

Surat Bani Israeel:

(Ayaat 23 - 40)

Preliminary Points (Tathakur):

- I. This surah is commonly known by two names – Bani Israeel and Surat al-Israa’.
- II. Now we are proceeding from the family to society
 - A. Family is the basic unit of society.
 - B. Mu’ashira
 1. Call to Islaam has it’s own process:
 - a. First call to your own nafs – Prophet (SAWS) used to address in his khutba that he warns his own nafs and the audience.
 - b. Then to your family – live with you wives in a decent way.
 - c. Then to your relatives – Surat as-Shu’ara #14 warn your close relatives.
 - d. Then to your nation – all the Prophets (AS) addressed their nations (‘Ya Qawmi’)
 - e. Then to the whole world. – Prophet Muhammad (SAWS) was the only messenger to address the whole of humanity –
 - i. ‘Ya ahuya naass’.
 - ii. One of the earliest sermons of the Prophet (SAWS) – ‘I swear by Allah in whose hands is my life, I am his messenger to you especially and to all of humanity in general.
- III. Each society has it’s own values and slogans to denote those values.
 - A. North America – slogan of ‘Freedom’.
 - B. Soviet Union – slogan of ‘Equality’.
 - C. Values of Islaam:
 1. Every society has it’s own views on the social evils that must be eradicated.
 2. Qur’an defines for us the social evils in society.
 3. These 18 ayaat in Surat Bani Israeel define the social evils according to Allah.
 - a. ‘Abdullah ibn ‘Abbas – greatest mufasireen of the Qur’an among the sahaba – said that these 18 ayaat of the Qur’an are the Qur’anic version of the 10 commandments given to Musa (AS) given in the Taurat.
 - i. Israr Ahmad agrees with the Jewish opinion that the tablets of the 10 commandments and the staff of Musa (AS) are still present.
 - ii. It is possible that they are under the Masjid al-Aqsa as many Jews believe.
 - iii. It is possible that these sacred artifacts resurface.
 - b. Both the 10 Commandments and these ayaat in Surat Bani Israeel contain the basic does and don’ts of the sharia.
 - i. Basic principles/blueprint of the shar’ia.
 - ii. What are those social evils which have to be eradicated and what are the social virtues that must be promoted.
 - c. Gap of 2000 years between time of exodus of Bani Israeel under leadership of Prophet Musa (AS) and the revelation of the Qur’an.
 - i. During these 2000 years, social evolution took place.
 - ii. By the time of Musa (AS) the social evolution was not advanced sufficiently to have state. The society was at a much lower level of social evolution.
 - iii. Qur’an was revealed 2000 years later when social evolution had advanced to a much higher level. So the Qur’an addresses political, economic and social aspects of life. Also is addressed to all of mankind. Qur’an is total guidance – regarding all aspects of human life and social order (state/political, economic and social).

Tafseer:

- I. Don’t worship and accept bondage to anybody except Allah (SWT) – don’t commit Shirk. (ayat #23).

A. First and foremost value

1. Note: This section begins and ends with the commandment to avoid shirk! Most important command.

B. Recall 'ibadah is not merely worship, but includes being a slave to – complete obedience.

1. Qur'an – Allah did not send messengers except that they be obeyed.

2. Surat as-Shu'ra – all the messengers (AS) said worship Allah and obey me (i.e. the messenger – AS).

3. Two elements combine to make 'ibadah

a. Extreme love

b. Extreme obedience

C. Exclusive 'ibadah to Allah:

1. Don't obey anyone if obeying that person entails disobedience to Allah (SWT)

a. Obey parents, teachers, political leaders, etc.

b. Allah's obedience is supreme – all others subservient to Allah.

i. If obedience to anybody/anything else is equivalent or superior to Allah then s/he has committed shirk.

ii. If you obey your nafs in something which is disobedience to Allah, then you are making your nafs your lord – committing shirk

iii. Qur'an: have you seen the one who makes his own nafs his god.

2. There should be nobody more dear to you than Allah (SWT)

a. Can love you wives, parents, children, nation, etc.

b. But love for Allah is supreme.

i. If love for anything is equal or superior to love for Allah (SWT) then you have committed shirk.

ii. Prophet (SAWS) said – 'woe to the person who is 'abd of dinar and 'abd of dirham'

1. if the dollar is more loved to you than Allah, then you are committing shirk.

2. If you are doing something haram to get more money, then you love money more than you love Allah (SWT).

3. Hindus worship a goddess of wealth.

a. If she is pleased with someone, then she gives them wealth.

b. They are worshipping her for the sake of wealth.

4. If we are 'abd dollar, then we are doing the same as the Hindus.

c. Surat at-Taubat #24: If wealth, family, business, etc. is more dear to you than Allah (SWT) and His messenger (SAWS) and jihad fi sabilillah, then wait and see the punishment.

3. Du'a is exclusive to Allah (SWT).

a. The one to whom you call for help is your lord.

b. If you make du'a to someone, you are making shirk.

i. Can ask for help under physical laws – i.e. could you please get me a glass of water.

ii. But if you call on someone to help in the unseen, then you have made them equal to Allah.

