



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 45

Date: 18 April 2019 / 13 Sha'ban 1440



### Introduction

- Regarding “will” (مشينة), there’s the will of Allah (سبحانه وتعالى) and our will. Allah (سبحانه وتعالى) asked the heavens and the earth, “Will you come to me willingly or unwillingly?”.
- What did they respond? **Surah Fussilat 11: ( ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ ) (Then He rose over (Istawa) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly.")**
- In the previous ayah, the stars, sun and moon are mentioned. The stars are mentioned separately and the sun and moon are mentioned together, and this is furqan. We might assume the stars and moon to be together. The stars are there both found during the night and day, but during the day they can't be seen.
- The stars, sun and moon all have roles and jobs assigned to them according to their qualities. Similarly in life there are those who have certain qualities which are suitable for certain roles, subhan Allah.

- The role of the stars, their “job description” until the Day of Judgement is:
  1. Guarding from the shayateen
  2. Guidance
  3. Adornment for the sky
- It does not mention it takes permission, but it does the work assigned to it.
- The role of the sun is:
  1. Light
  2. Heat
- The sun rises and sets, yet it needs to takes permission every time it rises and sets despite having the same job. The sun is strong and needs to take permission, and this is will. We think weak people need to take permission, but strong people need to take permission every moment, subhan Allah.
- The moon doesn't take permission but all its phases are decreed, and its glow is a reflection from the sun. The sun is for life, duniya and day to day matters and the moon is for night and the deen.
- Depending on the will of a person is how much of the resources he will use. Some only use the stars, some only the sun and moon, but some use all and the result will be the best. For example, imagine a person wants to buy something and he goes and buys it without consulting. Then when coming back and showing others what he bought, someone tells him “Actually something else is better, why

didn't you ask me?". So it's furqan to before going forward and doing things on our own, to consult and make istikhara.

- Ibad Ar Rahman are using all the resources around them and are humble to The Most Merciful.

### Ayah 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

**And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.**

Word	Meaning
وَهُوَ الَّذِي	And He is the One Who
جَعَلَ اللَّيْلَ وَالنَّهَارَ	made the night and day
خِلْفَةً لِّمَنْ أَرَادَ أَنْ	In succession for whomever wants to
يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا	remembers or wants to be grateful

- The night and day are a bigger picture than the sun and moon, though they don't get acknowledged. This is teaching us to not skip others and to look at the big picture.
- The atmosphere of the night and day is in line with our composition. The day matches for the body and the night matches for the soul.
- (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً) (**And He it is Who has put the night and the day in succession,**): the description of night is a covering (وَاللَّيْلِ إِذَا يَغْشَى) (**By the night as it envelops.**) – Surah Al Layl 1. And in Surah

Al Furqan, the description of night is as a gown. If we didn't have night as a cover then we would be unable to rest. The night slows down the body, but it doesn't slow down the soul, rather the soul is activated and it's going about dreaming at that time. Qiyam Al Layl is at night because it's for the soul. The night is mentioned before day because before it was dark and then there was light.

- Day and night are 'flexible' and 'open space'; they come (خَلْفَةً). The meaning of (خَلْفَةً) is succession, they come back to back of one another, it also means going backwards and getting worse. The night comes in front of the day and the day comes in front of the night thus the night does not own the day, nor does the day own the night. They are in succession of each other, but there's no clash between them. One doesn't interfere in the other.
- (لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا) (**for such who desires to remember or desires to show his gratitude.**): (أَرَادَ) is to have strong determination and really want it, people either have (أَرَادَ) or not. So those who have this (أَرَادَ) are the ones who will benefit from the day and night. Thus Ibad Ar Rahman are the ones who benefit from the day and night. Not everyone has the determination to do dhikr or shukr, but those who have it then Allah (سبحانه وتعالى) will make them to benefit. Dhikr is the head of shukr. For Ibad Ar Rahman, any changes remind them and some changes make them grateful. Patience is not mentioned because it is something they have already gone through. It's a great blessing to see Allah's actions.

## How can we change ourselves for the better?

- Appreciate and acknowledge people and their roles
- Use all the resources you have to attain the best
- Notice the changes as opportunities for remembering Allah (سبحانه وتعالى) and being grateful to Him

**May Allah (سبحانه وتعالى) grant us furqan. Ameen.**



## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 46

Date: 21 April 2019 / 16 Sha'ban 1440



### Introduction

- Ibad Ar Rahman are not one “color” but are made up of many values. They are Slaves of the Most Merciful who have many beautiful qualities, and the reason for having these qualities is because of their reliance on the Most Merciful. Surely He will bring out the best from them.
- Value is not to adorn ourselves with precious stones but what we are inside. By one's belief and good deeds, he will have value. The human being is the most precious and intelligent creation because Allah (سبحانه وتعالى) assigned for him the best and highest task which is to worship Allah (سبحانه وتعالى) and go to paradise.

How can precious stones increase us in faith?

- When wearing them, we are grateful to Allah (سبحانه وتعالى).
- Precious stones cannot be found easily and this teaches us that being “precious” requires struggle.
- The purity of the stones is important and this teaches us to always purify ourselves.

- Stones need to go through pressure and refining in order to have a certain color and cut, similarly we are nurtured through situations until the best comes out.
- Stones are not worn in order to attain certain qualities or to attract certain energy or protection since that is shirk.

### Ayah 63

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

**And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.**

Word	Meaning
وَعِبَادُ الرَّحْمَنِ	And The Slaves of the Most Merciful
الَّذِينَ يَمْشُونَ	who walk
عَلَى الْأَرْضِ هَوْنًا	on the earth gently
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ	and when they are addressed by the ignorant
قَالُوا سَلَامًا	they say, "peace"



## Determination:

- For Ibad Ar Rahman, Allah (سبحانه وتعالى) gave them understanding to deal with different people and He has subjected the resources in order to be determined.
- Without determination, a person cannot go forward. The opposite of determination is laziness and cowardice.
- Our determination should be to do dhikr and shukr. When we have this determination, then it will produce other values. The two ayat previous to Ibad Ar Rahman show who will go forward to become Ibad Ar Rahman and who will stop.
- Surah Al Furqan is divided from ayat 1 to 60 which are all nurturing and then ayat 61 to 62 decide who will go forward and who will not.
- There are two things in life: Our relation with Allah (سبحانه وتعالى) and our relation with the people. Our relation with Allah (سبحانه وتعالى) needs to be strong and firm and at the same time we need to be careful of our relations with people. Allah (سبحانه وتعالى) is perfect but the people are not perfect. Our mistakes with Allah (سبحانه وتعالى) will not break Him but our mistakes with the people will break them. How does our good connection show with Allah (سبحانه وتعالى)? When our connection is good with the people.

- If we are not grateful to people whom we see and are tangible, then how can we be grateful and behave well to the One Who's unseen? Subhan Allah.

### **Ibad Ar Rahman:**

- When we look at the qualities of Ibad Ar Rahman, it is a mix between their relationship with the people and Allah (سبحانه وتعالى). The first description is their relationship with people, then Allah (سبحانه وتعالى), then people, then Allah (سبحانه وتعالى).
- There's furqan in the sequence of the qualities of Ibad Ar Rahman. If a person is proud, arrogant, "hitting" the earth with bad words and bad actions, then he cannot worship at night. He will not be able to focus on his worships.
- But Ibad Ar Rahman are humble and forbearing; they are not the ones to throw "stones" at others thus at night they are inspired to make dua and ask Allah (سبحانه وتعالى) to be averted from the hellfire.
- They are just with their money by not overspending or being restrictive, thus if they are just with their money then surely they are just with the people.
- No matter how much a person tries to be fair, mistakes can still happen, thus Ibad Ar Rahman are not perfect. They fall into sin, but they repent back to Allah (سبحانه وتعالى).

- When Allah's ayat are recited, they will not fall deaf or be blind to it because they know they can benefit from it.
- When Ibad Ar Rahman are addressed by the ignorant who are not their "types", they say "salam". But in the end, they make dua to Allah (سبحانه وتعالى) asking to have "coolness of the eyes" which is someone their type, someone they see and can relate to. They want to be surrounded either with coolness of the eyes or those who are muttaqeen. Thus they don't want to be surrounded by the ignorant or someone who's following his desires.
- When making dua, it's important to do it with much determination.
- Ibad Ar Rahman are normal people, but what makes them precious? They are benefitting from Allah's nurturing and the resources He's given them.
- The environment of everyone is the stars, sun, moon, day and night, but this environment is upgraded for Ibad Ar Rahman because they use the same resources to bring out the best from them. They have security, can see clearly and the night is clear for them.
- Everyone has a transition from day to night, but people don't benefit from the transition because it's an unpleasant time for most. Though Ibad Ar Rahman known changes will inspire them to have determination, to remember and be grateful. The night time is a time to remember and the day time is a time to be grateful.
- (وَعِبَادُ الرَّحْمَنِ) (**And the (faithful) slaves of the Most Gracious (Allah)**): Someone might think being a slave is restricted, but they are slaves

of The Most Merciful Whose mercy is the most vast. It's an honor to be a slave of the One Who's full of mercy and surely He will give them more mercy. We cannot enter paradise except by Allah's mercy and all the qualities Ibad Ar Rahman attained are by being slaves to the Most Merciful. How can someone deal with many people and deal with each according to their level? Only by Allah's mercy. Ibad Ar Rahman are highly sensitive and emotionally / socially intelligent people, and this is because of their servitude to The Most Merciful.

