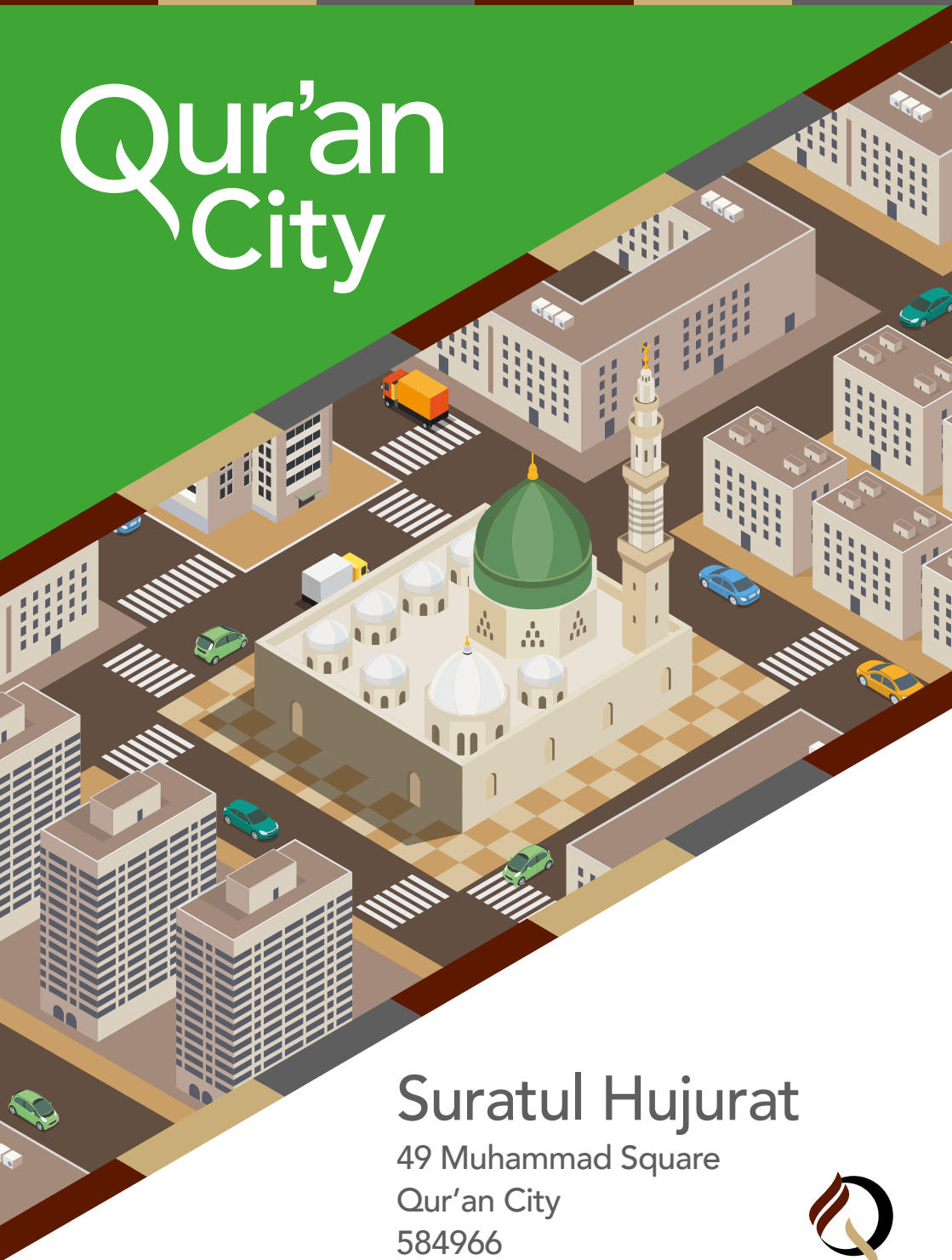


Qur'an City



Suratul Hujurat

49 Muhammad Square

Qur'an City

584966



SURATUL HUJURAT (49)

THE PRIVATE ROOMS (APARTMENTS) MADANI, 18 AYAAT, 335 WORDS

Hujuraat is the plural of Hujra meaning room, compartment or chamber. It refers to the private one-room apartments of the wives of Rasulullah (pbuh) that were adjoined to the masjid.

The housing area surrounding the masjid was in the shape of a circle. The doors of some houses even opened into the mosque. The Prophet (pbuh) ordered all the doors walled except Ali & Fatima's.

Revealed in 9AH when most of the Arabian Peninsula was united as a Muslim Umma. Protocols of conduct were needed in order to interact with the Prophet and each other.

FOCUS

The building blocks of behaviors of a Muslim community. How love and loyalty to Allah and His messenger translates into behaviours towards each other in a community.

SYNOPSIS

The sura begins with love, respect and loyalty for the Prophet (pbuh) and the consequences of not taking these matters seriously. It continues with the behaviours to avoid in order to build a harmonious community based on faith.

Respect for the Prophet (pbuh) translates into respect for each other: "I have so much love for the Ahlulbayt that if someone else loves them, I love him too" It ends stating that the verbal profession of faith is not enough and true eiman is to believe in Allah and His Prophet in all aspects of life and strive hard with their wealth and themselves in His way thus clarifying the difference between Eiman and Islam.

