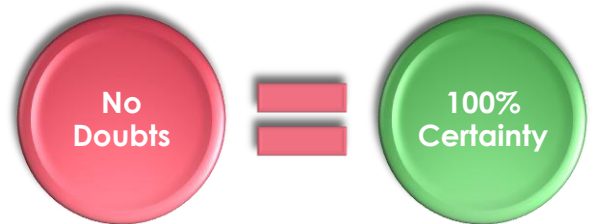
- ثم = after a while / afterwards
- You cannot get full faith at the start → after a while faith increases
- ارتاب = to have doubt
- ريب = minimum doubt
- When they increase their faith & knowledge – then all their doubts will go away – it's a process that takes time – does not happen overnight
- Allah is listing the process HOW you can become a believer!
- Need to fill the valley of your heart with water of knowledge – so all the dirt of tiny doubts will rise to the top and run out....leaving a pure heart!
- Need patience with the study of Quran – not to be hasty
- Doubts will go step by step – in due time – but you should not stop acquiring knowledge and strengthening your faith



- After the doubts being removed = they will have certainty يقين but you need patience
 - They will have perfect يقين then
 - When negation comes first – then the opposite becomes 100% confirm

- Lack of يقين can sometimes lead to وسواس

- This is a feeling that sometimes happens (natural) because Shaitaan attacks the believers also
- For example: you believe everything is created by Allah – but the Shaitaan will put doubts in your mind by asking – so who created Allah?
- وسواس from Shaitaan (whispers)
- Sahaba also used to get these وسواس about belief – about Allah, books, messengers, day of Judgment etc



○ So what did the Prophet ﷺ advice them?

- اَعُوْذُ بِاللّٰهِ – اِسْتِعَاذَةٌ
- Stop thinking about it – Else you cannot get control over it!
- It's a sickness that comes slowly

- ذلك صريح الايمان → this happens because your faith is too strong / pure
 - So the Shaitaan comes to distract you
 - He will not come to the person who has a weak faith
 - This is also an encouragement from the Prophet ﷺ to his Sahaba in order that they ignore these doubts and continue to acquire knowledge and strengthen their faith
 - Very tricky – so you need to ask Allah for help and protection
- The Prophet ﷺ didn't tell them → your faith is weakening (didn't discourage them or put them down!)
 - He encouraged them that your faith is good and correct
 - Shaitaan is trying to spoil your faith / your heart for you
 - Be strong & control your thoughts otherwise the Shaitaan will divert you – distract you

It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle (may peace be upon him) came to him and said:

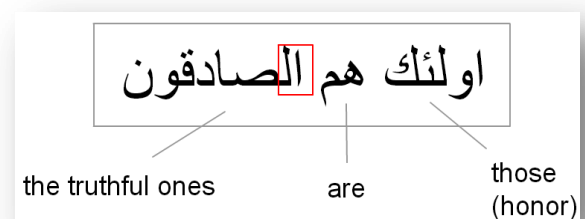
Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest.

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ . قَالَ " وَقَدْ وَجَدْتُمُوهُ " . قَالُوا نَعَمْ . قَالَ " ذَاكَ صَرِيحُ الْإِيمَانِ " .

