

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

5 March 2011

Purification of the heart (8)

The healthy hearts Sura (9) - V (71)
"Let's Enjoin what is right"

InshaAllah, today we will continue to learn about

the characteristics of good hearts (believing) from

Sura (9) - V (71).

They characteristics are ~~are~~ The believers are.

- Helpers and supporters of each other.
- They enjoin what is right and forbid what is wrong.
- They attend to their parents.
- They pay their Zakat.
- They obey Allah and his messenger.

Today InshaAllah, we will continue to learn

about the ideal relations between the believers,
as supports and helpers of each other.

∴ Let's continue about the rights of muslims (sisterhood)

Last week we learn the following.

① spreading peace through saying Asalamu-Alikem

(peace be with you).

② Smiling when meeting other sisters. (each other)

③ Avoid harming other sisters. (~ ~)

④ Humbleness and modesty in dealing
with other sisters.

⑤ Treating sisters with best manners.

And insha Allah today

we will continue to learn

about the right of the sisterhood.

7) One should not forsake her sisters for over 3 days

As Prophet Mohamed (S.A.W) said.

②

" Let not any of you desert his brother more than 3 days. They meet and each of them turns away from the other, but the best of the two, is the one who starts with the salutation of Peace. " i.e. Asalam - Alikum.

In another Hadith

" Don't exchange hatred - envy or forsaking →

1) for every Muslim is a brother to other Muslims.

Thus he should not wrong him, nor surrender him, ^{and} whoever works to fulfill the needs of other Muslims, Allah will attend his needs."

13) 8) Not to enter upon a Muslim's house without his permission. (Surat An-Nur: 27)

- Allah has made homes places of comfort where people may relax and enjoy privacy and reassurance.

- At home, people do not feel the need to be cautious, but homes cannot be so unless their privacy is strictly respected.

- So the rule in Islam is that: no one may enter a home without its occupiers knowledge and permission, and ② at the time they choose

- and ③ in the manner they prefer

Q Why?

A Because, when we go into other people's homes without first seeking permission, we may see them in situations they want to keep private or we may see what (arouses desire) to error (uncovered woman who looks very beautiful) or opens the way to error. (wine-bad mannered visitors), which could come about through a chance meeting.

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In pre-Islamic days in Arabia, visitors used to enter a home and then announce themselves. It could be that: inside a man may be with his wife in a position they did not want anyone to see, or that the man or woman were underdressed.

All this used to hurt people, and deprived them a sense of security at home. Furthermore when visitors saw charm and beauty,

Temptation might be strong or even irresistible.

For all such reasons, Allah The All-Knowing, Laid down the requirement to observe fine manners making it necessary for a Muslim to announce himself and greet the people inside before entering. This establishes a friendly atmosphere right from the first moment.

As a complete code for human life, the Quran emphasizes this point of detail in social life because it aims to regulate life in all its aspects.

The first Muslim community to be addressed by the Quran clearly understood such rules and their purpose.

The Prophet (S.A.W) was the first to implement them so that all Muslims will learn and apply these rules

A companion of the Prophet (S.A.W) reports:

A man asked permission to enter the Prophet's home saying: 'Can I enter?'. The Prophet (S.A.W) said to his servant: 'Go to this man and teach him to seek permission. Tell him to say: Assalamu alaikum, may I come in?'

The man overheard the Prophet and said exactly that. The Prophet (S.A.W) gave him permission and he entered."

The Prophet (S.A.W) taught his companions
how to approach someone else's home, saying "If you come towards a home, do not face the door straight, but stand to the right or to the left and say: Assalamu Alaikum, Assalamu alaikum"
At that time there were no screens on doors.

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• A man came to the Prophet (S.A.W) and stood facing the door, seeking permission. The Prophet (S.A.W) said to him "Move this way, or that way, because permission is sought before a person looks in".

• The Prophet's cousin who was a knowledgeable scholar was asked by a man "Should I seek permission before entering when only my orphan sisters are at home, considering that I look after them, and they live with me in the same home?" He said: Yes, do you want to see your sisters undressed? I answered in the negative.

Then seek permission before entry. I repeated the question once more, but he asked me:

Do you love to obey Allah? I said: Yes.

He said: then seek permission.

also Prophet Mohamed (S.A.W)

prohibited a man from entering his own home unannounced so surprising his wife.

Good manners and high morals, ..

Such refined manners were characteristic of the Prophet Mohamed (S.A.W) and his companions after Allah had taught them the Islamic way.

→ Today, however we find that such fine

considerations are largely meaningless despite

our being Muslims. A woman may just turn up at her sister's door at any time of the day or night, knocking hard and caring little

for disturbing the people inside, until the door is opened, in spite of the fact that: most people have

phones which provide an excellent way of seeking permission to visit before starting out, but people simply do not take such steps.

We are certainly Muslims, but we surprise

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our friends at any moment, even at meal times,
but if we are not invited to the meal, we may
feel offended, also we may even surprise them late
at night, and if they do not invite us to stay
the night, we are offended. We allow our
hosts no excuses either way.

