

## MODULE 2

**Class Title:** Surah Al Ma'un

**Aim of the Lesson:** To understand the message of the surah

**Category:** Scripture

**Lesson format:** Power point presentation with narration

Greeting to students) *AssalamalaikumwaRahmatullahiwaBarakatuh*

(*Taooz*) *Aoodhubillahi min AsShaytanirRajeem*

(*Tasmiyah*) *BismillahirRahmanirRaheem*

(*Du'a*) *Rabbishrahlisadriwayassirliamriwahluluqdatumillisaniyafqahuhawli* (Surah Ta-Ha 20: Verse 25-28)

### Recitation of Surah Al Fatihah

Slides 1 – 2:

Today *insha'Allah* we are going to do a *Surah* from the Qur'an; but before we do, I would like to know if anyone of you has decided what you want to do in your life? Do you have any idea? You want to be an architect? *MashaAllah*. Architects design houses. So what do you think is required in order to be an architect?

Student: "Art"

That's right, you need art. You need certain subjects. You need certain skills. Is there anyone else who has decided what they want to do?

Student: "Science".

You want to take up science....What do you think you need to have, what do you think is the pre requisite in order to be a scientist? A lot of hard work... absolutely. What if you want to be an athlete? What do you think you will require? What will you need to develop in yourself? You need to have; strength, speed and stamina, very good.

Slide 3 – 7:

What if you want to be a mountaineer? Does anybody want to do that? I would like to do that. I love hiking. You do? *Alhamdullillah*.

Let me give my own example. I am an architect, I used to design houses and I used to do interiors. The reason why I am saying "used to" is because recently I have not been doing much. For me to now get back to architecture will not be easy, because now I will have to upgrade myself.

So similarly, we need to RE-LEARN how to be good Muslims. And there are always do's and don'ts for whatever you want to do. If you want to be an athlete, there are certain do's and don'ts, certain characteristics that you need to develop in yourself. Becoming a Muslim is the same. Just because we are born as Muslims, we tend to take it for granted.

Just because our names are Aisha and Fatima, it does not mean that we are good Muslims. We need to practice what we have learnt, what we have been taught; what the *Deen* is all

about. For example, if I don't practice architecture anymore, I can't be a good architect anymore.

I just can't be. I have to keep on upgrading myself in order to become a good architect. Similarly, in order to become good Muslims, we constantly need to upgrade ourselves and for that we are going to learn about some of the don'ts which are mentioned in *Surah Al Ma'oon*. Does anybody know that *Surah*? You all know that?

Slides 8 – 9:

Translation of *Surah Al Ma'oon*:

“Allah (swt) says in this *Surah*;

“Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) and urges not on the feeding of *Al miskeen* (the poor).

So woe unto the performers of *salah*; those who delay their *salah* (from their stated times).

Those who do good deeds only to be seen (by men) and prevent *Al Ma'oon* (small kindnesses like sugar, salt and water).”

Slide 10:

We will look at all of these don'ts one by one and we will try to understand and see what are the things that we are not supposed to do but might actually be doing. We need to take a serious look at ourselves.

Slides 11 – 13:

The first characteristic that Allah (swt) is talking about is that these people denied The Recompense.

Can anybody tell me what that is? Allah (swt) is talking about somebody who is in a state of confusion. He is not sure whether there will be a Day of Judgement or not. In the beginning I recited *Surah Al Fatiha*, in it we say; '*Malikiyaumidden*' 'Master of the Day of Judgement.'

Who is the Master of the Day of Judgement? Allah (swt) is. Here "*Addeen*", has the meaning of "The Day of Judgement". Hence, '*yukazzebu biddeen*', or 'he denies the Day of Judgement' are those people who have confusion, don't really believe and who are unsure whether there will be a Day of Judgement or not.

*Ad deen* has another meaning, it means lifestyle. There are certain people who think that the Islamic way of life is not right. It is too restrictive. So again, they are confused. They deny the way of Islam, the lifestyle of Islam. And that is what Allah (swt) is talking about. Both the meanings are correct.

Slide 14:

The second characteristic is that these people repulse the orphan. Does anybody know who an orphan is?

It is a small child who is not *baaligh* (mature) yet, and whose father has passed away; because it is the father's responsibility to provide for the family. It is his responsibility to bring in the money and provide the security and the guidance, for the family.

The mother might be alive, but if the father is not there then that boy or girl, that small child is an orphan. Adults aren't orphans because they are old enough to look after themselves. So, Allah is talking about these people who are not good to orphans. This was the second characteristic that Allah (swt) is talking about.

Slide 15:

Then the third characteristic that He tells us about is that this person does not encourage the feeding of *Al miskeen*. They do not believe in feeding the *miskeen* (poor & downtrodden), nor do they encourage others to feed them.

If they see somebody giving something to somebody on the street, they would stop them and tell them no, don't give them anything. What we need to realize is that yes, on the streets we do know there is a mafia and there are people who do it as a profession, but there might be some people who don't do it as a profession, maybe they are actually *miskeen*.

