

On the Path of the Beloved ﷺ

The Incident of Al-Ifk...

Reminder:

Today is an odd numbered night, the night of the 23rd of Ramadan. It might be Laylatul Qadr (the Night of Determination). I wonder who got exempted from hellfire and who is awaiting exemption? Who after this lecture will go to the mosque and ask Allah (SWT) to exempt him from hellfire before this month ends? Do not forget to pray for your family and the nation. Prepare dua'a (supplication), read Qur'an a lot, pray a lot and do your utmost.

Today's lecture is about social morals. This lecture is strongly needed in our communities and homes. I hope media people listen to this lecture carefully.

As I said the first two years in Madinah, the Prophet (SAW) was establishing a "Home" through building the mosque, tightening relationships between al-Muhajireen and al-Ansar and writing down the constitution. From the 2nd to the 5th year, there were battles because Quraysh did not allow him to spread Islam.

Now we will talk about the 5th year, where we will learn about some social morals. The battle of Al-Khandaq (The Trench) was a military, political and social move for the community of Madinah. On the military and political basis, the Prophet (SAW) said, "Today we will conquer them and they will not conquer us". On the social basis, we will see how the Prophet (SAW) built the community.

The divine methodology of social morals is not theoretical. It is an educational one, with events and situations. A problem happens, Allah (SWT) leaves the people deal with it the way they want, then finally He sends Qur'anic ayahs to tell them where right is.

There were 700 hypocrites in Madinah lead by Abdullah Ibn-Ubai Ibn-Salul. He was about to be the king of Madinah on the day the Prophet (SAW) arrived, so people left him and chose the Prophet (SAW) to be their leader. Therefore, he hated the Prophet (SAW) very much. The hypocrites did not embrace Islam on the first two years. During that time, Ibn-Salul and his friends were sitting when the Prophet (SAW) was passing, riding his donkey. Ibn-Salul held his nose and told the Prophet (SAW), "You stirred dust around us, go home and do not annoy us in our homes". The Prophet (SAW) really passed through hard situations for us to become Muslims.

After the battle of Badr, Islam became stronger, so the hypocrites had to feign embracing Islam. Ibn-Salul used to stand in Al-Jumu'ah Prayer (a group-prayer held on

Friday noon at the mosque) and cry out loud, "O people, this is the Allah (SWT)'s Messenger praise and obey him". After returning to Madinah with third the army in Uhud, Ibn-Salul stood once and said this in a Jumu'ah Prayer. However, the companions at that time told him, "shut up, Allah (SWT)'s enemy". He left the prayer and while going home, he met a companion who told him, "how could you leave Allah (SWT)'s Messenger ? Go back and let him ask Allah (SWT) to forgive you". He said, "I do not want him to ask Allah (SWT) to forgive me".

After the battle of Al-Khandaq, Ibn-Salul realized that the best weapon was to join the Muslims, spread rumors and destroy the society.

In the battle of Bani Al-Mostalak, the hypocrites joined in to seize any problem and aggravate it. One day, two slaves one from the al-Muhajireen and one from al-Ansar fought over who will drink from a well first. Each tribe sided with its boy and the fight started. The Prophet (SAW) became very angry that his face went red like blood. The companions say, "we have never seen the Prophet (SAW) more angry than when a dispute happened between al-Muhajireen and al-Ansar. He said, "you are now following the ethics of Jahiliyya (the pre-Islamic period) while I am among you! Do not follow sedition for its stinking". This means: No to Racism, No to Sectarianism.

To all Muslims who live in countries with different sects, to all Muslims in Iraq and other countries, please listen to what the Prophet (SAW) says and follow it!

Ib-Salul told the two tribes of Al-Aus and Al-Khazraj, "Have you seen what you have done? You gave them shelter, so they took our home and today Muhammad and al-Muhajireen are exactly as the saying says: Fatten your dog to eat you". The Prophet (SAW) was very angry, so Omar (RA) asked him to let him kill Ibn-Salul, the hypocrite. The Prophet (SAW) refused and said, "So that people would not say Muhammad kills his friends". He was not a ruler who would kill citizens or who said something he did not like.

