



بسم الله الرحمن الرحيم
لا حول ولا قوة إلا بالله

عش مع القرآن - سورة فصلت

LIVE WITH THE QUR'AN – SURAH FUSSILAT

13 APRIL 2023 | 22 RAMADAN 1444 | CLASS #22

INTRODUCTION

BEST DUA ON THE NIGHT OF DECREE

قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفوتحب العفو فاعفُ عني"
I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are All-Pardoning, and love to pardon; so pardon me)."¹

¹ Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1195

- In every night of Ramadan, we need to ask for the pardoning of Allah (سبحانه وتعالى), and to overlook any of our shortcomings and ingratitude because His favor, kindness and generosity on us is so great. Knowing Him makes us humble because we cannot rely on our deeds or worships.
- The blessings, generosity and favor of Allah (سبحانه وتعالى) covers us and His pardoning is greater than our sins and shortcomings.
- We may ask Him to pardon us in the last ten nights, but Allah (سبحانه وتعالى) is always Al 'Afuw – The All-Pardoning, though we can forget. The Prophet (ﷺ) reminds us that He is Al 'Afuw all the time. What makes us to survive until now, to pray, fast, or speak of Allah (سبحانه وتعالى)?

Because He has always been dealing with us with His pardoning. We cannot be in the condition we are in without His pardoning. This is a reminder for all that: (اللهم إنك عفوتحب العفو)

(O Allah, You are All-Pardoning, and love to pardon; so pardon me)."

- The pardoning of Allah (سبحانه وتعالى) is above any of our faults and shortcomings. It is above any sins we commit. We become more humble to Him when we see the past and all that has happened.
- We want to always see the pardoning of Allah (سبحانه وتعالى) and how He has always been pardoning us in the past. And just as Allah (سبحانه وتعالى) has dealt with us in the past with His pardoning, may He make us appreciate it, and

truly say that He is Al 'Afuw, He loves to pardon, so pardon me.

- We want the pardoning of Allah (سبحانه وتعالى) to be constant, we do not want to hold anything against anyone just as Allah (سبحانه وتعالى) does not hold against us.

DUA TO BE PROTECTED FROM SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْرِكَ بِكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Allāhumma innī a`ūdhu bika an ushrika bika wa anā a`lam, wa astaghfiruka limā lā a`lam.

O Allah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.²

² Sahihut-Tarhib wat- Tarhib 1/19

SURAH AL HASHR 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
 سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ
 رَءُوفٌ رَحِيمٌ

And those who came after them say: "Our Lord!
 Forgive us and our brethren who have
 preceded us in Faith, and put not in our hearts
 any hatred against those who have believed.
 Our Lord! You are indeed full of kindness, Most
 Merciful.

○ Allah (سبحانه وتعالى) loves His slaves and His
 pardoning shows how He is so companionate
 to His slaves and how much He cares for them.

PLEASED WITH ALLAH AS OUR LORD

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

I am pleased with Allah as a Lord and Islam as a
 religion and Muhammad as a Prophet.³

³ Muslim No# 386

LIVE WITH THE QUR'AN – SURAH FUSSILAT

TAFSIR AND TADDABUR

- Surah Fussilat is about tawheed Allah (سبحانه وتعالى), His Oneness, and the truth we express. Any gap in life is due to our ego and arrogance. With tawheed, we can pass any station constantly, but discontinuity takes place when there is shirk. And that is whether we turn to other than Allah (سبحانه وتعالى), or when we turn to our ego which overtakes us.
- And in Surah Fussilat, we see two groups, one group who turns away and does not want to submit and surrender because they do not want to give up their ego. They do not want to purify themselves. They do not attach to Allah (سبحانه وتعالى), but attach to their ego. They do not

follow the Prophet (ﷺ), but follow evil companions. They do not believe in the hereafter, but believe in the duniya. They do not want to be someone that can activate their eyes, ears or feelings. They want blindness, deafness and numbness. They are always disconnected, they do not accept the nurturing of Allah (سبحانه وتعالى), so they will have rivals to bring them down. And in the hellfire, they want to see them so they can put them down.