USC-MSA web (English) reference: Book 1, Hadith 239

Arabic reference: Book 2, Hadith 357

- After certainty يقين → they have firmness (ثبات)
- 2nd characteristic depends on the 1st one
- How will their faith show on them? → through their actions
- When the certainty goes to your heart & you are firm – then you won't worry about the commands – you won't feel that one thing is difficult for you to act upon
- The difficult worship / deeds will become easy for you
- Allah described the most difficult deed for humans – so imagine the lower ones? They are definitely easier to do!
 - Giving the highest / best example in order to show the intensity of the other easier deeds / acts of worship
 - Aim for a higher target! → Paradise (not worldly things)
- **BEST OF THE GOOD DEEDS:**
 - The most difficult strive is jihad – to sacrifice
 - Money = humans love money
 - Yourself = difficult to sacrifice your time
 - When the يقين goes to your heart – you don't care about what you are striving your – It becomes easy automatically
 - With يقين – all the obligations become easy
 - When you can do the best + highest → jihad
→ then you can do everything else (prayer, fajr prayer, fast, zakat, eat halal, no backbite, etc = it all becomes easy)
 - The one who has maximum certainty can do the maximum of deeds (jihad)
- **جهاد النفس** = struggle against yourself
- Jihad → to spread Islam
 - Different ways to do it
 - That is done through fight
 - Also done by spreading knowledge
 - It's the same concept – to spread the knowledge of Islam –good word
- Now there is misconception about Jihad = now it's all about power/authority/revenge
 - Jihad in Islam is for a good reason – to spread the word of Allah
 - There are so many conditions
 - Not to start the fight
 - Not to harm women, children
 - Not to destroy the nature – trees
- **الصادقون** = the real truthful ones
 - **ال** = the real (definite)
 - Real truthful ones because what is in their heart (إيمان) is also the same that can be seen through their actions (عمل)



- You say you believe – then Allah will test you – If you pass the test = الصادقون
 - Truthful in the heart
 - Shows on the outside
 - Example: شهيد Martyr – because the last deed he did in life is that he got killed for the sake of Allah – so he won't have any questions in the grave because his last deed in life showed his truthfulness in his heart! (inside + outside)
- Don't lie to yourself → don't lie to Allah
- If there is some quality/attribute you don't have – don't say you have it!
 - Allah will test you when you say anything with your tongue
 - If you lie – you will fail the test
 - To pass the tests = you need to have truthfulness in your heart
- Need to be transparent in life! Whatever is inside is the same outside
- Need to ask Allah all the time → Allah give me صدق
 - Never feel you've reached the level of صادق

**Your belief
penetrates through
your heart and shows
on your actions!!**

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي

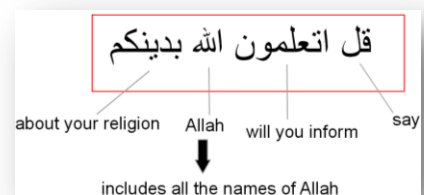
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الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Say: "Will you inform Allah about your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.

Verse 16

- Verse 16 + 17 connected (before the concluding verse)
- Why do people claim about their faith? (that they are the truthful ones)
- Whatever the Bedouins said → Allah corrected them – don't say I believe – say I submit
- The truthful ones believe and also do actions to prove that they have truthfulness in their heart
- When you say that you are a believer → do you want to (wish to) inform Allah that you are a believer????
 - As if you are informing Allah that He doesn't know
 - BUT → Allah is the all-Knower
 - How can you inform Him of your status?
 - Allah already knows
 - Do you want to inform Allah about ?
 - About your belief
 - About your faith
 - About your patience
 - About your reliance
 - You don't need to say it!
 - Seal your mouth! → don't talk about people
 - Don't even talk about yourself!
 - Your heart also has privacy
 - You can talk about your actions – I prayed I fasted etc → but don't say about your heart! It's as if you are proud about what is in your heart?
 - It is the opposite now! → People talk about the actions of their heart – their faith – their patience – their belief! But it's wrong! These actions of the heart are only known to Allah!
- Don't ascribe purity to yourself!
- Allah's name **ALLAH** is used here
 - اسم الله العظيم → the greatest name of Allah
 - All the perfect names & attributes of Allah are included in this great name
 - It can be replaced with all the names of Allah
 - Do you wish to inform the All Knower? All Hearer? All Wise?
- It doesn't say = inform about your faith? It says = دِينُكُمْ
 - Why specifically دِينُكُمْ not اِيْمَانُكُمْ – اِسْلَامُكُمْ?



What is دِينُكُمْ?

- Hadith of Jibreel
- **الاسلام** = pillars of islam (outside)
- **الايمان** = pillars of faith (in the heart)
- **الاحسان** = also called متقين – perfectionists / doing everything in excellence
 - Inside (heart) → best!
 - Outside (actions) → best!

Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.

2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

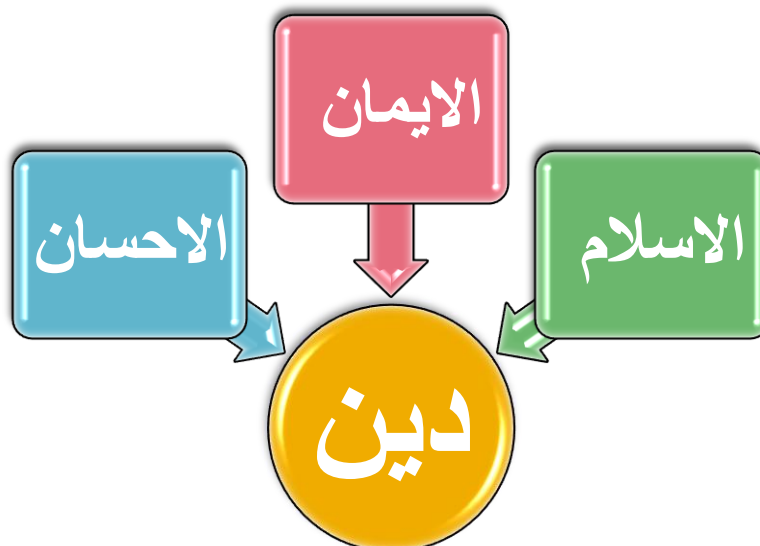
The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَبُو حَيَّانَ التَّيْمِيُّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ، فَأَتَاهُ جِبْرِيلُ فَقَالَ مَا الْإِيمَانُ قَالَ " الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ، وَتُؤْمِنَ بِالْبَعْثِ " . قَالَ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ " . قَالَ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رِعَاةُ الْإِبِلِ الْبُهِمُ فِي الْبَنِيَانِ، فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ " . ثُمَّ تَلَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ** الْآيَةَ. ثُمَّ أَذْبَرَ فَقَالَ " رُدُّوهُ " . فَلَمْ يَرَوْا شَيْئًا. فَقَالَ " هَذَا جِبْرِيلُ جَاءَ يُعَلِّمُ النَّاسَ دِينَهُمْ " . قَالَ أَبُو عَبْدِ اللَّهِ جَعَلَ ذَلِكَ كُلُّهُ مِنَ الْإِيمَانِ

Reference: Sahih al-Bukhari 50

In-book reference: Book 2, Hadith 43

USC-MSA web (English) reference: Vol 1, Book 2, Hadith 48



FROM THIS CONCEPT STEMS THE CONCEPT OF INTENTIONS – نية

- ✚ Allah knows what is in your heart & knows what you are doing & why you are doing it?
- ✚ So why do you say utterances before doing any worship??
 - For prayer, for wudu, for fasting, for giving Zakat, etc
 - "نويث ان أصلي"
- ✚ You want to inform Allah about your intention?
- ✚ You want to inform Him of something He already knows??
- ✚ That's a big insult!!!
- ✚ When Allah knows your heart – then why do you have to inform Him of then intention of your actions / worship

➤ Then Allah gives you news about Himself → خبر عن الله

- About Allah's creation

➤ Rules of Allah are not forced!

- Allah has beautified His rules
- Covered with love, compassion, affection
- Not just a list of Do's & don'ts
- When you make rules in life (your home, office, school) – show that you love the person – be kind to them and explain the rules in a gentle manner!
- Between humans we don't do this
- But look at Allah → He is so kind & gentle with His Creation!
 - The Master to His slave
 - The Most Rich to the poor one
- The Master is drawing close to His slaves!
- Allah gives logic, meaning, and reward for His commands/rules!
- Don't scare people – show the right nicely & gently



➤ Example: from the Sunnah – the man who urinated in the Masjid – Prophet ﷺ was so gentle with him – was not harsh with him although it was something so bad that he did!

