

# Pearls of Peace - Juz 1

May 12, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



*(In sha Allah, we will be publishing a summary of Pearls of Peace - a Ramadan lecture series by Mufti Muhammad Ismail Menk. Mufti Menk has a unique way of speaking. This is a humble attempt to transcribe/adapt from the series - all shortcomings are our own and all goodness is from Allah subhanahu wa ta'ala. We ask Allah subhanahu wa ta'ala to accept this from us and enable us to do better, ameen. Remember us in your du'as. You can listen to these lectures [here.](#))*

We praise Allah *subhanahu wa ta'ala* Who has blessed us and granted us this beautiful month and such a beautiful opportunity. May He grant us the blessedness of this month and forgiveness in this month. May He increase the love and the bond in our hearts that we have for one another

and alleviate the suffering of all across the globe who are going through difficulties and turmoil including ourselves.

Imagine if Prophet Muhammad ﷺ was among us and recited the Qur'an. What type of recitation do you think there would be? That is the kind of recitation that we should aspire for.

[\[Tilawat wa Tarteel\]](#)

The theme we have chosen to speak on this year is Pearls of Peace from the Noble Qur'an. It is the Book of peace and indeed it is full of ingredients of peace. Many of us are searching for peace and contentment and happiness so that we can alleviate whatever suffering we are going through but we have not searched through the pages of the Book of peace; coming from the Owner of peace, **As-Salaam**.

[\[As-Salaam, the Source of Peace\]](#)

As we are searching for peace and we open the Book of Allah *subhanahu wa ta'ala*, do you know what is the first word of peace that we find?

Amazingly: **A'udhu billahi minash shaytanir rajeem**. Analyze that statement. That is the statement of peace. Before you commence the Qur'an and its recitation, you need to utter these words because Allah *subhanahu wa ta'ala* has declared, "**So when you recite the Qur'an, [first] seek refuge in Allah from Shaytan, the expelled [from His mercy].**" [16:93]

Many of us, when we read the Qur'an we have no concentration. That's because the devil has contaminated our hearts and minds. This is why we start off with *tawuz*.

We now look at the next most powerful statement: **Bismillah hir-Rahman nir-Raheem** "In the Name of Allah, Most Gracious, Most Merciful."

**This is Allah, this is peace!** Look at how He starts the Qur'an. He has told us to start off by saying His Name, acknowledging that He is full of **mercy**, **compassion** and **forgiveness**.

If He wanted He could have said, "Say: In the Name of Allah, the Owner of the severe torment and punishment." He could have said that but the heart requires that flicker wherein we all have that hope in the mercy of Allah.

Allah *subhanahu wa ta'ala* has chosen to open the Qur'an with what is known as Surah al-Fatihah – the Opening Surah. "**[All] praise is [due] to Allah, the Rabb of the worlds.**"

What is the meaning of Rabb? The One Who creates, nourishes, provides, protects, the One Who is in absolute control of every single aspect of entire existence. All praise is due to Him. Praise Him regularly and you will achieve peace.

### [\[Understanding Surah al-Fatihah\]](#)

Immediately after this powerful opening statement, He says: **Most Forgiving, Most Merciful.** A loser he/she will be who does not receive the mercy of Allah *subhanahu wa ta'ala*. May Allah make us from the winners.

Imagine, if He had said, "I am never going to forgive certain people even if they seek forgiveness." Does He ever say that? Never! Even a person who has committed Shirk, if he seeks forgiveness, Allah says, My doors are open for him, I will forgive him.

Then He says, **"He is the Owner of the Day of Judgment."** From this, we learn that we are answerable to Allah. Let us learn not to become judgmental when it comes to one another. Sometimes a person who might appear not to be as religious outwardly is perhaps much more religious within. They may be struggling to adopt the commands of Allah *subhanahu wa ta'ala* one by one just like we are. None of us is perfect. We are all trying. Eradicate your bad habits. Seek the assistance of Allah.

### [\[Surah al-Fatihah – Introduction\]](#)

Listen to what Allah *subhanahu wa ta'ala* says next, a powerful statement that we utter, **"You [alone] we worship and You [alone] we ask for help."** You want peace? Worship Allah alone. Ask Allah's help and assistance. Remember, He is Rabb-al-Alameen, the Owner of every single aspect of existence.

After that, there is a time for us to make du'a, **"Guide us to the straight path."** The path of peace, the path of the pleasure of Allah. If Allah has given us *hidayah*(guidance) what more do we want? We will be the happiest people in the *dunya*.

***"Amazing are the affairs of a believer! They are all for his benefit; If he is granted ease of living he is thankful; and this is best for him. And if he is afflicted with a hardship, he perseveres; and this is best for him."*** [Muslim]

Allah *subhanahu wa ta'ala* has always blessed us in every single way yet sometimes we do not realize and recognize, we only pick on certain things that our soul may be desiring and we keep on saying, "Ya Allah! You did not give me this. You did not give me that." But when you look at the favors of Allah *subhanahu wa ta'ala* they are plenty.

### [\[Tafseer Surah al-Fatihah\]](#)

These are some of the blessed pearls that we extract from Surah tul Fatihah, we now look at Surah al-Baqarah.

# Surah Al-Baqarah

(Alhumdulillah, by the guidance of Allah subhanahu wa ta'ala and by the ability granted by Him, we have managed to complete the Tafseer of Surah Al-Baqarah from the works of Imam Ibn Katheer raheemullah. You may study the Tafseer post here: [Juz 1](#), [Juz 2](#), [Juz 3](#).)

Allah subhanahu wa ta'ala starts off by saying: **“Alif-Lam-Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah.”**

You are conscious of Allah you will receive guidance from the Book. If you want to achieve inner comfort never doubt a word in this Book. If you don't understand something temporarily go and find out, go and ask the scholars and you will learn a lot.

*So who are those who are conscious of Allah?*

Allah subhanahu wa ta'ala says, **“Who believe in the unseen, establish prayer, and spend out of what We have provided for them”** [2:3]. If we could see the Unseen, we would be seeing the mercy of Allah subhanahu wa ta'ala and His *sakeena* (tranquility) that descends whenever He is mentioned.

Two qualities are required of a believer: **establishing of Salah** (prayer) and **spending out of the provision**. Sometimes people who have been given more are stingy. On the other hand, those who have much less give out a lot in the way of Allah. If Allah subhanahu wa ta'ala has given you wealth spend it in His way. A person who misses his Salah cannot achieve peace. A wealth that is not spent in the right way does not benefit a person.

Allah subhanahu wa ta'ala then mentions another point, **“And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]”** [2:4]. We definitely believe in the Qur'an. And we also believe in the previous Scriptures. We acknowledge that they are from Allah subhanahu wa ta'ala although they have been tampered today. If we are convinced about our meeting with Allah subhanahu wa ta'ala, we will keep away from sins. Therefore, keep yourself in check.

## The Characteristics of A Hypocrite

Allah subhanahu wa ta'ala then mentions the characteristics of a hypocrite. Know that a hypocrite cannot have peace.

So who are the hypocrites? From their tongues they confess their belief in Allah and in the Hereafter; however, their deeds do not reflect their words. They are in an entirely opposite direction. They think they are deceiving Allah yet they are deceiving none except themselves.

Can anyone deceive Allah? How can we deceive Him when we will eventually return to Him? Therefore, Allah *subhanahu wa ta'ala* says, **“In their hearts is a disease.”** A person with a diseased heart will never have inner peace. The Prophet ﷺ said,

***“Indeed there is a piece of flesh in your body which, if it be sound, then the whole body will be sound and if it be corrupt then the whole body will be corrupt. Indeed it is the heart.” [Bukhari]***

If there is a disease within us, we need to diagnose it. Look within yourself and reflect on your qualities. If you have hatred, jealousy, deception and love of the material world in your heart you need to fight it and take it out. This will grant you peace in this world and the Hereafter. Due to this disease, the hypocrites cannot differentiate between right and wrong. This Ramadan purify your heart. May Allah *subhanahu wa ta'ala* grant us a heart that is always engaged in His remembrance, ameen.

*(Ibn Taimiyyah's [Diseases of the Heart and their Cures](#) is an excellent read on the topic.)*

## **A General Invitation to the Entire Mankind**

In Ayah 21 Allah *subhanahu wa ta'ala* gives a general invitation to all mankind to worship Him, **“O mankind, worship your Lord, who created you and those before you, that you may become righteous.”**

Want to know who to worship? Worship the One Who sends you rainfall, crops and fruits. When you put your forehead and your nose on the ground you are prostrating before the One Who created you. Allah *subhanahu wa ta'ala* mentions worship here because it is through worship that He will grant us peace.

## **Beware of Iblees**

Earlier we briefly talked about the being that snatches our peace away – the Shaytan. Allah *subhanahu wa ta'ala* now talks about his history. **“When We said to the angels, ‘Prostrate before Adam’; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.” [2:34]**

We lock up our cars and homes because of a few bad people out there waiting to snatch our belongings. Shaytan has enmity for us. Be on the alarm. Distance yourself from him because what you have in the form of *emaan* is far more valuable than three coins of gold. Make an effort to protect and look after your *emaan*. Serve Allah. Get up in the early hours of the morning. Stand up for Taraweeh.

## **When You Fall, Repent Immediately**

Wherever you falter remember this pearl of peace, **“Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful”** [2:37].

After the sin was committed, Allah *subhanahu wa ta'ala* taught Adam *'alayhi salaam* how to seek repentance. The devil leads us astray. Admit your error. Regret your sin. Ask Allah's forgiveness and promise not to do it again.

Allah *subhanahu wa ta'ala* doesn't hold anything against you when you have asked for forgiveness. In the last hours of the night, He is calling out, **“Is there anyone seeking My forgiveness so that I can forgive him?”** But we are snoring at that time. In Ramadan, we are worried about our *Sahoor*, “How many minutes are left? Why did you wake me up so late?” Allah *subhanahu wa ta'ala* is calling out, “Is there anyone seeking forgiveness so I may forgive him?” And we are busy with our bowl of porridge. How long does it take to say, “O Allah! Please forgive me?”

(We have done transcription of Dr. Farhat Hashmi's study of the book: [When Will You Repent.](#) You can find all the posts along with the lessons here.)

There are so many things that we are seeking. Repeat your du`a list every day before Him. Don't lose hope. There will come a time when everything that you ever wanted will be marked off your du`a list. *That is the Qudrah of Allah.* Even if you have to wake up every night for years, do it. Our problem is that we lose hope or not make an effort. At that moment, we are more worried about the temporal pleasure of our belly.

## Remember the Favors of Allah

Allah *subhanahu wa ta'ala* then talks about the children of Prophet Yaq`oub *'alayhi salaam*, **“O Children of Israel, remember My favor which I have bestowed upon you...”** [2:40].

Let's pause here for a moment.

Has Allah *subhanahu wa ta'ala* not favored us? We are Muslims. We are alive. We can listen to the words of Allah *subhanahu wa ta'ala*. We have a house, food and families. Has Allah *subhanahu wa ta'ala* not given us countless blessings?

People read this ayah and associate it with the Children of Israel that 'they' have forgotten the gift of Allah upon 'them' so Allah *subhanahu wa ta'ala* is reminding 'them' in the Qur'an. We don't realize that there is a lesson in it for 'us'. What is the point of pointing fingers at others when we have forgotten countless gifts of Allah *subhanahu wa ta'ala* ourselves?

Be thankful for what you have; your parents, your spouse, your children, your house are all gifts of Allah *subhanahu wa ta'ala*. Be pleased with what you have and be patient with your tests.



Perfection is only in the Hereafter. Focus more on your own life than what people have and you will achieve peace.

## Seek Help through Prayer and Patience

Ayah 45 says, **“And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah].”** In Ayah 153 it was said, **“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”** Little something goes wrong in our lives and we are willing to break our relationships. Allah *subhanahu wa ta'ala* commands us to be patient. Seek His help to handle your matters like a mature person.

[\[The Support that Comes With Patience and Prayer\]](#)

## Hearts - Harder than the Stones

Allah *subhanahu wa ta'ala* then talks about the hardness of the heart, **“Then your hearts became hardened after that, being like stones or even harder”** [2:74]. Some people, no matter what happens in their life they won't offer Salah, turn to Allah or make peace with themselves and others. There are stones from which rivers gush forth. But man's heart does not soften to turn to Allah or forgive people. There is no goodness in his heart. Therefore, we should ask Allah *subhanahu wa ta'ala* to soften our hearts in this blessed month.

Allah *subhanahu wa ta'ala* knows what's in our hearts, as He says, **“But do they not know that Allah knows what they conceal and what they declare?”** [2:77] We can run and hide from a human being but can we run from Allah *subhanahu wa ta'ala*? That is not possible. When we realize this, we will achieve the peace that we are seeking.

[\[Tafseer Al-Baqarah Ayah 74\]](#)

## The Duties Assigned by Allah

Then we learn about the duties that Allah *subhanahu wa ta'ala* has prescribed not only on the Children of Israel but also us. He says, **“And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], ‘Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah”** [2:83].

How do we treat our parents? What have we done for the orphans? How do we speak to the beggars? Even if you don't give them anything at least say a kind word.

Two more things that Allah *subhanahu wa ta'ala* took in His covenant with the Children of Israel were, **“Do not shed each other's blood or evict one another from your homes”** [2:84].

Look at where the Ummah is today. It's Muslims against Muslims. Why are we allowing others to do the dirty job?

[\[Speech Etiquette\]](#)

## Stay Away From Magic

Allah *subhanahu wa ta'ala* then talks about magic. A person who uses magic has lost his *emaan*. Whoever has cast a spell has engaged in Shirk. **“It was not Suleiman, who disbelieved, but the devils disbelieved, teaching people magic...”** [2:102]. Let us learn one important lesson from this. When something goes wrong in our life, we cannot blame others that someone must have cast a spell. Evil Jinns inspire people to say evil things that will destruct families. Don't be deceived by evil Jinns.

[\[Abandoning the Book of Allah and Practicing Magic\]](#)

May Allah *subhanahu wa ta'ala* allow us to look through His Book of peace to attain peace in our lives, ameen.

(Adapted from Mufti Ismail Menk's *Peace of Pearl Series*, Cape town, Ramadan 2013.)

# Pearls of Peace - Juz 2

May 13, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





## [Juz 1](#)

We hope that the first fast of this blessed month of Ramadan has gone smoothly. When you feel the hours are too long think of the places where people fast for eighteen or even more hours. May Allah *subhanahu wa ta'ala* allow us to make the best of this month, ameen. Let's dive into some more pearls of peace from the Book of peace.

## Allah Will Definitely Test Us

Allah *subhanahu wa ta'ala* informs us that He is definitely going to test us with different types of tests. He says, **“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits,”** [2:155].

Sometimes fear might overtake us. Sometimes we will suffer a loss in our business. We may not have enough wealth. We may lose those dear to us, our parents, our spouse and our children. Sometimes the produce will be less. But who will have peace when being tested? **“...the patient, who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him, we will return...’”** [2:155-156].

They are those who are content with the decree of Allah *subhanahu wa ta'ala*. They know that ‘we belong to Allah’ and everything that we have belongs to Him. When a calamity strikes them,

they are quick to say, **“Inna lillahi wa-innailahi raji`oon,”** and move on with their life. If we adopt this approach, we will achieve peace.

## Eat from the Good Things and Be Grateful

Qur'an's main addressee is the human being, therefore, it holistically attends to every topic that is related to human life. If we follow the instructions laid out in the Qur'an we will acquire the peace that we are searching.

Ayah 172 of this Surah talks about what we should eat. Allah *subhanahu wa ta'ala* says, **“O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.”** Stay away from unlawful and impure things. Eat Halal (lawful) and *tayab* (pure) and be thankful to Allah. This will be the quality of someone who truly considers Allah *subhanahu wa ta'ala* to be his Lord, Nourisher, Provider and Sustainer. People are dying out of hunger and drought while our houses are stocked with food and water, *alhumdulillah*. May He make us His thankful servants, ameen. The more we appreciate Allah's gifts upon us, the more thankful we would be.

## Stay Away from the Haram

Right after this *ayah* He warns us to stay away from the haram, **“He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah”** [2:173]. This is just a small list of items that we are prohibited to eat. Haram affects our entire system, more details in the later section, *in sha Allah*.

## The Month of Ramadan is the Month of the Qur'an

Allah *subhanahu wa ta'ala* then mentions the month of Ramadan in the Qur'an, **“The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion”** [2:185]. This is the only month of the Islamic calendar, which is mentioned this way. This is the month in which the Book of guidance was sent down by Allah *subhanahu wa ta'ala*. This is why during this month we dedicate specific time for the Qur'an. The Qur'an reciters should try their best to recite the Qur'an such that every letter is clear while those who are still learning the Qur'an should search for places where they can go and learn the Qur'an.

In the month of Ramadan, we not only fast for the sake of Allah *subhanahu wa ta'ala* but also improve our health. Fasting helps us detoxify our bodies, physically as well as spiritually; a finding supported by Science.

In the 1960s, the Stanford University campus conducted an interesting experiment at a pre-school. The ability of four-year olds to resist temptation was tested. A marshmallow was placed in a room and the children were told that they could have the marshmallow immediately, or if they

waited until the tester had run an errand and returned, then they could have two marshmallows. Some children waited for two marshmallows, while others ate one immediately. These same children were followed over 14 years to see how they managed in life.

Those who had resisted temptation at four were now, as adolescents, more socially competent, personally effective, self-assertive, and better able to cope with the frustrations of life. The third or so who grabbed the marshmallow, however, tended to have fewer of these qualities and shared instead a relatively more troubled psychological portrait. Even more surprising, those who had waited patiently at four were far superior as students to those who acted on whim. Most astonishingly, they had dramatically higher scores on their SAT tests. There is perhaps no physiological skill more fundamental than resisting impulse. It is the root of all emotional self-control, since all emotions, by their very nature, lead to one or another impulse to act. (Coleman, Daniel, *Emotional Intelligence*, London: Bloomsbury, 1996, pp. 81-82.)

Allah *subhanahu wa ta'ala* gives us an entire month to detoxify and get back in shape. But sadly, we treat the month of fasting as a month of feasting. Women are busy in the kitchen the entire day making delicacies for *iftar*, leaving no time or energy to stand up in Taraweeh and worship the One Who provided them *rizq*. It seems as if this is the only month when we get to eat something.

Yes, Allah *subhanahu wa ta'ala* has called cooking an act of worship when done with the intention of feeding one's family. However, we also need to keep ourselves in check.

## Allah is Near and Responds to Those Who Call Upon Him

Allah *subhanahu wa ta'ala* then mentions how close He is to us, “**And when My servants ask you, [O Muhammad], concerning Me – indeed I am near**” [2:186].

When one senses the closeness of Allah *subhanahu wa ta'ala*, he is at peace. Allah's closeness protects one from evil and sins. Allah *subhanahu wa ta'ala* continues, “**I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.**” Everyone is calling Allah *subhanahu wa ta'ala* at the same time for different things, and Allah *subhanahu wa ta'ala* is listening to each one of us, giving us what we have invoked Him for, at the right time. Never underestimate calling out to Allah *subhanahu wa ta'ala*. When you get up for Sahoor remember Him. Keep your *du'a* list handy.

One often overlooked gift of Allah *subhanahu wa ta'ala* is that He keeps us in need. Had He not kept us yearning, would we have remembered Him? May Allah *subhanahu wa ta'ala* fulfill our needs, ameen.

## Do Not Consume Wealth Unjustly

Allah *subhanahu wa ta'ala* then warns us of bribery, “**And do not consume one another’s wealth unjustly...**” [2:188].

Sheikh Muhammad Salih al-Munajjid explains, “Bribery means giving money to someone through whom a person takes something that has no right to, such as bribing a judge to judge in his favor wrongfully, or bribing an official to give him preference over others, or to give him something to which he is not entitled. Bribery is a major sin, because the Prophet ﷺ said,

*‘May the curse of Allah be upon the one who pays a bribe and the one who takes it.’ [Ibn Majah (2313)]*

Similarly, if you are selling something do not deceive someone by misquoting the price or selling them a damaged good. If there is some defect, be honest and let them know. Charge an honest profit because if the buyer finds out your products are over-priced, he is not going to return for another purchase and give negative feedback to others. Worse, the person can curse you because of your lying.

Are you willing to risk your peace and contentment for a little amount of money?

Honesty builds trust and strengthens relationships. It will also give you a competitive edge over others.

## **Spend in the Way of Allah**

With bribery and cheating discussed let’s now look at other aspects of our lives where we waste our money. Smoking! What is the benefit of smoking? You’re spending money on a packet of cigarettes to ruin your health? Look at what Allah *subhanahu wa ta'ala* says in ayah 195, “**And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction.**”

Never ever, harm yourself. Rather if you have wealth, give it to some poor person and build a palace for yourself in the Hereafter. Go for Hajj and ‘Umrah as Allah *subhanahu wa ta'ala* says, “**And complete the Hajj and ‘Umrah for Allah...**” [2:196]. Look at how this ayah has been placed in the Qur’an. First, there is a mention of the month of Ramadan and then Hajj. In the Islamic calendar too, first there is the month of Ramadan and then comes the months of Hajj. Subhan’Allah!

If you have wealth, and you meet the other conditions then it is compulsory upon you to perform Hajj. Do not delay it. People go on family vacations to Hawaii and do not familiarize their families with the Holy places. When the children grow up, they have no attachment to Makkah or the city of the Prophet ﷺ. Prophet Ibraheem ‘alayhi salaam made du’a to Allah *subhanahu wa ta'ala* to bless the city of Makkah, and we don’t have a yearning to go there? If you don’t have

wealth or the asbaab (means) to go there make du'a and Allah subhanahu wa ta'ala will make it happen.

## The Etiquette of Making Du'a

As we are talking about *du'a* let's read how Allah *subhanahu wa ta'ala* teaches us the etiquette of making *du'a*. **“And among the people is he who says, ‘Our Lord, give us in this world,’ and he will have in the Hereafter no share”** [2:200].

People make *du'a*, “O Allah! Give me wealth, give me happiness, give me family, give me this and that” but what about life after death? We have forgotten the eternal home and are chasing this fleeting *dunya*.

Allah *subhanahu wa ta'ala* teaches us the proper etiquette of making *du'a*, **“But among them is he who says, ‘Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire”** [2:201].

## Don't Take it on Your Ego

When someone corrects us, we should not make it an ego problem. Allah *subhanahu wa ta'ala* says, **“And when it is said to him, ‘Fear Allah,’ pride in the sin takes hold of him”** [2:206]. People are correcting you, trying to protect you from the Hellfire, and you make it a matter of pride? If you are wrong, acknowledge that, even if you are weak. Ask Allah *subhanahu wa ta'ala* to distance you from that evil deed.

## What We Consider Good Might Not Be Good For Us

Allah *subhanahu wa ta'ala* then talks about things in our lives that we consider good but in reality, they might be harmful to us, **“But perhaps you hate a thing and it is good for you, and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not”** [2:216].

We keep crying that I asked Allah to give me that which is the best but He didn't give me. We forget He is the Creator of everything and everyone. Only He knows the hidden realities of things that we don't know. What we consider the best might not actually be the best. Therefore, we should rather surrender to His decree. We will attain peace.

## Alcohol and Gambling - Two Great Sins

In the next few *Ayaat* Allah *subhanahu wa ta'ala* talks about wine and gambling. People consider it to be good but Allah *subhanahu wa ta'ala* shows us the reality, **“They ask you about wine and gambling. Say, ‘In them is a great sin and [yet, some] benefit for people. But their**

**sin is greater than their benefit”** [2:219]. People lose their money as well as inner peace when they engage in alcohol and gambling. May Allah *subhanahu wa ta'ala* protect us and our families, ameen.

## Get Married for the Right Reasons

Allah *subhanahu wa ta'ala* then brings our attention to an important matter. Earlier when someone informed us of their marriage we would congratulate them and give them our du'as but now when we hear someone is getting married we say, **“Are you sure you have made the right choice? Are you happy?”**

People marry and become sadder than they were earlier. Why? It is because we are all marrying for different reasons. Sometimes lineage and status take priority.

Allah *subhanahu wa ta'ala* says, **“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you”** [2:221].

The Prophet ﷺ said,

***“If he whose character and Deen pleases you, approaches you in marriage then marry him, for if you don't there will be fitnah in the last and vast corruption.” [at-Tirmidhi]***

This is the key to a blissful marriage. If someone's level of spirituality pleases you, marry him/her. People are excited when they are getting married but they don't look at the religiosity and character of their prospective spouse. If you don't make the right choice now, a few years, months or even weeks down the line your marriage will be in danger. Take your time to make the right decision for your marriage.

Right after marriage, Allah *subhanahu wa ta'ala* talks about divorce because one must study the issues in divorce before they get married. Go and attend classes on nikkah and divorce before you get married. So easily, we bring these words upon on our tongues. May Allah *subhanahu wa ta'ala* protect our marriages, ameen.

(Adapted from Mufti Ismail Menk's Peace of Pearl Series, Cape Town, Ramadan 2013.)

# Pearls of Peace - Juz 3

May 13, 2018 Verse By Verse Quran Study Circle



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



[Juz 1](#) | [Juz 2](#)

As we look into these pearls of peace, we ask Allah *subhanahu wa ta'ala* to grant us the peace that we are so desperately searching for, along with contentment of the soul. Remember that as long as we follow that which Allah *subhanahu wa ta'ala* has told us we will be at peace. The moment we deviate from His instructions our peace will be snatched away. Today, we are going to understand a few Ayaat that talk about money matters.

## Don't Give in Charity to be Praised by the People

Allah *subhanahu wa ta'ala* says, **“O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day”** [2:264].

If Allah *subhanahu wa ta'ala* has given you wealth and you spend it in Allah's way don't brag about it or make the poor person feel ashamed. Be humble. Offer gratitude for your wealth that you are among the givers and not takers.



## The Etiquette of Spending in Allah's Way

Moving further, Allah *subhanahu wa ta'ala* teaches us the etiquette of spending in His way. He says, **“O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes”** [2:267].

What happens during our annual cleaning ritual? We select the most ragged and worn out clothes, broken pieces of crockery, expired cosmetics or medicines and rotten food and give it to our housemaid, satisfied in our hearts that we have done our duty! Will we accept if someone presented us such a gift? Keep your eyes on the treasures of Jannah and have a big heart. Share what you pick for yourself.