4. Certain acts and rituals which are exclusive to Allah.

a. Cannot make ruku'a or sajda before anyone except Allah (SWT).

i. Before Muhammad (SAWS), this was allowed, but in completing the Deen of Allah (SWT), Muhammad (SAWS) made it haram to make sajda and/or ruku' to anyone/anything other than Allah (SWT)

ii. Regardless of your intention.

iii. Custom of the Moghul court that anyone in the presence of the Moghul emperor had to make sajda in the court of the emperor.

1. One of the sheikh's issued a fatwa that this is haram.

2. He was then summoned to the court.

3. They built a window on the way to the court, so that the sheikh would have to bow down to enter.

4. Sheikh took his legs first through the window and then his head so that he wouldn't bow down.

5. Purity of your intentions – Ikhlās.

a. Not to show off, so that people say he is a very pious person.

i. I.e. 'he makes such long sajdās'

b. Prophet (SAWS) says, whosoever prays to show off to the people and fasts to show off to the people, or gives charity to get fame in this world, he is committing shirk.

II. Immediately after the prohibition of shirk is the commandment of good behavior to parents (ayaat #23 & 24)

A. Show gratitude to Allah (SWT) and then to the parents who were the means through which you entered this world.

1. They suffered and sacrificed for you.
2. Allah (SWT) put the love of family bonds in the hearts.

B. If your parents grow to old age, then they can become like children/infants.

1. Loose their physical ability and mental faculties
 - a. Qur'an says that when one grows old, the knowledge and wisdom goes – 'whomsoever we give old age, We decrease him in all his capabilities'.
2. Do not say any word of contempt or frustration –even if they have lost their ability to comprehend.
 - a. Don't scold them
 - b. Don't rebuke them
3. Be very kind to them – speak to them in kind words.
 - a. You may not be able to fulfill their wish
 - b. If they order you to do something against the commands of Allah (SWT), disobey them but be kind.

C. Lower down to them your shoulders – sign of respect, and humility and mercy.

D. Then ask Allah (SWT) to have mercy on them as they cared for me when I was little.

1. Despite all of this, you will never be able to repay the debt to your parents for all the mercy they showed to you and the sacrifice they entailed for you.
2. Only thing you can do after that, is to ask Allah (SWT) to have mercy on them – only Allah (SWT) can repay them for the mercy and sacrifice they showed to you.

E. Hadeeth (narrated by 'Abdullah ibn Mas'ood) – I asked the Messenger (SAWS) of Allah (SWT) which of the acts and deeds is most loved by Allah (SWT).

1. The first answer was praying on time – without delay.
2. After that, good behavior and service to your parents
3. After that, jihad fi sabilillah.

F. Hadeeth (narrated by Abu Hurairah – in Muslim and Bukhari) – I asked the Prophet (SAWS) who is worthy of my best company/behavior in this world.

1. Your mother
2. Then, your mother
3. Then, your mother
4. Then, your father
5. The gratitude and mercy to your mother should be 3 times the amount shown to the father.
 - a. She carried you in her womb
 - b. Gave birth to you
 - c. Suckled you for 2 years – feeding you from her own energy.

G. Hadeeth (from xxx – Muslim) – Prophet (SAWS) said, 'woe to him, woe to him, woe to him who found 1 or both of his parents in old age and he didn't enter jannah.'

1. Very high good deed to be kind and gentle to your parents.

H. At least 5 places in the Qur'an where Allah (SWT) first establishes the right of Allah (SWT) (tawheed) and then follows it with the rights of the parents.

1. Present selection (Surat Bani Israeel, #23-35)
2. Surat al-Luqmaan
3. Surat al-An'am (19th section)
4. Surat an-Nisaa
5. Surat al-Baqara

I. If there is conflict between mother and wife, then how to balance the rights of each? – big social dilemma.

1. In such cases, it can happen that you may have to refuse some of the requests/wishes of your parents.
2. Don't feel guilty – Allah tells us the perfect balance.
 - a. Allah (SWT) knows what is in your hearts.
 - b. You don't mean disrespect to your parents, but you are forced to refuse their requests.

- c. If your intentions are pure, and you don't mean disrespect, then Allah (SWT) knows what is in your heart and it is okay.
- d. Allah is Ghafoor – He covers the faults, compensates for them.
- e. Abaa/uatuboo – also means returning (to Allah (SWT)).
 - i. Du'a of the Prophet (SAWS) upon returning home: ???

J. Note: Dimensions of Family:

1. Foundation of family – marriage relationship between husband and wife.
 - a. Strong love and affection, mutual trust between husband and wife.
 - b. Stronger is this relationship, the stronger is the family.
 - i. If man's attention is diverted to another woman and woman is diverted on another man, then the family institution is weakened.
 - ii. Western society is having a big problem with this.
2. Second dimension – relationship between parents and children (sons and daughters)
 - a. Parents have all the love for their children – Allah (SWT) puts this love in the parents. They couldn't raise their children without this love.
 - b. But the children must also have strong love and respect for their parents. So, Allah is specifically addressing this aspect of the relationship between parents and children.
 - i. If this aspect is weak, then the role of the family as an institution for building the character of the next generation is damaged.
 - ii. Western society has a particularly big problem in this aspect – disintegration of the family and society.
 - iii. Children should take care of the parents when the parents grow old.
3. Third dimension – relations between sons and daughters.