- The mercy of Allah (سبحانه وتعالى) can make everyone to be in a good shape. Their name tells us what they're like and this was acquired because of their servitude to The Most Merciful. A slave (عبد) is one who is humiliated as a result of the many favors upon him. Some are slaves by force and some are slaves willingly.

### Their walking:

- (الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا) (**are those who walk on the earth in humility and sedateness,**): Ibad Ar Rahman walk on the earth (هَوْنًا) – with dignity, tranquility, calmly, humbly, gently and with no arrogance. The way a person walks describes his nature. The walk of Ibad Ar Rahman is similar to the walk of the Prophet (صلى الله عليه وسلم), what was his walk like? It was an active walk which shows determination, someone with vision, and not someone who's loud and running, or slow and arrogant. He walks as if he's in harmony with the earth. He walks with moderation but towards being more active.

- People think walking slowly and looking down is walking (هَوْنًا), but this is not the case. Luqman's advice to his son was: (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ) ("And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.") – Surah Luqman 18. to not walk on the earth boastfully.

### Their reaction:

- (وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا) (and when the foolish address them (with bad words) they reply back with mild words of gentleness.): this shows they will not start conversations with the ignorant so they don't put themselves in fitna. Some people talk to anyone without furqan. Thus Ibad Ar Rahman, are not the ones to initiate conversations with those who are not their level because they don't want to go into fitna. Someone might think a person who's not talking to everyone is arrogant, but Ibad Ar Rahman are humble and have furqan to filter whom to start a conversation with and whom not to. How can we attain this quality? Only by Allah's mercy.
- Thus the filter is not about what to speak, but who to speak to. Ibad Ar Rahman are mingling with people, but they're not talking to everyone. They are there but quiet; they are not ones who isolate themselves from others.
- When Ibad Ar Rahman are (خَاطَبَهُمْ) – addressed and engaged personally by someone, then they will speak. But if they're not

addressed then they will not speak. Ibad Ar Rahman are the most socially intelligent people, but people think they don't know because they do not speak to everyone, subhan Allah.

- What type of people are addressing them? (الْجَاهِلُونَ) – the ignorant. Who are the ignorant? People are different levels in knowledge, some know and some don't, and some know but not at the same level. Everyone can be ignorant according to the one whom he's dealing with.
- There are three types of ignorance:
  1. A person has no knowledge at all (خلو النفس من العلم)
  2. A person has knowledge, but he doesn't understand it as it should be (اعتقاد الشيء بخلاف ما عليه). Thus it's different understanding of the same knowledge.
  3. Someone knows but intentionally does the contrary (فعل الشيء بخلاف العلم), subhan Allah.
- In all of these three situations, we need to say (سَلَامًا) – peace. We should not scold, be arrogant, put them down or humiliate them.

### How can we change ourselves for the better?

- Make dua to Allah (سبحانه وتعالى) to be showered with His mercy
- Do not initiate conversations with the ignorant, do not go to the fitna
- When addressed by the ignorant then speak words of peace

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.**

**Ameen.**



## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 47



Date: 22 April 2019 / 17 Sha'ban 1440

### Introduction

- Ibad Ar Rahman are the ones who are observing their surroundings before they take any action and this is a mercy from Allah (سبحانه وتعالى).
- Ibad Ar Rahman are engaged in two private worships which is the night prayer and making dua, especially fearing the punishment of the hellfire.

### Fear with love (الشفقة)

- (شفق) is the reddish color of the sky when the sun sets. Our completion of the day is how we are with Allah (سبحانه وتعالى) at night.

### Meaning of (الشفقة) in the language:

- Softness and love which leads to fear, and this leads to softness. This is the quality of Ibad Ar Rahman. And sometimes we fear for another person out of love so we advise him. Thus shafaqa is a value with mixed emotions.

### Meaning of (الشفقة) in the deen:

- Ibn Al Qayyim said it's a feeling mixed with fear, mercy, and love. This feeling comes with progression.

## In the Qur'an

### Surah At Tur 25-28:

25.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ

And some of them draw near to others, questioning.

26.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

Saying: "Aforetime, we were afraid (of the punishment of Allah) in the midst of our families.

27.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

"So Allah has been gracious to us, and has saved us from the torment of the Fire.

28.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

"Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."



- The believers will speak in paradise of the feeling of shafaqah which they had in life. They had feelings of love, fear and hope and these are balanced feelings. Which name of Allah (سبحانه وتعالى) should we call on? Allah Al Barr Al Raheem, we call on His vastness and special mercy.

**Surah Al Mu'minoon 57: (إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ) (Verily those who live in awe for fear of their Lord;)**

- A person might be proud of his good deeds but the feelings of shafaqah tone down the feelings and humble the person.

**Surah Ash Shura 18: (يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ) (Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.)**

- The disbelievers who do not understand the Day of Judgement hasten for that day, while the believers have shafaqa (fear, love and hope) towards that Day.

**In the Sunnah:**

**Hadith: (عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ فَإِنَّ فِيهِمْ " (The Messenger of Allah (صلى الله عليه وسلم) said: When any one of you leads the people in prayer, he should be brief for among them are the young and the**

**aged, the weak and the sick. But when one of you prays by himself, he may (prolong) as he likes.) - Sahih Muslim 467**

- When someone is leading the prayer, he should have shafaqa, compassion towards the people to not elongate the prayer out of fear of hardship for them.

### **Sayings of the righteous predecessors and scholars:**

- When asked about (الشَّفَقَة) shafaqa? It was said to give people from yourself when they ask, to not burden them with more they can handle, and not address them with matters they do not know.
- They are sensitive to the actions of the people and considerate of their feelings. For example if they see someone overly excited speaking to them, they will not interrupt them.
- If there are matters which people cannot handle or understand, then they will not tell them.
- The heart with shafaqa is someone who considers others and a sign of faith is the one who's heart is filled with shafaqa.

## Ayah 64

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

**And those who spend the night in worship of their Lord, prostrate and standing.**

Word	Meaning
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ	and those who spend the night for their Rabb
سُجَّدًا وَقِيَامًا	in prostration and standing

- Furqan is not about having a good day or bad day, but furqan is a good day when we do not hurt people or the earth and it's a bad day when we hurt others and not consider them.
- There are two worships at night which Ibad Ar Rahman perform; the night prayer and dua.
- They choose the best of worships which is the night prayer at night, and this is furqan to choose the best because time is limited.
- (وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ) (**And those who spend the night in worship of their Lord**): notice 'qiyam al layl' is not mentioned but it's mentioned as (يَبِيتُونَ) – spend the night. It comes from the word (بيت) which is a home and accommodation at night. It's place to find rest, shelter and comfort, even if a person doesn't sleep, but is relaxed. Ibad Ar Rahman find comfort with their Lord. Their Lord is the One Who nurtured them, took care of them, and upgraded them in a gentle and easy way. The greatest purpose to stay up late at night is for

nurturing, subhan Allah. Some scholars would study and acquire knowledge at night instead of praying at night. Both are worships but acquiring knowledge is higher because it's nurturing. The prayer was made a coolness of the eyes for the Prophet (صلى الله عليه وسلم).

**Part of longer hadith: ( وَجُعِلَتْ فُرَّةُ عَيْنِي فِي الصَّلَاةِ " . ) ("The Messenger of Allah (صلى الله عليه وسلم) said: my comfort has been provided in prayer.") - Sunan an-Nasa'i 3940**

- Ibad Ar Rahman stay up late at night praying and people of understanding stay up late at night reflecting, and both fear the punishment. One asks Allah (سبحانه وتعالى) to be of both. May Allah (سبحانه وتعالى) make us from Ibad Ar Rahman and people of understanding. Ameen. How do Ibad Ar Rahman spend the night?
- (سُجَّدًا) (**prostrate**): in prostration to their Lord. When a person prostrates, it is elevation in ranks and it is the place when he is the closest to Allah (سبحانه وتعالى) so he increases in dua. Also when a person increases in prostration through prayer then he will be accompany the Prophet (صلى الله عليه وسلم) in paradise. **Hadith: ( عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ ) (The Messenger of Allah (صلى الله عليه وسلم) said: "The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then.") - Sunan an-Nasa'i 1137**

- (وَقِيَامًا) (**and standing.**): the best of qiyam is the one spent in long standing.

### Surah Adh Dhariyat 17-18:

17.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

**They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope].**

18.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

**And in the hours before dawn, they were (found) asking (Allah) for forgiveness.**

- They are not proud, but stay up late and ask for forgiveness before the fajr. Who can do this? Only by Allah's mercy. May Allah (سبحانه) (وتعالى) have mercy on us.