To end this sedition, the Prophet (SAW) gave orders for the army to move although they have just stopped for rest. He made them walk all morning the companions say, "we said he will stop by night, but he made us walk all night until the sun rose and said stop here, once we stopped we went into deep sleep". He diverted their attention from sedition by walking. It is not bad to keep the society busy with something and divert its attention, but this thing must be good. He did not use rumors or disputes or hard school exams, etc...

The incident of Ifk (falsehood):

Ibn-Salul had a much stronger surprise for the Prophet (SAW) . He accused the Prophet (SAW)'s wife, Aisha, of committing the sin of adultery with Safwan Ibn-Al-Mu'attil, a companion who was asked by the Prophet (SAW) to walk behind the army and collect

what was left behind. This event was called “Ifk”, which is stronger word than “a lie”; it is the highest level of lying. The highest level of falsehood and lying is to accuse the innocent. Nowadays, we find for example guys backbiting girls just to have fun, or newspapers and magazines spreading rumors and lies about people just to sell more copies. All this is happening in our Muslim countries, whose people read Qur’an in Ramadan! What a shame!

Aisha narrates, “Whenever Allah (SWT)'s Messenger intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot had fallen. Once he drew lots when he wanted to carry out a Ghazwa (battle), and the lot came upon me. When Allah (SWT)'s Apostle had finished his Ghazwa (battle) and returned and we approached Madinah, Allah (SWT)'s Messenger ordered to proceed at night. When the army was ordered to resume the homeward journey, I got up and walked on till I left the army (camp) behind. When I had answered the call of nature, I went towards my howdah, but behold ! A necklace of mine made of Jaz Azfar (a kind of black bead) was broken and I looked for it and my search for it detained me. The group of people who used to carry me, came and carried my howdah on to the back of my camel on which I was riding, considering that I was therein. At that time women were light in weight and were not fleshy for they used to eat little (food), so those people did not feel the lightness of the howdah while raising it up, and I was still a young lady. They drove away the camel and proceeded. Then I found my necklace after the army had gone. I came to their camp but found nobody therein so I went to the place where I used to stay, thinking that they would miss me and come back in my search. While I was sitting at my place, I felt sleepy and slept ... Safwan had started in the last part of the night and reached my stationing place in the morning and saw the figure of a sleeping person. He came to me and recognized me, as he used to see me before veiling. I got up because of his saying: "Inna Lillahi wa inna ilaihi rajiun" (an ayah from the Qur’an). I covered my face, and by Allah (SWT), he did not say to me a single word except, "Inna Lillahi wa inna ilaihi rajiun". He made his she-camel kneel down, whereupon he trod on its forelegs and I mounted it. Then Safwan set out, leading the she-camel that was carrying me, till we met the army while they were resting during the hot midday. After this we arrived at Madinah and I became ill for one month while the people were spreading the forged statements of the people of the Ifk, and I was not aware of anything thereof”.

People in Madinah were divided into four groups about the story of the Ifk. The first, which was the majority, neither believed such incident nor denied what people were saying; most of them have kept to their silence.

To those who work in the media, please be sure of whatever information/news you are spreading! Do not just think about your gains! Do not ever think that such information will not make a big difference! Watch out! These are basic social values you are playing with.

People of the second group, who were a minority, strongly denied this hideous lie and could never even accept it. As an example of what was happening at that time in the houses of the Prophet (SAW)'s companions (RA), Abu-Ayyub Al-Ansari (RA) was asking his wife if she would have done such a thing if she had been in Aisha's place; i.e. being a wife of the Prophet (SAW). She swore by Allah (SWT) that she would never have done it; he told her then that Aisha would never do it too, since Aisha – being the Prophet (SAW)'s wife and thus Om Al-Mu'minin (a mother to all the believers) - is surely better. In return, his wife asked him if he would have done it if he had been in Safwan's place. He answered that he would never have never betrayed the Messenger of Allah (SWT); she then told her husband that Sawfan too is better than him.

People of the third group had nearly the same attitude as those of the first one, except that here they helped this scandal to spread. This was either through talking a lot and even writing poetry about it, e.g. Hassan Ibn-Thabit, or through talking ill about Aisha, e.g. Mistah Ibn-Uthatha and Hamna Bint-Jahsh, who was the sister of the Prophet (SAW)'s wife Zainab Bint-Jahsh and who always knew that Zainab was second favored after Aisha to the Prophet (SAW).

