

الجزء
الثامن والعشرون
The Twenty Eighth Chapter

كتاب
العشرون
من
مكتبة
الشيخ
محمّد
صلي الله عليه
وسلم

MASUMA ABDUL-MUHIT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء الثامن والعشرون The Twenty Eighth Chapter

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Key Themes in Juz 28

Faith | Family | Community

In this Juz, Allah addresses the believers with “*Ya ayyuhalladhina amanu*” (o you who believe) fifteen times, reminding them of the standard their faith demands.

Surah Mujadila - 58 - The Debate

Dhihar - Family

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ

اللَّهُ سَمِيعٌ بَصِيرٌ ﴿١﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) *Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.*

The Sahabiyah (female companion of the Prophet ﷺ) Khawlah bint Tha'labah (ra) was subjected to *dhihar* by her husband, Aws ibn al Samit, a pre Islamic declaration that likened a wife to one's mother and left her suspended in marriage. Distressed and with young children to care for, she came repeatedly to the Prophet ﷺ seeking a ruling. He did not answer immediately, waiting for revelation. She continued pleading her case, and Allah revealed the opening of Surah al Mujadilah, affirming that He had heard the woman who was debating with you and bringing her complaint to Him.

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِمَّنْ تَسَاءَلُونَ مَا هُنَّ أُمَّهَاتِهِمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ ﴿٤﴾

(2) *Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.*

Allah ﷻ negates the idea that *dhihar* is divorce. That Allah revealed verses concerning this incident shows its gravity. *Dhihar* was not a casual statement but a harmful remnant of pre Islamic culture, where men would utter degrading words in anger and leave women suspended. Allah abolished this injustice, teaching that anger does not justify oppression and that words carry consequence.

In verses 3-4, Allah sets a clear expiation before the husband may resume marital relations: he must free a slave; if unable, fast two

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consecutive months; and if unable to fast, feed sixty poor people. Allah ﷻ pairs justice with mercy, but accountability remains.

Manners (Adab) in Social Settings

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا فَأَنشُرُوا لِرَفْعِ اللَّهِ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

(11) O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

In this verse, Allah teaches *adab* (manners) within gatherings: make space when asked and rise when instructed. True faith is not loud or self important, it is disciplined and responsive.

Do not let ego lead. Elevation with Allah comes through humility. When you make space for others, Allah makes space for you. When you rise in obedience, Allah raises you in rank, especially those grounded in knowledge.

Betraying the Ummah

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(22) You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.

This verse speaks about loyalty at the level of the heart. A believer's ultimate allegiance is to Allah and His Messenger ﷺ. When someone actively opposes Allah and harms the believing community, sincere faith cannot comfortably coexist with deep loyalty or support for them, even if family ties exist.

The verse is not about everyday kindness or justice, as Islam commands fairness with all people. Rather, it addresses allegiance and moral alignment. Supporting or strengthening those who oppress the believers becomes a betrayal of the wider community.

From this principle comes the idea of boycotting: refusing to materially support clear wrongdoing. Such choices, however, must be guided by knowledge, wisdom, and justice.

Verse 9 in Surah Mumtahina reflects the same sentiment:

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ
إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

(9) Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Hashr - 59 - The Banishment

Living side by side with the Jews in Madinah was not without tension. The city was home to diverse tribes and faith communities, including three major Jewish tribes.

When the Prophet ﷺ arrived, he established formal agreements with them. The treaties outlined mutual coexistence: each community would retain its own religion, laws, and internal autonomy. No forced assimilation, no imposed taxes.

However, there was a shared civic responsibility. If Madinah were attacked by an external enemy, all parties were bound to defend the city together. Peaceful coexistence was the aim, but loyalty to the collective security of Madinah was non negotiable.

The Jews Betrayal

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٦﴾

(2) is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

After two men were mistakenly killed, the Prophet ﷺ sought contributions for blood money from the Jewish tribe involved,

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Banu al Nadir, as required by the Madinan pact. Outwardly agreeing, they secretly plotted to assassinate him by dropping a stone from above. Jibril informed the Prophet ﷺ, who left safely.