**Surah As Sajdah 16: ( تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ (يُنْفِقُونَ) (Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them.)**

### Five matters which remedy the heart:

1. Reading Qur'an with pondering

2. An empty stomach
3. Qiyam al layl
4. Making dua and istighfar before fajr
5. Accompanying righteous people

- Those who are praying at night to their Lord will be given from Allah's light which can be seen in their face, and they will be loved by Muslims even if they do not know them.
- The one praying qiyam al layl is an honor for him. Anyone who fears for his sins then he has the night to ask forgiveness, and the one with blessings has the night to be grateful. **Hadith:** ( عن عائشة رضي الله عنها أن النبي صلى الله عليه وسلم كان يقوم من الليل حتى تنفطر قدماه، فقلت له: لم تصنع هذا يا رسول الله، وقد غفر الله لك ما تقدم من ذنبك وما تأخر؟! قال: " أفلا أحب أن أكون عبداً شكوراً؟" ('Aishah (May Allah be pleased with her) said: The Prophet (صلى الله عليه وسلم) would stand (in prayer) so long that the skin of his feet would crack. I asked him, "Why do you do this while your past and future sins have been forgiven?" He said, "Should I not be a grateful slave of Allah?") – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 98
- Ibad Ar Rahman stay up late at night because they are grateful.
- Someone might stay up late at night because they have a problem or need, but Ibad Ar Rahman are grateful to Allah (سبحانه وتعالى) at night.

## Ayah 65

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

**And those who say: "Our Lord! Avert from us the torment of Hell.**

**Verily its torment is ever an inseparable, permanent punishment."**

Word	Meaning
وَالَّذِينَ يَقُولُونَ	and those who say:
رَبَّنَا اصْرِفْ عَنَّا	"Our Lord avert from us
عَذَابَ جَهَنَّمَ	torment of the hellfire
إِنَّ عَذَابَهَا	verily its torment
كَانَ غَرَامًا	is inseparable"

- A person shouldn't think Ibad Ar Rahman do not feel pain, they also feel pain, but this pain is to remind them of the greater pain in the hereafter. If a person makes the pain of the people dominating his life then he will not worry about the pain of the hereafter, subhan Allah.
- The pain in this life is a just a reminder of the pain in the hereafter. When we remember this then we will not want to hurt others, we will be salama – peaceful. This is furqan to benefit from all moments.
- Any pain in this life is not forever and it's not connected to us. We can disconnect from it when we're peaceful, pardon and forgive. But we cannot separate from the pain of the hellfire.

- (وَالَّذِينَ يَقُولُونَ رَبَّنَا) (**And those who say: "Our Lord!**): they are asking by Allah's actions because only He can reform them to be protected from the hellfire.
- (اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ) (**Avert from us the torment of Hell.**): (اصْرِفْ) is to avert and be pushed away. When we ask Allah (سبحانه وتعالى) to avert the punishment of the hellfire away from us then we're asking Him to protect us from falling into any sin which can cause us to be punished in the hellfire. Ibad Ar Rahman went through many matters in life to bring out the best worships from them. The least punishment in the hellfire is to have a coal under the foot which will boil the brain. May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen. Thus the punishment of the hellfire is not something simple and there's no comparison to any pain or trial in this life to the pain of the hellfire. Also there is emotional torture in the hellfire when they are thirsty and are given boiling water, or when they call and no one answers them. This is the Justice of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.
- If a person doesn't feel pain then he will not be considerate of others, and feelings pain will make a person to think more of the hellfire.
- (إِنَّ عَذَابَهَا كَانَ غَرَامًا) (**Verily its torment is ever an inseparable, permanent punishment.**): (غَرَامًا) is debt, passionate love, and attached punishment. The common factor between these meanings is



attachment. This means the torment of the hellfire will not be separated from them.

- When a person has something which he truly enjoys then he will not feel pain and for that reason Ibad Ar Rahman make dua for coolness of the eyes. May Allah (سبحانه وتعالى) protect us from pain and grant us coolness of the eyes. Ameen. Alhamdulillah Allah (سبحانه وتعالى) exposed the supplications of Ibad Ar Rahman to us.

### Ayah 66

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

**Evil indeed it (Hell) is as an abode and as a place to rest in.**

Word	Meaning
إِنَّهَا سَاءَتْ	verily it is worse
مُسْتَقَرًّا وَمُقَامًا	a resting plan and residence

- During the day, Ibad Ar Rahman remember paradise because they are already struggling during the day, and at night they're doing good deeds but they don't want to feel proud so they remember the hellfire. Ibad Ar Rahman do not make dua for paradise, but they make dua to be averted from the hellfire, and this is furqan. If one is saved from the hellfire then he will enter paradise.
- (إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا) (**Evil indeed it (Hell) is as an abode and as a place to rest in.**): the hellfire is (سَاءَتْ) worse, as a (مُسْتَقَرًّا) resting place and it's the worse as a (مُقَامًا) residing place. Notice their description

of the hellfire is detailed. This shows this life is not our final resting place.

### **How can we change ourselves for the better?**

- Make dua to Allah (سبحانه وتعالى) to be protected from the hellfire
- Do not be self-amazed with your good deeds, make isitghfar and ask for protection from the hellfire
- Remember the pain of this duniya is only a touch relative to the pain of akhira

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.  
Ameen.**



## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 48

Date: 24 April 2019 / 19 Sha'ban 1440



### Introduction

- Ibad Ar Rahman are the ones who are relying on Allah (سبحانه وتعالى) at all times. They are attached to His mercy and fear His punishment and this inspires them to make dua. Ibad Ar Rahman are between two duas, one is to be averted from the hellfire, and this is to be protected from any sins which can lead to the hellfire. And they also make dua to have a “customized” circle around them from coolness of the eyes and muttaqeen. Ibad Ar Rahman are role models and good examples for their lofty qualities such as dignity, justice, and moderation.
- Ibad Ar Rahman are benefitting from Allah’s nurturing, how? By being slaves attaching to Allah’s mercy. This causes the best to come out from them. Ibad Ar Rahman know what’s right and wrong, yet they are humble. They are not the ones to criticize others or show others they know better. When foolish talk takes place, they do not criticize, judge, scold or ignore them, but say salama. If words of salama are not said to the ignorant then it will only cause more fitna. Ibad Ar Rahman are socially, emotionally and mentally intelligent, and they are doing their best in the night worshipping

Allah (سبحانه وتعالى). They do not think good of themselves, nor feel secure, rather they fear the punishment of the hellfire. This shows their belief in the unseen that they can even feel as if the fire is touching them, subhan Allah. They can express matters of faith as if they see it.

- How were they able to feel the unseen matters? Because when they feel any pain in this life, they think, “how will the punishment of the hellfire be like?”.
- The people of understanding are highly intelligent and are with nature, while Ibad Ar Rahman are highly intelligent and they are with people. And both of them ask Allah (سبحانه وتعالى) to be averted from the hellfire, and both get their strength at night with their reflections and worship.

### Ayah 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

**And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).**

Word	Meaning
وَالَّذِينَ إِذَا أَنْفَقُوا	and when they spend
لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا	they do not overspend nor are they stingy
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا	and they are between this moderate

## Justice (العدل):

### Meaning in the language:

- Moderation in all matters. It's not about equality, but being fair. The needs of people are different, for example the needs of the man are different from the needs of a woman and the needs of children are different.

### Meaning in the deen:

- To use everything in its place, thus using what it's meant for. If a person puts more or less of something then it can spoil it.
- How can a person be moderate and have furqan? By attaching to Allah's mercy. There are times in the year when a person needs to spend more than other times.

### Depictions of justice:

- The one in charge needs to treat others with justice because not everyone can be equal.
- Being just in judgement between the people.
- Being just between the wives in terms of time and money
- Being just between the children
- Being just in speech: a person shouldn't say things which he doesn't mean, nor to not say something which is good.
- Being just in measurement and pricing
- Being just with Non-Muslims

### In the Qur'an:

Surah An Nahl 90: ( إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ) (Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet صلى الله عليه وسلم in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.)

### In the Sunnah:

Hadith: ( قَالَ ابْنُ نُعْمِرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ ) (It has been narrated on the authority of 'Abdullah b. 'Umar that the Messenger of Allah ( صلى الله عليه وسلم ) said: Behold! the Dispensers of justice will be seated on the pulpits of light besides God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do

**justice in their rules, in matters relating to their families and in all that they undertake to do.) - Sahih Muslim 1827**

- Ibad Ar Rahman are not only just with the people, but even with their money and time. They do not go beyond, nor deprive themselves either.
- (وَالَّذِينَ إِذَا أَنْفَقُوا) (**And those who, when they spend,**): (أَنْفَقُوا) comes from the word (نَفَقَ) which is a tunnel, hypocrite, when the soul is out and spending. The common relation between all of these meanings is 'exit'. A tunnel takes one out, the hypocrite is outside the fold of Islam, and spending takes out sicknesses of the heart. Ibad Ar Rahman are not impoverished nor do they not attempt to work. Ibad Ar Rahman are those with money because it says they spend. This clarifies the misconception that Ibad Ar Rahman are just worshippers who do not work so they ask others to spend on them. Ibad Ar Rahman are those who have many choices and can do many things with their wealth, but they choose the best.
  1. (لَمْ يُسْرِفُوا) (**are neither extravagant**): they do not overspend and do not go beyond. A person can be self-amazed when he spends much or even gives. When spending, the amount should make us (قَوَامًا) – upright and moderate; it should not make us crooked or cause disturbance in the family.
  2. (وَلَمْ يَفْتَرُوا) (**nor niggardly,**): they are not miserly either.

