

Everything you Need to Know About Zinā



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حفظه الله. May Allāh preserve him and give
him a long life full of deeds.

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1. CHAPTER ONE

1.1 Introduction

1.1.1 The verses of the Qur'an

Allāh Says:

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيْنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

Sūrah, we all know what a Sūrah is. Sūrah is a group of ayāts, that usually starts with | Bismillāh | and ends with – like the Prophet ﷺ told us; the Suwār are by the Prophet ﷺ. The Prophet ﷺ is the one who made these chapters like the way they are. It wasn't a scholar like some people say, you know scholars came and divided these into suwār, no it was the Prophet ﷺ who did that.

سُورَةُ أَنْزَلْنَاهَا

We brought it down: meaning, Allāh is up because the Qur'an came down from Allāh and this is one of the proofs, one of the many proofs that Allāh is on top of seven skies on His Throne.

وَفَرَضْنَاهَا

And we enforced the verses of the Sūrah:

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيْنَاتٍ

We have many benefit ayāts in this Sūrah so that you may remember. The verse says: "so that you may remember". Does Allāh really mean, "that you may remember"? In the Arabic language we say: *la'alakum tadhakarūn* [لَعَلَّكُمْ تَذَكَّرُونَ]. You may remember but what it really means is "that you will remember".

الرَّانِيَةُ وَالرَّانِيُّ فَاجْلِدُو كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدٍ

The adulteress female and male you whip each one of them 100 times and let not mercy take you upon them.

وَلْيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ

Let a group of Muslims watch this punishment.

الزَّانِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

An adulteress male will never marry but an adulteress female.

وَالزَّانِيَةُ لَا يَنْكُحُهَا إِلَّا زَانِيًّا أَوْ مُشْرِكًّا

And an adulteress female will never marry but an adulteress male or a mushrik, a polytheist.

وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

And that is prohibited among the Muslims.

Okay.

1.2 Explanation of the verses

سُورَةُ أَنْزَلْنَا هَا

The Arabic language, Allāh says Sūrah we reveal down to you. Sūrah |anzalnāhā|. Why did Allāh say Sūrah |anzalnāhā|? How come He didn't say: Sūrah Nūr |anzalnāhā|? One of the unique things about the Arabic language is very unique and these things make a big difference. When Allāh said Sūrah |anzalnāhā| or had He said Sūrah an Nūr |anzalnāhā|. Sūrah |anzalnāhā| grapes it greater credibility, greater importance and it's like you know, bragging about it more and show that its importance is more, had He said surah Nūr anzalnāhā is not as sufficient as saying "as-Sūrah", a great Sūrah |anzalnāhā| which means, you know you take the part that you mean out – which is an Nūr – and you say Sūrah |anzalnāhā|. This is one of the things that shows the importance of the Sūrah in this language. Allāh says:

وَفَرَضْنَا هَا

And we enforced it and it says:

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ

First of all, He says: verses that we enforced and then it says: |ayātin bayyināt|, verses that are important. Why does Allāh distinguish between |faradhnāhā| which is "we enforce it" and then He says: there are important lessons in other verses? Because Sūrah Nūr is into two categories. The first category is **verses that implement the Sharī'ah and are the constitution of this Ummah** like what you do when we get an adulteress, what you do if men and women when they stick together, which men and women should be separated. These are one kind which Allāh means by |faradhnāhā|. But then

you got another kind which Allāh talks about Himself and some of His Names and Attributes and the name of the Sūrah for example “Nūr” Allāh is the Brightness of this sky and the earth. So, Allāh distinguishes between two different categories.

لَعَلَّكُمْ تَذَكَّرُونَ

If you literally take it in Arabic: so, you may remember it, but what it really means: *so, you will remember it.*

الَّزَانِيَةُ وَالَّزَانِي فَاجْلِدُوَا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدٍ

Allāh said: |az-zāniyyah wa zāni|, whip each one 100 times. Usually in the Qur'an if you read it, Allāh starts in talking about male then female. However, in this Sūrah he's taking female before male. If you read the verse about someone who steals;

وَالسَّارِقُ وَالسَّارِقَةُ

The male who steals and the female who steals. How come in this Sūrah the female adulteress before the male adulteress? The reason behind that is not coincident or you know sounds better, the reason behind that is because in adultery it's harsher that a woman commits adultery. Yeah, it's a sin on both, similar but it's worse for a woman to commit adultery than it is for a man. The opposite is true in stealing.

وَالسَّارِقُ وَالسَّارِقَةُ

A male who steals and a female who steals, you cut their hands, a punishment from Allāh. Allāh started with the male because that over there stealing is worse for a man. A woman may steal to feed her kids, may have an excuse, she's maybe deprived, she doesn't know what the world is about, she can go on work, so it's worse over there for a man to steal and it's worse for a woman to commit adultery.

1.2.1 The hukm behind the 100 lashes

فَاجْلِدُوَا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدٍ

Allāh says: each one of them must be whipped one hundred times. Each one of them. Why didn't Allāh say فَاجْلِدُو هُمْ مِائَةَ جَلْدٍ? He could have said in plural whip them all 100 times.

كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدٍ

Each one of them. Meaning the male and the female you whip them 100 times. Why? So, that we don't have modernists who will come at the end of the time and say: "you know a woman, she had

no choice, it's the man who does everything and the man who committed the adultery and he's the one who should be punished and not to woman" so, Allāh said: "each one of them in particular".

وَلَا تَأْخُذُكُم بِمَا رَأَفْتُمْ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And let their mercy not be taken upon you. What that means is you know; some people may commit this sin and then come and repent and it's public that he went to the judge and the judge declared that he will be whipped 100 times. You cannot say, you know, "we lower it 50 times because he repented, 80 times because he repented, we let him off easily because he repented". Let there be no mercy in this issue because of the story of the woman who stole, there was a woman who stole in the Prophet ﷺ his time and she was among the leader of her tribe, from a big family of her tribe. She had repented but it fell into the hands of the judge, when it's sold to the hands of a Khalīfah or judge everything except murder. You know if you repent between you and Allāh, then you don't have to go the judge unless you're caught or unless you submit yourself to the judge. If you submit yourself to the judge, there's no going back on it. You got to take the punishment unless there's murder. The only thing there's going back on it is if a Muslim murders another Muslim and then they make a deal, the Khalīfah says: "his neck must be cut off" and the family of the one who got killed says: "we forgive him, we allow him to go free", then the judge say: "he goes free". And this happens a lot you know, you hear some countries where they claim to implement or have the end smell of Islāmic Shari'ah, sometimes they keep a kid for 18 years until he grows up where he realizes the killer of his father so they can ask him, "do you want this person who killed your father dead or not?" and if he says "yes" they got to kill him and if he says "I forgive him, I take some wealth" then that's fine. However, stealing? No. If he says: "I repent" and the person he stole from says "I forgive him", no, his hand got to be cut off. Adultery got to be stoned or got to be whipped there's no going back, there's no mercy if you truly believe in Allāh and the Judgement Day.

وَلَيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

There must be a group of Muslims who witnesses. A group of Muslims must witness this act of being whipped.

1.2.2 Why did Allāh add the "polytheist"?

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانِ أَوْ مُشْرِكٌ

An adulteress will never marry but an adulteress female. Why did Allāh combine when He said an adulteress will not marry but an adulteress female and an adulteress female will not marry but an adulteress male or a polytheist? Why did Allāh add the "polytheist"? Allāh added a polytheist or a mushrik to combine Zinā which is adultery to shirk. And in the Arabic language that's severe to combine something to shirk. Zinā is nothing compared to shirk. I mean shirk there's no hope for you on the Judgement Day you enter Hellfire forever because that's shirk. Zinā – even if you're a Muslim and you commit Zinā – In Shā Allāh there's hope, even the worst case, is that you will be punished on the Judgement Day then you will go to heaven, but Allāh combined them together to show how severe this crime is! It's almost and in fact it is, in the Qur'an when Allāh talks about the sins, it's usually killing and then the second one adultery. Shirk of course is the most extreme thing anyone could do on this planet against Allāh.

الله لا يغفر أن يشرك به

Allāh will not forgive that you commit shirk and We forgive anything other than that for you. But Allāh combines this in this Sūrah to show how severe this crime is. This Sūrah talks about Zinā as we see these three verses.

1.2.3 Punishments of adultery in the beginning of time

What is the punishment for a woman who used to do Zinā in the beginning of time? See Allāh says in the Qur'an:

وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهُدُوْا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ

And in another verse Allāh says: Those who commit adultery from amongst you, you have to have 4 witnesses.

فَإِنْ شَهَدُوا

They witness that these people commit adultery,

فَأُمْسِكُوهُنَّ فِي الْبَيْوْتِ

They commit adultery or fornication, hold them in the house until they die. They're imprisoned in their house until you die.

وَالَّذِي يَأْتِيَنَّهَا مِنْكُمْ

If the guys do it, you know you should yell at them, shun them, degrade them in public and then let them go. This is in the Qur'an.

وَالَّذِي يَأْتِيَنَّهَا مِنْكُمْ فَلَذُوْهُمَا

Punishment, punish them.

فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا

and then just let them go. You keep shunning them, punish them, you tell them "you're an adulterer", but there's no whipping, the verse doesn't talk about whipping. So, the verse says: if she's a woman and she commit adultery or fornication you keep her in the house until she dies. And then it says when the man commits it, you severely punish him you degrade him when he walks, when he talks in public, you don't treat him as a normal man.

Okay, Allāh Said in this Sūrah, we mentioned the different punishments [women staying in the house until she dies, men shun them], then the customary 100 lashes punishment. So, how do we combine between those two?

→ Student: nasikh

→ Shaykh: it's nasikh yeah. It's abrogated. The first one is abrogated when Allāh said – Allāh said that they should be punished like I mentioned.

أو يجعل الله لهن سبيلا

Or Allāh will find them a way out of it. The Prophet ﷺ came out one time and said: "Allāh has found a way out of it". The one who's not married, in a hadīth, Allāh has found a way out of it.

أو يجعل الله لهن سبيلا

Allāh has found a way out of it, you whip them 100 times if she's single or he's single, and you stone them if they're married. So, you know, if you're not scholarly, you could read the Qur'an and you know some people think they can read the Qur'an and become scholars "I read the whole Qur'an". How could you distinguish what the punishment for Zinā is, it's something very crucial and important and if you're not scholarly and you don't know the hadīth and you don't know which one came first and which one second and which one is abrogated and which one is not, that's why you have to be scholarly to talk about Islām! Allāh abrogated that by whipping them 100 times or stoning them. Okay, what is the punishment for one who is married and commit adultery?

→ Student: stoning them.

→ Shaykh: where is the proof on that?

→ *Silence*

→ Shaykh: It's not in the Qur'an. You must look at something else. There's no proof for stoning in the Qur'an, absolutely not. In fact, that's why a group called the Khawārij in the time of Alī ibn abī Tālib, they claimed that there's no stoning in Islām. Why did they say so? It's in the hadīth for example. They say: "no, something this important has to be in the Qur'an." That's the Khawārij's opinion. They have no stoning and that's – from what I've been talking about a lot – that's false. The Qur'an and the Sunnah are equivalent in their proofs. In fact, it's like 'Umar ibn al Khattāb knew some people like these are going to come and talk about it. They say: "there's no stoning, these are the radical Muslims who do the stoning". We have the Sunnah and you know 'Umar ibn al Khattāb as he knew that there will be people going to come, he said: "Wallāhī, there was a verse [1] in the Qur'an that said at one time:

الشَّيْخُ وَالشَّيْخَةُ إِذَا رَأَيَا

The male and female if they commit adultery,

فَارْجُمُوهُمَا

Stone them, a punishment from Allāh,

البَتَّةُ نَكَالًا مِنَ اللهِ وَاللهُ عَزِيزٌ حَكِيمٌ

It was in the Qur'an, but it was abrogated. However, we have two kind of abrogations. The abrogation we've talked about here, is the abrogation of the verse in the Qur'an where Allāh said:

you punish that woman by keeping her in the house until she dies and you intimidate the man outside until he repents. It's abrogated by other verse or another hadīth. The one I just mentioned; a male and a female when they commit adultery when they're married, is not in the Qur'an. It was in the Qur'an, it was abrogated, taken out. And we believe this as a Muslim. This is one of the tests from Allāh to secure the true believer.

