

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah ﷻ. Anything good is from Allah ﷻ and any mistakes are from ourselves and the shaitan. May Allah ﷻ forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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RECITE IN THE NAME OF YOUR LORD

20 DECEMBER 2023 | 06 JUMADA AL AKHIR 1444 | CLASS # 39

INTRODUCTION

SURAH AT TAHREEM 8

رَبَّنَا أْتَمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord, perfect for us our light and forgive us.
Indeed, You are over all things competent."

- To read the nurturing of Allah (سبحانه وتعالى) is to read His Names and Actions in our lives. He is guiding us through everything. We are reading in the Name of our Rabb, the Most Generous.
- The final juz is like a wassiyah. The ayat are short, full of meaning and direct. It is about they day we return back to Allah (سبحانه وتعالى).

- We will all return back to Him- these surahs solidify this reality for us, to make it hammered printed in us.
- Then these final three surahs - Surah Al Ikhlas, Surah Al Falaq and Surah An Naas are all different from other surahs.
- Until this point, Allah (سبحانه وتعالى) showed us His nurturing, His Actions, He told us His commands and prohibitions. He showed us our weaknesses, and the recompense that we can have based on our actions. He showed us that we only have Him to attach to.
- We never detach from these final surahs in our daily lives. We recite them in our morning/ evening supplications, before sleep and after our five obligatory prayers.

- This is not random. This is the final message given to us in the Book of Allah. These surahs are building our faith and purifying our nafs.

SURAH AN NAAS



- Surah An Naas tells us about our Rabb (Nurturer, Reformer), Malik (King, Owner) and Ilaah (The One Worthy of Worship).
- The most repeated word in the surah is (الناس).
- It is a protection and reminder of an evil that can threaten our lives and lead us to a bad destination.

- In this surah Allah (سبحانه وتعالى) tells us about our clear enemy who will sit on the Straight Path to mislead us.

SURAH AL A'RAF 16, 17

16.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

[Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

17.

ثُمَّ لَأَتِيَنَّهُمْ مِّن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ
صَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

- Ingratitude is a form of minor disbelief. Disbelief is to cover the truth. Ingratitude is also to cover the blessings or to not see the

truth behind the blessings that they are from Allah (سبحانه وتعالى).

- If a person denies the apparent blessings, then he will not reach Allah (سبحانه وتعالى), His Messengers or anything from the unseen.
- Ingratitude is the objective of our clear enemy. So we strive to stay together and remember to be grateful, while knowing that shaitan is there to cause separation and remind us of faults.
- This makes us aware of the internal battle that can take place within each one of us. This is the final message.
- The focus is on an important matter that no one can be heedless of and that is tawheed (to make Allah One).

- As a person goes through his journey, he sees tawheed and he sees everything as an ayah to see laa ilaaha illa Allah (لا إِلَهَ إِلَّا اللَّهُ) (There is no one worthy of worship except Allah).
- All praise is to Him, He is All-Able to do everything. It is all to solidify and have absolute certainty in Allah (سبحانه وتعالى). He is the One we turn to because only He is perfect.
- We have Allah (سبحانه وتعالى) to return back to in all our affairs. It is not wrong to feel helpless and return back to Him.
- Surah An Naas warns us of an internal evil that can start to build, nest and grow in us.
- The journey from Surah Al Fatiha to Surah An Naas combines all types of tawheed. We see

Tawheed Ar Ruboobiyah - His Oneness in how He takes care of us. There is Tawheed Al Uloohiyah - showing us His Perfect Divinity. And there is Tawheed Al Asmaa wa Sifaat through His beautiful Names and Attributes.

- Surah An Naas also reminds us Tawheed Ar Ruboobiyah in how Allah takes care of us, Tawheed Al Uloohiyah in how we attach to Him and there is always a name of Allah that we attach to.

SURAH AL FATIHA 1

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

- Our role in life is to worship Allah (سبحانه وتعالى) and how will our worship be apparent? When we seek the help of Allah (سبحانه وتعالى).

- Seeking protection from Allah (سبحانه وتعالى) is a kind of seeking help from Him.
- Surah An Naas is protection of safety of the religion.
- From Surah Al Falaq we saw how a person can be afflicted with magic, evil or jealousy and if he is patient on this harm, he can attain paradise.
- But the evil in Surah An Naas is about our faith. If we do not take care of our faith, we can be deprived in this world and in the hereafter. This shows us the great danger of waswas.
- Shaithan declares open war on the son of Adam. There is no salvation except by going under the protection of Allah. This is an ongoing war and shaithan never gets bored of it. He even enters in our dreams.