- (وَكَانَ بَيْنَ ذَلِكَ قَوَامًا) **(but hold a medium (way) between those (extremes).)**
- In the next ayah, it speaks of their taqwa to not fall into major sins. The three sins are shirk, killing and zina. Ibn Al Qayyim said these three sins are specifically mentioned because the root of all sins are these three sins, and this is furqan. When a person focuses on abstaining from the root of all sins then he will be away from other sins. The sins which should never be absent from our minds are these three sins thus we should never ascribe purity to ourselves. Shirk is attachment of the heart, zina is desire, and killing is anger.

### **How can we change ourselves for the better?**

- Be moderate in spending
- Be just in dealings
- Attach to Allah's mercy to be just and to be from Ibad Ar Rahman

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.  
Ameen.**





## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 49



Date: 25 April 2019 / 20 Sha'ban 1440

### Introduction

- The end of Surah Al Imran and the end of Surah Al Furqan both speak of two types of people. The end of Surah Al Imran tells us about the people of understanding. The theme of the surah is firmness on the deen and the final ayat are to be patient, hold on and have taqwa.
- The people of understanding keep themselves in the comfort zone of remembering Allah (سبحانه وتعالى) and pondering the creation of the heavens and the earth.
- In Surah Al Furqan, Ibad Ar Rahman are going through a range of “shades” of color. They can identify the “shades” because of the furqan they have. They have strong feelings and faith as if they can sense the hellfire and make dua'a.
- There are people who are very intelligent and technical but they cannot deal with people; they don't have emotional intelligence. While Ibad Ar Rahman have feelings to the point they do not want to harm the earth. And the end of Surah Al Furqan says if it wasn't for the dua'a people make, then Allah (سبحانه وتعالى) would not care

for them. Thus Ibad Ar Rahman became as they are because of the dua'a they make.

- The dua'a of the people of understanding is about hearing a caller to faith and how they came to faith. They ask for forgiveness and to die with the abrar. While the dua'a of Ibad Ar Rahman is to be averted away from the hellfire. They want to be averted from any sins which can be lead to the hellfire.
- The level of Ibad Ar Rahman is higher than the people of understanding. For Ibad Ar Rahman, their punishment is doubled because their level is high. The higher one's position, the more responsible and accountable he will be. Someone who knows is more accountable than someone who doesn't. The one with furqan is more accountable than the one without furqan.
- Ibad Ar Rahman are humble despite being role models. They are excelling and upgrading, but they do not forget the foundation.
- They are not committing shirk, killing or zina, but Allah (سبحانه وتعالى) mentions it to bring humility and remind that one doesn't forget the essentials. It's also a reminder to not be proud if one is not engaging in it and to not judge others who do.

## Concealment (الستر)

### Meaning in the language:

- To cover and conceal. It's not necessarily to cover something bad, but even good things such as sadaqah, action of the heart, and a project that's not yet completed.
- Some people hide things out of fear of the evil eye, but the Prophet (صلى الله عليه وسلم) said to conceal projects so they may be fulfilled.

**Hadith: The Prophet (صلى الله عليه وسلم) said: (استعينوا على إنجاح الحوائج) (Seek help in fulfilling matters by concealing them) – Sahih Aj Jami'e 943, Authenticated by Al Albani as Sahih.** Many projects are stopped because they are shared with others, subhan Allah.

### Meaning in the deen:

- To conceal a Muslim when he falls into a sin. When people expose the sins of others then it causes fitna and it's indirectly attacking the deen and those in charge. In the Incident of Slander those who spoke about it were causing fitna, attacking the deen and attacking the Prophet (صلى الله عليه وسلم) and his household.

### In the Qur'an:

**Surah Fussilat 22: (وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ ) (And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify**

against you; but you thought that Allah knew not much of what you were doing.)

**In the Sunnah:**

**Hadith:** (وعنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كل أمتي معافى إلا المجاهرين، وإن من المجاهرة أن يعمل الرجل بالليل عملاً، ثم يصبح وقد ستره الله عليه فيقول: يا فلان عملت البارحة (صلى الله) (Messenger of Allah) كذا وكذا، وقد بات يستره ربه، ويصبح يكشف ستر الله عنه"

(عليه وسلم) said, "Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): "I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself." – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 241

- A person shouldn't think by exposing his sins to others then it's being humble. If people see you as beautiful then keep this image; don't say, 'no I'm not beautiful, these are my faults'.
- The one who conceals the sins of others then Allah (سبحانه وتعالى) will conceal his sins on the Day of Judgement.

**Hadith:** (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ " .

that Allah's Messenger (صلى الله عليه وسلم) said: A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.) - Sahih Muslim 2580

#### Sayings of the righteous predecessors and scholars:

- Whoever has a concealment between him and his brother then he should not expose it.

#### Depictions of Concealment:

- Conceal the sins of others
- Conceal the dead and do not speak of their faults. May Allah (سبحانه وتعالى) conceal us in the duniya and akhira. Ameen.

#### Benefits of Concealment:

- Concealment brings more love between others. If we expose the sins of others and make it a “confession” then it takes away the love.
- Helps the sinner to overcome himself. If a person talks about his sins then it makes it harder to repent.

- To expose someone righteous causes others to disrespect the deen and makes others think it's ok to sin.
- Purification of the self when the sin is concealed. The Prophet (صلى الله عليه وسلم) would not expose someone in public for a fault they did, nor would he address them privately, but say, 'there are so and so people who do this' and this makes the person to reform himself.

### Stories of Concealment:

- A man came to Abu Bakr (رضي الله عنه) telling him another man committed zina. Abu Bakr (رضي الله عنه) asked, 'did you tell this to anyone else?'. He said, "no". Abu Bakr (رضي الله عنه) told him, "let him repent to Allah".
- The man asking was actually the one who committed zina, though he didn't feel satisfied with the answer. He went to 'Umar (رضي الله عنه) and he said the same as Abu Bakr (رضي الله عنه) to repent. Then the man still didn't feel satisfied but went higher to the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) told him to repent and go, but the man didn't accept. Then the Prophet (صلى الله عليه وسلم) asked others if he was sound to keep asking. Then they said, "yes, he's a married man". Then the penalty was enforced on him. This is teaching us to not expose and repent.

Ayah 68

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

**And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.**

Word	Meaning
وَالَّذِينَ لَا يَدْعُونَ	And those who do not invoke
مَعَ اللَّهِ إِلَهًا آخَرَ	with Allah another god
وَلَا يَقْتُلُونَ النَّفْسَ	and do not kill the self
الَّتِي حَرَّمَ اللَّهُ	which Allah has forbidden
إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ	except for a just cause and do not commit illegal intercourse
وَمَنْ يَفْعَلْ ذَلِكَ	and whoever does this
يَلْقَ أَثَامًا	will be cast punishment

- There are obligatory and voluntary worships, it is important to take care of the obligations and then Allah (سبحانه وتعالى) will make the

voluntaries easy. Similarly there are major and minor sins. It's important to guard oneself from major sins in order to be protected from other sins.

### (1) Shirk – Do not invoke anyone besides Allah (سبحانه وتعالى)

○ (وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ) (And those who invoke not any other ilah (god) along with Allah,): the first sin is shirk. If Ibad Ar Rahman are not committing shirk then surely they are on tawheed, and their tawheed is complete. There are different types of shirk and the specific shirk mentioned here is shirk in dua'a. Note that dua'a is specifically mentioned in Surah Al Furqan thus it's appropriate to not commit shirk in dua'a. Ibad Ar Rahman only invoke Allah (سبحانه وتعالى); they do not invoke another ilah, so they do not have someone else "perfect" in their life except Allah (سبحانه وتعالى). The right of Allah (سبحانه وتعالى) upon the slaves is to worship Him alone and not associate with Him. And the right of the slaves upon Allah (سبحانه وتعالى) is to not punish them if they do not associate with Him.

Thus our boundary is to not commit shirk. **Hadith:** (قال: كنت ردف النبي صلى الله عليه وسلم، على حمار فقال: " يا معاذ هل تدري ما حق الله على عباده، وما حق العباد على الله. قلت: الله ورسوله أعلم. قال: "فإن حق الله على العباد أن يعبدوه، ولا يشركوا به شيئاً، وحق العباد على الله أن لا يعذب من لا يشرك به شيئاً، فقلت، يا رسول الله أفلا أبشر الناس؟ قال لا تبشروهم فيتكلوا") (I was riding a pillion with the Prophet (صلى الله عليه وسلم) on a donkey.