Abu-Bakr (RA) cried a lot for his daughter, Aisha, and for that in Jahiliyya no one ever spoke of his family, so he was wondering how this could ever happen after Allah (SWT) bestowed His grace upon them and made them become Muslims! In reaction to such foul rumors, Abu-Bakr (RA), who used to provide for Mistah Ibn-Uthatha for their kinship because of his poverty, swore that he (RA) will never provide for him again. However, later on after the whole thing was over, Allah (SWT) said, "And let not the ones endowed with the Grace (of Allah (SWT)) and affluence swear off bringing (charity) to near of kin (Literally: endowed with kinship) and the indigent and to the ones emigrating in the way of Allah (SWT); and let them be clement and let them pardon. Do you not love that Allah (SWT) should forgive you? And Allah (SWT) is Ever-Forgiving, Ever-Merciful" (24:22). Abu-Bakr (RA) then asked Allah (SWT) for forgiveness and resumed providing for Mistah Ibn-Uthatha.

People of the fourth group, who were the reason and the origin of this whole thing to arise and then spread, were of course the hypocrites of Madinah. They even added more foul parts to this false story, saying that this was not the first time for Aisha and Safwan to get together. It is said that the one who carried most of the slander mission was Abdullah IbnUbai Ibn-Salul.

Aisha said that she kept weeping for two whole nights and a day continuously and could never sleep until she thought her liver would burst from weeping. The Prophet (SAW) and Aisha really suffered; besides, the Divine Revelation did not come to the Prophet (SAW) for a whole month.

Allah (SWT) could have let such a problem happen to a regular woman and a regular man. However, it happened to the Prophet (SAW), who has always been known among

his society for his exceptional clear reputation, as well as Aisha. Nevertheless, it had to be something really heavy so that the society would be shaken for it and wake up. It was all for the sake of the whole Ummah (nation). It was for us to learn from such a hard and live experience and learn never to talk ill about anyone, especially regarding such foul matters, as we know now how such talk is disastrous.

Now, are you saying bad things about others? Are you, colleges students, talking ill about your colleague girls? Watch out! Women's honor and reputation is a strictly forbidden zone in Islam. Women should adore Islam for honoring and defending them in such a way.

Of course the Prophet (SAW) did not believe what people were saying. However, he was in a dilemma. He had two roles to play: the role of the husband, who would do anything for the sake of his wife, and the role of head of the state, who should be impartial to what was happening, for this was a matter of concern to the Ummah.

Now, please bear with me what I am about to say and forgive me for it! Had the Prophet (SAW) been a regular man of nowadays, he would have chosen from three options:

1. To divorce his wife immediately in order to save his reputation and get out of the whole picture.
2. To defend her through using his the power and authority, being the head of the state, or even through issuing issue a decree ordering anyone who talks about his family to be put in prison or punished somehow. Mind you! You can judge a ruler and see if he is a tyrant or not by such things.
3. To just wait and see what will happen next, because of the double role he is playing.

The Prophet (SAW) decided to encouraged the minority which believed in the innocence of Aisha to talk about the incident in the whole society and spread their point of view. As for himself , when the Divine Revelation delayed, he made a series of meetings with different people. The Prophet (SAW) called for Ali Ibn-Abu-Talib (RA) and Usama Ibn-Zaid (RA) in order to consult them about Aisha's innocence. While Usama (RA) confirmed her innocence and good reputation, Ali (RA) told him , "O Allah (SWT)'s Messenger! Allah (SWT) does not impose restrictions on you; and there are plenty of women other than her. If you however, ask her (Aisha's) slave girl, she (the slave) will tell you the truth". I know that what Ali (RA) said might upset a few of you, but he was looking at the whole thing from a different perspective, as this matter might affect the Message of Islam.