- Allah (سبحانه وتعالى) cast him out from His mercy. The believers can never be heedless of the shaithan. At the same time, never think that the enmity of shaithan cannot be defeated. We have Allah (سبحانه وتعالى), Who is greater.
- When the attack of shaithan strikes, either we become an ally of Allah (سبحانه وتعالى), or the ally of shaithan. Either we take the whisper in, or push it out. Either we take the side of the truth or the side of falsehood.
- The whispers from the shaithan can paralyze us. It may attack something inside us or it can be from someone outside that stops us and we cannot move forward. We do not want to take the side of shaithan but we want to take the side of Allah (سبحانه وتعالى).

MAGIC ON THE PROPHET (ﷺ)

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُحْرَ حَتَّى كَانَ يَرَى أَنَّهُ يَأْتِي النِّسَاءَ وَلَا يَأْتِيَهُنَّ . قَالَ سُفْيَانُ وَهَذَا أَشَدُّ مَا يَكُونُ مِنَ السِّحْرِ إِذَا كَانَ كَذَا . فَقَالَ " يَا عَائِشَةُ أَعَلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ ، أَتَانِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي ، وَالْآخَرُ عِنْدَ رِجْلِي ، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلْآخَرِ مَا بَالُ الرَّجُلِ قَالَ مَطْبُوبٌ . قَالَ وَمَنْ طَبَّهُ قَالَ لَبِيدُ بْنُ أَعْصَمٍ ، رَجُلٌ مِنْ بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ ، كَانَ مُنَافِقًا . قَالَ وَفِيمَ قَالَ فِي مُشْطٍ وَمُشَاقَةٍ . قَالَ وَأَيْنَ قَالَ فِي جُفِّ طَلْعَةٍ ذَكَرٍ ، تَحْتَ رَعُوفَةٍ ، فِي بئرِ ذَرَوَانَ " . قَالَتْ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبِئْرَ حَتَّى اسْتَخْرَجَهُ فَقَالَ " هَذِهِ الْبِئْرُ الَّتِي أُرِيْتَهَا ، وَكَأَنَّ مَاءَهَا نُقَاعَةُ الْحِنَاءِ ، وَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ " . قَالَ فَاسْتُخْرِجَ ، قَالَتْ فَقُلْتُ أَفَلَا أَى تَنْشَرَتْ . فَقَالَ " أَمَا وَاللَّهِ فَقَدْ شَفَانِي ، وَأَكْرَهُ أَنْ أُثِيرَ عَلَى أَحَدٍ مِنَ النَّاسِ شَرًّا " .

Magic was worked on Allah's Messenger (ﷺ) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic

as it has such an effect). Then one day he said, "O `Aisha do you know that Allah has instructed me concerning the matter I asked Him about?"

Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied the is under the effect of magic The first one asked,

Who has worked magic on him?' The other replied Labid bin Al-A'sam, a man from Bani Zuraiq who was an ally of the Jews and was a hypocrite.' The first one asked, What material did he use)?' The other replied, 'A comb and the hair stuck to it.' The first one asked, 'Where (is that)?' The other replied. 'In a skin of pollen of a male date palm tree kept under a stone in the well of Dharwan' " So the Prophet (ﷺ) went to

that well and took out those things and said "That was the well which was shown to me (in a dream) Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils." The Prophet (ﷺ)

added, "Then that thing was taken out' I said (to the Prophet (ﷺ)) "Why do you not treat yourself

with Nashra?" He said, "Allah has cured me; I dislike to let evil spread among my people."¹

- This nurturing of the Prophet (ﷺ) shows us the weight of these surahs.
- Even before reciting the surah, we ask protection from Allah (سبحانه وتعالى) from the shaithan.
- Every human has a companion from the angel and from the devil. This qareen (companion from the shaithan) will adorn evil, show evil as good and show good as bad. He will make goodness heavy and difficult.
- The qareen of the Prophet (ﷺ) accepted Islam and only commanded him to good.

¹ Sahih al-Bukhari 5765

- We can separate ourselves from any outer evils but this is an inner evil that cannot be separated from us.