He (صلى الله عليه وسلم) said, "O Mu'adh, do you know what is the right



of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah (صلى الله عليه وسلم) said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He (صلى الله عليه وسلم) said, "Do not tell them this good news for they will depend on it alone".) – Riyadh As Saliheen, Al Bukhari & Muslim, Book 1, Hadith 426

- The furqan is tawheed and to invoke Allah (سبحانه وتعالى) alone. Calling Allah (سبحانه وتعالى) alone brings tranquility, peace of mind and security.
- Shirk is going against the right of Allah.

## (2) Do not kill

- (وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) (**nor kill such person as Allah has forbidden, except for just cause**): people are sacred and honored thus Ibad Ar Rahman do not want to cause disturbance to anyone. They are peaceful people and peaceful with the people. The opposite of (القتل) is salam / peace. The first crime committed on the earth was murder and the first to be settled between the people on the Day of Judgement is murder because a person has

interfered in another person's life by ending it. We need to be peaceful with others.

- Killing others is going against the right of the people.

### (3) Do not commit illegal intercourse

- ( وَلَا يَزْنُونَ ۚ ) (**nor commit illegal sexual intercourse -**): zina is the peak of sinful desires. Zina is going against the right of the nafs. The goods deeds which will take most people to paradise are taqwa Allah (سبحانه وتعالى) and good manners and the sins which take most people to the hellfire are what's between the jaws and legs.
- ( وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ) (**and whoever does this shall receive the punishment.**): the meaning of (أثَامًا) is punishment, what is the punishment they will have for falling into these sins?

#### Ayah 69

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

**The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;**

Word	Meaning
يُضَاعَفْ لَهُ الْعَذَابُ	the torment will be doubled for him
يَوْمَ الْقِيَامَةِ	on the Day of Judgment
وَيَخْلُدْ فِيهِ مُهَانًا	and he will abide in it disgraced

- (يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ) (**The torment will be doubled to him on the Day of Resurrection,**): their punishment is doubled because of their position, and the many blessings, furqan and nurturing Allah (سبحانه) granted them.
- (وَيَخُذُ فِيهِ مَهَانًا) (**and he will abide therein in disgrace;**): in addition they will be humiliated. May Allah (سبحانه وتعالى) always honor us and protect us from all sins. Ameen.

### How can we change ourselves for the better?

- Invoke only Allah (سبحانه وتعالى) and do not commit shirk
- Be peaceful to the people
- Do not feel secure and think you would not fall into these sins; do not judge others

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.  
Ameen.**



## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 50



Date: 28 April 2019 / 23 Sha'ban 1440

### Introduction

- The food of our soul is when we are connecting to our Lord and invoking Him. In the month of Ramadan, there is one important component needed in order to pray, fast, be grateful and invoke Allah (سبحانه وتعالى). What is this component? Thinking good and pure.
- In the hadith, Allah (سبحانه وتعالى) says “I am as a slave thinks of Me”.  
**Hadith: ( عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ) (Allah's Messenger (صلى الله عليه وسلم) said, "Allah said, 'I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him) - Sahih al-Bukhari 7505.** Are people thinking bad of Allah (سبحانه وتعالى)? Yes and some without even knowing it.
- Repentance replaces the sins to good deeds, the problems become solutions and the delays becomes progression.

### Thinking Good (حسن الظن)

- The meaning of thinking good is to choose the side of good over the side of evil. We need to see the bright side of everything, even

if we're stressed or difficult. We need to know Allah (سبحانه وتعالى) is Our Creator and He will not leave us. For example, do not think you are sick, but Allah (سبحانه وتعالى) will cure you.

- Anyone who thinks good of Allah (سبحانه وتعالى) is making a quick exit to come out of his problem. In this life we are entering and exiting situations. Why are there problems in life? In order to push us to do our best.
- Power is to believe in Allah's power and not believe in ourselves. We cannot change things, but Allah (سبحانه وتعالى) is able to do all things. We should not surrender, but we need what's powerful, and that's Allah (سبحانه وتعالى) and not ourselves. People are the same, but we need to think good of Allah (سبحانه وتعالى). The most powerful connection is between us and Allah (سبحانه وتعالى) because no one can interfere in it. There is no restriction of time or place.
- Thinking good of Allah (سبحانه وتعالى) makes us think good of others. Though who's there to make us think bad of others? The shaitan. He will direct an entire story in our head.
- We are here in this life and we want to keep peace in our heart, how? By thinking good of Allah (سبحانه وتعالى).
- We want to enter the month of Ramadan with purity, how? By thinking good of Allah (سبحانه وتعالى) and those around us. We want

Allah (سبحانه وتعالى) to forgive us, have mercy on us and accept our repentance.

### Ayah 70

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

**Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Off-Forgiving, Most Merciful.**

Word	Meaning
إِلَّا مَنْ تَابَ وَآمَنَ	except who repents and believes
وَعَمِلَ عَمَلًا صَالِحًا	and does righteous good deeds
فَأُولَئِكَ يُبَدِّلُ اللَّهُ	verily for them Allah will exchange
سَيِّئَاتِهِمْ حَسَنَاتٍ	their sins to good deeds
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا	and Allah is Ever-Forgiving, Ever-Merciful

- The one who's in need of most mercy is the sinner who feels guilty for what he has done. We should never think bad of others because someone who is drowning in sin has feelings of guilt and repentance so great that Allah (سبحانه وتعالى) showers him with a mercy in a way no one can imagine.

○ There is nothing impossible for Allah (سبحانه وتعالى), but it needs a

heart that thinks good of Allah (سبحانه وتعالى). **Hadith:** ( عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، )

أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كَانُ فِيْمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُذِلَّ عَلَى رَاهِبٍ فَأَتَاهُ فَقَالَ إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهَلْ لَهُ مِنْ تَوْبَةٍ فَقَالَ لَا . فَقَتَلَهُ فَكَمَلَ بِهِ مِائَةً ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ فُذِلَّ عَلَى رَجُلٍ عَالِمٍ فَقَالَ إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ فَقَالَ نَعَمْ وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ فَاعْبُدِ اللَّهَ مَعَهُمْ وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سَوْءٍ . فَاَنْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ . وَقَالَتْ مَلَائِكَةُ الْعَذَابِ إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ . فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ فَقَالَ قَيْسُوا مَا بَيْنَ الْأَرْضَيْنِ فَأَلَى (أَيَّتَهُمَا كَانَ أَدْنَى فَهُوَ لَهُ . فَفَاسَوْهُ فَوَجَدُوهُ أَدْنَى إِلَى الْأَرْضِ الَّتِي أَرَادَ فَفَبَضَّنَتْهُ مَلَائِكَةُ الرَّحْمَةِ "

(There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So he went away and he had hardly covered half the distance when death came to

him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitance and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it.) - Sahih Muslim 2766

- Ibad Ar Rahman remembers their sins, even if it's from the past, and they repent to Allah (سبحانه وتعالى). Ibad Ar Rahman have a good connection with others, are loving and compassionate, and at the same time they are just and worshipping Allah (سبحانه وتعالى).
- A person cannot only be worshipper alone and cannot be with people only; he needs both. The more a person thinks good of others, the more he thinks good of Allah (سبحانه وتعالى).
- We don't need to expose our sins to others because some will judge us, some will misunderstand us, and some will make us lose hope. But the only One Whom we can confess our sins to without fear is Allah (سبحانه وتعالى) alone.
- Each person knows when he's doing something wrong.
- The greatest injustice is shirk because it's unfair to devote to another while Allah (سبحانه وتعالى) is everything. The second sin is killing others;



a believer is not one who's praying to Allah (سبحانه وتعالى) and killing others. And not only killing others, but not hurting others. The third sin is committing illegal intercourse. A person needs to control his desires.

- We need to ask Allah (سبحانه وتعالى) to protect us from falling into these sins. And if Ibad Ar Rahman commit these sins, they will get double the punishment because they "look" pious, but are committing these sins. The impact of their sins on others is greater. As students of knowledge, we are representing Islam and the knowledge, and it's important to take care of our behavior.
- Ibad Ar Rahman are not insisting in doing these sins, but if they fall into it, there is a door called repentance. The doors of repentance are always open until the person dies and when the sun rises from the west which is from the signs of the Day of Judgement.
- Adam (عليه السلام) ate from the tree but felt bad and repented to Allah (سبحانه وتعالى). So Allah (سبحانه وتعالى) elevated him and gave him guidance. Musa (عليه السلام) killed a person by mistake, repented to Allah (سبحانه وتعالى) and Allah (سبحانه وتعالى) gave him prophethood and spoke to Him. Yunus (عليه السلام) left his people without permission, but repented to Allah (سبحانه وتعالى) and Allah (سبحانه وتعالى) made him to return to a people who believe and appreciate him.