Therefore, the Prophet (SAW) asked Barira, Aisha's slave, if anything aroused her suspicion about Aisha. Barira denied and swore by Allah (SWT) on that. Moreover, he asked his wife Zainab the same thing, especially that her sister was talking ill about Aisha

– as was mentioned before. Zainab too swore that she knew nothing about Aisha except good. The Prophet (SAW) went next to Omar Ibn-Al-Khattab (RA) and so on. Mind you! The Prophet (SAW) was not asking and investigating because he did not believe in Aisha's innocence; it was all only to stir the community into doing something to defend Aisha.

At this point, the Prophet (SAW) felt that another step should be done. Meanwhile, he can neither resort to violence by all means, nor can he go to people and tell them that his wife is innocent because there is no Qur'anic ayah was revealed to support him; i.e. no tangible evidence whatsoever.

The lesson here to all of us is how important and sacred the Message was for the Prophet (SAW). He could have simply fabricated an ayah and said that it was a Divine Revelation, but he did not do it and would never have done it. A Western historian, who did not believe in the Prophet (SAW), once read about this story of Ifk. The more he read, the more he felt how much the Prophet (SAW) suffered for an entire month. Eventually, the man could not do anything but believe in him.

Anyway, the Prophet (SAW) stood on the pulpit and faced to the people saying, "O Muslims! Who will help me against a man (i.e. Ibn-Salul) who has hurt me by slandering my family? By Allah (SWT), I know nothing except good about my family. And people have blamed a man (i.e. Safwan) of whom I know nothing except good, and he never used to visit my family except with me".

Notice how calm he was despite the hurt he was feeling! Notice how he was talking as a member of the community, not as the leader and Prophet (SAW)! Notice how he was asking for support, as if asking the permission to take justice from who hurt him! Notice how he did not reveal in his speech any of the names to the public, neither Ibn-Salul's nor Safwan's! Notice how great and wise he was!

Sa'd Ibn-Muadh Al-Ansari got up and said, "O Allah (SWT)'s Messenger! By Allah (SWT), I will relieve you from him. If he be from the tribe of Al-Aus, then I will chop his head off; and if he be from our brethren, Al-Khazraj, then you give us your order and we will obey it". On hearing that, Sa'd Ibn-Ubada, who was the chief of Al-Khazraj and who was a pious man before this incident, was incited by his zeal for his tribe. He said to Sa'd Ibn-Muadh, "By Allah (SWT) the Eternal, you have told a lie! You shall not kill him and you will never be able to kill him!" On hearing that too, Usaid Ibn-Hudair, Ibn-Muadh's cousin, got up and told Ibn-Ubada, "You are a liar! By Allah (SWT) the Eternal, we will surely kill him; and you are a hypocrite defending the hypocrites!".

The two tribes, Al-Aus and Al-Khazraj, got excited till they were about to fight while the Prophet (SAW) was standing on the pulpit. You see, the original conflict between the two tribes has not vanished and still exists until now. The companions (RA), as you can see, are still humans with feelings. Meanwhile, some people think that the Prophet

(SAW) could make such problems fade away with a magic wand, but this is not true. He did his job to the fullest, but there are still some problems remaining. What I am trying to say here is that there are no magical solutions for the societies. When you judge people, do not assume that you should live in a Utopia. Just because someone has become religious, this does not mean he will not make mistakes; this is totally wrong. This is what some young people do when regarding someone as their role model; if this image is shaken, they become the enemy of that person. We need to weigh each situation by its pros and cons.

Back to where we were, the Prophet (SAW) kept quieting them until they became silent, whereupon he became silent too. He left saddened by what happened, as his speech did not result in what he hoped for; he wished that Ibn-Salul would stand up and end this, but he did not.