Allāh abrogates and there's many forms, I think two of them, of abrogations. This is an abrogation, Allāh abrogated an entire verse in the Qur'an. 'Umar ibn al Khattāb said ¹: "Wallāhī, that verse was in the Qur'an and we used to read it and that's what the Prophet ﷺ did." You know he said in a clear hadīth; "if they're single they get whipped, if they're married they get stoned" and not only did he say it, he applied it many times. So, he applied it, that's all you need to know. Okay, Allāh Says also:

وَلَا تَأْخُذُوهُمَا رَأْفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Okay let us talk about another issue; does a man who commits adultery and married, you whip him first and stone him or just stone him? What is it?

→ Student: You whip him and then just stone him.

→ Shaykh: Uh...

→ Student: You have to apply the Sunnah first.

→ Shaykh: Actually, it was abū Hanīfah. Abū Hanīfah is the one who said: "you only whip him and then you stone him". The jumhūr said, "it is not, you just stone him" and there is a hadīth, they do have proof which is the hadīth that the Prophet ﷺ did say: "you whip him and then you stone him" but the Prophet ﷺ said it twice and its application he did not whip. Al Mā'iz and al Ghāmidiyyah, two stories, we'll talk about in a minute In Shā Allāh, he did not whip them, he stoned them directly. So, a scholarly person will ask: "which is before and which is after?" The Prophet did say you whip then you stone them however in its application you only stone them. So, you only stone without whipping. So, the punishment for them is only to stone them.

1.2.4 A group must watch

Okay,

وَلْيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

Allāh says a group of Muslims should watch. Is that an ordain, that people must watch it? Or is it better? It must be! Because this is part of the punishment, actually, that's the worst part of the punishment. That's the worst part. Everything after that is easy, especially in the whipping part. I mean in the whipping, how do we whip? We take a whip and you know, is the punishment so severely that he lays in the outskirts of the city? No! Whipping is very, very light. I mean you should

¹ Footnote: it is called verse of Rajam, [آيات الرجم] or the verse on stoning.

not even show your armpit when you whip, but you know what punishment that is; when you bring someone in a town where everyone knows him and you bring him for adultery in front of everyone and you whip him and they see that, he's defamed for life. That's the true punishment however, we may not realize this because we're probably all defamed, we don't know our character, we don't know what the true character of a Muslim is. We don't know how good it is to be pious in your community, how good it is to be noble in your community, to lower your gaze. We don't know this. Some people they stare at women and they think it's better you know, it's higher and that it's better than to lower your gaze. However, during the life of the Sahābah and actually in some communities today, you know it's embarrassing, I remember in Sa'ūdi, when I was studying there, they bring him for Zinā whipping him for adultery, one of the punishments. You could be whipped in public for cursing someone, for doing something that's wrong you know. The judge has a big description where he can whip a person for. So, they whip him and they all cover their faces in shame. They're all covering their faces in shame and they whip them and you know the punishment they take it 70 times, you whip him and nothing but it's the standings of the Prophet ﷺ his mark, when everyone is leaving the Jama'ah and they're looking at you being whipped. Embarrassing. If someone doesn't know what shame is, he's going to melt in shame. So Allāh said:

وَلِيَشْهُدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

This is a must. A must. A group of Muslims must watch it. How many is one Tā-ifah? That's disputed amongst scholars. Some say from way one to four, to two to three to four and all the way up. But you know Tā-ifah is a group and I don't think it could be a group less than three. Less than three is not a group. So at least you should have three and above watching this person if more, the more the better because it forms the society. Okay,

وَلِيَشْهُدْ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

What's the punishment for homosexuals?

→ Student: Throw them from a high point.

→ Shaykh: What's the proof for that? What's the punishment for? It was discussed from the punishment for homosexuals and you don't know the proof for what we should do to them? Kill them, the Prophet ﷺ said: "if a man is with a man and you find them, he deserves to be killed". He must be killed. This is the punishment in Islām. It's a hadīth, the Prophet ﷺ said; "a man with a man, if they're caught, they must be killed". However what he said [the student] is that you take them from the highest point and you throw them down is the application of some of the Sahābah. You know to stop this disgracing, filthy thing in society and the Khalīfah sees that, the way he could do that is by showing how severe this punishment is, that Umar ibn al Khattāb did, yes you take them from a high tower or mountain and throw them down because this punishment will never be spread by people except that Allāh will follow it by some punishments from Allāh. You know, you got the AIDS, first of all you got the Herpes and people were dying from it, then the Gonorrhea and people were dying from it and every time they find a cure for one disease – in the sixties if you read about these diseases, there was no cure for these diseases. People died a lot by them, but every time they find a cure for them, another disease pops up with no cure. And now they got AIDS and this is a punishment from Allāh. Allāh will never widespread the filth of zīn or homosexuality, and homosexuality more than adultery except that it will follow by diseases, that was not known to the people before. A prophecy from the Prophet ﷺ that came true. Look at that. And if they find a cure for AIDS, wait for another disease, just right after that. Just follow the

news, just follow it, read any book on the diseases and you will see how many disease after disease after disease, every time they've found a cure for one, it comes with another one. If they say "the punishment of Allāh is severe on adultery", look at them how many died. They don't even know how to work with this issue. How do we work with AIDS? Simple! They never said "stop adultery" but "use precautions", "use this, use that". No, we eliminated from its origin. From its origin, we don't have this problem at all. You will never have a true Islāmic society with these diseases, because we've eliminated from its roots and then they come and say: "the punishments are too harsh". Look at you, you've killed millions of people with these diseases, you allow it to happen!

1.2.5 The reason behind four witnesses

We will go back to the story,

وَلْيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

How many need to see a person when he's committing adultery?

→ Student: Four.

→ Shaykh: Four? How old do they have to be?

Silence

→ Shaykh: See the restriction on this is very harsh. Why did Allāh choose four? Because Allāh will not us be going around stoning people, that's not the purpose of it. Even though there may be sins committed, the purpose of us is not to go around stoning people, the purpose of this punishment is a deterrent punishment. You know, you think about it: "if I commit adultery, I get stoned, I am going to get whipped". It's a deterrent, because Allāh chose four. This is the only thing in Islām where you need four witnesses. Male witnesses and they have to be adults, they have to be just, of good character, they have to speak identical all together. They go before a judge and identical say what happened one after the other and swear by Allāh to that. The most restricted thing in Islām of having witnesses is this. Ramadān when it starts, one person comes to us to say "I've seen the moon" [= one witness]. Go ahead. One person. If a merchant, business, marriage; two people in fact women are allowed to be accepted. You know, if you bring one man and two women according to many scholars, it's accepted. In business deals you have women who are witnesses and in this Allāh restricted four. Where are you going to find that? And what do you have to see? You have to see the actual act of adultery itself. How are you ever going to find that, if you find one or two or three. How are you going to find four to get them at the same time to watch that? This probably never happened.

It probably never happened. The only time the Prophet ﷺ did it, was when they confess but the purpose of this is that we've eliminated from the public you know, you never are going to see this in the public. Yeah, there may be adultery secluded, adultery cases where they do it in private but it's not public and you know when it's private, it dies out. However when it's public, more people wanted to do it and then all you have is like this country: a bunch of bastards. Most of them *shaykh laughs* don't know who their fathers are. Right or wrong? That's how our country is. In Islām you don't have that. You know, you as a person, most of them in the elementary school [ask]: "who is your father?" – "I don't know who my father is". You know, how about if his father goes to somewhere else and marries another woman and has ten kids. You may marry your sister and you

don't even know it. Islām controls this by doing it the appropriate way. I mean you always have to find yourself in society.

1.2.6 Why was verse three of surah Nur revealed?

Okay, Allāh says:

الَّذِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

This is another important issue. Is an adulteress able to marry an adulteress female? Is he allowed to? They want to get married. First of all why was this verse revealed? This verse was revealed because there was a sahābī who had a prostitute friend, before Islām. And his job was to take business from Makkah to Madinah. So one time he was in the area where this woman found him, his old girlfriend found him. She has seen him and waited until night time and she said "that's you?" he said "get away, Islām has prohibited this. Get away, we can't do this no more what we used to do! Islām prohibit it." She began to shout at night in the town: "this guy brings business from Makkah to Madinah", so, they all ran after him and try to kill him. He got away, he went to the Prophet ﷺ and he liked her. He said "I want to marry her". He was a pious man – pay attention to the story – he was a pious man and she was a zāniya, adulteress. So Allāh revealed this verse over here. There's other reasons why some scholars say this verse was revealed. One of them is that the people of Suffa [أهـل الصـفـة] who were very, very poor people in Madinah. They were living in the masjīd. They're called the people of the Suffa. These people were so poor and they see prostitutes who were very rich. They knew of prostitutes who were very rich and it came to them that: "why don't we marry them? So then we have a place to go, a house, a place to go to and we won't have to go and sleep in the masjīd." So, this verse was being revealed. That's the second one.

The third one was some scholars say being revealed is that there was a woman who was a prostitute that a sahābī wanted to go and ask for her hand and marry her. So, the Prophet ﷺ said:

الَّذِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

If you noticed in all these cases, there's always a zāni, one of them - the women in these three cases – were bad. The men were noble. This is when the verse applies. When one of them is an adulteress and the other is a pious man, who's not an adulteress, who's not into this stuff. This is when the verse applies. Allāh says "only an adulteress should marry those kind of women." Why?

Allāh says:

الَّذِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

If you repent your sin, are you considered a zāni? You're no longer, this verse doesn't apply to you. If a woman commits adultery and she repents, is she a zāniyyah? She's no longer a zāniyyah. So according to a lot of scholars who say you cannot marry one who is not a virgin or a man who's not a virgin unless you're not a virgin as well, that's not true. Because you are not an adulteress in Islām you know. It's not like if you commit a crime in this country, it's like a black mark on your record and it stays on your record for the rest of your life. Islām is not like that. You made a mistake and you repented, you're no longer a zāni. So it's permissible if someone is a virgin and the other person is not a virgin to get married. Now what is the best? Is it best to – if someone committed adultery to go to a Khalīfah and I think all of you know this, all of you are in my lectures I think, is it better to go to a

Khalīfah and submit yourself and say “you know, I committed adultery, I did a mistake of fornication and I want to be punished” – whipped or stoned – or is it better for you to stay in your house and repent to Allāh and not go to the Khalīfah? Which one Muhammed?

→ Student Muhammad: Repent to Allāh.

→ Shaykh: Why? There are two proofs.

→ Another student: The one uh... they didn't even uh..

→ Shaykh: What's her name? [The shaykh was referring here to al Ghāmidiyyah]

→ Student Muhammad: You call...

→ Shaykh: Let him, because he says he knows my tapes by heart, let's see. *Shaykh laughs* What's her name?

→ Student: Mā'iz...

→ Shaykh: No, not his name *shaykh laughs*

→ Another student: It's a <>her<>, her name.

→ Shaykh: What about his name?

→ Student: Mā'iz.

→ Shaykh: Mā'iz and al Ghāmidiyyah. The reason why we say, it's better for you not to submit yourself is because you know, Mā'iz and al Ghāmidiyyah came to the Prophet. Mā'iz came and four times the Prophet would look away from him. He came “I've committed adultery o Prophet of Allāh”, the Prophet looked away. Meaning go, get out of here! Go repent between you and Allāh. Second time, third time, fourth time. The same with al Ghāmidiyyah. She came to him, the first time she's pregnant. Okay, that's an excuse to delay it. But then she came and let the baby down, he could have someone breastfeed her. Actually back then it was more popular that not the mother but someone else breastfeed her because the town was populated with diseases, they would take the children – like the Prophet ﷺ – they will take them to the outskirts outside of Mekkah and Madinah and have other people breastfeed them and bring them back. Yeah the Prophet could have done that, and it's better but he wanted her to go and for two years he said “go and breastfeed him”. Meaning go, don't come back here and if he really wanted her to come back, he would have said: “who's going to make sure she's going to come back?”, he didn't even ask, he didn't even ask her name. Just go and come back, but if someone goes and has a strong Īmān of going forth and doing that and he takes the punishment, you know of course he's going to go withstand the punishment of stones and dying, that is probably you know, he takes the harshest punishment, Allāh is going to forgive more sins for him, because you know what the Prophet ﷺ said for Mā'iz, he said: “he's floating in heaven” and he said about al Ghāmidiyyah, “if her Īmān was to be divided on 70 of the people of Madinah, it would have covered them”.