Rule: All this takes place simply because we
neglect Islamic manners, ^{and} ^{we} look at other-
non-Muslim communities and find that: their
social traditions are closer to the values and
manners which Islam wants us to adopt ^{and when}
^{we live in these communities}, we always follow these traditions.

g) Visiting the sick Muslims:-

This is based on a Qudsi Hadith indicating that:
Allah would say to His slaves on the Day of
Judgement: "My slave I was sick and yet
you did not visit me? The slave would exclaim:
How can I visit You - when You are the Lord of

The worlds? Allah would answer: Did you know that
My slave so-and-so fell ill, don't you know that
had you visited him, you would find Me with him"

This is the reality of Allah's Mercy, which
is encouraging us to visit each other ^{at illness.} promising that
Allah will reward you greatly.

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②) Fulfilling one's promise

Surat (13) - V (19-20).

In Surat (17) - V (34.)

and In Surat (16) - V (91-92)

Islam attaches great importance to the full fulfilment

of promises as this is the proof of honesty.

Rule: Islam takes a very strict view on the question of fulfilling
covenants, allowing no violation under any circumstances. This is
important because it constitutes the basic of trust in any community.
Without strict fulfilment of covenants, the whole structure of
the community collapses. Also there is no excuse for people to
justify their going back on covenants.

113) Preserving their wealth and honour

114) Hiding their shame and concealing their
weaknesses.

115) Saying "May Allah bless you" to any one

one who sneezes.

16) Reconciling the differences among Muslims and restoring harmony.

This is very important duty of every muslim regarding keeping all the muslims united and having the feeling of belonging to each other.

17) Attending the funeral prayer. and ^{answering} responding to all invitations (a proof of unity and belonging.

→ We pray to Allah, The Allmighty to help us to belong, Love, support and unit with all the believers.

→ We pray to Allah to bless us with the sisters, who have the believing hearts, so that we can practice the sisterhood, and we can enjoy the blessings of this great bond.

The second characteristic of the believing hearts in this verse of the Quran is "enjoining what is good and forbidding what is evil".

To realize the importance of this characteristic we will read Surat (3) - V 110

In this verse of the Quran, Allah is telling us that (1) The Umma (nation) of the Prophet (S.A.W) i.e. the Muslims is the best nation that Allah has ever sent to humanity.

(2) Also Allah is clarifying the reason behind what makes that Umma the best. It is not the best ~~not~~ because of ethnic background, color or language but because of enjoining what is

good and forbidding what is evil and the belief in Allah.

Q. What does -AL- Maroof mean? and what does AL- Munkar mean?

A. AL- Maroof is a noun that includes that is looked upon as good by Islam like obeying Allah, getting closer to Him, and being good with people.

A. AL- Munkar is a noun that includes everything that is looked upon as bad by Islam like disobeying Allah and turning one's back to Him and being bad with people.

Enjoining what is good + forbidding what is evil = whole Deen, (Isl. rules) because the Deen is either an order to do something

or not to do something.

Rule. We must realize that:



∴ (Enjoining what is good + forbidding what is evil)



shape communities and make them distinctive.

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Following this rule will lead to righteous community as
∴ (A) The corrupted community is ruled by evil, not by the good and the proof is Surat (9) - V (67)

∴ (B) There must be a group of people dedicated to this issue (Surat 3 - V 104).

∴ (C) But still rejection of evil is the responsibility of every single individual in the muslim community so long he has the following

~~the~~ characteristics:

Prophet Mohamed (S.A.W) said :-

"Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith"

Prophet Mohamed (S.A.W) said :-

"By He, in whose Hand is my soul, you will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you,

Then you will supplicate to Him, but

He will not accept your supplication"

A proof of the importance of "enjoin what is right and forbid what is wrong".

The characteristics of everyone who enjoys what is good and forbids what is evil are

- 1- Sincerity: the intention must be for Allah, ^{can't be al-ain} and desires like showing off, fighting blindly for one's position
- 2- Knowledge:

It is a must to have the knowledge of the rules of Islam. If this knowledge is not present, then enjoying what is good and forbidding what is evil, will be based on desires e.g. when a husband will defend his very little spending on his family while he is rich by saying that as believers they must forget about the enjoyment of the worldly life...!! This is wrong as Islam allows the believers to enjoy the worldly life in ~~a~~ moderation and

according to the income. But that husband is twisting the rule for his desire to spend little and accumulate big wealth.

3. Kindness and wisdom.

Allah said in Surat (16) - V(125)

Approaching people for guidance and advise

must be undertaken with wisdom i.e.

- a) To take into consideration, the situation and the circumstances of the people.
- b) Not to burden them with a long list of duties.
- c) Not to make things appear difficult for them
- d) To approach them in a kind manner i.e. to respect their dignity and to avoid personal criticism e) to avoid public advices.

4- Patience:

Enjoining what is good and ^{forbearing} forbidding what is evil

can cause some harm as people basically hate

advice, so one must be patient and forgiving,

as for this reason, the wise man Luqman advised

his son (Surat 31 - V 17)

5. He must be doing what he is ordering people to do

and refraining w from what he is ordering people

to refrain

Allah said in Surat As-Saf (61) - V(2-3)

i.e You must be a role model regarding obeying

Allah's rules. e.g I can't say that: backbiting

is forbidden and then I will be the one
to backbite others.