

Quranan Arabiyyah

Surah Al Mujadilah

March 23, 2019

The Quran is a way of guidance, in each word, in each ayah and each surah. We should ask Allah SWT constantly to guide us how to apply what we learn in our lives. The more we attach ourselves to Allah SWT, He will definitely guide us to both *ilm* and *amal*.

Ayah 11

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do

The main purpose of this ayah is not the situation itself - it's not about the man, the woman, the argument even, but about how you can be above every situation by our attachment to Allah SWT. Each situation is a way to know ourselves, attach ourselves to Allah SWT and upgrade ourselves.

When we apply guidance before the situation can even come, then we have less sensitivity to problems that come our way. We should make space for people in our hearts, because then Allah SWT will make space for us, in everything, and everywhere. He SWT doesn't just make space for us, but He also elevates us. Some people do this because this is their nature, but we should do it from faith and knowledge, and then Allah SWT will raise our levels, of *iman* and *ilm*. The higher a person's belief, the further he is from the sensitivity of a problem.

Elevation is in both *dunya* and *aakhirah* but of course your elevation in the *aakhirah* depends on your *dunya*.

The more knowledge we have, then the more elevation we have. This (أَوْثُوا الْعِلْمَ) implies that the knowledge is given from Allah SWT. This is beneficial, truthful knowledge that we can apply to our lives. Allah SWT gives this knowledge according to His Wisdom and His Knowledge. This knowledge is not only for the brain and mind, but for the heart as well. When we have this knowledge then it is like a protection and skin for us, so we should never leave it. We should make it as fruitful as we can, act on it in every possible way.

And so Allah SWT at the end of this ayah, mentions that He is aware of all the *amaal* that you do - every aspect of it - the quality, the focus, the determination, what is in your heart and your mind etc. He end with His Name of Khabeer, that He is All-Aware. The more faith and knowledge we have, the more aware we are of our own actions.

In Surah Fatir, ayah 10, Allah SWT says that when the faith and knowledge are there, the actions go up as well, they are elevated. The *amaal* will elevate you, based on both knowledge and faith.

Ayah 12

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ذَلِكَ خَيْرٌ لَكُمْ
وَأَطْهَرٌ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful

There were many rules that were made clear after this lady brought her situation to Nabi SAW. Before this ayah was revealed, people often misused Nabi SAW's time. The command was made that they should give charity or *sadaqa* when they want to speak to the Nabi SAW. This would prevent people talking to him with no real reason, this would ensure that people will only approach Nabi SAW with something truly important.

Only one sahabi applied this ayah, it was Ali ibn Abi Talib RA. He would say that there was ayah in the Quran that nobody had acted upon, but him, and this was true. This despite his being Nabi SAW's cousin and son-in-law, who could have easily approached him at home, but he wanted to apply this ayah, subhanAllah.

اذا ناجيتم الرسول

١ تأديبا لهم

٢ تعليما لهم

٣ تعظيما لرسوله

There were three purposes to this ayah for private conversations:

1. Taadeeban - to reform the people, to give them manners
2. Taaleeman - to teach them
3. Taazheeman ala Nabi SAW - to give Nabi SAW respect

It was to prevent any kind of unimportant things being brought in front of Nabi SAW, because it was meant to be given before (فَقَدِّمُوا) the meeting. And this would also bring out the truthfulness in a person, because if he is really truthful he will give *sadaqah*. This wasn't to free up the Nabi SAW's time but to increase a person in truthfulness.

And this action, giving *sadaqah* is high in value, and it is goodness that comes for you (خَيْرٌ لَّكُمْ), and it is a purification for you from your faults (أَطْهَرُ), and this fault is the disrespect and lack of consideration for Nabi SAW. This became like a scale because if someone really wants something, learn something, do something, then money will not matter to him. But another person whose purpose is not good, then their money is dear to them!

Before we take any action, we should always look at purpose, and also look at other people around us - we shouldn't hurt, or disturb other people. This was a temporary rule - it was to shock people into realizing that what was going on was wrong!

And if you don't have money to give, then Allah SWT will still forgive you and have mercy upon. Later on, this command was abrogated and it wasn't about the money really, but to school people to think about their action properly, and deeply.

Ayah 13

أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقْبِمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do

(أَسْفَقْتُمْ) means do you have this fear that this rule will remain forever, but it was really a rule not for all time, but just to reset what was the norm at the time. It was a temporary rule to balance things out.

In this *ayah*, it says if you just cannot do it, not find like in the previous *ayah*, then Allah SWT says (تَابَ اللَّهُ عَلَيْكُمْ) meaning He will accept your repentance. Repentance for talking without realizing how it was affecting Nabi SAW. And here He makes them repent without feeling sensitive about it, this is another level of His Name, Al Khaber.

After mentioning the *tawbah*, Allah SWT reminds us to go back to the big *ibadaat* - don't forget them and don't leave them.