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THE DEEN IS NASIHA: REFLECTION ON NAWAWI'S 7th HADITH

This is the seventh hadith in our series by our dear student Dr Neelofer Sohail on the 40 Hadith of Imam Nawawi. These short reflections are written under the guidance of our instructor Dr Muhammad Al-Rahawan. Dr Neelofer is in her second year at Mishkah, and is geriatric physician, a wife and a mother of 3 beautiful children.

The din is naseeha. This statement is so short but encompasses the whole religion of

Islam. The linguistic meaning is to purify and to gather what is dispersed. The basis of naseeha is ikhlas or sincerity in interaction with Allah, the Book of Allah, His Messenger, and the Muslim Ummah. This hadith provides guidance to the Muslims in their

On the authority of Tameem ibn Aus ad-Daree (ra):

The Prophet (saw) said, "The deen (religion) is naseehah (advice, sincerity). "We said, "To whom?" He (saw), "To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk."

(Muslim)

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responsibility towards wanting good for others, which is an aspect of Ibadaah. This naseeha should be manifested in the worship of Allah, love of and following the Messenger, the Book of Allah, and to the leader and to the Muslim ummah in general. In this simple statement we have been provided a guidebook for our relationship with other people. As I read this hadith many questions came into my mind about our current state of affairs.

This hadith guides us towards unifying as an ummah, but haven't we failed miserably at this? This is a major aspect of ibadaah, apart from the ritualistic practices. We may feel good about ourselves by practicing the rituals, but we often forget the other aspect of our responsibility and that is goodness to the creation of Allah. This aspect is repeated many times in the Quran and the sunnah of the Prophet (saw). A hadith narrated by Abu Huraira reiterates this, "Six are the rights of the Muslim over another Muslim, He asked Allah's Messenger what are these? He said, "When you meet him, offer him greetings, when he invites you to a feast accept it, when he seeks your council give him, when he sneezes and says, 'All praise is due to Allah,' you say Yarhamuk Allah and when he falls ill visit him and when he dies follow his bier.(Sahih Muslim 2162b).

Unfortunately, the Muslim ummah is in shambles, as we do not support each other and live in our own little bubbles, heedless to the needs of others. There is corruption and tyranny by some Muslim rulers, leading to questions on whether good counsel is still the best way to deal with them. We live in a world of technology that has brought us close but has removed the emotional attachment, and challenged our relationship with people. Mostly, this medium is used as a means of riya to show off to others what we have accomplished, and at other times to display the misfortune of others. It brings out our lack of sincerity in our actions or motives behind them. So how can our hearts that have hardened in this commercial world follow this beautiful advice?

Firstly, any action we take should be only to please Allah and expect reward from Him only. We should not publicize our actions looking for the praise and glory from others. We should try to veil the faults of others rather than make them a means of gossip amongst ourselves. We should avoid cheating people in business dealings, avoid jealousy towards people who have good fortune while we may be miserable. Be kind to others when teaching them about the religion, help the people who have been hit by bad times and are now struggling due to loss. Try to be courteous and gentle in advising those who are on the wrong path to bring them back to Allah. Most of all pray to Allah for a heart that is sincere. Prophet ﷺ supplicated with this dua.

اللهمَّ اِنِّي اعوذُ بِكَ انْ اَشْرِكَ بِكَ وَاِنَا اَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.

May Allah make us among those who are sincere in intention and action and who do not make any wordly associations in our worship of Him.

SH MOHAMMAD ELSHINAWY: YUSUF TAUGHT ME . . .AYAT 23

Sh Mohammad Elshinawy has been continuing his short

reflections on the beautiful story of Prophet Yusuf (as). Below he draws lessons from ayat 23. You can read all of his past reflections in the series #YusufTaughtMe [here](#).