1.2.7 The person who does the whipping

Who is the one who does the whipping? Or the stoning? Someone who has children? Or an owner who has slaves? Who does the whipping and stoning? Or the Khalīfah? You know, the one who does

it is the Khalīfah of course. According to some scholars, if you own slaves you may do it, because the Prophet ﷺ said in a hadīth “if you own slaves and they commit adultery, you whip them”. And of course, you know, slaves they get half the punishment of a normal person. 100 whips for a regular person, 50 for someone who is a slave. Or if they’re going to be stoned, they don’t get stoned, they get whipped a 100 times [instead of stoning]. Their punishment is half.

فَعَلَيْهِنَ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ

Allāh says about them they get half of that which is of the free woman. That is their punishment, but the one who should do it, is the Khalīfah. However, you know, it may be permissible at times if people agree and they have a community leader and he wants to do this or there’s a big imām, because this is what ibn Taymiyyah رحمه الله used to do and he deferred against most of the scholars of his time and prior times, if he sees someone committing adultery or he heard of someone he and his students will take him and go whip him. If he sees someone drinking alcohol, he would whip him, as a deterrent punishment, he took the hadīth of the Prophet ﷺ “whomever sees a munkar, let him change it by his hands”, he took it that you don’t have really have a Khalīfah to do it. He approved many scholars but I think if you could do it, there’s a scholar like ibn Taymiyyah and you could do it, why not do it? I mean there’s no problem in doing it. Like had we have a small town, Muslims and they agree that this our imām, this is the leader of the community, and he ordered this one to be punished, why not shouldn’t it be done? Although, the origin, this is not the normal case. The origin is that we have to have a Khalīfah and the Khalīfah is the one who appoints the judges and they do it.

1.2.8 If a kāfir commits adultery under a Muslim rule

What if a kāfir commits adultery under a Muslim rule? You know, in Islāmic society, we have a society where it’s ruled by a Khalīfah. However, we have Jews and Christians living under our control and they have their rights and everything. So, if one of them commits adultery do we say: “you know, you have your own laws, your own Bible, your own Tawrah and you do by what you do” or we stone them and whip them?

→ Student: he should [be stoned or whipped], he’s under our law.

→ Shaykh: he should, because this is a sin and he’s under our law and he must obey in these issues the Islāmic law. And more so, the origin – especially in this case – is in the Tawrah, their punishment is just like our punishment because there was a hadīth of the Prophet ﷺ where Jews came to the Prophet ﷺ, they said: “you know, we have people committed adultery what is the punishment for?” So, he [the Prophet] said: “you stone them when they’re married and whip them if they are not married”. So, both got an argument, they said [to the Prophet]: “no, you’re not right, this is not in our Tawrah” and so on and so forth. So, he [the Prophet] said: “bring me the Tawrah.” The Prophet is illiterate, he said “open it”, they opened it. He said “read”, so the Jew puts his finger, and this is an authentic hadīth, he puts his finger on that verse who says: “you stone the person who commit adultery”, he read it, he read the part and there was nothing where it says “you whip or stone the adulteress”. He [the Prophet] said: “remove your finger” and then it was there that you stone the adulteress. Either where you go, it’s in their law and in our law as well that you stone them, and you whip them, that’s what should be done. When issues like these affects society, they must fall under Islāmic law.

What if it's not written in their Tawrah? Do they fall under our law as well? Whether it is in their Tawrah or not, when they are under the Islāmic Khalīfah, they go under the Islāmic law. If they steal, their hands are going to be cut off, even if it's in their Tawrah or not and we don't care about that. You know what is amazing I read. There's an amazing hadīth in sahīh Muslim, authentic hadīth about monkeys. A sahābī has seen them, they were sleeping next to each other. One of them, the female, left and went to another monkey [man] at night and they committed adultery. When they woke up, the husband, the first one where she supposed to be, noticed that. You know what they did? They stone them. Authentic hadīth. The sahābī went to the Prophet Muhammed ﷺ and told him the story. Even the animals do it because it's just. What happened was, he was looking at the monkeys. The male and female were sleeping, so the female woke up slowly and left her husband and he's watching her that she went to another man and they committed adultery.

→ Student: With another monkey?

→ Shaykh: Another monkey! *Shaykh laughs* And when he noticed that, the husband woke up from a smell or from something noticed that his wife was unfaithful, and then they gathered, they put the female in a circle and began to stone her that female. See, we're worse than monkeys. Monkeys are better than us these days.

→ Student: How many stones should there be?

→ Shaykh: How many? Doesn't matter, there's no restriction on that, how big the stone is, how small it is. If it's a woman – the Prophet ﷺ secured her clothes on fully, because we don't want to any of her body parts appeared, the same as the man but not as restricted as a woman. Nothing of her should be shown, she should be stoned with clothes on. You know it's so hard that they will throw stones at her, Khālid ibn al Walīd threw stones that spreaded blood all over his clothing. That's when he cursed her. That's why the Prophet ﷺ told him: "if her Īmān were to be spread over 70 people, it would be covered them". The purpose of whipping is intimidation, he shouldn't bleed, he shouldn't be harmed. Where do you whip him? You know where you whip him? Could be the back but you could whip him anywhere except – the scholars say the face because Allāh has honoured the face. The Prophet ﷺ said: "if you hit, you can hit anything except the face". So, you can whip anywhere you choose, except the face, the private parts so you may not kill him and you know anywhere else is fine. He shouldn't bleed, he shouldn't leave big marks, you could leave a mark or something but not something very expensive.

→ Student: What about the taghrīb?

→ Shaykh: Okay, what about the taghrīb? Good question. The Prophet ﷺ added to that 100 whipping in تغريب عام, meaning you take him out the town for one year. Do you know, you must do that?

→ Student: He didn't do it because...

→ Shaykh: He didn't do it?! How did you know he didn't do it?

→ Student: He did one time I think but I think it's a hadīth da'īf.

→ Shaykh: No, he did do it, he did. The Prophet ﷺ did do it. He whipped someone, and they go out of town for one year, like prison or something for one year out of town, both for female and for male. Why? Why do you do that? One of the purposes of that is you know, people are gonna be talking about it. You know, every time they see it: "you know, that's the person, he was just whipped". You take them out of town, they go from the eyesight for a year or so, it nearly dies out.

So, it should be done. The only thing, that during the time of 'Umar ibn al Khattāb رضي الله عنه he whipped some man and he sends him out of town for one year. What that man did was: he went to the leader of the kuffār and became a kāfir. So, 'Umar ibn al Khattāb said: "I'm not going to do that again!"

If there's a negative aspect that he's going to run away and go to the kuffār; yeah, you shouldn't do it. But if everything goes accordingly and he's gonna go maybe nowadays if there's prison or something, go for one year or go to another town for one year and then come back, it should be done. But if there's something big as that he's gonna leave Islām, no. You know some people's īmān is so weak, if they go by kuffār or they live alone for a year and they may wander as non-believers. So, if it's something that's extensive: no, because we have a principle in Islām → the lesser of two evils. You either take him out for one year or he becomes a kāfir. Which is the worst in evil? Kāfir is something huge, so 'Umar's judgement was right. 'Umar's judgement was right, because what happened was very extensive and bad. But in normal circumstances, yes, you must send him out or imprison him or keep him out of the eyesight for one year. Any questions? In Shā Allāh we are going to continue with the Sūrah, it only took three verses and I think we took their meanings and their fiqh issues.

1.2.8.1 Questions

→ Student: What if one of the four witnesses are hesitant [in witnessing by a case of adultery]?

→ Shaykh: Yes, because you have to be clear in this, I mean they're restricted. The four people they have to say identically, explain exactly and precisely what they've seen. They have to be just people we know their character, they have to be adult. They have to see the act and describe the act in extreme detail. Someone describes what he has seen in a different manner than what another has seen, they all going to be whipped. We'll study that In Shā Allāh next week, accusing chastise women or innocent women, they get whipped for that.

→ Student: Like they accuse 'Ā-ishah?

→ Shaykh: Yes, yes, yes and this is part what we've been studying إن شاء الله.

→ Student: What about rape?

→ Shaykh: Rape falls under adultery. Someone raped someone and he's married he gets stoned, if he's single he gets whipped. But, the thing is, a judge in Islām has swag to do from whipping someone or yelling at him in a courtroom, all the way up to killing him. He could do that, he sees this as just. This is called ta'zīr [تعزير] in Islām. If he sees that something is becoming widespread and he could stop this by killing this person, he could kill him and that's what should happen by someone who rapes is that he kills him, because if he won't kill him, there's no decisive punishment in Islām that says if you rape you're going to get killed. It just says he committed adultery and he went against a woman and you know, he maybe could be whipped and you know harmed or whatever or shun, or he could do whatever he wants. But to stop this, a Muslim judge should always, and that's what was the implementing of the Sharī'ah, ta'zīr wise, no hukm wise. Hukm Wise is just like this: adulteress, you whip him a 100 times or you stone him. This is Allāh puts the guideline in the Qur'ān. There's another thing that the judge can do is intimidating him in a courtroom all the way up to kill him, and something like rape, all scholars throughout time have always – the judges of our times, our famous judges is that they would kill him because this is a big transgression against another person's right and if they don't do that, it's going to become widespread. But the point is; there's ta'zīr and there's

a hukm. You know what I'm saying? Ta'zīr is the one up to the judge, e.g.: put him in prison for 10 years, put him 20 years, kill him. Then you got what we have here, some restricted punishments that you must obey.

→ Student: If there are Muslims angry, can they kill the rapist or do they get killed [for that]?

→ Shaykh: Well, if he kills him for something like that, he wouldn't be killed in Islām, but it's better you know to have of course the Khalīfah. I see no reason why you should be blamed for killing him for because Allāh says:

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

Does it the rights that are transgressed against? He always retrieves their right. A Muslim is not like the Christians are; you slap him on his left cheek, he says "give him his right cheek". You slap a Muslim on his left cheek, you punch him back. That's how a Muslim is.

جزاء سيئة سيئة مثلاً

However, it's good to forgive at times. When is it good to forgive at times? Because the Prophet ﷺ at times when he fought the Jews and Banī Nadhīr, they conspired against the coalition against him. When he finished with the coalition, he went to Banī Nadhīr, he surrounded them and took all their women, anyone who was about puberty age, he killed them all. All of them. No, not the women. There's a woman he enslaved her and the kids he enslaved them and the men he slaughtered them all. All of them. 800 in one day. What he did with Banī Nadhīr, you know the coalition that was led by abū Jahl. Abū Jahl led the coalition against the Prophet ﷺ and these Banī Nadhīr had a treaty with the Prophet ﷺ, so abū Jahl sends part of the Jews that were with him to go and talk to Banī Nadhīr to join the coalition. Banī Nadhīr said: "this is the Prophet ﷺ, he's our ally. He never did anything wrong to us. He never oppressed us". The Jews, Banī al Mustalliq ran after them: "come on with us, come on with us", until they convinced the leader of Banī Nadhīr to join. So, that's when it terrified the Muslims. They're in secluded area with the coalition over here and all the setting, they got another enemy coming from here, they all allied Banī Nadhīr, and you know the story how Allāh destroyed the coalition. Allāh send wind and rain and they would destroy and defeated after 30 days. So, the Prophet took his sword and put it down. So, the coalition is gone. So, it was to him: "Get your sword back on, you're not done. Go to Banī Nadhīr". Banī Nadhīr is about probably two hour walk from where the Prophet was in Ahzāb.

