



Ramadan 2021

SERIES

Ustadh Nouman Ali Khan

 Jewels.Deen

 Jewels of Deen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Counsel & Healing

9th April 2021 – Surah Yunus

We will be studying Ayats No. 57 & 58 of Surah Yunus No.1, throughout the Ramadan 2021 Series. Let us first layout the groundwork of these two Ayats and contextualize where these Ayats are placed in the Quran. Also what is going on in Surah Yunus because a lot is going on but we need to highlight a couple of things that struck Ustadh Nouman Ali Khan.

Let us begin:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِندَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ

Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor¹ with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."

— Saheeh International

Translation: "Has it been altogether too strange for people that we gave inspiration to single man among them to go warn people. Those who accepted his call to give them the good news that they are going to have priority and they are going to have an honourable place with their Master. The disbelievers said, "indeed, this is an obvious magician".

Tragedy in Surah Yunus:

This Ayah is about how people thought it was very strange that God of the universe has gone so much to run and he must be so busy then why would he have some time to make a priority for some people. These people are nothing but specs compared to the rest of the universe that God is running. He would pick one man out of all of humanity and He ends up picking Prophet Muhammad PBUH in this Arabian desert. This is hard to accept and if He is such a Grand King then why are "you" Prophet Muhammad PBUH such a big deal to Him. These were the kinds of thoughts of people who heard the Quran sharing with the Prophet Muhammad PBUH.

Why would Allah give US such importance?

It is a commentary on the world view that we happen to be alive and be on this Earth and whoever created us left us to our own devices. We can just live however we want and it does not have any purpose. My life has no value to anyone by myself. Nobody cares about me other than myself but maybe some people in my life love me but other than that there is no higher power or anything greater than gives meaning to my existence. Allah is talking to us that out of His love and priority to us, He gave us His words and this is the reaction He gets.

This Surah has comments from Allah on how people are reacting to Him on giving them His words. Now let us go to Ayah No.8

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ ﴿٨﴾

Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs -

— Saheeh International

Having Hope in meeting Allah:

Certainly, those who have no hopes of ever meeting Allah, that the idea they will be meeting with Allah and forget the expectation of meeting with Allah there is no hope associated with that. What is the big deal?

In this Ayah, there is an embedded lesson our meeting with Allah is suppose to be filled with hope and it starts by talking about people who have no such hopes or meeting with Allah ever. They have become content with this life and I am never going to meet Allah then might as well make most of it.

YOLO – We only live ONCE!

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩﴾

For those their refuge will be the Fire because of what they used to earn.

— Saheeh International

Ignore Allah's Miraculous Signs:

They are completely content with all that is there in this life and they are completely heedless. Allah is talking about these people who completely ignore His miraculous signs. He is not talking about his signs in revelation but also the signs that are all around because they are too busy living in this life. Eventually, we learn the petty things in life become the most important things to them, in the material and the visible. Allah talks about those people who end up in fire and it's a tragedy they are destroying themselves.

Petty things in life become MOST IMPORTANT things to them!

Later on, we learn that these same people who find it weird Allah will speak to them and the truth about the afterlife. Then these same people look at them, that there are moments in their life that they do accept that there is a God. When are those moments?

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.

— Saheeh International

When harm and difficulty touch the human being and he starts calling upon Allah. If there is a God out there please I need your help. When trouble happens then the person has this conversation and when Allah takes away his harm then he walks around like nothing ever happened to him. Then Allah continues to say that how he has beautified those who go overboard with the things they are doing.

Why people forget about Allah?

Allah is telling us here the reason why people forget about Allah after He alleviates them is that they go into excess in whatever luxury because they are scared that the time is running out. This is describing the psychology of extremism where the person ends up extreme partying, drinking, pleasure and indulgence. If you want to think about people who end up going into extreme the word for them in the Quran is “Al Israaf – الاسراف”.

الاسراف - Excess

Then Allah starts talking about how they think they are the first ones who have done this, that lived this disconnected life. That you did not want to live in this reality and that you think you are left to your own devices and have all the freedom in this world. Some people lived like you before, entire nations and look at what happened to them. Look at how they destroyed themselves and how they earned Allah’s wrath.

Now Allah is talking about: YOU & ME

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

Then We made you successors in the land after them so that We may observe how you will do.

— Saheeh International

After all of that, we left you behind much after those who we have destroyed, take a look and see how you will do? Let's see if you repeat the tragedies of the past or you are going to learn from history and learn from what others did not learn from and live a better life

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۖ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَنَهُ ۖ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٨﴾

And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah." Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him.

— Saheeh International

The Tragedy again:

Now they keep worshipping other than Allah and nothing will benefit them. They will have these saints and idols, semi-gods and demi-gods that they think are going to make case for them in front of Allah. You want to come up with alternative realities about religion and the unseen and you want to inform Allah how that works? How perfect He is and how high above the Shirk they associate with Him.

The common thread:

People who become obsessed with this life will notice that the religions of Shirk will have a common thread. The common thread is that they will go to someone else other than Allah to make their case to Allah. They do not want to worship God because God will have expectations but this other intermediary something in between he or she can take care of us. God has expectations but this other entity does not have any expectations.

Allah has expectations from US!

Allah expects us to do right and to forbid the wrong, to be just and fair, to follow the guidelines and He has expectations for us to live a good life. These people in the middle don't have any expectations, they met Allah's expectations and they are in the good books therefore if you can please them then they will put in a good word for you – that is the logic.

The thing is that you go to these people for worldly things because you don't go to them to become a better person.

That is what Allah is saying that they are content with worldly life and they create a religion even to make this life better. The whole purpose of the religion becomes to make yourself happier and that is what they turn the religion into.

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

But when He saves them, at once they commit injustice¹ upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

— Saheeh International

Forgetting & Being Ungrateful to Allah:

Then Allah repeats this thing where He talks about rescuing people when they were sinking in the ship. They turned to God and they said if you rescue us from this then we will be grateful to you. When He finally does rescue them then they go back to rebellion and doing injustice on Earth. So now we are getting closer to the Ayat 57 & 58, Allah says to them “humanity, people you rebelling hurts only yourself. You acting up is not harming Allah but hurting yourselves. These are temporary things to enjoy in this worldly life and you have to come back to us. Then we will give you thorough news and inform you what you used to do.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا آتِنَا بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, “Bring us a Qur’ān other than this or change it.” Say, [O Muḥammad], “It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.”

— Saheeh International

Clear Evidence:

When the verses are recited to them as clear evidence and those who do not expect the meeting from Allah then they say “reality is too harsh and so can you give us a feel-good Quran. They are asking for something that will help them feel better about themselves so it can be moulded to my preferences or replace completely. The Prophet Muhammad PBUH is told to tell them “It is not up to me to replace it and I am only following what was inspired to me. I am the one who is terrified and that if I have to disobey My Master then I will face the punishment on the Day of Judgement”.

In other words, Prophet Muhammad PBUH is saying that “thinking of another Quran or another revelation would be disobedience to my Rabb, I know that I will face consequences of that on the Resurrection day”.

Summary:

It seems so far we are speaking about the people who do not accept the Quran as the word of Allah and here Ustadh Nouman Ali Khan is having a conversation for Ramadan with the people who believe that the Quran is the word of Allah.

Ibn Ashoor (Raheem Allah) said:

He said something beautiful and unique that up until Ayah 56, Allah is talking to those who don't believe in revelation and those who do not want to accept there is another life. They have just rejected all of it.

Then Allah decided to turn His attention away from them and they have demonstrated they don't want to hear it but there is a huge chunk of humanity who is neutral. People who want to know their Creator, the one who loves them more than anyone and if He decides to speak to them then what would their relationship be with His words.