For breaking their covenant, they were ordered to leave Madinah within ten days. Encouraged by the Qurayshi leader, Abdullah ibn Ubayy's false promises of support, they refused, but no help came. After a brief siege, they surrendered and departed with what their camels could carry, settling largely in Khaybar.

This verse was revealed regarding their expulsion, reminding believers that fortresses cannot protect against Allah's decree. The spoils were distributed primarily among the Muhajirun (Makkan migrants). The incident also affirmed the principle in Surah al-Baqarah verse 256: "There is no compulsion in religion".



رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

(59:10) OUR LORD, FORGIVE US AND OUR BROTHERS WHO PRECEDED US IN FAITH AND PUT NOT IN OUR HEARTS [ANY] RESENTMENT TOWARD THOSE WHO HAVE BELIEVED. OUR LORD, INDEED YOU ARE KIND AND MERCIFUL.

The Muslim Brotherhood

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ
وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ
وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا
أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿٩﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(8) For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.
 (9) And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation.
 And whoever is protected from the stinginess of his soul - it is those who will be the successful.

When the Muhajirun migrated to Madinah, they left behind homes, wealth, and livelihoods. The Ansar - the residents of Madinah - welcomed them despite limited resources. To end tribalism and build unity, the Prophet ﷺ established bonds of brotherhood between them so they could mutually support one another in faith and livelihood.

One Ansari, Sa'd, generously offered 'Abd al Rahman ibn 'Awf half his wealth and home. 'Abd al Rahman declined, asking only to be shown the marketplace. He built his own trade and later married, exemplifying dignity and gratitude.

These verses praise both groups: the Muhajirun for their sacrifice and the Ansar for their selfless love, preferring others over themselves even in hardship.



لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ

الْفَائِزُونَ

(59:20) THE COMPANIONS OF THE FIRE AND THE COMPANIONS OF PARADISE ARE NOT EQUAL. THE COMPANIONS OF PARADISE - THEY ARE THE ATTAINERS [OF SUCCESS].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Mumtahina - 60 - She Who Is Examined

Working with the Enemy

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ①

(1) O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

This verse was revealed in the context of Hatib ibn Abi Balta'ah. Though a sincere companion, he made a grave mistake. Fearing for the safety of his family in Makkah, he secretly sent word to Quraysh, offering to inform them if the Prophet ﷺ planned to march against them. This was not disbelief, rather it was fear which led to misplaced loyalty.

Allah exposed the act before harm was done and reminded the believers that affection and allegiance cannot be extended to those actively opposing Allah and His Messenger ﷺ. Personal anxiety does not justify compromising the security of the community.

The Sahabi's intention was protection, not betrayal of faith, and his past sacrifices were recognised. Yet the lesson remains: even sincere believers can slip when fear overtakes trust. Loyalty to

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Allah must remain steady, especially when emotions pull in another direction.

Embodying Justice in Mannerisms

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

(8) Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

After warning against misplaced loyalty, Allah brings balance. Not every non believer is an enemy. Those who do not fight you for your faith or expel you from your homes are not to be treated with hostility.

Allah uses the word *birr*, a word rich with meaning. It is the same word used for excellence toward parents. It implies goodness, generosity, and sincere kindness. The believer's default posture is not harshness, but principled compassion.

If one cannot rise to *birr*, then the minimum standard remains justice. Fairness is non negotiable. Allah loves those who act with equity. Faith does not permit oppression, even toward those who differ from us.

The Surahs Namesake

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۗ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ

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أَجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۖ وَسْأَلُوا مَا أَنْفَقْتُمْ ۖ وَلَيْسَ أَلْوَا مَا أَنْفَقُوا ۚ
ذَلِكَ حُكْمُ اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

(10) O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.