III. Now, after discussing the family, Allah (SWT) addresses the next social extension – relatives, to tribes, to nation, to humanity. (ayat #26). {Note: Surat al-Hujuraat (next lesson) discusses the structure of the Islamic state and how to strengthen the social fabric of the Muslim umma.}. Here, Allah specifically discusses rights of those close to you:

A. In Ayat al-Birr, Allah (SWT) enumerates 6 categories of people who have rights on you:

1. Kin
2. Orphans
3. Needy (miskeen – those who can't take care of themselves)
4. Traveler
5. Begger
6. Bondage of slavery or debt

B. In this selection, 3 categories are enumerated:

1. Kin
2. Needy (miskeen – those who can't take care of themselves)
3. Traveler

IV. Do Not Be Wasteful (Tabtheer):

A. Tabtheer vs Israaf:

1. Israaf – to spend for something that is necessary, but spend more than what is necessary (spend in excess of need).
 - a. Food: Haq of your body to receive food.
 - i. But to exceed the need of the food is israaf.
 - ii. For example, 1 dish is sufficient. But to indulge in numerous dishes for 1 meal is israaf.
 - b. Clothing: need to clothe your body. But to buy extravagant clothes and in quantities that are beyond need is wrong.
 - c. Recall in Surat al-Furqaan, one of the qualities of the abdur-Rahmaan is that they are neither extravagant (Israaf) nor miserly.
2. Tabtheer – to spend on something that is not needed at all – to squander the money.
 - a. Many people just want to show off their wealth to the people.
 - b. This is much worse than israaf.

B. Why does Allah (SWT) include this warning against tabtheer (or israaf) in this ayat? What is the relationship between the rights of family, poor and travelers and tabtheer?

1. If you are doing israaf or tabtheer, then you are keeping not spending this money to satisfy the needs of relatives, the poor, the travelers.
 2. Also, you are preventing your money from being spent for the propagation and establishment of the Deen of Allah.
- C. Those who squander their wealth (those who do tabtheer) are brothers of shayateen!
1. Allah (SWT) expresses very strong condemnation of tabtheer.
 2. What is the relationship between Tabtheer and Shaitan?
 - a. Shaitan is ungrateful to his Lord – does not show appreciation for the ni'mah that Allah (SWT) has given.
 - b. Ayat #91 of Surat al-Mai'da: Verily, shaitan wants to create enmity and hatred between man – using two things:
 - i. Liquor
 - ii. Gambling
 - c. Same effect when one who has been given much wealth and who deprives it from the poor and needy.
 - i. Creates roots of class conflict – Haves vs Have Nots.
 - ii. Class consciousness breeds hatred and dissension and conflict.
 - d. Prophet (SAWS) said, if you bring some food for your children, you should also send some to the neighboring house as well – so that the children of that household can also eat. If you only have enough food for your own family, then at least don't throw the peelings of the food outside your door (so they don't feel a sense of deprivation).
 - i. Either share it with others, or at least don't make it visible to others (so that don't create feeling of deprivation and class consciousness).
- V. Proper etiquette of sadaqah: If you cannot give anything to them – because you are in need yourself and waiting for the mercy and favor of Allah (SWT) to provide for you – then say to them kind words.
- A. Don't injure their self-respect.
 - B. Much better to say no in kindness and preserve his self-respect than to give some money and injure his self-respect.
 - C. Don't be miserly – 'don't keep your hand tied to your neck.'
 1. The Jews used to say that the hands of Allah are tied up.
 2. Because Allah (SWT) had sent them Prophets (AS) for 1400 years. But this final messenger was sent to the Arabs. The privilege and favor of Allah had been taken away.
 - D. Don't open your hands too much – don't give haphazardly. This is the opposite extreme.
 1. Giving and giving and giving away without looking after your own needs, the needs of your own family.
 2. One of the ansar of Medina wanted to give away all of his wealth to the poor. The Prophet (SAWS) told him that if he did that, he would make his heirs poor and needy – beggars. The sahaba then tried to give up half of his wealth, but the Prophet (SAWS) said it was too much. Then he offered one third and the Prophet (SAWS) accepted it.
 - a. In wasiya (will) a Muslim can donate up to 1/3 of his wealth to discretionary inheritors. 2/3 must be divided according to the laws of inheritance.
 - b. If you give away too much, may end up destitute and in despair. May actually be counterproductive in the long run. May give up too much in the stir of emotions.
 - c. Exceptions – when fighting for the cause of Allah (SWT)
 - i. Exception occasion - Battle of Tabuk
 - ii. Exceptional personalities – Abu Bakr. The Prophet (SAWS) set the rule at 1/3, but Abu Bakr was such an exceptional personality that he could go beyond this amount.
 - E. You cannot change the condition of a person. Allah (SWT) decides to whom he gives in abundance and to whom he gives with short measure.
 1. Allah knows His slaves best.
 - a. It may be that if Allah(SWT) provided a poor man with great wealth, he may buy hell with it – he may not be able to handle the temptation.
 - b. It may be that for another person, if Allah (SWT) gave him great poverty, the threat of poverty may overpower him and lead him into hell – chooses to do sinful deeds out of fear of poverty.
- VI. Do not kill your children out of fear of poverty.