The army went to Banī Nadhīr. They went there they surrounded them. It was a battle, you know, they could have last it longer, I don't know how long they have last it surrounded but they gave in to the Prophet ﷺ, they said: "we will give in to the judgement of one of the Sahābah".

→ Student: Sa'd ibn Mu'ādh?

→ Shaykh: Sa'd ibn Mu'ādh, the leader in Madinah. So Sa'd ibn Mu'ādh was wounded in al Ahzāb, he was all the way back in Madinah, he said: "go get up", the Prophet ﷺ said "yeah, we agree whatever Sa'd ibn Mu'ādh said". Sa'd ibn Mu'ādh comes and they said, the Prophet when he had seen him, he said, "get down, go to Sa'd and get him down". You know,

قوموا إلى سيدكم

Get up to your master because he was one of the leaders in Madinah before the Prophet ﷺ, he said, "help him down" cause, he was wounded. He helped him down and he said: "you guys are going to listen what my judgement is?" They said "yes". Sa'd ibn Mu'ādh in al Ahzāb made a du'ā he said: "o Allāh I'm wounded, o Allāh don't let me die until you give me the right desire. Fulfil my heart in destroying the Jews and Banī Nadhīr". He made this du'ā. He said "I want to annihilate them before I die". So, they let him down and he said; "you accept my judgement?" – you know asking them. "You sure you want to accept my judgement?" And they said "yes" and a third time, "you sure?" They said "yes". He said: "we slaughter all the men and the women as slaves and the boys as slaves". In fact some of the young boys who had become slaves became heroic Muslims fighters. So the judgement was that they do that. The Prophet ﷺ began to take them. He put them in a woman's house, one of the old woman's house over there and change them up and began to take them group by group and killed them. The leader of there, he was one of the sort of stupid men – not stupid but you're dealing with stupid people, he kept telling them "we shouldn't have betrayed the Prophet ﷺ", but they kept pushing him, thinking that they will overtake Madinah and that they will overtake everything.

So, when they were taking group by group, he said: "what do you think he's going to do to us?" He said; "you got to be the stupidest people I dealt with. Don't you see the ones who go, never go back?" Ya'nī where are you going to go? He said: "Wallāhī, slaughter is going to happen to you!" And he killed them all but see this is a punishment where he would retaliate. In Makkah, it's different. In Makkah when he stood on Quraysh and under his feet - he gave a speech on the Ka'bah and he's giving his speech - under his feet, surrounded by 10.000 well equipped Sahābah, were the people who tortured him, were the people who talked about his honour, were the people, every battle against the Prophet, they supported it. Now, they are under his control. What did he do? He said: "go, you're free, you're free to go". So, at times it's better in Islām to retaliate. When is it better to forgive? If a person for example is under your control, 100% you have the sword on his neck, not literally but you know, you have him 100% under your control and you could forgive him. You don't say, "Wallāh, I forgive these people, they did this and this to me and I forgive them" and you really can't do nothing about it. That's a coward! That's not forgiving. That's a coward. And you should – if something is going to be extensive harm to you, you should retaliate. You know, Islām does not come in forgiveness in everything. There's time to forgive, there's time for you to retaliate.

If someone killed your father, and it feels better to kill that person, yeah you have the right to kill him. Even if there's no Khalīfah. The issues in Islām where there's killing, or for example someone broke your tooth, can you break his tooth and there's no Khalīfah to get your right back? Yes, you can. You can do that! However, the problem is you can go overboard and think to the digression of a judge, could you do that to yourself? Those are the issues that's disputed. And also, you know, if you extend you should try to apply if there's no justices in your area, there's a Muslim imām or a leader that could give you the justice. You know over here in Dearborn sometimes, the Yemenis they have arguments sometimes; one time a Yemeni hit another Yemeni with an act in his eye. This was in I think in 1988 and it was in the masjid, they went to prayer. He told his uncle or relative: "come back I want to talk to you", in the masjid. It took a while and he hit him. And you know, Yemenis have tribes where this guy was tribed, they do retaliate, some righteous people got involved and he accepted the setting. I think it was 20.000 or so and it was solved. You should go to the extend to solve it otherwise, you always have the right to get your right back in any way. Even if it is to pay right. Bribe

in Islām is not harām unless it's to take away a person's right. A bribe, the definition of an Islāmic bribe is to pay something to take someone's right. You pay to take someone's right, that's a prohibited bribe and it's among the extreme sin that you will be punished for. But, you're in a society, you have no way to retrieve your right except by paying. Yeah, you can pay, that's not a bribe in Islām. No one, no scholar ever said: "that's a bribe".

→ Student: What if you get a F as grade?

→ Shaykh: No, you don't deserve that grade *shaykh laughs*. If you deserve a right grade and you're discriminated, for example, because you're a Muslim or something and the only way you could do it, I you know, give him something, if you're right, you deserve an A, but he's not going to give you an A because you're a Muslim, could you give him something to get that right – yes. But you don't really deserve it and this guy is not discriminating against you to pay him to be superior over your friends, that's cheating and that's a bribe and that's harām. That kind of bribe is among the major sins that destroy Islāmic society. Questions left?

→ Student: Sa'd ibn Mu'ādh, who was he?

→ Shaykh: He was the leader before the Prophet ﷺ came. The leaders were Sa'd ibn Mu'ādh and Sa'd ibn Ubādah. And the one they're going to make a leader, Sa'd ibn Mu'ādh has full control over Madinah and Sa'd ibn Ubādah. The one who's going to make their leader – like the Prophet ﷺ was the leader of the hypocrites Abdullāh ibn Ubay ibn abī Salūl. However, the Prophet came a bit earlier and took over that over that which Abdullāh ibn Ubay was going to take over. So, these were people like honourable, everyone knows them, they respect them, they lived side by side. In Madinah, here's Madinah *he's pointing*, Bani Nadhīr lived in this area over here. They always lived in peace so they respected him. They thought this man that they had before, they didn't know when Islām comes in your area. The laws comes to the Prophet ﷺ and he let him go, let it off because of their old relationship with him but Sa'd ibn Mu'ādh had nothing but hatred because they had an animosity against the Prophet ﷺ and worse than that they broke the treaty. They broke a major treaty that could have resulted in the destruction of Islām entirely. This was the biggest coalition against Islām. The aim of that coalition led by abū Jahl was to eliminate Islām of the face of the earth. They marched in an army of 10.000 men what if you consider that in that time, you could never get an army that big and worse of than that if collect all the people of Madinah, all of them with the Jews in the surroundings with everyone, the population of Madinah with the children, with everything, they weren't 10.000 people. So, the aim was to take 10.000 people and destroy. These 10.000 were not just Quraysh. Every single tribe... Just like this today coalition. Every army sends and supports the coalition of the United States. Identical. Everyone, the whole world is with them. The same thing happened then. The whole world of that time was with that coalition. Questions?

→ Student asked a question.

→ Shaykh: Okay, the hadīth he mentions this, the Prophet ﷺ said: "70.000 people will enter heaven without being questioned or without being asked on the Judgement Day." Who are they? The one they did – لا يرْفُون رُقْيَ – there's a form of a medical treatment that the Arabs know, and you probably know it yourself where you heat some metal or something, it depends where you have a problem, and you burn yourself. They use that metal, depending on where you have a problem, and it really cures you. It's a form of cure that's used back then and it has an effect on it. You know, don't you? Roqi.

الرقي لا يرقون ولا يسترقون ولا يتطيرون

Okay, it's a form of medicine, that was known back then. يتطيرون |yatatarūn| is a form of medicine used back then and also roqi.

→ Student: رقية؟

→ Shaykh: , euh, English, it's a form of for example if you know the hadīth where the Prophet ﷺ and the Sahābah met on, who was the leader of his time and he had a snakebite and the Sahābah stayed in the are next to him and they asked him "could you come and cure our leader?" And he recited ayāt al Kursī and Sūrah al Fātiha upon him and he became cured. That in Islām is called ruqi. Reciting Qur'ān on something to have it cured. What this hadīth means is people will take that which Allāh has tested them with without going through medical needs. For example; someone got – God forbid in Shā Allāh and you or your family – cancer. Someone gets cancer. They tell you chemotherapy or you die in four months, six months. Which is better? Well if you take medicine you got no sin, absolutely not, in fact the Prophet ﷺ said:

تَذَوْرًا

Use medicine. However, if you want that position that the sister is talking about [the student who was asking the question], where you have to walk in heaven with 70.000 people and actually the number is more than that, 70.000 and with each 70.000 more. 70.000 and each of those 70.000 has 70.000 behind them, if you want that position of walking in heaven and these walk in one line in heaven. One line and these are the ones after the martyrs and the Prophets that enter heaven. There's no questions, you don't have to stand before Allāh on the Judgment Day, you don't have to stand the torture on the Judgement Day. You immediately get that. You want that? You depend on Allāh solely, you don't use medicine and that stuff and that's what the hadīth means.

→ Student: Could you please use the hadīth in 'Arabi?

→ Shaykh: السبعين ألفا الذين يدخلون الجنة بغير حساب، لا يرقون، ولا يسترقون، ولا يتطيرون، وعلى ربهم يتوكلون:

So, that's what it basically means. Yes, you can use these medical treatments and roqi and all that stuff and there's no problem with that, if you want the higher position you depend solely and completely on Allāh in this and in everything, Allāh will reward you by entering heaven first.

→ Student asked a question.

→ Shaykh: Yes, it does, that's the peak of īmān actually, turning to Allāh in everything, you know there's stuff where people can help you with, which is not harām to ask them. Like this, medical situation if that could help you, you could go to him but, the peak of īmān is to turn to Allāh in everything that's the peak of īmān. Unfortunately, sometimes we have to use the help of others and things, although that's not harām, absolutely not and sometimes even recommended, but which is better and more superior? Is to completely 100% turn to Allāh in everything. But there's no problem is asking someone for favours they could do or help you with issues they can help as long as it's not shirk of course but if you want that special position of enter heaven, you completely submit to Allāh in everything. You know, there was a sister that I mentioned in a lecture, a Yemeni sister who passed away, I mentioned in a lecture, the brother recorded it, she died two Thursdays ago. You know, she chose this. The doctor gave the medicine, he said you know take this medicine it will help you couple of months to live or the chemotherapy, but she chose no, not to do this and she said, I mean what's

two months I'm going to do? There was a shaykh, a big shaykh who came here from overseas and they told him, you know, he has cancer, they said "you take this, maybe two years you could live." He asked them what it was, what kind, it was a medical treatment. And then more so they told him "your beard is going to fall out". He said "my beard is going to fall out? How can I meet Allāh with no beard? No, I'm not going to use this medicine." So, he went back and didn't do it.

And we shouldn't look down upon someone who uses medicine, no problem with that, but if you want that high goal of being these 70.000 you got to be hold yourself in high regard. You got the answer sister? Anymore questions?

The Salāh was starting shortly after.

2. CHAPTER TWO

2.1 Revision

Okay we talked about the few verses of Sūrah Nūr, we talked about the beginning of the Sūrah that Allāh says: "We reveal a Sūrah to you" and in the beginning of it He says: فَرَضْنَا هَا meaning "We enforce some of the verses" and then in another part of the verse He says:

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

and in one part of the verse He says "We enforce some of the verses" فَرَضْنَا هَا and in another part He says ... "We reveal to you clear verses." Why didn't Allāh just say:

سُورَةُ أَنْزَلْنَا هَا وَفَرَضْنَا هَا لَعَلَّكُمْ تَذَكَّرُونَ

and skip out "there's other clear verses"? Or why didn't He say instead of "enforcing the rules" سُورَةُ أَنْزَلْنَا هَا "أَنْزَلْنَا هَا" "a Sūrah We reveal to you and its clear verses" without putting "enforce"? Remember? You were here?

→ Student: I think in Arabic this is the most, the best way to put effort on this.