Invitation to Humanity & Introduction by Allah Himself to the Quran

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

— Saheeh International

This is one of the beautiful Ayats in the Quran. It is about how the Quran should be thought about, we Muslims think that Quran is the word, guidance and the book of Allah. This place stands in a unique place in the Quran. When Allah says all human beings it includes us, believers, too. We should renew our connection to the Quran because of Ayats like these.

The word "مَوْعِظَةٌ" means in the Ayah:

- 1) When you say something to somebody that sometimes scares and sometimes give them hope.
- 2) The word also means when you are trying to change someone body's course to better. So Ustadh has chosen the word counsel which means when you are advising somebody about the harms of the direction they are heading in or the benefits of the direction they should be heading in. You are doing it in a way that is not condescending or it demonstrates them in a way that you care for them.
- 3) I also mean that the advice given in a way that keeps your heart soft and softens your heart towards your advice.

Description of Quran:

Allah describes the Quran before describing anything else "Humanity, a counsel that touches your heart that means well for you has come to you from your Master". From the one who nurtures you to the one who cares for you from the beginning.

Somebody could say:

- ❖ "my parents abandoned me"
- ❖ "my spouse abandoned me"
- ❖ "my siblings abandoned me"
- ❖ "my children abandoned me"
- ❖ "the society abandoned me"
- ❖ "my friends abandoned me"

I feel alone and I feel misunderstood, you could say all of those things but the one who never abandoned you is your Rabb, your Master. He never left and now He decided to speak to you in a way where it meant to be counsel for you and me.

ALLAH HAS NEVER ABANDONED YOU!

FOUR THINGS IN THE QURAN FOR THE HUMANITY

FIRST: COUNSEL - قَدْ جَاءَتْكُمْ مَوْعِظَةٌ

What that truly means is when I am reading the Quran, I am reading the words of someone who wants me to change for the better. He (Allah) means well for me and He is saying this out of love and that is all embedded inside these words of the Ayah.

SECOND: HEALING - شِفَاءٌ لِّمَا فِي الصُّدُورِ

And healing for what and whatever lies inside the chest. Let's take an example: For a healthier lifestyle, someone tells you to eat healthily and exercise. All of that is counsel and advice that is given to you that is meant to keep you away from getting sick, which is step one **مَوْعِظَةٌ**. Some people follow the first step and some don't. Now when they become sick giving them counsel is not going to heal them anymore. So they go to the physician and to get the proper medication to heal from the sickness. So **شِفَاءٌ** is healing that is supposed to protect you and to undo the damage that is done.

THIRD: GUIDANCE - وَهُدًى

Now that you have been healed then you don't want to go back to the good old days. Now you have to follow a specific kind of lifestyle after getting better but they can be susceptible to other sicknesses too, so they need guidance and can't be left alone. So the idea of medical help is made up of **هُدًى - شِفَاءٌ - مَوْعِظَةٌ**. The first thing is prevention, then cure and then post-op instructions. There is one thing that is nothing there the doctor may care about your well being but they are personally not invested in your personal life. They are not constantly checking up on you and they did not advise because they love you. The love and care part is left to the loved ones.

Fourth: AN ACT LOVE & CARE - وَرَحْمَةً

Now think about what Allah has done for us to remain healthy, emotionally and socially basically in life and He has given us advice in the Quran. Advice is just like motivation it depletes and goes down. When you hear something and you get motivated again. All of our suffering from painful experience and there is nobody free from this. Some of us are emotionally scarred or physically scarred and so the next thing we need to look for after counselling in the Quran is healing. There is no need for healing if there is no sickness. Allah said healing from what lies inside the chest and it's so beautiful Allah used this wording because He cares what lies inside our chest. Once you take these steps towards Him then you start feeling the love from Allah that you never felt before as He exclusively kept this for believers.

Power of vulnerability:

Psychologists talk about the power of vulnerability, of being open and being able to share with someone the things that scare you and the things that make you weak. That you can have a genuine relationship with your spouse or anyone in that matter. If you have a real genuine connection with someone then you can let your guard down.

In this Ayah, Allah is saying you don't have to get your guard down because I already know what is inside of you. Your vulnerability is where you began and your nothing but vulnerable before Allah.

Allah already knows what is inside your heart!

Once He gives us the healing then He talks about the guidance. Guidance is about the halal and haram, the rituals of worshipping Allah, what to believe about God and what to believe about the afterlife and all of these are acts of guidance. It is powerful that Allah mentions this as number three.

- 1) **مَوْعِظَةً** - When Allah gives you counsel and demonstrates that He cares.
- 2) **شِفَاءً** - Then He gives you the healing that makes you strong.
- 3) **هُدًى** - Now you turn to Allah's guidance and you realize that guidance every time is already the first two things. The guidance of Allah is the counsel that steers you in a better direction. The guidance of Allah by following it is healing.

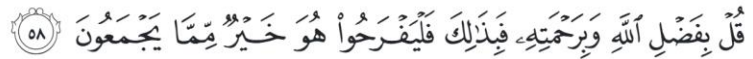
Now your view of Allah's rules and Allah's advice and counsel and now we recognize that we see things differently now. We see guidance differently, we see guidance with the lens of **مَوْعِظَةً** and **شِفَاءً**. Then we appreciate the guidance for what is. When you start following the guidance and not only do we experience the change internally but we start feeling the beautiful and loving counsel words of Allah.

True Believer:

When you just take the first step Allah does not consider you just a member of humanity but He considers you a true believer now. You came this far and you sought counsel in my words, you sought healing and experienced it. You tried following my guidance and now you get something that is special.

Allah starts the Ayah with **يَا أَيُّهَا النَّاسُ** then He ends the Ayah by saying **وَرَحْمَةً لِّلْمُؤْمِنِينَ**.

Allah has given us in the Quran and through the Quran His love and care. Then you start feeling the love of Allah that you never have felt before.



Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."
— Saheeh International

Look at the tragedy of the humans who were given the chance and did not take it but now Allah has given us the chance and now in Ayah No.58 Allah says "Tell them, only by the favour of Allah and only by His loving act and mercy you are being favoured. You are someone special to Allah. Then because of that favour that can never be completed with they should be filled with Joy. They should be overrun with joy".

♥ **YOU ARE SPECIAL TO ALLAH** ♥

Healing in the heart means there are pain, sadness and suffering and it is the opposite of joy. Remarkably, Allah is saying "the fact that I gave you the means to overcome your pains and I did that in a way that demonstrates my love for you and for that alone you should be filled with joy".

Nobody is in a place where they graduate from the school of Imaan and their Imaan is high. We all need to experience this love and joy of the Quran no matter where we stand in terms of our credentials.

For a lot of us we just want to breathe but this joy on top of joy. People are doing things to escape the real tragedies in their life. It is not the real joy but a temporary fix and it's just an escape. Allah is offering to heal of our hearts, guidance, love and care and out of His favour, He has given us something that should fill us with joy. As if we have been looking for happiness in all the wrong places.

There is no place in the Quran where Allah talks about the secret to happiness. How do you become happy? How many of us want to find happiness and one of the most catastrophic questions in our life. Here Allah says "I can give you joy, I can make you happy and I can give you true contentment inside your heart". This is the offer from Allah.

Allah says "It is better than everything else they are collecting". He is commenting about our life because all we do is collect. We collect followers on social media, we collect money, shoe and shopping items. We collect experiences like travelling or visiting resorts. We collect degrees and credentials. Every time we collect enough something we think it brings us joy. Our life revolves around the collection of materialistic and worldly things.

It is time we start collecting the words of Allah in our heart.

That collection will give us joy.