Anas said:

"A Bedouin came to the Masjid and urinated, and the people yelled at him, but the Messenger of Allah ﷺ said: 'Leave him alone.' So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it."

أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ أَنْبَأَنَا عَبْدُ اللَّهِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسًا، يَقُولُ جَاءَ أَعْرَابِيٌّ إِلَى الْمَسْجِدِ فَبَالَ فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اَتْرُكُوهُ" . فَتَرَكُوهُ حَتَّى بَالَ ثُمَّ أَمَرَ بِدَلْوٍ فَصَبَّ عَلَيْهِ .

Arabic/English book reference: Vol 1, Book 1, Hadith 55

- Handle people with extra care! Don't hurt people! We want a perfect / ideal society!
- " وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ " → About Allah's knowledge
- This is the *main* reason why you don't need to say anything to Allah
- Focus on this verse → when Allah is saying that the whole dominion is of Allah (the heavens & the earth, the vastness of the sky, planets, solar system, Milky way, Galaxies,
- Look at everything – all the sciences – geography, sociology, natural economy, etc
 - ALL OF IT belongs to Allah alone
 - So how can you inform Allah about your intentions/actions when that is a tiny thing compared to Allah's great creations!

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُنْ عَلَيْكُمْ أَنْ
هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾

They regard as favour upon you (O Muhammad SAW) that they have embraced Islam. Say: "Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.

Verse 17

- 2nd reason why people are claiming that they are believers?
- They want to show Prophet Muhammad ﷺ that they are doing a favor

1st reason = maybe he wants to inform Allah

2nd reason = maybe he wants to show that he is doing a favor by following the Prophet ﷺ

- **الْمَن** – reminding someone about your favor (that you did for them)
 - A favor is something that you got/received but you actually did not deserve it!
 - For example: the favors you get at weddings – you really don't deserve it nor did you do anything to deserve it – but it is something extra you get!
- As if the Bedouins are saying:
 - We did a favor upon you (Prophet Muhammad ﷺ) by following you ﷺ, who else would follow you ﷺ?
 - We followed you ﷺ without any fights, arguments, struggle (made your ﷺ task easy for you)
- **عليكم** – upon you (Prophet Muhammad ﷺ)
 - Because every good deed is rewarded to the person who does it – and also to the one who initially taught it
 - In this case → it means the Sunnah
 - Any act of Sunnah we do – the reward also goes to Prophet Muhammad ﷺ because he taught it to us
- **إسلامهم** → their Islam → Outer good deeds (charity, prayer, fasting)



Focus on the use of Words

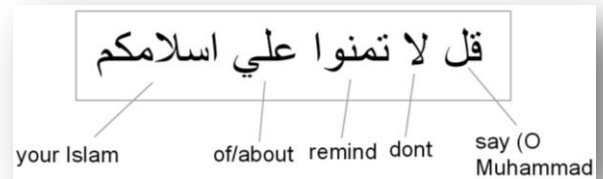
Previous verse → talking about Allah → that's why mentions **دينكم**

- Because Allah knows everything
- Inside & outside
- Allah knows exactly how each person's heart is!

This verse → talking about Prophet ﷺ → that's why mentions **إسلام**

- He is only human
- He does not have the attributes of Allah (deviation in some groups!)
- He can see the Islam – the outer actions – something that all other humans can also see
- But he had no knowledge of the state of their hearts – that only Allah knows

- The end of Surah Hujurat → teaches you آداب (manners) with yourself
- If you are truthful/sincere – صادقين – you don't need to remind anyone of favors
 - Those who are sincere don't need to prove themselves by their tongue
 - Allah will put the acceptance & remembrance in other people's hearts for you
- Allah will test you if you believe you are truthful of your good deeds!
- For example: you help someone with a favor and that person does not thank you in return. You feel bad and you think she does not have any manners – atleast she can say thank you I did this & this for her! Nowadays – people put these feelings on their tongue and say it in words to the other person. This is not acceptable!! In fact – even if these feelings stay in your heart – they are unacceptable because you are reminding the other person of your favor – ascribing purity to yourself even if it stays in your heart. Actually she did not say thank you to you in return for your favor because Allah wanted to test your truthfulness – not because she does not have manners & etiquettes! We always need to focus on OUR SELVES and ignore the actions of others because we are ONLY ACCOUNTABLE for OUR ACTIONS (apparent & hidden in heart)
- Even if the person talks bad about you in return for your good favor – ignore them and focus on yourself and your heart!