## Financial Transactions in the Light of the Qur'an

When one goes to a financial institution, there are systems and procedures that must be followed. In the Qur'an, Allah *subhanahu wa ta'ala* has explicitly stated how our contracts and business transactions should be. When we don't abide by these procedures we suffer loss and have regrets.

After a person passes away his heirs come and claim such and such property to be theirs. But where did the father write it? They say, “Well! He didn't write it but he told me this is yours.” If the father wants to present a certain property to one of his children, he must write it down and sign it in the presence of witnesses.

People give loans to their family members and the debtor forgets to return the money. This small mistake gives birth to family feuds where both the parties are slandering one another.

Many business deals fail because the terms were not written down and attested. Remember that word of mouth has no worth in a court where today even signed documents are being challenged.

Allah *subhanahu wa ta'ala* elucidates the procedure for business transactions in ayah 282, **“O you who have believed, when you contract a debt for a specified term, write it down.”** Look at how Allah *subhanahu wa ta'ala* is teaching us a gem for attaining long-term peace. Today, family relations are sacrificed for a few hundred thousand. Both the parties consider themselves to be correct.

Once the Prophet ﷺ heard an argument near his door, people were debating over something and its ownership. The Prophet ﷺ said,

*“I am going to judge between you based on the evidence that is before me. And if I am to rule that something is yours yet it is not yours and you know it is not yours then it is a piece of fire. It is up to you to take it or leave it.”*

Both of them left it. They said, “It doesn’t belong to us.” They got worried that in case they took it, it might be a piece of fire. Remember, if you choose to let go of the feud Allah subhanahu wa ta’ala might reward you with Paradise in return.

## Surah Aal-‘Imran

In Surah Aal-‘Imran, we learn a powerful du’a that’s a means of our peace, **“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.”** [3:8] After you have been guided, don’t return to your old state. People start offering five daily prayers then suddenly drop down to four, then three, to eventually abandoning it. People have been modestly dressed for years but due to peer pressure or Shaytan’s whisperings, they abandon the good dress for immodest clothing. Don’t regress. Move forward and earn the pleasure of Allah *subhanahu wa ta’ala*.

## The Ones Who Earn the Pleasure of Allah

As we are talking about earning the pleasure of Allah *subhanahu wa ta’ala*, let’s learn who are the ones who can earn it. Allah *subhanahu wa ta’ala* says, **“The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.”** [3:17] These are the ones who will attain Paradise – the home of eternal peace and contentment. May Allah subhanahu wa ta’ala make us of them, ameen.

## Dignity and Humiliation is in the Hands of Allah

People search for honor and dignity through various means. Some earn it through their academic accolades and others through their financial status. Honor and dignity are in the Hands of Allah *subhanahu wa ta’ala*. He honors whom He wills and He humiliates whom He wills [3:26]. You want honor? Ask Allah *subhanahu wa ta’ala*, Al-Mu’izz.

When Allah *subhanahu wa ta’ala* honors people with respect and dignity they sometimes become arrogant. Remember if He has given you, He can snatch it away at any time. Have little earned from honest living and be content with that. Don’t cheat or look down upon others.

## If You Love Allah, Follow the Sunnah

The discussion then changes to an important matter. We all claim our love for Allah subhanahu wa ta’ala but how many of us actually fulfill the conditions of this love? Allah *subhanahu wa ta’ala* says, **“Say [O Muhammad], if you should love Allah, then follow me, [so] Allah will love you and forgive you your sins,”** [3:31].

Loving Allah *subhanahu wa ta'ala* is one thing but when He loves a person, do you think that person will ever lose contentment? How does one know if Allah *subhanahu wa ta'ala* loves them or not? The sign of Allah's love is when one follows the footsteps of His Messenger ﷺ. May Allah *subhanahu wa ta'ala* grant us His love, and may we be among those who are resurrected with Muhammad ﷺ and are blessed with his intercession on our behalf and it is accepted by Allah *subhanahu wa ta'ala*, ameen.

## Whenever You Witness the Qudrah of Allah, Make Du'a for Yourself

Next comes a beautiful incident from which many people derive comfort. People are married for years without children, and this is the Will of Allah *subhanahu wa ta'ala*. May He make matters easier for them, ameen.

Allah *subhanahu wa ta'ala* mentions the story of Prophet Zakariya *'alayhi salaam*. Prophet Zakariya and his wife were old and childless. He was the guardian of Marium *'alayhi salaam*. Each time Prophet Zakariya entered her chamber he would find off-season fruits.

He asked, **“O Marium, from where is this [coming] to you?” She replied, “It is from Allah. Indeed, Allah provides for whom He wills without account”** [3:37].

Witnessing this miracle, Prophet Zakariya got the inspiration to ask Allah *subhanahu wa ta'ala* for a child. If He can provide Marium *'alayhi salaam* with off-season fruits then He can certainly provide him with a child. He prays, **“My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication,”** [3:38]. This teaches us an important lesson that is whenever you see the *qudra* [power] of Allah *subhanahu wa ta'ala* make *du'a* for yourself. That is a time of acceptance of *du'a*.

The next time you see someone bestowed by Allah *subhanahu wa ta'ala* or when you look at the mountains, the trees, the fruits and the sea don't forget to make *du'a* for whatever tiniest issue you have. Allah's majestic creation should strengthen our emaan in Him.

## Honor Your Commitments

One cause of lacking peace in our lives is over committing or not fulfilling our covenants. We fail to honor our contracts and commitments and that results in a great disaster. We risk our reputation and lose crucial relationships. When you promise something then deliver it. If you cannot deliver it do not promise.

Talking about honoring promises Allah *subhanahu wa ta'ala* says, **“Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment,”** [3:77]. Be as truthful and

sincere as you can be in honoring the covenant of Allah *subhanahu wa ta'ala*. We don't wish to be among those with whom He will neither speak nor look at.

## Do Not Attach Yourself to Material Possessions

What happens when your child drops your latest mobile phone and the screen breaks? Does all hell break loose over a cell phone? How do you react when your maid burns your brand new dress while ironing it? Many people beat their children and servants over a small mistake to the point that it results in their death.

Allah *subhanahu wa ta'ala* instructs us not to attach ourselves to the material possessions of this world. He says, **“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend – indeed, Allah is Knowing of it,”** [3:92].

If your wealth is affecting your spirituality, share it with those who don't have it. Your heart will be at peace and keep you humble. If our wealth is making us haughty and egotistical then certainly it's not worth it. The only time we should be really proud of ourselves is when in the Hereafter, we are handed our book in the right hand and we are given the glad tiding of Jannah.

May Allah *subhanahu wa ta'ala* make us of those who are pleased with Him and He is pleased with them, ameen.

## Pearls of Peace - Juz 4

May 13, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



[Juz 1](#) | [Juz 2](#) | [Juz 3](#)

Before we begin today's Pearls of Peace there's a challenge for everyone reading this. The brother reciting the Qur'an in the Taraweeh is visually impaired yet he has memorized the entire Qur'an by listening to his father and CDs. You and I have been blessed with eyes. We can see the beautiful world of Allah *subhanahu wa ta'ala*. We can read all that we want and whatever we want. What efforts have we made to read and memorize the Book of Allah?

## Be Prepared for Death At All Times

The various reminders of death in the Qur'an tell us that we need to be prepared for death at all times. Allah *subhanahu wa ta'ala* says, **“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him],”** [3:102].

How does one prepare for death?

By submitting to Allah *subhanahu wa ta'ala*. Submitting to whatever He has commanded us to do and whatever He has commanded us to abstain from.

## A Believer is Not Selfish

Allah *subhanahu wa ta'ala* says, **“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah,”** [3:110].

This means a believer is not selfish. He is not just concerned about his Hereafter but also encourages others to do good and stops them from committing wrong.

Similarly, a believer does not make fun of someone who is going through a trial that is the trait of an enemy to laugh at someone's misery. Allah *subhanahu wa ta'ala* says, **"If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And, if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do,"** [3:120].

Why do you want to risk your akhirah over a temporary situation of this world?

If a person is going through distress, we don't say, "He deserved it." What if Allah *subhanahu wa ta'ala* makes that happen to us? A believer lives in the state of fear and hope at all times. He is neither too content with his life nor negligent. He certainly isn't jealous of others. He knows if Allah *subhanahu wa ta'ala* can provide a fellow human being with something then He can certainly provide him as well.

## Surah An-Nisa

The Surah named after the women. This is the status of women in Islam! There's an entire Surah named after the women while there's no chapter in the Qur'an called Ar-Rijaal (the men).

In this Surah, Allah *subhanahu wa ta'ala* draws our attention to the rights of a woman and warns us against usurping them. He begins the Surah by saying, **"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women."**

Allah *subhanahu wa ta'ala* mentions the creation of mankind from a single father and a single mother so that we feel compassion for each other. Then He says, **"And fear Allah, through whom you ask one another, and the wombs."** The mention of wombs is an indication that men and women are physically different created for different purposes. Men cannot perform the roles of women and women cannot perform the roles of men. He ends the first ayah by saying, **"Indeed Allah is ever, over you, an Observer,"** meaning Allah *subhanahu wa ta'ala* is watching how we treat one another.

In order to know how to treat someone, we first need to learn about their status. The woman needs to know where she stands in the Sight of her Creator. She needs to know how to carry herself without compromising on her values. She cannot give in to peer pressure and go against the commands of Allah *subhanahu wa ta'ala*. She lives such that her living confirms she is a gift from Allah *subhanahu wa ta'ala*.

## The Status of the Orphans in the Sight of Allah



Right after the mention of honoring women, Allah *subhanahu wa ta'ala* talks about another stratum of society which is weak but its status before Allah *subhanahu wa ta'ala* is really high. These are the orphans. Allah *subhanahu wa ta'ala* chose for his Last Messenger to be an orphan, and throughout the Qur'an, we find many *ayaat* that remind us to be kind to this weak stratum of society and give them their rights.

In our society, when the father passes away others relatives come and take charge of the wealth of the orphan children. While they are to act as custodians until the children attain the age of maturity, the guardians do not return them their wealth or they cheat them by understating their property. Allah *subhanahu wa ta'ala* says, **“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze,”** [4:10]. The wealth of this world is not worth trading our peace and contentment for it. A person who cheats others cannot live a peaceful life.

## Give Dowry to Woman Graciously

There's another type of cheating that is done at the time of marriage. Men don't give their brides the bridal gift known as Mahr. Allah *subhanahu wa ta'ala* says, **“And give the women [upon marriage] their [bridal] gifts graciously,”** [4:4].

Women are often too shy to demand for it themselves, therefore, Allah *subhanahu wa ta'ala* has made it a duty on the husbands to gift it to them. In Islam, a woman is a queen. When she is small she is looked after by the father. As she grows up and is married off, it becomes the duty of the husband to look after her needs. In absence of a father and a husband, the closest mahram relations look after her. Allah *subhanahu wa ta'ala* gives women rights so that she is not treated as a commodity as it used to happen in the ignorant days. In the pagan days, the male relatives would inherit the woman along with all her wealth. Allah *subhanahu wa ta'ala* says what belongs to woman remains with her.

## Obey Allah in the Distribution of Inheritance

In *ayaat* 11 and 12 Allah *subhanahu wa ta'ala* informs us about the exact proportions of inheritance to be distributed among heirs. Some people say in Islam women are oppressed, they get less of what men receive. We must acknowledge that the system of Allah *subhanahu wa ta'ala* is based on justice, as He says, **“These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment,”** [4:13].

One who follows the commands of Allah *subhanahu wa ta'ala* will attain peace in this life and the next. On the contrary, the one who finds flaws in Allah's system can never live in peace in this life, and in the next, he will face torment. This is what Allah *subhanahu wa ta'ala* talks about in the *ayah* right after this, **“And whoever disobeys Allah and His Messenger and transgresses His limits – He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment,”** [4:14].



By warning us of the consequences it is clear that Allah *subhanahu wa ta'ala* wants the best for us. Let's understand this through an example. A mother tells her children to do something and at the same time tells the repercussions of not following her instructions. She tells them, "If you do this I will give you such-and-such gift, but if you don't do this then watch out." The mother will definitely not want to hurt her children. It is in their best interests that she is warning them beforehand. Allah *subhanahu wa ta'ala* wants the best for us. He does not want us to suffer in this life or the next; therefore He has explained us the repercussions of not following His commands beforehand. May He allow us to surrender to His commands, ameen.

## The Share of Women

To briefly touch upon the share a woman gets, let's look at what Allah *subhanahu wa ta'ala* says, **"...if there are [only] daughters, two or more, for them is two third of one's estate. And if there is only one, for her is half,"** [4:11]. No male takes this much percentage of wealth. Before we use our tongues to declare something ordained by Allah *subhanahu wa ta'ala* unjust, we must understand the Shar'iah. How can something that has been decided by Allah *subhanahu wa ta'ala* be wrong? The problem is that we value human opinions more than what Allah *subhanahu wa ta'ala* tells us. And this is the reason we have lost our peace.

## Repentance will Not Be Accepted at the Time of Death

Some of us may have committed some wrong in our lives. We might not have given others their rights, mistreated orphans or spoken bad words about Allah's laws. This brings us to repentance. Repentance is accepted only for those who do wrong in ignorance and then repent soon after. Allah *subhanahu wa ta'ala* says, **"...repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I have repented now,'"** [4:18].

Our dilemma is that we like to delay things till the last minute. Look at how we treat our prayers. When the *mua'zzin* calls for the prayer that is when we get up for ablution. By then, we are left with little time to reach the masjid and stand in the first row. Some of us delay our prayers to the point that when only a few minutes are left until it expires that is when we get up for the prayer.

Will such a prayer be accepted?

Likewise, a person who has been delaying repentance until the time he meets the angel of death, will his repentance be accepted? All of us want the best in this life, then why do we offer Allah *subhanahu wa ta'ala* a very poor quality of deeds? May Allah *subhanahu wa ta'ala* protect us and help us realize our mistakes, ameen.

It is Shaytan who discourages a person from hastening to do good. People delay the obligation of Hajj until they have attained old age. Who has guaranteed you that you will live that long? Who has guaranteed you that if you are alive by that time you will have the health to perform Hajj? Who has guaranteed you that if you are alive by that time, and also have health, you will get the

ijazza to perform Hajj? What are you delaying Hajj for? Why not take hold of the time you have now?

May Allah *subhanahu wa ta'ala* humble our hearts and not make this world the main focus of our lives. May we be more worried about the Hereafter as we are over petty issues of this world. May Allah *subhanahu wa ta'ala* grant us peace, ameen.

## Pearls of Peace - Juz 5

May 19, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



[Juz 1](#) | [Juz 2](#) | [Juz 3](#) | [Juz 4](#)

### Surah An-Nisa

### Desires Lead to Deviation

Allah *subhanahu wa ta'ala* says,

***“Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance...Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation,” [4:26-27].***

This is the reason why people delay doing the good. They are following their desires: a bigger home, a better job, another degree, an exotic foreign vacation, and *then* I will go for Hajj. Remember, Hajj becomes *fard* on you at the age of twenty and when you fulfill other conditions too. You cannot delay it until you are fifty. It is an obligation on you!

[\[Leaving Off Hajj Despite Capability\]](#)

## Conflict Resolution

An important topic that Surah an-Nisa deals with is about resolving issues particularly the marital disputes. Allah *subhanahu wa ta'ala* explains us conflict resolutions in steps where the first step is the willingness to reconcile. Do not be too arrogant to resolve matters.

Remember, divorce is not a seven-letter word that you can throw any time. You have to live with the consequences. The person in whom you are able to find tens of problems might be the best person you ever meet. There is no person in the world created as per our liking. Therefore, married couples need to try as hard as possible and keep their marital secrets between themselves. But when matters go out of hand, Allah *subhanahu wa ta'ala* says,

***“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them,” [4:35].***

If the *couple wants to settle disputes* Allah *subhanahu wa ta'ala* will pave the way for resolution. But if the couple wants to prove who was right and who was wrong they will never be able to reconcile. And this is true for any kind of dispute that one might face.

## The Etiquette of Separation or Divorce

**“But if they separate [by divorce],”** yes, separation is permissible in Islam, **“...Allah will enrich each [of them] from His abundance,”** [4:130]. This teaches us the etiquette of separation. Do not let that separation be an event to mudslinging one another where the whole family and the entire town gets to hear rumors about you two. After the divorce, live like two

civilized people. The children need both their parents. It is too much for them to witness their parents' separation and later their slandering and accusations.

A reason couples fight is jealousy. We look at other people's lives and feel they have a better life than us. The grass is never greener on the side. Everyone has their tests which we are unable to see.

Allah *subhanahu wa ta'ala* says, **“Or do they envy people for what Allah has given them of His bounty?”**

It is Allah's decision that who gets what. We should not look at other people's treasures and wish it is snatched from them. If we like what someone else possesses we should make du'a for them and ourselves. We should ask Allah *subhanahu wa ta'ala* to bless them and grant us with the same goodness. Then Allah *subhanahu wa ta'ala* says,

***“But we had already given the family of Ibraheem the Scripture and wisdom and conferred upon them a great kingdom,” [4:54].***

This is what we need to make du'a for. Of course, we cannot attain Prophethood but we can get something of it. We should ask Allah *subhanahu wa ta'ala* for wisdom and conduct of the Prophets *'alayhim salaam*.

May Allah *subhanahu wa ta'ala* grant us health and wisdom and help us see the reality of this life, ameen.

[\[Marriage, Divorce and their Rules\]](#)

## The Hypocrisy of Our Emaan

Most often our deeds don't match our statements. What we say is entirely different from what we actually do. Allah *subhanahu wa ta'ala* says, **“If He will, He can do away with you, O people, and bring others [in your place],” [4:133]** this serves as a stern warning. At another place He says,

***“O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He will love and who will love Him,” [5:54].***

It is hypocrisy to say we believe in Allah *subhanahu wa ta'ala* and consider Muhammad ﷺ as His Final Messenger and then not follow His commands. Allah *subhanahu wa*

*ta'ala* says, **“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them,”** [4:142].

Can anyone deceive the One Who knows what our hearts conceal?

Who are these hypocrites?

***“And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,”*** [4:142].

How many of us stand up for Salah because we **want** to? Many of us offer Salah only because it is obligatory upon us. May Allah *subhanahu wa ta'ala* grant us the ability to offer Salah because *we want to* and not because *we have to*, ameen.

Many of us when we are standing in Taraweeh we are thinking about when it is going to end. When we are reciting the Qur'an we are counting the pages, how long till I reach the end. We act more like 'Abd-clock (the slave of the clock) than 'Abd-Allah (the slave of Allah). Will such an act of worship be acceptable to Allah *subhanahu wa ta'ala*?

In the worldly matters, no one accepts half-hearted deeds or presents. We try our best and often go beyond our means and exert ourselves to please people, why not exert ourselves in pleasing Allah *subhanahu wa ta'ala*?

In *ayah* 142 cited above, Allah *subhanahu wa ta'ala* said the hypocrites do not remember Allah except a little but they like to show off. During Ramadan, Qur'an classes and masjid are filled with people. Everyone wants to join the study circle or Taraweeh and tell others about it. But what is the condition of our hearts and where is our mind?

Sometimes we go to the Qur'an class and masjid only to be seen by others. While we are listening to the Qur'an recitation our minds are on what's happening outside. About the hypocrites, Allah *subhanahu wa ta'ala* said, **“Indeed, the hypocrites will be in the lowest depths of the Fire,”** [4:145]. This is where the Fire is most intense. May Allah *subhanahu wa ta'ala* protect us from doing such acts that can lead us to Fire, ameen.

Another trait of the hypocrites that Allah *subhanahu wa ta'ala* stated is,

***“And when it is said to them, ‘Come to what Allah has revealed and to the Messenger,’ you see the hypocrites turning away...”*** [4:61].

Many people do not study Qur'an or learn the basics of their religion because they measure it along worldly benefits. People say, “What will I get by studying the Qur'an? It cannot pay my bills.” When people put the Shari'ah behind their backs it is then that they lose peace from their

lives. Surrender to Allah *subhanahu wa ta'ala*, His commands and the teachings of His Prophet ﷺ and you will attain peace. You will see the benefits right away but eventually, you will see this was a better trade.

[\[The Characteristics of the Hypocrites\]](#)

## Repent, Reform and Be Forgiven

After highlighting a significant yet often callously ignored matter of our worship, and talking about the punishment Allah *subhanahu wa ta'ala* ends Juz 5 by saying,

***“What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing,” [4:147].***

This statement gives so much hope.

Why would Allah *subhanahu wa ta'ala* want to punish anyone who honors his commitment to Allah *subhanahu wa ta'ala* sincerely? Why would He warn us of the consequences if He didn't care for us?

Rather when we turn to Allah *subhanahu wa ta'ala* out of love or in repentance, it delights Him that: Look, My servant knows there is a Deity Who understands him and can comfort him.

May Allah *subhanahu wa ta'ala* give us the ability to surrender to Him and His commands, ameen.

## Pearls of Peace - Juz 6

[May 19, 2018 Verse By Verse Quran Study Circle](#)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





[Juz 1](#) | [Juz 2](#) | [Juz 3](#) | [Juz 4](#) | [Juz 5](#)

As we are seated in our houses in comfort and peace there are fellow Muslims across the globe suffering for various reasons. Some of them are being tested by famine. Some of them are having bombs raining on them. Some of them are gripped by civil war. We might not be able to lessen their sufferings but at least we can make *du'a*. We need to be sensitive to others' pains. May Allah *subhanahu wa ta'ala* bring them comfort and relief, ameen.

## Surah Al-Ma'idah

Once again we study the obligation of honoring our commitments,

*“O you who have believed, fulfill [all] contracts,” [5:1].*

We barely reach at the time that we committed for an appointment then what to talk about bigger and more serious contracts? Let's not make our words cheap.

## Stand Up for Justice



Allah *subhanahu wa ta'ala* guides us regarding how we should live with one another as a society,

***“And cooperate in righteousness and piety, but do not cooperate in sin and aggression,” [5:2].***

A person who plots evil plans cannot live in peace. Likewise, a person who helps the evil person accomplish his evil plans earns the burden of the sin as the person who initiated it. Why would someone want to waste their time and energy that can never be beneficial for them?

Allah *subhanahu wa ta'ala* says, **“O you who believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just,” [5:8].** Even if you have to stand against your own father or your son in justice do not back away. A Muslim cannot love anyone more than he loves Allah *subhanahu wa ta'ala*. Therefore, nothing should stop him from abiding by what Allah *subhanahu wa ta'ala* has commanded.

## Don't Pick and Choose

There are people who conduct debates on the Qur'anic *ayaat*. They adopt a pick-and-choose policy in Islam. Sometimes they would negate the Prophetic narrations and even challenge them. Read what Allah *subhanahu wa ta'ala* says,

***“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion,” [5:3].***

This was one of the last *ayaat* to be revealed.

The Jews present at the time of its revelation commented if this *ayah* was revealed to them they would have rejoiced and celebrated that day. What is our attitude, in contrast? We challenge the Qur'an and conduct debates on it? Nothing can be added or deleted from what the Prophet ﷺ conveyed to us. The credibility of Shari'ah is valid till the last moment of this world.

## Take Care of Your Prayers

Many of us treat Salah as a burden forgetting that it was actually given as a gift to the Prophet ﷺ. And because we consider it a burden our attitude towards Salah is that of laziness. We delay it to the last possible time, and when we get up, we are least particular about our clothes or purity.

[\[Salah – the Gift of Ma'iraj\]](#)

Standing in Salah is equivalent to standing before Allah *subhanahu wa ta'ala*. If one knows he is going to a meeting with Allah, how should his dress be like and what should be his state of cleanliness?

Allah *subhanahu wa ta'ala* says,

***“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles,” [5:6].***

The Prophet ﷺ informed us that every time a person performs ablution his sins are wiped off. If we consciously remembered this statement each time that we perform *wudhu* would we rush through it? Bilal RA's footsteps were heard in Paradise because he used to perform fresh ablution for each Salah and also offer two rakahs of ablution before the Salah.

Not only does a person who performs his ablution correctly feel contentment and cleanliness but Shaytan too stays away from a person who is in a state of purity. May Allah *subhanahu wa ta'ala* help us understand how high the level of ablution is in His Sight, ameen.

## What is Shari'ah?

What happens when we hear the word 'Shariah'? Images of one eye and amputated arms cross our minds. SubhanAllah! It is Allah's law that we are talking about.

Allah *subhanahu wa ta'ala* says,

***“[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent from Allah. And Allah is Exalted in Might and Wise,” [5:38].***

Anywhere in the world where you see the crime rate high, know that their justice system is weak or probably it is almost non-existent. The reason Allah *subhanahu wa ta'ala* has decided such harsh punishment for the criminals is to *deter them* and others from repeating the crime. One has to set the example. If the law of Allah was being followed in its actual sense would the crime rate and the number of rapes be as high as it is today?

May Allah *subhanahu wa ta'ala* protect our men, our women and our children, and grant us the correct understanding our Deen, ameen.

## Pearls of Peace - Juz 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



[Juz 1](#) | [Juz 2](#) | [Juz 3](#) | [Juz 4](#) | [Juz 5](#) | [Juz 6](#)

## Surah Al-Ma'idah (contd.)

Allah *subhanahu wa ta'ala* tells us what we should consume,

***“And eat of what Allah has provided for you, lawful and good,” [5:88].***

The *halal* and *tayab* means no begging, no stealing and no eyeing what your neighbors are eating. Do not put anything and everything that you come across in your mouth. Find out the source and know what you are eating.

Some people live on packaged food and do not give much value to fresh vegetables and fruits. Many of us do not even know where our food comes from. If it is a command from Allah *subhanahu wa ta'ala* to be particular about what we are eating, shouldn't we find the source? Secondly, some people consider it piety to consume stale and rotten food. They would not throw if the food has gone bad but rather eat it and end up with food poisoning. Allah *subhanahu wa ta'ala* has not made *haram* upon His slaves to eat good food, what matters is that what you are eating is permissible, it was bought from *halal* income, and there is no extravagance in your consumption.

