Introduction

- It’s important to study, read and understand the Qur’an, especially to go to the authentic interpretations of the Qur’an.
- Allah (ﷻ) is directing us to reform ourselves. Whenever human beings face some kind of distress, they despair from Allah’s mercy and show ingratitude to Allah’s other favors.
- When Allah (ﷻ) gives him any good or mercy, how does he behave? Rejoice and is ungrateful. The value of patience is an important value and foundation for all manners. Therefore we should ask Allah (ﷻ) to grant us patience. May Allah (富贵) grant us patience. Ameen.

_Surah Al Anbiya 37_ (خلق الإنسان من عجل، سأريكم آيات فلا تستعفون) (Man is created of haste. I will show you My Ayat (torments, proofs, evidence, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).)

- They are seeking to hasten the punishment for themselves; Allah (ﷺ) gives respite but He does not overlook. When the appointed time comes, it will not be delayed for a moment. They will be taken with punishment. All the matters of Allah (ﷺ) are based on deliberateness and forbearance. Though people are abusing Him, showing hostility and enmity to Him, but He doesn’t punish. He gives them respite for five year, ten years, twenty years. But when the appointed time comes, Allah (ﷺ) takes them with a severe punishment.
- Hastiness is a blameworthy character and Allah (ﷺ) warns us in many places in the Qur’an to not be hasty.

Hastiness

_Surah Al Isra’a 11_ (ويذّب الإنسان بالشر دعاء بخيف، وكان الإنسان عجبًا) (And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): “O Allah! Curse him” and that one should not do, but one should be patient].)

- People want a quick change in their lives without looking at the consequences of their actions. Divorce, despairing of Allah’s mercy, and even students of knowledge can be hasty in thinking
after a couple of years they are a knowledgeable person. Knowledge is an ocean and we cannot learn knowledge in three years or five years, it’s until the end of our life.

Surah Al Hujurat 6: (O you who believe! If a Fasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.)

- If a rebellious person comes to you then verify the truth. We should not be hasty when hearing any news, rather we should be deliberate, patient and verify the truth. We cannot make a judgement based on everything we hear.
- The shaitan uses the character of hastiness against us.
- One of the impacts of hastiness is abandoning the dua. When facing an issue and are told to make dua, people say ‘I made dua but it was not responded to’. This indicates the person doesn’t know the divine wisdom behind the delay of the dua. The Prophet (ﷺ) said as long as you’re not hasty then your dua will be responded. Hadith: (عَنْ أَبِي حُرَيْرَةَ، عَنْ النَّبِيِّ صلى الله عليه وسلم قَالَ: "يُسَبِّبُ لُكَمَّ بِذَلِكَ لَا حَدَّ يَلْكُمْ مَا لَمْ يَجُنَّ بِذَلِكَ دُعُوتُهُ فَلْيُسَبِّبِ نَيْبًا لِّي" (The Prophet (ﷺ) said: “One of you will be responded to, so long as he is not hasty, saying: ‘I supplicated, and I was not responded to.’”) - Jami` at-Tirmidhi 3387. The companions would see the dua as a great reward. They would even invoke for salt, subhan Allah.
- Allah (ﷻ) knows when is the right time to be given our request. As long as our food is halal, our earnings are halal, and our clothing is halal then He will respond.
- When Allah (ﷻ) responds:
  - Either He gives us what we asked
  - He gives us something better
  - He delays it
  - We’ll be rewarded for it
- It’s also important to follow the manners of dua when invoking Allah (ﷺ) by praising Him, sending blessings upon the Prophet (ﷺ), then asking. As a side note, some ask can a person invoke in his language if it’s not Arabic? It’s permissible if a person doesn’t know how to say it in Arabic, whether in the prayer or outside the prayer.
- On the other hand, there’s praiseworthy hastiness.

Surah Al Imran 133: (وَسَارُوا إِلَى مَعْقِرَةَ مِنْ زَيْكُمْ وَجَهَةَ غَرْضُهَا السَّمَاوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ) (And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun.)
Whenever we intend to do good deeds, we should hasten to it. For matters of the hereafter, we should hasten, but for matters of the duniya, we should give it time, be deliberate, and make istikhara.

Hadith: (عن إنس بن مالك، عن رسول الله صلى الله عليه وسلم، قال: "بابروا بالأعمال ستَ الطُّوُوح الشَّمس من مغريها والشِّيَان ودابِة الأرض) (It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "Hasten to do good deeds (before) six things (happen): The rising of the sun from the west (place of its setting), the smoke, the beast of the earth, Dajjal (False Christ), that which will happen to each of you (death); and that which will happen to all people (the Day of Resurrection.") - Sunan Ibn Majah 4056

All that we need is mentioned in the Qur’an.

Surah Ad Dhariyat 27: (ف ق رَّب هَُ إِل يإهِم إَ ق ال َ أ ل َ ت أإكُلُون (And placed it before them, (saying): "Will you not eat?")

This teaches us when entertaining a guest, we should let him eat and drink, and put it close to him.

Role Models

The Qur’an tells us about our role models whom we should follow. The greatest request we ask Allah (ﷻ) is ‘Guide us to the Straight Path’. And what is that correct path?

Surah Al Fatiha 6-7:

6
اهذنَا الصِّرَاطَ الْمُسْتَقِيمَ
Guide us to the Straight Way.

7
صِرِّ اط َّذِينَ أَنَعْتُ عَلَيْهِمْ غَيْرَ الَّذِينَ أَعْمَلُوا أَمْرًا وَلَا الضَّالِّينَ
The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).