- **When you are not truthful and someone accuses you →**
 - **you want to scream & prove yourself right**
- **When you are truthful and someone accuses you →**
 - **it doesn't matter what the other person says**

- Don't talk about others, don't talk bad to others, don't inform Allah of yourself assuming that Allah is unaware, don't remind people of favors
 - So many DON'Ts
 - The ONLY THING TO FOCUS ON = your faith!
 - How to build it? Strengthen it?

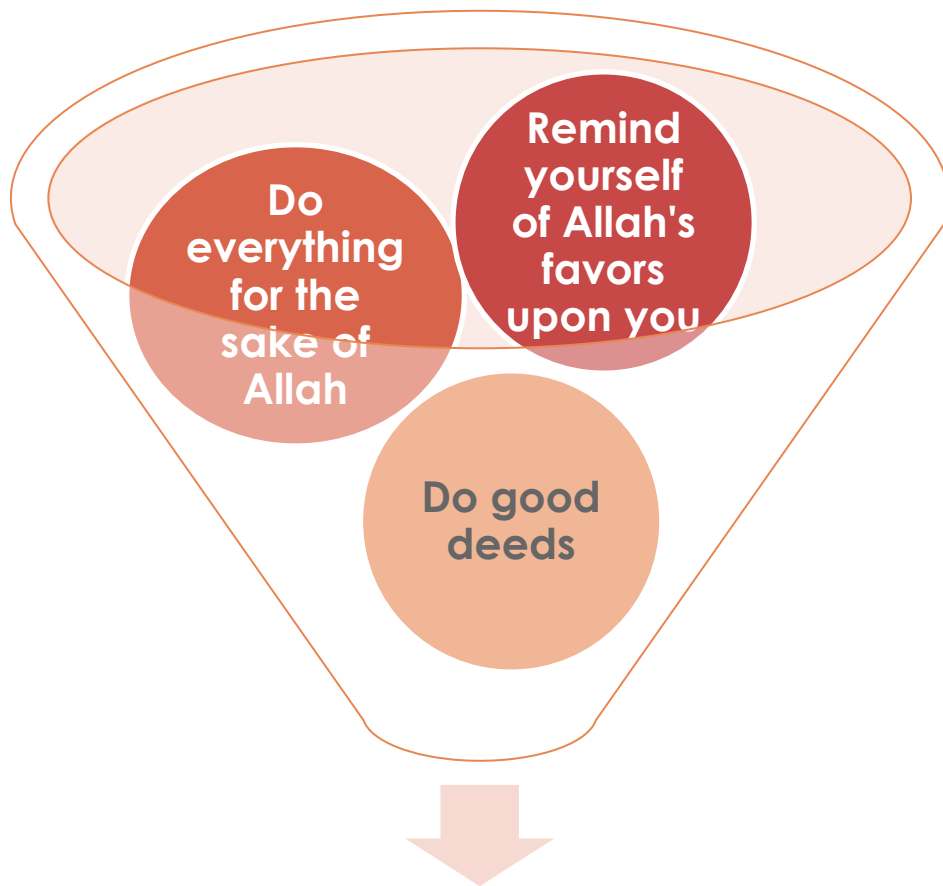
- Don't feel that you are doing a favor upon anyone when you do any good deeds
- You feel that when you are bad to someone – it will affect them! But actually it is affecting you because you will see your actions in the Day of Judgment and will have to give accounts for it