## Types of the Works of Shaytan

He then talks about some of the prevalent ills of the society,

***“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Shaytan, so avoid it that you may be successful,” [5:90].***

The problem of drug addiction has gone out of our hands. Little children are drug addicts. Dad is not home because he is busy drinking with his friends. Some people say, “I am only a social drinker,” as if that is something acceptable. Some say, “Well, the entire world is drinking,” Allah *subhanahu wa ta'ala* says, **“Not equal are the evil and the good, although the abundance of evil might impress you,” [5:100].** Accidents and divorces are taking place due to drug addiction and drinking problem. Homes are breaking and families are tearing apart. Quit this evil habit today and attain peace in your life.

[\[Tafseer Surah Al-Ma'idah Ayah 90\]](#)

## You Are Responsible for Yourself

If the entire world is following that which is sinful and forbidden we neither follow them nor should we be fearful of their reaction, Allah *subhanahu wa ta'ala* says,

***“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do,”[5:105].***

Allah *subhanahu wa ta'ala* is the only Being that we should really revere and be fearful of. Nothing and no one else can destruct us. If we are doing what Allah *subhanahu wa ta'ala* commanded us to do, and if we have surrendered to Him, He will protect us and look after our well-being.



## Surah Al-An'aam

Allah *subhanahu wa ta'ala* has sent us several reminders through the Qur'an. These reminders are not merely to be heard but we also need to pay heed and reform our lives to the pleasure of Allah *subhanahu wa ta'ala*.

The previous nations were much stronger and powerful than us yet they perished due to their negligence and disobedience. We need to study their stories so that we don't repeat their mistakes. Allah *subhanahu wa ta'ala* says,

***“Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others,” [6:6].***

Messengers after messengers were sent but it did not move their hearts. They would mock the messengers and hurt them. Sometimes today in our gatherings, when Shaytan overtakes us we make fun of the scholars. Remember what goes around comes around. If today we make fun of the messengers or the message that they brought; the scholars and the knowledgeable; the pious and the friends of Allah *subhanahu wa ta'ala* then someday we will be made a laughing stock of.

## Don't Make Fun of the Friends of Allah

***“And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule. Say, ‘Travel through the land; then observe how was the end of the deniers,’” [6:10-11].***

[\[Tafseer Surah Al-Anaam Ayaat 10 – 11\]](#)

Want peace? Don't laugh at others.

Sometimes we lose our peace because we made fun of a scholar, a pious person or a friend of Allah *subhanahu wa ta'ala*. We used the tongue that should be engaged in Qur'an recitation and *thikr* in abusing someone. We need to seek repentance and make *du'a* to Allah *subhanahu wa ta'ala* to soften our hearts so that we don't end up like the perished nations. This is the main purpose of reminders to guide us and give us a wakeup call.

## Shirk - the Unforgivable Sin

Talking about the reverence of the prophets, Allah’s messengers and friends of Allah, the discussion then moves on to *shirk* – associating partners with Allah *subhanahu wa ta’ala*. This is the most repeated topic of Surah al-An’aam as the main addressees of this Surah were the idolaters of Makkah.

Allah *subhanahu wa ta’ala* says,

***“And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, ‘Where are your ‘partners’ that you used to claim [with Him]?’ Then there will be no [excuse upon] examination except they will say, ‘By Allah, our Lord, we were not those who associated,’” [6:22-23].***

We need to thank Allah *subhanahu wa ta’ala* that unlike some other people who bow before a passing animal or revere an idol, He made us of those who worship the Creator.

## **We Won't Live Only Once, So Don't Live as it Pleases You**

There are some people who say, “You live only once, do as you please,” they do not believe in the Resurrection. Allah *subhanahu wa ta’ala* addresses them in the Qur’an and says,

***“And they say, ‘There is none but our worldly life, and we will not be resurrected.’ If you could but see when they will be made to stand before their Lord. He will say, ‘Is this not the truth?’ They will say, ‘Yes, by our Lord.’ He will [then] say, ‘So taste the punishment because you used to disbelieve,’” [6:29-30].***

Yes, we do live our lives in *this Dunya* once but one day we will be resurrected for an eternal life and we don’t want to lose that.

## **Do Not Pay Heed to the Naysayers**

Then Allah *subhanahu wa ta’ala* reminds us of how the Prophet ﷺ was persecuted by the people of Makkah in the early days of Prophethood. He was called a sorcerer, a magician, a person after position and power, a person after money and so on yet he remained patient and brought about victory.

Here’s a lesson for us. If the best of the creation was not spared, how can we be spared?

People will spread rumors about us and disturb our peace. Ignore them. Don't waste your time in replying to them. And please don't go into depression. Read what Allah *subhanahu wa ta'ala* says,

***“We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the ayaat of Allah that the wrongdoers reject. And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them,” [6: 33-34].***

[\[Tafseer Surah Al-Anaam Ayaat 33 – 34\]](#)

If you are truthful and you have not snatched the rights of others then Allah *subhanahu wa ta'ala* will protect you. As the saying goes, His help is near. Be patient and endure a little more.

This also teaches us another lesson. When we receive any information about someone else, if it does not concern us we don't need to spread it around. And in case, we must share it with others, then first we must verify its authenticity. Is it even true?

## **Don't Wait for A Calamity to Connect with Allah**

When we are away from Allah *subhanahu wa ta'ala*, He puts a difficulty in our lives so that we might raise our hands in *du'a*. The question is must we wait for a calamity to strike before we connect with Allah *subhanahu wa ta'ala*?

He says, **“And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Shaytan made attractive to them that which they were doing,” [6: 42-43].**

[\[The Believer's Attitude toward Calamities\]](#)

Sometimes we look at people living in big houses and driving fancy cars, we look at them and conclude Allah *subhanahu wa ta'ala* must be really pleased with them to grant these blessings. It is the way of Allah *subhanahu wa ta'ala* to open the doors to His treasures and let people enjoy themselves. He then observes their attitude. One would hope it would soften their hearts and make them humble. On the contrary, being blessed with worldly treasures people engage in all kinds of sins. Shaytan beautifies for them their sin. It is then that they are struck by Allah's wrath.



The point is that material possessions do not communicate one's closeness to Allah *subhanahu wa ta'ala*. Rather it is one's actual connection with Him that determines one being one of the favored ones. If a connection with Allah *subhanahu wa ta'ala* is missing from our lives then everything else is insignificant.

Muhammad ﷺ, the beloved of Allah, owned very little and lived his life in poverty. Yet he was the most content of the people. You know why? It is because he lived within his means and was generous.

He never yearned for the treasures of *Dunya* and if ever he was sent some gift or food he would share it with others especially the poor.

Our problem is that we have increased our wants which is why we see more and more people taking loans and then committing suicide for not being able to pay the mountain of debt that they have burdened themselves with. Financial constraint has been noted as one of the reasons for marriage failures. You want peace? Limit your wants.

For how long are you here in this world? Learn to live within the sustenance that Allah *subhanahu wa ta'ala* has provided you with.

A person sitting high above at the top, with every little blessing of this world within his means, can be destructed by the smallest nudge at the bottom. Ever observed a stack of books? You have meticulously arranged a pile of books. When you are placing the last book on the top, your foot accidentally touches the books at the bottom and there collapses your tower. One small nudge and all is gone. That is how Allah *subhanahu wa ta'ala* destructs nations.

## Allah Looks At Emaan And Not One's Financial Status

Islam prohibits its followers from making money the sole focus of their life. When money and things become the criterion for judging someone's character and status, the ones wealthy are considered high and noble and the poor ones are considered unworthy and low. In Prophet's gatherings, the weak and poor would be seated near to him, listening attentively to what the Prophet of Allah had to say. The Makkan leaders demanded the Prophet ﷺ that if he wished to see them in his gathering then he first needs to get rid of the weak and the poor. They could not sit next to someone who was once their slave.

Allah *subhanahu wa ta'ala* said, **“And do not send away those who call upon their Lord morning and afternoon, seeking His countenance,”** [6:52]. Further, He said, **“And when those come to you who believe in Our *ayaat*, say, ‘Peace be upon you,’”** [6:54]. The weak and the poor are to be greeted by the honorable greeting of the Muslims: *Salaam-un-'alaykum*.

This tells us to not be a racist or judge people according to their skin color, language or wealth. Don't underestimate anyone; they might be the first ones to enter Paradise while we will still be defending ourselves in the Court of Allah.

## Don't Sit With Those Who Make Fun of the Ayaat of Allah

One means of protecting our hearts and tongues from doing or uttering the most detested thing is not sitting with those who make fun of the *ayaat* of Allah *subhanahu wa ta'ala*, as He says,

***“And when you see those who engage in [offensive] discourse concerning Our ayaat, then turn away from them until they enter into another conversion,” [6: 68].***

[\[Tafseer Surah Al-Anaam Ayaat 68 – 69\]](#)

In discussions, people say, “Hey! We are only studying the Qur'an and trying to understand religion.” But when these discussions are filled with foul language, abuses, mockery and ridicule then there is no *khair* (goodness) in them. Get up and leave unless they talk about something else. If one keeps sitting with them, he will be influenced and become like them.

The courage to speak up, stop and leave the gathering of evil results in peace. If they can mock the Book of Allah, tomorrow they will be ridiculing you. May Allah *subhanahu wa ta'ala* help us realize the consequences of our deeds, ameen.

## Don't Follow the Crowd

Prophet Ibraheem's entire nation was drowned in *Shirk*. But he was not of those who blindly followed his tribe. He said,

***“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah,” [6: 79].***

His family kicked him out, his people threw him in the fire but his heart was filled with peace. Why? It was because he had turned his attention and devotion to Allah *subhanahu wa ta'ala*. As a consequence of his open declaration of truth, Allah *subhanahu wa ta'ala* chose Ibraheem *'alayhi salaam* as His friend – *khaleelullah*. What an honor!

In *ayah* 81 Allah *subhanahu wa ta'ala* asks us, “**So which of the two parties has more right to security, if you should know?**” The two parties mentioned here are the monotheists and the polytheists. He answers this question in *ayah* 82, “**They who believe and do not mix their belief with injustice – those will have security, and they are [rightly] guided.**” May Allah *subhanahu wa ta'ala* keep us firm on Tauheed, aameen.

## Don't Make Fun of Other Beliefs

As we are talking about polytheism an important point to mention here is that if Allah *subhanahu wa ta'ala* chose us to be Muslims then we have no right to scoff those who worship whatever pleases them. He says,

***“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge,” [6: 108].***

If we make fun of them the obvious retaliation would be to ridicule our religion. Think of others' reaction before you take any action. Do not become the reason for causing damage to your own religion.

## Pearls of Peace - Juz 8

May 19, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Allah *subhanahu wa ta'ala* takes our mind to look within ourselves – to the dual lives that we live. There are people who apparently seem pious and righteous but they are engaged in sins that only they know. Allah *subhanahu wa ta'ala* says,

***“And leave what is apparent of sin and what is concealed thereof,” [6: 120].***

Quit immediately. Give them up. Learn to control your *nafs*. Cleanse yourself internally. Our Prophet ﷺ taught us a beautiful *du'a*:

***“O Allah! Give my heart its piety and purify it, for You are the best who can purify it You are its Protector and Guardian.”***

## **Don't Waste Your Good Deeds**

To do a good deed is not as difficult as preserving that deed. We may be doing a lot of good deeds in our lives but sometimes we hurt one person, and backbite another. We spread rumors about people without verifying the source of information. All these people will be coming on the

Day of Judgment to take a portion of our good deeds. Do we wish to give our Salah to other people when we will be the neediest ones?

Allah *subhanahu wa ta'ala* says,

***“Whoever comes [on the Day of Judgment] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged,” [6: 160].***

What a loss it would be if our deeds are added to someone else's scale! Repent and protect other people's rights.

## **The Ten Commandments**

Towards the end of Surah al-An'aam, there is a list of prohibitions and commandments that is similar to what Prophet Musa *'alayhi salaam* was given in the Torah. Allah *subhanahu wa ta'ala* instructs Muhammad ﷺ to say,

***“Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason. And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous,” [6: 151-153].***

Why were these prohibitions mentioned? It is because if we engage in them our peace will be snatched both in this world and the hereafter.

The first thing that Allah *subhanahu wa ta'ala* mentions is *Shirk* that is because there is no forgiveness for *Shirk* if one dies without seeking repentance. Right after, He mentions kindness

to parents because they have the greatest right on an individual. Then we are warned against killing children out of the fear of poverty and hunger. The Arab pagans used to bury their daughters alive today we have abortions.

We are told immorality is unacceptable don't even come near it. We should be upright in our character and have high morals. Murder and suicide is absolutely prohibited in the Shariah. Then the rights of the orphans are mentioned. If one has spent anything on them, he can recollect his honest share otherwise handover their property as it was received. We continue to cheat the women when it comes to inheritance and do not give them their share.

## Be Honest in Your Dealings

The discussion moves on to business dealings. People cheat one another for petty prices. The Prophet ﷺ said if one is honest in his business dealings Allah's blessings will descend. But when we misquote our prices and scheme deceitful plans how do we expect *barakah* in our wealth?

This brings us to another aspect of our lives. When we have to sell something of this world, our mind can think of all sorts of strategies to lure the customer. We are polite, kind, friendly and respectful. But when it comes to calling people to Allah's Deen we can come up with all the excuses that one can think of. The energy that drives our business marketing skills has vanished. Our time becomes limited. Our tongues become sharp and bitter. We forget all our manners and etiquettes. We will not humble ourselves for the grandeur of the Hereafter but we will open our hearts to accommodate the customers for a paltry gain of this world.

Brothers and sisters, the Deen is more valuable! It can result in Paradise for you as against the momentary benefit of this world.

## Surah al-'Araf

Allah *subhanahu wa ta'ala* says,

***“[This is] a Book revealed to you, [O Muhammad] – so let there not be in your chest distress therefrom – that you may warn thereby and as a reminder to the believers,” [7: 2].***

How fortunate we are that we have the Qur'an, which is an anti-depressant yet, how selfish we are that we do not communicate its gems and wonders with our friends and families. We recite the Qur'an, learn it, preserve it in our hearts and keep the knowledge to ourselves. The Prophet ﷺ said,



***“The best among you is the one who learns the Qur’an and teaches it.” [Bukhari]***

If someone informed us that there is a university wherefrom if we graduated we will get \$150,000 per month we would have rushed to enroll ourselves in it. The Prophet ﷺ is calling us to something better and we are not moved.

We have read Harry Potter and other similar books. We wait for their launch and fantasize the stories but have we also read the Qur’an? If we have not read the Qur’an ourselves, how can we teach it to others and be among the best? This is the Book of Allah, the word of the Creator, which we have not even attempted to learn. That is why we don’t have peace in our lives.

## **Beware of Shaytan**

We need to be careful of the devil’s plot. Shaytan says,

***“Then I will come to them from before them and from behind them and on their right and on their left,” [7: 17].***

He beautifies sins for us and makes us fall for them. May Allah *subhanahu wa ta’alab*less us the insight to distinguish between the straight path and the trap of Shaytan, ameen.

Allah *subhanahu wa ta’ala* then mentions the story of Adam *‘alayhi salaam* that how he lost a certain place in Paradise due to the treachery of Shaytan. This teaches us an important lesson: if we fall for Shaytan’s traps, Allah *subhanahu wa ta’ala* will take away the blessing that He gave us. In this story, we also learn about clothing, which is both an adornment and a covering.

What is our attitude towards clothing? When we are invited to the house of our friends or some renowned politician, businessperson or anyone famous, we pick the best clothes that we can. We make sure our hair and our accessories are in order. We check ourselves out several times in the mirror before leaving the house. But how do we approach Salah? When the Maker of everything invites us to stand before Him for a private conversation that *guarantees* us everything that we desire what clothes or condition are we in? Sometimes for Fajr Salah, we simply roll out of our beds throw water on our face, perform a quick *wudhu* and stand in prayer in our sleeping pajamas. Is that an attitude of gratitude towards Him Who rewards one good deed up to ten times?

## **Do Not Be Extravagant**

Allah *subhanahu wa ta’ala* says,

***“O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess,” [7: 32].***

Do not be extravagant in your clothing. When one looks today at the prices of bridal and semi-formal clothing one wonders where the money is coming from. An ordinary dress with trimmings of silk or *banarsi* fabric and some embellishments is priced at 50,000 rupees or even more. Lawn, which was the clothing of common people is now sold at Rs. 6,000.

Allah *subhanahu wa ta'ala* says, **“But the clothing of righteousness – that is best,” [7: 26].**

## **Be Mindful of Your Clothing**

Not only should the clothing not be insanely priced but it should also serve the *purpose* for which it was created. And that is **“covering.”** Too tight, too short, too revealing is not the clothing of people of Taqwa. If Salah is not accepted in such clothes, how can one step out of their house wearing those welcoming gazes of strange men?

If one has to shed their clothing in order to appear attractive in front of others then they should know twenty years later they will not have the same appearance. So why not attract people by your character and Taqwa instead of superficial things?

If we dress up according to how Allah *subhanahu wa ta'ala* commands us, we will, *in sha Allah*, attract those who are best for us in the Sight of Allah *subhanahu wa ta'ala*. Who doesn't want a righteous companion? Everyone does! The righteous companions push us to give our very best to Allah *subhanahu wa ta'ala*. Let us not attract the filth and dress appropriately.

## **Develop Taqwa, Transform and Get Out of Your Depression**

Allah *subhanahu wa ta'ala* has promised us that He will send messages and reminders to us in various forms. Some fortunate ones lived in the midst of the messengers. For later generations, there were people who had acquired knowledge from the messengers and disseminated it to others. And that is how it reached us. So what should be our attitude to these messages?

Allah *subhanahu wa ta'ala* says,

***“O children of Adam, if there come to you messengers from among you relating to you My ayaat, then whoever fears Allah and reforms – there will be no fear concerning them, nor will they grieve,” [7: 35].***

Two actions are required: taqwa and reform. By being conscious of Allah *subhanahu wa ta'ala* and rectifying our faults we will be free from anguish.

## A Dialogue Between the People of Paradise and Hellfire

Then we learn about a dialogue that takes place between the people of hellfire and the people of Paradise: **“And the companions of the Fire will call to the companions of Paradise, ‘Pour upon us some water or from whatever Allah has provided you.’ They will say, ‘Indeed, Allah has forbidden them both to the disbelievers,’”** [7: 50]. What led them to the hellfire? Allah *subhanahu wa ta'ala* says, they

***“took their religion as a distraction and amusement and whom the worldly life deluded,”*** [7: 51].

Materialism took over them. They were more attached to the material things than to their Maker. The love of Allah *subhanahu wa ta'ala* should exceed our love for every other being or thing. The people who have taken religion as play and amusement have today chosen to ignore Allah *subhanahu wa ta'ala* (may Allah ta'ala protect us), so on that Day, He will disregard them. How does one ignore Allah *subhanahu wa ta'ala*? By not abiding to His rules and regulations, by not abstaining from His prohibitions, and by not following the commandments that He has ordained upon us. Move towards Allah *subhanahu wa ta'ala* even if it's inch by inch.

Our Prophet ﷺ would say,

***“O Allah, make faith appear beautiful to us and adorn our hearts with it, and make kufr, sin and disobedience abhorrent to us. Make us of those who are rightly guided.”*** (ameen)

## Pearls of Peace - Juz 9

May 19, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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Again we learn about calamities. One thing to remember is that a calamity is not always a punishment. While some people drown and die in floods, there's someone in the same city who died in the state of prostration. Your heart gauges whether a calamity is a destruction or a blessing. If you find contentment and peace in your heart, then you are blessed. It could be a mean to raise your status in the sight of Allah *subhanahu wa ta'ala*. So be pleased with His decree.

## Forbid Evil Whenever You See It

Sometimes we see images of calamity-stricken areas and we notice almost the entire settlement has perished except one house. Why it is that one house is saved while all the other houses collapsed?

It could be because the resident of that house was engaged in enjoining good and forbidding evil. He did his duty, he forwarded the knowledge that he had acquired. If people didn't pay heed, he could not be held accountable for it. Read what Allah *subhanahu wa ta'ala* says,

***“And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying,” [7: 165].***

What do we learn? The key to being protected from Allah’s punishment, after we have reformed ourselves, is to remind others. Tell the brothers to come to the masjid for Salah. Advise the sisters not to dress in a certain way. Remind, for reminders benefit the believers.

## **Listen to the Qur'an Attentively**

How would one feel if the CEO of the company is talking and no one is paying attention? Sometimes, we turn on the Qur’an recitation and continue chatting on the side; paying absolutely no attention to what is being said. Allah *subhanahu wa ta’ala* warns us about this in the Qur’an,

***“So when the Qur’an is recited, then listen to it and pay attention that you may receive mercy,” [7: 204].***

Listening to Qur’an results in receiving Allah’s mercy, *subhanAllah!* Our mind and heart both should be attentive. Know that the one who receives the mercy of Allah *subhanahu wa ta’ala* is a person of high rank.

## **Surah al-Anfal**

Right in the beginning, Allah *subhanahu wa ta’ala* describes the qualities of a true believer. He says,

***“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His ayaat are recited to them, it increases them in faith; and upon their Lord they rely,” [8: 2].***

May Allah *subhanahu wa ta’ala* strengthen our *emaan*, ameen.

These are those who say, “I have tried my best. Rest is all in the Hands of Allah.” And they are content with that. Their other qualities are that they **“establish prayer, and from what We have provided them, they spend,”** [8: 3]. We need to check ourselves. Do we have these qualities within us? If yes, Allah *subhanahu wa ta’ala* says,

***“Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision,” [8: 4].***

May He grant us Paradise and bless us some of the qualities of the true believers, ameen.

## Obey Allah and the Messenger

He then says,

***“O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]. And do not be like those who say, ‘We have heard,’ while they do not hear,” [8: 20-21].***

Several times during the day we recite Surah al-Fatihah and ask Allah *subhanahu wa ta'ala* to show us the right path. When the right path is shown to us we turn away. Allah *subhanahu wa ta'ala* says when the message has reached you; when you have been informed what is right and what is wrong then do not turn away. Do not become of those who claim we are the followers of Muhammad ﷺ but when a command of Allah *subhanahu wa ta'ala* comes they cannot be bothered to act upon it.

## Do Not Bring Bad Name to Islam Because of Your Bad Behavior

Once again we are reminded about the virtue of honoring contracts, Allah *subhanahu wa ta'ala* says, ***“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence],” [8: 27].*** Marriage is a contract similar to a business contract. By being Muslim, you naturally become an ambassador to Islam. Do not bring a bad repute to Islam because of your behavior. Many people do not want to engage with the Muslims because of their deceit.

## Wealth and Children are a Test

***“And know that your properties and your children are but a trial and that Allah has with Him a great reward,” [8: 28].***

Your wealth and children are a test from Allah *subhanahu wa ta'ala*. He can take them away whenever He desires. They are not yours; you have only been entrusted with their responsibility. He may never bless you with wealth and children; He may bless you with wealth but not give children; He may bless you with children but deprive you of wealth or He may give them both to you and then take them away during your lifetime or after you are gone. This is a great reminder to not get attached to that which in reality belongs to Allah *subhanahu wa ta'ala*. He can snatch it any moment.



When an attachment is snatched away, a person loses his peace of mind and contentment. He complains and grieves for his loss. He utters ungrateful words. When that happens his *emaan* begins to diminish. May Allah *subhanahu wa ta'ala* strengthen us and help us accept that we *will* suffer loss in this world.

## Nurture Taqwa to Always Choose the Best

In life, we are faced with miscellaneous decisions to make. We wish we had a counselor that we could consult with; Allah *subhanahu wa ta'ala* says,

***“O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty,” [8: 29].***

What do we learn from this? The only thing required to make the right decision is Taqwa. If we are conscious of Allah *subhanahu wa ta'ala*, He will grant us the ability to distinguish between right and wrong.

## Pearls of Peace - Juz 10

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Al-Anfal (contd.)

### Do Not Be Divided

A great Fitnah of our times – disagreements! The ideology is: if you do not follow my belief then you have clearly gone astray. This continuous fighting has divided the Ummah immensely. Many people don't come near the religion because they cannot understand who is right and who has deviated. Allah *subhanahu wa ta'ala* says,

***“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,” [8: 46].***

The enemies are rejoicing as the Muslims fight among themselves. Let us reflect on our behavior, be forgiving and reduce the distances between the Ummah.

## Be Consistent in Worship

Allah *subhanahu wa ta'ala* loves those acts of worship which are done consistently. Doing them strengthens our *emaan*, and abandoning them can have serious implications on our heart's condition. If you are content with worshipping and obeying Allah *subhanahu wa ta'ala*, you are among those who have understood their purpose in life and know where they are heading.

As Allah *subhanahu wa ta'ala* says in *ayah* 53 of Surah 'Anfal that He will not change a favor which He has bestowed upon a people unless they change what was given to them. When that happens then people deserve the gifts to be taken away. Having said that, we should remember that sometimes taking away of the favors is a test instead of a punishment.

How can one distinguish between a test and a punishment? Your heart's condition will tell you. If your heart remains content and you say "*alhumdulillah*" even in adversity then Allah *subhanahu wa ta'ala* intends to increase your status by this test. On the other hand, if a calamity distances you from Allah *subhanahu wa ta'ala* then it could be His punishment. May Allah *subhanahu wa ta'ala* forgive and protect us, *ameen*.

## Let it Go

How else can we nurture contentment in our hearts? It is by letting go of disputes and disagreements and forgiving people. Read what Allah *subhanahu wa ta'ala* says about the confrontation with enemies,

***“And if they incline to peace, then incline to it [also] and rely upon Allah,” [8: 61].***

Allah *subhanahu wa ta'ala* is asking us to make peace with the enemies if they give up fighting too. What do we learn by this? If there's someone who has had an estranged relationship with you, and he now wants to mend it then hasten to make peace with him. It is a sign of a good believer that he is the first one to apologize and forgive. Keep forgiving others and keep your heart calm. You might want to deal with that person differently but do forgive them. **“But if they intend to deceive you – then sufficient for you is Allah,” [8: 62].** If they deceive you after making peace then make *du'a* for them instead because *du'a* has the power to alter conditions. In this, we have the best example of Rasoolullah ﷺ. When two greatest enemies of Islam were creating hurdles for him, he made *du'a* for the softness of their hearts so that either of the two would come and work for Islam.