- And then we find another picture, another group who are believers, who do not turn away from Allah's ayat, who accept and appreciate any nurturing from their Lord. They know every nurturing is mercy and to make them more attached to Allah (سبحانه وتعالى). Thus they love His

nurturing because it means more attachment to Him.

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إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ

Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

- As long as we are in this life, there is nurturing, purification, trials and no rest, but there will be rest and comfort when we confess and are pleased that our Lord is Allah. This is the only comfort, relief and freedom in this life.
- Allah (سبحانه وتعالى) is Ar Rahman Ar Raheem and alhamdulillah we have the Qur'an and the vast mercy of Allah (سبحانه وتعالى).

- There is no relief or freedom except when we appreciate the nurturing of our Lord – our Rabb is Allah.
- The moment of death is the greatest trial and greatest decree anyone can face in his life. It is greater than any situation or any kind of separation or detachment.
- It is detachment from this life when the soul leaves the body. We want to leave willingly, just as the believers want to be detached from their ego willingly. They do not want something to force their ego out.
- The souls of the believers willingly detach at the time of death, just as they willingly detached from their egos in this life.

- Surah Fussilat does not go into detail of how their life was, but it tells us of their final moment of their life which explains their whole life.
- (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ) (Indeed, those who have said, "Our Lord is Allah"): we want to say this in every moment of our life. These are awliya Allah who have no fear or sadness. They are not someone who hides or is two-faced. They are truthful; they speak the truth. They declare and say, "our Rabb is Allah" with their heart and tongue. They do not speak of their nafs, but speak of Allah (سبحانه وتعالى).
- Our Rabb is The One Who nurtures us, takes care of us, owns us, provides us and looks after us. Truly in this life the One nurturing us is perfect.

- He nurtures us so that we attach to Him. He nurtures us so that we exalt Him and do not look at anything or turn away from Him. He is worthy of worship, worthy of attachment and worthy of all our love and magnification. What will make someone say this at the time of death?
- Because he was living it, saying it and practicing it in every situation in their life. Allah (سبحانه وتعالى) nurtured him to exalt Him, to love Him and to be drawn to His love and perfection.
- The words “our Rabb is Allah” are so valuable because it is total detachment from the body and pure attachment to Allah (سبحانه وتعالى).
- We always want to tell our body, “our Rabb is Allah”, so they admit and are pleased with Allah’s nurturing.

- They do not want their desires to control their submission to Allah (سبحانه وتعالى). They do not look at their sins or their deeds, they take themselves out of the picture, and only see “our Rabb is Allah”.
- (ثُمَّ اسْتَقَامُوا) (and then remained on a right course): they do not only say it with their tongue, but they show it in their obedience, worships and actions. They want to be upright on the Straight Path.
- If accept the nurturing of Allah (سبحانه وتعالى), then we do not want to be crooked or to turn away. We want to be firm and strong on the path. We do not want to be diverted or to turn away. We do not want our heart to turn to other than Allah (سبحانه وتعالى).

- We want our tongue and limbs to be firm in obeying Allah (سبحانه وتعالى). We do not want to turn away from “our Rabb is Allah”. In the start of the surah, the Prophet (ﷺ) said:

SURAH FUSSILAT 6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا لَهُ ۚ وَوَيْلٌ لِّلْمُشْرِكِينَ

Say, O [Muhammad (ﷺ)], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah -

- The One Whom we attach to is One, we want to be steadfast and seek His forgiveness. We want our heart and tongue to be straight. If we want to be truthful in what we are saying then we want to prove it with our actions. It cannot

be that we say, “our Rabb is Allah” while our actions are crooked.

- When one of the Companions asked, “what is Islam?”, the Prophet (ﷺ) said, “say my Rabb is Allah and remain steadfast.” But the Prophet (ﷺ) said, “I fear for your tongue.”