REFLECTION WRITTEN
BY USTADH NOUMAN

Date: 12th April 2021

Source: Quran Reflect

Before discussing these two profound ayahs and uncovering some contemplations and highlights, it is important to contextualize their placement in the Qur'an and the surah. Surah Yunus has, in several places, commentary of Allah on how people reacted to His word being sent down. In the second ayah of this surah, Allah says:

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ ٢

Rough translation/explanation: Has it been altogether too strange for the people that we inspired a single man among them to go and warn people and to give to those who have come to faith (who accepted his call) good news that they're going to have priority, and that they're going to have an honourable place with their Master? The disbelievers said: "Certainly this is an obvious magician."

Some people who believe that life has no purpose, that there is no God, and that there is no higher purpose or day of Resurrection are unable to believe in the idea that they are chosen and that God will give them a priority and show them His great blessings. They think: why you (Messenger of Allah)? Why us? Why would He deem us important? Allah is mentioning the tragedy of their beliefs, as he gave us His word out of His love and care for us, and this is the reaction He gets from us. Then, in the 7th ayah Allah says:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَاتِنَا غٰفِلُونَ ٧

Rough translation: Certainly those who have no hopes of ever meeting Us, and are content with this being all there is to life, are those who are heedless of our miraculous signs. In this ayah, we learn that we should have hopes of meeting Allah and that we should contemplate on His signs, not just the Qur'an but in every aspect of life, and not lose ourselves in material things. However, there are times when these same people – who find it weird that someone would be interested in them, or who think that it is a fantasy that there is a life after this one – do believe in God and turn to him.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِحَنِيَةٍ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذٰلِكَ زَيْنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ١٢

Rough translation/explanation: And when difficulty touches the human being (when it scrapes them), then he starts calling on Us lying down, sitting up or standing, and when We alleviate him, he starts walking on the earth like he never called on Us to begin with, and that is how We beautify it for those who go overboard. When they are agitated and are unable to rest, they turn towards God and ask for His help, and God helps them. However, they soon forget Him as they go into excess. They believe that the struggle ending gives them the liberty to go overboard in their spending and indulgences.

Then in ayah 14, Allah informs us that we are not the first people to have these ideas; that there were people much before us who thought the same way. Yet, now it is our turn to be tested and see whether we learned from history to live a better life, or are we willing to repeat the tragedies of the past.

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ١٤

Rough translation: And after that We left you behind on the earth, much after those people that got destroyed, to take a look and see how well you do. And in ayah number 18 Allah describes the state of this group:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْزُبُ عَنْهُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ١٨

Rough translation/explanation: And they worship other than Allah that which neither harms nor benefits them, and they believe that those (idols etc.) will make their case before Allah. Are you going to tell Allah something that He does not know about (what is in) the skies and the earth (and you know)? How perfect He is, above all, they do 'shirk' with. In the previous ayat, we saw that they are contented with worldly life, and that is why they go to idols too; to have their worldly desires met. They do not approach God as He has certain expectations from them, and they do not want to do those. That is why they invent their versions of religion or new religions entirely which make this life 'better'. Then, Allah says in ayah 23:

فَلَمَّا أَنْجَلْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغَيْرِكُمْ عَلَى أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٢٣

Rough translation: And when He finally does rescue them, they go back to rebellion on the earth without any justification. People! your rebelling hurts only yourselves. These are just temporary worldly things to enjoy, then you'll have to come back to Us, then We'll inform you in great detail about the things you used to do.

The evil of those actions does not harm Allah in any way: it only harms the doer of those acts. Earlier, in ayah 15, Allah said:

وَإِذَا تَتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَأَنْتَ بِقُرْءَانٍ غَيْرِ هَذَا أَوْ بَدِّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَتَّبِعَ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ١٥

Rough translation: And when Our clear revelations are recited onto them in a way that makes things abundantly clear, those who have no hopes of meeting with us say: "Can you give us a Qur'an other than this one or just replace it completely'. (Messenger) tell them: "it is not up to me to replace it for my self, I am only following what was revealed to me. I am the one who is terrified of the punishment of a great day - if I were to disobey my Master."

So far it is obvious that the discussion is about people who do not accept the Qur'an as the word of Allah; about those who do not believe in an Afterlife, those who reject the

revelation and ask for a replacement. They demonstrated that they are not interested. However, there are a great number of people who ARE interested in the Qur'an and want to know more about it, about the kind of relationship they should have with it. The main ayat of our discussion today (57-8) are for them. They are an introduction of the Qur'an by Allah to the people.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٥٧ قُلْ بِفَضْلِ
 اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ٥٨

Rough translation: People! Counsel has come to you from your Master and healing for whatever lies inside the chest, and guidance, and an act of love and care for those who believe. Say: "Only by the favour of Allah and by His unique love and care (has this Qur'an been revealed) – that should fill them with joy: it is better than whatever else they are collecting.

"**Maw'idha**" means a word that means that you are trying to change someone's course for the better; it is good advice that is given, not in a condescending way, to tell people of the benefits of a road or the harms of the one they're on. It is advice that keeps one's heart soft. "Rabb" entails the love, care, nurturing of a Master who never abandons you. Allah is the one that is giving you good advice, and the one who is talking to you. That means that every time you read the Qur'an you are reading the words of someone who wants you to change for the better, the word of someone who means good for you, and is saying this out of love. It makes you contemplate each time you recite it; what is the counsel in this ayah that I can use to steer my life for the better? It makes you be on the lookout for advice and counsel. As every heart has troubles – some are emotional troubles, some are different states we are in and some are aspects that we want to change in ourselves such as sadness, agitation, arrogance, loneliness and more – for all of them Allah says that this Qur'an is healing for whatever is in the chest. Only after that, He mentions guidance. What is generally understood by the guidance are acts of worship, what is allowed and forbidden, and so on. However, Allah first mentioned counsel and healing, and then guidance: by this, we understand that this guidance is in the light of the first two things. Following guidance steers you in a better direction and it heals you. That makes us see guidance from a different perspective; it makes us appreciate guidance for what it is: an act of love and care (Rahma) for the believers.

For some people, their relationship with the Qur'an is just recitation, or just tajweed and grammar. Let's make our relationship with the Qur'an counsel, healing, guidance, love and care. Allah tells us in ayah 58 that this Qur'an is what should fill our hearts with true joy. He specifically says that it is better than everything you are collecting: people collect followers, shoes, experiences... but collecting the word of Allah and making it our counsel, healing, guidance and love and care is the best thing we can do. That is how these two ayat help us not fall into the tragedy of the ones who did not believe in it, who wanted it replaced and who were heedless in regards to its teachings. They make us realize the favour Allah is referring to in ayah 58

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Guided & Misguided

13th April 2021 – Surah Baqarah

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ
الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا
وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller¹ than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

— Saheeh International

Examples in the Quran:

Allah is saying He is not ashamed to give an example of any kind even if it's a mosquito or something more far fetched than a mosquito. What Allah is trying to say is that the purpose of revelation is Allah is explaining something and whatever it takes. So long as it for an educator, if they water down the concept or explain the concept in a way where it seems childish or unsophisticated to some, the educator is not interested in impressing you. When you are studying the Quran and you are reading the translation it is not using complex vocabulary and if you reading an advanced book of literature then they are going to use high end, sophisticated and abstract terms.

Language in the Quran:

So for people who are so impressed by themselves and they feel it's so unsophisticated and that it is beneath them and which is kind of a delusion because they are more educated. A person can have that delusion that they are so far above that more basic almost like peasant language, the language of the ancient Arabs. People were not so advanced and so Allah is speaking to their low level.

Allah is saying that He is not embarrassed to give whatever example to get the point across and in fact when you study Quran deeply you realize that it is sophisticated and more sophisticated than anything else you will read.

فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Then Allah says "as for those who have accepted the faith then they know then that this, in fact, the truth that comes from their Master". Allah is saying they realize the value and it's from Allah so it is something rich and deep here even though the example is easy to understand but the lessons in it may be profound and very deep so they don't underestimate what Allah is saying.

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

Then Allah is saying “And for those who disbelieve they will turn around and say, what does Allah mean by giving this example? What is the point of giving this example, you could not find something else to talk about or He could explain in another way”.

This is the scary part:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا

Allah says “He misguides by means of it meaning the example in the Quran. By using that explanation Allah allows many to be misguided, and by means of it He guides many”.

Description of the Quran:

Now Quran is being described as a double-edged sword, it could work for you and it could work against you. If that is the case if it could work for you and work against you then we want it to work for us and we want Allah to guide us, counsel us and give us the مَوْعِظَةً that we spoke earlier.

How are we going to make sure we get the right thing from the Quran and not the wrong from the Quran because Allah is saying He will allow both to happen.

So He will give the qualification at the end:

وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Then Allah continues by saying “He does not misguide anybody except those who are inherently corrupted”.

Allah is talking about those people whose corruption is starting to come out. So the word **الْفَاسِقِ** is translated as corruption but it means fruit that has gone bad and the disgusting goo inside of it starts to come out. You have already seen signs that the fruit has gone bad and you will not bite into it.

So this word is used to describe a corrupt person that the corruption is not inside the person anymore but it has started to come out. The evil of this person has started to show and those are the people who Allah does not allow to be guided but Allah did not stop there.

Who are these corrupt people and what are their description? So Allah has given their description in the next Ayah. So this is important because then Allah is saying He will not allow anybody to be misguided except people who have corruption. Then corruption is made up of three descriptions.

Let's look at them on the next page.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ
 أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

— Saheeh International

Description No.1

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ

“Those who cut or sever the promise of Allah even after it had been made by the name”.

Break the covenant:

This is talking about our connection with Allah, we made a promise to Him that He is our Master. It is something deep inside our souls and we know He is our Master and we have accepted this and after knowing He is our Rabb, we are going to go back and meet him but in the depths of our hearts, we have decided we will ignore that commitment. A person decides that they are going to abandon that commitment and they are not going to hold that promise. They are not going to uphold that promise that He is my Master, my Protector, my Nourisher and He is my Sustainer. I have to be grateful to Him, be loyal to Him, I have to be obedient to Him and when I mess up I have to return to Him and seek forgiveness. So they have let that go and that is the first thing that they have severed the connection with Allah and with the word of Allah. The first sign of corruption is that people have abandoned Allah.

Description No.2

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

“And they cut a part that Allah commanded to keep joined”

Ties of Humanity:

Now what Allah is talking about ties of humanity, the brotherhood and ties of civility between people. People have let Allah and His word go somewhere inside of them because of the incredible thing of this Ayah because in the previous Ayah it is not the people who don't read the Quran. It is people who read the Quran and they will get two different reactions.

It is not people who have nothing to do with religion on the outside they might have something to do with religion. One of those people who are corrupt to Him forget anyone else's judgement this is Allah's judgement. This person is corrupt even if they are reading the Quran:

1. Cutting of Allah: In reality, they have abandoned Allah and the reason they are reading the Quran is something else.
2. Cutting of People: They are finding it in a way to cut family ties and they are using the meaning in a way that justifies cutting family ties which are oppressing other human beings and engaging in injustice.

Description No.3

أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ

“And they cause corruption on the land”

Corruption on Land

The corruption Allah is talking about here is political, economic, social and microscale corruption that makes it to the news. The kind of corruption the nation talks about we have to deal with corruption in our society at every level. The big scale corruption and Allah is telling us that corruption starts:

- **It starts with the spiritual thing**
- **Then it moves to a family thing**
- **Then it becomes a societal thing**

So Allah says then those are the people Allah refuses to guide. They think their evil is limited to them but their abandonment of Allah and His word and they are engaging in the wrongdoings in their personal life is the root cause of tremendous corruption at a large scale and macro scale in the society. They are the ultimate losers and May Allah does not make us from those kinds of people.

Summary

Ustadh Nouman saying “I have to think about that I can no be breaking my promise with Allah and I can not become from **الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ**.”

So what promise I have made to Allah?

- What is the promise I have made that what I will do with my life?
- What I will do in return when He will give me the blessing of Rizq?
- What I will do in return with the blessing of health?
- What I will do in return if He answers my prayers or takes care of my needs?
- What I will do in return if He takes care of my wants which are beyond my needs?
- If He puts me through an act how will I act?

What commitment I have made to Allah and am I meeting that promise or have I have abandoned the promise?

The second step is:

- Am I cutting ties that I am not supposed to cut?
- Am I abandoning family?
- Am I violating someone's rights?
- Am I not giving somebody their due because my feelings are stopping me because of what Allah is saying.

EVERY ACTION YOU TAKE HAS AN IMPACT!

**REFLECTION WRITTEN
BY USTADH NOUMAN**

Date: 13th April 2021
Source: Quran Reflect

Allah says in this ayah that He is not ashamed to give any kind of example, even the example of a mosquito for the purpose of explaining something. A good educator is not interested in impressing you by using loaded terminology or complex language. They aim to teach and get the point across. People who are impressed with themselves might find it beneath them to read something so basic, as they are “advanced”. They believe that the language of the Qur’an is so “simple” as it was revealed to uneducated Arabs in the desert. The truth is that the Qur’an is more sophisticated than anything you could ever read.

Rough translation: As for those who disbelieve, They say “What does Allah mean by giving this example?” – which is like saying “Couldn’t Allah find a ‘better way of explaining it?’”

Allah then says that those who have accepted the faith do know that this is the truth from their Master. This means that they realize its value: knowing it is from Allah, they realize it has something rich and deep. Even though the example is easy to understand, the lessons must be so profound. They do not underestimate what He is saying.

And then comes the scary part of the ayah: “He misguides by means of it,” i.e. the example; the Qur’an and the explanation Allah is giving. By giving that example, Allah allows many to be misguided. Then Allah says: “And by means of it he guides many.” We see that the Qur’an has the potential to do both; to guide and to misguide. We want to be those who benefit from it, who are guided by it. Allah then gives a qualification: “And he doesn’t misguide anybody except for those who are inherently corrupt.” “Fisq”, which I translate as corruption has to do with a fruit that has gone bad on the inside, and rotten juice starts to surface. Meaning, their corruption is not just on the inside: now it is coming on the outside, and its effects can be noticed. Those are the people who Allah says won’t be guided by these examples.

Who are these corrupt people? In the next ayah, they are described with three characteristics.

1. They violate the promise of Allah even after it had been made binding (We made a promise with Allah that He is our Master, yet some people ignore it and the fact that they'll return to Him. Rather, we should turn to Him asking for forgiveness and in obedience.)
2. And they cut what Allah commanded to be joined. (family ties, brotherhood, ties of civility) i.e. they dismiss the teachings of Allah's book.
3. They cause corruption in the land (political, economic, social corruption, etc.)

This progression shows that their actions do not only affect themselves, but they also affect the society at large, and that is why Allah does not allow them to be guided. "Those are the ultimate losers."

Let's work on not breaking our promise to Allah. Let's think of the promises we made to Allah, and whether we are keeping them. Let's think about whether we are cutting ties we are supposed to keep joining. Are we abandoning family? Are we violating someone's rights? Are we putting our feelings before the word of Allah? Are we being considerate about the effect of our actions in society?

We should be mindful and stay away from these three characteristics as they lead to the doors of guidance being closed. May Allah not make us from them. Ameen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Light & Darkness

14th April 2021 – Surah Baqarah

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الظَّالِمُونَ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Allah is the Ally¹ of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are taghūt. They take them out of the light into darknesses.² Those are the companions of the Fire; they will abide eternally therein.