- Actually you are harming yourself
- Don't change yourself because your surroundings change or the people around you start acting differently
- You don't have a favor upon anybody!
 - Not on your husband
 - Not on your children
 - Not on your parents
 - Don't think that without you they will not be able to survive
 - You actually feel blessed that Allah gave you this chance to do favors for your family / loved ones

- Actually Allah has a favor upon us! By guiding us to the right path and beautifying the faith in our hearts!
 - Allah will guide you with faith (in the heart) as long as you are truthful
 - Truthful to yourself
 - Truthful to Allah
 - Truthful to others
- People can appreciate your actions or not – but don't worry your heart with that
- Allah has favors upon us = **المَنَّان**
 - Allah has favor upon all of us!
 - Our life is a gift – we got it without even asking for it
 - Eyes, limbs, house, provision, family, love, friends, knowledge, etc
 - Main gift / Greatest gift = GUIDANCE TO FAITH
 - When we worship Him – it's a favor from Him to us that He gave us the permission to do so
- **الايمان** → full / complete faith
 - Believe in Allah, His books, His messengers....
 - Allah beautifies and adorns the faith in our hearts
 - This makes you feel so low and poor and in need of Allah – makes you humble – submit to Allah
 - Just imagining the number of favors Allah has on each of us
 - We don't have a favor upon each other! Even love and sisterhood is a favor from Allah upon us
- Guidance is only from Allah!
 - No one can guide another human
 - Guidance is only from Allah
 - Humans can only pass the message of Allah
- Don't claim anything because everything is a favor from Allah
 - This will make you humble!
 - Hadith – out of 1000 people – 999 will enter Paradise – so if you are one person guided & going to Paradise – is it NOT a favor from Allah?
 - We need to feel special when guided – we feel relaxed when we are guided – when we are acquiring knowledge – but we need to hold on to these favors from Allah because a favor is something that we get even when we don't deserve it
 - So hold on to this blessing – bounties from Allah – else it may be taken away from you – not in your control
 - Don't look at others when they are wrong and say it's ok because majority are like that!
- **هدانة بعد الضلال** → guidance after being in darkness (disbelief, bid'aa,)
- If you are truthful!
 - You will not remind any one of your favors
 - You will know that the favor you did was guidance from Allah so you will not remind others of it
 - Also you will be aware that everything for you is also a favor from Allah – that no one has a favor upon each other
 - You will only have these feelings if you are truthful
 - Allah is the Bestower – giving you blessing over blessing

ان كنتم صادقين

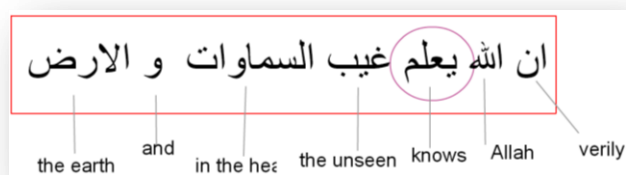


Manners with yourself

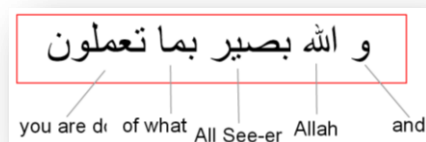
Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All-Seer of what you do.