MY RABB IS ALLAH

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ . قَالَ " قُلْ رَبِّيَ اللَّهُ ثُمَّ اسْتَقِمْ " . قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ فَأَخَذَ بِلِسَانِ نَفْسِهِ ثُمَّ قَالَ " هَذَا "

Sufyan bin 'Abdullah Ath-Thaqafi said: I said: "O Messenger of Allah! Inform me about a matter that I may hold fast to." He said: 'Say: My Lord is Allah, then be steadfast.' I said: "O Messenger of Allah! What do you fear most for me?" So he took hold of his tongue and said: 'This.'"⁴

⁴ Jami` at-Tirmidhi 2410

- Istagama is when we stop our tongue from saying what is displeasing to Him. Istaqama is to not associate another partner with Allah (سبحانه وتعالى).
- And are not alone in the most difficult times, who will be our companion and supporter? Allah (سبحانه وتعالى) connects us with an honorable creation at the time of death.
- (تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ) (the angels will descend upon them,): in one night in the whole year, the angels will come down in succession on the Night of Decree. And the one who says, “our Rabb is Allah”, Allah (سبحانه وتعالى) will allow the angels to come in succession to give comfort to him as he detaches from this life when his soul leaves his body.

- When the angels come at the time of death, they will command the soul to exit the body, and the one who submitted in this life, will submit at the time of death. But the one attached to his ego, will not want to leave his body, so he will be forced.
- The angels are comfort, mercy and relief. They are awilya – our friends. Unlike the qareens whom make the people more arrogant.
- They will come in succession so the person will not be left alone. No one can see the angels except for the dying person. What will the angels say to him?
- (أَلَّا تَخَافُوا وَلَا تَحْزَنُوا) ([saying], "Do not fear and do not grieve): do not be afraid, do not fear the future, and do not be sad, do not look back at the past.

- We may fear in life, but do not be afraid. We may be sad in life, but do not be sad, and this is happiness. What else will they tell him?
- (وَأَبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ) (but receive good tidings of Paradise, which you were promised.): glad tidings of paradise which Allah (سبحانه وتعالى) promised you, and this is assured for him at the time of death.
- Allah's kindness and generosity is so overwhelming. We need Allah's pardoning for not having feelings for Him and not feeling attachment to Him. We do not want any moment in our life for not having feelings or attachment to Him. We ask Allah (سبحانه وتعالى) to pardon us for all our shortcomings.

- The angels will say to the soul of the believer,
إن الملائكة تقول لروح المؤمن : اخرجي أيتها الروح الطيبة في الجسد الطيب كنت
“exit o pure soul (تعمرينه ، اخرجي إلى روح وريحان ، ورب غير غضبان
from a pure body that you took care of. Exit to
fragrance and good and to a Lord Who is not
angry.”
- The angels who were writing his records will say
to him at the time of death and when
resurrected from the grave to not be afraid or
sad.
- So in times of transitions, when the soul exits the
body at the time of death, and when the soul
reenters the body for the resurrection, it will be
said to him “do not be afraid or sad”. On the
Day of Judgement, people will be sad and
afraid, but the believer will be at rest because
His Lord is Allah (سبحانه وتعالى).

- Then the angels will explain who they are, they will introduce themselves. Unlike the disbelievers who say, “show us the qareens who deceived us.”

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نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

- (نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) (We [angels] were your allies in worldly life and [are so] in the Hereafter.): they will say, “we are your friends in this life and the next”.
- They are their awliya, supporting and encouraging them to do good. They will beautify goodness to them and to hate evil.

Then angels will make dua to Allah (سبحانه وتعالى) if they do not make dua or forget to make dua. And the angels will give them support in times of trials.

