

Quranaan Arabiyyah

Surah Al Mujadilah

April 6, 2019

There is nothing that we can ask for than *afwa wal afiya*, pardoning and wellbeing. It is like asking for prevention rather than the cure. Nobody wants trials or troubles, any kind of evil. Bravery is not wanting these kind of problems, at all. We should ask for it in *dunya* and *aakhirah*. How does it work in the *aakhirah*? It is complete security from the trials of the afterlife. From *deen* and *dunya*, from the family and wealth, faults and faults in the times of distress, protection from what is between the hands, and all the places that harm can come without our knowledge - all directions. The worse is from under us, subhanAllah. This is one of the morning supplications and is essential.

“Allahumma inni asaluka al-afiyah fiddunya wal-aakhirah. Allahumma inni asaluka al-afwa wal-afiyah fiddini wa dunyai, wa ahli wa mali. Allahumma ustur awraati, wa aamin rawaati. Allahumma ihfazni min bayni yadayya wa min khalfi, wa an yamini wa an shimali wa min fawqi, wa auoodu biazamatika an ughtala min tahti.”

‘My Lord, I pray You for safety in this life and in the life to come. My Lord, I pray You for forgiveness and safety in my faith and my life, with my family and in my property. My Lord, cover my defects and give me reassurance in time of fear. Protect me, my Lord, from the front and the rear, from the right and the left, and from above. I appeal to Your glory against any evil that could afflict me when I am unaware.’

Ayah 13 of Surah Al Mujadilah ends with the actions that the believers need to take, a reminder that knowledge alone is enough, but action is required too. Even for the case of the woman and her husband, it wasn't enough that the husband knows he was wrong and he comes back to her, but he was given an action to do - free a slave, fasting, or feeding the poor.

In Surah Al Mujadilah, *ayaat* 14-20 provide the description of the party/*hizb* (accomplices) of the shaytan and the party/*hizb* of Allah in *ayaat* 21 to 22.

Ayah 14

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى
الْكَذِبِ وَهُمْ يَعْلَمُونَ

Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know they are lying

The list of characteristics for the party of Shaytan is more than that of the party of Allah SWT. This shows the complications of being a rebel over obedience, disbelief over belief because it goes against the system/nature, and it is always hard to swim against the tide. It is easier to do good than bad. It is easier to be *hizb* Allah than not, and to top it all off, it is such a big honor.

For believers, no good deed is too small because we cannot say what deed will please Allah SWT most. The example for Abu Bakr As Siddeeq RA, his one act of standing by the Rasool SAW's relating of the events of Isra Wa Miraaj earned him such a huge honor, subhanAllah.

In this *ayah*, Allah SWT says, do you not see, which implies that these people are apparent, not discreet at all - showing off, confronting, judging, and hard to miss even though they strive to hide their hypocrisy. They are obvious in nature.

Earlier, it was discussed how Allah SWT loves the *'abd* who is *khafiyy* while *taqiyy*, people who worship discreetly. Even in the times of the Nabi SAW, Allah SWT exposed the names of the *munafiqoon* but many of the *sahabas* were unknown and unnamed. People will come and go and sometimes you won't even know they were there, subhanAllah and others will be loud and in your face. We shouldn't judge but you will know them, and to take precaution.

For the believers, the *ayah* starts with the *kataba* that Allah SWT's action for them, that they will have victory along with their Rasool SAW and then their characteristics are mentioned. They don't love anyone who opposes Allah SWT, and they have faith in their hearts, and Allah's support always.

Anyone who lives on something, dies on it and then are resurrected on it. So the level of the *dunya* and *aakhirah* does not change, subhanAllah.

- They turn away
- They swear on their lies while they know it
- They think their promises/oaths will protect them
- They oppose/stop the way to Allah SWT
- They will swear to Allah SWT on the Day of Judgement just as they swore to the Muslims in the *dunya*
- They think they are something and have something to back them up
- They are liars
- They oppose Allah and His Messenger SAW

In *ayah* 14, it shows that their actions are transparent, but they are not called *kuffar*. If you tell the *munafiq* anything, he will never just accept it, he will always turn away. To turn away (from wa-la-la) actually means that they take people as close friends on whom the Anger of Allah is upon (jews, who have knowledge but no application). There is love in this relationship as well, and this is the beginning of their hypocrisy, when you love bad people because there will always be influence from them upon you.

They are not believers with believers, nor are they disbelievers with the disbelievers - they don't fit in either group. Nobody should be two-faced like that - they are swinging between the two groups. A person should be the same inside and outside as well, and we should choose our friends carefully.

They swear they are with everyone because otherwise people doubt them. The foundation of their words are all lies, of course. When with the believers, they say, they are with them and when they're with the other group, they will swear that they are like them. They are aware of their lies as well.

Ayah 15

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing

Allah SWT says because they know and yet their actions are only bad ones, the disobedient actions. This is what they earn because of the evil they committed. This is why it is so important to have the correct knowledge and then the correct application of it in our lives, subhanAllah.