— Saheeh International

Simple Translation: “Allah is the protective friend of those who believes, He brings them out of darknesses into the light. And those who disbelieve – their protected friends are from the Taghut. They bring them from light into darknesses. Those are the companions of the people of the Fire, in which they will remain”.

Light & Darkness

In this Ayah, we can find the imagery across the Quran, the imagery light and dark. The parable of someone walking in the dark and the lightning strikes. The other is someone who is seeking the light and as the light was lit they went blind or their light was taken away. Also, the parable of light in Surah Al Noor and there are lots of places in the Quran where this dialogue takes place between light and darkness and this way the contrast is used between light and darkness.

This is the way of Quran speaking in a figurative language where Allah is talking about guidance and misguidance but He is using the words light and darkness. There is something Allah is inviting us to reflect on the nature of light itself. Of course, Allah describes Himself in the Quran **اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ** – Allah is the light of the skies and Earth. Allah describes revelation as light itself **فَءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا** – “So believe in Allah and His Messenger and the light (Quran) which we have sent down”.

So you have multiple times in the Quran where angels, guidance and revelation are light because of this description and this use of the word light we have to take pause and think of the light, not in the spiritual sense but a real-life sense. What is light and what is the purpose of it and how can we draw a connection to appreciate what is happening inside of our heart, if we have light inside our hearts.

LIGHT – SOURCE OF LIFE:

The light is the source of life without which plant life can't exist. It is an essential source of nourishment for example, without Vitamin D in human beings we can be deficient and we would need sunlight for our health. There are places on the Earth that don't have enough sunlight and there are studies on the lack of sunlight is somehow directly corresponding to the increase in depression and the increase in negative emotional experiences. We also learn that how light is connected to the lightening of moods also.

Light – Source of Energy & Beauty

Light is certainly a source of energy and light is a source of beauty. The same place will look horrifying at night. That same place could look stunningly beautiful in the sunlight. There are places where the same place can be terrifying and it looks absolutely beautiful during the day. If someone who lives just close to a forest and you look out your window during the day it looks gorgeous and the night same garden is horrifying.

Light takes something that otherwise did not have any beauty in it and gives it profound beauty. The other way to look at it is the beauty that was hidden can only truly come out when you have light.

Light – Practically

On a practical note light is the only way we can see where we are going. Without the light, we don't have a sense of direction. Light is serving lots and lots of purposes. In the light when we are blind then how much of the world just comes to the pause and sometimes it completely ceases to exist.

FAITH VS LIGHT:

When Allah compares our faith and the revelation or the truth He created us with that we already had before we came on this Earth, He compares all of that with light this means He is telling us something. What we have inside us gives us a sense of direction, the faith we have makes life beautiful. You can see things with beauty that you could not before. It is a source of energy and nourishment just like light for the rest of creation. It is a very powerful and beautiful thing when He uses the word "light" to describe where and what we are. Without light, we don't realize where we are and what's in front of us, until there is light you don't know where you stand. Just like in life without the light of Allah I don't know where I stand, you can just be like a robot and pass every single day. If you look at it "where do you stand in life? where are you headed?". You can't have a sense of direction without light.

Allah's our protective friend:

In one of the sciences of Arabic rhetoric, we study when nouns and verbs are interchanged. Nouns are permanent whereas verbs are something temporary in nature. When Allah described Himself in this Ayah, He used a noun and it shows the permanent kind of quality, known as "ism sifah - **WALI**" in Arabic.

It is someone who is always protecting and looking out for the best interest of someone else to the point they are taking care of someone else in a protective way, that is a "**WALI**". Allah is always looking out to protect my best interest and is there to protect those who have come to the faith. It is a generic term but the word "ءَامَنُوا" is in Fi'l Maadi which implies inside of it that there are people who accepted the faith. They realize that they should be more conscious of a believer ten years ago or twenty years ago – whenever.

Live up to the faith:

They accepted Islam and had an awakening. Allah is saying He is permanently on their side now that they have to the faith but just because they came to the faith but that does not mean they were able to live up to that faith. That means they messed up along the way, they slipped and fell or maybe they were much better when they started and now they got rusty. Maybe they kept spiralling down a very dark road and now they start feeling like that "when I was good Allah was with me and now I messed up then Allah is no longer with me". Look at the Ayah that Allah used the permanent word for Himself and even though you passed and we don't know where you stand now.

Then Allah uses the present tense and incorporates the future that those who believe He brings them out darknesses into the light and He will continue to do so.

Powerful Words:

For someone who has already come to faith then why in the world would they be in darknesses? The answer is right here because darknesses come in many shapes. Maybe you are not in the darknesses of disbelief anymore but you fell into the darkness of temptation. Maybe you fell into the darkness of greed, despair, hopelessness or laziness. One darkness led to another and another and before you know it you're buried deep in the darkness.

Allah's Message To Us:

When you buried yourself in darknesses and I buried myself in darknesses then Allah did not stop being my "WALI", no matter how far down you are falling but people around you go like "how deep you are falling? How can you do this?". They will completely right you off but Allah said He will still be our "WALI" even in our lowest moment and even now He is extended His rope and pulling us out towards the "light". His rope never got cut off, people cut us off but Allah never did. Allah pulls people out of darknesses into the light.

Remarkable Reality:

The remarkable reality about Allah and the faulty believer. It is not just Allah and the great believer but it is:

- *Allah and the faulty believer.*
- *Allah and the broken believer.*
- *Allah and believer that fell deep into sin*

Now, this faulty believer thinks that Allah has given up on him and Allah is saying to you that He is your Wali. We feel like we are spiritually dead but Allah is pulling you back into light which brings you back to life even though you thought you were dead!

A BEAUTIFUL DUA

May Allah continue to pull us all out of darkneses the deep dark ones and the lighter shaded ones. May He pull all of us out into His light and remove all the darkneses that we have inside of us that are taking us away from deen. Ameen Ya Rab



Jewels
of Deen

“

*When you have buried yourself into deep
darkness, people cut you off but Allah
never did.*

Allah pulls you out from darkness into light!

USTADH NOUMAN ALI KHAN

 Jewels.Deen

 Jewels of Deen

LESSONS FROM SURAH YUSUF

REFLECTION WRITTEN BY USTADH NOUMAN

Date: 14th April 2021

Source: Quran Reflect

In this ayah, two intertwined themes can be observed. The first has to do with light, and the second is about having a protective friend.

Light, in our physical world, is known to be an indispensable means of maintaining the life of botany by means of photosynthesis, as well as human nourishment as a source of vitamin D. There are also published studies that correlate prolonged exposure to light with happiness. Light also helps with sleep cycles and more. Light is the means of uncovering the beauty and dangers of the world surrounding us.

When it comes to the Qur'anic perspective, the imagery of light connotes different aspects of belief: revelation is called light, faith is called light, angels are light, and more. A life without light in both material and religious aspects is a life without guidance. In a literal sense, because walking in the dark is difficult; and in a figurative sense, since the absence of light connotes spiritual depletion of faith.

However, these two aspects of light and darkness are closely related. Light can pave the way in both aspects, and the absence of it takes away beauty, direction and reality. You are unable to perceive anything around yourself when in a pitch-black place. Similarly, one is oblivious of many worldly and spiritual aspects when the light of faith is absent. A person will lack a sense of where they stand in life, and where they're headed to. Revelation is fundamental sustenance necessary for our spiritual survival; it is necessary to see the beauty of life, its reality and its dangers, and necessary for our uplifted sense of hope, purpose and tranquillity.