SURATUL HUJURAT 49

THE SURA IS DIVIDED INTO THREE PARTS:

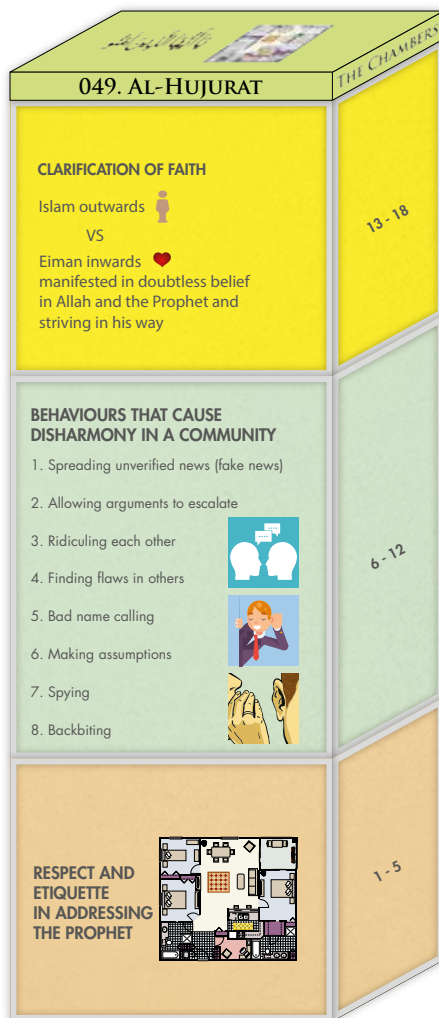
1-5 Respect & Manners towards the prophet (pbuh)

6-12 Behaviours to avoid in a community

13-18 Clarification of faith

BENEFITS OF RECITATION

- Safety of mother and child in pregnancy
- Protection from Shaytan
- Protection in times of war and unrest



MADINA – DESIGNED BY RASULULLAH (pbuh)

Madina is derived from the Arabic words maddana and tamaddun which mean to civilize (urbanize) and civilization respectively. It also comes from the word 'danaa' which means to obey, to submit – from where the word deen comes which means religion. Thus, the city of the Prophet (pbuh) was called Madina so as to signify the concept that the human being has been created to reach his full potential by submitting to Divinity.

The city of Madina formed an oval, surrounded by a strong wall, (9 to 12 m) high, dating from the 12th century CE, and was flanked with towers, while on a rock, stood a castle. Of its four gates, the Bab-al-Salam was known for its beauty. Beyond the walls of the city, west and south were suburbs consisting of low houses, yards, gardens and plantations. These suburbs also had walls and gates.

“The excellent city resembles the perfect and healthy body, all of whose limbs cooperate to make the life of the animal perfect and to preserve it in this state.”

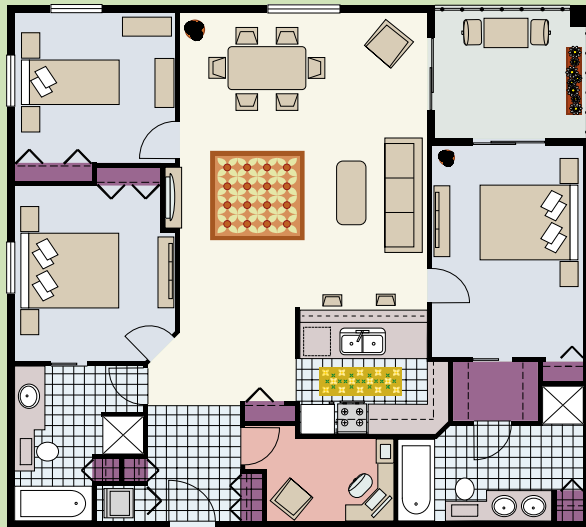
When the Prophet (pbuh) arrived in the town of Madina, he repeated the aya of Qur'an:

“ O my Lord! Enable me to disembark with Your blessing: for You are the Best to enable (us) to disembark. ” 23:29



MORPHOLOGY (STUDY OF SHAPE) OF MADINA

1. In the heart of the city was the masjid complex, which served as the focal point. It was a community development centre and the Learning Centre. The Prophet encouraged other masjid to be built in the suburbs. There were nine others. Salatul Jumua' was prayed in Masjidun Nabi.
2. Apartments were built around the masjid in a circular pattern. The doors of some houses even opened into the masjid. The Prophet (pbuh) ordered all the doors walled except the house of Sayyida Fatima and Imam Ali.
3. "It is Allah Who made your homes a place of rest and peace for you..." 16:80 Normally, Madina houses were divided into several sections, each section functioning differently. A typical house was big enough to have a bathroom, a kitchen, a bedroom, a room for visitors, storage for food, weapons, firewood and other necessary items, a stable for some domestic animals. Some households had their own wells, while others had to share bigger public ones. Before Islam, entrances in the whole region of Arabia often had no doors; there were only curtains.



4. At the Prophet's time every community or tribe had their meeting room or hall (saqifah: portico or roofed gallery) which normally was positioned in a garden.
- Leaders of a tribe or community used to meet in their meeting halls to discuss and solve their social and cultural issues.

MORPHOLOGY (STUDY OF SHAPE) OF MADINA

5. A shaded structure was built on the Northern side of the masjid known as Suffaa (a raised platform) for those who were homeless. It accommodated up to a hundred people. Well organised they were taught the Qur'an as well as literacy skills. They would seek out work and participated in the battles and were in close proximity to the Prophet. A prominent companion Hudhayfa Al Yamani was from the people of Suffa.

between horses and camels. There were several gardens around the mosque e.g. Bairuha owned by Abu Talha. When 3:92 revealed, he gave it as a charitable gift and the Prophet advised to give it to his relatives.
6. Near the masjid, was the town market. Having the market near the masjid meant it was easy to come for Salaa and learning.
7. The Prophet declared an area of 12 miles around Madina as reserved for the protection of shrubs growing there and an area of four miles prohibiting hunting in it. He designated al-Naqi' – an area about sixty miles from Madina as a conservation site for the horses to graze in. The size of the area was one mile by eight miles. He also proclaimed that the valley of al-'Aqiq in the vicinity of Madina was a blessed one. He encouraged the Muslims to plant and nourish trees and crops – the Muslims took it very seriously and were known as the people of planting and cultivation (ahl zar').
8. In the Prophet's development scheme, open spaces also played a very important role. Practicing archery, training horses, horse riding and even wrestling - to an extent - was the most widespread outdoor leisure activities. The Prophet and his companions used to hold races

9. Industrial trades like blacksmiths, the dyers and the tanners, as well as the market where goods from the countryside were sold, were customarily situated on the outskirts of the city so they did not cause disturbance or disruption.