→ Shaykh: Not in that, that was said in Sūratun. Allāh didn't say سُورَةُ النُّورِ أَنْزَلْنَا هَا, Sūrah an Nūr that We revealed down, He leaves that out which has a higher significance. But the reason of this is in Sūrah an Nūr are two kind of verses. The first are the ahkām which are like what happened if you commit adultery, what happen to you if you accuse a chastise woman, in all these situations and you know, you get whipped, you get stoned, all that, most of that is in Sūrah an Nūr, also the relationship between male and female is going to come up In Shā Allāh in Sūrah Nūr. So, these are the verses that

need to be enforced. Yeah, there's another category of verses in Sūrah an Nūr, which had nothing to do with ahkām. They are like praising Allāh, like the famous verse in there:

الله نور السموات والارض

Allāh is Precise in this. So, one category is; "We reveal these verses to enforce" which are the whipping, the stoning whatever it may be and then you got the next category which is the clear verses of revelation which is like Allāh is the Brightness of the sky and the earth.

We said:

الرَّازِيَةُ وَالرَّازِيَ فَاجْلُدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلَدٍ

This is an easy one, why did Allāh start off with the women? Woman or male who commit adultery whip each one of them 100 times. Why did Allāh start off with the females instead of the male? Who remembers?

Silence

→ Shaykh: This is like puzzles! This should never be forgotten! The reason why Allāh started by a female, He said: "if a female commits adultery" and then He said "if a man commits adultery, whip each one of them 100 times" is because... you remember?

→ Student, Yes, euh..

→ Shaykh: Because adultery to a woman is harsher! It's bigger, yes both of them commit sins, both the male and the female commit sins, however in adultery it's higher because a woman is a pride of her house, a woman is a pride of her tribe, a woman is the pride of everything. So if she loses this pride it's a big significance unlike male although both do similar sins or identical sins, you know male, you see it today, I mean a female could make a mistake in her life and she's doomed by everyone! A male makes 100 times more mistakes and after a while he's clear in his society and everything. But if you go to the other verse:

والسارق والسارقة

In another Sūrah. If a male steals or a female steals, then cut their hands. Why did Allāh start with the male there? Because over there...

→ Student: If a female steals she might have a problem like her husband..

→ Shaykh: Easier, yes. It's not big in society, you know a male he can work, he can go around, but the female you know, sometimes she's desperate for her family or for her kids or she has other reasons.

وَلَا تَأْخُذُوهُمَا رَأْفَةً فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Let there no sympathy hold you back in the religion of Allāh. Meaning, you know usually when people come for adultery they go for a judge usually what happens is they repent and if you're not very well in establish firmly Īmān you may sympathize and say you know "lower it, instead of a 100

times let's give them 80 times, let's forgive them, let's not stone them this time" but Allāh, that's why He elaborates "let there be no mercy in this issue". Let there be no mercy if you believe in Allāh and the Judgement Day.

وَلِيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

One of the things that must happen as we said when a woman or man is whipped a 100 times for adultery, what is it? What is the thing that happens, one of the rules? The biggest significance of this thing, we said, when you whip a male or a female; you don't hurt him, you don't even show your armpit, you don't even raise your hand, you just tap them on their back or whatever. But what's the significance of it? Public humiliation!

وَلِيَشْهُدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

This today, you know we may not understand cause our standards are upside down. Like the Prophet ﷺ said: some people are hard at the end of times, they're like كاكوزي مجيها | Kalkuzī mudjakhiya | you know a cup, if you want to fill it, you put it the right way and you fill it with water. Put it upside down, could you fill it right? No, that's how our balance in this Ummah has become you know some people may – if this is the only punishment these days they may probably brag about it.

الزَّانِي لَا يَنْكُحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

An adulterer male will never marry but a female adulterer or a mushrika, a polytheist who committed polytheism, shirk and the opposite is true. We talked about an issue, if someone commits adultery, may they marry a virgin? If it's a male who committed adultery in his past life, may he marry a virgin female or the opposite? If the female is not a virgin, could she marry a male who's not a virgin?

→ Student: No.

→ Shaykh: No? What's the proof on that? This verse clearly said that you can't. Clearly: "an adulterer will never marry but an adulterer female." What's the proof, it's in the verse itself.

→ Student: Cause if it's a guy...

→ Shaykh: If they repent, they're no longer called an adulterer! If you repent, you're no longer an adulterer. So, yes you can. One who's not a virgin can marry or one who committed a sin in his life – if he repents – he's no longer considered a zāni or an adulterer.

Why did Allāh combine, Allāh said: "a male will never marry a female who is" – is this clear sister? If it isn't, stop me, especially on these verses – why did Allāh combine shirk to adultery? Yūsef?

→ Student Yūsef:...

→ Shaykh: The danger, the danger of zinā! What's the biggest thing you could do in this life? The worst thing you can commit in this life is shirk. No other about shirk. Allāh Says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يَشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Allāh will forgive those who commit other less than shirk but He will not forgive shirk. Shirk, you have to come back to Islām. So Allāh combines Zinā with shirk to show you how dangerous Zinā is. This Zinā, adultery or fornication is one of the worst types of sins that anyone can commit. Okay, we said that the Prophet ﷺ said in a hadīth that if someone commits adultery and he's married, what's his punishment? Someone commits adultery and he's married?

→ Student: Stoning.

→ Shaykh: What's the proof on that? Muhammad! What is it, the hadīth? I said in the beginning of Islām, what was the punishment? Remember? The woman, in the beginning of Islām and this is a verse in the Qur'an:

وَاللَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَأَذُوْهُمَا

First of all the female who commits adultery, her punishment in the Qur'an is and is still in the Qur'an is that she remains in her house until she dies. You feed her and everything but you shun her in her house like a prison until she dies. The male he's taken out in public – this is the married – and disgrace and humiliate him in front of everyone and that's it. At the end of the verse Allāh says:

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Or Allāh will find another way out because it was very hard to keep a woman in her house back then it was very hard, I mean what if they need to go somewhere, that's it. She was in prison like today's prison. She's sort of oppressed, she stayed in there and that's it. But that what we do today is, we have a Khalīfah and a woman comes and commits adultery or a male and we humiliate him, what do we do? Muhammed?

→ Student: Stoning.

→ Shaykh: Stone them, what's the proof? There's clear proof at the end of the verse Allāh says:

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

Or Allāh will find them a way out, the Prophet ﷺ said "Allāh has found a way out"; you whip the one who's not married 100 times and you stone the one who's married. So see, some people they, I think I said it last week, some people think they can read the Qur'an and become scholars or looking into the meaning and become scholars. You read this in the Qur'an, you are going to say: "yeah, I've read the hukm! I've found it, it's in the Qur'an!" It is in the Qur'an but it's abrogated. You just recite it, however in this same issue the verse about Umar ibn al Khattāb – see today the modernists will say: "look, they don't even know their own religion. It's in the Qur'an that you only humiliate them or you imprison them and they go and stone them?!" Umar ibn al Khattāb has an authentic hadīth, he said: "Wallāhī, in the Qur'an it was a verse, we used to recite it. That verse was clear in the stoning of women or male who committed adultery. That verse was:

"الشَّيْخُ وَالشَّيْخَةُ إِذَا زَرَبَا

If an elder or male, it says elder but however it means any male or female who commit adultery who are married, then you stone them. Okay but if you read the Qur'an that verse is not in the Qur'an. Is the Qur'an tempered?

→ Student: No.

→ Shaykh: Then what's wrong with it? It's not in the Qur'ān? Where is it? It's abrogated! See in this issue itself you've got two kind of abrogations; the first abrogation is the one the Prophet ﷺ said you don't imprison them you don't shun them or humiliate them you stone them. And there's also another proof which is the one verse I mentioned there's clear verse in the Qur'ān Umar ibn al Khattāb رضي الله عنه said the Prophet ﷺ took it out.

الشَّيْخُ وَالشَّيْخَةُ إِذَا زَرَّنَا

It's clear, a clear verse that you must stone them but it was taken out. Why was it taken out? Allāh says in Sūrah al Baqarah:

مَا نَسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا تَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا

We take out verses and We abrogate them and We bring something better and it's also bigger than that a test from Allāh. Understood?

→ Student: Can I ask a question?

→ Shaykh: Go ahead.

→ Student: Can the Prophet take verses out?

→ Shaykh: By the command of Allāh of course. The Prophet ﷺ - especially in this, cause the Qur'ān is the Word of Allāh, he would only do it by the command of Allāh.

وَمَا يَنْطَقُ عَنِ الْهَوْى

All his wording on his source of Islām and the issues of Islām, all the Prophet's sayings, everything whether it's Qur'ān or not, is from Allāh. So when he says it's abrogated, that means it's from Allāh that abrogated it;

وَمَا يَنْطَقُ عَنِ الْهَوْى

In Sūrah an-Najm it means he doesn't say, he doesn't utter by mindless stuff, he only says that which is revelation. The only area where he doesn't say revelation is in issues of matters of this life.

→ Student: This taken out is a test for us?

→ Shaykh: A test for the Ummah yes. Yes, a test and Allāhu a'lam what other reasons. You know, you could go into debt to guess and reason but what we know for sure authentically is that it was in the Qur'ān and it was taken out. More questions? Shall we go on?

2.2 The story of Mā'iz and al Ghāmidiyah

→ Student: I have a story that said that a woman committed adultery...

→ Shaykh: Actually, I'm glad we're going to mention these two stories, Muhammad say it, the one about al Ghāmidiyah.

→ *Student tells the story of al Ghāmidiyyah.*

→ Shaykh to student: Did you get the story?

→ Student: No. I didn't understand it.

→ Shaykh: Uh, okay this is the story called it's famously called the Ghāmidiyyah. Her name or her tribe is al Ghāmidiyyah رضي الله عنها. She went to the Prophet ﷺ after she felt ill on the sin she had committed. She could no longer handle what she had done, which was adultery. So she went to the Prophet ﷺ knowingly that he's going to stone her, she's married. She was pregnant. The Prophet ﷺ said "go back and give birth to your child and then come back". Notice in this story that the Prophet ﷺ never said "what's your collateral, who's going to guarantee of the Sahābah?" He didn't ask her name. who's going to guarantee of the Sahābah that this woman is going to come. He never asked that. So, she went nine months and she came back, she brought the baby to the Prophet ﷺ. He said: "go breastfeed him", and again, he didn't ask her name, he didn't ask the guarantees, someone to bring her back. She went for two years and then she came back for the second time which she had a bread in her son's hand showing that he's done breastfeeding and he's on his own. So the Prophet ﷺ took the child and ordered that her cloth be tightened upon her and she was stoned. As she was being stoned Khālid ibn al Walīd hit her with a stone and spattered blood all over him, so he cursed her. The Prophet ﷺ said: "Wallāhī Khālid if her Īmān was to be divided on the people of Madinah, it would cover 70 of them". Meaning if her Īmān would be given on 70 of the most pious people to ever live on this planet, her Īmān would have showered them and covered them fully. This is one of the stories.

The second story is Mā'iz, رضي الله عنه who did the same thing. He committed adultery and he came to the Prophet ﷺ...

→ Student: What's his name?

→ Shaykh: Mā'iz. He went to the Prophet ﷺ and he said: "o Prophet of Allāh, I've committed adultery so purify me". The Prophet looked away. Second time: "o Prophet of Allāh, I've committed adultery so purify me". He looked away. Third time. Fourth time, the Prophet ﷺ asked the Sahābah: "is this man mentally ill?" And they said: "no". He said: "okay then take him and stone him", and similar thing happened to him that after when he was stoned, the Sahābah came back talking about him, you know some of them began to talk about him, because it was a big issue committing adultery. So, the Prophet ﷺ as he was walking back to Madinah from stoning him, he heard them then he passed by a donkey who was sitting there for a very long time and he said: "the same way you ate from your brother Mā'iz, eat from this flesh of this donkey!" Showing how bad it is talking about a Muslim. Then he said: "Wallāhī, Mā'iz is floating in gardens of heaven". So, from these two situations, it's clear that it's better for you to repent between you and Allāh rather than to submit yourself to a punishment.