Reflect on this *du'a*. Truly Muhammad ﷺ was the mercy for mankind.

Within moments we hear 'Umar ibn Khattab *radhiAllahu 'anhu* has embraced Islam. Subhan'Allah! See the power of *du'a*? One of the mightiest opponents of Islam became one of

the strongest proponents of Islam. A seemingly impossible situation was made possible. May Allah *subhanahu wa ta'ala* grant us some of the strength that 'Umar *radhiAllahu 'anhu* was blessed with, ameen. Continue making *du'a* and you will witness the fruit.

## Surah at-Tawbah

Since it begins with the mention of Allah's anger and wrath we notice that unlike other Surahs it does not begin with Basmillah. May Allah *subhanahu wa ta'ala* not deprive us of His mercy and forgiveness, ameen.

## Do Not Be Deceived by the Blessings of this World

Again, there is a reminder to not be deceived by the treasures of this world such as wealth and children. He says,

***“So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life,” [9: 55].***

May Allah *subhanahu wa ta'ala* make our wealth and children a source of comfort for us and a mean for entering Jannah. May He not use these blessings to destroy us, ameen.

## Don't Joke About Deen

Then there is a warning against mocking Allah *subhanahu wa ta'ala*, His Messenger ﷺ and His *ayaat*. The hypocrites would come in Prophet's gathering, give their verbal acknowledgment to whatever they learned and when they met with one another in private, they will confess their disagreement. Each time this happened Allah *subhanahu wa ta'ala* would reveal their true condition to the Prophet ﷺ.

Sometimes we receive jokes about heaven and hell, the angels and other matters of the Unseen. We read them and laugh with our friends and family. Allah *subhanahu wa ta'ala* says,

***“And if you ask them, they will surely say, ‘We were only conversing and playing.’ Say, ‘Is it Allah and His ayaat and His Messenger that you were mocking?’” [9: 65]***

This is not something to be taken casually because read what Allah *subhanahu wa ta'ala* says next about such people, **“Make no excuse; you have disbelieved after your belief,” [9: 66].** Such a person is out of the folds of Islam.

A Muslim leads a conscious life he doesn't get carried away by what's happening around him. Delete such a message and reply them back with this *ayah*. It could be that they don't even know such an *ayah* is there in the Qur'an.

## Allah Looks at Quality Not Quantity

Among the traits of the hypocrites is that they will not leave anyone without defaming and ridiculing him in all circumstances even those who give away charity. If, for instance, someone gives away a large amount, the hypocrites say that he is showing off. If someone gives away a small amount they say that Allah *subhanahu wa ta'ala* stands not in need of this man's charity.

Al-'Awfi narrates from Ibn 'Abbas *radhiAllahu 'anhu* that one day while the Prophet ﷺ was collecting charity, a man brought a Sa' of dates (a small measure of food grains). He said, **“O Messenger of Allah! This is a Sa' of dates. I spent the night bringing water and earned two Sa' of dates for my work. I kept one Sa' and brought you the other Sa'.”** The Prophet ﷺ ordered him to add it to the charity.

The hypocrites standing their commented that Allah and His Messenger are not in need of such small charity. What benefit could it bring?

Then came a rich man who wanted to give four thousand dirhams in the way of Allah *subhanahu wa ta'ala*. About him, the hypocrites said that he gave this much amount to show off. It is the characteristic of Allah *subhanahu wa ta'ala* that He exposes those who lie and defame His righteous believers hence this *ayah* was revealed,

***“Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allah will ridicule them, and they will have a painful punishment,” [9: 79].***

A small or huge contribution does not matter. What matters is the person's sincerity and that this wealth was earned from halal means.

## Don't Put Conditions with Allah

Talking about sincerity sometimes when we want something we passionately make *du'a* and put a condition in it. We say, “O Allah! If such and such happens I will be regular in my prayers,” or “I will give so much amount in charity.” You know what was better than that? That we made ourselves punctual in our prayers and gave *sadaqah* out of our will rather than putting a condition on it. Why treat Allah *subhanahu wa ta'ala* like a baby who you can trick with a candy for getting some work done?



Allah *subhanahu wa ta'ala* says,

***“And among them are those who made a covenant with Allah, [saying], ‘If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.’ But when he gave them from His bounty, they were stingy with it and turned away while they refused,” [9: 75].***

Know that if one can cheat their Maker, they can cheat anybody else. May Allah *subhanahu wa ta'ala* forgive us and correct what is wrong in us, ameen.

## Pearls of Peace - Juz 11

May 24, 2018 Verse By Verse Quran Study Circle

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## Surah At-Tawbah (contd.)

### Don't Be Stingy When it Comes to Zakat

Allah *subhanahu wa ta'ala* says,

***“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing,” [9: 103].***

This command is about the obligatory charity that is zakat.

Zakat is a means for purification of one’s wealth and an increase in it. Therefore, do not be stingy with your zakat. How can we protect ourselves from the Fitnah of stinginess?

By knowing that the wealth that Allah *subhanahu wa ta'ala* has given us is not ours to keep. He gave us this wealth so that we could spend it in His cause, helping the needy and the poor. Note that in the *ayah* the Prophet ﷺ has been instructed to make *du'a* after collecting the zakat. What does this teach us? It teaches us that when one is collecting donations or charity amount he should make *du'a* for the donor. The Prophet ﷺ prayed in the following words:

**بَارَكَ اللهُ لَكَ فِيمَا أَمْسَكْتَ وَفِيمَا أَعْطَيْتَ**

***“May Allah bless you for what you kept and what you gave away.” [Ibn Katheer, Tafseer Surah an-Anfal: 79]***

Such a statement will act as a reassurance for the donor and encourage them to contribute in the future as well, *in sha Allah*.

## Levels of Believers

Next, we learn about the levels of believers, Allah *subhanahu wa ta'ala* says,

***“And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct – Allah is pleased***

***with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment,” [9: 100].***

Look at their honor!

We need to be really careful regarding what we say about the Companions *radhiAllahu’anhum* and the righteous slaves of Allah *subhanahu wa ta’ala*. We must ask Allah *subhanahu wa ta’ala* to bless us the company of His righteous servants so that we can aspire to raise our status in the Hereafter, *in sha Allah*.

## **Be With the Truthful**

Allah *subhanahu wa ta’ala* says,

***“O you who have believed, fear Allah and be with those who are true,” [9: 119].***

One is known by the company they keep. Good company promises goodness. An evil company only increases us in evilness. Reflect on your social circle. Are they bringing you closer to Allah *subhanahu wa ta’ala* or only distancing you further? If it’s the latter, do not be shy to break away from them or at least maintain minimal contact. Your *emaan* and Hereafter is more important than anything of this fleeting world.

[\[Friends in the Light of Surah Al-Asr\]](#)

## **Everyone Plays A Specific Role**

Then we learn about the diversity in Ummah,

***“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious,” [9: 122].***

Some people will go out to fight. Some will stay back to teach Qur’an and matters of religion. This is a great encouragement, especially for the women. Women sometimes feel their task is limited to raising children and managing the house. Allah *subhanahu wa ta’ala* has honored you greatly with these responsibilities. Your little momins, *in sha Allah*, will be tomorrow’s scholars and soldiers of Islam. By staying at home, you can focus on your association with the Qur’an,

learn it, live by it and teach it to others. In Islam, no one's role is insignificant. We make it trivial only by our thoughts. Change your thinking and reflect on your skills: how can I contribute in Allah's way.

May He open up our hearts and minds to give Him our very best, ameen.

## We Will Be Tested

We have been talking about the certainty of tests in one's life; in Surah Tawbah too Allah *subhanahu wa ta'ala* gives us reminders of afflictions. He says,

***“Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?” [9: 126]***

What is the purpose of these tests? That a person draws himself closer to Allah *subhanahu wa ta'ala*. There is nothing more that Allah *subhanahu wa ta'ala* appreciates than a servant being engaged in istaghfar. Astaghfar does not mean that you are a sinful person. The Prophet ﷺ, the best to ever live, used to seek Allah's forgiveness 70 – 100 times a day.

## Prophet Muhammad – A Role Model

As we are talking about Muhammad ﷺ, let's see how Allah *subhanahu wa ta'ala* describes him,

***“There has certainly come to you a Messenger from among you. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful,” [9: 128].***

Here we need to ask ourselves three questions:

1. Are we kind and merciful to one another?
2. Do we grieve over the sufferings of one another?
3. Are we concerned about one another?

[Check our [Seerah series](#)]

## Sufficient for You is Allah

Again we are reminded of good conduct. If others do not reciprocate kindness then say,

***“hasbiya Allahula ilaha illa huwa alayhi tawakkaltu wa huwa rabbu al-arshi al-atheem***

***(Sufficient for me is Allah; there is no deity except Him. On Him, I have relied, and He is the Lord of the Great Throne).”***

Surah at-Tawbah ends at this du'a. These words should be part of our daily remembrance of Allah *subhanahu wa ta'ala*.

## **Surah Yunus**

Before we begin the Surah let's read why it is important to study the Qur'an, Allah *subhanahu wa ta'ala* says,

***“O mankind, there has to come to you instruction from your Lord and healing for what is in the chests and guidance and mercy for the believers,” [10: 57].***

Qur'an is *shifa* (cure) for diseased hearts, a guidance and mercy for the believers. This is the power of the Word of Allah *subhanahu wa ta'ala*. It cleanses the spiritual ailments.

## **Don't Revert to Your Old State When the Test is Over**

Go back a few lines and re-read what we shared about the tests. Allah *subhanahu wa ta'ala* tests us so that we can turn to Him. It so happens once the calamity is gone we revert to our old ways. The One Who brought us relief is all capable of snatching our peace away and much more than that. Why play with Allah *subhanahu wa ta'ala*?

***“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him,” [10: 12].***

Wouldn't you want to become one of the friends of Allah *subhanahu wa ta'ala*? Who wouldn't? We would run for the opportunity. Allah *subhanahu wa ta'ala* says,

***“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah, for them are good tidings in the worldly life and in the Hereafter,” [10: 62-64].***

To become a friend of Allah *subhanahu wa ta'ala*, one needs to be a believer and have taqwa (consciousness of Allah). One is a believer if he believes in Allah *subhanahu wa ta'ala*, associates no partners with Him, and follows the path of Muhammad ﷺ in every matter of life. Taqwa can be attained by honoring Allah's commands and staying away from prohibitions.

## Allah Takes Care of His Friends

Allah *subhanahu wa ta'ala* takes care of His friends as we see in the stories of the prophets *'alayhim salaam*.

When the messengers called people to Allah *subhanahu wa ta'ala* and they refused to follow, there came a time when the messengers were compelled to invoke Allah's wrath against transgressors.

***“And Musa said, ‘Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment,’” [10: 88].***

What did Allah *subhanahu wa ta'ala* say in reply? He said, **“Your supplication has been answered,”** [10: 89]. Sometimes we lack peace in our life because we harmed someone and perhaps he invoked Allah *subhanahu wa ta'ala* against us. Abstain from mocking, hurting, or causing discomfort to anyone. Perhaps, they are friends of Allah *subhanahu wa ta'ala*.

## Pearls of Peace - Juz 12

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Hud

We now begin Surah Hud – named after Prophet Hud, the messenger sent to the people of ‘Ad.

People of ‘Ad were huge and dwelled in carved mountains. This Surah contains lessons for those who shy away from working in the path of Allah *subhanahu wa ta’ala*. They are worried about their sustenance and the worldly competition that distracts them. Shoo those Shaytanic whisperings away because Allah *subhanahu wa ta’ala* has **promised** sustenance. He says,

***“And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register,” [11: 6].***

If He provides for an ant and a bird, would He not provide us? However, it does not mean to sit at home and do nothing. One has to work for a living but not make it the sole purpose of their lives. Work sincerely and ask Allah *subhanahu wa ta’ala* to open up paths for you.

[\[If You’re Struggling with Provision, Memorize and Recite these Ayaat\]](#)



# Don't Depend on Yourself

Do not depend on your intellect alone. Depend on Allah *subhanahu wa ta'ala* instead. Don't be arrogant because arrogance was the cause of the destruction of previous nations.

Allah *subhanahu wa ta'ala* says,

***“They said, ‘O Nuh, you have disputed us and been frequent in dispute of us. So bring us what you threaten us if you should be of the truthful.’” [11: 32].***

They were asking a Prophet of Allah to bring punishment upon them. And it was answered! Floods swallowed them up. Why invite trouble?

Do not say, “Let me see what happens if I divert.” Stay on the straight path.

## Be Humble, Accept Your Mistake

When one corrects someone, they are attacked by all kinds of statements as a rebuttal. Someone might say, “Who do you think you are?” Shu’ayb *alayhi salaam* faced a similar situation, as we learn,

***“They said, ‘O Shu’ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected,’” [11: 91].***

What kind of a statement is that? May Allah *subhanahu wa ta'ala* protect us from arrogance, ameen.

What is the cure of arrogance? Do *shukr* and acknowledge the supremacy of Allah *subhanahu wa ta'ala* because whatever we have today is from Him. Let's not become people against whom others invoke Allah *subhanahu wa ta'ala* because He gives us time to change our ways but when we remain adamant that is when His wrath descends. May He save us from destruction, ameen.

## Practice What You Preach

Having said that we should also not become those who command others to do good and themselves do the entirely opposite. How will anyone listen to us when we don't walk the talk?

The Messengers were the first to act out a command. They submitted to Allah *subhanahu wa ta'ala* before reaching out to people. Shu'ayb *'alayhi salaam* said,

***“And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able,” [11: 88].***

People who live disciplined lives and have good conduct do not even need to give long lectures, shout and scream at people to get some work done. People see them and are motivated to follow.

May Allah *subhanahu wa ta'ala* bridge the gap between our speech and our actions, and allow us to live conscious lives, ameen.

## **Wipe Out Sins With Good Deeds**

When a believer commits a sin, he is filled up with remorse. This is a sign of *emaan*. It is a mercy of Allah *subhanahu wa ta'ala* that He informed us beforehand about the major and the minor sins. However, this does not give one a license to continue in their minor sins. If one does not avoid minor sins, then one day they will fall for the major ones. May Allah *subhanahu wa ta'ala* protect us all, ameen.

If a person commits a minor sin, the Prophet ﷺ advised us to follow it up with the good deed. This is done in order to wipe out its effects. In Surah Hud, it appears,

***“And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember,” [11: 114].***

Many people appear religious outwardly but they have some hidden bad habits such as pornography. How can one get rid of these habits?

First, exercise your willpower. Go cold turkey. But if a person finds himself weak, he keeps reverting to the sin after repentance then such a person should increase his good deeds. Add a lot of voluntary prayers, recitation and *thikr* in your routine such that you have no time for *laghw* (non-beneficial) matters.

## **Read the Qur'an to Strengthen Your Heart**

Allah *subhanahu wa ta'ala* narrates the stories of past nations in the Qur'an first to enlighten us about them. These stories are also shared in order to give us comfort and solace that look there were people before you who endured many intense challenges, if they persevered and were victorious, so would you too if you rely on Me and follow My commands.

***“And each [story] We relate to you from the news of the messengers is that by which We make firm your heart,” [11: 120].***

A similar *ayah* appears in Surah Yusuf, **“There was certainly in their stories a lesson for those of understanding,”** [12: 111]. A person can learn a lesson through the hard way by not paying heed to advice, or they can learn through an easy way by reading up on lives of other people and staying away from what could destroy them.

## Surah Yusuf

Let’s begin one of the most beautiful stories in the Qur’an, the story of Yusuf *‘alayhi salaam*. This story is bound to leave you teary-eyed.

Allah *subhanahu wa ta’ala* says,

***“We relate to you the best of stories in what We have revealed to you of this Qur’an although you were, before it, among the unaware,” [12: 3].***

In Prophet Yusuf’s story, we learn about the evils of jealousy; brothers harming their own brother out of jealousy. A jealous person cannot live in peace. He destroys his own peace and that of others. We should remember that Allah *subhanahu wa ta’ala* has decided who gets what. Therefore, instead of being jealous of what someone has we should rather make du’a to Allah *subhanahu wa ta’ala* to bless us with something better and make us of the grateful ones.

Another cure of jealousy is that instead of looking at what people have been gifted we should see what Allah *subhanahu wa ta’ala* has given us. Perhaps, there is something that we have and they don’t. For example, a sister might be married but the person that she is married to doesn’t respect her or provide her any emotional support. On the other hand is a sister who is not married but her parents are kind and loving.

Jealousy blinds us. When evil thoughts come to your mind, seek the refuge with Allah *subhanahu wa ta’ala* from the cursed Shaytan.

## Be Discreet in Your Matters

Prophet Yusuf *‘alayhi salaam* saw a dream that eleven stars, and the sun and the moon are prostrating him. When he narrated this dream to his father, his father warned him,

***“O my son! Do not relate your vision to your brothers or they will contrive against you a plan. Indeed Shaytan, to man, is a manifest enemy,” [12: 5].***

Here is an important advice for us. Do not share everything with others especially your plans because Shaytan uses your loved ones as a tool to harm you. Do not talk about it unless you have achieved your task completely. May Allah *subhanahu wa ta'ala* protect us from jealousy and causing harm to others, ameen.

## Seek Refuge with Allah

One of the names of Allah *subhanahu wa ta'ala* is Ash-Shakoor. He is the Most Appreciative of His servant's deeds. When sin becomes accessible to a person and that person chooses to stay away from it for the sake of Allah *subhanahu wa ta'ala*, Allah *subhanahu wa ta'ala* elevates such a person in status. We see this in the story of Prophet Yusuf.

A beautiful, wealthy woman tried to seduce him in the privacy of her house. There was nothing that could stop them besides the fear of Allah *subhanahu wa ta'ala*. Yusuf *'alayhi salaam* replied,

***“[I seek] the refuge of Allah. Indeed, He is my Master, who has made good my residence. Indeed, wrongdoers will not succeed,” [12: 23].***

What a response!

One of the people who will be shaded on the Day of Judgment will be those who were invited to commit a sin with everything facilitated and they refused for the sake of Allah *subhanahu wa ta'ala*. No matter how many necessary precautions are made, one cannot hide from Allah *subhanahu wa ta'ala*. We are always in His sight. He is also aware of what we conceal in our hearts. Those who abstain from immorality live a far happier life. When your *nafs* inspires you to commit a sin, think for a moment: how will I face Allah *subhanahu wa ta'ala*; where will this take me? Live a clean life with a clear conscience. You will be in peace.

## Remember Allah Wherever You Are

Prophet Yusuf was thrown in jail for a sin he never committed, yet look at his contentment: He said,

***“My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant,” [12: 33].***

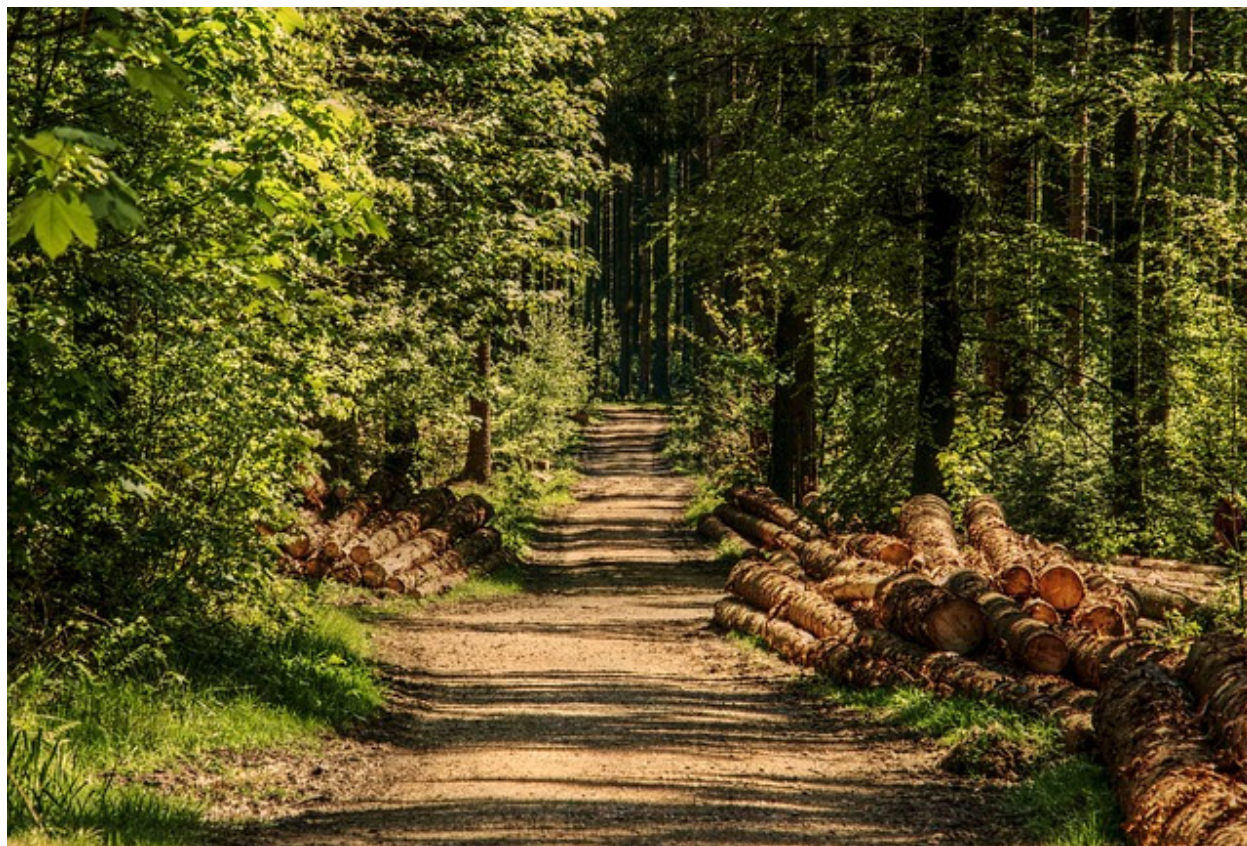
It requires a heart of gold to be at peace while being in prison without committing any wrong. He remained there for seven years, worshipping Allah *subhanahu wa ta'ala* and inviting people to goodness.



# Pearls of Peace - Juz 13

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Yusuf (contd.)

### Share Your Grief with Allah Alone

That was the story of Prophet Yusuf *'alayhi salaam*, but what about the father? What became of him? Look at what he says,

*“I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know,” [12: 86].*

He shed tears yet he was at peace with Allah *subhanahu wa ta'ala*. According to some narrations, Prophet Yusuf was distanced from his family for forty years. SubhanAllah!

For forty years, Prophet Y'aqoob *'alayhi salaam* did not complain about his condition to people. He had firm faith in Allah *subhanahu wa ta'ala* that He will reunite them one day. What is our condition? We cannot wait for four seconds after making *du'a*. We want instant results. Prophet Y'aqoob was a Prophet of Allah *subhanahu wa ta'ala*, he did not get an immediate response and we, while being ordinary human beings distanced far away from Allah *subhanahu wa ta'ala*, want instant results. And when our *du'as* are not answered we begin complaining to people. Prophet Y'aqoob kept making *du'a*, shedding tears in private to the point that he got blind but he was at peace with Allah *subhanahu wa ta'ala*.

## Cleanse Your Heart of Rancor

When one looks at the life of Prophet Yusuf from a worldly perspective, one would say his life was in a mess. He was separated from his loving father at a young age, sold as a slave, sexually abused and thrown in jail without committing any sin. Those were his tests from Allah *subhanahu wa ta'ala* and to clear all these tests Allah *subhanahu wa ta'ala* blessed him with immense wisdom, maturity, affection and optimism. If we were in his place, we would probably be filled with bitterness. And this is the lesson of this Surah! If you have rancor in your heart against anyone, eliminate it at once. You won't be in peace otherwise.

## Forgive Those Who Have Wronged You

An expected reaction when one meets their persecutor would be to confront them for their wrongdoing, but this is not how a friend of Allah deals with people. When Yusuf *'alayhi salaam* met his brothers, he said,

***“No blame will there be upon you today. Allah will forgive you; and He is the Most Merciful of the merciful,” [12: 92].***

Being a minister, he was in the position to punish them but he rather chose to forgive them. Not only that but he also makes *du'a* for their forgiveness. If we were in his place, what would we have done?

## Tests Raise Our Ranks

Allah *subhanahu wa ta'ala* elevates our status through our tests but we are too narrow-minded to see the bigger picture. Our thinking is limited to what we see before us *right now*. Yusuf *'alayhi salaam* understood his situation. He knew it was Shaytan who inspired his brothers to do injustice to him. However, had this not happened he would not have been at the position where he was today. Sometimes, people plan our downfall and their tricks and treachery become the means for our excelling to a higher level.



## Speak Positive Words

When the family reunited, Yusuf *'alayhi salaam* refused to talk about anything negative rather look at what he says,

***“He was certainly good to me when He took me out of prison and brought you [here] from Bedouin life after Shaytan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise,” [12: 100].***

He could have said, “Allah separated me from my family,” or “Allah made me a slave,” or “Allah threw me in jail,” and so on. But he doesn’t complain at all. Rather he is thanking his Lord for His kindness.

Today, people are suffering from psychological problems and going from one psychiatrist to another for a cure. We have abundant possessions but minimal peace. If only we picked up the Qur’an and went through the stories of earlier generations, we would be so much at peace. We would learn so much about our own shortcomings and comprehend what Allah *subhanahu wa ta’ala* wants from us.

Yusuf *'alayhi salaam* neither showed anger towards Allah *subhanahu wa ta’ala* nor blamed his family. Like any mature person, he was focused on the positives. SubhanAllah! Here is another lesson for us. Whenever Shaytan whispers negative thoughts shun them by thinking about the positive things in your life. If there is anyone that we should blame for the evil things in our life then it’s Shaytan! Blame him.

## Give Thanks to Allah

Look at how Yusuf *'alayhi salaam* was thankful to Allah *subhanahu wa ta’ala*,

***“My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my Protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous,” [12: 101].***

He had beauty, knowledge, wisdom, power and authority yet he was so humble. He was a prophet himself, son of a prophet (Y’aqoob *'alayhi salaam*), grandson of a prophet (Ishaq *'alayhi salaam*), and great-grandson of a prophet (Ibraheem *'alayhi salaam*), and such humility.