We don't know, so we should try to stay on the safe side. We can at least be kind to them. We can smile at them. We can give them some biscuits. If we give them something small and just say a few words, if nothing else we can just say *salaam* and give them a biscuit. So, that itself would be a kind deed on your part. And it will not encourage anything bad on their part. Even if they are not *al miskeen*, they won't be able to do much with that biscuit that you have given to them or the *salaam* that you have said to them.

Slide 16:

The fourth characteristic in them is that they delay their *salah*.

Now this is the characteristic that frightens me the most, to be very honest, because what happens is that a lot of times we are busy doing something and we say, "*abhi thoree dair mein namaz parhtey hain.*" (I'll just offer my prayers in a bit) The *adhan* has happened, and the time is running. And we are saying, "*abhi parthi hun, abhi parthi hun*" (I'll do them in a bit, I'll do them in a bit). And this is the characteristic that Allah (swt) says that He does not like at all.

The thing that Allah (swt) likes the most in His servant is doing the *salah* on time. Ibn Masood (RA) once asked the Prophet (PBUH), "which act does Allah (SWT) like the most?" He replied, "To offer Salah on time." Then he asked "Next to this" The Prophet replied, "To be good to parents." He again asked, "Next to this?" The Prophet replied, "To fight in the way of Allah (SWT)." {Bukhari and Muslim}

This also shows us that Allah (swt) is talking about Muslims; He is not talking about Christians, or Jews or Hindus. He is saying that these characteristics are present in the people who actually do offer their *salah*, but they delay it.

Slide 17:

There is a *hadith* in which *Rasul Allah* (pbuh) says;

“This is the prayer of the hypocrite. This is the prayer of the hypocrite. This is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of *Shaitan*, then he stands and pecks four (Rak’ahs) and he does not remember Allah (in them) except very little.” [Bukhari & Muslim]

Slide 18:

This hadith is specifically talking about the *Asr* salah. The *Asr* salah is said to be one of those *salahs* which get delayed often, probably because at that time most of us are busy doing one thing or another.

There are three problems that are pointed out; first that they don’t offer their *salah* on time, they keep on delaying it. Second, is that they don’t do their *ruku’* properly. That is also stealing from *salah*. When you don’t bend properly, you don’t say the *tasbeeh* properly; you just say it very quickly and then get up without your body going in the right position. That is also stealing from the *salah*. That is also “*sahoon*”. And the third is not doing the *sajdah* properly.

Abi Qatadah (ra) reported that the Messenger of Allah (saw) said: "The worst thief is one who steals in his prayer." Then the companions asked, "How can someone steal from his prayer?" Prophet (saw) answered, "He does not complete his Ruku and Sajdah with perfection." Or he said, "He does not make his back straight in Ruku and Sajdah." (Ahmad, Tabrani, Hakim)

When we are not performing our *salah* properly; we are not giving it the due attention, respect or time, which is required from us. The Prophet (s.a.w) said:

“Allah will not look at the person who becomes distracted in prayer.” (Abu Dawud, Ahmad)

Slides 19 - 20:

Then we come to the fifth characteristic.

There are some people who do lots and lots of good deeds but they have to be very careful about how they do it and why they do it.

The fifth characteristic that Allah (swt) is pointing out is that they do good deeds only to be seen of men. They just want to show off. They want people to know that they are doing lots and lots of good deeds.

But that is very dangerous. And that is something that Allah (swt) will not accept on the day of judgement. All of those good deeds will be thrown out, if the *niyyah* (*intention*) is not to please Allah (swt). There is a *hadith* in which the Prophet (pbuh) states;

“O people! Pray in your homes, for truly the best prayers are those that a person prays at home, with the exception of the prescribed prayers.” [Sahih al Bukhari]

Slides 21 - 22:

The prescribed prayer is the *fard salah*; men are supposed to say it in the mosques in congregation. But if you want to do your *nafl (extra)* prayers, then it is better that you do it in your homes and it is better that you do it in a way in which nobody sees you. What does this mean?

That you should not be doing good deeds? Because if for example we are all sitting here, talking about Islam, this is a good deed, isn't it? Should we not be having these classes then because maybe my intentions are not pure?

We need to realize that even if we are wearing the *hijab* or doing any good deed, we should not be stopping from doing that good deed; instead we need to work on our intentions. We need to keep our *niyyah* pure.

If we stop doing the good deeds, then what will happen? People will do bad deeds only. People like you and me. Even me; that's what I will end up doing, because I will fear that maybe I am showing off. I have to overcome that fear and I have to work on my *niyyah* continuously.

Slide 23:

Even if you give money to a charitable organization, you will have to keep on working on your *niyyah*. Sometimes you have to do that in public, sometimes you need to come in front of people in order to do a good deed like for example you and your friends are waiting for your car outside school. It is very hot and you see an old lady faint on the side walk. So what will you do? Wait for everyone to go away? Because you can't let anyone see you doing the good deed? Of course not. You should immediately rush to the rescue.