SURAH AN NAAS 1

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say, "I seek refuge in the Lord of mankind,

- A person who seeks refuge saying (أَعُوذُ) becomes like a refugee. A refugee is someone who leaves a land to take refuge in another land. He seeks protection. When we say (أَعُوذُ) we want that full protection of Allah (سبحانه وتعالى), to have safety with Him. It means we don't want to go to what we leave behind but we want to go to the care of Allah (سبحانه وتعالى).

- We specifically seek refuge in (رَبِّ النَّاسِ). Allah (سبحانه وتعالى) is our Rabb Who nurtures and protects all of us. He is our Rabb to know who will come to us as a part of our nurturing.
- We ask Allah by His Ruboobiyah to not let us come across anyone who can affect us. Our weakness and their weakness can clash and this can affect our faith. He knows what evil can come out when two people meet. This shows absolute faith in the Lordship of Allah. He created everyone and nurtures them.
- Anyone who entrusts himself to his own self has entrusted himself to weakness, disability and poverty. But the one who entrusts himself to Allah (سبحانه وتعالى) has entrusted himself to the Most Strong, The All-Able and the Most Rich.

SURAH AN NAAS 2

مَلِكِ النَّاسِ

The Sovereign of mankind.

- He is the King and He owns everyone. He has sent rules. He knows what is the recompense of everyone. All are under the dominion and control of Allah.
- In times of conflict we go to the one who is in-charge. Either a person faces a problem in himself or he is being harmed by others. Who does he go to? Malik An Naas. He is the One in control. He has full access to everything.
- People go to someone on a higher level as they have authority and access to means.
- Allah is Malik An Naas Who has full access to everything. This includes secrets, what lies in the minds and intentions in the hearts.

- We go to Malik Who gives us full protection.

SURAH AN NAAS 3

إِلَهَ النَّاسِ

The God of mankind,

- His absolute perfection baffles the minds and moves hearts to love and magnify Him. This is what we are created for - Laa Ilaaha illa Allah (لا إِلَهَ إِلَّا اللَّهُ) (There is no one worthy of worship except Allah).
- We go to the One Who takes care of our hearts and the hearts of all the people.
- We let go of ourselves from any kind of power and might and trust Him alone.
- We seek refuge in Him from the one who wants to lead us to the eternal bad end.
- We trust no one and humiliate ourselves to no one except Him.

- Knowing these three names is what moves our hearts. To repeat these names, have feelings for them and to hear them gives rest to our hearts. Because we know that all creation, commands and decrees are with Him.
- We do not fear or love anyone besides Him and we trust Him.
- The word naas (الناس) is repeated five times in this surah. He is the One Who brings all of mankind together.
- He will take care of us though He is not in need of us. This is an honor for us.
- It shows us how much He cares for us, when He tells us to call on Him with these three names to protect ourselves from one evil.
- What is this one evil?

SURAH AN NAAS 4

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

From the evil of the retreating whisperer -

- The evil of (الْوَسْوَاسِ الْخَنَّاسِ) the retreating whisperer. This is a hidden whisper cast in our hearts. Everyone faces this waswas.
- Waswas is the greatest trait of shaithan and it has the greatest effect on the human. It can corrupt them, break families and communities.
- Through his waswas, he can attack us and take over parts of us. The greatest share he takes is from our nafs.
- If his waswas enters the nafs and it takes it in, then he has full access to all parts of the body. He has access to the eyes, ears and feet.

- He will adorn sins. What is beneficial appears as harmful and what is harmful appears beneficial. A person starts to speak falsehood or he becomes silent to the truth.
- If the shaithan has access to this nafs commanding to evil, then he goes against the tranquil nafs in the end.
- When there is waswas, we will never be at rest. We cannot even go back to retrieve the good moments as the waswas paralyzes us. So much is required to overcome this waswas.

SHAITHAN FLOWS IN A MAN

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الشَّيْطَانَ يَجْرِي مِنْ
ابْنِ آدَمَ مَجْرَى الدَّمِّ " .

Anas b. Malik reported the Messenger of Allah (May peace be upon him) as saying : The devil flows in a man like his blood.²

² Sunan Abi Dawud 4719

- He knows where all the weaknesses are. He knows where the weaknesses get 'clotted' and where it goes to get affected. He knows what combinations bring clash.
- He is coming and going with his waswas which is (الْخَنَّاسِ).
- In this ayah we seek refuge in the evil of waswas. This shows that waswas can come but we can push it away as well.