Aisha said, "on that day I kept on weeping Allah (SWT)'s Messenger came to us, greeted, and sat down. He had never sat with me since the day when what was said was said. He had stayed a month without receiving any Divine Revelation concerning my case. Allah (SWT)'s Messenger recited At-Tashahud (an invocation that is recited at the middle and end of the Prayer) after he had sat down and then said, "Thereafter, O 'Aisha! I have been informed such and such a thing about you; and if you are innocent, Allah (SWT) will reveal your innocence, and if you have committed a sin, then ask for Allah (SWT)'s forgiveness and repent to Him, for when a worshiper of Allah (SWT) confesses his sin and then repents to Allah (SWT), Allah (SWT) accepts his repentance". When Allah (SWT)'s Messenger finished his speech, my tears ceased completely so that I no longer felt even a drop thereof. Then I said to my father, "Reply to Allah (SWT)'s Messenger on my behalf as to what he said". He (i.e. her father Abu-Bakr) said, "By Allah (SWT), I do not know what to say to Allah (SWT)'s Messenger". Then I said to my mother, "Reply to Allah (SWT)'s Messenger". She (i.e. her mother) said, "I do not know what to say to Allah (SWT)'s Messenger". Still a young girl as I was and though I had little knowledge of Qur'an. I said, "By Allah (SWT), I know that you heard this story (i.e. of Ifk) so much so that it has been planted in your minds and you have believed it. So now, if I tell you that I am innocent, and Allah (SWT) knows that I am innocent, you will not believe me; and if I confess something, and Allah (SWT) knows that I am innocent of it, you will believe me. By Allah (SWT), I cannot find of you an example except that of Yusuf's father (AS) "Joseph" (i.e. Ya'qub (AS) "Jacob"). So (for me) patience is most fitting against that which you assert and it is Allah (SWT) (Alone) Whose help can be sought".

I am saying the same thing as well to any girl who suffered the way Aisha did and felt injustice and to anyone else; always do the same and refuge to Allah (SWT).

Aisha continued, "Then I turned away and lay on my bed, and at that time I knew that I was innocent and that Allah (SWT) would reveal my innocence. But, by Allah (SWT), I never thought that Allah (SWT) would send down a Divine Revelation that would be recited (forever), as I considered myself too unworthy to be talked of by Allah (SWT)

with something that was to be recited (i.e. a Qur'anic ayah). All I hoped for was that Allah (SWT)'s Messenger might have a vision in which Allah (SWT) would prove my innocence. By Allah (SWT), Allah (SWT)'s Messenger had not left his seat and nobody had left the house when the Divine Revelation came to Allah (SWT)'s Messenger. So there, he was overtaken by the same hard state which used to overtake him (when he was Divinely Inspired), so that the drops of his sweat were running down, like pearls, though it was a (cold) winter day, and that was because of the heaviness of the ayah which was revealed to him. When that state of Allah (SWT)'s Messenger was over, he was smiling for the first time in a month, the first word he said was, "Aisha, Allah (SWT) has declared your innocence". My mother told me, "Get up and go to him". I said, "By Allah (SWT), I will not go to him and I will not thank anyone but Allah (SWT)".

Now we shall read this ayah from Surat An-Nur, which can be considered a lesson to us all in how to protect our society from scandals and rumors - especially that concerning women. Allah (SWT) says , **“Surely the ones who came with the falsehood are a band of you; do not reckon it evil for you; no indeed, it is charitable for you. Every person of them will have whatever vice he earned (charged) to him; and whoever of them took upon himself the greater part of it, he will have a tremendous torment” (24:11).**

After that Allah (SWT) sets two rules for us to follow when similar things happen in our community. The first one is: Allah (SWT) says , **“if the men believers and the women believers had thought good (thoughts) of themselves as you heard it and they would have said, “This is an evident falsehood” (24:12).** You see, this is a rule for the heart; you have to construct a barrier between your heart and your ear. Learn from what happened to our Prophet (SAW) , suffering for a month! You have to set this barrier when you hear someone talking ill about a woman. Without thinking, say “I seek refuge with Allah (SWT) from the cursed Satan”! Command your heart not to believe. When you read such things in the papers, say the same thing.

If you have noticed, Allah (SWT) used the word “themselves”, which means that if you think good about yourself, you are thinking good about others; and if you think otherwise, you are the one who is awful. Even when someone’s behavior or dressing style indicates something bad, as long as you have not seen him/her yourself, you should not think ill of him/her.