Certain good deeds need to be done in public; you can't do *da'wah* work in isolation, sitting in your home; it has to be done in public. But the important thing is to keep on working on your *niyyah*. And that is the requirement. Allah (swt) wants us to do *da'wah*. And that is the reason why prophets are not being sent anymore, because the *ummah* is there, we Muslims are there. We need to do *da'wah*, preach to each other.

Slide 24:

There is an *ayah* in the Qur'an which says;

"If you make public your charity, it is well but if you conceal it and give to the poor it is better for you."(Surah Al Baqarah 2: verse 271).

The suggestion is that it is better if you conceal your charity and give it to the poor, when nobody is looking at you. So, we need to understand that there are many types of good deeds. The good deeds that involve acts of charity should be done in a quiet manner, so that the person you are helping does not get embarrassed. But there are certain things that you need to do publicly, like doing *da'wah*.

Slide 25:

Now, having said that, there are certain things that we need to be very careful about:

Sometimes what happens is that we start a good deed with very good intentions. We start it with very good intentions, but after some time we just forget about it. So, we need to keep on reminding ourselves about our *niyyah*. Sometimes, we make our acts of worship noticeable in an indirect or subtle way.

Sometimes what happens is that people do a lot of good worship; they do *nawafil* and keep extra fasts etc. and then they may give a hint, just while talking amongst themselves and they might say something like “you know I am so tired now because last night I was up doing my *tahajjud*.” That is again showing off. Sometimes people act overly humble. Try not to do that. Try to be natural. We need to develop humility in ourselves, we need to become humble but pretending won’t help.

Slide 26:

And at the end of the *Surah*, Allah (swt) talks about the sixth characteristic, which is the name of the *Surah*, *Al Ma’oon*. *Al Ma’oon* is the sharing of small things like salt, vinegar, etc. Suppose your neighbour suddenly has some guests in the house and she needs something. She calls you up and says; “Can you please lend us some sugar?”

Maybe you feel that you don’t want to share your sugar with them. However, these are all acts of kindnesses that Allah (swt) expects us to do. Sometimes their phone might not be working so they might come to you and say ‘Our phone is not working, can we please use your phone?’ Or maybe they just want to heat up their food in your microwave. We need to help them out in these situations.

Slides 27 –30:

### **Recitation of *Surah Al Ma’oon***

If I ask you what is the gist of the *Surah* is, can anybody tell me?

It tells us about those things that Allah (swt) dislikes. To put it in a nutshell, He dislikes the fact that we are not good to orphans, that we don’t feed the *miskeen*, He dislikes that we don’t share our *Al Ma’oon*-small things. He dislikes that we don’t pay attention to our *salah*, which is one of the pillars of Islam.

Slide 31:

Teacher: how many pillars of Islam are there?

Student: five.

There are five pillars of Islam. If you see five pillars standing anywhere, what does it tell you? The building is strong. Ok. Does it tell you anything else? Each of the pillars represents something. Yes. The building won’t fall. Ok. *Alhamdulillah*, yes. But you see these pillars are just a part of the foundation, the building is not complete. Just building pillars does not mean that you have completed the building.

Slides 32 - 33:

If you see a plot with five pillars, will you go and start living there? You won't. You won't be able to, right? So you see the five pillars are very essential, no doubt about it. You can't have a house without them. But the house of Islam needs to have other things as well. It needs a room, it needs a floor, and it needs walls. All of these things need to be put in so that the house becomes complete, so that you are able to live in that house.

Otherwise you won't even go in that house. You will know that something is under construction, incomplete. So having just the five pillars in your *deen* is also to know that it is only under construction. You need to take care of the orphans, you need to give food to the *miskeen*; you need to do all of these things in order to become a good Muslim.

Slides 34 - 35:

And it is very important that you keep working on your *niyyah*, your intentions. Islam is a wholesome *deen*; we need to keep on upgrading ourselves.

The Prophet (pbuh) said;

“Actions are by intentions. And every person will only get what he intended.”

(Bukhari& Muslim)

Whatever we do, we only get according to our *niyyah*. The results are always according to our *niyyah*. Even on the day of judgement, Allah (swt) is going to judge us according to our *niyyah*.

Slide 36:

Allah (swt) says;

‘Whether you hide your words or make them known, He certainly has full knowledge of what is in the hearts. Should He Who created, not know? He is The Subtle, The Aware.’

(Surah Al Mulk 67: Verses 13-14)

(Du'a for end of a gathering) *SubhanaRabbikaRabbullzzati 'ammayasifunwasalamun 'alalmursaleen, walhamdulillahiRabbil 'alameen*

(Parting salutation to students) *AssalamalaikumwarahmatullahiwaBarakatuh*

### Reference for teachers

- Ma'arif Al Qura'n by Maulana Mufti Muhammad Shafi, Idaratul ma-Arif, Karachi
- Tafseer Ibn-e-Kathir
- Tafseerul Quran, Urdu Audio by Huma Najmul Hassan, [www.al-ilm.com](http://www.al-ilm.com)