- Allah (سبحانه وتعالى) is happy when His slave repents and returns back to Him. And He will deal with us as if we never sinned before. And He will erase it from the memories of the people. Sins are a way of elevation when a person repents.
- Sins are like dirt and it leaves a black dot on the heart, but when we repent then we “clean” ourselves and can detect when there are smaller sins. We want to start Ramadan clean and pure.
- (إِلَّا مَنْ) (**Except those**): how can a person take himself out?
  1. (تَابَ) (**who repent**): when repenting a person needs to feel guilty for committing the sin, quit the sin and be determined to not return back to the sin. And if we hurt others, then we need to ask for their forgiveness, make dua for them, and if we stole their money then we need to return it. The feeling of guilt is a good feeling in order to repent. If we don't feel the pain of guilt then we will not repent.
  2. (وَأَمَّنَ) (**and believe (in Islamic Monotheism)**): and believe. Major sins can demolish the faith, so a person rebuilds his faith by believing in Allah (سبحانه وتعالى), the angels, the books, the messengers, the Last Day and the decree. This is the foundation, but a person not only remains there, but builds it and adorns it, how?
  3. (وَعَمِلَ عَمَلًا صَالِحًا) (**and do righteous deeds**): doing righteous good deeds which are sincere to Allah (سبحانه وتعالى) and following the Sunnah of the Prophet (صلى الله عليه وسلم). There

are obligatory and voluntary good deeds. The obligations are the pillars of Islam. With the intention, it will be a good deed when we smile, help others, show good manners, say salam, cook for our family and the like. What will Allah (سبحانه وتعالى) do when a person repents, believes and does good deeds?

- (فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ) (for those, Allah will change their sins into good deeds,): He will exchange their sins to good deeds, subhan Allah. Allah (سبحانه وتعالى) will replace the sin to good deeds, if he was committing shirk then it will be replaced with tawheed, if he was committing adultery then it will be replaced with taqwa.
- (وَكَانَ اللَّهُ غَفُورًا رَحِيمًا) (and Allah is Off-Forgiving, Most Merciful.): and Allah (سبحانه وتعالى) is The Most Forgiving and Most Merciful. He will forgive the sins and replace it with good deeds.

### Ayah 71

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

**And whosoever repents and does righteous good deeds; then verily, he repents towards Allah with true repentance.**

Word	Meaning
وَمَنْ تَابَ وَعَمِلَ	and whoever repents and does
صَالِحًا فَإِنَّهُ يَتُوبُ	good deeds, then he repents

إِلَى اللَّهِ مَتَابًا

to Allah a true repentance

- (وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا) (**And whosoever repents and does righteous good deeds; then verily, he repents towards Allah with true repentance.**): Ibad Ar Rahman not only repent when they sin, but they always repent throughout their life. This makes them distinct because repentance is a part of their life. When Ibad Ar Rahman taste the sweetness of repentance and mercy, they always repent. They not only want repentance to “clean” away their sins, but they want repentance as an upgrade. They are perfect in their repentance. What causes them to always repent? They are reminded of their sins, so they feel guilty and repent back to Allah (سبحانه وتعالى) as a joy. When we are reminded of our sins then this is to make our repentance complete.
- It is the happiness of the slaves when he's reminded of his slaves, even if he's repented before, then it's to complete his repentance to attain the ultimate happiness.

### How can we change ourselves for the better?

- Think good of Allah (سبحانه وتعالى) and others
- Repent to Allah (سبحانه وتعالى)
- And if reminded of one's sins then repent again

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.**

**Ameen.**



## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 50



Date: 29 April 2019 / 24 Sha'ban 1440

### Introduction

- The first dua'a of Ibad Ar Rahman is to have the pain of the hellfire averted away from them. When a person feels pain then he will not be able to walk on the earth (هونا) – tranquilly.
- People try to overcome pain by doing things to distract themselves, either through haram means or means which are not beneficial, and only wasting time.
- Ibad Ar Rahman are able to walk in this life (هونا) – tranquilly because the pain has been averted away from them. May Allah (سبحانه وتعالى) avert anything which will disturb our walk and talk.  
Ameen.

## Dignity (الوقار)

### Meaning in the language:

- It comes from the word (وقر) which means heavy, stable, silent, tranquil and cold. Everything is done properly with foundation.
- When a person has furqan then he will have dignity. But without furqan a person will do anything being said. The one with dignity adds value and has a good word to add.
- Ibad Ar Rahman went through pain so they don't want to go through it again. Thus Ibad Ar Rahman avoid places or indulge in talk which do not add value.
- The one who's talking a lot and being everywhere adds no value. Ibad Ar Rahman know the shades of everything and how to match it with other shades.
- Ibad Ar Rahman are not the ones to make a big scene, they are not people who look pious and go and make scenes.

### Meaning in the deen:

- Silence of the person and firmness in movement. For example in chess, people think hours before making a move, so what about in this life where we have a paradise and hellfire though we don't think before we say and do something? Subhan Allah. Our life is not a game.
- Ibad Ar Rahman are not influenced by others nor are they stiff and strict, rather they are able to move around and deal with people.

- Most commotion happens when people want something, but a dignified person is quiet and tranquil.
- Ibad Ar Rahman are “heavy” and all their movements have weight. They are distinct people.
- Dignity is also to hold oneself from unnecessary vain talk. Ibad Ar Rahman are not the ones to rush into things nor do they portray that image.
- Dignity is to understand, not show anger and hold oneself before answering. The one with dignity will not interrupt people. When Waleed ibn Al Mugharah spoke to the Prophet (صلى الله عليه وسلم), he spoke false talk but the Prophet (صلى الله عليه وسلم) didn't interrupt him. Rather he let him finish what he wanted to say then the Prophet (صلى الله عليه وسلم) paused and asked, “are you finished?”. Then he spoke and this is dignity.

### In the Sunnah:

**Hadith:** عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَأْتَوْهَا وَأَنْتُمْ ( Allah's Messenger (صلى الله عليه وسلم) said: "When the Iqamah is called for Salat do not come to it rushing, rather come to it walking, and while you have tranquility. What you catch of it then pray it, and what you missed of it, then complete it.") - Jami` at-Tirmidhi 327

- When going to the prayer, a person doesn't go running or rushing, but walks with tranquility, even if he misses some of it. He then completes it.

### **Sayings of the righteous predecessors and scholars:**

- 'Umar bin Al Khattab (رضي الله عنه) said “a person learns the knowledge and teaches it to the people, and what's learned with the knowledge is dignity and tranquility. A person needs to be humble to the one teaching him knowledge. And the teacher is humble to those being taught. Knowledge will not be established with ignorance”.
- When learning the knowledge, it's important to have dignity and tranquility as a prerequisite. It's important to have respect between the teacher and student.
- A person wants these values which are similar to the people of paradise. And in this life we are being trained to be from the people of paradise. Good manners and values are what make a person distinct. May Allah (سبحانه وتعالى) grant us dignity by His mercy. Ameen.



## Ayah 72

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

**And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.**

Word	Meaning
وَالَّذِينَ لَا يَشْهَدُونَ	and those who do not bear witness
الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ	to falsehood and when they pass by vain talk
مَرُّوا كِرَامًا	they pass by honorably

- (وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ) (**And those who do not bear witness to falsehood**): the people of furqan not only know right and wrong, but they know all shades and what to do and what not to do. When things are all cluttered and in a mess, then it's difficult to make the correct choices. Ibad Ar Rahman are always “cleaning” themselves by repenting. They do not want to witness / see what is sinful, what is false, lies, arguments, slander, insults, mockery, haram singing, or drinking because this will disrupt their “coolness of the eyes”.
- Ibad Ar Rahman are beyond these distractions because they are happy.
- (وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا) (**and if they pass by some evil play or evil talk, they pass by it with dignity**): Ibad Ar Rahman pass by vain talk, but how do they pass it? They pass with honor and dignity. They honor

themselves by not indulging in vain talk. Ibad Ar Rahman filter matters; they do not avoid everyone nor are they influenced by everyone, but there is moderation. They do not compromise their religion but are flexible at the same time. May Allah by His mercy make us Ibad Ar Rahman. Ameen.

### Ayah 73

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا

**And those who, when they are reminded of the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.**

Word	Meaning
وَالَّذِينَ إِذَا ذُكِّرُوا	and when they are reminded
بِآيَاتِ رَبِّهِمْ	of the ayat of their Lord
لَمْ يَخْرُوا عَلَيْهَا	they do not fall down on it with
صُمًّا وَعُمْيَانًا	deafness nor blindness

- When they spend, they spend in moderation, but when they're reminded of Allah's ayat, then they will not be blind or deaf to it.
- (وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ) **(And those who, when they are reminded of the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord,):** Ibad Ar Rahman are good listeners because they do

not want to miss out on Allah's ayat. Though the one without furqan will miss out on Allah's ayat. (ذُكِّرُوا) means they know the ayat and are being reminded. Just as they are reminded of their sins because they know it, they are reminded of the ayat. We are reminded to repent and are reminded to be grateful. May Allah (سبحانه وتعالى) help us to be remember Him, be grateful to Him and worship Him in excellence. Ameen.