Like I said: Islām does not want to punish people and stone them, that's not what Islām wants to do. Islām knows, people are going to do it secretly and it's going to happen. It happened during the Prophet ﷺ his time. The point of it is to deter the Ummah and make the thing you know you can't go around walking like in United Kingdom they do stuff out of the public like it's normal and they don't care. That's what Islām wants to deter from and he wants to minimize it to the least possible level where if it happens, everyone soon after that repents. That's what Islām wants, just

like Mā'iz and al Ghāmidiyyah but soon after that repents. I mean a few cases which you will always have because if you look at the punishment, four people catching them in the act, I mean that probably never happens. I don't know if it ever happens. How could you find four people at the same time to see two people unless they do it in public. I mean you go home and you have family they see you walking, maybe they have friends or two, but four people? They have to be adult, they have to be male, usually the witness of two women is equivalent to a man in many issues in Islām. In fact, in most issues of Islām. In this issue it has to be four MALE and they have to be very reputable. They have to be elder, they have to have good character. So Islām narrows it because I think the only time it happens, especially stoning or whipping for adultery is if someone confesses, like Mā'iz and al Ghāmidiyyah. Any questions?

2.3 Accusing chastise women

Our next verse Allāh talks about those who accuse chastise women. Allāh says:

وَالَّذِينَ يَرْمُونَ الْمُحْسَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةٍ شَهَادَةً فَاجْلِدُوهُمْ

Those who accuse chastise or clean women and they don't bring four witnesses, why did Allāh say "accuse women"? Why didn't He say "accuse men" or does it not apply to men?

→ Student: It goes back that the woman is the pride of her tribe.

→ Shaykh: It's worse, it's harder for a woman. I mean if you accuse a man, you get out of it, but you accuse a woman, you destroy her life, so that's why Allāh says although the same apply to male and female. Ya'ni if a male and a female get accused the punishment as we are going to see is 80 lashes. What if they bring three witnesses? What if they bring four and one hesitate a little? You whip them all! You whip them all four of them! If three of them come and one backs off – one of the best known Sahābah was lashed for issues like this! Listen to this, what's their punishment? Their punishment, believe it or not, is worse than the one who commits adultery and is not married. Their punishment is:

- 80 lashes;
- You never accept their testimony ever: وَلَا تَقْبِلُوا لَهُمْ شَهَادَةً أَبْدًا
- They're defamed وَأُولَئِكَ هُمُ الْفَاسِقُونَ and they are indeed astray.

Three things: first of all 80 lashes, you never – Allāh said: وَلَا تَقْبِلُوا لَهُمْ شَهَادَةً أَبْدًا, you never accept their testimony ever وَأُولَئِكَ هُمُ الْفَاسِقُونَ and they are indeed astray. Allāh says "never accept their testimony ever", if someone repents, do we accept their testimony after that? Well, listen to the next verse first of all:

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Except those who repent, وَأَصْلَحُوا Allāh is the All Forgiving, All Merciful. Listen to this, repentance over here if someone accuses a woman or a man, repentance between you and Allāh is NOT enough. Why? Because Allāh says وَأَصْلَحُوا means correct that wrong they did. Meaning: you chat, go around and accusing women whether it may be you know personally on the Internet or whatever and then you say: "between you and Allāh no one knows who I was and I repent between me and Allāh." No. You got to go fix the problem you made. وَأَصْلَحُوا you got to fix it otherwise your repentance is not good. And this goes back to an issue I think we talked about, you want to repent to Allāh, Allāh will accept the repentance in anything. However there concerns another human being, there's a second right to that human being. If you want to repent to Allāh, you regret what you did, you ask Allāh for forgiveness, you insist in your heart that you will never do it again. If it concerns someone else, you stole someone else his wealth, or you talked about someone else his honour, that's different. Allāh on the Judgement Day will forgive you but that person will have a right and you will ask that right on the Judgement Day "remember you talked about so and so?" Allāh is not going to punish you, but He's going to take from your deeds or if your deeds are done, the sins of the one talked about will go on to the other person.

2.3.1 The story of the slandering of 'Ā-ishah رضي الله عنها

Okay why was this verse revealed? According to more scholars it's because of رضي الله عنها of her story when she was accused in her honour and that's probably one of the Prophet صلى الله عليه وسلم his hardest time in his life. You know he was beaten up physically in Makkah, he was pushed around by the Ka'bah like a little child until abū Bakr رضي الله عنه came and rescued him and he said:

أَتَقْتَلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

You kill a man who says I'm Allāh. [Qur'ān 40:28]

He was choked by the Ka'bah by his own clothes, he was humiliated and when you look at the details you will be surprised at this man صلى الله عليه وسلم. Yes, all that was nothing to when his honour was talked about for 30 days. That was the worst time of his life صلى الله عليه وسلم. That was a time where the Ummah was going to be divided. That was a time where the Sahābah themselves almost disputed because the Prophet صلى الله عليه وسلم got up on the speech ladder, well actually let me tell you the story of 'Ā-ishah رضي الله عنها.

She says: I was travelling with the Prophet صلى الله عليه وسلم coming from a battlefield. When on the way back at night time she used the bathroom, her necklace was lost outward the bathroom so she waited until daytime and she found the necklace.

So, she said: *when daylight breaks out I will look for it.*

Daylight breaks out, what happens? The caravan has to move and 'Ā-ishah رضي الله عنها is a little young girl, very thin and she's on the camel, there's a little tent or something that they sit in and you know when you're light, the person who leads the camel, they can't tell, if you're a big person, yeah, you could tell the power of the camel, but when you're young they can't. So, daylight breaks, she goes to look at the necklace and the caravan goes. They leave, so she sat and slept on the edge.

She said; *I slept on the edge of the way because the Prophet had always left people behind to just in case like this happened, to pick them up on their way.*

So, a Sahābi came and he has seen, who? He said who? 'Ā-ishah? The wife of the Prophet صلی الله علیه وسلم?

She said: Yes.

And in the hadīth she specifically quotes that he had used to know me before hijāb. Meaning he never had seen her after hijāb. Meaning she's trying to proclaim her innocence cause we don't want people coming back in this Ummah in this time and say "how did he know her?" "He past by and he knows her?" Because he used to know her before hijāb. Before hijāb they used to sit with each other, they used to make wudū with each other they used to talk and mingle normally. That was before hijāb. So, he lowered his camel and he told her to get on and he walked away, far away.

She said; *Everytime we need to rest on the way, he lowered the camel and walked away so that he won't see.*

So, this is the honour of the pious men back then. He would lower and let her get on and then come back and say SubhānAllāh, Alhamdulillāh and some kind of the tasbīh so that she knows that he's coming back and he would lead the camel. As soon as he got to Madinah everyone said, you know he came leading the camel and she's on top of the camel, they said you know, "something must have gone wrong", "they must have did something." That's when it went to the leader of the hypocrites Abdullāh ibn Ubay and he began to spread the rumour around. You know, he said:

وَاللَّهِ مَا خَلَ مِنْهُ وَلَا خَلَ مِنْهُ

They had to, Wallāhī, they had done something because evil people think evil. So Abdullāh ibn Ubay began to spread the rumour, he's the leader of the hypocrites and unfortunately some of the Sahābah themselves had spread the rumour ignorantly until 30 days.

'Ā-ishah رضي الله عنها said: *it got so depressive that not a tear dried on my cheeks.*

The Prophet صلی الله علیه وسلم got up on the speech ladder and he said "who's going to kill Abdullāh ibn Ubay?" He got to the point where the Prophet صلی الله علیه وسلم find no way out. He said: "who will kill Abdullāh ibn Ubay?" And then he said "who's going to kill another person?" So, the Sahābah رضوان الله علیهم أجمعین said you know, "you allow his tribe, us, the 'Aws, we kill whoever talked about the honour from the Aws. You let the Khazraj and other tribes and kill each one who talked about your honour, that person kills him". So, the Sahābah in this issue began to dispute. He said: "no, we don't want to kill so and so", and the Prophet صلی الله علیه وسلم got down from the speech ladder very upset and only added in 'Ā-ishah رضي الله عنها her misery to the point that she went with Umm Mustah to use the bathroom one night – Umm Mustah was one of her friend that she hung around with, so, at

night time they went to use the bathroom. Umm Mustah trip; she said, “may Allāh curse Mustah”. Her son!

Ā-ishah said: *you curse a man who fought the battle of Badr?*

She said; “you just don’t know what Mustah is been saying about you in the latest.” So she went against her own son and cursed him for the honour of ‘Ā-ishah . رضي الله عنها Until – you know long story of how depressed she was and her mother and father would be around her and the Prophet صلى الله عليه وسلم sat with her and her mother and father he said ““Ā-ishah if you did do something say it”.

‘A-ishah رضي الله عنها said: *father speak, you know I wouldn’t do something like this!*

Abū Bakr is loyal to the Prophet صلى الله عليه وسلم he said “Ā-ishah if you did something say it or ask Allāh for forgiveness or say that you’re innocent.”

She said: *mother talk!*

The mother said the same thing. “You did anything say it!” She refused to take her side over the Prophet صلى الله عليه وسلم his side. So, the Prophet صلى الله عليه وسلم one night, she went to fell asleep and she was awoken by the Prophet صلى الله عليه وسلم announcing to her that her innocence was revealed in the Qur’ān. رضي الله عنها Actually it was a good lesson for this Ummah to learn because you know we have people today who still disbelieve that ‘Ā-ishah رضي الله عنها was innocent. So, the Sahābah رضوان الله عليهم أجمعين were happy to know that the Ummah united after this and Allāh says it was good for you. What happened was good for you so Allāh will know the evil people from the righteous people.

لا تحسبوه شرًا لكم

Don’t think it’s bad for you, it’s good for you.

لِكُلِّ امْرٍ يَرِي مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ

رضي الله عن abū Bakr رضي الله عنه – one of the men he used to support abū Bakr رضي الله عنه used to always support people, financially, monthly give them basis support. One of them was a man who talked about his honour. So abū Bakr when this happened cut his financial support. When Allāh announced her innocence Allāh says:

وَلَا يَأْتِي أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةُ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمُسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللهِ وَلَيُغَفَّلُوا

Let not the wealthy and the generous of you stop giving for the Sake of Allāh.

This is a lesson on forgiving; tell me what harsher than someone’s honour being degraded? Allāh says:

وَلْيَعْفُوا وَلْيَصْفَحُوا

Forget that it ever happened.

أَلَا تُحِبُّونَ أَنْ يَعْفُرَ اللَّهُ لَكُمْ

You do not want Allāh to forgive you? How's Allāh going to forgive you? You got to forgive and forget. Forgive totally. You can't say I forgive him but I'm going to hold this verse against him or in your heart. No.

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَعْفُرَ اللَّهُ لَكُمْ

He said:

you do not want Allāh to forgive you?

Abū Bakr رضي الله عنه said "yes I want Allāh to forgive me" and he doubled his pay.

2.3.1.1 Questions

↔Shaykh: Okay.

↔Student: Can I...

↔Shaykh: Go ahead.

↔Student: I know 'Ā-ishah that was...

↔Shaykh: Actually, one of the reasons was this because one of the Sahābah when the Prophet ﷺ gathered them, and he asked them "what do you think about I should do? About the situation?" Some of the Sahābah said – you know, and one of them 'Alī – "you know, there's a lot of women out there, divorce her and marry another one". To a woman that's hard, her beloved husband, you know that's a pretty big thing to say. So, she [Ā-ishah] sort of had actually from that day on she never referred to 'Alī ibn abī Tālib as his name, she referred to him as "to that person", because she was so mad at him. It wasn't something like they cursed each other or you know, was a big animosity. No, but they did have some kind of, you know, her jealousy and 'Ā-ishah was very jealous over the Prophet ﷺ and who would blame her? You know, every time someone came to ask around the Prophet, the women, she would say something about them so the Prophet won't marry her; "this one is short, this one is that". So, he won't have put his eye on them and that's normal on the jealousy of women. However, there's in the history books a lot of negative stuff that is not true. I mean some people say 'Ā-ishah رضي الله عنها asked her the dispute of 'Alī and Mu'āwiyyah رضي الله عنه both of them, when they had a dispute both of them they claim 'Ā-ishah and az-Zubair رضي الله عنه left their house to go and mediate to Alī ibn abī Tālib رضي الله عنه. But if you read Siyār a'lām an Nubalā one of the most authentic books in history of the stories of the Sahābah is when 'Ā-ishah gathered her belongings to leave one of the other Prophet's wives which is Maymūnah as I recall if it's not another one, I'm not sure if it was Maymūnah, she said: "'Ā-ishah you're the honour of the Prophet ﷺ don't get involved in this situation. Stay out of it".