10. Clean water was a priority and fifty wells were dug to ensure everyone had access to clean water.

11. The graveyard – Baqee was near the residential area so people could reflect about death and accountability on a daily basis.

12. Roads were made so two fully loaded camels could pass without problems. The Prophet ordered maintaining them and keeping them clean.

PART 1 **AYAAT 1-5**

RESPECT AND ETIQUETTE IN ADDRESSING THE PROPHET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the kind the Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْذِرُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

1 O you who believe, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

The aya enjoins Muslims not to follow their personal opinions above the teachings of the Prophet (pbuh) or allow personal desires to take precedence over the command of Allah and His Prophet (pbuh).

EXAMPLES IN HISTORY

1. Once during the month of Ramadhan the Prophet (pbuh) travelled with a group of his companions towards Makka. When they reached Kara' al-Ghamim, the Prophet (pbuh) requested a glass of water and broke his fast, commanding all of those with him to do the same. Some of the companions refused to do so assuming that they would get a greater reward by continuing to fast acting on their own presumptions.
2. The tribe of Tha'qif were on their way to Madina to see the Prophet (pbuh) and tell him that their tribe would accept Islam with some conditions. He asked them to write their conditions so he could review them. They asked Imam Ali (pbuh) to write: "The Tribe of Tha'qif will accept the religion of Islam if the following conditions

are met: Giving and taking of interest and unlawful relationships are permitted and the Prophet (pbuh) will excuse them from praying salaa." Imam Ali (pbuh) could not bring himself to write such conditions so they were sent to Khalid ibn Sa'id who wrote them down. The Prophet (pbuh) became very upset, and with his own hands, changed what was written on the paper and then signed it.

“And it is not permitted for the believing men nor for the believing women that when Allah and His Messenger decide on an issue that they express their own opinion on this issue. And the one who disobeys Allah and His Messenger is definitely in manifest error.”
33:36

RESPECT AND ETIQUETTE IN ADDRESSING THE PROPHET

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ

2 O you who believe, do not raise your voices above the voice of the Prophet nor address him in the manner that you address one another, lest your deeds become worthless while you are unaware.

The aya was revealed in response to an argument between two companions of the Prophet (pbuh) who preferred different people for the honour of receiving a delegation. Their quarrelling was so loud that it drowned out the voice of the Prophet (pbuh).

Some people have a naturally loud voice and here they are told the etiquette of addressing

the Prophet (pbuh). The Qur'an and ahadith (and thus majalis) are also the words of Allah and His messenger and thus the same applies.

The aya emphasizes the need to respect the Prophet (pbuh). Regardless of any relationship, he is Rasulullah (pbuh). Even Sayyida Fatima (pbuh) used to address her father as Rasulullah (pbuh).

RESPECT AND ETIQUETTE IN ADDRESSING THE PROPHET

إِنَّ الَّذِينَ يُخْضِعُونَ صَوَاهِمَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

3 Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

4 Indeed, those who call you, [O Muhammad], from behind the rooms - most of them do not use reason.

أَقَلَّ - to hold oneself back, and use restraint

These Ayah were revealed when a delegation from the tribe of Banu Tamim arrived in Madina

and shouted at the Prophet (pbuh) to come out whilst he was resting. They didn't know where he was so they went behind each room and shouted out his name.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

5 Had they been a little patient and waited for you to come outside, it would have been so much better for them. Allah is extremely Forgiving and Merciful.

This aya indicates the proper protocol towards the Prophet (pbuh).

PART 1 MANNERS FOR RECITING THE QUR'AN

- Always do Wudhu before starting the recitation of the Qur'an.
- Sit facing qibla and respectfully holding the Qur'an. If possible place the Qur'an on a table or a Qur'an stand.
- Cover your head as a sign of respect. (Cap for a boy and a scarf for a girl).
- Always start the recitation of Qur'an with:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the name of Allah, the Kind, the Merciful

- Read clearly and distinctly without rushing.
- Dua of Imam Sajjad (pbuh): "O Allah! Make the Qur'an a ladder by which I may climb to the place of safety."



PART 1 AHADITH ON THE RECITATION OF THE QUR'AN

Imam Ja'fer As-Sadiq (pbuh) has said:

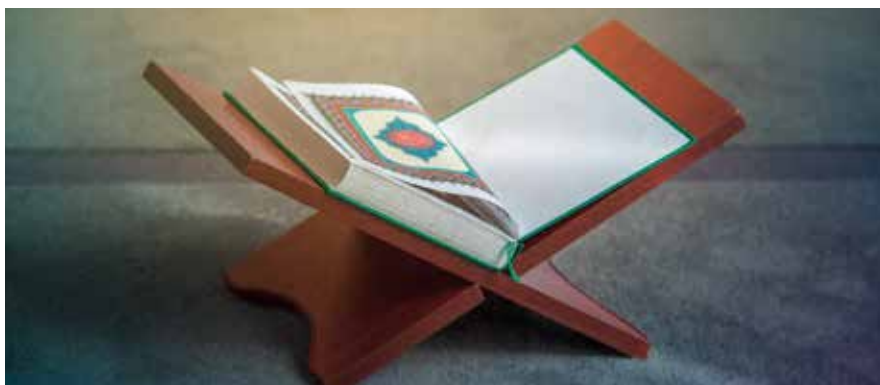
“ What stops one amongst you who has been busy in the day when he returns home to recite one sura before he/she sleeps? For every aya that he/she recites, ten good deeds are recorded and ten bad deeds are erased...