After the Treaty of Hudaibiyyah, several Muslim women escaped Makkah and migrated to Madinah, including Umm Kulthum bint Uqbah, the sister of Uthman (ra). Their families demanded their return under the treaty terms. Allah revealed Surah Al Mumtahinah, instructing that the women be tested regarding their intentions. If they had migrated sincerely for Allah, they were not to be returned. They were found truthful and allowed to remain, forming an exception to the treaty. The verses also prohibited marriage between Muslims and polytheists, though Muslim men were permitted to marry women from the People of the Book. Umar divorced his polytheist wives accordingly.

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Surah Saff - 61 - The Ranks

Practise What You Preach

كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾

(3) Great is hatred in the sight of Allah that you say what you do not do.

Before speaking about sacrifice and courage, Allah addresses sincerity. Words are easy. Commitment is costly.

Faith is integrity. Let your actions carry the weight of your words.

Divine Combat Guidance

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴿٤﴾

(4) Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

Allah does not merely command combat, He teaches how it should be carried out. He loves those who fight in His cause in rows, aligned and disciplined, “as though they are a single solid structure.” Not scattered emotion, not chaotic reaction, but unity, strategy, and cohesion.

A building stands because its bricks support one another. Remove one carelessly and the structure weakens. In the same way, believers are meant to move with order, loyalty, and collective strength.

This verse is not only about the battlefield. It is about organisation, discipline, and standing shoulder to shoulder in any struggle for truth. Victory is not born from numbers alone, but from unity rooted in purpose.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّيْكُمْ مِّنْ عَذَابٍ

أَلِيمٍ ﴿١٠﴾

(61:10) O YOU WHO HAVE BELIEVED, SHALL I GUIDE YOU TO A TRANSACTION THAT WILL SAVE YOU FROM A PAINFUL PUNISHMENT?

Be Gods Helpers

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

(14) O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

In the preceding verses, Allah reminds us how Musa and Isa (as) were tested by Banu Israil. They rejected, harmed, and opposed their own prophets. But in reality, they were not merely opposing men. They were opposing the message of Allah Himself.

Then comes the call: "Be supporters of Allah," just as Isa (as) asked, "Who are my supporters for Allah?" The disciples responded without hesitation, "We are supporters of Allah."

To support Allah does not mean He needs help. It means standing with His truth when it is resisted. Some believed. Some turned away. But Allah strengthened those who stood firm, and they prevailed.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Jum'uah - 62 - The Friday Congregation

On the journey to Madinah, Allah revealed Surah Jumu'ah, establishing the Friday prayer. The Prophet ﷺ led the first Jumu'ah between Quba and Madinah, later marked by Masjid Al Jumu'ah.

Knowledge Without Action

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

(5) The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

Allah gives a striking image: those entrusted with the Torah who failed to live by it are like a donkey carrying books. The weight is there, but the understanding is not.

Knowledge alone is not honour. Information without transformation is a burden, not a blessing. Revelation was never meant to sit on shelves or remain on tongues. It was meant to shape character and conduct.

Even understanding a few words of Qur'an can transform your daily prayer. When you grasp what you are reciting, your salah shifts from routine to conversation. The heart engages, thereafter the limbs follow.

To carry sacred words without embodying them is a loss. True knowledge is that which changes you.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Conducting Business on Jummah

During one Jumu'ah, Dihyah al Kalbi arrived in Madinah with his bi annual trade caravan. The city depended on such caravans for provisions, and people feared goods would run out. As the drums signalled its arrival, many left the Prophet ﷺ standing on the pulpit. Only twelve men remained.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

(9) O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

Thereafter, verse 10 restores balance. When the prayer ends, you are free to disperse and seek provision. Islam does not reject livelihood, it regulates priority. As you work, remember Allah. That remembrance is what brings true success.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

(10) And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

Lastly, verse 11 alleviates the deeper fear: do not worry that obedience will cost you sustenance. Allah is the best of providers.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۚ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ
وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

(11) But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Munafiqun - 63 - The Hypocrites

Exposing the Hypocrites of Madinah

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

(1) When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. (2) They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

During the expedition of Banu al Mustaliq, a dispute arose between an Ansari and a Muhajir over water, and tribal slogans resurfaced. The Prophet ﷺ immediately condemned such calls to division as a remnant of ignorance.