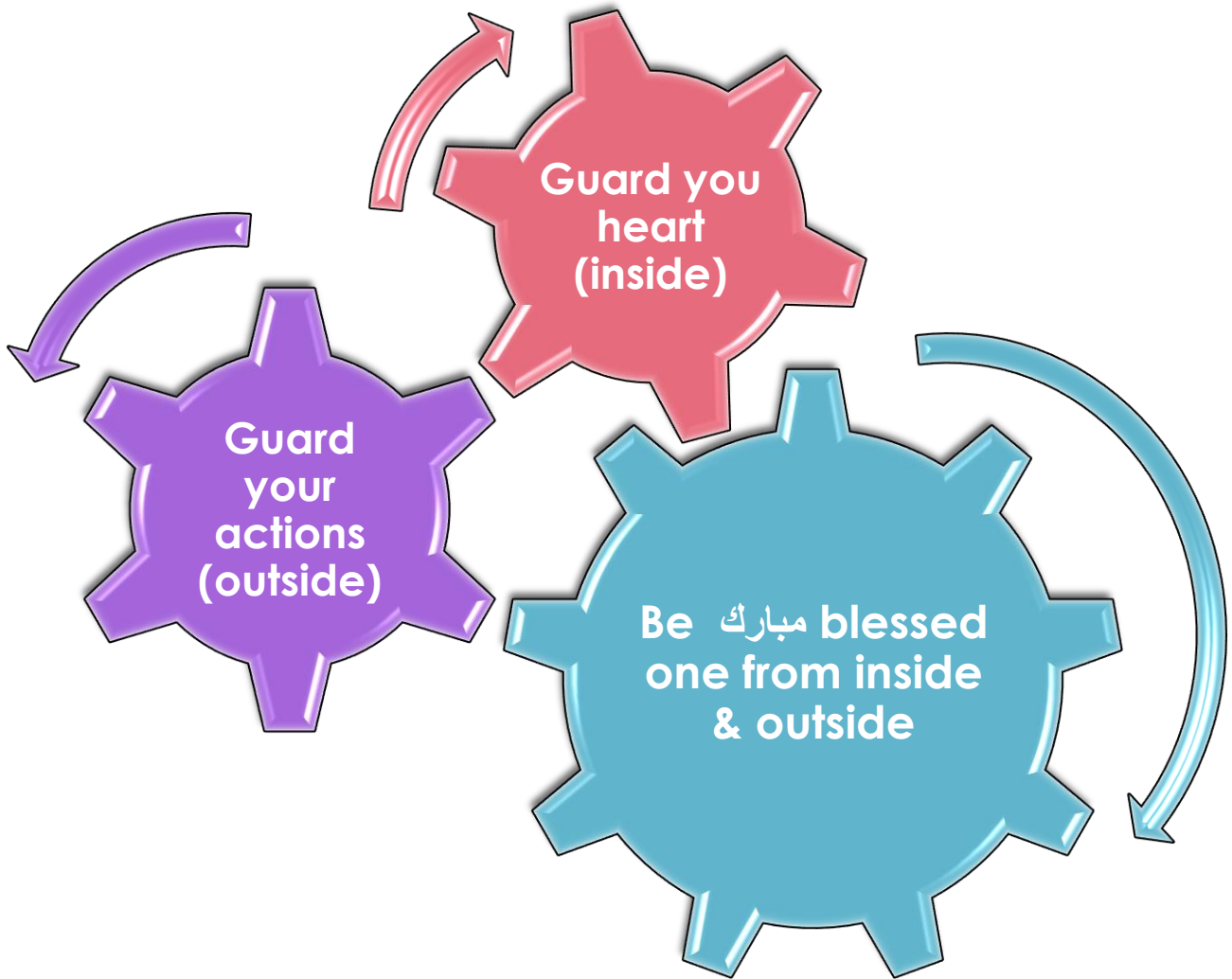
Verse 18

- Now you see the full picture
- Increase your faith with the names of Allah – impacts on faith
- Everything you do with **تقوى** will give you fruits
 - Not that you don't have manners & etiquettes in life
 - But your manners are following the commands of Allah so it will earn you reward with Allah
 - You will not do any action randomly because you know that you will be responsible for every action! Your utterances – your words – your actions
- What will make you cautious of yourself? → When you know Allah knows the **UNSEEN** & He is **SEEING EVERYTHING** you do!