The second rule is a practical rule: Allah (SWT) says , **“they had come up with four witnesses against it- yet as they did not come up with the witnesses, then those, in the Reckoning of Allah (SWT), are they (who are) the liars” (24:13).** See, you have to provide the proof, which is of four witnesses; otherwise you must hold you peace or else you will be a liar, even if it is written in the papers. The Prophet (SAW) suffered for a month till these ayahs descended. If you love him , do not ever say anything bad you hear about a woman without having the previously mentioned proof. Allah (SWT) says , **“And had it not been for the Grace of Allah (SWT) upon you and His mercy in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter,**

indeed a tremendous torment would have touched you for what you press on (i.e., for what you press on talking about falsehood 'ifk'). As you received it on your tongues and were saying with your mouths that of which you had no knowledge and reckoned it was a simple thing, and in the Reckoning of Allah (SWT) it is a tremendous thing. And if you had (but) said, as you heard it, "In no way is it for us to talk about this. All Extolment be to You! This is a tremendous calumny." Allah (SWT) admonishes you that you not go back to the like thereof at all in case you are believers" (24:14-17).

Can you feel how significant these ayahs are? Or do we just pass by them when are reading the Qur'an, without really understanding them? And for you women, can you see how much Islam is trying to protect and defend you? Can you all see how grave the punishment will be if you talk ill about someone?

This next ayah is specially for those who work in the media; Allah (SWT) says , "Surely the ones who love that (the) obscenity should be widespread among the ones who have believed, (they) will have a painful torment in the present (life) (Literally: the lowly "life", i.e., the life of this world) and the Hereafter; and Allah (SWT) knows, and you do not know" (24:19). Can you see how important social values can be?

The next ayah is really divine; Allah (SWT) says , **"Surely the ones who throw (accusations) upon women in wedlock that are heedless and believing will be cursed in the present (life) (Literally: the lowly "life"; i.e., the life of this world) and the Hereafter; and they will have a tremendous torment" (24:23).** For all who are listening to me now, you should abide by these rules. Watch out! Allah (SWT) will be your witness on the Day of Judgment. Do not speak ill about a woman! Always have good faith in people, just as you have good faith in yourself!

Then comes a very important ayah; Allah (SWT) says , **"And the ones who throw (accusations) upon (women) in wedlock, (and) thereafter they do not come up with four witnesses, then lash them with eighty lashes and do not accept any testimony of theirs at all; and those are they (who are) immoral" (24:4).**

Therefore, Hassan Ibn-Thabit, Hamna Bint-Jahsh and Mistah Ibn-Uthatha were all brought, and each were lashed 80 lashes. This is the penalty of talking about the honor of a woman. I cannot believe that women still do not know how much Prophet (SAW) Muhammad and Lady Aisha suffered and how the Qur'an descended all for the sake of protecting and saving women's honor and reputation.

Now, I would like summarize for you the main value and lesson learned from all this. The main approach for our society should always be protective; we should be discreet and stop disclosing and spreading people's scandals. This entire story, the incident of the Ifk, has been made for that purpose and this is also the reason for requesting four witnesses. I would just like to note something here; we know that the penalty for fornication is one hundred lashes and I know that the Western society always talks

about how hard this penalty is, but I would like to stop right here and ask you: Is the penalty made for fornication itself? Or it is for those who committed it while four people were witnessing?

What I am saying is that the penalty is for committing this crime and sin openly with no shame so that four people are witnesses, which is very rare to happen. As if this penalty would never be carried out, which is true as the main approach for our society is protective. If you hear all the time about people committing crimes or doing other sinful deeds, two things will happen. The first is that no one will feel secure and the second is that doing these sinful deeds would be easy to do since the entire community is talking about it. Can you notice how Islam looks at the social values!