It is your duty to recite the Qur'an because stages of Janna are in accordance with the number of ayaat of the Qur'an. On the day of Qiyama a reciter of the Qur'an will be told: Recite and ascend, and the more he/she recites the higher the ascension.”

Once Ishaq bin Ammar asked Imam As-Sadiq (pbuh): “May my life be sacrificed for you. I have memorised the Qur'an. Is it more excellent for me to read from memory or shall I look at the text?” Imam replied:

“ Recite whilst looking at the text for it is more excellent. Don't you know that even looking at the text of the Qur'an is a form of ibada? ”

Imam continued: **“ The one who reads the Qur'an from the text is gratifying his/her eyes, and bringing ease to his/her parents even if they are unbelievers. ”**



PART 1 THE MANNERS OF SITTING IN A MAJLIS - (DARS)

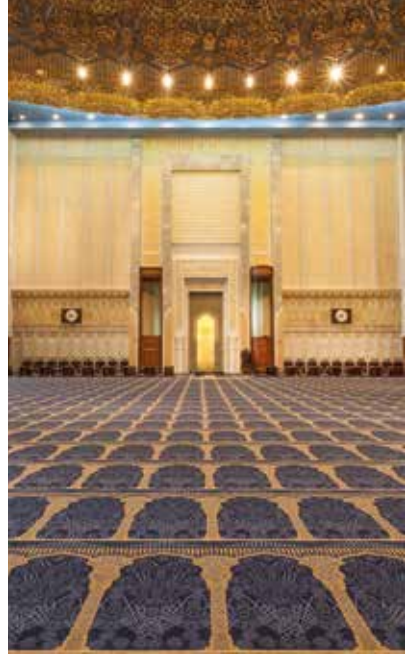
Imam Ja'fer As-Sadiq (pbuh):

- When entering the masjid, enter with your right foot and recite.

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

(O Allah! Open for us the doors of mercy)

- Sit starting at the front.
- Do not take up too much space
- Move when someone else comes as a sign of respect.
- Look at the face of the speaker when he is reciting and listen attentively.
- Maintain silence even though you may not comprehend all the speaker is saying.
- Never raise your voice above that of the speaker. He has done ihsaan - protect him and talk good of him



PART 1 RESPECT TOWARDS THE AHLULBAYT

“ O people! I leave amongst you two important (weighty) items- the book of Allah and my progeny, my Ahlulbayt. Should you be attached to these two, never shall you go astray after me, for indeed these two will never be separated from one another or until they meet me at the spring of Kawthar (in Janna). ”

Hadith Thaqalayn - Prophet (pbuh)

It is reported in Al-Kafi from Imam Muhammad Al-Baqir (pbuh) that: "When this aya was revealed - "On the day when We shall call together all human beings with their Imams" **Bani Israil - 17:71**, the Muslims asked - 'O Messenger of Allah! Are you not the Imam of all people?' The Prophet (pbuh) replied: 'I am the messenger of Allah to all people, but there will be AImma for the people appointed by Allah from my Ahlulbayt. They will stand up among mankind, but their truth will be rejected. The misguided leaders to falseness, and their followers will torment them. So whoever, loves them, follows them and accepts their truth, shall be from me, with me and shall meet me. Be it known that those who torment them and reject them are neither from me, nor with me, and I disassociate myself from them."

Love must also be manifested. If it does not manifest itself into actions it is a mockery of the person whom it is directed towards. e.g. If a child was never shown love but treated with indifference all his life, would he really believe that his parents loved him?

Azadari is one form of manifestation of the love for the Ahlulbayt. Imam Khumayni said: "...Now a group of people come and tell us not to read majalis....They do not understand the meaning of Azadari. Alas! They do not know that when one weeps for Imam Husayn (pbuh), he pledges to keep the mission alive....each droplet of a tear is a challenge to the tyrant... Let no one in the name of modern thinking and intellectualism deceive you into believing that weeping and mourning over the tragedy of Karbala is useless..."



PART 2 **AYAAT 6-12****BEHAVIOURS THAT CAUSE DISHARMONY IN A COMMUNITY**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا
فَعَلْتُمْ نَادِمِينَ

6 O you who believe, if there comes to you a faasiq* with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

*Fasaqa – to hear things and pass it on, adding one's own version

False rumours, fake news and lying about others not only causes immense discord but can place well being and lives in danger. It can damage someone's reputation where they are unable to face the world. Here there is an order to prevent such a great injustice from occurring, Islam has commanded the Muslims not to pay attention to just any piece of news or information that comes to them and not to accept just anything that anyone says to them.

The Prophet (pbuh) had given authority to one Walid ibn `Aqabah ibn Abi Mu'it to go to the tribe of Bani al-Mustaliq and collect the Zakaa from them.

When the people of the tribe heard that the representative of the Prophet (pbuh) was coming to their village, they gathered to welcome him.

When Walid saw them gathered outside the village, he presumed that they had come out to harm him because of his previous enmity with the tribe and he turned around and returned to Madina.

He told the Prophet (pbuh) that the tribe of Bani al-Mustaliq had rejected the teachings of Islam, were not prepared to pay zakaa and wanted to kill him.

When the leaders of the tribe of Bani Al- Musta'liq found out they came to the Prophet (pbuh) saying: 'We heard about your representative coming and we went out to honour him and give him the zakaa but he went back and we feared that he came back because you called him back. We seek refuge in you from the anger of Allah and His Prophet.' The Prophet (pbuh) was visibly upset and the aya was revealed.