May Allah *subhanahu wa ta’ala* allow us to understand the lessons of this Surah and live by them. O Allah! Allow us to see Yusuf *'alayhi salaam* in the Hereafter, ameen.

# Surah Ar-R'ad

## Hearts Find Assurance By the Remembrance of Allah

What does *thikrullah* (remembrance of Allah) entail? Some people confine this to the act of doing *tasbeeh* such as uttering SubhanAllah and alhumdulillah.

*Thikrullah* means to keep Allah *subhanahu wa ta'ala* in our thoughts all the time, being mindful that He is watching us. One should remember Him by their tongue and their heart and keep Him in their mind. One should know all tests are from Allah *subhanahu wa ta'ala* and that we are from Him and we will return to Him. This is the source of attaining peace, as we learn,

***“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured,” [13: 28].***

May He make us of the *zakireen*, ameen.

# Surah Ibraheem

## Learn the Language

When one falls in love with the Qur'an, the first thing that they get upset about is the language barrier. A lot of meaning is lost in translations. Non-Arabs wish they were born in an Arab land and Arabic was their native language. Allah *subhanahu wa ta'ala* maintained diversity by making us from different races. However, we are encouraged to learn different languages, as this is the sure way of bridging gaps,

***“And We did not send any messenger except [speaking] in the language of his people to state clearly for them,” [14: 4].***

Learn Arabic and witness how your understanding of the Qur'an reaches a higher level.

## Be Grateful to Receive Favors

We all want an increase in goodness and stay away from punishment. How can we make that happen?

***“If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe,” [14: 7].***

How can we be grateful to Allah *subhanahu wa ta’ala*? By honoring His commands, by offering our prayers at their appointed time and not when we will.

Gratitude should be expressed by the tongue, the heart and the limbs. Allah *subhanahu wa ta’ala* has blessed you with health, make the most of it by serving Him and His religion. Allah *subhanahu wa ta’ala* has given you wealth, spend it in His cause.

If one was told to count the favors of Allah *subhanahu wa ta’ala*, he wouldn’t have ever been able to do it,

***“And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful,” [14: 34].***

This is a challenge to entire mankind. We miss one thing from our lives and we claim Allah *subhanahu wa ta’ala* has kept us deprived. What about the one thousand others things that we have?

## **Shaytan will Betray You**

Ungratefulness is from Shaytan, he beautifies the harmful things for us and we feel as if we are denied. On the Day of Judgment, Shaytan will excuse himself from us,

***“And Shaytan will say when the matter has been concluded, ‘Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves,’” [14: 22].***

What a devil he is! First, he whispers evil thoughts and then backs out from enticing.

# Pearls of Peace - Juz 14

May 24, 2018 Verse By Verse Quran Study Circle





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## Surah Al-Hijir

### Allah is Forgiving

While Shaytan conspires for our downfall, what does Allah *subhanahu wa ta'ala* assure us of,

***“[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful,” [15: 49].***

Reading this *ayah* what should we say? We should hasten to make the *du'a*: O Allah! Forgive me and have mercy on me. Grant me peace in this world and the next, ameen.

Again, this is not a license to continue in sin. We live in times, where mosque which is free to enter is empty while clubs which cost several thousand to enter are packed. This is why the *ayah* right after warns us, **“And that it is My punishment which is the painful punishment,” [15: 50].** We must not indulge in acts that could lead to His painful punishment.

### Allah ta'ala is the In-Charge

Next, we learn about a miracle that was given to Muhammad ﷺ,

***“Indeed, We are sufficient for you against the mockers,” [15: 95].***

Each time the scoffers mocked the Prophet ﷺ, they were either punished according to what words they uttered or they were guided because of that. How were they guided? Each time someone decides to damage Islam by drawing caricatures more people become interested in Islam and embrace it.

There were many people during the time of the Prophet ﷺ who wanted to harm him and within moments they were testifying that Muhammad ﷺ is the Prophet of Allah *subhanahu wa ta'ala*. While such incidents of blasphemy hurt us, we must remember Allah *subhanahu wa ta'ala* is the In-Charge here, He will hold the perpetrators accountable.

The matter that requires our attention though is that when a non-Muslim disrespects Islam we come out on the streets, carry out protestations, burn vehicles, damage property and gather all the energy to endure heat and discomfort. But when the call to prayer is given in the mosque we don't budge. We are so far away from our own religion why criticize the non-Muslims?

[\[Censuring the Rebellious and their Refusal to Accept Human Messengers\]](#)

## **When People Hurt You, Increase Your Prostrations to Allah**

It is natural for a tender-hearted person to be distressed by what's happening around them. Allah *subhanahu wa ta'ala*, the All-Knowing, knows the hearts of His slaves, **“And We already know that your chest is constrained by what they say,”**[15: 97]. This was His assurance to Muhammad ﷺ. So what should one do when they are suffering? He says,

***“So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death),” [15: 98-99].***

Rain or shine we must never forget the purpose of our creation. Things are going your way, praise and thank Allah *subhanahu wa ta'ala*. Things are not going your way, have patience, praise and thank Allah *subhanahu wa ta'ala*. The Day of Judgment will settle all disputes. Prostrate whenever you can because that is the closest we can get to Allah *subhanahu wa ta'ala*.

## **Surah An-Nahl**

### **Gain Knowledge of the Deen**

In Surah an-Nahl, Allah *subhanahu wa ta'ala* warns us against jumping to conclusions,

***“So ask the people of the message if you do not know,” [16: 43].***

Here we learn the significance of being knowledgeable. People who acquire knowledge have a status above the ignorant ones.

## **Do Not Mourn the Birth of a Daughter, She is a Blessing**

Talking about ignorance, one of the practices of the day of ignorance was to bury the girl child alive,

***“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief,” [16: 58].***

Our Prophet ﷺ strove to banish this evil custom from the Arabian peninsula, sadly, however, it has crept into our societies today.

Despite all the awareness, people still make faces when a daughter is born. Women are divorced for delivering a girl child even though they didn't choose it themselves. How will we face Allah *subhanahu wa ta'ala* in the Hereafter? He decides who gets a son and who gets a daughter. We can't fight His will. For some people Allah *subhanahu wa ta'ala* has written only male children, we don't know the reason behind it only Allah *subhanahu wa ta'ala* knows. So thank Him. For some people He has written only daughters, they are their Paradise if they raise them well and with kindness. Thank Allah *subhanahu wa ta'ala*.

A girl is an *amanah* (trust) you only look after her for some time for someone else. People who don't have children, perhaps it is written for them to get closer to Allah *subhanahu wa ta'ala* through this test. Having or not having children is not a scale to assess someone's success. Some people do not benefit from their children at all. Look at the wives of the Prophet ﷺ. Other than Khadeeja and Maria *radhiAllahu 'anhun* none of them had children from the Prophet ﷺ. But they were never depressed. All of Prophet's children except Fatima *radhiAllahu 'anha* passed away before him. The best of creation lost all of his children but was he depressed? Sit with those who have the knowledge and learn from their wisdom.

## **Be Just and Have a Good Conduct**

Allah *subhanahu wa ta'ala* commands us to be just,

***“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded,” [16: 90].***



Notice that justice comes before good conduct. It is because while it is virtuous to forgive people like Yusuf *'alayhi salaam* did, no one can expect us to keep forgiving them despite their continuous disrespect and oppression. Seek justice, it's your right, however, avenge your heart from anger.

## Whatever We Have Will Come to An End, But What is With Allah is Ever-Lasting

There are times when people do not have anything. They are low in terms of worldly statuses. Then Allah *subhanahu wa ta'ala* expands their provision and instead of being grateful they become haughty.

***“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do,” [16: 96].***

Man misses his prayer for one more phone call, one more email, one more business transaction and one more task of the world. When he will enter Paradise, he will forget everything that he was given in the world. Jannah contains that which no eye has ever seen. It's precious and free from filth. Man would look at his own wife and feel as if he is looking at her for the first time. No rancor or grudges. Let us not become arrogant of the blessings that Allah *subhanahu wa ta'ala* has “gifted” us, rather let us use those blessings for His cause. Give Him your wealth, your skills and your resources for a better return in the Hereafter.

## Don't Waste Your Precious Time

Let us not waste our time here because Allah *subhanahu wa ta'ala* says, **“On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged,”** [16: 111]. The more things we possess the more answerable we will. It will be said,

***“Read your record. Sufficient is yourself against you this Day as an accountant,” [17: 14].***

The poor (mentioned as *miskeen* in authentic narrations) will be the first ones to enter Paradise because they had very little rights upon others. Those who have been given by Allah *subhanahu wa ta'ala* have been informed of their responsibilities towards others. If they fail to honor their responsibilities, there will be people on the Day of Judgment fighting against them. They will take away the good deeds and there will be no help. May Allah *subhanahu wa ta'ala* not make of us those, ameen. May Allah *subhanahu wa ta'ala* bless us with the intercession of Muhammad ﷺ and make him our companion in Jannah, ameen.

[\[Time is Fleeting\]](#)

## Invite People to Allah with Wisdom and Good Speech

Ramadan is the month of the Qur'an. Therefore, we find everyone around us studying the Book of Allah, collectively as well as individually. There is no other book that is read as much as the Qur'an. This is one of the miracles. If you see people around you studying and teaching this Book, don't stay behind. Join the race and increase your scales even if you have to struggle with the recitation.

Mere listening to the recitation of the Qur'an brings immense peace to the heart. We read stories about non-Muslims who were moved by the call to prayer or recitation of the Qur'an. It touched their hearts. May Allah *subhanahu wa ta'ala* make us of those who enjoy listening to His words, ameen. Qur'an is our connection to Allah *subhanahu wa ta'ala*, let us not neglect it.

As Qur'an touches our hearts, it is equally important to speak to people such that we have an effect on their hearts especially when one is calling them towards Allah *subhanahu wa ta'ala*,

***“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best,” [16: 125].***

Use kind words and good speech to win hearts. Do not be harsh and condescending. The Prophet ﷺ won people over by his beautiful conduct and gentleness. [If you lack confidence recite the *du'a* of Prophet Musa *'alayhi salaam* (20: 25)].

## Pearls of Peace - Juz 15

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Al-Isra/Surah Bani Israel

### Etiquette With One's Own Parents and Family

Who deserves kind speech from us, the most? Our parents! If your parents are alive, exert yourselves in being of service to them. If they have passed away, make *du'a* for their forgiveness and an elevation of their status in the Hereafter. May Allah *subhanahu wa ta'ala* make us and our children a source of continuous charity for the parents, ameen.

Our parents and the household was chosen by Allah *subhanahu wa ta'ala*. No child picks his own parents. Therefore, families are one of the tests decreed. Children are a test for their parents, and parents are a test for their children. Remember the phrase: As you do so shall be done unto you. Be kind to your parents; give them your love and respect, and above all give them your time.

Allah *subhanahu wa ta'ala* says,

***“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy,” [17: 23-24].***

*Uff* is a word uttered in rebuke. We should remember they are our parents. They fed us, looked after our needs, raised us, made arrangements for our education and upbringing, and did whatever they thought was right for us.

If we feel they have failed in some aspects then we should let it go and forgive them. Look at how this instruction of good treatment is followed by a *du'a*. Allah *subhanahu wa ta'ala* instructs us to say,

***“My Lord, have mercy upon them as they brought me up [when I was] small,” [17: 24].***

When we feel cold towards our parents we should go back and read Islamic history. Read up stories of the Companions *radhiAllahu 'anhum* and learn how they were with their parents. Some of them had non-Muslim parents yet they never dishonored them. Some of them were oppressive yet the Companions never lost their good conduct.

## **Child Abuse By Parents**

Talking about parental tyranny it is becoming common to come across incidences of child abuse even in Muslim societies. Today, being a parent is not enough. One must beseech Allah *subhanahu wa ta'ala* for their own uprightness. If we are not upright ourselves what would we be teaching our children?

Parents complain of their children not respecting them, have you reflected on your own behavior? How do you speak to them? How do you carry yourself around them? May Allah *subhanahu wa ta'ala* make us responsible and upright parents, enable us to fulfill the rights of people that are due upon us, ameen.

## **Spend On Your Relatives, the Poor and the Traveler**

Allah *subhanahu wa ta'ala* says,

***“And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully,” [17: 26].***

After spending on one's own family, a person must look at the needs of his relatives who might not be wealthy, poor people and a traveler who is a stranger in a new land. Even though begging is despised never rebuke a beggar. Utter a kind word and turn away.

### [\[Where Should We Spend Our Money\]](#)

Next, Allah *subhanahu wa ta'ala* commands us not to be wasteful. Extravagance is one reason why people are unable to give in charity. We spend so much on ourselves in superfluous things that we have little left to give in Allah's way. Wastefulness is ingratitude. We should not indulge in the worldly life so much that we lose our focus – the Paradise.

## Spend in Moderation

Not being wasteful does not mean living like a miser, **“And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent,”** [17: 29].

Islam recommends choosing the middle path. Neither be extravagant nor stingy. Keep a balance. Spend on your needs and occasional indulgences. We learn in a *hadeeth* that the best dinar that a man spends is a dinar that he spends on his family [Muslim].

Why are we stopped from extravagance? It is because extravagance instills haughtiness,

***“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. All that – its evil is ever, in the sight of your Lord, detested,”*** [17: 37-38].

Why be haughty and demean others by means of our wealth when everything is from Allah *subhanahu wa ta'ala*?

## Say that Which is the Best

**“And tell My servants to say that which is best,”** [17: 53]. Allah *subhanahu wa ta'ala* commands us to be careful with our words which is why we see that one of the treasures of Jannah would be “no foul speech” [see: 78: 35].

***“Indeed, Shaytan induces [dissension] among them. Indeed Shaytan is ever, to mankind, a clear enemy,”*** [17: 53]

Shaytan, the known enemy of mankind, provokes us to gossip, backbite, slander, and hurt others. Let us not waste the resources that Allah *subhanahu wa ta'ala* blessed us with, in doing evil



deeds. Let us busy our tongues in reciting the Qur'an, praising Allah *subhanahu wa ta'ala* and calling people to His path. Let us consider another person's reaction before we open our mouths. Let us remember the angels near us recording every word that we speak and every deed that we perform. Let us be people of *shukr* and not those of *kufir* (ingratitude).

## Don't Turn Away from Allah

How does someone become a person of *kufir*? By turning away from Allah *subhanahu wa ta'ala* despite enjoying all His favors, **“And when We bestow favor upon the disbeliever, he turns away and distances himself,”** [17: 83]. What are the repercussions of distancing from Allah *subhanahu wa ta'ala*? He loses hope, **“and when evil touches him, he is ever despairing,”** [17: 83].

A believer should live his life between hope and fear. Hope that Allah *subhanahu wa ta'ala* will forgive me and the fear what if He doesn't. 'Umar ibn al-Khattab *radhiAllahu 'anhu* would say, **“If it were announced from the heaven: ‘O people! You are all entering Paradise except one,’ I would fear to be him; and if it were announced: ‘O people! You are all entering the Fire except one,’ I would hope to be him.”**

## Surah Al-Kahf

### Change Your Company

The Surah begins with a mention of some youth who lived under a tyrant leader. Because of their community's deviance from the right path, the youth decided to leave them and sought refuge in a cave.

Fearing their community and feeling lost, they prayed to Allah *subhanahu wa ta'ala*,

**“Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance,”** [18: 10].

And Allah *subhanahu wa ta'ala* answered their prayer and protected them by making them sleep for several years.

One reason for losing one's peace is being in the wrong company. We see people around us doing stuff contrary to the Qur'an and Sunnah, and we don't see a way out for ourselves. In such moments, we should remind ourselves of the story of these strong young men. They migrated for the sake of Allah *subhanahu wa ta'ala*. Their migration was not for any worldly need but to protect their own *emaan*.



See no evil, hear no evil, speak no evil, is a powerful statement! Another stirring statement is Garbage In, Garbage Out.

Our brains have the ability to instantly process everything that we come across. If we read or watch filth then that is what is going to come out from our mouth. We will no more be conscious of what we are uttering or doing.

Consider, for example, you pass by a masjid and you see people entering in flocks. You have an urge to follow them. You enter the masjid and you are spiritually uplifted. Now you are with your friends. They offer you a glass of alcohol and you refuse it. They insist you have a sip. You refuse but they push you. You give in and take a sip. You begin enjoying your drink. What happens next? You are addicted.

Change your company and reform yourself. Protect your eyes, mouth and ears. Avoid juicy stories and vice. This is why our Prophet ﷺ taught us to ask Allah *subhanahu wa ta'ala* for beneficial knowledge and protection of our eyes and ears. The youth did not just distance themselves from the wrongdoing people but also made *du'a*. Never leave *du'a*, it is your mean to connect with Allah *subhanahu wa ta'ala* and ask for goodness.

## **When You Make An Intention, Preserve it By Saying In Sha Allah**

Allah *subhanahu wa ta'ala* says,

***“And never say of anything, ‘Indeed, I will do that tomorrow,’ except [when adding], ‘If Allah wills.’ And remember your Lord when you forget [it] and say, ‘Perhaps my Lord will guide me to what is nearer than this to right conduct,’” [18: 23 – 24].***

## **Man Has Been Given A Choice**

It is a mercy of Allah *subhanahu wa ta'ala* that He has informed man of both the truth and the falsehood. Mankind has been given a choice to follow whatever they desire,

***“And say, ‘The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve,’” [18: 29].***

Beware these choices have consequences, **“Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place,” [18: 29].**

While one is free to pick their path, they are not free to escape the punishment. Every action of man is being recorded in a book,

***“And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, ‘Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?’ And they will find what they did present [before them]. And your Lord does injustice to no one,” [18: 49].***

To save oneself from such an end, one must hasten to seek repentance because sincere repentance is the only thing that can wipe our bad deeds. When you have shed sincere tears of repentance, compete to increase your good deeds. Don't waste time because we will be in need of a lot good deeds in the Hereafter. May Allah *subhanahu wa ta'ala* bless us with the steadfastness in our repentance, ameen.

## **Don't Be Quarrelsome**

How merciful is Allah *subhanahu wa ta'ala*? Not only does He make us aware of the right and the wrong, but He is also willing to forgive our wrongdoings if we turn to Him. But how ungrateful is the man, forever complaining and quarreling,

***“And We have certainly diversified in this Qur'an for the people from every [kind of] example; but the man has ever been, most of anything, [prone to] dispute,” [18: 54].***

We argue over Allah's commands and Prophet's tradition showing disrespect and ingratitude to both of them. We should immediately surrender to the commands of Allah *subhanahu wa ta'ala* as soon as we learn about them.

## **Pay Heed to Allah's Ayaat**

Allah *subhanahu wa ta'ala* tells us, this is the right path come here. But we turn away.

***“And who is more unjust than one who is reminded of the ayaat of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance – they will never be guided, then – ever,” [18: 57].***

When a person chooses to ignore Allah *subhanahu wa ta'ala*, then Allah *subhanahu wa ta'ala* too is not interested in guiding such a person.

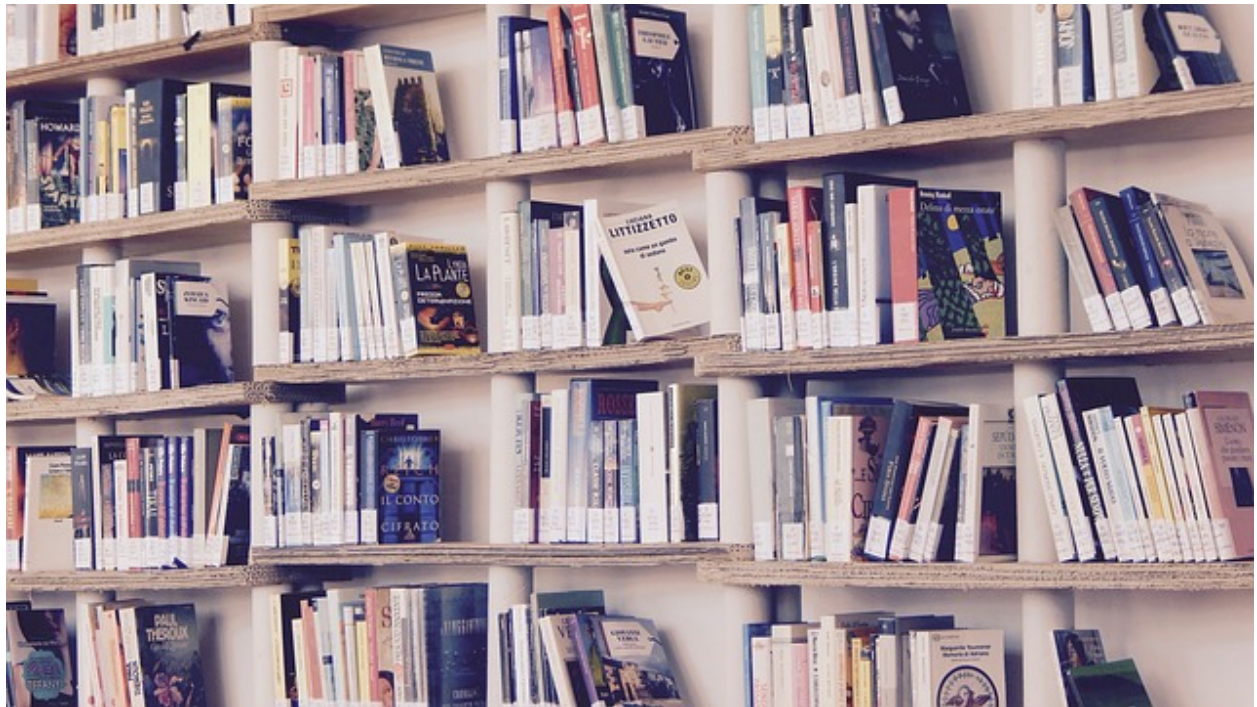
On the contrary, the one who loves Allah *subhanahu wa ta'ala*, He opens his heart to comprehend more and more of the beneficial knowledge. Today, when one learns of a football match in their city or perhaps a lawn launch we leave every other, worldly task and run to be the first ones to stand in the queue. But when the call for prayer is given from the mosque and we are promised a greater reward for standing in the first row with the angels, we sit back and turn our attention to something else. How ungrateful man really is!

May Allah *subhanahu wa ta'ala* make us of those who run towards an invitation to do good. May He not make us of those whose hearts have been sealed, ameen.

## Pearls of Peace - Juz 16

May 24, 2018 Verse By Verse Quran Study Circle

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## Surah Al-Kahf (contd.)

Another sad reality is that our children as young as seven and eight years old know the names of the entire football or cricket team but they don't know the names of the Prophets and their Companions *radhiAllahu 'anhum*.

These were the people who strove with their life and wealth to spread and protect Allah's religion. These were the people who were given glad tidings of Paradise, and we are not interested in learning about them.

Allah *subhanahu wa ta'ala* says,

***“Say, [O Muhammad], ‘Shall we inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work,’ [18: 103-104].***

What a scary reminder!

The efforts of such a person are limited to the worldly life only and he has no concern for the Hereafter. When you invite them to study Qur'an, learn one *ayah* or a *du'a*, they come up with countless excuses. Whose loss will it be if we turn away from Allah *subhanahu wa ta'ala*? How many hours does man put at his day job to get a salary at the end of the month? On average we spend at least eight hours at work every weekday. Then we get our paycheck. We work approximately for 208 hours in a month like slaves to get that check.

Allah *subhanahu wa ta'ala* offers us much greater reward not only in this world but an eternal life of bliss in the Hereafter but we are the most lethargic when it comes to obligatory prayers.

How many times did we wake up for fajr before the call for prayer was even given? And how many times did we wake up at 3 a.m. without hitting the snooze button when a football match was on? Those who do wake up, they wake up to get done with it. Let us commit to fall in love with our prayer because we love Allah *subhanahu wa ta'ala*, and we seek His love and mercy and His angels' too.

### Fix Your Priorities

The way we have messed up our priorities shows how confused we are about our purpose in life. Not only are we confused about our purpose in life but our worship too. We have strayed away from the path of Muhammad ﷺ and invented our own ways of worship which were neither taught by the Prophet ﷺ nor practiced by his Companions *radhiAllahu 'anhum*. The proponents of innovations say, “I want to do more because I love Allah.” So does that mean the Prophet ﷺ did not love Him? (We seek refuge with Allah from uttering such a statement).

Allah *subhanahu wa ta'ala* says,

***“So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone,” [18: 110].***

Hold on to the Qur'an and Sunnah and let not Shaytan deceive you.

## Surah Maryam

Surah Maryam talks about the birth of Prophet Eesa *alayhi salaam*. But there is another story that is equally meaningful.

In the previous post, we discussed the incident of a few young strong men who distanced themselves from the community because of their deviant beliefs and self-invented forms of worship. In the Tafseer, we read they were involved in idolatry and grave worshipping. In Surah Maryam, we learn about Prophet Ibraheem's people who were engaged in idolatry including his father and this disturbed Prophet Ibraheem.

### Sometimes People Younger than Us Are More Knowledgeable

Unconvinced by their need to bow before clay idols carved by themselves, Ibraheem *'alayhi salaam* asks his father,

***“O my father, why do you worship that which does not hear and does not see and will not benefit you at all?” [19: 42]***

He invites his father to follow a path that is straight,

***“O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path,” [19: 43].***

It might come to some as a surprise that a son is correcting his father.

Sometimes people younger than us are more knowledgeable or have a better understanding of a subject. We should be open to listening to the words of goodness irrespective of speaker's age, skin color or worldly status. We also learn a *dawah* tip from this story. Kind speech has been a repetitive reminder in the few *ayaat* that we have studied.

We should be mindful of our tone and words when we call people to Allah's Deen. We need to soften their hearts so that they may actually listen and not repel them with our harshness or disrespect. Moreover, we should be prepared to expect a repulsive or rude behavior from the other person. When that happens we should not lose our cool. Recall the times Prophet ﷺ endured abuse and hostility for Allah's sake. If we are truly concerned about someone's guidance we will let go of their uncouth behavior.