And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed." [12:23]



- To the world, Yusuf ('alayhis-salām) was a powerless slave in chains, but to himself, he was a man of chastity and integrity - a man of God! Ultimately, it is your self-image that matters most and dictates your actions above all else. People will pressure you into swerving from your principles, but it is entirely your choice whether you become the mirror that reflects their perceptions or the hammer that shatters them. Shun the metrics disqualified by Allah; I am not less because of my lesser paycheck; I am not weak because I don't respond to insults; I am not a mannequin for society's fluctuating fashion sense; I am not a lifeless gear in secular capitalism's engine; I am not the clay that everyone's opinion gets to mold. It is powerfully liberating to decide that my job is not to appease you, but to appease the One who made you from dust and will soon return you to it. (Inspired by Dr Waleed Basyouni)

- Human greatness is best defined by one's moments of triumph when his or her lower appetites join forces against them. Scholars list at length how the odds were stacked against Yusuf (as), and yet he still conquered the moment. He was young, unmarried, unknown, unrespected by people, trusted by al-'Azīz, attracted to her, invited by her, threatened by her, and more. As Ibn al-Jawzī (Allah grant him mercy) once reflected, "It's incredible to think how unworthy of mention he would be if he would have failed and given in to his desires at that moment, with it being so expected and recurrent in the human condition. But when he braved the storm and defied the flames within him, it made him a real-life legend - lauded throughout human history. (Adapted from Şayd al-Khāṭir)

- Ibn Taymiyah (Allah grant him mercy) said, "It took greater patience from Yusuf to resist obliging the wife of al-'Azīz than his patience to endure being cast by his brothers into the well and separated from his father. This is because these matters occurred to him against his will, whereby the servant has no choice in it but to exhibit patience. As for him patiently resisting sin, this is a patience that involves choice, contentment [with Allah's law], and combating the inner-self." (Ibn al-Qayyim's Madārij as-Sālikīn)

- Ibn al-Jawzī said, "My soul once pushed me to accept something Islamically reprehensible, presenting me with numerous justifications for it, though they were all invalid justifications and the proofs for its reprehensibility were evident. So I pleaded with Allah (Most High) to purge that from my heart and turned to the Qur'an. My daily reading had me at Surat Yusuf, so I started it while these thoughts had consumed my heart and I had no idea what I was reading. But when I reached the statement of the Most High, "He (Yusuf) said, 'The refuge of Allah [I seek], he is my master who has made hospitable my stay'", I was alerted by this, as if I was the one being addressed by it. I came to my senses from that intoxication, and said, "O my soul! Have you now understood? This was a free man wrongly sold [into slavery], and yet he still honored the right of someone who treated him kindly, and called him a master, though he had no true authority over him, saying "...he is my master." Then he added what compels him to refrain from harming him: "...who has made hospitable my stay." So how about you, who is a slave in reality, to a Master who has been kind to you since the first moment of your existence, and has concealed your flaws more times than the number of pebbles that fill the earth? Don't you remember how He raised you, and taught you, and provided for you, and defended you, and sent you good your way, and guided you to the most upright path... ?" (Adapted from Şayd al-Khāṭir)

DR SALAH AL-SAWY: TAFSIR SURAH AL QAMAR PART 3

"The people of Lut belied the warnings . . ."

Dr Salah Al-Sawy continues with the tafseer of **Surah Al-Qamar**, starting this week with ayat no 33 . Please watch the video below for the **third part of this series**.

Dr Salah also had his weekly fatawa program, his fajr program, and the tafseer of Surah Al- Anfal. Please visit his [Youtube channel](#) to view all the lectures in full. May Allah grant him the best in this life and the next.



محاضرة التفسير للدكتور صلاح الصاوي - سورة القمر 33 - المحاضرة 3

THIS FALL, MAY ALLAH INCREASE YOU IN KNOWLEDGE

Have you registered yet for Fall Semester? There is no better time than now to commit yourself to learning the deen and increasing your knowledge with Allah's help.

Our [CLASS SCHEDULE](#) and [COURSE CATALOGUE](#) provide all the information you need to select a course that is right for you.

The Fall Session will begin on Sept 12th; new students must be admitted and enrolled in their classes by Sept 8th.

“And say:
My Lord!
Increase me in
knowledge.”

— Quran, 20:114

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