A. This is a particularly big problem in today's times.

1. Previously, it was considered a great blessing from Allah (SWT) that he gives you a son or daughter.
2. Now, it is considered a big burden to care for and nurture a child.
 - a. Concerns about over-populating the planet.
 - b. Cost of raising children
 - c. Women prefer not to give birth
 - d. Women prefer to work rather than raise children.
 - e. Materialism – value is based on material worth – woman's value is not reflected in raising children but in how much money she earns.

B. Allah (SWT) will provide for their needs and for your own needs. All things are provided for by Allah (SWT).

C. Applies to killing and abortion.

D. Contraception is not covered by this ayat.

1. Though the spirit does apply to this as well (If you believe that Allah (SWT) will take care of their needs, then you have no reason to use contraception).
2. But legally, this does not apply. (word used in qatl – killing). It is not prohibited to use contraception.

VII. Do not go near adultery and fornication - Verily it is a shameful and evil act.

A. Qur'an wants to eradicate zina.

1. Zina: sexual intercourse between man and woman who are not bound by marriage or the woman is not a concubine of the man (recall surat al-Mu'minoon and Surat al-Ma'arij).

- a. Whether by consent or force, it is zina.
- b. In western civilization, if by consent, it is not a crime.

2. Punishment for Zina:

- a. If Married: Stoning to death
 - i. Law of Taurah, which was continued under Prophet Muhammad (SAWS) – Muhammad (SAWS) affirmed the law of Taurah regarding zina.
 - ii. Muhammad (SAWS) ordered the stoning to death of 2 or 3 people who of their own accord confessed to committing zina.
- b. If Unmarried: 100 whips in public.
 - i. For those who are unmarried, they don't have the means of satisfying their sexual urges, and therefore their punishment is not as severe.
 - ii. i.e. stealing food is different for a person who has means to feed himself and the person who is facing starvation. Omar (RA) suspended the law for cutting off of the hand of a thief during a famine.

B. Don't even go near it!

1. Legal aspect is physical act of sex. Moral aspect includes all the preliminary steps that lead to zina.
2. Different types of Zina (fornication/adultery is the final confirmation of a process which has many preliminary steps)
 - a. Zina of the eyes
 - b. Zina of the ears
 - c. Zina of the heart
 - d. Zina of the head
 - e. Zina of the feet
 - f. Zina of the legs
 - g. Etc.
3. Imam Muslim relates that Abu Hurairah narrated that the Prophet (SAWS) said, that
 - a. zina of the eyes is seeing a woman whom you shouldn't see, and you are taking pleasure in seeing her.
 - b. Zina of the ears when you hear the feminine voice of a woman and you take pleasure in listening to it.
 - c. Zina of the tongue is talking to a woman and enjoying it.
 - i. woman should not use a soft voice when talking to men (non-mahram). Should try to make it stern and strong.
 - d. Zina of the hand – if you are holding the hand of a non-mahram woman and enjoying it.
 - i. Prophet (SAWS) never shook hands with women.

ii. Took bai'yah from men with the hands. But for woman, the Prophet (SAWS) used a piece of cloth or bucket of water to take their bai'yah.

1. In one occasion, one of the Muslim sisters giving bai'yah to the Prophet (SAWS) asked him to stretch his hand so they could give bai'yah to him, and the Prophet (SAWS) replied that he does not shake hands with women.

e. Zina of the legs – if you walk to a woman to socialize with her, your legs are committing zina.

f. Zina of the heart – if you desire in your heart.

C. Fahsha: Abomination

1. Haya – Shyness: opposite of fahsha.

a. Note physiologically, the highest functions of the human brain is shyness and fear.

b. Alcohol affects the brain first at the highest level and then moves down.

c. Among the first things that alcohol takes away is fear and shyness.

2. If zina becomes rampant in the society:

a. Exhibitionism – women will try to make themselves attractive to the men. Try to be the center of attention and exhibit her body. (Haya has been lost).

i. Hadeeth: Prophet (SAWS) said: “I am not leaving behind me any bigger fitna for my umma then the fitna of women”.

ii. Equality of sexes.

iii. Destruction of the institution of the family.

iv. Temptation to zina.

D. Saa'ah Sabilah: Evil deed

1. Allah (SWT) wants the institution of family to be strong – 2 dimensions to strong institution of family and zina attacks both.

a. Weakens the bonds of mutual love and affection:

i. If a man sees a woman and she attracts him, then she is a temptation on his mind. He will now be preoccupied with the woman and the wife will feel it.

ii. Similarly, a woman could find herself being attracted to another man, and she will be preoccupied with the other man and the husband will feel it.

iii. weakens the bonds of mutual love and affections.

iv. If the sexual urge of both spouses is exclusive to each other, then this will build the bonds of mutual love, affection, trust.

b. Weakens the bonds of love between parents and children if the father is not sure that the children of his wife are his own children.