FAITH MANIFEST

عَنْ أَبِي هُرَيْرَةَ، قَالَ جَاءَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاضَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ .
 قَالَ " وَقَدْ وَجَدْتُمُوهُ " . قَالُوا نَعَمْ . قَالَ " ذَلِكَ صَرِيحُ الْإِيمَانِ " .

It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle (ﷺ) came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to

express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest.³

- They pushed the thoughts away and this is from faith. They pushed it away with the faith that Allah (سبحانه وتعالى) is One.
- Whispers can enter, so we seek refuge from the veil of waswas that can go in us. We want to get rid of it.
- Waswas comes when a person is heedless or in times of sadness or joy. We tend to forget when we are happy or when we are sad.
- For instance, imagine two kids are playing and they accidentally knock over a vase. One child is quick to run away upstairs while

³ Sahih Muslim 132a

the other is stuck with the blame. Shaithan whispers and runs away.

SURAH AN NAAS 5

الَّذِي يُوسَّوِسُ فِي صُدُورِ النَّاسِ

Who whispers [evil] into the breasts of mankind -

- Shaithan whispers in the chest and not in the heart. The chest surrounds the heart. It is like the garden surrounding the home which is the heart. If Allah (سبحانه وتعالى) is not remembered the whisper can enter the heart. Then it becomes a thought, a want and an action.
- Our surroundings have an impact on us. Just as we are impacted when we sit with a carrier of musk or with a blacksmith, sitting in gatherings of good or gathering of evil also have an impact on us.

SURAH AAL IMRAN 154

وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ ۗ

Allah might test what is in your breasts and purify what is in your hearts.

- Allah (سبحانه وتعالى) knows everything that goes on in the chest. We want to push these whispers away.
- The word (يُوسُوسُ) is in present tense and this shows that it is always present.

SURAH AN NISAA' 76

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Indeed, the plot of Satan has ever been weak.

- But we don't forget that the plot of shaithan is weak. These whispers in the chest are always there. But if it penetrates the heart, then we feel paralysis.

- We want to the remember blessings so we do not have bad feelings and behave badly. This is a struggle.
- With waswas, shaithan makes us fear the future, have a negative, dark outlook. He makes us fear others, enemies, sickness, death or the evil eye.
- He goes through levels to wipe away our faith. He strikes from the head first. The first level is to make the person disbelieve or associate with Allah. If he strikes the person from this level, then his job is done.
- If he cannot get the person from this level, then he goes to weaken his faith. He makes the person's deeds not be accepted by leading him to innovation. Righteous deeds

cannot be accepted except with sincerity and following the Prophet (ﷺ).

- If not this, then he strikes the person with major sins. This leads to a difficult life because major sins have a punishment linked to them in this life and in the next.
- If he cannot get the person to perform major sins, then he gets him through minor sins. All sins have consequences linked to it. They bring sadness, lower determination, demotivate and weakens a person.
- If he cannot get him through minor sins, then he will make him occupied with what is allowed from food, drink and gatherings. These are all permissible but with time, these start to occupy him. It takes away from time he could have spent in fulfilling the rights of

Allah, of his family or even himself. It brings down ihsan.

- If he can't get him through this, then he strikes him through permissible, good deeds. He makes the person engages in good deeds that are less in reward. Or he makes him forget his obligations. A person may spend the night praying tahajjud but then misses his fajr prayer.
- If he cannot get him through this, then he makes people around him to bother him and take him away. Nevertheless, the plot of shaitan is weak.
- Out of the care of Allah, He doesn't let his person get affected by the whispers of shaitan. He can detect the whispers when

they come, to he can quickly overcome them and not be affected by them.

SURAH AN NAAS 6

مِنَ الْجِنَّةِ وَالنَّاسِ

From among the jinn and mankind."

- Jinn are mentioned before humans as they are the origin of waswas.
- The impact of human is greater than than the impact of jinn because humans are with us. They will not run away. But we have Allah (سبحانه وتعالى).

SURAH AL AN'AM 112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ
إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion.

- The greater harm is from the humans than the jinn. They are the ones who really humiliate, mock, spread rumors, turn people against each other and try to bring other down, to demotivate them on the way to Allah.
- This human is anyone who closes the door of good and opens doors for bad.
- What will free us from these whispers from the human and jinn? Istiadah (seeking refuge in Allah).
- Shaithan uses the periods of temptations and doubts to make us angry and say what we regret. He enters when our minds are weak.
- Or he comes through the doors of jealousy or covetousness where a person thinks some goodness is only for him.