- They were with them gently, supporting them without asking because they are believers who want to attach to Allah (سبحانه وتعالى) in every nurturing.
- They were not only our friends in this life, but in the hereafter. As long as we say, “our Rabb is Allah” and remain steadfast, the angels will be with us in the grave, keeping us company. On the Day of Judgement, they will be our friends. And on the Sirat, they will support us. And even when they enter paradise, they will greet the believers and enter their homes in paradise,

from every door. These are the angels who were awliya and supporters to the believers.

- Unlike the disbelievers who have qareens from jinn and humans who beautified evil for them and beatified their arrogance.
- We want to have angels and good companions who always give us support, beautify the best and discourage evil. We want to give firmness to others. We want to be that friend.
- (وَلَكُمْ فِيهَا مَا تَشْتَرِي أَنْفُسُكُمْ) (And you will have therein whatever your souls desire,): all that they desire has been prepared for them. We do not need to work for anything.
- (وَلَكُمْ فِيهَا مَا تَدْعُونَ) (and you will have therein whatever you request [or wish]): and all that

we ask will be provided. It is what no eye has seen, no ear has heard and has never crossed the heart. But then there is something greater and more beautiful, what is it?

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نُزْلًا مِّنْ غَفُورٍ رَّحِيمٍ

As accommodation from a [Lord who is] Forgiving and Merciful."

○ (نُزْلًا مِّنْ غَفُورٍ رَّحِيمٍ) (As accommodation from a [Lord who is] Forgiving and Merciful.): we are a guest in paradise, and Who is the Host? Allah (سبحانه وتعالى).

○ The angels say it is not from us, but from Allah (سبحانه وتعالى). You are a guest in paradise and Allah (سبحانه وتعالى) invited you, nurtured you, had mercy on you, and looked after you to come back to Him.

- He is The All-Forgiving Who forgives our sins. We cannot enter paradise without the forgiveness of Allah (سبحانه وتعالى) and He is The Especially Merciful, guiding us to the best.
- When we enter paradise, no one will remember any sin. When Allah (سبحانه وتعالى) receives us, by His forgiveness, He removes all that disturbs us and by His mercy, we receive His glad tidings and reward.
- We always want to be accommodated in life and the best Host is Allah (سبحانه وتعالى).
- There is no one like Allah (سبحانه وتعالى) and it is worth it to truly want, “our Rabb is Allah” and then be steadfast.
- We should never think we are the one because we are not he one. We want to submit

ourselves to Allah (سبحانه وتعالى) and He will take care of us in the best way.

BEST DUA ON THE NIGHT OF DECREE

قلت: يا رسول الله أرأيت إن علمت أي ليلة القدر ما أقول فيها؟ قال: "قولي: اللهم إنك عفوتحب العفو فاعفُ عني" I asked: "O Messenger of Allah (صلى الله عليه وسلم)! If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He replied, "You should supplicate: Allahumma innaka 'afuwwun, tuhibbul-'afwa, fa'fu 'anni (O Allah, You are All-Pardoning, and love to pardon; so pardon me)."5

BENEFITS FROM THE AYAH

- We want to see the forgiveness of Allah (سبحانه وتعالى) before our sins.

⁵ Riyadh As Saliheen, At Tirmidhi, Book 9, Hadith 1195

- We want to see the pardoning of Allah (سبحانه) before our shortcomings.
- We want to see the mercy of Allah (سبحانه وتعالى) before we see harshness.
- We want to see the beauty and perfection of Allah (سبحانه وتعالى) and focus on Him because that is the best submission when we only see Him.

اللهم إنك عفو تحب العفو فاعفُ عنا

O ALLAH, YOU ARE MOST PARDONING, AND YOU LOVE TO PARDON; SO PARDON US

REFERENCES

1. تفسير الشيخ السعدي – TAFSEER SHEIKH AS SA'ADY
2. تفسير ابن كثير – TAFSEER IBN KATHIR
3. تفسير الشيخ بن عثيمين – TAFSEER SHEIKH BIN UTHAYMEEN



RELATED RESOURCES

JOURNEY TO ALLAH

ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/surah-fussilat-live-with-the-quran-in-ramadan>

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