PART 2 continued

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ
الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ

7 O you who believe; Know that surely the Messenger of Allah is among you. Had he obeyed you (took your advice and acted upon it) on many occasions, then you would have been in great trouble now. However, Allah has caused you to love faith and He has made it attractive to your hearts and He has made disbelief, evil deeds and disobedience hateful to you. Such people are those who are rightly guided.

The aya emphasises that the Prophet (pbuh) is amongst them and Allah guides him in all matters. Thus obedience to him is obedience to Divinity and if they were to obey other than him, it would lead to adversity.

“...whatever the messenger gives you, take it and whatever he forbids to you, forego it...”
59:7

Obedience to him continues after his death in the same way.

The aya continues to say that each one of us has an ethical conscience granted by Allah. It is the internal messenger in the hearts, which loves eiman and rejects evil. All that is needed is its recognition and following.

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ

8 As a grace from Allah and a blessing; and Allah is All Knowing and Wise.

Eiman (faith) is a grace from Allah. Grace is simply all the gifts we enjoy freely in life. Every person lives by faith. When we open a can of food or drink a glass of water we trust that it is not contaminated. When we go across a bridge we trust it to support us. Life is a constant series of acts of faith. No human

being, no matter how sceptical and self-reliant, could live a day without exercising faith. Faith is simply breathing the breath that His grace supplies. Yet, the paradox is that we must exercise it and bear the responsibility if we do not.

PART 2 continued

وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَتَمَاتِلُوا
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

9 And if two factions from amongst the believers begin fighting against one another, then restore peace between them both. However, if one party revolts against the other party, then fight the revolting party until they submit to the command of Allah. When they do so, then restore the peace that was between them with justice and act with equality. Surely Allah loves those people who act with equality.

The aya explains the basic principles for dealing with disputes in a community. The Prophet (pbuh) has said: "Help your brother whether he oppresses or is being oppressed". When he was asked what it meant to help the oppressor he said, "You help him by stopping him from oppressing".

A corner stone of harmonious existence is peace building - a process that facilitates the establishment of durable peace and tries to prevent the recurrence of violence by addressing root causes and effects of conflict through reconciliation, institution building and political as well as economic transformation.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

10 The believers are but brothers; so make peace between your brothers and be God conscience so that you may be shown Mercy.

The word used for brothers is 'Ikhwa' meaning blood brother. The aya likens Muslims to blood brothers. It is possibly the most important aya for understanding the structure of Muslim communities regarding unity. The Prophet (pbuh) has said: "The believers are like a single structure, each part supporting the other". "None of you truly believes until he loves for his brother what he loves for himself". The bond of eiman (faith) transcends all other

bonds. It is a community where there is common bond of faith and a sense of belonging for all regardless of their diversity of backgrounds and circumstances. In hadith Al Qudsi it states: "Allah will ask on the day of Judgement; 'Where are those who loved each other for the sake of My Glory? Today on a day when there is no shade but Mine, I will shade them with My shade'."

PART 2 30 RESPONSIBILITIES TOWARDS ONE ANOTHER

The Prophet (pbuh) has said: "Every mu'min has 30 obligations towards another mu'min which cannot be absolved until he fulfils them or is forgiven for them"

1. Forgiving their mistakes
2. Mercy towards them when they are in a strange land or situation
3. Guard their secrets
4. Give them a hand when about to fall
5. Accept their apologies
6. Discourage talking behind his back about him
7. Persist in giving them good advice
8. Treasure their friendship
9. Fulfil their trust
10. Visit them when ill
11. Being with them at their time of death
12. Accepting their invitations
13. Returning their favours in kind
14. Thanking them for their favours
15. Being grateful for their assistance
16. Protecting their honour and property
17. Helping them meet their needs
18. Making an effort to solve their problems
19. Guiding them to what they have lost
20. Answering their greeting
21. Taking them at their word
22. Accepting their gifts
23. Confirming them if they swear to something
24. Inclining towards them
25. Helping them when they are being unjust (by turning them away from it)
26. Helping them when they are victims of injustice
27. Refraining from feeling bored with them
28. Not forsaking them in times of trouble
29. Whatever good you like to like for them
30. Whatever evil you dislike to dislike for them



PART 2 continued

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءٍ
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الرَّسْمُ الْقُسُوفُ
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

11 O' you who believe! Do not make fun of others; it may be that they are better than them. Nor let women make fun of other women; it may be that they are better than them. And do not find faults in yourselves and do not insult one another with nicknames. How evil it is after having believed that a person (does these acts) but does not repent. Surely it is these people who are the oppressors.

MAKING FUN OF OTHERS

Continuing with the theme of moving from tribal bonds to those of eiman (faith), the first directive indicates that boasting on the basis of anything especially tribal lineage should cease.

"All human beings are descendants of Adam, and Adam came from dust" Prophet (pbuh)

the man and said, "Who are you?" The man replied to him, "I am the son of so and so." In order to ridicule him, Thabit replied, "Behold! This is the son of so and so woman!" and he took the name of the man's mother, whose name was one that people used to mock. When this person heard the name of his mother, he was embarrassed and lowered his gaze.

EXAMPLES FROM HISTORY

1. One day, Thabit ibn Qais who was weak of hearing entered the Masjid and stepped past everyone to get closer to the Prophet (pbuh). One person stopped him from moving forward and made him sit behind him. Thabit turned towards
2. Umme Salama had wrapped a white cloth around her waist like a belt with a little bit hanging in the front. A couple of the other wives commented that the piece of fabric hanging out resembled the tongue of a dog when it was chasing itself.

PART 2 FINDING FAULTS

The **second directive** is not to find faults in 'yourselves'*

* The aim of expressing it in this form (that we must not find faults in ourselves) is to remind the Muslims that they are like one collective body. Thus, if a person picks faults with one Muslim, it is equivalent to picking faults with the entire Muslim body and themselves.