2. Must understand that sex is a very strong and potent force.

a. If you understand this, then you will understand why the Qur'an has such strict injunctions against zina. Must control and channel this urge to productive use, otherwise it could become very destructive. Strict discipline over these urges.

b. If you don't understand this, then you will perceive the Islamic injunctions as being strict – i.e.:

i. Hijab

ii. Segregation of sexes

iii. Covering of the bodies

c. Intellectual dishonesty/hypocrisy of modern society that on the one hand they hold Freud with such high esteem and credit him with being the father of modern psychology, but on the other hand, they try to belittle the sexual problems in society and ignore them as if they are not a problem.

i. as if only Muslims/Mullahs are obsessed with sexuality and rest of society ignores it – and yet they elevate the status of Freud who argued how man was obsessed by sex.

ii. The sexual urge is such a potent force in man that Allah (SWT) has placed within us – otherwise, why would people get married, support and raise families – endure such great burdens without some strong incentive/reward.

d. Ayat #53 of Surat al-Ahzaab – ask the wives of the Prophet (SAWS) from behind a curtain. This is more pure for your hearts as well as their (the wives of the Prophet – SAWS) hearts.

i. Allah is saying this about the wives of the Prophet (SAWS).

ii. It is human instinct

- e. Ayat #52 of Surat al-Ahzaab – Allah tells the Prophet (SAWS) that he cannot marry any other woman even if their beauty might appease him.
 - i. Even the Prophet (SAWS) has these instincts.
 - ii. Prophet (SAWS) never claimed to be anything more than human.
- f. Hadeeth of the Prophet (SAWS) – 3 things out of this world of yours is much liked by me:
 - i. women.
 - ii. fine smells/scents/perfumes.
 - iii. contentment in salat.

g. Surat Ali-Imraan: Women are mentioned first, other things mentioned afterwards. Nothing in the Qur'an is random. (?? Not sure why this is mentioned)

E. Stages of development of Islamic shari'a regarding this topic:

1. Surat al-Ahzab – logic, wisdom, philosophy of the segregation of the sexes.
 - a. Revealed 5 years after hijra.
 - b. Hijaab becomes imperative outside the house.
 - c. Need to have mahram when going outside the house.
 - d. Division of responsibilities
 - i. Burden of the future generation is primarily placed on the woman (Primary place of women is the home – to raise the children).
 1. Aside: Breast-feeding – important for development of the baby.
 2. Ahadeeth emphasizing the importance attached to this topic:
 - a. Abdullah ibn Mas'ood (in Tirmidhi) reports that the Prophet (SAWS) said 'Verily women are something to be kept hidden. When she comes out, shaitan makes her a target (for his evil designs). She is nearest to the mercy and blessings of Allah (SWT) when she is in the inner part of her house.'
 - Women should remain in the home – in the innermost parts of the house.
 - b. Other narrators report that whenever A'isha (RA) recited these words (??) she would cry because she would remember that she should not have come out to lead the forces against 'Ali – take on a public profile which was not the role of women. 'Ali said only to her upon returning her to Medina, 'you took upon yourself what was not responsibility'.
 - c. Anas (RA) reports that some women came to the Prophet (SAWS) saying that the men go to war and wage jihad for the cause of Allah and get all the reward for doing so, but we are deprived of this. The Prophet (SAWS) replied whosoever of you stays at home (taking care of the property and children of the mujahideen – in other narrations, these additional words are mentioned) will get equal reward.
3. Salat: For men, if a man does not pray in jam'ah out of laxity (no valid reason), his salat is not accepted. But for a woman, even the jumu'ah prayers are not compulsory.
 - a. Hadeeth: woman sahaba told the Prophet (SAWS) that she wanted to pray behind the Prophet (SAWS) in the congregational prayers – to get the reward of praying behind the Prophet (SAWS). The Prophet (SAWS) replied that the prayer in your home is superior to the prayer in the mosque. Your prayer in the veranda of your house is superior to your prayer in the courtyard of your house. Your prayer in a room in your house is superior to your prayer in the veranda of your house. If there is a side room, then your prayer in that room is superior to your prayer in the other prayer.
 - b. Hadeeth: The best masajid for women are the inside parts of their homes.
4. Jihad:
 - a. One of the taba'een reports from his grandmother, that when the Prophet (SAWS) and his companions were going to attack Khyber, some women tried to accompany the soldiers to Medina. The Prophet (SAWS) asked them who told them to come. They replied that they came to nurse the soldiers, collect food and water, supply the soldiers. The Prophet (SAWS) told them to go back – it was not their duty. But when he returned to Medina, he gave them some of the spoils of the victory to reward their intention.

b. Uhud – women did help, giving water to the injured.

- But that was an extreme emergency. The news had reached Medina that the Muslims were defeated and even the rumour that the Prophet (SAWS) had been martyred. Then women came out from Medina to tend to the wounds. ‘Aisha was among the women in that group.
- Also, this was before the revelation of Surat al-Ahzaab when the order to segregate the sexes and the wearing of hijab came. So, at the time of Uhud, the hijab was not even present. But, by the time of Khyber, Surat al-Ahzaab had been revealed.
- Sahabat (Umm ul-khalaq) came after some battle after hearing that her son was martyred to inquire about her son. She was wearing her niqaab. (some people say there is no mention of the hijab in the Qur’an – it is mentioned – don’t come face to face, speak from behind a curtain). The people wondered how even during such an emergency she was wearing her niqaab. She replied, ‘even if my son has died, I’m not going to lose my hayaa (shyness).’

ii. Burden of the current generation is primarily placed on the man. (Men work and provide for the sustenance of the family).

