



The Essentials for Every Muslim

Four Weeks Foundation Course – Day 8

Date: 11 July 2018 / 27 Shawwal 1439

Week 1: Faith (الإيمان)

1. Pillars of Islam (أركان الاسلام)
2. Pillars of Faith (أركان الإيمان)
3. Tawheed and its types / Shirk and its types (أقسام التوحيد وأقسام الشرك)
4. Ihsaan (الإحسان)

Week 2: Quran (القرآن)

1. Surah Al Fatiha (سورة الفاتحة)
2. Surahs Az Zalzalah to Surah An Naas (وقصار السور)

104. Surat Al-Humazah (The Slanderer) - سورة الهمزة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١

- As mentioned in Surah Al 'Asr, a person might be doing many good deeds, but he's losing it all because he's slandering and backbiting others. Slandering and backbiting can lead to disrespecting people's honor and chastity such that a person no longer respects the boundaries of others.
- This surah is about relationships with people; a person will not know his level if he's alone because there's no one there to 'push his buttons'. Allah (ﷻ) is the One Who chooses the people whom we meet.
- (ويل): woe (as a warning and alarm), and it's also said to be a valley in the hellfire, in both ways it's a strong admonition.
- (لكل): for every
- (همزة): this is a title for the one doing (همز)
- (لمزة): this is a title for the one doing (لمز)
- When letters are similar in Arabic then there is a similarity between them (همز) and (لمز). Both of them is not having a boundary in speech with others.



- (همز) to say bad things about others by signs/body language/actions.
- (لمز) to say bad things about others by tongue.
- Both matters are harmful in a society, and the intention for both is a corrupt intention. The one who's crossing his boundaries with others will be crossing boundaries in other matters as well.
- Everything is to be respected, even food, so what about human beings who have feelings and are made of blood and flesh? Subhan Allah. **Part of a longer hadith:** (كل المسلم على المسلم) (حرام عرضه وماله ودمه) (everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property.) – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 234. The religion came to protect our deen, intellect, body, wealth and chastity.
- **Surah Al Hujurat 11:** (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ (خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ) (O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).) – Allah (ﷻ) called it rebellion to make speak bad of others and make fun of them. A person is a believer but he's spoiling his deeds with humazah and lumazah thus a person needs to repent.
- What is the characteristic of the one who's doing humazah and lumazah?

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾

- (الذي): the one
- (جمع): collecting
- (مالا): wealth, anything which a person is inclined to from money, homes, cattle, gardens, etc.
- (وعدده): and counting it
- The one who's doing humazah and lumazah finds himself sufficient so he puts no boundaries for himself. He's proudly showing the people what he has.

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ﴿٣﴾

- (يحسب): he assumes
- (أن): that
- (ماله): his wealth
- (أخلده): will make him remain forever
- The one who's collecting and counting his 'wealth' feels he's secure, though it's a deception. Anything that's being done hiddenly will come out in the form of bad behavior with others. He thinks his wealth will make him live forever.

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ٤

- (كلا): nay
- (لينبذن): he will be casted and thrown in humiliation
- (في): in
- (الخطمة): the crushing hellfire. It comes from the word (حطم) which is used for crushing glass or metal. They're breaking the people so they get crushed, subhan Allah. Each name of the hellfire is suitable for the sin. This teaches us that we shouldn't underestimate 'humazah' and 'lumazah' because a person thinks it's not as bad as other sins.

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ٥

- (وما أدراك): what will make you know
- (ما): what is
- (الخطمة): the crushing hellfire?
- This ayah is belief in the Last Day and specifically belief that is (مفصل); it's gives us details about the hellfire in order to increase in faith and know it's real.

نَارُ اللَّهِ الْمَوْقَدَةُ ٦

- (نار الله): fire of Allah, He's the Creator of the hellfire. And when it's mentioned with 'Allah' then it's something great. Nothing can be like the fire of Allah (ﷻ), may Allah protect us. Allah (ﷻ) created paradise and hellfire which are both real. They were prepared before the creation of the human.
- (الموقدة): kindled and ignited
- Imagine someone believing and doing good deeds and then he's doing humazah and lumazah, this is the one who's bankrupt who loses all of his good deeds and is then thrown into the hellfire. The Prophet (ﷺ) asked 'who's the bankrupt one?'. **Hadith:** (عن أبي هريرة) رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أتدرون من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى (هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحت عليه، ثم طرح في النار)" (Messenger of Allah (ﷺ) said, "Do you know who is the bankrupt?" They said: "The bankrupt among us is one who has neither money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account

and he would be thrown in the (Hell) Fire".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 218

- What else about the crushing hellfire?

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۗ

- (التي): which
- (تطلع): reaches
- (على): over
- (الافئدة): the hearts, it's plural for (فؤاد) which is the deepest part of the heart.
- The fire will burn and penetrate until it reaches the heart. Allah (ﷻ) didn't mention the tongue will be burned but the heart because the heart is impure thus the 'humazah' and 'lumazah'. What shows if the heart is clean or not? The tongue.
- The tongue is like a ladle for the heart, when the heart is clean then the tongue will be clean. The heart is the origin of all actions and behaviors of the person; even if the person is unaware of it.
- We need to always focus on our heart before our actions. The hypocrites are trying to be nice but they're not nice; hypocrites are actors, acting belief, acting patience, because their focus is how they appear to the people. A person can't be good somewhere and bad somewhere else. May Allah (ﷻ) help us to control our tongue and forgive us. Ameen.