From a grammatical perspective: as a noun, "wali" denotes permanence, unlike the related verb which could have been used in one sense or another. By using the nominal form of the word instead of the verbal form, it is understood that Allah always has been and always will be the Protective Friend of those who have come to faith; the one always looking out for their best interests.

Then, the verb for believing "aamanoo" is in the past tense, while the verb for bringing out of the darkness "yukhriju" is in the present tense (which also describes the future). Therefore, Allah - who has the permanent quality of being the protective friend of those who have committed to belief - will take them out of the darkness in the present and the future. Darkness here doesn't just mean disbelief; it encapsulates much more, like greed, laziness, and hopelessness. Allah as the everlasting Protective Friend is promising that He will take every person who believed out of those darknesses.

This is a profound lesson - as many times upon sinning, the human being thinks that he has been abandoned. On the contrary, this ayah is addressing that category of people specifically: the ones who fell and need to get up. It is to those that Allah is pledging His protective friendship.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Trustworthy or Not?

15th April 2021 – Surah Aal-i-Imran

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِنِ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ



And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned."¹ And they speak untruth about Allah while they know [it].

— Saheeh International

Let's read the simple translation: Among the people of the book there are some people if you are supposed to entrust with piles of wealth (for ex: keys of your car, house or your millions) then they will return it to you. And among them, there are also those if you were to entrust them with a single coin then you would not be able to trust them with it unless you're standing constantly over them. That attitude they have to not paying you back because they have this view "When it comes to the unlettered people or they are the unsophisticated peasants they can't make a case against us or hold anything against us even if we take advantage of them it's okay. They attribute a lie to Allah and they know well that they are doing wrong.

On the surface, it is talking about not judging people with the Jews and Christian backgrounds with broad strokes. At face value, the Ayah is talking about the people of the book and there are two kinds of people trustworthy and untrustworthy. The untrustworthy have this meanest attitude but this entire series was predicated on one thing, that everything that Ustadh will read in the Quran will help him look at himself and understand how it is a counsel for him, how is this a **وَهْدَىٰ** and **شَفَاءَ**, **مَوْعِظَةً**?

Allah's is the Master

A principal when it comes to people who came in the past or other nations when Allah comments on them or critique them, first of all, Allah is their Master and our Master so He has the right to critique them and us.

One principle we should keep in mind is that it was revealed about them but it a lesson for us and it should make us reflect deeply. So we should ask ourselves this question "am I that kind of person that if you were to give me or entrust me with anything and that I will give it back to you" or "am I the kind of person that can not be trusted or loose with trust that I have been given". More importantly "have I developed this attitude that non-Muslims are inferior or lesser so cheating them or lying to them is okay".

The Brotherhood - Ummah:

It is very unfortunate that even though we are supposed to be like a brotherhood and we are one Ummah but in reality, there is a class society within the Muslim society. There are Muslims who consider their race, class, religion and their land superior to another. When they have this kind of attitude and it is not just about race, class and country but it also happens within the realm of the Islamic sphere.

The Superior vs Inferior

One group of people think of themselves as religiously superior to another group of people. Even if they won't say they are superior but everything about their attitude and the way they will carry themselves reeks the descendants of supremacy and because of that we can treat these other people however we want. Then the religion becomes a way of justifying self-righteousness "I just feel good how guided I am, how safe I am and how I am on the right path" and that kind of thinking and attitude gives a false sense of security of how wrong these other people are and how way off the path they are. When you develop this condescending view and you have already pushed them aside and then it becomes easy for us to say "so what if I did not pay them back?".

So the first thing that happens is:

- *We dehumanize others*
- *Then we use religion to justify our behaviour towards them*

A Realistic Eye

We can not develop the view of others like that, that is wrong. Allah is teaching us in this Ayah that you can't even look down on people who are saying that Allah has taken a son or people their ancestors have changed the word of Allah. These are not small crimes but yet our religious disagreements with them do not make give us the leverage to think that one of these people are not trustworthy.

We are supposed to keep a realistic eye and see what is in front of us and look at things for what they are. A religious looking person does not mean they are trustworthy and not religious looking person does not mean they are not trustworthy. Allah is saying that the people of the book are all the same and you could trust them with millions and they would give back to you and there is another one of them they look the same but you can't even trust them with a single penny.

If this is true of the people of the book then we shouldn't think that we are immune from the same issue or same disease. Just because I look a certain way and I look more Islamic that does not make me more trustworthy in business or another family, inheritance or financial dealings. If I don't look Islamic that does not mean that I am not trustworthy, these two are separate things.

Allah does not want us to be deluded by appearances. He knows what is going on inside of the hearts.

Power of our religion:

So one of the powers of our religions is goodness and righteousness, for “myself” how I dress, how I look and how I behave all is for myself. When someone is not looking the way Islam wants them to look, when someone does not have an appearance of a Muslim rather they look Christian, Jews or whatever else.

Appearances become irrelevant when it comes to my judgement of character!

Being Cautious:

We can understand for ourselves what is haram, what is wajib, what is mandatory or what is not mandatory all of that does not go away, that judgement is constant. The way we think of somebody else we should not look at their appearance or what is coming out of their mouth necessarily and make a judgement on their character whether they are a good person or bad person. This is not the benefit of the doubt this is going beyond the benefit of the doubt and being gullible, we have to take our precautions anyway.

Ustadh has been scammed by people who have memorized Quran and so he does not look at someone who can speak Arabic amazingly and think that person is righteous. Ustadh will give them a benefit of the doubt but he will be realistic about he will deal with them. Similarly, if someone looks the way Ustadh is uncomfortable with or talks the way he is uncomfortable with, it does not allow him to pass a judgement on this person that there is no good inside of them.

***Appearance needs to be separated from the character
in a very profound kind of way.***

May Allah not make us from those kinds of people(Ameen) because if we do then we become the source of the evil and the ones who think they are self-righteous. When we do wrong to others and think “what is the big deal, they are the ones that are wrong!”. We only see wrong in others and don’t see it in others which is what happens with these people in this Ayah. Ameen

A Valuable Lesson:

This is not to wash down the requirements there are in Islam or relations in Islam but to understand something much deeper. Actions and appearances are separate and the judgement of character is something different entirely. We have to be realistic and not gullible on the one end. On the other hand, we don’t have to be judgemental either.

**REFLECTION WRITTEN
BY USTADH NOUMAN**

Date: 15th April 2021

Source: Quran Reflect

A shallow reading of this ayah may lead you simply to see it as about not tarring all Jewish or Christian people with the same brush, as among them are those who can be entrusted to safeguard one's entire wealth and they will do so without fail. At the same time, among them are also such as cannot be entrusted even with a single penny, as those will not give it back without unceasing pressure or pursuit through the law. This reluctance is fostered by the idea that the 'higher' does not owe anything to the 'lower'.

However, a deeper reading of this ayah leads us to realise that every single person is susceptible to this sense of entitlement. People 'reason' along these lines: "Since I belong to this particular group, this village, this religious faction etc, and the other people are lower than us, are wrong, will burn in hell anyway, then it is okay to scam them, cheat them in business, take advantage of them etc."

This is a behaviour that is condemned in Islam. This religion came to endow the feeling of brotherhood and equality in the sight of Allah. By no means is anyone allowed to feel a sense of superiority and take advantage of another just because they do not have the same appearance as them, the same background, or any such factors.

This is not to say that we should trust people blindly; one should certainly weigh matters before entrusting anyone with anything. However, before evaluating anyone, evaluate yourself: am I worthy of being entrusted with great responsibilities? Would I be true to that trust, or am I like those people who cannot be entrusted even with a trifling thing?