2. Surat an-Noor – revealed the next year. Final commandments regarding the treatment of men and women.

a. Wisdom: Tell wives and women that when they go out that they should not go out without covering their faces. Even in jahiliyah the women used jilbab – but now, Allah (SWT) is telling women to cover their faces?

b. Rules specified in this revelation:

i. Respect the privacy of the home – don’t enter without having taken permission.

ii. Hijab with mahram as well! Two hijabs in Islaam

1. Hijab for non-mahram.

2. Hijab for mahram – even in presence of brother.

iii. Keep your eyes down.

1. Don’t stare even at your own sister.

2. Must apply to inside the home (because when you are outside, you have to look ahead of you)?

iv. Mahram and non-Mahram – if there was no legal difference between them, then this (???) ayat is futile – one of the longest ayat in the Qur’an.

1. Mahram is only someone who a woman can never marry.

2. Father and son of the former husband are muharam.

3. But brother is not. Cousins/in-laws etc. are not muharam.

4. For non-muharam, a woman should not show her face.

v. Haram for a woman to do anything that attracts the attention of men.

1. Qur’an tells woman not to rattle the ornaments/jewelry on her body to attract attention of men.

2. Hadeeth: Prophet (SAWS) said, ‘if a woman uses scent and then passes by some men so that they would smell her scent, she is such and such’ – very strong words that were not recorded in the hadeeth.

3. Even the voice of a non-mahram woman should not be heard – as much as possible.

4. If an Imam makes a mistake during the salat:

a. A man can say ‘Subhan Allah’

b. But a woman can only clap her hands.

vi. Keep bodies covered:

1. Hadeeth: no man should see the parts of a body which should not be seen and no woman should see the parts of a body that must be covered.

a. Men: in all cases, should cover from knee (including the knee) to belly-button.

b. Woman:

➤ In front of other woman, the same as men – cover from knee to belly-button.

➤ In front of men, the entire body of the woman must be covered – except the face, hands, and feet. This is true even for fathers, brothers, and sons.

- Should wear loose clothes – not tight clothes. Also, should have additional covering for the chest (khumrah).
- vii. Don't remain unmarried – unless you cannot get married (beyond your means).
 1. Qur'an: Marry the singles ones among you.
 2. Don't expose yourself to the fitnah, and don't yourself be a fitnah for everyone else.
 3. Sunnah of the Prophet (SAWS): He never traveled without having one wife with him.
 - a. Now, people leave their families for years to earn money in foreign countries.

VIII. Do not kill

A. Recall, in Surat al-Furqan, the three biggest sins were enumerated:

1. Shirk
2. Murder
3. Zeena

B. Here, in Surat Bani-Israel, these 3 things are discussed in detail.

1. Begins with Shirk
2. Then discusses zeena
3. Now, discussing murder
4. This selection in Bani-Israel ends by returning again to the prohibition against shirk.

C. Human life is sacred.

1. Surat al-Maida – the one who kills a human being without any reason, it is as if he has killed all of humanity. Whosoever saves a human life, it is as if he has saved all of humanity.
2. If sanctity of life disappears from society, then the basis of society is destroyed.
3. Man is a gregarious being – likes to live together – in social relationship.
 - a. This social existence is based on mutual respect for life and property.

D. Islamic Law regarding Murder:

1. Arab tradition was to deal with murder in one of two ways:
 - a. either take revenge – life for life
 - b. bloodmoney
2. Islam validates this tradition.
3. 4 conditions where human life can be taken
 - a. any kafir with whom war has been declared
 - i. the life of a kafir is absolutely as sacred as the life of a muslim in the Islamic state.
 - ii. But, if they are outside of the state, and war has been declared, then it is legal.
 - b. If someone has willingly committed murder (must be intentional murder), and the heir of the victim does not accept bloodmoney, then the murderer must be killed.
 - c. If someone has committed zeena and he/she is married.
 - d. If he has converted from Islam to any other religion.
4. Whosoever is killed wrongfully, the heir has authority to seek retribution. Only he has the authority to handle this – i.e. not state pardons.
 - a. Can Forgive
 - i. Is very beneficial for the social relations (family of the murderer will feel indebted and affectionate to the heir who forgives – as opposed to feeling anger and vengeful).
 - ii. Also, better for your spiritual development to forgive.
 - b. Can accept blood-money or
 - c. Can demand that the murderer be killed.
5. Cannot be excessive in meting out justice.
 - a. All muslims are equal in their legal and constitutional rights.
 - b. Cannot have the murder worth more than 1 life.
 - c. Cannot have very big differential between blood-money for someone of 1 tribe/nation and the blood-money calculated for another tribe/nation.
6. “Lo, he will be helped” - Duty of the Islamic state to catch the murderer, try him, etc. But it is the decision of the heir to impose the punishment.

IX. Don't go near the wealth/property of the orphan except with something better.

A. Orphans used to have guardians. Many times, the guardians would consume the wealth of the orphans before they came of age to receive their inheritance.