## Hold on to Your Prayers

Straying away from the path of Muhammad ﷺ is not a small matter that can be pushed aside by arguments and justifications. Allah *subhanahu wa ta'ala* says,

***“But there came after them successors who neglected prayer and pursued desires; so they are going to meet the evil,” [19: 59].***

They have an evil end waiting for them because of their pursuing their desires.

A person who is worried about his prayer will be protected from immoral behavior. A person who is not worried about his prayer, how will he have a link with Allah *subhanahu wa ta'ala*? Let's commit to being regular in our prayers. The outcome will be attaining nearness of Allah *subhanahu wa ta'ala*, increased provision, and peace. It will not happen all at once but it *will* happen one day. Allah *subhanahu wa ta'ala* says,

***“Indeed, those who have believed and done righteous deeds – the Most Merciful will appoint for them affection,” [19: 96].***

We learn through *hadeeth* when Allah *subhanahu wa ta'ala* loves a person he calls out to Jibreel *'alayhi salaam* and commands him to love the person as well. So all the inhabitants of the heaven would love him, and then he is granted the pleasures of the people on the earth [Bukhari and Muslim].

Sometimes we look at people who are better than us in religion and we feel a kind of anger in our heart. The anger is there due to our distancing from Allah *subhanahu wa ta'ala*. How can we get rid of it? By asking Allah *subhanahu wa ta'ala* to allow us to excel in religion just like them or even better. Make *du'a* for the people who inspire and remind you of Allah *subhanahu wa ta'ala*. We ask Him to open up our hearts to goodness, ameen.

## Our Relationship with Allah – Self Analysis

How often has it happened that our best friend calls and we catch up with them as if we have been separated for twenty years? In reality, it could be that we spoke to them only yesterday or a few hours ago. For how long does this phone call continue? It would be hard to find a person



who hangs up in ten minutes. If that happens then we are certainly not close enough. Now, let's look at our prayer. For how long do we remain seated at our prayer mat after the prayer is over? Most people jump off the moment they do *tasleem*. What does this tell us about our relationship with Allah *subhanahu wa ta'ala*? It requires no further explanation.

## Surah Ta-Ha

When Musa *'alayhi salaam* was called in the valley of Tuwa by Allah *subhanahu wa ta'ala* and informed that he has been chosen as the Prophet of Allah, a brief interview takes place.

Allah *subhanahu wa ta'ala* asks Musa *'alayhi salaam* about his staff, he does not give a one-word answer. He goes on describing his staff and stating the different purposes he used it for,

***“It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses,” [20: 18].***

Did he not know the Lord who is addressing him from up above can see and know more about his staff than himself? But he cherished this meeting so much that he could not contain his excitement. He wanted to extend this meeting so goes on talking. This Ramadan let us commit to correcting ourselves and giving our utmost attention and respect to Allah *subhanahu wa ta'ala*. Let's take out time to speak with Him in *sujood*, in *du'a*, at *suhoor* and *iftar* times and whenever and wherever we can steal a moment of privacy.

## Be Gentle in Your Dawah

When it comes to correcting people often we admonish them such that they would not want to see our face again. Allah *subhanahu wa ta'ala* picks up his best man of that time to invite the worst man towards the right path.

With what instruction did Allah *subhanahu wa ta'ala* send Musa *'alayhi salaam*? He said,

***“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah],” [20: 44].***

This was Pharaoh that he was being sent to and the instruction was “speak gently.”

Let us reflect on our interpersonal skills and be kind to one another for the sake of Allah *subhanahu wa ta'ala*. Use encouraging words to bring them closer to Him. Do not rebuke them lest we widen the gap. Our job is only to take the message to them. We are not *hakim* (ruler) over them, for Allah *subhanahu wa ta'ala* says,

*“...whoever turns away from My remembrance – indeed, he will have a depressed life,” [20: 124].*

## **Don't Be Deluded By Worldly Pleasures**

Why do people turn away from the path of Allah *subhanahu wa ta'ala*? Because they are distracted by the things around them. Therefore, Allah *subhanahu wa ta'ala* warns us,

*“...do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring,” [20: 131].*

Material wealth of this world will remain in this world. Let us not make it a source of our ingratitude toward Allah *subhanahu wa ta'ala*. Let us apply the wise principle that our Prophet ﷺ taught us. In terms of material wealth look at those below you, and when it comes to good deeds and religious status, look at those who are way ahead of you.

We ask Allah *subhanahu wa ta'ala* allow us to keep our perspective right, to us the reality of things and to be more focused on the life of the Hereafter, ameen.

# Pearls of Peace - Juz 17

May 24, 2018 Verse By Verse Quran Study Circle

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## Surah Al-Anbiya

It is ironical that the place where we do not have to live forever we are concerned about it as if this is the only life we have. And the Hereafter which is eternal and lasting is the least of our worries.

Allah *subhanahu wa ta'ala* reminds us,

***“[The time of] their account has approached for the people, while they are in heedlessness turning away. No mention comes to them anew from their Lord except that they listen to it while they are at play,” [21: 1-2].***

Are we living in oblivion?

Our death and resurrection should keep us worried especially when engaging in something that we shouldn't be doing. When the soul urges us to do wrong, we must ask ourselves: what if I die

right now. How will I face Allah *subhanahu wa ta'ala*? In what condition will I be resurrected? Some years ago, there was news of college girls dying in a stampede in a concert. I was haunted by the thought in what condition their souls would have been recollected? We beg Allah *subhanahu wa ta'ala* to grant us all an honorable life and death in a state that He is pleased with, ameen.

## We Will Be Questioned About Our Life on Earth

To be honored with such a death we will have to become the kind of people who say, “We heard and we obeyed,” and not of those who say, “We have heard but we are not going to obey.” Because we will be questioned about our time spent on this earth, as Allah *subhanahu wa ta'ala* says,

***“He is not questioned about what He does, but they will be questioned,” [21: 23].***

Let us prepare for the questioning of the Hereafter as we prepare for our worldly exams. Let us strive to be among the high achievers as we do for the worldly positions.

## Our Deeds Will Be Weighed

Allah *subhanahu wa ta'ala* tells us our deeds will be weighed, and when that happens where would we stand?

***“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as an accountant,” [21: 47].***

There is glad tidings for him whose good deeds outnumber the bad ones. An easy way to raise our scales is to get busy in glorifying and praising Allah *subhanahu wa ta'ala* with words such as SubhanAllahi wabihamdihi SubhanAllahil Azeem.

## Allah Will Protect You If You Protect His Deen

We have learned in Surah al-Baqarah when we remember Allah *subhanahu wa ta'ala* with our *thikr* He too remembers us. Allah *subhanahu wa ta'ala* takes care of His righteous servants no matter what people plot against them. When Prophet Ibraheem spoke against the idols the community advised his father to burn him alive. They said, **“Burn him and support your gods – if you are to act,” [21:68].**

Little did they know that Allah *subhanahu wa ta'ala* is the Creator of fire. He said,

***“O fire, be coolness and safety upon Ibraheem. And they intended for him harm, but We made them the greatest losers,” [21: 69-70].***

When man surrenders to Allah *subhanahu wa ta'ala*, He helps him miraculously. We see this in the example of other messengers as well. They submitted only to Him, cried out only before Him, and sought help from Him alone. Allah *subhanahu wa ta'ala* helped them all and took them out of their distress, at His decided time. Let us not be hasty with our prayers and have all our hope in Allah *subhanahu wa ta'ala* alone.

## Learn the Du'as of the Prophets

Sometimes when we want something we are unable to articulate our words properly. It is a mercy of Allah *subhanahu wa ta'ala* that through His prophets He taught us the words to make *du'a* in. In Surah al-Anbiya, we learn the *du'a* of Prophet Yunus *'alayhi salaam*,

***“There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers,” [21: 87].***

Look at how he makes the *du'a*, he first praises Allah *subhanahu wa ta'ala* and then acknowledges his mistake. In the narrations it has been said, when the angels heard this *du'a* they pleaded his case in the court of Allah *subhanahu wa ta'ala* because they would often hear him being engaged in *thikr* when he was safe on the land. Such is the power of *thikr*.

What chances do we have if a whale swallows us up, we will come out alive? Have we attained that special status with Allah *subhanahu wa ta'ala* where He will save us miraculously?

## For Allah, Nothing is Impossible

Talking about miracles, Prophet Zakariya *'alayhi salaam* was blessed with an offspring despite his old age and his wife's barrenness. Because for Allah *subhanahu wa ta'ala* nothing is impossible.

## Surah Hajj

How can we get closer to Allah *subhanahu wa ta'ala* to attain the special status? It is said that the closest position one can be to Allah *subhanahu wa ta'ala* is prostration.



The entire creation in the heavens and the earth, the sun, the moon, the stars, the mountains, the trees, the moving creatures and believers prostrates to Allah *subhanahu wa ta'ala*, as we learn in Surah al-Hajj *ayah* 18.

When we choose to neglect our prayers, it is not that Allah *subhanahu wa ta'ala* is in need of our prostration. There are billion other created beings that prostrate to Him and win a special status with Him. If we are arrogant and do not prostrate, it is *our* loss. Allah *subhanahu wa ta'ala* says,

***“They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might,” [22: 74].***

This is such a heartbreaking statement! Allah *subhanahu wa ta'ala* has given us everything, this computer or mobile device that we are reading this post off of. He made it possible for us to sit in the air-conditioned room when it's 90 degrees (F) outside and to eat a healthy evening meal when we break out fast. Yet, we don't acknowledge Him as He deserves to be acknowledged?

## Pearls of Peace - Juz 18

May 24, 2018 Verse By Verse Quran Study Circle

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## Surah Al-Mo'minoon

Concentration in prayers is a constant struggle. As much as we would like *khushu* in our prayer, it is not there.

In Surah al-Mo'minoon it appears,

***“Certainly will the believers have succeeded: they who are during their prayer humbly submissive,” [23: 1-2].***

How are they able to stand in humble submission? By turning away from the futile and unnecessary as we read in the *ayah* after. The futile and unnecessary are time wasters. Someone was asked, “Why do you take off your shoes before entering the House of God?” He replied, “My shoes are the *Dunya* that I am leaving behind. I don’t need it when I am engaged with my Lord.” We need to empty our heads from the unnecessary concerns and gossips before we get on the prayer rug. Getting rid of such thoughts is impossible unless we cleanse ourselves. Therefore, zakat was mentioned next.

## Your Wealth Requires Purification

Linguistically zakat means purification. One needs to purify their wealth as well as their thoughts. With evil thoughts in our mind, we would get on the prayer mat going through our conversations with other people or plotting our next rebuttals. We need to work on our temper and control our tongues. Let's not utter words that will haunt us later. We ask Allah *subhanahu wa ta'ala* to enable us and to guide us to work on our bad character traits and to transform into a Momin, ameen.

Why does Allah *subhanahu wa ta'ala* command us to give zakat? In order to replace materialism with generosity. This is how we can get rid of the futile.

## Stay Away from All Kinds of Immoralities

Then we are advised to stay away from adultery and immorality.

The Prophet ﷺ said,

***“Whoever guarantees me (the chastity of) what is between his legs (i.e. his private parts), and what is between his jaws (i.e., his tongue), I guarantee him Paradise,” [Bukhari].***

Whenever a person falters he should turn to Allah *subhanahu wa ta'ala* in sincere repentance. Chastity of the private parts and the tongue is a trust, whoever loses that trust will lose peace from his life.

## Be Trustworthy

Therefore, the next trait of the successful ones mentioned is,

***“they who are to their trusts and their promises attentive,” [23: 8].***

Spouses are a trust to one another. The *ayaat* of God-consciousness (*taqwa*) are recited in the Nikkah sermon. And wherever Qur'an mentions the rights of husband and wife, it is followed by a reminder of the Hereafter. Let us not break our trusts and promises whether they be with other people or with Allah *subhanahu wa ta'ala*.

## Be Regular in Your Prayers

When a person prays only when he wants to pray and neglects it at other times, he cannot be humble in his prayers. Therefore, it was said,

***“And they who carefully maintain their prayers,” [23: 9].***

## **Follow the Successful Ones**

After describing the qualities required to attain success, Allah *subhanahu wa ta'ala* narrates the stories of successful people – the prophets and the messengers. He says,

***“Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations. So away with a people who do not believe,” [23: 44].***

Whether one openly denies the messenger or shows a hypocritical behavior such that we declare we are the nation of Muhammad ﷺ and take his Sunnah as a burden, then we should know we are inviting destruction. Allah *subhanahu wa ta'ala* loosens the rope up to a certain limit and then snatches it. Let's return to Him before the rope is snatched.

## **Repent Before the Angel of Death Appears**

The doors of repentance are opened until death. When death approaches and the man says, “I seek forgiveness for my sins,” it would not be accepted from him.

Allah *subhanahu wa ta'ala* says,

***“...when death comes to one of them, he says, ‘My Lord, send me back that I might do righteousness in that which I left behind.’ No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected,” [23: 99-100].***

There are no second chances. This life is our only chance to build and strengthen our relationship with Allah *subhanahu wa ta'ala*.

## **We Were Not Created Without A Purpose**

Allah *subhanahu wa ta'ala* questions man about his purpose of creation,

***“Then did you think that We created you uselessly and that to Us you would not be returned?” [23: 115]***

Allah *subhanahu wa ta'ala* did not create man for nothing. We have been informed of our purpose of creation and we will be questioned about our time here. Let's not waste this chance.

## Surah An-Nur

We now begin Surah an-Nur – the Surah that deals with adultery.

### Beware of False Accusations

Sometimes we forward text messages and share posts without verifying their truthfulness. Allah *subhanahu wa ta'ala* warns,

***“And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,” [24: 4].***

About accusations, it has been said it takes a dirty mind to think dirty. We overhear or see something and weave our own stories. What we have concluded might be far from the truth. We ask Allah *subhanahu wa ta'ala* to cleanse our hearts and to be more focused on our own shortcomings than pointing fingers at others, ameen.

False accusations lead to loss of peace,

***“Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment,” [24: 23].***

Indulgence in rumors and gossips is taken very lightly not realizing the curse that we are inviting on ourselves.

### Don't Take Part in Gossips

While there is a warning for those who accuse chaste people, Allah *subhanahu wa ta'ala* offers comfort to the accused. He says,

***“Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon***



***himself the greater portion thereof – for him is a great punishment,” [24: 4].***

Here is also a reminder to not indulge in such acts due to which on the Day of Judgment people will come and claim their share from our good deeds.

Let us concern ourselves with “our” lives and not the lives of others. Let us not be of those who take pleasure in gossips and spread it.

## **Don't Spread/Publicize Immorality**

Allah *subhanahu wa ta'ala* says,

***“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know,” [24: 19].***

The owners and employees of media houses should reflect on what they are promoting. What kinds of shows are on the air? Today, families cannot sit together and watch television because family entertainment has been taken over by vulgarity and indecency. Once that was censored is now openly shown on television. As a consequence, we see an increase in crime rate, illicit relations and immoral behavior.

Qur'an gives us repetitive reminders of how our choices determine our end. Let us rectify what is wrong within us, and not ask Allah *subhanahu wa ta'ala* for His painful punishment in both the worlds. Let us choose only that which will benefit us in the Hereafter.

## **Don't Visit Someone Unannounced**

With the coming of smartphones, we are quick to share small details about ourselves. But when it comes to visiting someone, somehow we are reluctant to *inform* them of our arrival beforehand. The etiquettes we follow determine whether we have a pleasant stay or sense being uninvited.

In Surah an-Nur Allah *subhanahu wa ta'ala* gives us the instructions on visiting someone's house,

***“O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein,***

***do not enter them until permission has been given you. And if it is said to you, ‘Go back,’ then go back; it is purer for you,” [an-Nur 24:27-28].***

There is nothing insulting in being refused admittance. Perhaps, the family is engaged in some kind of conflict resolution and they do not want an outsider to sense their house troubles. Be understanding of other’s situation. If you are welcomed inside do not prolong your visit. Keep your visits short and sweet making hosts look forward to your next visit.

## **Decide Your Matters According to the Teachings of the Qur’an and Sunnah**

Talking about conflict resolution some people are not really interested in a compromise or a settlement. Their only concern is what they gain from it. In doing so, they swing between Shariah and manmade laws; whichever offers more gain they pick it. The word of Allah *subhanahu wa ta’ala* i.e. the Quran and the Messenger ﷺ i.e. the Sunnah are enough to settle disputes.

Allah *subhanahu wa ta’ala* asks,

***“Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them?” [an-Nur 24:50]***

The truth is no one loses anything if he surrenders to Allah’s laws. In fact, that is a means for attaining peace and tranquility. If not here then at least we know in the Hereafter such a person will be at peace. The one who does not follow Prophet’s path has been warned of a painful punishment, [refer an-Nur 24:63].

## **Surah Al-Furqan**

Some of us love picking on others. But why do we do that? Is it because we have silently acknowledged they are better than us and a tiny seed of jealousy sits in our hearts?

### **Don’t Mock Righteous People**

People mock the practicing Muslim wherever they see them. The Quraysh mocked the Prophet ﷺ and called him all kinds of names. Some of their arguments were,

***“What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him as a warner?”***

***Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?” [al-Furqan 25:7-8]***

Allah *subhanahu wa ta'ala* comments, **“Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way,”** [al-Furqan 25:7-9]. Because their hearts have been sealed to receive any guidance, therefore, they mock the messenger. Here is a warning for us: never mock the scholars or those who are knowledgeable.

It is Allah *subhanahu wa ta'ala* who eases the path to knowledge for those that He chooses. We should pray to Him to make us of those instead of holding ill thoughts about the other person.

Allah *subhanahu wa ta'ala* comforts the Messenger ﷺ,

***“And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as a trial for others – will you have patience?” [al-Furqan 25:20]***

Had Allah *subhanahu wa ta'ala* not sent a human messenger how would we have related ourselves to him? We would have perhaps argued, “Oh, he is not a human, he does not understand us.” It is a great favor of Allah *subhanahu wa ta'ala* upon us that He chose a human messenger whose conduct is an excellent example for entire mankind. Today, the disbelievers are studying his Seerah to improve their lives.

## Pearls of Peace - Juz 19

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

“O woe to me! I wish I had not taken that one as a friend.” [Al-Furqan 25: 28]

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## Surah Al-Furqan (contd.)

### You Are On Your Friend's Deen, Choose Your Friends Wisely

Why were the Quraysh so intense in their opposition to the Prophet ﷺ? It was because of the company that they kept. None of them had a genuine concern for people's well-being. All of them desired authority and leadership and shamelessly devoured people's properties.

Hence, we go back to our earlier lesson: you are known by the company you keep. Because there was no one in their circle who could advise them to goodness they considered themselves right. Staying in wrong company only destroys us in the end. Therefore, it is best to distance away from those who call us to a path other than that of the Messenger ﷺ.

Allah *subhanahu wa ta'ala* warns us,

***“And the Day the wrongdoer will bite on his hands [in regret] he will say, ‘Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I***

***had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Shaytan, to man, a deserter,” [al-Furqan 25:27-29].***

This tells us the importance of holding on to the Quran, studying it and reflecting on its *ayaat*.

## **Don't Abandon the Qur'an**

On the Day of Judgment, the Prophet ﷺ will complain,

***“O my Lord, indeed my people have taken this Quran as [a thing] abandoned,” [al-Furqan 25:30].***

This is the month of the Qur'an. Allah *subhanahu wa ta'ala* gives us a chance after every eleven months to re-connect with it and not be of those who have discarded it. Let us not miss this opportunity. Let us learn it and also teach it to others.

What is the reason for abandoning the Qur'an? Our hearts are not opened to accept that which is against our desires. Ibraheem *'alayhi salaam* heard the command of Allah *subhanahu wa ta'ala* and submitted right away.

[\[The Abandonment of the Qur'an\]](#)

## **Don't Be A Slave of Your Nafs**

Allah *subhanahu wa ta'ala* asks us,

***“Have you seen the one who takes as his god his own desire?”[al-Furqan 25:43]***

Following one's desires is a sure way to end up in hellfire unless one realizes his mistake and repents. Desires are Shaytan's trap to trick men.

If everyone was to follow their own desires there would have been chaos on earth. Therefore, Allah *subhanahu wa ta'ala* blesses us with Ramadan to discipline ourselves and soften up our hearts to follow His instructions.

## **Qualities of the Servants of Allah**

Talking about submission let's read how Allah *subhanahu wa ta'ala* describes His slaves,

***“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,” [al-Furqan 25:63].***

He calls them **Ibad-ur-Rahman** (the servants of the Most Merciful). He associates them to Himself, and the attribute that He chooses is mercy. SubhanAllah! He is teaching us to be merciful to others, walk humbly on earth and excuse ourselves from disputes and arguments with a word of peace.

Allah *subhanahu wa ta'ala* does not like the proud and boastful people, therefore, humility is a dear quality to Him such that we are required to be humble in our prayers and acknowledge our low position. Engaging in disputes is a futile activity. Such people are not really interested in learning. They argue for the sake of arguing. Therefore, our Prophet ﷺ guaranteed a house in Paradise for the one who gives up arguing.

Why engage our tongues in something that is not approved by Allah *subhanahu wa ta'ala*? Why miss a few moments of Allah's remembrance?

In arguments pretend to be deaf. You will be controlling your tongue from committing a sin and also achieve a lot of peace.

Allah *subhanahu wa ta'ala* points to another quality of Ibad-ur-Rahman,

***“And those who spend [part of] the night to their Lord prostrating and standing [in prayer],” [al-Furqan 25:64].***

This is where we should be spending our energies. One night, wake up only for Him. If we can do this for a world cup then why not for Jannah-cup?

We have all heard the *hadeeth* where it is stated Allah *subhanahu wa ta'ala* calls out at night if there are any people seeking His forgiveness so He can forgive them or if they are making *du'a* for something and He may answer it. Let's not waste this opportunity of getting our *du'as* answered.

## **Ask Allah to Avert the Punishment**

One thing is to abstain from sins, another is to increase good deeds and a third category is asking Allah *subhanahu wa ta'ala* to avert from us the punishment of Hell. This is the *du'a* of the Ibad-ur-Rahman:



رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا سَاءَتْ  
مُسْتَقَرًّا وَمُقَامًا

***“Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; indeed, it is evil as a settlement and residence,” [al-Furqan 25:65-66].***

Shaytan controls us and we cannot control him but for Allah *subhanahu wa ta'ala* it is possible. Let us then seek refuge with Him against the treachery of the cursed one. Add *du'as* to your daily routine seeking Allah's protection. Without His help, nobody can protect themselves from the tricks of Shaytan.

One of the traps of Shaytan is to make us splurge on the non-essentials and when it comes to spending in the Cause of Allah *subhanahu wa ta'ala* we are counting change. Or he makes people overspend to later burden themselves with debts and loans. He is ever so active in snatching away people's peace. Ibad-ur-Rahman know the art of budgeting. They are neither extravagant nor miserly and choose the middle path instead. Let's cut the size of our pocket.

Ibad-ur-Rahman do not commit Shirk (associating partners with Allah), kill a soul unjustly, or commit illegal sexual intercourse. Since these are some of the major sins there is punishment and humiliation for he who commits them. But the one who repents and changes himself, he will find his Lord Merciful,

***“And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance,” [al-Furqan 25:71].***

One of the qualities of a good believer is to be constantly engaged in repentance.

The Ibad-ur-Rahman do not testify to falsehood and stay away from time wasters. In Ramadan, people are hastening towards doing good. Someone is reciting the Qur'an. Someone is offering extra voluntary prayers. There is someone hastening to give voluntary charity. And then there is someone busy in the computer game. Let us only make the best use of technology rather than making it a mean for our destruction.

## **Hold On to the Qur'an**

Allah *subhanahu wa ta'ala* again mentions the importance of holding on to the Qur'an,

***“And those who, when reminded of the ayaat of their Lord, do not fall upon them deaf and blind,” (al-Furqan 25:73).***

That is a sign of a living heart. They make *du'a* for righteous spouses and offspring that will be a comfort to their eyes. For them are treasures, as a reward for what they have patiently endured in this world and they will enter peace.

Let us review the qualities of the 'Ibad-ur-Rahman and ask Allah *subhanahu wa ta'ala* to enable them to adopt them in our lives, ameen.

## Surah Ash-Shu'ara

Being believers means being really strong in belief. We see the example in the stories of the prophets *'alayhim salaam*. Each time that they were tried by the opponents they stood firm in their emaan. Later, it was these firm believers who came out victorious.

When Prophet Musa spoke to Pharaoh about Allah *subhanahu wa ta'ala*, Pharaoh threatened to get him imprisoned. Musa *'alayhi salaam* argued, **“Even if I brought you proof manifest?”** [Ash-Shuara 26:30]

Pharaoh denied his prophethood and called him a magician. Learned and skilled magicians were called to unveil Prophet Musa's magic. The magicians arrived and asked if there was any reward for them. Pharaoh promised them a close companionship. So they threw their ropes and their staffs and said, **“By the might of Pharaoh, indeed it is we who are predominant,”** [Ash-Shuara 26:44].

When Musa *'alayhi salaam* threw his staff and it devoured their ropes and staffs they fell down in prostration to Allah *subhanahu wa ta'ala* and said,

***“We have believed in the Lord of the worlds – the Lord of Musa and Haroon,”*** [Ash-Shuara 26:47-48].

Moments ago these skilled magicians were testifying their loyalty to Pharaoh but upon seeing the truth they immediately surrendered. For the tyrant, it was an unbelievable situation hence he threatened them, **“I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all,”** [Ash-Shuara 26:49]. However, this threat landed on deaf ears. One sincere prostration to Allah *subhanahu wa ta'ala* had filled their hearts with so much peace and strength that they replied,

***“No harm. Indeed, to our Lord, we will return. Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers,”*** [Ash-Shuara 26:50-51].

In other words, “Do what you want to do. We will return to our Lord, anyway whether you kill us or we die a natural death.” In the morning they came in a state of shirk and in the evening they died as martyrs; earning Paradise for themselves.