'Lamaza' is to take someone's confidence away by criticising them.

These are those who incessantly try to pick faults in people and lack the insight of the (negative) traits within their own selves. They constantly strive to uncover the shortcomings of others. It is as though by taking away the worth and status of others, they can put their own inferiority at ease.

A hadith of Imam Ali (pbuh) says:

"It is incumbent upon every person of intelligence that he carefully looks over his weaknesses in regards to (following his) religion, his thoughts, etiquette and that of his interaction with other people and he should either record these in his heart or write them down and then he should strive to remove all of these (bad traits) from himself."

“ I warn you about keeping relations with people who look for faults in others, since surely there is not a single person who will be safe from such people.”



PART 2 NAME CALLING

The **third directive** is to stop calling people by derogatory nick names. A name is a mark or a sign which serves as a symbol for the recognition of a person or a thing. We recognise something or someone by their name. A name evokes a wide possible range of opinions and emotions. The more knowledge you have of a thing or a person, the stronger the emotion when the name is called out. For instance, the words, ma, mum, mother, mummy, evoke love and affection whilst the word ghost evokes fear, mystery...

The power of a recognisable name is becoming increasingly valued and valuable. Consider the sponsorship at sporting events and the advertisements you see everywhere. In this case the name calls to mind goods of particular quality from a particular source. When you remember someone's or

something's name, you are paying them a subtle compliment. You are saying to it them that they have made an impression on you and it gives them a sense of importance. Similarly when you do not recall someone's name it indicates their lack of impression on you. The word 'name' is therefore synonymous with the word 'reputation' or 'character' when it comes to human beings. The Prophet (pbuh) commanded parents to choose beautiful names for their children and considered this as one of the rights and obligations that a father must fulfil in respect to his children. He changed the names of those whose names were not worthy of respect.

A man came to the Prophet (pbuh) and introduced himself as Baghidh (meaning the despised). The Prophet (pbuh) told him "Your name is now Habib (the beloved)" which was the opposite of Baghidh.



PART 2 WHAT'S IN A NAME

Parents name their children with great care. Names carry so much of the individual's identity: history and hopes. Those of us who named our children for deceased relatives embed in their identities family history. Names also convey hopes for the child: that he or she will embody the finest attributes of the person he or she is named for, whether a relative, an Islamic personality, or someone else. Or perhaps that the child will grow to embody the meaning of a specially chosen name. One's name is also one's reputation – who we are and how we are seen in the world.

Each of us has many names, the many names by which others know us.

We have a different name (image, resonance, meaning) to all the different people with whom we interact.

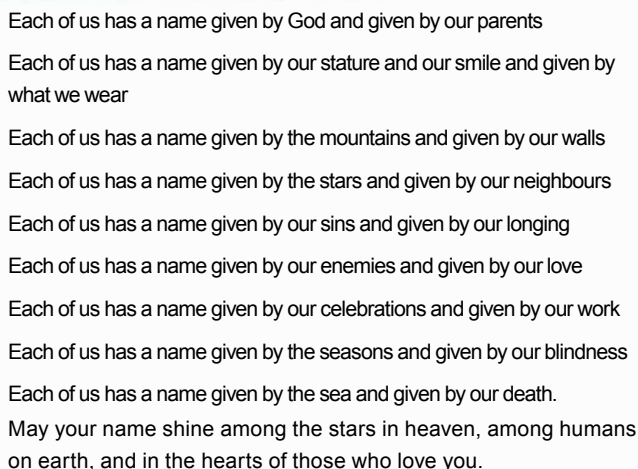
How do they see us? Who do they know us to be? Who does God know us to be?

Do our names convey the names Integrity, Honesty, and Compassion?

Do others look at us and think: here comes Humour, Sensitivity, Caring?

Could we have a more precious possession than our names?

A poem about the many names we come to own as we go through life:



Each of us has a name given by God and given by our parents
 Each of us has a name given by our stature and our smile and given by
 what we wear
 Each of us has a name given by the mountains and given by our walls
 Each of us has a name given by the stars and given by our neighbours
 Each of us has a name given by our sins and given by our longing
 Each of us has a name given by our enemies and given by our love
 Each of us has a name given by our celebrations and given by our work
 Each of us has a name given by the seasons and given by our blindness
 Each of us has a name given by the sea and given by our death.
 May your name shine among the stars in heaven, among humans
 on earth, and in the hearts of those who love you.

PART 2 continued

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

12 O you who believe, avoid making assumptions (suspicion). Indeed, some assumptions are sinful . And do not spy (eaves drop) on each other or backbite each other. Would one of you like to eat the flesh of his brother when he lies there dead? You would detest it. And be God concious; indeed, Allah continuously accepts Tawba and He is Ever Merciful.

In this aya, three ethical principles are mandated:

1. 1. It is prohibited to have bad thoughts or make negative assumptions about others.
2. It is not permitted to spy or eaves drop on others.
3. It is forbidden to back-bite.

PART 2 continued

MAKING ASSUMPTIONS

“Interpret the deeds of your brother in the best possible manner such that what he does pleases you. Do not form bad opinions about the words uttered by your brother as far as you may find good justification in them?” Imam Ali (pbuh)

SPYING ON EACH OTHER

The word ‘tajassus’ is mostly used in the sense of evil. The Jaasūs ‘spy’ is the one who seeks out secrets for evil purposes. The right to privacy can be looked at in many ways. But whatever way one defines it, it has been compromised by social media and modern communications network. Here it refers to seeking out the fault of others by invading their privacy.