Am I the kind of person who is fair to everyone, or does my sense of justice depend on the social status of the other?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A letter from the prison

20th April 2021 – Surah Aal-i-Imran

Ustadh received a letter from prison and it said the following:

My name is (Ustadh's beloved brother). As you can see from my postmark I am currently incarcerated and I have made some mistakes that I am not too proud of you. During this Ramadan, I know Allah will change me in more ways than I know. I am not as knowledgeable about Islam as you all. You see that I sort of self-taught by the grace of Allah through my constant search in reaching. In my heart, Islam is my religion and Prophet Muhammad PBUH is my prophet as well as the last one. I have been studying Quran and Hadith for the last year.

I haven't reached out for any help from my brothers because I was in fear of being in shame or shunned away by the community. Honestly brothers I need help to learn because I can't do this on my own. The reason I am reaching out to you because I listen to Khutbahs by Nouman Ali Khan on podcast through my tablet here in the prison. These khutbahs empower and inspire me every day not to mention that I am very gracious and thankful for them because he has helped me on this journey so much that I can feel the change within myself and my faith getting stronger even on days it's hard to be a Muslim.

Anyways tomorrow is Ramadan and I am very limited on reading material and other brothers to help me learn the true way. So I had my sister google my address with that my said brothers please may I be part of your community. If you have any correspondence courses that can help me study Arabic and strengthen my faith. I am incarcerated in a place that only has Christian services and without your khutbahs, I would not get any Islamic studies. The latest khutbahs by Nouman Ali Khan is October 2017, if possible please update that. Like I said that I only have Christian services here and they will not help Muslims.

I have been making Salat on a new towel and my kufi is a do-rag. I have a feeling that I will have to save my food in Ramadan when I fast. Seriously brothers nothing is going to stop me from doing Ramadan. So if you can please help me with the correspondence course, reading materials and a proper rug a kufi I will gratefully appreciate it and a brother to write for the questions that I have. Brothers if you do help me please send me a letter separately that you helped because these people I don't trust as they will probably not put the stuff on my property and will not let me know.

Thank you,

Your brother.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ
وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand¹ is [all] good. Indeed, You are over all things competent.

— Saheeh International

Ownership vs Kingship:

The Ayah begins with “Say O Allah the owner of All Kingship”. Ownership and Kingship are two separate things. When you own something then it refers to something small for example you own a chair or a car. The kingdom is not for small things it's for a nation, territory or land. What Allah does to the word “Malik” or Idafah to “Mulk” is that Allah is telling us that He is both owner and the king. You should know the difference that why this name of Allah that we are calling Allah with is so powerful.

Malik is Allah telling us “that when I own something that I control it”. For example when you own a car then you are going and filling gas, changing the oil and getting it cleaned. That means you are taking care of it yourself because it is small. If you are a king you cant check every street or look inside every governmental office. You will delegate others to take care of because you can't possibly micromanage.

So the other owner can take of smaller things but can take care of larger things but once he becomes the owner of large things then he is no longer an owner then he becomes king then he cant take care of the microscopic details. Allah is our owner and the owner of all kingdom, that does not matter how vast this kingdom is He is taking care of everyone and everything that He owns within that kingdom. Allah took the micro and macro and fused them in this word.

Allah is in control of ALL things:

Allah tells us that He just does not give us ownership but He also gives us dominion. When He wants to give, He can give the kingdom to anyone he wants. Someone can have nothing and Allah can give them a vast kingdom. Then someone can have the vastest kingdom and Allah can pull it back from them and they will have nothing left. Allah gives authority to whomever He wants. Allah honour whom He wills and humbles whom He wills.

Then the Ayah continues “in your hand alone at your disposal alone is all good there is. Certainly, you are in control of all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account [i.e., limit or measure]."

In the next Ayah "You cause the day into the night and You insert the night into the day. You bring the life out of the dead and You bring the dead out of the living. You provide whomever you want, without any restrictions and limits". Nobody is questioning Allah because Allah gives whomever He wants with His decree.

Humiliation by People:

Ustadh thought about this Ayah because this wonderful individual starts by saying "I have made choices I am not proud of you" and then he also says "I was afraid and ashamed to write to the community because of fear of being shunned". He has this embarrassment inside his chest because he is committed to a crime and incarcerated and spending time in prison. These are not things that anyone would want to be associated with themselves. This is a humiliation that a person has to walk with and think about. What kind of a scar would be if someone finds out that I have been in jail even if he gets out or I have committed this crime. It is such a huge burden of humiliation that he carries with him that even when he is thinking that others are going to shun me. We get humiliated by people and what did Allah do for this person? Sitting in a prison where there are only Christian services and Ustadh has not updated his podcast and he is listening to this podcast and what does Allah do? Allah sends His angels and He opens his heart and he is studying Islam for a year.

Becoming Oblivious to Allah:

How many people are free? They have money and health, they have freedom and luxury and they have not looked one word up "let me see what my Rab says or let me see what my Prophet Muhammad PBUH says. Let me just hear them". Those people think they have a degree, house and things but they are oblivious to Allah.

Here is a person who has none of these things. We would think this person is dignified because look at the job they got, look at their money or their car. These are the things we associate with prestige and look at Allah that these things have nothing to do with prestige. This person sitting in prison feeling ashamed to even communicate with a fellow Muslim, this person is more honoured by Allah than anybody else. That angels descend from heaven and put it in his heart that He should look up to Allah and His Messenger (SAW). Allah says He gives His dominion to whomever He wills. Do you think these people will be incarcerated on judgement day? Do you think people like this will be humiliated or embarrassed?

These people are going to be celebrities of Judgement Day.

A VERY IMPORTANT LESSON

We have to redefine what it means to feel honoured, to feel value for ourselves. People and the world around us just like when you leave your home for a month and how dust gathers. So this world is constantly collecting dust and our spiritual perception of reality is also constantly collecting dust. Ayat like these we remind ourselves where dignity comes from, where humiliation comes from and where kingdom comes from. Who makes the night go into the day and day going into the night.

Allah is not talking about night and day, He is also talking about times you are going to be in the light, you are going to have life and nourishment. There could be times where Allah will take you from the times of nourishment and have you go through trials of darkness then He will bring you back into the light again. Then you will fall into darkness again and then He will bring you back into the light again and Allah does this for His slaves to see where they stand. Allah says in the Quran “so we could test you, which one of you is better indeed.”

So first of all the true celebrities with Allah are not going to be the celebrities that we think of. They are not going to be people with many followers or many views on their social media pages. Some of the truest celebrities who the angels celebrate are going to be people we can never think of and they are more valued to Allah than anybody else.

This is the perception we have to change “I want to be valuable to Allah, I want to be someone that Allah talks about them when He is amongst His highest angels”. Can you imagine this person sitting in the prison feeling alone and Allah has the gathering of the highest angels where Allah is proudly is talking about His slave? Where Allah is telling them “look at what my slave is doing, look at how he is struggling to learn”.

How much courage does it take to even write that or to put that in a mail and he is so grateful that gets to pray on a towel. Just think about what Allah has given us and how much we keep focusing on what we don't have and how a person in this state can be grateful to Allah and say “I would learn more about my deen”. Here we are thinking about what is going to have for iftar and this person is thinking about “I am going to save my food and I am not letting go of Ramadan”. There is limited time when they are serving food and they are not going to serve food when it's time for iftar. He is more worried about his Ramadan, his spiritual growth and his connection with Allah.