- These feelings blind a person where he cannot even see the faith. He falls into ingratitude, rebellion and bad feelings.
- Or he comes through the door of hastiness where the person cannot remain firm. He is quick to react and does acts that are dispraised.
- Or he makes the person fear poverty which leads him to be miserly in fulfilling rights.

SURAH AL A'RAF 199, 200

199.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

Take what is given freely, enjoin what is good,
and turn away from the ignorant.

200.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ

And if an evil suggestion comes to you from Satan, then seek refuge in Allah . Indeed, He is Hearing and Knowing.

- When shaithan pokes, we seek refuge in Allah.
- The surah is called naas though Allah is the Rabb of the whole universe. We humans need to do good to each other to overcome the waswas of the shaithan.

THE MIGHT OF ALLAH

وعن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: قال إبليس: وعزتك لا أبرح أغوي عبادك ما دامت أرواحهم في أجسادهم، فقال: وعزتي وجلالي لا أزال أغفر لهم ما استغفروني)

The devil said, “By Thy might, my Lord, I shall continue to lead Thy servants astray as long as their spirits are in their bodies” The Lord who is great and glorious replied, “By my might, glory

and exalted station, I shall continue to pardon them as long as they ask my forgiveness."⁴

- In the end, we have hope in seeking forgiveness from Allah and that He forgives sins and to think good of Him. We do not become paralyzed by our sins or the faults of others.

DIE WHEN THINKING GOOD OF ALLAH

"لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ"

I heard Allah's Messenger (ﷺ) say three days before his death: None of you should die but hoping only good from Allah, the Exalted and Glorious.⁵

- As we reach the end, we think good of Allah, and not lose hope.

⁴ Sahih At Targheeb 1617

⁵ Sahih Muslim 2877c

- It is from the ways of shaithan to make us think bad of ourselves or others. Allah (سبحانه وتعالى) forgives.
- We return to Allah, and not make matters complicated.

DIE WHEN THINKING GOOD OF ALLAH

وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ

I seek refuge with You from being led astray by the Shaytaan at the time of death⁶

- As long as souls are in the body, the shaithan is there to make the person go astray.
- When we know that we will return to Allah in the end, then we want to go back to Him with a sound heart without getting caught up in small matters.

⁶ An-Nasaa'i, 5532

- Belief in the hereafter makes a person have high motivations. He will not sink in small matters and he will overlook. Even though it is hard to overlook in that moment, he remembers the hereafter. He does not want to get stuck with 'this person said this to me, he did that to me'. To move on, even from oneself. To seek forgiveness from Allah for himself and for others without getting stuck.
- We ask Allah (سبحانه وتعالى) to grant us a good end and to protect us.
- Allah (سبحانه وتعالى) never disgraces His believing slaves and He is never unjust.
- We want to end matters with a good heart.
- When shaithan comes to a person in the final moment, the one who turns to shaithan will fall

into problem but Allah (سبحانه وتعالى) will keep firm the one who turns to Him.

- People are weak so we don't have anything against them. We do not go to intentions but instead forgive and move on. We want to have a good end with a good heart.

SURAH AL MU'MINOON 97, 98

97.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ

And say, "My Lord, I seek refuge in You from the incitements of the devils,

98.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge in You, my Lord , lest they be present with me."

- Here we seek refuge in Allah not only from whispers but from shaithan being present with us.

SEEKING REFUGE IN THE MIGHT OF ALLAH

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ
خَاصَمْتُ، اللَّهُمَّ! إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي،
أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

*Allaahum-ma laka aslamtu, wabika aamantu,
wa 'alayka tawakkaltu, wa ilayka anabtu,
wabika khaasamtu,*

*allaahum-ma In-nee a'oodhu bi'iz-zatik, laa
'ilaaha 'il-laa anta an tuḍil-lanee, antal-ḥai al-
ladhee laa yamoot, wal-jin-nu wal-'insu ya-
mootoon*

O Allah, to You I did submit, and in You I did believe, and on You I did rely, and to You I did return, and with Your [help] I did dispute [,defend and fight]. I seek refuge in Your Might, there is no deity [worthy of worship] but You, [that You] let me not go astray. You are the Ever living who does not perish, while the jinn and mankind perish.⁷

⁷ Muslim No# 2717

SURAH ADH DHARIYAT 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind
except to worship Me.