BACKBITING

The Prophet (pbuh) has said- “ Backbiting is to say something about your brother that he may hate to have been said” Whoever backbites a Muslim, be it male or female, his prayers will not be accepted for forty days and nights, unless he seeks forgiveness from the one whom he spoke about ”

Imam Sadiq (pbuh) said, “Backbiting is to mention something about your brother, concealed by Allah (hidden from the knowledge of other people)”.

“Those who talk about that, which they have seen from a believer, with their own eyes, or may have heard from him with their own ears, they are those that Allah has described in the Quran as ‘those who love that scandal should circulate.’” Imam Jafer As-Sadiq (pbuh)



“ Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.” 24:19

PART 3 **AYAAT 13-18** CLARIFICATION OF FAITH

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

13 O human beings, We have created you from one man and one woman, and made you into tribes and communities so you may recognise one another; Indeed the most honoured amongst you in the eyes of Allah is the one who is most God conscious; No doubt Allah knows everything, He is fully aware.

Islam rejects all racial, political, ethnological, tribal, geographical, economic, cultural and social segregations and places God consciousness as the benchmark for excellence.

TAQWA

Taqwa is defined in most translations in English as 'piety' or '**God fearing**'. The basis of taqwa is the obedience of Allah with Ikhlas (sincerity). Imam Ali (pbuh) says: Do not pretend to obey Allah; but obey him sincerely and faithfully. Let this desire of obedience be engraved in your mind and be deep rooted in your hearts. Let it rule over your words and deeds."

Sermon 203-Nahjul Balagha

"Do your duty towards mankind and towards your Creator before death and before serious illness makes it impossible to do so. Be prepared to face death with your good deeds. Be ready to depart before the order reaches you. Remember that the ultimate goal for a human being is the day of Qiyama and this fact is a lesson for a wise person and a warning for one who is unwise."

Sermon 195-Nahjul Balagha

“ Indeed, the most honorable of you with Allah is the one with taqwa... ”

PART 3 FEAR OF ALLAH

There are two types of fears. One is fear through ignorance and the other is fear through knowledge.e.g. When a child is afraid of going into a dark room alone his fear is through ignorance for it is his imagination which is **False Evidence Appearing Real**. When a toddler reaches out towards a snake slithering in front of him, and his mother rushes to save him for fear of him being bit, her fear is that of knowledge.

Taqwa is fear of Allah through knowledge. The more we understand the Greatness of Allah and the more we observe and realise that there is none like Him; the greater the awe (respect, fear). It is only then that we will await adhan in the morning for salaa rather than the adhaan waking us up. However, this fear must be accompanied by hope.

Hazrat Luqman, the wise told his son:

“O my son! Have such fear of Allah, that when

you come to Him with the good deeds of both the worlds, He would still punish you; and have such hope in Allah, that if you came to Him with the sins of both the worlds He would still have mercy for you.”

Imam Muhammad Baqir (pbuh) has said:

“There is no mu'min who does not have two lights (beliefs) in his heart. The light of fear and the light of hope. Were one of these to be measured it would not exceed the other...”

“..Lead your life as a muttaqi. Make taqwa a habit of your life. Wipe out your sins with its help. It will cure your moral diseases. Make it a means to provide for you His Grace and blessings. Take a lesson from those who have disregarded it and let not your life be a warning to those who want to understand how people without taqwa have fared in this world.”

Sermon 196 -Nahjul Balagha



PART 3 QUALITIES OF ONE WITH TAQWA

Sermon 193 of Nahjul Balagha (extracts)

1. Their speech is to the point and indecent speech is far from them. Their words are lenient and they do not call anyone bad names.
2. Their dress is moderate
3. Their walk is humble.
4. They keep their eyes closed to what Allah has made unlawful for them,
5. They put their ears to that knowledge which is beneficial to them.
6. Their attitude in trial and comfort is the same – dignified during calamities, patient in distress and thankful in ease.
7. They are prepared for death.
8. Their needs are few.
9. Their meals are small and simple.
10. At night they recite Qur'an seeking through it a cure for their ailments – if they come across an aya of Janna they incline towards it as though they see it and when they come across an aya of Jahannam it is as though they are hearing the cries of those in it and they go into sajda to seek deliverance from it.
11. During the day they are hard working, learned, and virtuous.
12. They are not satisfied with their meagre good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deeds.
13. When anyone of them is spoken of highly, he says: "I know myself better than others, and my Lord knows me better than I know. O' Allah do not deal with me according to what they say, and make me better than they think of me and forgive me (those shortcomings) which they do not know."



PART 3 QUALITIES OF ONE WITH TAQWA

14. They forgive those who are unjust to them – they behave well with those who have behaved badly with them and give to those who deprive them.
15. The coolness of their eyes lies with that which will last forever, whilst they keep aloof of the temporal (worldly things).
16. Their anger is suppressed.
17. You only expect good from them.
18. They does not commit excess over those whom they do not like nor do they commit sins for the sake of those whom they loves.
19. He admits truth before evidence is brought against him.
20. He does not misappropriate what is placed in his custody, and does not forget what he is required to remember.
21. The does not cause harm to his neighbour.
22. They do not feel happy at others misfortunes.
23. If he is silent his silence does not grieve him, if he laughs he does not raise his voice.
24. His own self is in distress because of him, while the people are in ease from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from himself.
25. His keeping away from others is by way of asceticism and purification, and his nearness to those to whom he is near is by way of leniency and mercifulness. His keeping away is not by way of vanity or feeling of greatness, nor his nearness by way of deceit and cheating.

It is related that Hammam collapsed and died and Imam said that he feared this would happen.



PART 3 continued

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

14 The Bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful.

ISLAM vs EIMAN

Islam is outward whereas eiman is in the heart (inward).