When Allah *subhanahu wa ta'ala* desires to guide someone He makes it happen. Let us never lose our hope in Him. The magicians after prostrating to Allah *subhanahu wa ta'ala* hoped that He will forgive them. They trusted their sincere submission will result in their forgiveness. We perform a lot of prostrations throughout the day. Let us not turn them into a mere ritual. Let us strive to be humble in our prayers with our hearts connected to Him hoping He will forgive us for our intentional and unintentional sins.

## Don't Lose Hope

There are people of hope and there are people of despair. After this incident of the magicians, Musa *'alayhi salaam* had to rescue the Children of Israel from the tyranny of Pharaoh. He fled with them only to later halt near the mighty sea. His people complained, **“Indeed, we are to be overtaken!”** [Ash-Shuara 26:61]

Prophet Musa, on the other hand, had firm faith that Allah *subhanahu wa ta'ala* would show him the way out. In our lives when challenges arrive sometimes the first reactions that we display are those of despair. We tell ourselves “Now there is no way out of this calamity,” or “I am doomed.” While we are still lost in our thoughts and complaints, Allah *subhanahu wa ta'ala* inspires our hearts to see the way out. He tests us and then guides us.

Prophet Musa's words were,

***“No! Indeed, with me is my Lord; He will guide me,”*** [Ash-Shuara 26:62].

Do we have the same conviction? It is He Who guides, helps, protects and rescues His servants from calamities. When tested, call out to Him for nothing is impossible for Allah *subhanahu wa ta'ala*.

## Allah Guides You, Feeds You And Cures You

Another eemaan-inspiring story found in Surah Ash-Shuara is that of Prophet Ibraheem who had fought Shirk ever since he was a young boy. He refused to worship what his community bowed to. He said,

***“Indeed, they are enemies to me, except the Lord of the worlds. Who created me, and He [it is who] guides me. And it is He who feeds me and gives me drink. And when I am ill, it is He who cures me. And who will***

***cause me to die and then bring me to life. And who I aspire that He will forgive me my sin on the Day of Recompense,” [Ash-Shuara 26:77-82].***

Such was the state of his conviction!

After acknowledging countless favors of Allah *subhanahu wa ta'ala*, he makes a *du'a*,

***“My Lord, grant me authority and join me with the righteous. And grant me a reputation of honor among later generations,” [Ash-Shuara 26:83-84].***

Was this *du'a* answered?

Absolutely! Prophet Ibraheem's name is mentioned each time we send salutations and blessings on Prophet Muhammad ﷺ in Salat (prayer). The Station of Ibraheem in Makkah reminds us of his great service and sacrifice for the love of Allah *subhanahu wa ta'ala*. The Sa'ee that the pilgrims make at Safa and Marwa and the sacrifice on Eid-ul-Adha are some of the things related to him. We ask Allah *subhanahu wa ta'alato* resurrect us with him and grant us his company in JannatilFirdous, ameen.

For the Day of Resurrection, Prophet Ibraheem asked,

***“And do not disgrace me on the Day they are [all] resurrected – the Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart,” [Ash-Shuara 26:87-89].***

Despite being an excellent example of submissive slave he was still concerned about disgrace on that Day. SubhanAllah!

What is a sound heart? A heart that is free from Shirk and all kinds of ailments such as pride, arrogance, jealousy, rancor, anger and so on.

## **Surah An-Naml**

The Surah is named after one ant which was concerned about the rest of her tribe, **“Until, when they came upon the valley of the ants, an ant said, ‘O ants, enter your dwellings that you not be crushed by Sulaiman (Solomon) and his soldiers while they perceive not,”** [an-Naml 27:18]. If Muslims were as concerned about one another's well-being as this ant was our lost peace would return.

Prophet Sulaiman *'alayhi salaam* who was given the ability of communication with the humans, as well as other creatures, heard the ant. He smiled, amused at her speech, and said,

***“My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants,” [an-Naml 27:19].***

He right away acknowledged Allah’s special favor upon him and expressed gratitude. Let’s memorize this *du’a* and be grateful to Allah’s blessings upon us and our parents. *Du’as* are our means to get closer to Allah *subhanahu wa ta’ala*. The more we make *du’as*, the closer we will get to Him. And the more effort we make to get closer to Him, the more He will run to us for He is a loving and compassionate Lord.

## Pearls of Peace - Juz 20

May 24, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Al-Qasas

We have been reading the story of Musa *'alayhi salaam* in bits and pieces so far, now comes Surah al-Qasas. It is the Surah which contains the most detailed account of Prophet Musa.

Musa *'alayhi salaam* was born at a time when Pharaoh was slaughtering new-born male children. For the mothers, it was a grievous time; to give birth and see their child slaughtered. Allah *subhanahu wa ta'ala* inspired Prophet Musa's mother to cast him into the river without fear or grief. He assured her that He will return the baby to her and make him one of His messengers. And this did happen, as we read,

***“So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know,” [al-Qasas 28:13].***

Allah's promise is always true. He does not back out of His promises. Another promise mentioned in this story is when Allah *subhanahu wa ta'ala* promised Prophet Muhammad ﷺ return to Makkah, **“Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return,”** [al-Qasas 28:85], and we saw this did happen. Another meaning of this *ayah* could be return to Allah *subhanahu wa ta'ala* in Paradise. We ask Allah *subhanahu wa ta'ala* to grant us the company of Muhammad ﷺ in JannatilFirdous, ameen.

## Be Honorable and Dignified

When Musa *'alayhi salaam* was in the valley of Madyan, he found two women standing aside a water well waiting for the men to leave so that they could water their flock. Musa *'alayhi salaam* felt no disgrace in being a Prophet of Allah and reaching out to help them. He made his way into the crowd and watered the flock on the behalf of those girls. When the girls reached their home and narrated the incident to their father and the man's utmost dignity and respect towards them, the father requested to meet him. He had found the man he would marry off one of his daughters to.

Today, we have made the Sunnah of marriage tough by our unrealistic demands and expectations. The Prophet ﷺ instructed us to marry off our daughters to anyone whose conduct pleased us.

People meet good fellows in the mosque, but due to their financial standing or not having a certain career are refused or overlooked. Similarly, remarrying a divorced woman is looked down upon. Didn't the Prophet ﷺ marry divorced women? If anything, the divorced man and



woman have more experience. Reach out and if you can find suitable matches for the singles, divorced and widowed in your families and communities. Let us save ourselves and our families from secret affairs and that which is forbidden.

## Become Strong and Trustworthy

One of the women said,

***“O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy,” [al-Qasas 28:26].***

Hard work and trustworthiness are two qualities that can take a person to higher levels. Here we learn a hiring tip: if you are to hire someone for a task look for these two qualities. We ask Allah *subhanahu wa ta'ala* to grant us these qualities as well, ameen.

The example we have is none other than our beloved Prophet Muhammad ﷺ. When Khadeeja *radhiAllahu 'anha* was looking for an employee to conduct trade on her behalf, she selected Muhammad ﷺ because of his hard work and trustworthiness. Due to these two qualities, she felt no shyness in offering her hand in marriage to him; to someone who was fifteen years younger than her. And the Prophet ﷺ accepted it because she was a woman of grace and high respect.

Through the stories of Prophet Musa *'alayhi salaam* and Prophet Muhammad ﷺ, we learn that there is nothing wrong with the girl's side offering proposal. If the conduct pleases you, and they are righteous marry your daughters, sisters and even divorced/widowed aunts and mothers to them. Make *du'a* and also make an effort to help that *du'a* be answered. A beautiful *du'a* that we learn in Surah al-Qasas is:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

***“My Lord, indeed I am, for whatever good You would send down to me, in need,” [al-Qasas 28:24].***

May Allah *subhanahu wa ta'ala* answer our prayers and grant us peace, ameen.

## Don't Be Arrogant

The Pharaoh and his soldiers enjoyed many blessings of Allah *subhanahu wa ta'ala* but they were arrogant and oppressive. So Allah *subhanahu wa ta'ala* took him and his soldiers and threw them into the sea. Allah *subhanahu wa ta'ala* says, **“So see how was the end of the wrongdoers,”** [al-Qasas 28:40]. Arrogance takes us nowhere. Let us, therefore, be humble. If

that is not possible then let us be conscious of the fact that we will return to Allah *subhanahu wa ta'ala*, one day.

## Don't Let Your Stubbornness Destroy You

Another trait that leads to destruction is stubbornness. Such was the case of the Quraysh of Makkah. While they accepted the truthfulness of the Prophet ﷺ they were not willing to give up the religion of their forefathers because they feared their authority being lost. They said, **“If we were to follow the guidance with you, we would be swept from our land,”** [al-Qasas 28:57].

They acknowledged that it is guidance, but they were not willing to follow it. Sometimes we do exactly the same in our lives. We know what is right and wrong, but we are unable to display that by our actions.

## All Our Blessings Are A Special Favor of Allah On Us

In the story of Prophet Sulaiman, we learned about the special gifts that Allah *subhanahu wa ta'ala* had blessed him with. This, however, did not turn him into a haughty man.

Each time that he looked at his kingdom he thanked Allah *subhanahu wa ta'ala* for His special favors upon him. And then there was Qaroon (Korah) who was given abundant wealth but he was a tyrant.

Allah *subhanahu wa ta'ala* says,

***“Verily, Qaroon (Korah) was from the people of Musa (Moses), but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, ‘Do not exult. Indeed, Allah does not like the exultant,’”*** [al-Qasas 28:76].

In Islam, we are taught that our wealth belongs to Allah *subhanahu wa ta'ala*. We have been entrusted with it to ascertain what we are going to do with it. Will we give the poor their share or hoard all of it for ourselves? We should remember wealth is a test from Allah *subhanahu wa ta'ala*. Qaroon was so attached to his wealth that he would not give the poor their share and this led to his destruction. Sometimes we deprive our families and the poor from their share in our wealth.

When people asked Qaroon to share his wealth with them, he said, **“I was only given it because of knowledge I have,”** [al-Qasas 28:78]. He attributed this special favor to his own intelligence and knowledge. May Allah *subhanahu wa ta'ala* allow us to remember that everything we have belongs to Him. It is a favor to us and we are not entitled to it by any means.

Allah *subhanahu wa ta'ala* asks,

***“Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]?” [al-Qasas 28:78]***

One day people woke up and saw that Qaroon’s palace has been swallowed up by the earth. Allah *subhanahu wa ta'ala* says, **“And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves,”** [al-Qasas 28:81]. The more we spend our wealth in helping others, the more *du'as* we will accumulate. People will be speaking good about us even after we are gone and that might become the reason for our entry in Paradise, *in sha Allah*.

## Surah Al-Ankaboot

We now begin Surah al-Ankaboot.

We have talked about tests and trials many times in this series. The beginning *ayaat* of Surah Ankaboot give the same reminder,

***“Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars,”*** [al-Ankaboot 29:2-3].

A person can be tested in any manner. A happily married couple could suddenly be separated through a divorce. Are they still content with the decree of Allah *subhanahu wa ta'ala*? A physically fit person goes to work one day and loses his arm in an accident. Is he still content with the decree of Allah *subhanahu wa ta'ala*? If they are content with their tests, they have succeeded. May Allah *subhanahu wa ta'ala* allow us to pass all our tests with *khair* and *aafiyah*, and may He never put us through tests that are too difficult for us, ameen.

## True Believers Will Be Distinguished from the Hypocrites

Allah *subhanahu wa ta'ala* says He will surely make evident the true believers and hypocrites; those who follow their words by their deeds and those who merely provide lip service.

We have been told a person who invites another to a good deed earns the reward of doing that good deed himself and also the reward of that one more person that he invited. Similarly, we have been warned those who invite towards evil not only carry their own burdens, but also the burdens of others – those who answer their call.

***“But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent,” [al-Ankabut 29:13].***

Anybody who promises: do such and such and I guarantee you I will get your sins forgiven, is certainly lying. In Islam, we don't confess our sins to anyone but Allah *subhanahu wa ta'ala*. There are no intermediaries between man and God. Whenever one realizes, he has committed a mistake he can pour his heart out to Allah *subhanahu wa ta'ala*, regret his wrongdoing, shed sincere tears of repentance and promise never to repeat it. If Allah *subhanahu wa ta'ala* sees any good in him, He will forgive him and also grant him opportunities to wipe out those sins with extra good deeds.

## **For Some Allah Delays the Punishment, Don't Be Deceived**

While Allah *subhanahu wa ta'ala* is All-Aware of the actions of His servants, He does not bring His Wrath upon them instantly. We may look at people around us who are haughty and oppressive yet so blessed in their lives. It is not that Allah *subhanahu wa ta'ala* is pleased with them. It could be that He is only giving them respite till the time He pulls their rope like He did with other ungrateful ones,

***“So each We seized for his sin, and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves,” [al-Ankaboot 29:40].***

Allah's punishment can come in any form. We seek refuge with Allah *subhanahu wa ta'ala* from an evil end. O Allah! Recall our souls when You are pleased with us and we are pleased with You, ameen.

## **Pearls of Peace - Juz 21**

[June 16, 2018 Verse By Verse Quran Study Circle](#)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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We have come this far in the month of Ramadan. It is time for us to reflect on what we have gained and what we have lost.

If we are still slacking, let us ask Allah *subhanahu wa ta'ala* to bless our time and worship in these last few days, and let us be more serious. The Prophet ﷺ used to take his worship to a higher level in the last few days. May this Ramadan be a means of positive change in our lives that will draw us closer to our Maker, ameen.

## Surah Al-Ankaboot (contd.)

Sometimes people argue over the Signs of Allah *subhanahu wa ta'ala*. They require evidence to truly believe in what has been revealed. Such was the case of the Arab pagans. They would persist in demanding different kinds of miracles from the Prophet ﷺ. Allah *subhanahu wa ta'ala* said,

***“And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe,” [al-Ankaboot 29:51].***

Today, the Qur’an is with us. Do we read it? How much do we read? Does it move us when we read it? We have the examples of Negus and Umar bin Khattab *radhiAllahu ‘anhum* who heard only one *ayah* of the Qur’an and their lives changed. Moments ago they were unaware of the truth of Islam and later they converted into strong supporters. All they did was hear the Qur’an.

We might have read the Qur’an from cover to cover several times, yet we cannot give up immoralities. If we had any sincerity in our heart, we would have immediately surrendered to the commandments of Allah *subhanahu wa ta’ala* and quit whatever is bad within us.

When the *ayaat* of the prohibition of alcohol were revealed, those who were consuming it spat it out of their mouths “immediately” and emptied the barrels that contained the alcohol. They didn’t say, “Let me finish this and after that I will not consume anymore.” They didn’t say, “Ok, it’s forbidden for us let me find someone who drinks it and I will sell it to him.” No! What is haram for us is haram! We cannot sell the forbidden things to other people either.

[\[The Prohibition of Alcohol and Gambling\]](#)

## **Strive for Allah**

Allah *subhanahu wa ta’ala* says,

***“And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good.”***  
*[al-Ankaboot 29:69]*

Guidance is a gift of Allah *subhanahu wa ta’ala*. You have to work hard to achieve guidance. You have to find the resources of guidance, fight against your own *nafs* and laziness, find and develop a link with the people who are knowledgeable. Show your keenness and sincerity to Allah *subhanahu wa ta’ala* so that He can make a way for you.

We spend so much of our time and energy in earning the livelihood of this world and do not have time for that which is eternal.

## **Surah Ar-Rum**

### **Live With Your Spouse With Affection and Mercy**



Allah *subhanahu wa ta'ala* says,

***“And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [Ar-Rum 30:21]***

Our spouses are a gift from Allah *subhanahu wa ta'ala* but when we enter marriages with our sins and have not repented or we are not sincere in committing to this marriage, then there is no blessing in such a marriage.

Don't blame your spouse or your in-laws but blame yourself.

Learn the etiquette of marriage, what characteristics to look for in a spouse, what is important to you, know yourself, ask questions, consult the righteous people and ask Allah *subhanahu wa ta'ala* for guidance, sincerity and assistance and then enter into a marital contract. It's not a game! You have to show your sincerity and commitment to building a peaceful home.

We learn from the *ayah* the purpose of marriage – to live with affection and mercy. Two important ingredients to live a happy marital life.

Instead of engaging in extramarital affairs, work on your marriage. Spend time with your spouse and children. Talk to your wife kindly and lovingly so that your child knows how to address her. Speak to your child in a clean language so that your child learns not to utter words of profanity. Take him to the Masjid so that he is attached to his roots and grows strong in his identity as a Muslim, loving Allah *subhanahu wa ta'ala*, His Book and His Messenger ﷺ.

The same advice is for the women – stop husband bashing. Stop abusing him in private and in public. Ask Allah *subhanahu wa ta'ala* for help. Our energies should be spent in worshipping Him, seeking His help and guidance and protecting our homes in this world and the next.

We ask Allah *subhanahu wa ta'ala* to enable us to turn to Him first before we turn to our *nafs* or the people. We ask Him to allow us to seek His guidance and to cry before Him and ask for help instead of falling for the whisperings of the Shayateen and our *nafs*, ameen.

[\[Spouses are Clothing for One Another\]](#)

## **Stop Taking Interests, Stop It!**

Allah *subhanahu wa ta'ala* says,

***“And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the Countenance of Allah – those are the multipliers.”***

*[Ar-Rum 30:39]*

As entering a marriage with sins or insincerity lacks any blessing, similarly earning wealth from haram resources contains no blessing, no matter how much you earn. Since it is earned from the disobedience of Allah *subhanahu wa ta'ala*, you will see it being wasted in unforeseen expenditures, medical bills, loss and destruction of property. And if not tangible loss then you will witness a lack of peace and love in your homes. Sometimes sisters don't get married because the father's main source of earning was through haram means. Sometimes they get married and they get divorced.

While some of this can be a test from Allah *subhanahu wa ta'ala* to raise our scales in the Hereafter, we need to reflect on our lives and leave everything that falls under the disobedience of Allah *subhanahu wa ta'ala* and transgression. JannahtilFirdous is too precious to lose it over the temporary pleasures of this world.

Earn money from the halal sources and give generously in the way of Allah *subhanahu wa ta'ala* while concealing your *sadaqat*.

[\[O You Who Believe! Do Not Consume Riba\]](#)

## **Stages of Human Development**

Allah *subhanahu wa ta'ala* says,

***“Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.” [Ar-Rum 30:54]***

When we came into this world, we were weak. We required changing, feeding, nurturing and care. Then Allah *subhanahu wa ta'ala* helped us develop and become strong. Let us not use our strength and capabilities in displeasing Him. Let us be grateful for the family that He chose for us, the resources that He made available for us and use all of His blessings in gratitude and drawing nearness to Him, *in sha Allah*.

Use your energies in His *ibadah* today so that tomorrow when we grow old we don't have any regrets. Years from now, we should be able to look back and say,

***“Ya Allah! Thank You for the abilities that You granted me. Thank You for guiding me to Your path. Thank You for teaching me the Salah and granting me the ability to pray. Thank You for granting me good health that I was able to stand on my feet without needing to sit down on a chair and was able to place my forehead on the ground in prostration to You alone.”***

Let us not take our abilities for granted. Let us not grow old and weak with regret. He who is mindful of Allah *subhanahu wa ta'ala* and uses his physical and financial capabilities in Allah's way, Allah *subhanahu wa ta'ala* will preserve him even in old age and we will leave this world with His remembrance as our last words, *in sha Allah*.

O Allah! Enable us to be grateful to You, to use our wealth, time and skills in Your path. Do not take away the blessing of being able to pray, recite the Qur'an and help others...because of our own wrongdoings. O Allah! Allow us to be grateful servants for what we have today and not lose it, ameen.

Whatever consistent good deeds we do in our youth, the angels will continue to write them down in our book of deeds even if we are unable to perform them when we grow old. Let us not neglect this time.

## Surah Luqman

Named after a wise man, it contains lessons for everyone.

Luqman said some words of wisdom that Allah *subhanahu wa ta'ala* liked so much that He preserved them in the Qur'an. Luqman said,

***“O my beloved son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.” [Luqman 31:13]***

The first pearl to draw from this *ayah* is to note how he addresses his son, **“O my beloved son.”**

How do we address our children? Do we speak to them with affection and respect? Or do we abuse our children by yelling at them, speaking harshly because they are subservient to us and do not deserve any respect? Do you even talk to your children or do you do not even like talking to them?

Luqman was a grown up man but he knew how to speak to a child. Mothers and fathers, fight your *nafs* and be respectable and respectful. It is your responsibility to “build” the next generation not destroy them. You will be answerable for it!

The first advice that he gives his son is to not associate partners with Allah. He starts from “Aqeedah,” a pillar that many of us neglect. We get married without confirming the person has the correct Aqeedah. We are so blinded by our love that we will get married to anyone who pleases our *nafs* whether he is obedient to Allah or not. O Allah! We are sorry for neglecting Your Deen and submitting to our *nafs*. O Allah! Please cleanse our souls of their filth and allow us to submit to You alone, ameen.

### [\[Keep Religion in Mind When Getting Married\]](#)

We are required not to oppress ourselves or others. What about oppressing Allah? What does that mean? Shirk is oppression against Allah *subhanahu wa ta'ala*. In the Arabic language, *zulm* means to place something where it does not belong. So to place a person or a thing where Allah *subhanahu wa ta'ala* should have been is oppression against Allah. He is the One who blesses us with a child and we praise the Peer or Faqeer. He is the One who blesses us with a good dwelling but instead of thanking Him we thank our spouses, our bosses, our jobs or our parents.

How would we feel if we do something for someone and they go and thank someone else? Perhaps, we would be fired from our jobs if we don't acknowledge and thank our boss for the promotion or pay increase. Allah *subhanahu wa ta'ala* has more right to be honored than any other thing on earth.

## **Be Grateful to Your Parents**

After the right of Allah *subhanahu wa ta'ala*, Luqman talks about the rights of the parents. Among them, the mother comes first. Even if someone's parents are disbelievers, they owe them respect and kindness. The only time that we will not listen to them is when they ask us to disobey Allah *subhanahu wa ta'ala*. We ask Allah *subhanahu wa ta'ala* to protect our families, ameen.

## **Nothing is Hidden from Allah**

Luqman said,

***“O my son, indeed if wrong should be the weight of a mustard seed and should be without a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.” [Luqman 31:16]***

Therefore, do not do any wrong. Nothing is hidden from Allah *subhanahu wa ta'ala*.

## **Establish Salah, Enjoin Good, Forbid Evil and Be Patient**

Luqman gives his son four instructions, establish prayer, enjoin what is right, forbid what is wrong and be patient over what befalls you.

The prayer has always been there since the time of Prophet Adam *'alayhi salaam*. It might not have been the way we pray today, but it was always there. Establish prayers to establish a “bond” with your Creator.

Do good and encourage people to do good. Stay away from the haram and impermissible and forbid others too. We can earn a reward for “advising” people, subhanAllah!

Be patient over your tests. Remember, Allah *subhanahu wa ta'ala* tests them whom He loves the most. So trust Him and pass your tests with excellence.

## Be Moderate in Your Walk and Lower Your Voice

Allah *subhanahu wa ta'ala* reveals *ayaat* of the Qur'an to teach us how to walk, subhanAllah! We read etiquette books but don't search for etiquette in the Book of Allah.

Be moderate in your pace – calm and composed. Do not walk so fast that you ignore the people around you. Do not walk so slow that you block other people's way.

Likewise, be mindful of the level of your voice. Do not make yelling your identity. Don't speak so loud that people have to place their hands on their ears. Do not speak in such a low voice that people have to ask you to repeat yourself over and over again. Allah *subhanahu wa ta'ala* compares a loud voice with the voice of a donkey.

***“And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” [Luqman 31:19]***

No sane, respectful human being would like to be compared to a donkey. Therefore, correct yourself. In some cultures, it is assumed that the one who speaks the loudest is the strongest or the most right. We should remember that the empty vessels make the most sound. Be cultured, study the Seerah and learn from the best of the creation ﷺ and his Companions *radhiAllahu 'anhum*. You will earn more respect.

The Surah ends with a reminder to not be deceived by the temporary pleasures of the world and to beware of the greatest deceiver – the Shaytan.

## Surah As-Sajdah

Named after the Sajdah that appears in *ayah* 15.

Allah *subhanahu wa ta'ala* tells us the qualities of the people who believe in His *ayaat*,

***“They arise from [their] beds; they supplicate to their Lord in fear and aspiration, and from what We have provided them, they spend.” [As-Sajdah 32:16]***

Standing in prayer is more beloved to them than sleeping.

Let us tame our *nafs* and remind ourselves that it is not difficult to set our alarms once a week, once a month or at least once in a while an hour before the Fajr prayer and get up in those peaceful hours of the night to express our gratitude to Allah *subhanahu wa ta'ala*, as our beloved Prophet ﷺ did, and to seek peace in our lives. O Allah! Enable us to do so, ameen.

## Surah Al-Ahzab

### Protect Your Lineage

In Islam, the lineage is very important. Allah *subhanahu wa ta'ala* says,

***“Call them by [the names of] their fathers; it is more just in the Sight of Allah...” [al-Ahzab 33:5]***

Do not change your lineage for some temporary pleasures of this world – to get included in the will, shares of inheritance or for any other benefit. One who deceives others will be humiliated by Allah *subhanahu wa ta'ala*.

After the divorce, some women change the last name of the child because they are angry at the father. You may hate that person as much as you like but you cannot go “against” the *ayaat* of Allah *subhanahu wa ta'ala*. He chose that person to be your child’s father – you will have to accept it. Likewise, those who hate their fathers, you cannot change your last name either. No matter what he has done to you or to the society (he could be a murderer).

Don’t transgress the *ayaat* of the Qur’an. On the Day of Judgment, we will be called by the names of our fathers.

An important point to mention here is that it is not from the tradition of Islam, especially the teachings of the Qur’an and Sunnah, for a woman to change her last name after marriage. She remains to be identified by the family that she was born in and not the husband’s family. Aisha *radhiAllahu ‘anha* remained ‘Aisha bint Abu Bakr after her marriage to Prophet Muhammad ﷺ. Let us learn our Deen and not become blind followers of others’ traditions.



## For a Peaceful Resurrection Follow the Messenger

***“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” [al-Ahzab 33:21]***

If we are serious about being resurrected with the Messenger ﷺ then we need to study his Seerah and Sunnah and follow him. If we are interested in being raised with someone else then we can go ahead and follow them even if they lead us to the Hellfire.