- B. Allah tells us that the guardians should go beyond just protecting the rights of the orphans and should seek to promote their interests.
1. I.e if they have a flock of livestock, should try to increase the size of the flock so that the orphan can benefit when they come of age.
 2. When this ayat was revealed (in Mecca), the companions zealously followed this in spirit and in letter, and would give the orphans from their own wealth.
 3. Surat al-Baqara #220 - revealed afterwards (in Medina) made it easier for the guardians. 'They ask you about the orphans. Tell them that they should try their utmost to improve their condition. If you have common expenses (mixed with them) it is no harm, they are your brothers. Allah knows who has bad intentions and who has pure intentions.'
 - a. If necessary, you can use some of the wealth assigned by the orphan to offset some of the costs of raising the orphan (i.e. to pay for food, to pay for education, etc.)
- X. Fulfill your promise/covenants/agreements – b/c you are going to be held responsible for the promises that you make.
- A. Recall: Central ayat of Surat al-Fatiha is a covenant – agreement between abd Allah and Allah (SWT).
 - B. Hadeeth: Anas ibn Malik reports that the Prophet (SAWS) seldom gave a sermon without saying 'There's no faith of a person who betrays his trust and there is no Deen of a person who doesn't fulfill his promise'.
- XI. Fill the measure to it's full – don't cheat.
- A. Surat al-Mutafifeen – 'woe to those people who when measuring for others, they weigh is light. When they weigh for themselves, they wan the full measure'.
 - B. Weigh with even scale.
 - C. It is good in and of itself, but it is better in the end.
 1. In the long run, creates confidence in transactions.
- XII. Don't pursue or follow anything about which you don't have knowledge. Verily your hearing, sight and thinking will be held accountable.
- A. Don't seek knowledge from occult sources (astrology, sorcery, witchcraft, jinn, etc.)
 1. Qur'an wants that people use only the true knowledge – not superstitions.
 2. Hadeeth: Prophet (SAWS) is reported to have said that 'whosoever thinks that the astrologer is telling the truth, then he is denying what I have brought'
 - a. Can't believe in Prophet (SAWS) while at the same time believing in astrologers.
 - B. What is true knowledge – Qur'anic understanding of knowledge.
 1. Allah (SWT) has provided the faculties to gain knowledge
 2. Two types of knowledge:
 - a. Acquired Knowledge ('Ilm addayn – physical knowledge)
 - i. Here, Allah (SWT) is discussing the acquired knowledge.
 - ii. Sensory perception (hearing, sight – data identification) – (Sama', Basar)
 - iii. Logical thinking and inferencing (process data inputs) – (Fuaad).
 1. Note: Fuaad is usually treated as heart. Heart also thinks.
 2. Israr Ahmad believes it is more accurate to translate as thinking process – logical reasoning and ability to inference.
 3. Either way, the Qur'an tells us that the heart thinks.
 - iv. Examples:
 1. Newton discovers gravity
 - a. Saw apple falling to the ground.
 - b. Pondered over this, and concluded that there must be a physical force that pulls the apple to the ground – discovered gravity.
 2. Discovery of steam power.
 - a. somebody noticed that food on a stick (shish kabab?) was being cooked over fire and moved on it's own force.
 - b. Rule – everything continues in state of rest or uniform motion unless acted upon by another force. Discovered steam, from which came the steam engine.
 - v. All of this is exfoliation of 'Ilm al-asmaa – knowledge of names given to Adam (AS) in the beginning.
 1. Allah (SWT) gave Adam (AS) the knowledge of the names of things.

2. The acquired knowledge (human capital) attained since then is akin to the exfoliation of a tree that grows into a tree and produces fruit.
3. The limits of this knowledge are still unknown. This knowledge continues to expand. Only Allah (SWT) knows when this will end.
4. This is the knowledge of khalifa – on this basis Allah (SWT) made Adam (AS) the Khalifa on earth.
 - a. Allah (SWT) gives power to those who understand the physical laws and can exploit these laws.
 - b. For a time, the Muslim civilization claimed this power.
 - c. Since then, the Western world took this knowledge and advanced it and now they claim this superiority.
- vi. Two types of acquired knowledge:
 1. Physical knowledge – medical, biology, physics, etc.
 2. Metaphysical knowledge – beyond the reach of physical sciences (philosophy and social sciences – which are branches of philosophy).
- b. Revealed Knowledge ('Ilm addeen/'Ilm Wahi – revealed knowledge)
 - i. Revealed from Allah (SWT).
 - ii. Must be received passively – accept the revelation.
 - iii. Same section of Surat al-Baqara (Section #4) – Allah (SWT) gives the final commandment to Adam (AS)
 1. Go and take charge of the earth, and whenever guidance comes to you from Me, whosoever follows that guidance shall have nothing to fear or to grieve about. Whosoever denies that guidance, they will remain in the hellfire forever.
 2. Huda – guidance (do's and don'ts).
 3. This is what Surat al-Fatiha is asking for.
- iv. Did Muhammad (SAWS) receive wahi through eyes/ears – No.
 1. Sometimes came directly into his heart.
 2. Sometimes the Prophet (SAWS) would hear a low voice as if a bell is ringing, and then the revelation becomes clear to my heart.
 3. Recipient of the revelation is the heart!
 4. In the heart dwells the ruh. The ruh of Muhammad (SAWS) received the wahi from the Ruh al-Ameen (Gibrael – AS).
- v. Two forms of Revealed Knowledge:
 1. Prophetic Revelations - Wahi sent through the anbiya'. This is protected from corruption. No shaitan/jinn can interfere or add to it.
 - a. According to Israr Ahmad, this knowledge has been sent to mankind for 8,000 years. From time of Adam (AS) to Muhammad (SAWS).
 - b. At time of Muhammad (SAWS), the guidance become Al-Huda (The Guidance) – Surat as-Saff, #9.
 - c. Guidance through this protected wahi is now closed. We now have the Qur'an which Allah (SWT) has preserved for all time.
 - d. Two further categories of Prophetic revelation:
 - Wahi al-Jali – message (Qur'an)
 - Wahi khatia – inspiration (i.e. dreams)
 - Prophet Ibraheem (AS) dreamed that he should sacrifice his son. He acted on that basis, b/c the dreams of Prophets are true (always protected).
 - Hadeeth: reported by 'Aisha – the first wahi that came to Muhammad (SAWS) was through true dreams.
 2. Personal Revelations – unprotected. No guarantee that it is uncorrupted by shaitan/jinn.
 - a. Dreams – true dreams.
 - b. Conviction in the heart – can't explain, but I feel so.
 - c. This is always available to those with purified hearts.
 - d. However, cannot be the basis for shari'a or law. This is personal.
 - e. Hadeeth: 'Omar is the Muhadis (the one to whom Allah (SWT) speaks) of my umma.