- (لَمْ يَخْرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا) (**fall not deaf and blind thereat.**): they will not be deaf to the ayat. They will not say “I already know it”. Nor will they be blind to it nor will they not look at. They want all of their senses to be directed to Allah's ayat. When many things are happening, people will be blind from the nurturing. They will not talk about the nurturing but the problem. The one who's ungrateful will not feel the ayat and understand the deep meaning.

### How can we change ourselves for the better?

- Ask Allah (سبحانه وتعالى) by His mercy to have dignity and be among Ibad Ar Rahman.
- Do not bear witness to falsehood and when there is vain talk, pass by honorably.

**May Allah (سبحانه وتعالى) grant us furqan and make us Ibad Ar Rahman.**

**Ameen.**

## Qur'anic & Prophetic Nurturing Program

Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 51

Date: 01 May 2019 / 26 Sha'ban 1440



### Introduction

**Dua:** (اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ ) خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ (اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided) - Sunan an-Nasa'i 1305

- Everyone wants a happy and eternal life with no disturbance, and this is possible. Everyone is worthy to get a standard of this life.
- We all want a life of pleasure and happiness. And Surah Al Furqan is teaching us all that's been decreed for us is the best.
- Allah (سبحانه وتعالى) can create anything from feelings, people, resources, positions and means.
- We don't want anything to affect our faith and worship. We want to live a good life and we want to fear Allah (سبحانه وتعالى) alone and no one else. When we fear another then we will not live a good life.
- Another tool to live a good life is to say the truth whether pleased or angry and this is furqan.
- Richness and poverty are both tests and we ask Allah (سبحانه وتعالى) moderation in both cases. Then we ask Allah (سبحانه وتعالى) for delight and pleasure which does not come to an end. Delights which do not come to an end are paradise and worship. Every worship has a sweetness and delight – prayer, fasting, dhikr – and it connects us to an ultimate happiness. Unlike delights of the duniya which come to an end. When there is no taste to a worship then a person is away from the goal.
- And we ask Allah (سبحانه وتعالى) for a coolness of the eyes which does not cut-off. The believer knows only Allah (سبحانه وتعالى) can make this happen. Coolness of the eyes is something which brings satisfaction, contentment, firmness and this will be remain when

Allah (سبحانه وتعالى) protects it from any disturbance, calamity, fitna and problems. A person does not want anything to affect it or lessen it.

- We also ask Allah (سبحانه وتعالى) to be pleased with His decrees and judgement. When a person is enjoying coolness of the eyes and what Allah (سبحانه وتعالى) loves then it helps to overcome the decrees and this makes a person pleased.
- Then we ask Allah (سبحانه وتعالى) coolness even after death. We do not want any heat in this life, or the grave or the hereafter. The higher one goes, the cooler it is. The souls of the believers are in cool places as they go up, subhan Allah.
- To have all that's been mentioned before is preparation for the greatest delight which is the sweetness of looking at Allah's Face. There is no pleasure greater and more beautiful than to look at Allah's Face.
- We want to protect ourselves from trials and disturbances which can remove our joy from having a coolness. May Allah (سبحانه وتعالى) make our life free from all stress, trials and pain. Ameen.
- Then we ask Allah (سبحانه وتعالى) to be adorned with faith. Faith is a tool for beautification. Despite faith being in the heart, it can be seen. We also ask Allah (سبحانه وتعالى) to guide us and guiding others.

- Furqan is beyond what we think; furqan is to know the criterion for every situation.

### Ayah 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

**And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqun"**

Word	Meaning
وَالَّذِينَ يَقُولُونَ	and those who say:
رَبَّنَا هَبْ لَنَا	"Our Lord gift for us
مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا	from our partners and offspring
قُرَّةَ أَعْيُنٍ	coolness of the eyes
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا	and makes us for the muttaqeen as role models."

- We will not enjoy a gift when it's in the middle of preparation. Allah (سبحانه وتعالى) prepares the outer for us from ayat 1 to 62. All of this is preparation for the environment. Allah (سبحانه وتعالى) is teaching us the real process for pleasure and enjoyment which will not be discontinued. If we ask for a gift in the middle of preparation then fitnas can come it will distract us from the real gift.

- After the environment is set and ready from the outside, then a person can see the stars, sun and moon. The days and night are no longer about patience, but remembrance and gratitude. Patience is something which has already been passed and “graduated” from.
- When the “house” is set in place and everything “furnished”, do we receive the gift now? Not yet. We need to change and get ready. We need to purify, beautify, adorn and groom ourselves.
- What’s needed? To walk with ease, have dignified manners, but worship and cry to Allah (سبحانه وتعالى) at night. A person stays away from sins and knows when he does wrong, he returns back to Allah (سبحانه وتعالى) with more repentance. He doesn’t want to look at anything haram and he passes vain talk with dignity.
- When the person is prepared eternally and internally, then he will not miss out any signs, decrees or commands of Allah (سبحانه وتعالى), why? Because everything is clean – the atmosphere, air and the person is clean and clear.
- Then comes the highlight and peak which is the time of receiving the gift. Who will give this gift? Only Allah (سبحانه وتعالى) when the time is right. Only Allah (سبحانه وتعالى) knows the process of when to gift us.
- No one wants to live in “fire” and struggle all the time. Surah Al Furqan gives us understanding of our life, what are the stations and



where we're heading. And when the time is right to receive the gift then nothing can disturb it afterwards.

- The dua of Ibad Ar Rahman, which is the highlight of the surah, is in the form of a gift. Allah Al Wahab will not give us a gift until we are ready. He will not give us a gift and then we leave it.
- What is the difference between rizq and a gift? A gift is something that will not be taken away unlike rizq which is a trial and can be taken away. A gift is a complete pleasure and a person can easily praise Allah (سبحانه وتعالى) for it; he's always appreciating it.
- (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا): Ibad Ar Rahman are always making this dua. They want a gift which is never taken away from them. And how do we know it's a gift? Because of the word (هَبْ) – gift. Allah (سبحانه وتعالى) will give us a gift after a process and nurturing. They're asking Allah Ar Rabb to nurture them to receive this gift. There are things which are already around us such as husbands, children, and people but when they go through nurturing, they will become a gift for us. Allah (سبحانه وتعالى) will change them to be a gift for us.
- (هَبْ) is mentioned in the Qur'an. In one ayah it's mentioned to be gifted from Allah (سبحانه وتعالى) a mercy that's customized. Suleiman (عليه السلام) asks for something exclusive for himself to have dominion which no one will have after him. It's a gift just for him and no one

will have it after him. When Allah (سبحانه وتعالى) gifts us, it's exclusive and customized for us.

- (هَبْ لَنَا): gift for us and that's something exclusive for the person and no one else.
- (مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا) (**from our wives and our offspring**): notice Ibad Ar Rahman do not ask immediately to be gifted with coolness of the eyes, but from their surroundings from their spouses and offspring. The coolness of the eyes is from people around them. Allah (سبحانه وتعالى) is able to change the same people.
- People think this dua is to be made only to get married or have children, but this is limited. Ibad Ar Rahman have already experienced heat and bad people and they want coolness. Who can put off this fire? Only Allah (سبحانه وتعالى). That's why they ask Allah (سبحانه وتعالى) to gift them from

1. (مِنْ أَزْوَاجِنَا) (**from our wives**): (أَزْوَاجِنَا) is (قرناننا) which includes husbands, wives, friends, and siblings (اقران ، أصحاب ، زوج). In general, people who are of a similar level. Allah (سبحانه وتعالى) knows from among them who can be a coolness of the eyes. The husband and wife will go through nurturing to be a coolness of the eyes for each other. Friends will go through nurturing to be coolness of the eyes for each other.

Brothers and sisters will go through nurturing to be coolness of the eyes. And who else?

2. **وَذُرِّيَاتِنَا** (**and our offspring**): from our offspring can be children, grandchildren, and some do not have children and this includes anyone whom they teach.
- **فُرَّةَ أَعْيُنٍ** (**the comfort of our eyes,**): coolness of the eyes is something which can be seen. It is a visible relationship which makes us feel happy, tranquil, complete, firm, stable and content. A person doesn't need to look at anything else. This type of relationship is not a one-sided but two-sided relationship with each being a coolness for the other. Only Allah (**سبحانه وتعالى**) can gift this. 'Umar bin Al Khattab (**رضي الله عنه**) said "if you find a good friend then do not leave him".
- **فُرَّةَ أَعْيُنٍ** is not only for duniya but one who helps for the akhira, gratitude and goodness. It is a coolness of the eyes who reminds us of Allah (**سبحانه وتعالى**); this is a good companion. Another meaning of **فُرَّةَ أَعْيُنٍ** is cool tears. To see the coolness of the eyes causes the person to cry out of joy. This gives hope to everyone who faced difficulties in life that Allah (**سبحانه وتعالى**) will surely gift them with coolness to their eyes.
- **وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا** (**and make us leaders of the Muttaqun**): they are asking to be a good example so they may have proper people to be in their circle. They do not want people following their desires to

be in that circle. Furqan is an outer and inner change in order to live a good life with coolness of the eyes, and this gives strength and motivation in order to be a good role model for the muttaqeen. A person cannot be a role model for the muttaqeen if he doesn't have a coolness of the eyes. And a person cannot be role model either if there is no patience or yaqeen. **Surah As Sajdah 24: (وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ) (And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.).)**

- Ibad Ar Rahman by Allah's mercy allowed them to go through different stations in order to be patient and have yaqeen. When this is set, then the outer is set in place so they may remember and be grateful. Then they are humble and doing good. Then Allah (سبحانه وتعالى) will make them worthy to receive the gift. Ibad Ar Rahman reach the level of sidiqeen because they are truthful people surrounded by truthful people and they're role models for others.