We ask Allah *subhanahu wa ta'ala* for guidance – the path of Rasoolullah ﷺ, his company in JannatilFirdous and protection from destruction in this world and the next, ameen.

(Adapted from Mufti Ismail Menk’s Peace of Pearl Series, Cape Town, Ramadan 2013.)

*[If you would like to read about the early life of Rasoolullah ﷺ, alhumdulillah, we have transcribed a few lectures for our [Seerah Series](#). If you would like to learn a few Sunnahs of the beloved Prophet, you may find some posts from the book, [More than 1000 Sunnahs](#).]*

## Pearls of Peace - Juz 22

June 30, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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When we claim that we are Muslims then we are not allowed to do that which Allah *subhanahu wa ta'ala* has declared to be impermissible and unlawful. A person who commits a sin and knows in his heart that it's a sin has a greater chance of being forgiven than someone who commits a sin and does not even consider it a sin. We ask Allah *subhanahu wa ta'ala* to forgive us for our wrongdoings whether done intentionally or unknowingly and to not close the door of His forgiveness and mercy upon us, ameen.

## Surah Al-Ahzab (contd.)

### Don't Do Tabaruj

When you talk about Hijab or Jilbab, you cannot protect yourself from being attacked or criticized. Some people do not want to hear the word even though there are several clear *ayaat* in the Qur'an that call it obligatory and not **“optional.”**

Allah *subhanahu wa ta'ala* says,

***“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance...” [al-Ahzab 33:33]***

Today, when you ask a young girl why she is going out with makeup on, she will reply, “I am looking for a suitable husband.” The married women say, “It is ok to dress up for one’s spouse.” That is true. However, the reality is much different from this.

When the men come home from work, their wives are wearing stained clothes, smelling of garlic and sweat because they have been doing housework. They are not really dressed up for the husband. When they are going out, they take shower, wear beautiful clothes and put on makeup. They dress up!

The wives are dressing up for people outside the home while the husbands are looking at other women on the television screen or in the mall.

Both are to be criticized and should work on dressing up for each other. Yes, the men also need to dress up for their wives. They need to take care of their personal hygiene.

The *ayah* also teaches the impermissibility of going out without a necessity. Someone has a need to go to the doctor, school, work, Masjid or to the store to get food – that is permissible. But to be always outside and not stay home is a both a physical and financial burden on the other spouse. The men also need rest. How are the families going to develop a bond if they are always involved in activities outside the home?

Dressing up for someone other than our spouse is frowned upon in Shariah.

[\[Why Does the Qur'an Command Muslim Women to Stay in their Homes\]](#)

It is not up to a person that when Allah *subhanahu wa ta'ala* has declared something haram and the Prophet ﷺ has informed us about it, we make it halal for ourselves. If we are believers, as soon as we hear a command of Allah *subhanahu wa ta'ala* we should know it in our hearts that we don't have a **“choice”** to accept it or not. We have to accept it and that is the true belief.

Allah *subhanahu wa ta'ala* says,

***“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.” [Al-Ahzab 33:36]***

True believers believe that they must surrender. Even if the weakness of an individual makes them engage in something sinful, recognizing that it's a sin gives him a higher chance of repentance and forgiveness, *in sha Allah*, than a person who justifies his wrongdoing and says that there is nothing wrong with it. This is the entire concept of surrendering to Allah *subhanahu wa ta'ala*.

Muhammad ﷺ was sent to us to obey and follow the instructions that he has been sent with. What is the point of our claims that we say we are the followers of Muhammad ﷺ when we don't really follow him?

## Be Mindful of Your Speech

Allah *subhanahu wa ta'ala* warns us again regarding our tongues. He beautifully words it by saying,

***“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” [Al-Ahzab 33:70]***

Words of appropriate justice mean an upright and true statement that is free from all kinds of vulgarity and abuse. Such a statement can lead one to Jannah and bless them with goodness in this world and the next, *in sha Allah*. If we are careful about what we say and how we say it then Allah *subhanahu wa ta'ala* will purify and rectify our deeds.

Sometimes we perform a good deed but it is not at the level of excellence. There is something missing. Sometimes our intention was not right. Sometimes we missed something. Sometimes we waste our good deeds by misuse of our tongues such as spreading lies and rumors or uttering hurtful statements. If we are not mindful of our speech, on the Day of Judgment the people that we have hurt with our words will come and claim our good deeds and we will be left with none or only a little when we will be in need of good deeds the most. However, when we speak good words, Allah *subhanahu wa ta'ala* fixes our good deeds to a level where they will become acceptable to Him. Such is the reward for speaking good words.

Allah *subhanahu wa ta'ala* ends the address by saying whoever obeys Him and His Beloved Messenger ﷺ such people will be the victorious ones. We ask Allah *subhanahu wa ta'ala* to make us of them, ameen.

[\[Whose Islam is the Best?\]](#)

## Surah Saba'

Saba' means Sheeba, which is a place in the Arabian Peninsula.

The people of Sheeba were granted abundant blessings by Allah *subhanahu wa ta'ala*. They received abundant beneficial rain that helped them grow a variety of crops and it was a beautiful place to live in. However, these people were involved in one of the greatest sins, **ingratitude**.

They were enjoying the blessings of Allah *subhanahu wa ta'ala* but they were ungrateful.

A lesson for us is to be grateful to Allah *subhanahu wa ta'ala*. Search for His gifts and blessings in your life and do *kamil shukr – shukr* that does not involve any kind of *shikwah*, saying sentences such as, “I am grateful that I have this but it would have been better if that was also present,” or “I am grateful that I have this but [that one thing] is missing.” Let us keep our gratitude free from any errors and shortcomings.

Thank Allah for your eyesight, speech, sense of hearing, clothing and housing (whether rented or owned) – dig in your life and see His blessings. Every one of us has a blessing that has been held back as a test.

Allah *subhanahu wa ta'ala* says,

***“There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], ‘Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.’ But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?” [Saba' 34: 15-17]***

Therefore, look for His blessings in your life. If you are unable to see them yourself, ask Him to show them to you. Then be grateful for them. When we don't recognize Allah's blessings in our lives and are ungrateful toward Him, He snatches our blessings away.

The Quraysh of Makkah would ask the Prophet ﷺ about the Day of Judgment that you keep threatening us with it when is it going to come.

Allah *subhanahu wa ta'ala* responds with a powerful statement,

***“And they say, ‘When is this promise, if you should be truthful?’ Say, ‘For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it].’” [Saba' 34: 29-30]***



The lesson for us is that Allah *subhanahu wa ta'ala* gives us chances. We must remember that we only have a handful of chances or a fixed number of days to turn to Him in repentance. All the reminders that we come across whether through an article, a book, a quote, an *ayah* or a lecture were for us to take heed. They were the chances that Allah *subhanahu wa ta'ala* was giving us. When our chances and days are up, the punishment will descend.

We ask Allah *subhanahu wa ta'ala* to grant us the turning point after which there is no disobedience and ingratitude. We don't want Allah's punishment or to leave this earth without repenting for our sins. O Allah! We are weak. Please accept our *du'as*, ameen.

[\[The Command to Eat Pure Things and Express Gratitude\]](#)

## Surah Fatir

Allah *subhanahu wa ta'ala* warns us of Shaytan,

***“Indeed, Shaytan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.” [Fatir 35:6]***

For many of us, this is not an unknown statement. We know that Shaytan is our enemy and he tries to divert us from the straight path and trick us into committing sins. However, we don't consider him an enemy. We allow him to divert us. When we oversleep for Fajr one day, we cannot allow Shaytan to let us miss our Fajr prayer the next day as well. We will guard our prayers by setting up our alarms and going to bed early. We will perform ablution before getting ready for bed and recite the supplications of protection before going to sleep. We will set up our defense against Shaytan.

When we are not mindful of minor sins, the enemy tricks us into major sins. We get addicted to pornography. We fall into adultery or fornication. Even married people are engaged in these sins.

[\[The Seven Destructive Sins\]](#)

You cannot let Shaytan win and lead you to the Hellfire. He is a criminal! And Allah *subhanahu wa ta'ala* has warned us about him. Be on your alert at all times. When you slip once, you cannot allow him to trick you again. Immediately seek the help of Allah *subhanahu wa ta'ala*, engage in Qur'an recitation and *thikr* and adopt the company of the righteous. Leave bad company and all such situations that make you slip.

Shaytan comes to steal your *emaan* – the most valuable thing that we own although we don't realize it. If someone was to steal our Rolls Royce, the next time we bought a vehicle we would make sure that there was a car alarm and tracking device installed. So no one would dare! But we let Shaytan steal our *emaan*.



## **We Are in Absolute Need of Allah**

Allah *subhanahu wa ta'ala* says,

***“O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.” [Fatir 35:15]***

*Faqeer* is a person who has got nothing. We have got nothing besides what Allah *subhanahu wa ta'ala* has favored us with.

In a Hadeeth Qudsi, Allah *subhanahu wa ta'ala* says, **“O My servants! All of you are astray except for those I have guided, so seek guidance from Me and I shall guide you. O My servants! All of you are hungry except for those I have fed, so seek food from Me and I shall feed you. O My servants! All of you are naked except for those I have clothed, so seek clothing from Me and I shall clothe you...”**

While we are enjoying all His blessings, He is absolutely free of any need from us. He does not need our prayers, our worship or our supplications. They are all for us. If we are obedient and beautify our character with the teachings of the Qur'an, He will give us more. If we turn away, He has no need of us and our abode will be Hellfire. We seek protection with Allah *subhanahu wa ta'ala* from such an end, ameen.

He says,

***“If He wills, He can do away with you and bring forth a new creation.” [Fatir 35:16]***

If we are not submissive to Him, He can replace us with an entirely new creation that will be humbly submissive and better.

Allah *subhanahu wa ta'ala* tells us of a business that will never experience loss. He says,

***“Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish.” [Fatir 35:29]***

Only three things are expected from us for this profitable trade. Honor the Book of Allah *subhanahu wa ta'ala* by reciting it, understanding it and spreading it. Establish prayers. Spend from what He has blessed us with – especially the obligatory charity. It sounds so easy but sometimes due to our own contaminated Nafs we take it as a hardship upon ourselves. We need to remember, **when there is a will there is a way.**

On the Day of Judgment people will argue they were not given sufficient time to take heed, Allah *subhanahu wa ta'ala* says,

***“And they will cry out therein, ‘Our Lord, remove us; we will do righteousness – other than what we were doing!’ But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.” [Fatir 35: 37]***

From the Tafaseer, we learn that anybody who reaches the age of sixty was given sufficient chances and time to learn the Deen of Allah *subhanahu wa ta'ala* and mend his ways. Such a person will have no excuses in the Hereafter. As we age, it is a “warning” for us that we are gradually returning to Allah *subhanahu wa ta'ala*.

Every year while celebrating birthday (those who celebrate), we should do a self-analysis. Allah *subhanahu wa ta'ala* enabled me to live this long, what have I done with this life? We should reflect on the five questions that everyone will be asked on the Day of Judgment; how we lived on this earth, how we spent our youth, how we earned our wealth and how we spent it, what did we do with the knowledge of the Deen that we gained.

Are we ready to answer these questions?

## Pearls of Peace - Juz 23

June 30, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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We love to listen to the melodious recitation of Surah Ya-Seen, however it is not the recitation that we should take pleasure in but “read and understand” what Allah *subhanahu wa ta’ala* is telling us in these Ayaat.

## Surah Ya-Seen

On the Day of Judgment, our mouths will be sealed while our hands and legs will bear witness against us as Allah *subhanahu wa ta’ala* says,

***“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”***

*[Ya-Seen 36: 65]*

At another place in the Qur’an, we learn that the skin will bear witness against us. Let our deeds be such that our limbs and skin do not bear witness against us but “for” us. Let us train our limbs such that on the Day of Judgment, our hands says, **“Every day I was placed down in Sajdah**

**for You, O Allah.”** Let us train our legs such that they say, “I carried this person to the Masjid every day for the obligatory prayers for You, O Allah.”

We need to be conscious of how we use these blessings. Whenever someone touches something that they are not supposed to such as a bottle of alcohol or shaking hands with a non-mahram, the hands are yelling at us. They are fearful of Allah’s punishment but we are not?

Similarly, when the women go out without covering their heads, the hair is cursing them.

Let us seek forgiveness from Allah *subhanahu wa ta’ala* for the times we have misused our limbs. The times when we used to commit injustice against ourselves or others. O Allah! Please forgive us. We are sorry.

## Surah As-Saaffat

Allah *subhanahu wa ta’ala* tells us how He has beautified the sky with the stars,

***“Indeed, We have adorned the nearest heaven with an adornment of stars.” [Saaffat 37: 6]***

Go outside and notice the stars. How far away they are? For how long they have been there?

It teaches us to reflect on Allah’s creation and feel a sense of peace. People go to far off places for retreat, you can step outside your home and just look at the green grass, the trees and the stars. When you look at the nature, remember and praise Allah *subhanahu wa ta’ala* – tell yourself He is my Creator who made everything so beautiful and perfect.

## Surah Saad

Sometimes people say hurtful words that upset us. Imagine hurtful words said to the Best of the Creation ﷺ and how much they must have agonized him? During such times, Allah *subhanahu wa ta’ala* advised His Beloved ﷺ to read the stories of the previous messengers and gain peace and comfort.

***“Be patient over what they say and remember Our servant, Daw’oud, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah ].” [Saad 38: 17]***

When we are going through trials in our life, we should pick up a Seerah book and study the life of Rasoolullah ﷺ. Read the stories of previous messengers. They were the chosen people of

Allah yet their lives are filled with tests and tribulations. We are nowhere near them but when someone upsets us we feel as if our honor has been crushed.

[\[Seerah Series\]](#)

The above Ayah describes a beautiful trait of Daw'oud *'alayhi salaam* – Awaab, the one who often returns to Allah *subhanahu wa ta'ala*.

Sometimes when people bring their arguments to us, we may hear only one side of the story and give a wrong opinion. A similar mistake was committed by Daw'oud *'alayhi salaam*.

***“[Daw'oud] said, ‘He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds – and few are they’  
And Daw'oud became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].” [Saad 38: 24]***

Partnership though permissible, is not the ideal form of business. If for some reason you do enter a partnership make sure that every detail is written down.

**\*Mufti Menk discourages in extreme words regarding partnership.**

We are not qualified to judge a matter unless we are unbiased. Sometimes we give our judgments without even being asked to judge. In arbitration, be just.

We know that the Qur'an was revealed for our guidance, Allah *subhanahu wa ta'ala* tells us,

***“[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its ayaat and that those of understanding would be reminded.” [Saad 38: 29]***

The first thing is that its *ayaat* should be pondered. How many of us do that? Only a handful. Pondering is not limited to reading the translation but deep reflection and understanding of the words. Why Allah *subhanahu wa ta'ala* chose certain words? What was the background of the *ayaat*?

We will be asked if we “studied” the Book of Allah. Sometimes we utter statements such as Allah is prohibited this and that, without even consulting the Qur'an. How can we utter such statements without pondering the Qur'an?

The Qur'an was revealed to an unlettered man yet he was known as the walking Qur'an – he was so immersed in the knowledge of the Book of Allah. We have spent years and years pursuing worldly degrees and titles, now we are gradually nearing our death yet we do not know the Qur'an?

[\[Pondering Over the Qur'an\]](#)

## Surah Az-Zumar

Allah *subhanahu wa ta'ala* tells us about the worshippers that He likes,

***“But those who have avoided Taghoot, lest they worship it, and turned back to Allah – for them are good tidings. So give good tidings to My servants. Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.”***

*[Az-Zumar 39: 17-18]*

Here is a lesson for us, with social media and traditional media surrounding us we should only take that which is beneficial for us for this world and the next. Let us not waste our time and energies on something that is of no benefit. Celebrity gossips, rumors, lies, fake news, etc. Let us listen to and follow the best speech.

Allah *subhanahu wa ta'ala* tells us that the Qur'an is the best speech,

***“Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah . That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray – for him there is no guide.”***

*[Az-Zumar 39:23]*

The best speech is often repeated and when those who believe and have fear of Allah *subhanahu wa ta'ala* hear this speech they get goose bumps. When the recitation is over, and they reflect on the *ayaat* recited, they are at ease. Their hearts have softened and they find inspiration and peace from it. Alhumdulillah!

May Allah *subhanahu wa ta'ala* make us of those who get goose bumps when they hear the Qur'an recitation. They recognize that it is for “their” guidance. May He make us from those whose hearts are softened by the Qur'an, ameen.



# Pearls of Peace - Juz 24

July 7, 2018 Verse By Verse Quran Study Circle

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## Surah Az-Zumar (contd.)

Allah *subhanahu wa ta'ala* says,

***“Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.” [az-Zumar 39: 42]***

Sleep is a reminder of death. We all desire a peaceful ending. Therefore, we must sort our matters out with Allah *subhanahu wa ta'ala* before we lie down on our beds for a good night's sleep. Seek forgiveness for the wrong that we have done, whether intentionally or unintentionally. We do not want to die in a state where Allah *subhanahu wa ta'ala* is displeased with us. Recite the words of remembrance before falling asleep. Make it a habit. So that when our souls are recollected we have words of remembrance on our tongues, in sha Allah.

[\[Sleep is Like Death – Surah Al-Anaam\]](#)

One of the easiest deaths is the death in sleep because the soul is already extracted up to a certain level. Let us all ask Allah *subhanahu wa ta'ala* to enable us to die in the state of prostration – the most humbling position, ameen.

[\[Sunnah Series – Sleeping Etiquette\]](#)

We find one of the most hopeful *ayaat* in Surah Az-Zumar. Allah *subhanahu wa ta'ala* says,

***“Say, ‘O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah . Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.’ And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped. And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive.” [Az-Zumar 39: 53-55]***

Never lose hope in the mercy of Allah *subhanahu wa ta'ala*. No matter what you have done, He is always ready to forgive. Some parents disown their own children over a small mistake. Allah's mercy is far more than a nursing mother's.

We must turn to Him before His punishment descends.

Follow the Qur'an and the teachings of Rasoolullah ﷺ before our chances of repentance are over. We ask Allah *subhanahu wa ta'ala* to not call us back while we still have some unforgiven sins, ameen. Young people say they will repent when they grow old. Now is the time to be adventurous and have fun. Do we know when we are going to die? Don't we hear about teenagers and people in their early 20s, 30s or even 40s, dying?

Next Allah *subhanahu wa ta'ala* tells us about two groups – one that will be entering the Paradise and another group that will be entering the HellFire. He says,

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, “Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?” They will say, “Yes, but the word of punishment has come into effect upon the disbelievers.

***“[To them] it will be said, ‘Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.’ But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].” [Az-Zumar 39: 71-73]***

The angels will ask the people entering the HellFire if the Message didn’t reach them. Care was taken in sending them messengers and the Message, but they refused to pay heed. They were stubborn and chose to pursue their Nafs. What about us? How many times we have heard a particular message to abandon a Haram relationship, Haram source of earning, the injustices that we commit towards ourselves and others? When are we going to pay heed?

On the contrary, those entering Jannah will be welcomed with the greeting of Peace. They experienced peace in the worldly life by following that which Allah *subhanahu wa ta’ala* revealed and they will experience eternal peace in the Hereafter because they “surrendered” to the Lord of all the worlds. We ask Allah *subhanahu wa ta’ala* to make us of them, ameen.

## **Surah Ghafir**

Allah *subhanahu wa ta’ala* opens up this Surah with a brief introduction of Himself. He says,

***“The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.” [Ghafir 40: 3]***

He is the One Who forgives sins and accepts repentance of those who repent. So what must we do? Seek repentance.

Do you know the reward for seeking repentance?

Allah *subhanahu wa ta’ala* says,

***“Those [angels] who carry the Throne and those around it exalt [ Allah ] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], ‘Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.’” [Ghafir 40: 7-8]***

A certain category of angels calls upon Allah *subhanahu wa ta'ala* to forgive those believers who are engaged in Istighfar. First, you have to believe in Allah *subhanahu wa ta'ala* and everything that He has instructed us to believe in – the Seen and the Unseen. Second, “we must seek repentance” to expect repentance. We cannot assume because we are the believers we are by default entering Jannah.

We want to reunite with our loved ones in the Hereafter? Let us do good deeds and encourage our loved ones to do good deeds as well, so that we become deserving of the *du'as* of the angels, in sha Allah.

People ask if they will be with their loved ones. The answer is in this *ayah* – they have to “qualify” for Jannah first.

These *ayaat* comprehensively describe the expansive mercy of Allah *subhanahu wa ta'ala* for His servants. Not only is He ready to forgive us if we repent, but one of the best of His creations – the angels – too make supplications for us.

They ask Allah *subhanahu wa ta'ala* to accept our repentance, to join the righteous with their righteous family members, to save us from the consequences of our evil deeds and save us from the punishment of the Fire. SubhanAllah!

Sometimes, we don't make such elaborate *du'as* for ourselves as the angels make for us. So what do we have to do after believing in Allah *subhanahu wa ta'ala*? Stay away from all kinds of evil. Repent for all the wrong that you have done. Preserve your repentance by abstaining from repeating the sin. Qualify to receive *du'as* of the angels.

## **What is meant by the consequences of our evil deeds?**

Remember, when Rasoolullah ﷺ used to give a sermon he used to seek refuge in Allah from the consequences of evil deeds. Rasoolullah ﷺ did not have any deed that was less than perfect. But it was his way of teaching his Companions *radhiAllahu 'anhum*.

The evil of our deeds affects our decision making ability. When we are engaged in sins – we have chosen the company of the Shayateen. The angels leave us because we have left the path of our Creator. Since we are no longer protected, we make errors and take wrong decisions. Therefore, it is important to not only leave the sin but also seek protection in Allah from their consequences.

Allah *subhanahu wa ta'ala* mentions the story of a believing man from the family of Pharaoh who testifies on behalf of Musa *'alayhi salaam*. The man says,

***“And a believing man from the family of Pharaoh who concealed his faith said, ‘Do you kill a man [merely] because he says: My Lord is Allah, while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.’”***

*[Ghafir 40: 7-8]*

The man concealed his faith from his people and Pharaoh and did not reveal it until the day when Pharaoh ordered the murder of Prophet Musa. Many reverts have to conceal their faith fearing their lives, sometimes only a few people know. May Allah *subhanahu wa ta'ala* enable us to appreciate one another, ameen.

Today, sometimes it is not the non-Muslims but those born into Muslim families that criticize religion and the laws of Allah *subhanahu wa ta'ala*. They take the prohibitions as restrictions and hardship. They don't realize that Allah *subhanahu wa ta'ala* is our Creator, He knows us like no one else does. He knows what's best for us. If we desire peace we need to study, understand and follow the commands of Allah *subhanahu wa ta'ala*.

The man continues,

***“And you will remember what I [now] say to you, and I entrust my affair to Allah . Indeed, Allah is Seeing of [His] servants.” [Ghafir 40: 44]***

A day will come when we will realize that whatever the Prophet ﷺ told us was the truth. We don't want to stand before Allah *subhanahu wa ta'ala* on the Day of Judgment and be caught unaware. Pharaoh was warned of that day and when day came it was too late for repentance. We still have time. We can strive to not let our end be similar to that of Pharaoh. We ask Allah *subhanahu wa ta'ala* for forgiveness, His pleasure and a good end, ameen.

## Surah Fussilat

Allah *subhanahu wa ta'ala* narrates to us how the unbelievers living in Makkah denied the Qur'an. They would listen to the *ayaat* as they were being delivered to Rasoolullah ﷺ, confess in their private gatherings that it was the truth, however continued to deny it out of their own arrogance. They could not see a poor, orphan was chosen for prophethood while the leaders of the Quraysh having much wealth and children were ignored.

When the Qur'an was being recited they would place their fingers in their ears, make noise and advised one another to not pay attention to what was being said.

***“And those who disbelieve say, ‘Do not listen to this Qur’an and speak noisily during [the recitation of] it that perhaps you will overcome.’” [Fussilat 41: 26]***

Our behavior, as Muslims, should be that when the Qur'an is being recited we must **pay attention** to it. Sit quietly, listen to every word that is being said and reflect on its meaning so that the mercy of Allah *subhanahu wa ta'ala* descends upon us.

In response to unbelievers attitude towards the Qur'an, Allah *subhanahu wa ta'ala* says,

***“But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.” [Fussilat 41: 27]***

Sometimes, we attend religious gatherings (or even in our cars) the Qur'an is being recited or played on a recorder but we pay no attention to it. We are busy in our chatter giving the excuse that we don't understand Arabic. We **must** learn the language of the Qur'an to understand it. If we can't be respectful toward the Ayaat of Allah *subhanahu wa ta'ala* i.e. we cannot stop our chatter then please turn off the Qur'an recitation or leave the room. We want to be among those on whom the mercy of Allah descends and not from those who are deprived from it. We ask Allah *subhanahu wa ta'ala* to enable us to study and understand His Deen and His Book, and be respectful followers of it, ameen.

Imagine, you were invited to a worldly gathering. Someone of authority was given a speech while the entire crowd was busy in their conversation or perhaps mocking the speaker, how would that person feel? Disrespectful, right? Then how can we treat the Ayaat of Allah in such a way?

If we intentionally make noise when the Ayaat are being recited then we are sinful. However, we have done so in ignorance – then as soon as we remember and realize our mistake, we must correct our behavior.

Allah *subhanahu wa ta'ala* tells us about the one who has the best speech among us,



***“And who is better in speech than one who invites to Allah and does righteousness and says, ‘Indeed, I am of the Muslims.’” [Fussilat 41: 33]***

Allah *subhanahu wa ta'ala* informs us that nobody utter a better statement than him who calls people to Allah *subhanahu wa ta'ala*, does good deeds himself and introduces himself a believer. Today, we have corrupted our identities. We call ourselves this and that. We learn from the stories of the prophets, *'alayhim salaam*, that each one of them introduced themselves as a Muslim – submissive to Allah. That is our identity and it should be sufficient as an introduction. I am not a Pakistani Muslim or an American Muslim, I am a Muslim and that is enough.

We ask Allah *subhanahu wa ta'ala* to unite as the Ummah of Prophet Muhammad ﷺ and to enable us to return to that which was taught by Rasoolullah ﷺ, ameen.