- When you know this (verse) → following all the commands will be easy
- Here – **يعلم** mentioned directly with **غيب** (unseen)
 - Mentioned in present continuous tense = Allah knows all the time
 - Past, present, future
 - There may be things in the universe that we do not see – that we are not aware of
 - Maybe some different kind of life – some planets
 - Things that no one sees – no one knows
 - When Allah knows everything that is in the heavens (skies) and the earth
 - Deep underground - Everything under the sea/ocean
 - Also the Jinn – we cannot see them (Allah has told us about them only)
- Then **“indeed/definitely/surely”** He knows what is in your heart
 - Your heart is tiny (in size) compared to Allah's huge creations in the heavens and the earth – of only the things we have knowledge of
 - What about those things that we are not even aware of in the universe
 - He knows what you hide in your heart
 - What evil is in your heart when you say something nice with your tongue (only apparent)
- And Allah sees everything that you do
 - Inside & outside
 - This will make you self conscious of your actions
 - Guard your utterances – guard your eyes
 - Inside = you need to guard your heart
 - Ask the help from Allah – make dua





Remember – for an ideal society:

- ✚ Your code: صبغة الله (Surah Baqarah)
 - The color of Allah
 - Following Allah's commands
- ✚ Between people: deal with transparency شفافية
 - Deal with them with a clean heart
- ✚ It's easy to memorize Surah Hujurat
 - But what about its practice?
 - We need to practice everything mentioned in Surah Hujurat

Following is a Summary Chart of the “Do’s” and “Don’ts” in this Surah!

The following charts have been made as a diagrammatic aid in order to help remember the key points from the Surah that we all need to apply in our lives daily.

It is by no means ‘self explanatory’!!

They are very brief and are in keyword-form so please **do not** use the chart on its own to understand the surah or a single verse – nor share the charts with anyone without sharing the Translation & Tafseer of the full verse/surah.

Please do not attempt to try and understand the verses of this Surah by just going through the following charts! May Allah help us to the correct understanding of His Divine Speech and allow us its perfect application in life! Ameen

[The charts are in Arabic – followed by its English version]

Dont's

لَا
تُقَدِّمُوا
بَيْنَ يَدَيِ
اللَّهِ
وَرَسُولِهِ

لَا
تَرْفَعُوا
أَصْوَاتَكُمْ
فَوْقَ
صَوْتِ
النَّبِيِّ

لَا
تَجْهَرُوا
لَهُ بِالْقَوْلِ
كَجَهْرِ
بَعْضِكُمْ
لِبَعْضٍ

لَا يَسْخَرُ
قَوْمٌ مِّنْ
قَوْمٍ
(لَا)
نِسَاءً مِّنْ
(نِّسَاءٍ)

لَا
تَلْمِزُوا
أَنفُسَكُمْ

لَا
تَنَابَزُوا
بِالْأَلْقَابِ

لَا
تَجَسَّسُوا

لَا يَغْتَابَ
بَعْضُكُم
بَعْضًا

Dont's

Do not put
[yourselves]
before Allah
and His
Messenger

Do not raise
your voices
above the
voice of the
Prophet

Do not be
loud to him
in speech
like the
loudness of
some of you
to others

Do not let
people
ridicule
[another]
people, nor
let women
ridicule
[other]
women

Do not
insult one
another

Do not call
each other
by
[offensive]
nicknames

Do not spy

Do not
backbite
each other

Do's

اتَّقُوا اللَّهَ ↓ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا	طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتُلُوا فَأَصْلَحُوا بَيْنَهُمَا	فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ	فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَفْسِدُوا	فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ	اتَّقُوا اللَّهَ ↓ لَعَلَّكُمْ تُرحَمُونَ	اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ	اتَّقُوا اللَّهَ ↓ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ	تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلْتَكُمُ مِّنْ أَعْمَالِكُمْ شَيْئًا	يَرْتَابُوا وَجَاهِدُوا بَأْمُورِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
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Fear Allah --> Verily Allah is All-Hearing, All-Seeing

If there comes to you a disobedient one with information, investigate

If 2 factions among the believers should fight, then make settlement between the 2

Fight against the one that oppresses until it returns to the ordinance of Allah

Then make settlement between them in justice and act justly

So make settlement between your brothers

Fear Allah --> So that you may receive Mercy

Avoid much [negative] assumption

Fear Allah --> indeed Allah is Accepting of repentance & Merciful

Obey Allah & His Messenger, He will not deprive you from your deeds

Strive with their properties and their lives in the cause of Allah