### How can we change ourselves for the better?

- Make dua'a of Ibad Ar Rahman
- Accept Allah's nurturing and decrees because it is preparation for receiving a special gift from Allah (سبحانه وتعالى)

**May Allah (سبحانه وتعالى) grant us furqan, make us Ibad Ar Rahman and grant us coolness of the eyes. Ameen.**



**Qur'anic & Prophetic Nurturing Program**

**Spring of the Heart: Surah Al Furqan (سورة الفرقان) – Class 52**

**Date: 02 May 2019 / 27 Sha'ban 1440**



## Introduction

- Sometimes we go through matters in life which require patience. But then Allah (سبحانه وتعالى) replaces with even greater worships such as dhikr and gratitude. A person wants a blessing to be grateful and not a calamity to be patient.
- Ibad Ar Rahman do not want those who are following their desires to follow them. For this reason they make dua'a asking Allah (سبحانه وتعالى) to “customize” their existing circle.
- If spouses and offspring do not bring happiness then it will bring fear, stress and sadness.
- Despite going up and down in life, Ibad Ar Rahman are still in harmony. When up, they are humble and when down they do not despair. They are always with in range.
- The word (والذين) is mentioned eight times in the description of Ibad Ar Rahman and the gates of paradise are eight. This shows Ibad Ar Rahman have a share in every door of paradise, subhan Allah.

**Times (والذين) is mentioned:**

1. They walk humbly and this shows taqwa.
  2. They pray qiyam al layl.
  3. They make dua out of fear of Allah (سبحانه وتعالى).
  4. They are fair and moderate.
  5. They repent.
  6. They have dignified behavior and taqwa to not witness falsehood and pass by vain talk.
  7. They always want to be reminded of Allah (سبحانه وتعالى); they are not heedless, but are open to His nurturing. They are happy to receive ayat of the Qur'an.
  8. They make dua
- Ibad Ar Rahman have a collection of deeds which take them to paradise and this is by Allah's mercy.

## Ayah 75

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

**Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.**

Word	Meaning
أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ	Those will be recompensed with the highest place (paradise)
بِمَا صَبَرُوا	for which they were patient
وَيُلَقَّوْنَ فِيهَا	and they will be met
تَحِيَّةً وَسَلَامًا	with greetings and peace

- Ibad Ar Rahman are a good example to others. By their character and ways, others are inspired by them without them having to speak. They do not just go and copy others; they are not followers, but leaders by their good example.
- Everyone needs furqan to choose their move and not just copy others. Ibad Ar Rahman are unique and want to follow the truth. They do not want someone following their desires to follow them because then they will not be able to move.
- Ibad Ar Rahman make dua to a be a good example to the muttaqeen. hey want those near to them to be a coolness to the

eyes and those who are outer to be muttazeen. They know what they want because they have furqan. What does Allah (سبحانه وتعالى) grant them?

- (أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ) (Those will be rewarded with the highest place (in Paradise)): (أُولَئِكَ) means “those” but it's magnified. Ibad Ar Rahman went through a lot, they had high goals but they were with people, so what does Allah (سبحانه وتعالى) reward them? (الْغُرْفَةَ).
- Let us take a look at two words which are used colloquially to describe a room. (حجرة) is a room but with restriction and enclosed walls. While (الْغُرْفَةَ) means selective and elevated; it also means an elevated building. The word (الْغُرْفَةَ) is also used for water such as taking a handful of water. (الْغُرْفَةَ) is the highest level which is Firdaous Al 'Ala. Ibad Ar Rahman are sidiqeen and they are in the highest level.
- Just as they were selective in life, Allah (سبحانه وتعالى) recompenses them with a very selective and special location in paradise, subhan Allah.

Places in the Qur'an where (الْغُرْفَةَ) is mentioned:

**Surah Al 'Ankaboot 58:** ( وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ) (And those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which



rivers flow, to live therein forever. Excellent is the reward for the workers.)

- Those who believed and did righteous good deeds will be rewarded many dwellings in paradise (غُرَفًا).

**Surah Az Zumar 20: ( لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا ) (But those who fear their Lord (Allah) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise.)**

- Everyone needs tawheed as a main criterion, and those who have taqwa will be granted high places.
- (غُرَفًا) is mentioned in the plural in other places in the Qur'an except in Surah Al Furqan which is mentioned in the singular definite. As if there is a place that gathers them all together. They have homes but one home is for all of them to be together, subhan Allah.
- Ibad Ar Rahman are good with people overall, but they choose who to be with, thus Allah (سبحانه وتعالى) recompenses them with a home to be together. This is also furqan that not everyone is in this (الغُرْفَةَ). Ibad Ar Rahman are in this (الغُرْفَةَ).
- (بِمَا صَبَرُوا) (**because of their patience.**): they are rewarded as a result of their patience. Patience is mentioned to keep one humble. They might have passed the level of patience before, and then remembrance and gratitude, but then it takes goes back to patience.

- Recall patience is mentioned before in Surah Al Furqan that people are a fitna for us. This means Ibad Ar Rahman are with people, they are not isolated, but they do not get influenced by others. They know when a person makes them want to react in a certain way that they're a test for them, so they are patient.
- (وَيَلْقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا) **(Therein they shall be met with greetings and the word of peace and respect.):** Ibad Ar Rahman will be (يَلْقَوْنَ) welcomed and received by the angels at their (الْعُرْفَةَ). They will not enter a place that's empty, but they will be met by angels. How will the angels receive them? With (تَحِيَّةً) – greetings and (وَسَلَامًا) – peace. Imagine the greetings of paradise, subhan Allah. They were (سَلَامًا) peaceful with the people in this life and this is what they will receive in the hereafter.

### Ayah 76

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا

**Abiding therein - excellent it is as an abode, and as a place to rest in.**

Word	Meaning
خَالِدِينَ فِيهَا	abiding there forever
حَسُنَتْ مُسْتَقَرًّا	excellent a destination
وَمُقَامًا	and accommodation

- (خَالِدِينَ فِيهَا حَسْنَتْ مُسْتَقَرًّا وَمُقَامًا) (**Abiding therein - excellent it is as an abode, and as a place to rest in.**): there is no sun in paradise, it has rivers flowing underneath. There is no vain talk, but there are cushions, cups and rugs set in place. The people of paradise are adorned with pearls and gold, and their gowns are made of silk. The people of paradise are in safety and security.
- There are a hundred levels in paradise and the highest being firdaous. One should ask for it because the source of all rivers begins from there and its ceiling is the Throne of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us firdaous al 'ala. Ameen.
- It is furqan when we know where we want to go, when we know the destination and all its details. Allah (سبحانه وتعالى) will decree and customize every detail for us if we want to go to paradise. But there is one last thing remaining, what is it?

Ayah 77

قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)."

Word	Meaning
قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي	Say, "He will not care for you My Lord
لَوْلَا دُعَاؤُكُمْ	if it is not for your invocation.
فَقَدْ كَذَّبْتُمْ	But verily you have denied
فَسَوْفَ يَكُونُ لِزَامًا	thus it will be a must."

- (قُلْ مَا يَعْزُبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا) (Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable, permanent punishment)."): Allah (سبحانه وتعالى) will not make us reach anywhere if we do not make dua to Him. It is furqan to make dua and dua is a gift and inspiration from Allah (سبحانه وتعالى). If there is no dua then nothing would happen. Dua is a worship and Allah

(سبحانه وتعالى) loves those who insist in their dua because this shows servitude. The person loves, hopes and fears Allah (سبحانه وتعالى).

- Decrees, problems and needs are there in order we make dua. And its furqan when we translate it by making dua. Allah (سبحانه وتعالى) loves His slaves to raise their hands to Him. When we make dua to Allah (سبحانه وتعالى), He will bring us more than we can imagine. This is how we can reach anything.
- Tell them O Mohammed (صلى الله عليه وسلم) if they do not want to make dua then it shows they're liars and the punishment will surely touch them. We want to be truthful, make dua to Allah (سبحانه وتعالى) and not be touched by punishment.

### How can we change ourselves for the better?

- Make dua'a to Allah (سبحانه وتعالى) and be of the truthful ones.
- Be humble and patient.
- Be from the muttaqeen.

**This is the end of Surah Al Furqan. May Allah (سبحانه وتعالى) accept from all, make it for us and not against us, and make us Ibad Ar Rahman.**

**Ameen.**

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