This Surah was named "An-Nur" (The Light) because if we abide by the rules in it, the community will be filled with radiance. Actually, surat An-Nur has a lot of other social values such as asking the permission; Allah (SWT) says , **"You who have believed, do not enter houses other than your houses until you (first) announce your presence (i.e., make yourself known and ask permission) and salute the family thereof; that is more charitable for you that possibly you would be mindful" (24:27)**. It also has the values of Hijab; Allah (SWT) says , **"And say to the female believers to cast down their be holdings, and preserve their private parts, and not display their adornment except such as is outward, and let them fix (Literally: strike) closely their veils over their bosoms, and not display their adornment except to their husbands, or..." (24:31)**. Moreover, there is the value of helping young men marry; Allah (SWT) says , **"And wed the spouseless among you, and the righteous among your bondmen and maids. In case they are poor, Allah (SWT) will enrich them of His Grace; and Allah (SWT) is Ever-Embracing, Ever-Knowing" (24:32)**. There are also other values such as the prohibiting prostitution; Allah (SWT) says , **"...And do not compel your handmaids to prostitution, in case they are willing to be chaste, (Literally: to be in wedlock) that you may inequitably seek the advantages of the present life; (Literally: the lowly life, i.e., the life of this world) and whoever compels them, then surely Allah (SWT), even after their being compelled, is Ever-Forgiving, Ever-Merciful" (24:33)**; and another value for men to cast down their eyes modestly; Allah (SWT) says , **"Say to the (male) believers, that they cast down their be holdings, (i.e., "modestly" cast down their eyes) and preserve their private parts; that is more cleansing for them. Surely Allah (SWT) is Ever-Cognizant of whatever they work out" (24:30)**.

There was a time when three men came to Omar Ibn-Al-Khattab (RA) and told him that they have witnessed a fornication incident; so he asked them, "where is your fourth witness"; they did not have. Therefore, he executed the penalty of eighty lashes on each of the three. Another time, four witnesses came to him (RA), but this time they were four; yet the fourth said that he was not sure; he said that the man looked a bit like the woman's husband. Therefore, Omar (RA) executed the penalty on the three and left the fourth. The third time was when he (RA) became Emir of believers. He (RA) was passing by and heard two people during the act of fornication, so he (RA) gathered the

people and told them what he heard. Ali Ibn-Abu-Talib (RA) came out and asked him if he can provide four witnesses, but he could not. Therefore, Ali (RA) told him if he uttered the name of the two persons, the penalty must be executed on Omar himself, even if he is Emir of the believers.

If we do not abide by Allah (SWT)'s commands regarding this matter, darkness and suffer will prevail; Allah (SWT) says , **“Or (they are) as darkness (es) in a tumultuous sea (vast and deep) enveloped by waves above which are waves, upon which are clouds: darkneses above each other, (Some of them “are” above some “others”) when he brings out his hand, he could almost not see it. And for whomever Allah (SWT) makes no light, then in no way (can) he have light” (24:40).**

For all of you who are watching, please I ask you by the name of Allah (SWT) to read this surah. There is a hadith that asks us to teach this surah to women and make them learn it by heart.

We coming close to Laylatul-Qadr and in our supplication to Allah (SWT) we say, “O Allah (SWT), You are the Pardoner; You love pardoning; Pardon us (i.e. forgive us and save us from hellfire)”. But still, we need to forgive people for their mistakes and be kind to them so that Allah (SWT) treats us likewise. Just like what Allah (SWT) told Abu-Bakr (RA). I believe that there is nothing harder than having a relative, whom you were helping, to speak ill about your daughter and talk about her honor; however, Abu-Bakr forgave him on Allah (SWT)'s commands.

You know that Allah (SWT) informed Prophet (SAW) Muhammad of the exact time of Laylatul-Qadr, but because of two people who were fighting, he forgot the time and then Allah (SWT) never revealed it again.

Forgive so that Allah (SWT) would not prevent you from this night!

To sum up today's lecture in points:

1. I want to tell journalists that they should abide by Allah (SWT)'s commands in Surat An-Nur.
 2. I want to tell women to rejoice that Islam protected them from such accusations.
 3. I want to ask the young never to speak ill about a woman.
 4. I want to ask our society to see the good in people and have faith in them and never accuse someone without proof.
 5. I want to ask of you to read Surat An-Nur and apply it to your lives so that society would radiate by the light of this surah.
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Lecture Notes Provided By: Imam Ghulam Moyhuddin

Seerah: Ibn Ishaq, Ibn Hisam, Ibn Kathir and Diya al-Nabi were used in the compilation of these lecture notes as well as various books of Hadith.

The selective topics and format is from Amr Khaled's Arabic lecture on Seerah of the Prophet ﷺ with renditions from the "dar al tarjma" convoy.

<http://www.youtube.com/watch?v=3oDLD8B-has>

I have included modifications for the sake of readability and clarity.