

Quranaan Arabiyyah

Surah Al Mujadilah

March 30, 2019

Morning and evening supplications are an affirmation, it is how we start and end our days. We should underestimate the power of these *adhkar*, we don't know how much it can change, subhanAllah.

The Syed ul Astaghfar is the best way to ask for forgiveness, whether we know what they are or we don't. Sins can delay us, demotivate us - but they also allow to ask for forgiveness, and this allows us to move forward in faith and good deeds, with Allah's Permission.

When we ask for goodness in this way, it starts with showing who is Allah SWT, and what we are in relation our Lord, our Creator and Sustainer and we are but His slaves. We renew our covenant to Him, and after all this, Allah SWT will guide us to do the best that we can, of course. We then seek refuge from all evil, from that which we make, and confess that we are blessed with all the things He's given us, and confess that we have a lot of sins on our hands, and then we ask for forgiveness from all the sins that we commit, because He is the only one who can forgive us.

Surah Al Mujadilah talks about sensitivity between people and how to remove negativity from community. These two occur because of lack of knowledge and lack of faith. These are safeguards for the community, other people fall into sins and sensitivity. The other thing highlighted here is Allah's Complete Knowledge.

There is *najwa* issue as well as the making space for her issue, as well the issue of people misusing Nabi SAW's time. When the restriction of *sadaqa* to approach Nabi SAW was introduced, it was meant as a purification - for the intention of the person. This is an extra layer that was introduced, and people, generally, don't like too many layers.

For most *ibadah*, there is always extra layers - *wudhu* for *salah*, *talbiyah* for *umra* etc. With His Decree, Allah SWT can bring purification whether people think of it or not. These layers are just purification for us, subhanAllah.

Ayah 13

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا
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

Allah SWT asks if you're feeling very sorry and scared (أَشْفَقْتُمْ) comes from (شَفَقَ) which means the reddishness of the sky, before sunset. It comes from pity for themselves, or from fear, like the reddishness of the sky. This is not from rejection, or anger or even frustration but from sadness that they might be not able to give it it's right - it's about the worship, rather than anything else. They think of it as an opportunity, not a hardship.

The command for *najwa* (private conversation) between people is *birr* and *taqwa*, and this in itself is big, then for Nabi SAW, after the *sadaqah*, it must be so much more than this. So each of these layers are an opportunity for purification and thus elevation.

Then Allah SWT says (فَإِذْ لَمْ تَفْعَلُوا) then (وَتَابَ اللَّهُ عَلَيْكُمْ), that if one is unable to fulfill this rule, then Allah SWT would forgive him. Allah SWT is Al-Khabeer, knowing that they will not give, He still made the rule - does not mean it didn't work, or it is wrong/not good. It is only a means of purification/elevation for those who seek it. And whoever repents or returns (تَابَ) to Allah SWT sincerely, then that already improves the state of that person, or elevates him. It's not so much about the rule itself, but what we learn from it inshaAllah. Tawbah sounds down or lower but a person's status is always higher after it, than before.

The *maqsood* is not the *najwa* itself, but the *ibadaat* itself - fill it with (أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) (وَأَطِيعُوا اللَّهَ وَرَسُولَهُ), this is to say, don't go back to what you used to do - fill the gap instead with salah and zakah, and obeying Allah SWT and His Messenger SAW.

And Allah SWT is Khabeer, and is aware of everything they do. These things, *najwa* and sensitivity fill up our lives unnecessarily, taking away the focus from our remembrance of Allah SWT.

Salah and Zakah are *umm-al-ibadaat*, the mother of worshipping. Everybody cannot be accommodated by people but Allah SWT can give us all that level of focus, what we need. We can discuss anything we need with Allah SWT, but with people there are so many restrictions

and limitations. With Him, you don't even need to make appointment, or wait your turn - He is ALWAYS accessible to us, subhanAllah. Attachment to Allah SWT is not limiting, but so so vast.

Obey Allah SWT and His Rasool is the best advice, these are actions that will enrich the people and all of these three commands show *ikhlas* and *ihsaan*.

Allah SWT is like nobody else - His Knowledge encompasses the entire scenario, the transitions, the feelings of the people and the end result, everything and this should inspire us to increase our attachment to Him SWT.