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۗ

- (إنها): verily it, referring to the hellfire
- (عليهم): upon them
- (موصدة): shut and closed. In life they were 'opening' and 'breaking' down all the doors, so in the hereafter the hellfire will be shut on them. This is similar to those who are in solitary confinement who are separated from everyone because they're a threat to society and to themselves.

فِي عَمَدٍ مُمَدَّدَةٍ ۗ

- (في): in
- (عمد): pillars
- (ممددة): stretched forth.
- So there will be no escape from the hellfire. For the believer with many sins then he will enter the hellfire and then come out when purified. Though just the feeling of being closed off should make someone abstain. May Allah (ﷻ) protect us. Ameen.



- This is a big warning to all of us to not do this to ourselves. It not only includes the one backbiting, but also making fun of someone in front their face.

105. Surat Al-Fil (The Elephant) - سورة الفيل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

- After being warned to not be occupied with gathering wealth, to focus on believing and doing good deeds because it's 'asr, and then to protect our deeds and not do humazah and lumazah, an incident is mentioned.
- This incident took place in the Year of the Elephant before the birth of the Prophet (ﷺ). All of the Arabian Peninsula was speaking of this incident. In general, there are no elephants in the Arabian Peninsula so it's strange to have elephants in Makkah. Why were they there? To demolish the Ka'aba. **Surah Al Imran 54: (وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ) (And they (disbelievers) plotted and Allah plotted too. And Allah is the Best of those who plot.)** – the plot of the people is evil while the (مكر) of Allah is perfect.
- There was a ruler of Abyssinia whose name was Abraha. He was jealous of the Arabs because Makkah and the Ka'aba was central place for the people, but he wanted the people to come to him so he built something to distract the people. The Ka'aba was a very simple structure but it was known from the time of Ibrahim (عليه السلام) and he built an adorned structure.
- One of the Arabs went to Abyssinia and saw this structure and dirtied it. So Abraha decided to demolish the Ka'aba, and this shows his anger was extreme and beyond just the structure.
- He took elephants from Abyssinia to Makkah to demolish the Ka'aba. News reached Makkah that an army was coming in their direction. Abraha said to the grandfather of the Prophet (ﷺ), 'When I saw you I respected you, but when you spoke you fell from my eyes.'. The grandfather said, 'I am rabb for these cattle, but the Ka'aba has a Rabb Who will protect it.'.
- The elephants refused to move forward to demolish the Ka'aba. After the incident of the elephant, the Arabs had more respect towards the Ka'aba and the spotlight was on Makkah. All of this was preparation of the message being revealed to the Prophet (ﷺ) because the Prophet (ﷺ) was born in the year of the elephant.
- The focus of the Surah is Allah's action upon them.
- (ألم تر): have you not seen. This is addressing the Prophet (ﷺ), though (تر) t means 'to know as if you see' because the Prophet (ﷺ) was not born when this incident took place.

- (كيف فعل ربك): how your Rabb dealt. It's not about what they did but what Allah (ﷻ) did. We become reformed when we see Allah's actions and not the people's actions. For example, someone might have done something bad to us and we see their action, but we need to see it's nurturing from Allah (ﷻ) in order to be reformed. If we only look at people's actions then we won't change.
- (بأصحاب الفيل): with the companions of the elephant, referring to Abraha and his army.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ

- No matter how perfect a plan may be, if it's based on falsehood then surely it will go wrong. No human ruined their plan but Allah (ﷻ) made their plan to go astray. It seemed like Abraha would win but the elephants refused to move.
- (ألم): Did He not
- (يجعل): make
- (كيدهم): their plot, referring to Abraha's.
- (في تضليل): in astray
- Allah (ﷻ) is the One to make plans go right or wrong. So their plan to demolish the House of Allah went to waste and in vain. It went all against them; they came from Abyssinia to Makkah and wasted their resources. Anyone who plots will have it all go to waste.

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ

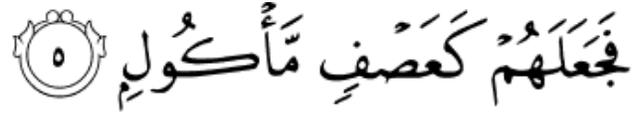
- (وأرسل): And He sent
- (عليهم): upon them, referring to Abraha and his army
- (طيرا): birds, a person should never underestimate anything small. Abraha had an army of elephants, but Allah (ﷻ) sent an army of birds against them. Allah (ﷻ) is able to bring something greater than an elephant but Allah (ﷻ) brought victory in a way they can't imagine.
- (أبائيل): flocks of birds coming in succession. What causes the birds to fly and to be held up in the air? Allah Ar Rahman. **Surah Al Mulk 19: (أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافًاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ۚ (الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ (Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allah). Verily, He is the All-Seer of everything.)**

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۗ

- (ترميهم): striking them, the birds struck the army
- (بحجارة): with solid stones



- (من): from
- (الطين المحمي): baked-clay (سجیل)
- With one strike it destroyed them all. What happened to them?



- (فجعلهم): So He made them
- (كعصف): like stalks and fields
- (مأكول): eaten, as if stalks eaten by cattle
- If anyone tries to demolish the truth or any symbols of Allah (ﷻ) by his plot, then his plot will go wrong and he will be like 'eaten stalk'. This is a strong admonition.

May Allah (ﷻ) protect us and guide us to act in the way pleasing to Him. Ameen.