‘Ā-ishah said; *you think I’m going to go and take a side? I want to go and unite amongst them!*

So, she went unlike many people say to fight Alī ibn abī Tālib رضي الله عنه. History is one of the areas in Islām that needs to be worked upon by some of our scholars to pull out which is authentic and which is not, but according to why she left in this issue – this is the most authentic reason is because she wanted, she thought as the Prophet ﷺ, the closest person to him she thought she could settle between them.

→ Student: How do you know that that’s the most authentic one?

→ Shaykh: Because some of them will not even mention, for example; you could pull out a book on ‘Alī ibn abī Tālib or a book on abū Bakr, you got no references, you got no chain of authenticity, how are you going to know if it’s right or not? Yeah, you go to Siyār a’lām an Nubalā for example which is 27 volumes, yes it does contain some weak stories however you could tell. Why? Because it could bring you the whole chain I mean he’s not a storyteller his emphasis wasn’t on making it like a good story, it’s emphasis on compiling is on that which is authentic by their chain and later on the Ummah can, you know, look at the chain and see what’s authentic and what’s not.

→ Student asks a question about lowering the gaze.

→ Shaykh: If you lower the camel and you don’t look, yes. You know it’s a public setting first of all it is a public setting, and if you know, lower your gaze and they don’t look at each other because I believe as you all know, we should believe it’s we’re going to go on over this Sūrah is the mere look and glance over women, at a woman is harām. The Prophet ﷺ said: “the first glance is for you, the second is against you” and we’re going to go over that in detail when we get to it in this Sūrah but you know if they lower their glance and there’s a necessary don’t make that as an excuse to mingle, don’t let that be an excuse to mingle and I don’t think it’s that bad here. Is it bad here? I mean if there’s a necessary In Shā Allāh it’s no problem if they lower their gaze and stay pious and they don’t go private anywhere. It’s harām to be private as well.

→ Student: Can I ask a question?

→ Shaykh: Go ahead.

→ Student is telling the shaykh about the authenticity of the chain.

→ Shaykh: What’s the proof on that?

→ Student: It’s the intention that you don’t know.

→ Shaykh: Okay, yeah it does but could you say my intention is to pray and never pray? Allāh says in this Sūrah tell the men to lower the gaze and tell the female to lower the gaze. Okay now this is general to specify it, you know some people I know I’ve heard what you have said before, some people say what you have said some people say no, it’s only you could look at her face and her hand it’s only you can’t look you know if you see private areas where you shouldn’t be looking at, that’s what the verse means. But we say, the verse is general and you have to bring that something solid to specify this general to be specific. That’s the first thing. Second thing the Prophet ﷺ said: “whomever looks at the beauty of a woman and lowers his gaze Allāh will replace...” and what’s

the beauty of the woman? Her face! Most normal people would say the face. "Whomever look at the beauty of a woman and lowers his gaze Allāh will replace in his heart Īmān that he will feel the fruit or the pleasure of." The Prophet ﷺ in two different instances has seen Sahāba who were staring and looking at women. What did he do? You don't know? He puts his hands on their eyes. Two, two different situations. So, if it's okay to look at her face and you know, why would he do that? And you know the story when the wives of the Prophet ﷺ walked in on the blind person Abdullāh ibn Umm Al Maktūm that they walked in, what did the Prophet ﷺ tell them?

→ Student: Lower your gaze?

→ Shaykh: Why? He's blind. He said he's blind.

→ Another student: "Are you blind too?"

→ Shaykh: Walk in upon him, not sit with him. He said he's blind meaning he can't see it.

Students dispute

→ Shaykh: He said: are you blind? So if we have proof or there's kind of proof that limits this general principle of Islām among separation among men and women and looking then it's fine we can limit it. But there's absolutely no proof on that. Is that clear?

→ Student: Why should we know...

→ Shaykh: You know Zinā, you know you put a male with a female like one of the Prophet ﷺ his Sahābah said about Zinā actually the Prophet said about Zinā first of all, "the worst fitnah I left for my Ummah is women". Because you know you could get brothers who are pious never drink, never eat pork, never do rība, you know like Muhammed Alī said in his last movie I think I heard "my weak spark" right? I think I didn't see some of, that's true, a true man's weak spark is the woman. So the Prophet ﷺ came with a deterrence. Like a Sahābi said: "put me with a woman as ugly as possible and she has no hands, no feet and put me with her, I will commit the sin". So Islām did not take mix and mingle and do all these stuff and then at the end say "we're going to stone you. At the end we're going to whip you". Islām came with a huge pattern of deterrence. You know actually maybe three or four weeks ago, someone called me from Germany. You know what he told me? He said: "I've committed zīna, what should I do?" I said: "How?! You're a pious man, you're very religious!" You know what happened? He was teaching her [a woman] Islām. Wallāhī, the only intention was to teach Islām. The Prophet ﷺ said: "whomever stays with a woman alone" – who's the third? The Shaytān. He's teaching her Islām and I don't doubt in his sincerity but this is something, a desire in a male and female. Islām put precaution, a whole pattern of precaution. Remember the same what we always say: [first] a glance, then a smile, kalāmun [saying just one sentence or one word], then a short talk, then a date, then a meeting. That's how everything starts. He committed, he wants to know what the solution is and she's pregnant. What can you do? And he's supposedly a dā'iyyah you know. So... Okay, let's take one more verse and then we get more questions In Shā Allāh. Okay what happens now if someone walks in his wife and finds her with someone? What happens to, according to what you know so far? Don't look forward. What happens?

→ Student: Can you repeat it?

→ Shaykh: If someone finds his wife with a man or the opposite and they go to the Khalīfah or the judge or they went to the Prophet ﷺ [that time] and they tell them what.

→ Student: He needs four witnesses.

→ Student 2: No, no, no.

→ Shaykh: He needs four witnesses? I told you don't look forward from what you know so far. Okay what you should do from what you know so far is that if a man goes to his wife and finds her he gets whipped if he tells anyone. His own wife. Unless he brings four witnesses. The reason I'm saying in these steps is I'm saying how it was revealed. It was just like that. When this was revealed just like that, Sa'd ibn Ubādah went to the Prophet ﷺ and he said: "are you sure how this verse was revealed?" The people began to say: "look at Sa'd ibn Ubādah he's doubting Islām!" Sa'd ibn Ubādah wasn't doubting Islām, Sa'd ibn Ubādah was astonished. He said: "Wallāhī, if I find my wife with a man I will swing and kill her!" You know he said I will swing and kill her. The Prophet ﷺ said "Sa'd is jealous and Allāh is more jealous". Meaning jealousy in Islām is a good characteristic. Over jealous is not right and under jealousy means you are a dayyūth. A dayyūth in the Islāmic context is one who is like a pig. All animals are good, a male can't go around his female except the pig [meaning: even the male animals are jealous, except the pig]. A dayyūth is one who has seen something evil done by his family's honor and he doesn't care. You know what the punishment is?

لَا يَدْخُلُ الْجَنَّةَ

He will never enter heaven.

He will never get the smell of it even though it smells 700 years away. So Allāh praises the jealousy of Sa'd. Okay what Sa'd said as the situation was going on. A man came his name was Khulāl ibn Umayyah. He came to the Prophet ﷺ and said: "o Prophet I just seen my wife with a man in the house". So the Prophet ﷺ said; "four witnesses or you are going to be lashed." Although the Prophet knows this man is saying the truth, this is the hukm. Still the next verse wasn't revealed yet. So Khulāl ibn Umayyah as they were talking and he's walking away and said: "how am I going to find 4 witnesses? How is this possible?" He's walking away and then he's coming back to the Prophet and then he's walking away and then comes back and the Prophet was about to order him whipped. That's when the next verse is revealed.

2.4 Accusing their wives for committing adultery

2.4.1 Those who accuse their wives and they have no witnesses but themselves

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءٌ إِلَّا أَنفُسُهُمْ

Those who accuse their wives and they have no witnesses but themselves.

Okay why did Allāh say accuse their wives, the same way why didn't He say the women who accuse their husbands? Because it's overall, back then it was mostly that the men would walk in upon the

wife and may find something if it happened. It was more than the woman finding their men with something but the rule is consistent. If a woman finds her husband with someone or if a man finds his wife with someone then they have no witnesses but themselves.

Why is it the wife only and not the mother or the sister that is exempted from this verse? The verse says you bring four witnesses or you are going to be punished. The second verse exempts the wife. Why? Why isn't it when you walk on your sister or mother, why is it the wife? One of the reasons is you have a relationship with your wife. You know, you see your wife, you can't just sit and ignore it. An honorable person could not just let this go by. No, that won't happen. An honorable person couldn't live with it. So, he's going to find a way out. What is he going to do? And this is the way out of it; you know you could see the neighbours or a sister, or whatever you don't have the relationship you have with your wife because your wife belongs to you and she is your honour and the same the opposite. The husband is not supposed to be cheating on him you have a special relationship that it concerns this issue so Allāh finds a way out, you can't keep him. A woman, how is she going to keep a husband who has been playing around? Or the husband, how is he going to keep the wife that has been playing around? So, Allāh said you bring four pious... what do you do? You got to go before the judge. The judge tells you to fear Allāh and warns you because you are going in a setting where Allāh is going to listen to your swear four times: Wallāhī l'm saying the truth, Wallāhī l'm saying the truth, Wallāhī l'm saying the truth, four times, that's as though you got no four witnesses and the fifth one; may Allāh curse me if I'm lying. May Allāh curse me which is very harsh especially in a stance where you may suppress someone. It's very harsh and that's the reason it must be done before a Khalīfah or before a leader or someone knowledgeable because he must forewarn him for what dangerous he is going to say. Then the wife comes!

وَيَدْرُأُ عَنْهَا الْعَذَابَ

Allāh will not punish her if she says four times:

إِنَّهُ لَمِنَ الْكَاذِبِينَ

Wallāhī he is a liar, Wallāhī he is a liar, Wallāhī he is a liar, Wallāhī he is a liar. The fifth one: may Allāh put His wrath on me if he's telling the truth. The wrath.

How come the male he says the curse and the female the wrath? The wrath is a higher level because she's going to come and usually a decent man will not – you have exceptions – but a decent man would NEVER ever come and accuse his wife. Never. You have exceptions, but that will never happen because that's his honour. Yet, a woman when she comes, she's going to fear the punishment, she's going to fear as in this situation itself, when the woman... the Prophet ﷺ said: "you are going to swear these 5 times?" He said: "yes I will swear 5 times by this". He did it so the Prophet ﷺ said: "go to his wife and make her swear four times". When she got to the fifth one, the fifth one "may Allāh put His wrath on me if he's telling the truth" she was hesitating. Then she said: "well I'm not going to embarrass my family" and she said it. Meaning she was sort of in a way admitting her guilt, but she did not want to embarrass her tribe. So usually it's the man who... once the situation is out and it is the woman who screw it up, stoning to death. So usually it's her who wants to deter this huge punishment, so Allāh used wrath with her instead of may Allāh curse me with the male. What if the wife refuses? Or what if the accused part refuses? Do we stone them?

→ Student: No.

→ Shaykh: Why? According to most of the scholars: yes! Because why? because Allāh says

وَيَدْرُأُ عَنْهَا الْعَذَابَ

Although there's a strong opinion that yes, we don't stone them or we don't do any punishment to them because just you not swearing by Allāh, that's not admitted but if you read the verse:

وَيَدْرُأُ عَنْهَا الْعَذَابَ

Allāh will avert the punishment away from her, if she swears by Allāh 4 times. Meaning; if she does it, that means that she get punished. Any questions? Jealousy in Islām, is it good or bad?

→ Student: Good.