f. Hadeeth: Propheet (SAWS) said that nothing remains of the Prophethood except true dreams.

3. Relationship between acquired and revealed knowledge:

- a. Metaphysical Realities: Philosophy and Qur'an (Imaan) address the same issue.
- b. Social, Economic, Political Ideals – sociology, economics, political science and commands of Allah (SWT) on social organization (shari'a).
- c. What is Knowledge:
 - i. Acquired Knowledge – sensory perception and intellectual inference.
 - ii. Revealed Knowledge – knowledge of wahi (we will return to this later in this lesson).

XIII. Don't walk on earth with arrogant self-conceit.

A. Also appears in second section of Surat Luqmaan.

B. The way you walk reveals your self-perception.

1. Reveals what you think of yourself.
2. What the condition of your mind is.

C. Humans are very small in comparison to the magnitude of creation (can't clear the earth or stretch to the height of the hills).

XIV. Conclusion:

A. Of all these commandments, the evil side is hated by Allah (SWT).

1. The don'ts command us to avoid those things that are hated by Allah (SWT)

B. This is part of the wisdom that your Lord has revealed to you.

1. Refers to the second type of knowledge – revealed knowledge.
2. These teachings – do's and don'ts are among the treasure of divine wisdom to guide mankind.
3. Two opinions of nature of Hikmah:

a. First opinion – Shafi agrees with this opinion.

i. Qur'anic ayaat regarding Muhammad (SAWS):

1. Recites ayat of their Rub
2. Purifies their souls
3. Teaches Kitaab (laws) and the Hikmah.

ii. Shafi interprets Hikmah as the hadeeth and sunnah of the Prophet (SAWS).

b. Second opinion – Israr Ahmad agrees with this opinion.

i. Kitab is the shari'a – laws (used when something is being made imperative).

1. kutiba 'alaikum assiyaam
2. kutiba 'alaikum al-qisaal
3. kutiba 'alaikum al-qitaal

ii. Hikmah – wisdom underlying those commandments.

1. This selection is Surat Bani Israeel talks about the Hikmah in the Qur'an.
2. Surat al-Baqara – 'whosoever has been endowed with this Hikmah (Qur'an?) has been given a very big kheir'.

C. Now, the selection ends with command to stay away from shirk.

1. Just as in lesson #1 of this section (section III), Surat al-Mu'minoon and Surat al-Ma'arij begin and end with Salat (as the foundation of the character building of mu'min personality).

2. Here the hikmah begins with tawheed and ends with tawheed.

a. If you worship other than Allah (SWT) you will be thrown into the hellfire, denounced and rejected.

b. Allah (SWT) then ridicules the shirk practiced in pagan Arabia.

i. They thought that the angels and demigods were the daughters of Allah (SWT).

ii. Therefore, all the pagan gods had feminine pagan names:

1. Laat – feminine of ilah
2. 'Uzza – feminine of al-Azeez
3. Manaas – feminine of xxx
4. Kubrat – feminine of Akbar

iii. Believed in Allah (SWT) and believed that He had no partners in creation (Qur'an says 'if you ask them who created the heavens and the earth they will reply Allah').

iv. To ridicule them, Allah (SWT) shows the foolishness of their beliefs.

1. You like sons and hate daughters

2. But you allot daughters to Allah
3. Has your Lord favored you with sons and has adopted daughters (which you consider inferior) for Himself.
 - a. Allah (SWT) does not need sons and daughters – b/c he is eternal.
 - b. Man desires offspring to have continuation of his own personality through his offspring.
 - c. Editor's comment: Actually demonstrates the reason why people commit shirk – they want god of convenience – who satisfies their own desires but man doesn't show respect to Allah (SWT). See their god in terms that are favorable to themselves.