These are the people that inspired Ustadh Nouman and when you read that, meet a person like that and you're reminded of signs of Allah. There are signs of Allah all around us and we have to learn not to be blind to them. We have to open our heart to them and we will see the word of Allah come to life for you in what you experience around you. Ustadh prays that happens to each one of us and we find the joy in connecting with Allah's word. Also, Ustadh prays that when we find that reminder it does something to us and it changes the way we perceive ourselves and others. It changes the way we turn back to Allah and that we become grateful to Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DOWRY

25th April 2021 – Surah An Nisa

Surah An Nisa

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

And give the women [upon marriage] their [bridal] gifts¹ graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.²

— Saheeh International

Allah's laws are directly connected with our relationship with Allah. So when we are observing the law of Allah and it will heal us emotionally and spiritually, there is a guaranteed connection. When we are violating Allah's law it will hurt us spiritually and it will hurt us emotionally. There will be consequences and just like in the physical world there are consequences of cause and effect.

You can observe physical cause and effect in your everyday lives. Violating Allah's law has spiritual and long term cause and effect in our lives. This is evidence over and over in the Quran.

In our families when husband and wife come together, it is time for celebration and it's an act of Sunnah but none of it should be a violation of Allah's law. We should try to make sure all of it is under Allah's blessing by observing Allah's law in every component. One of the component of it which is commonly known in the Muslim culture as "MAHR" – the dowry.

There are many words in the Quran for it:

➤ **اجر – earned compensation**

That is Allah's way of saying that the Mahr is not extra but it is deserved by the wife. So the marriage gift which we call dowry in many cultures is mandated that is why it is called **اجر**. Allah goes out of His way to add the word "Fareeda" which means it is obligated on the man to give it to his wife.

Surah An Nisa structure:

- Have taqwa of Allah
- Give orphans their rights
- Give woman their dowries

So the question arises why Allah has suddenly shifted the topic to giving women their dowries. The first Ayah told us that have taqwa of Allah and have taqwa of the relationships connected with the womb. Allah is telling us that “me having taqwa of him is directly connected with me having taqwa of the relationships tied to the womb”. Look how beautifully Allah connects it with the next topic in the Surah of the children whose parents have died, so they don’t have the connection of the womb so we have to give them that connection.

Then the next topic Allah talks about is the female connection, the one with your wife. When the wife marries and comes to her husband’s house so now she is disconnected from the family of her womb. The husband took her from her parents, which is her relationship with the womb and brought her into his household so you have to go out of your way to protect her. Then of course with the wife will be a child or the opportunity to have a child and which is again the connection of the womb, so honouring the wife is the extension of taqwa of Allah.

Let’s look at the Ayah:

Allah says “And give women their marriage gifts easily, effortlessly”. This is the commandment of Allah. There are few things Ibn Ashoor (RA) has said and so let’s look at those:

Two Groups before Islam:

Before Islam, there were two groups and their weakness was exploited and those were the orphans and the women. If that happens again then we are back at the age of “Jahiliya”. That is why the Quran is aggressively highlighting these two groups above all else with such intensity. The rights of the orphans and the financial rights of the wife starting with the dowry.

Extension

When Allah says given women their dowry that is an extension of what Allah started previously by saying give the orphans. Just like in the Quran you know that violating the financial right of an orphan is eating fire into our bellies. Allah connected the rights of the orphans with the rights of the women, their dowry. It is a very serious thing and not to be taken lightly.

Who is Allah talking to?

Commandments like these directly addressed to all those to whom it applies to. So it is not just the husband, his family and the girl’s family. Before Islam there was a culture which was called:

- **جلوان** and Quran are against this word. This was a gift to a girl’s family, a small piece was given to a girl and the rest was kept with the girl’s family. Islam came and crushed that said, “give women all of it and girl’s family gets nothing”.

The Boy's family demanding dowry:

Now in the cultures, the boy's family gets the dowry. This is the opposite of the law of Allah. This practice has to come to an end immediately. If these practices do not end you are invoking Allah's rage. These commandments did not come casually, they came in the guides of having taqwa of Allah. That practice is extreme defiant of the law of Allah.

Creating obstacles:

Also, this Ayah points out to those who create obstacles in a woman receiving her dowry. It means that in our culture the dowry is an outrageous number and the man can not afford it. The man agrees to it and if the woman asks for it then the man pushes it off. You are playing with Allah's law and it is such a deep violation and it is the same as robbing an orphan of his money, it's the same crime.

Spiritual Consequences:

There are so many duas that are made for couples who get married and when you start removing all goodness from the equation because you have violated the taqwa of Allah then where is the goodness in the marriage will come from? The marriage is going to have drama, suffering, health issues, social issues and psychological issues.

YOU ARE CREATING THOSE ISSUES YOURSELVES BECAUSE YOU ARE SHUTTING DOWN THE DOORS OF BARAQAH IN YOUR LIFE. AFTER ALL, YOUR MESSING WITH ALLAH'S LAW JUST TO SAVE A FEW BUCKS.

Message for the Men:

Please do not accept marriage proposals if you are not able to pay the demanded dowry. You are not messing with just the family but you messing up with Allah's law and be straight up if you can't pay.

Ibn Ashoor says:

The word that is used is **صَدَقَات** which means **"MARRIAGE GIFTS"**

- This is a distinctive feature that separates a blessed union from an illicit relationship.
- It is the plural of the word **صَدَقَة**
- Which comes from the word **صَدَق** which means "true"
- We have turned the word **صَدَقَة** which means charity – like we are doing women a favour.

First of all, you don't owe her you owe Allah. Just like inheritance when you give their share, you owe it to Allah because it is Allah's law. Once you agree to it this financial transaction has nothing to do with the person receiving it.

IT IS TRANSACTION BETWEEN YOU AND FULFILLING THE LAW OF ALLAH.

Allah could have just said “give women their gifts” and that would have been enough but then Allah added the word **“نَحْلَةً”**.

Let's look at some of these words:

- As we know in the Quran there is a Surah called “النحل” which means “The Bee”.
- “قمر نازل” means “delicate moon” which you can barely see.
- “سيف نازل” means “brittle sword”
- “جسم نازل” means “a body ready to collapse”
- “جمل نحل” means “weakened camel”

All of these words have to do with “weakness”. Something breaking easily, a camel collapses, a body falls off easily and a bee releases honey easily. The word is being used the way dowry should be given. There should be no argument and complaint.

This is a commandment of Allah “WHAT YOU MUST DO” then the word “نَحْلَةً” adds to it “HOW YOU MUST DO IT” which is “EASILY”. Normally in the commandments of Allah, you don't have a what and a how, we see a “what” and then “how” could be good quality or bad quality.

Once you agree to a dowry then your not in the position to negotiate. The reason that Ustadh put this in this series because this is a very important lesson for all of us. Allah says later in the same Surah “Allah wants to make your burden lighter for you”.

ALL THE LAWS THAT ALLAH HAS GIVEN IS TO REMOVE BURDENS. IF YOU DON'T DO THIS RIGHT THEN YOUR VIOLATING ALLAH'S COMMANDS. THEN THE DOORS TO RIZQ, BARAQAH, BLESSINGS AND PROTECTIONS CLOSE.

You don't even realize where the problems are coming from. One violation will open the doors to so many others, save yourself from those problems and don't toy with the law of Allah. Don't close all the doors to the blessings by violating the laws of Allah.

Let's continue to the Ayah:

Allah says “if out of their own free will they give you something, then take it”. If the wife on her own entirely and goodness and if they spend on you then you can't put direct or indirect pressure on them. Money does matter in Islam and money is related to spirituality.

We have made a joke out of the Mahr and so many women don't even know what their Mahr is as they are kept out of the conversation and this is a violation too. It is their gift and so they should decide what the Mahr should be, they should have the exclusive right. If she is not old enough to figure it out then she has no business getting married. If she is married then she is an adult and she should make the decision herself and she should be given that freedom. The man has to pay it and so he has to decide and it's his obligation to Allah.

So we have to bring the sacred back into our relationships and when we do that the blessings of the sacred also return into our relationships.