“Eiman is divided into 2 halves; one half lies in sabr (Patience) and the other half in shukr (thankfulness)” Prophet (pbuh)

Imam Ja’fer As-Sadiq (pbuh) explained the difference between Islam (in the personal sense) and eiman: “...Eiman means - Acknowledgement made by the tongue, a covenant made in the heart, and actions performed by the body... Eiman has a daar (zone) of it's own, just as Islam and kufr have. A person is a Muslim before he becomes a mu'min... So, when someone commits a big or small act, which Allah has forbidden (sin), he comes out of the zone of eiman and loses his title to eiman, although the title of Islam still remains with him. And when he turns away from his sin and does tawba and istighfaar (repents), he returns to the zone of eiman.”

Imam Ja’fer As-Sadiq (pbuh) also said:

“...Islam is the deen of Allah. One who acknowledges the deen of Allah is a Muslim, and one who acts according to that which Allah has commanded is a Mu'min.”

“Eiman is iqraar (testimony) accompanied with deeds and Islam is iqraar (testimony) without deeds.”

Eiman is not restricted to the solitary sphere of an individual's existence but it covers all human activity in all aspects - political, social, economic, educational, cultural, etc... It is eiman which creates a feeling of outrage against corruption, exploitation, tyranny and oppression.

A religion is of little value if it only brings inner light and peace to the individual. It must be able to offer decisive and clear guidance to human beings in every kind of social role or profession, and in each and every phase of their life and career. Only EIMAN can claim to possess the ability to satisfy fully this requirement.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ

15 The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah . It is those who are the truthful.

JIHAD

“ O you who believe! Shall I show you a business which will save you from painful punishment? You should believe in Allah and His messenger and do jihad in the way of Allah with your possessions and yourselves; that is better for you, if only you knew.” 61:10,11

The term ‘jihad’ is derived from the root word ‘jahada’ which means to strive, to be diligent. From that comes another specific verb ‘jaahad’ which means specifically, to strive, to struggle, to contend with, to fight against. ‘Jihad’ is from

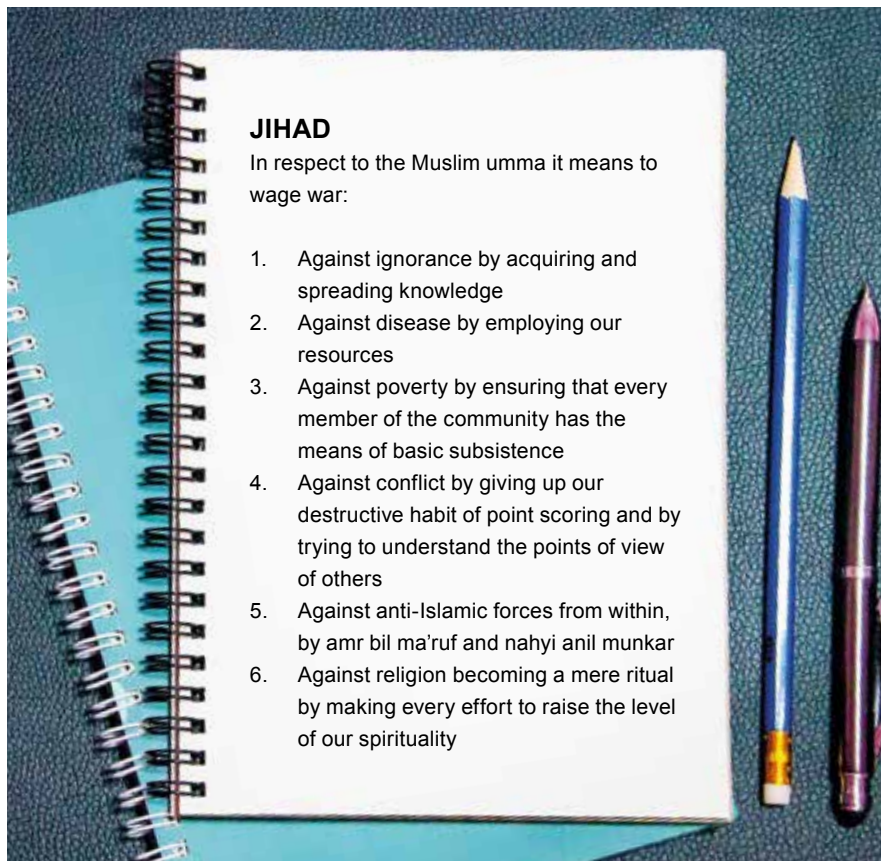
the latter verb. In essence it literally means to do utmost effort to achieve an objective. There are two kinds of jihad, the major jihad and the minor jihad.

PART 3 THE MAJOR AND MINOR JIHAD

THE MAJOR JIHAD

This is the struggle for self-purification and control of one's desires. In more basic terms

jihad al-akbar means fulfilment of our duties to Allah and to His creation.



THE MINOR JIHAD

This means to struggle for Islam. Not for extension of boundaries, not for personal glory, not for the glory of any community or nation, but for **defence**.*

*Defence means to force the aggressor to retreat in order to safeguard belief, life, property, honour, freedom... It is a right which belongs to every living creature. Allah has provided all creatures with the means of defence, which enables them to survive.

PART 3 continued

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

16 Tell them, “Are you going to teach Allah what eiman (faith) is, while Allah knows whatever is in the heavens and the earth, and knowing of all things?”

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ
إِنْ كُنْتُمْ صَادِقِينَ

17 They consider it a favor to you that they have accepted Islam. Say, “Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful.”

The tribe of Banu Asad regarded their conversion to the Islam as a favour to the Prophet (pbuh) saying that they had come

to him with their families without waging war against him and thus were worthy of being rewarded.

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

18 Indeed, Allah knows the unseen of the skies and the earth and Allah is in full view of all of the things you are up to, everything you are doing.