Abdullah ibn Ubayy ibn Salul, leader of the hypocrites, then arrogantly declared that when they returned to Madinah, "the honoured will expel the humiliated." Zayd ibn al Arqam heard this and reported it to the Prophet ﷺ. Ibn Salul denied the claim, but Allah revealed verses in Surah al Munafiqun exposing the hypocrisy and vindicating Zayd.

Although some companions wanted him punished, the Prophet ﷺ refused, prioritising unity. His own son, Abdullah, remained a sincere believer, showing that faith is a personal choice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surrender to Allah

ا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

(9) O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

Allah warns the believers: do not let your wealth or your children distract you from the remembrance of Him. These gifts we cherish most can quietly become veils if they pull the heart away from its Lord.

Everything Allah grants is rizq, but it is also a test. Provision is not proof of favour, nor is responsibility an excuse for heedlessness.

To surrender means to hold every blessing with open hands. Love them, care for them, provide for them, but never let them replace Allah in your priorities. When you place Him first, He guides your wealth, your family, and your path toward what pleases Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Taghabun - 64 - The Mutual Disillusion

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

(64:11) NO DISASTER STRIKES EXCEPT BY PERMISSION OF ALLAH. AND WHOEVER BELIEVES IN ALLAH - HE WILL GUIDE HIS HEART. AND ALLAH IS KNOWING OF ALL THINGS.

Family as a Trial of Faith

أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا
وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

(14) O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.

Some early Muslims in Makkah wished to migrate to Madinah after the command for hijrah, but their wives and children pleaded with them to stay. Out of love and attachment, some delayed or hesitated. In this way, their families became a cause of spiritual harm, not through hostility, but by distracting them from obedience to Allah. Later, when those men eventually migrated and witnessed the honour and reward given to those who had gone earlier, they felt deep regret and initially thought of reprimanding their families. This verse was revealed to correct both reactions. Allah warns believers to be cautious, as loved ones can unintentionally pull them away from faith. Yet He balances this warning with mercy, encouraging believers to pardon, overlook, and forgive, remembering that Allah Himself is Forgiving and Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Talaq - 65 - Divorce

Overall, Surah at Talaq was revealed to reform chaotic pre-Islamic divorce customs, regulate timing, protect women's rights and anchor family breakdown in taqwa rather than impulse.

Limiting Divorce

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يُخْرَجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

(1) O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

This verse is linked to the incident of Abdullah ibn Umar, who divorced his wife while she was menstruating. Umar ibn al Khattab informed the Prophet ﷺ, who instructed Ibn Umar to take her back and wait until she became pure, then experienced another cycle, and became pure again before issuing divorce properly.

From this, the scholars derived an essential ruling: divorce must be given in a state of purity in which no marital relations have occurred. Issuing divorce during menstruation is sinful and contrary to the Prophetic method.

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The verse also establishes that a woman in her waiting period remains in the marital home. She is not to be expelled, nor should she leave, unless there is clear immorality.

Allah calls these “His limits.” Divorce is not an impulsive act but a regulated process, leaving space for reflection and possible reconciliation

Divorce with Integrity

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ
مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾

(2) And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out

As the waiting period draws to an end, the husband must make a clear, dignified decision. Either retain her in kindness or part with her in kindness. There is no room for manipulation, harm, or emotional games. Even separation must be carried out with integrity. Two just witnesses are required, reinforcing that divorce is a serious, accountable matter, not a private outburst.

Then comes one of the most hope filled promises in Qur’ān: “Whoever fears Allah, He will make for him a way out and provide for him from where he does not expect.”

In moments of fear, financial anxiety, or uncertainty about the future, Allah anchors the believer in taqwa and trust. Obedience

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opens doors unseen. Reliance upon Him is enough. He has set a measure for everything.



وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٣﴾
 (65:3) AND WILL PROVIDE FOR HIM FROM WHERE HE DOES NOT EXPECT.
 AND WHOEVER RELIES UPON ALLAH - THEN HE IS SUFFICIENT FOR HIM

Further Clarification on Waiting Periods

وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٤﴾

(4) And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

This verse clarifies the waiting period for women whose circumstances were not explicitly detailed earlier. It resolves uncertainty following the general rulings in Surah al Baqarah.

- Post menopausal women: the waiting period is three months
- Those who have not menstruated: three months, also
- Pregnant women: the waiting period is until the delivery of her baby

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Financial Rights During Iddah

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمِلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأُتْمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضْ لَهُ أُخْرَىٰ ﴿٦﴾

(6) Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

- 1 - Financial Maintenance During Iddah - Divorced women must be housed according to the husband's means. They are not to be harmed or pressured.
- 2 - Maintenance for Pregnant Women - If pregnant, financial support continues until delivery.
- 3 - Payment for Nursing - If the mother nurses the child after divorce, she must be compensated.

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

(65:11) [HE SENT] MUHAMMAD RECITING TO YOU THE DISTINCT VERSES OF ALLAH THAT HE MAY BRING OUT THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS FROM DARKNESSES INTO THE LIGHT. AND WHOEVER BELIEVES IN ALLAH AND DOES RIGHTEOUSNESS - HE WILL ADMIT HIM INTO GARDENS BENEATH WHICH RIVERS FLOW TO ABIDE THEREIN FOREVER. ALLAH WILL HAVE PERFECTED FOR HIM A PROVISION.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Tahrim - 66 - The Prohibition

The Honey Incident

The Prophet ﷺ prohibited something lawful for himself in order to please his wives. Allah corrects him in these opening verse:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ
 ۝۱ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝۲

(1) O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. (2) Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

The Prophet ﷺ used to drink honey at the house of one of his wives. Out of jealousy, Aisha and Hafsa remarked that they detected an unpleasant smell. Wanting to avoid discomfort, he vowed not to drink it again. Allah revealed the verse correcting this self prohibition.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
 بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا ۖ قَالَ نَبَّأَنِي الْعَلِيمُ
 الْحَبِيرُ ۝۳ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ
 مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ۝۴

(3) And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." (4) If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The verses then move beyond the initial incident to address repentance, loyalty, and responsibility within the Prophet's household. The wives are reminded that their closeness to the Messenger ﷺ carries weight. If they were to unite in a way that displeased Allah, they were being called to account directly.

Thereafter, verse 5 delivers a sobering warning that if they persisted, Allah could replace them with wives better in faith and obedience.

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ
تَّائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٥﴾

(5) Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

As the Mothers of the Believers, they were held to a higher standard than other women. Proximity to revelation meant greater responsibility.

The surah reveals the Prophet's gentleness in his family life, but also establishes a clear principle: what Allah has made lawful cannot be made unlawful out of personal emotion, even by the best of creation.

Contrasting Stories of Two Disbelieving Women vs Two Believing Women

Allah closes Surah at Tahrim with four powerful examples.

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتِ نُوحٍ وَامْرَأَتِ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿١٠﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(10) Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

The wives of Nuh (as) and Lut (as) were married to righteous prophets, yet their proximity to prophethood did not benefit them. They betrayed the message, and their husbands could not save them. Being close to the righteous is not enough if faith is absent.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ
الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا
مِنَ الْقَاتِلِينَ ﴿١٢﴾

(11) And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

In contrast, the wife of Firawn - Aasiyah - lived under one of the most tyrannical men in history. Yet her heart belonged to Allah.

(12) And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

Lastly, Maryam (as) is honoured for her purity, belief, and obedience.

These contrasts establish a timeless principle: neither marriage nor family ties determine one's rank with Allah. Faith is personal. Accountability is individual. What saves a person is not who they are connected to, but what they believe and how they live.