→ Shaykh: Good to a limit. Some people are overly jealous to the point where they drive their family insane and some people are, like I said, under where they are not considered human beings. The best is in the middle. You know Dawūd عليه السلام, the Messenger of Allāh, was jealous, to the point where he locked his house and never let anyone in there. The only man who ever entered his house, a humanly man, or what appeared to be a humanly man, was the Angel of Death. His wife said: "you better leave before Dawūd comes here", because they knew how jealous he was. And it turned out that it was the Angel of Death. Back then, in the time of Dawūd and Mūsā and all them, people used to see the Angel of Death when he used to come and take their souls.

Jealousy is good you know Asmā رضي الله عنها the sister in law of the Prophet, she was married with Zubair ibn 'Awwām. She was walking, she used to work, and this is proof that women can work, not seclude and mingle, just work. She used to go farming and bring the food back to her house. She used to carry the fruits and whatever from her husband's farm, Zubair ibn 'Awwām, and bring it back. You know why? You know where her husband was? Where was he most of his time when his wife was working?

→ Student: Jail.

→ Shaykh: In jail?!

→ Student; I don't know.

→ Shaykh; He was in jail back then? Her husband Zubair ibn 'Awwām was one of the most heroic fighters of the Prophet صلى الله عليه وسلم. He was busy fighting the battle with the Prophet صلی الله عليه وسلم and she was supporting the family for a certain period of time. So, the Prophet صلی الله عليه وسلم passed by her and they were in a caravan, he said; "we'll empty one of our horses or something for you to ride", she said; "I remember the jealousy of Zubair, I said no way". She declined who?

→ Student: The Prophet صلی الله عليه وسلم.

→ Shaykh: The Prophet صلی الله عليه وسلم ! See how pious that woman is? She declined a man – in the public and everything – she declined it for the sake of her husband az-Zubair ibn 'Awwām because of his jealousy. Questions? Sisters any questions? Arguments? It's okay, we don't get mad at you.

2.4.1.1 Questions

→ Student: I do have a question.

→ Shaykh: Go ahead.

Student asks the question.

→ Shaykh: Our society?

→ Student: Right. I mean yeah.

→ Shaykh: Our Muslim world you mean? Over here? Well, none of the governments govern by Islām. Well they do sometimes I think last time in Sa'ūdi Arabia in the eighties they do recently and they don't stone. In Sa'ūdi they don't stone, they shoot. Whipping, now everytime you leave the masjid, everytime you leave the Prophet's masjid you got a group of people being whipped but it's not only for adultery, some of them are for adultery, some of them are – you know the judge has a long way of whipping people for anything they did. What's based upon the question if it's done or not?

→ Student: What do you mean?

→ Shaykh: I mean what's the matter if it's done in our society or not? Or is it a just a general question you wanted to ask?

→ Student: Yes.

→ Shaykh: Okay. You know...

Student interrupts the shaykh

→ Shaykh: Right now? Well you know right now it's different because we don't have a Khalīfah, second of all, if everyone is going to punish everyone it's going to be chaos, because we don't have the knowledge you know, there are some things you have to take it into consideration and a knowledgeable people have to do it that's why the majority of the scholars with the exception of ibn Taymiyyah say that for these punishments to happen, you have to have a Khalīfah. Ibn Taymiyyah used to do it himself and he opposed many scholars in this issue, he believed that you could do it by yourself. However in our society like today here in the States, I mean we can't take someone and whip them, the best thing to deal with it, is to tell him you know, fear Allāh, go back to Allāh, Allāh accepts the repentance, Allāh will transform your sins into deeds, that's the only way. However is it a deterrent punishment if we do it? You know I was reading, I think two years ago the leader of Taliban², the one for ordaining the good and forbidding the evil. I read an article, as you know if you look at the United Nation statistics, Afghanistan was the biggest area for prostitution in the world. Number one in the world because it's a poor country and they had so much war, so they had the biggest population of prostitution in the world. He [the leader of the Taliban] said, "we came in, the first two people, we had conviction that they've committed adultery, so we stoned them in public" and he said: "after that we never had a single case" - you know whether you agree with Taliban or not, we're talking about this particular issue itself – he said after this and it's true, it's true, Afghanistan

² Disclaimer: this was said by the noble shaykh حفظه الله over 10 years ago. And Allāh knows best.

has never seen the security that was seen during the time of Taliban. Never. Never. I mean there are issues they made mistakes in, of course, but the security... the people now in Afghanistan if you read some of the papers there Wallāhī, I'm begging for Taliban to come back. Because you know why? No one established peace among the people and we talk about the regular people, you know the homosexuality is a big epidemic. And you know who does the homosexuality? Those warlords that are supported by the US. They fight you know, the guy that kicked out from Afghanistan, there was an Al Jazeera channel over there, he was kicked out, a male, homosexuality, two factions to fight. This never happened with Taliban, yeah, they have their mistakes but if you implement Sharī'ah or you have the smell of implementing Sharī'ah, look how it is deterrent. I mean it says we stone them and that was it. But now of course I don't think it's done in any single righteously, the ahkām of Allāh, are not done in any part of the world. The only thing we can resort to is talking to people nicely, giving them Da'wah, telling to people to go back to Allāh, we have nothing other than that.

→ Shaykh laughs: They got to be stoned as to how the big the stones are or that, that's up to the scholars to dispute.

→ Another student: When you say "stoning", you mean stoning to death?

→ Shaykh: Yes. Till death. What was the question?

→ Student: My question?

→ Shaykh: Yes.

Student asks the question.

→ Shaykh: Every single Friday yes, and sometimes in between them they have a lot of cases, yes. Yeah, they whip them all, first of all, they bring them to one area, there are no prisons over there. They don't use the prisons over there, like we do. If you do something small over there, put you on probation or they, you know ...

→ Student: When you kill somebody they let you go free.

→ *Shaykh laughs*; Uhh, if I go to the judge and I say; "Yūsuf cursed me or talked about me behind my back". What's his punishment? He got all the way from reprimanding him from in the courtroom, yelling at him and talking to him, all the way to chopping his neck off. Usually what they would do is maybe ten lashes in front of people, to teach him a lesson.

→ Student: Are ten lashes done in Islām?

→ Shaykh: No, no, this is never done in the history of Islām. You know, the punishment of it is humiliation. I was a little kid when I used to watch them, you would think it's a game they were doing, you know they just tap him, when they come down from the bus when they are taken down their faces are all covered in humility. See over here you may not know if they do it in a certain part of the States, their families from the other part will not know it, they do it in the biggest public area, the whole family will know it. In most countries it's tribal, especially like Yemen, Sa'ūdiyyah. It's tribal. Once someone has a problem, everyone has to know about it.

→ Student: You say about covering?

→ Shaykh: They cover their faces and what's surprising is they let them keep their faces covered.

→ Student: Why?

→ Shaykh: I don't know. I have no idea. To humiliate them but Allāh u a'lam. Any questions sisters?

→ Student: Can I ask a question?

→ Shaykh: Go ahead.

Student asks question.

→ Shaykh: Yes, you know that's deterrent, you can even refuse to give them Salām, you can't just by the first time say it, I want to give up. But if you consistently want someone about the issue and know that shunning him is going to help, then that's good, if you know that it going to affect him, shunning him is good, if you know that refusing him to give Salām may help, that's good.

Student asks a question.

→ Shaykh: You know that's why Allāh cursed them;

لِعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ

Allāh cursed the people of Banī Isra'īl for not ordaining the good and forbidding the evil. Like the Prophet ﷺ said – you know as long as you have enforced that's asking the people who are doing the sin which are the righteous people who are ordaining the good and forbidding the evil, then In Shā Allāh the Ummah is good, cause you always have problems, once these people who are ordaining the good and forbidding evil are going to stop, that means that the Ummah is going to doom like the Prophet ﷺ said and Allāh is going to destroy the good and the bad. The ones who don't commit the sin and the ones who commit the sin. Ā-ishah رضي الله عنها said: "all of them are going to be destroyed even the good ones?" He said "yes and the good ones will be presented on the Judgement Day with their niyyah" because the Prophet ﷺ compared it to a ship. If you got people on the high part of the ship and people on the low part of the ship. The people on the low part of the ship when they want water, What do they do, they are on the basement. They have to go up, send the bucket down the water then go back down.

So, they said "instead of us going to the second level, let us put holes in the ship" What happens? What happens if they put holes? If the people upstairs don't stop these people downstairs, what happens? All of them sink! The good and the ones who come upstairs. like some people say "come to us for da'wah", they say "come to us". No! You got to go downstairs and stop them. Your business is to go downstairs and stop them.

Student asks a question.

→ Shaykh: It doesn't matter if it's a legend or not, those people actually are the most ignorant people there is. They are very ignorant. They used to beg ones that don't know nothing and they are very bad and they are not good. Some of their leaders are good, there was one in Jeddah, but they fired him and put another one, everytime they brought a singer or an actor, shut down the places where they act, so soon after that they got rid of him but | عمر بالمعروف والنهي عن المنكر amr bil ma'rūf wa nahil anil munkar| means you do it yourself. Anywhere you sin, you have to rejoice, you have to do it by your hand, you do it by your tongue or in your heart, which is – like the Prophet ﷺ said "a little tiny piece of Īmān". In another hadīth he says: "there's no īmān after that", meaning that's the peak bottom you can get to. So when you see someone doing evil, it's our duty to strengthen his īmān too, even if you have problems. Everyone of us has shortcomings. You know abū Mahjan I did tell you a story. I told you a story about abū Mahjan.

→ Student: Did you?

→ Shaykh: Yes, I did! The companion who drank.

→ Student: Ooh, yeah!

→ Shaykh: Right. Abū Mahjan was a sahābī who had a drinking problem, and he heard the call for jihād so he went and when he got a distance, he backed away from the army and started drinking. So the Sahābah caught him and took him to Sa'd ibn abī Waqqās. They told him he's been drinking. What was his punishment? Can't fight. Look how big that punishment is. You know if you say that now, you'll say "good, I'm glad, I'll be not over there", but this man took it personally, "how could they tell me I can't fight?!" He sat there and you know back then they chained something on his foot something big where he couldn't leave. You know who was next to him? Salma, who was the wife of Sa'd ibn abī Waqqās and Sa'd was in another high area because he was ill, he couldn't fight. So he sat and starting crying and he's singing poems of how can I not fight, you know. The real men are over there and I'm sitting over here. So then he looked at Salma, she got so bad for him.

He said: "Salma, release me and give me the sword of Sa'd ibn abī Waqqās and his horse. If I die, you'll be happy, no more someone to commit sins amongst you anymore. And if I come back alive, I'll put the chain around myself." So she gave him the horse of Sa'd ibn abī Waqqās, its name was al-Balqā and he took the Balqā and left. The battle was in defeat, when he went, he left no group, he shredded them all you know, he was a heroic fighter of Makkah, he was known to be a heroic fighter, it was in his blood. When Sa'd looked at him, he said: "you know, the swinging and swinging of abū Mahjan and the horse looks like my Balqā, if abū Mahjan wasn't chained up and the Balqā isn't back here, I'd swear by Allāh that could be no one other than abū Mahjan." And he went on, he tied himself back in the chain as nothing happened, no one knows about it. The only ones who know was Salma, Sa'd ibn abī Waqqās' wife. You know women, sympathetic she couldn't hold that in, she went to Sa'd ibn abī Waqqās and said "you know who that person was, that was abū Mahjan." He went to abū Mahjan, he unleashed his chain, with his own hands which is something big the leader do, he said "Wallāhī we will never whip you after today for drinking." Abū Mahjan said "Wallāhī, I'm not going to drink, I used to drink so you can whip me and clearly help me out of my sins, now who's going to whip me? I can't drink no more!" That was the end of his drinking, رضي الله عنه.

The point of the story is though he had sins and he understands his sin, if something is going to stop him from serving Islām, that's the wrong mentality, that's the devil. That's the devil that scares the Muslim you know we all have sins, you have to work on yourself. Yeah, you work on yourself and you work on others at the same time. Just like if you smoke and you have your son who is going to smoke. Are you going to leave him? You have a problem, you need to work on it, but you leave your son smoking? No, because that's a danger. So, you stop him. You work on your son and you work on yourself.