This is worshipping Allah (ﷻ) with the greatest worship of seeking guidance. You are asking Allah (ﷻ) that you’re lost and need direction.
Allah (ﷻ) mentions how He answers our questions by presenting and sending examples whom we should follow.

Allah (ﷻ) tells us who are the messengers, who are the winners, who are the good doers, who are the successful ones and who are the losers.

**Surah Ghafir 4:** (None disputes in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad صلی الله علیه وسلم, for their ultimate end will be the Fire of Hell!])

- The believer in Surah Ghafir was like Firaoun as a disbeliever, but when Musa (عليه السلام) brought the truth, he accepted the truth and became a believer. Out of fear of Firaoun, he concealed his faith.
- The magicians of Firaoun accepted the truth when they saw the stick turn into a snake. They knew only Allah ( Bruins) can do this. Both Firaoun and the magicians saw this incident, but the magicians accepted and Firaoun rejected. This shows Allah ( Bruins) shows the truth to all, but there are those who accept it and those who reject it. Therefore it’s wrong to say about Allah, ‘it’s unfair for Allah to punish the people’. Allah ( Bruins) is fair, just and kind.
- In Surah Al Burooj, there were a group of believers who believed in Allah ( Bruins), the disbelievers dug a ditch, kindled it with fire and watched the believers burn. This shows the believers remained firm on the deen and didn’t apostate.
- In Surah Al Feel, Abraha wanted to demolish the Ka’aba in Makkah, yet Allah ( Bruins) didn’t destroy him while heading towards the Ka’aba, rather He destroyed them when they were so close to it. When they reached that close, it was to show Quraish and us His ability. He sent a flock of birds carrying stones and they all died.
- This story teaches us to never be afraid of our enemies, even if their evil reaches an extreme. Just remain on the truth and Allah ( Bruins) will take care of you and your enemy.

**Surah Ghafir 45:** (So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir’aun’s (Pharaoh) people.)

- Let us also see examples of women in the Qur’an, the example of the wife of Firaoun – Asiya bint Muzahim, may Allah be pleased with her.

**Surah At Tahreem 11:** (And Allah has set forth an example for those who believe: the wife of Fir’aun..."
(Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah).

- An example of a role model is someone whom Allah (ﷻ) is pleased with and we want to be like them because Allah (ﷻ) is pleased with them.
- The first thing she did was call on her Rabb and this is an example for the believers. Firaoun was a symbol of tyranny and disbelief. Asiya was his wife, she was a disbeliever and then she became a believer. What did she say? My Rabb, and this shows she believes in Allah Ar Rabb – The Reformer, The Owner, The Master, The Nurturer, The Disposer of Affairs.
- She’s hoping Allah (ﷻ) will deal with her with His Lordship. This means she believes Allah (ﷻ) will keep evil away from her. What we her request?
- ‘My Rabb, build for me, next to You, a house in paradise’. She asked to be close to Allah (ﷻ), to be a neighbor of Allah (➢), before asking for a house. This means she’s invoking Allah (➢) for the highest requests of being admitted to paradise and close to Him. Her request indicates her belief in the hereafter, her belief in meeting Allah (➢) and her belief in paradise and homes in paradise. She doesn’t want any house, but a house near to Allah (➢). May Allah grant us next to Him a house in paradise. Ameen.
- Asiya was a noble woman, she was rich and had power. She was a wealthy woman but that didn’t stop her from thinking of Allah (➢). She left what she had and sought a house next to Allah (➢) in paradise. She’s an example for us because of her belief and certainty.
- Asiya is not a messenger but a normal woman. She became a special woman when she believed. She realized this life is mixed with pain, grief, and sorrow. Never can the duniya’s enjoyment be pure; it’s mixed with embitterment. Pure enjoyment is in paradise.
- Asiya was like any other woman who wants a home. She had a palace, but she didn’t look at the house of the duniya because it’s made of sand. While homes of paradise are made of bricks of gold and silver, and its cement is musk.
- To seek a house in paradise requires one to struggle against his desires and to have patience.

*Surah Yunus 7: (إن الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا واطمئنّوا بها والذين هم عن آياتنا غافلون)* (Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.).)
• When the faith increases, a person will always be looking for the akhira. If we are duniya-minded people, then our concern will be the duniya all the time, but when faith enters the heart then we will be looking at the akhira.

• Paradise requires many good deeds in order to reach it. Asiya believes if she leaves something for Allah's sake then He will give her something better in return. Asiya was tormented at the hand of Firaoun and then died. She knew that one day she will die, so she gave away all she had and she's of the best rank in paradise; she's among the best women in paradise.

Surah Saad 46: (Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].)

• The one who's faith is weak will look for worldly enjoyment. The messengers were always thinking of the akhira.

Surah Al Imran 92: (By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.)

• We don't need to give away all we have, but to give away something which we love in order to reach a degree of piety with Allah (ﷺ). Everyone gives according to his faith.

• The second request of Asiya is to be saved from Firaoun. She asked for salvation. We are surrounded with evil and enemies. There are enemies who are close to us and those who are far. She asked for salvation from both.

• Who is our nearest and severest enemy to us? Our evil self.

• The shaitan is also an enemy to us. Next in enmity are our spouses and children. Surah At Taghabun 14: (O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful.) / 15: (Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).)

• Our children may pressure us to do something displeasing to Allah (ﷺ) in order to please them.

So what should one do? Ask Allah (ﷺ) to be saved from their evil. Hadith: (The Prophet (ﷺ) said the child makes us miserly, cowardly, act foolish and be sad.) – Sahih Aj Jami’e 1990, Authenticated by Al Albani as Sahih.
May Allah (ﷺ) guide us to the Straight Path and keep us firm. Ameen.