- This is our purpose and we cannot enter paradise without the mercy of Allah.

SURAH AR RAHMAN 33, 34

33.

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O company of jinn and mankind, if you are able
to pass beyond the regions of the heavens and
the earth, then pass. You will not pass except by
authority [from Allah].

34.

فبأي آلاءِ بركم تكذبان

So which of the favors of your Lord would you
deny?

- We cannot deny any of the blessings of Allah.

- Even before the blessings, we think good of Allah and attach to Him and His mercy.
- Shaithan is cast out from the mercy of Allah but the humans still have the mercy of Allah to go to.
- Anything that is good is from Allah (سبحانه) and anything bad is from the shaithan and from ourselves.

SUPPLICATION TO MAKE THE QUR'AN THE SPRING OF OUR HEARTS

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَنُورَ صَدْرِي ،
وَجَلَاءَ حُزْنِي ، وَذَهَابَ هَمِّي

Allaahumma innee as'aluka an taj'al-al-quraana rabee'a qalbee, wa noora şadree, wa jalaa'a ĥuznee, wa dhahaaba hammee

O Allah, I ask You that You make the Qur'an the life of my heart and the light of my bosom, and

a departure for my sorrow and a release for my anxiety.⁸

- Allah (سبحانه وتعالى) is the Most Merciful. He created us, He made us humans, He guided us, He showed us the way, He brought us together in the study circles though we were in different parts of the land. He gave us this love, connection and affinity though we know nothing of each other. He gave us love without judgment. It is His mercy to gather us together and make us feel this connection.
- May Allah (سبحانه وتعالى) never deprive us of knowledge and feelings.
- Allah decreed for us to be together, and to not only learn together but be nurtured together to see Him - this is ihsan.

⁸ Ahmad No# 3712

SURAH AR RAHMAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

الرَّحْمَنُ

The Most Merciful

2.

عَلَّمَ الْقُرْآنَ

Taught the Qur'an,

3.

خَلَقَ الْإِنْسَانَ

Created man,

4.

عَلَّمَهُ الْبَيَانَ

[And] taught him eloquence.

5.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The sun and the moon [move] by precise calculation,

6.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

And the stars and trees prostrate.

7.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven He raised and imposed the
balance

8.

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That you not transgress within the balance.

9.

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And establish weight in justice and do not make
deficient the balance.

10.

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ

And the earth He laid [out] for the creatures.

11.

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ

Therein is fruit and palm trees having sheaths [of
dates]

12.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And grain having husks and scented plants.

13.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you
deny?

14.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ

He created man from clay like [that of] pottery.

15.

وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

And He created the jinn from a smokeless flame
of fire.

16.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you
deny?

17.

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

[He is] Lord of the two sunrises and Lord of the two sunsets.

18.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

19.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

He released the two seas, meeting [side by side];

20.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ

Between them is a barrier [so] neither of them transgresses.

21.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

22.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

From both of them emerge pearl and coral.

23.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

24.

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

And to Him belong the ships [with sails] elevated in the sea like mountains.

25.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

26.

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone upon the earth will perish,

27.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And there will remain the Face of your Lord,
Owner of Majesty and Honor.

28.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you
deny?

29.

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

Whoever is within the heavens and earth asks
Him; every day He is bringing about a matter.

30.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you
deny?

31.

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ

We will attend to you, O prominent beings.

32.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

33.

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ
السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

34.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

35.

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ

There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.

36.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

37.

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And when the heaven is split open and becomes rose-colored like oil -

38.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

39.

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

Then on that Day none will be asked about his sin among men or jinn.

40.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

41.

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

42.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

43.

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

This is Hell, which the criminals deny.

44.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ

They will go around between it and scalding water, heated [to the utmost degree].

45.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

46.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for he who has feared the position of his Lord are two gardens -

47.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

48.

ذَوَاتَا أَفْنَانٍ

Having [spreading] branches.

49.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

50.

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

In both of them are two springs, flowing.

51.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

52.

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ

In both of them are of every fruit, two kinds.

53.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

54.

مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَى الْجَنَّتَيْنِ دَانٍ

[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

55.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

56.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

In them are women limiting [their] glances, untouched before them by man or jinni -

57.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

58.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

As if they were rubies and coral.

59.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

60.

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

Is the reward for good [anything] but good?

61.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

62.

وَمِنْ دُونِهِمَا جَنَّتَانِ

And below them both [in excellence] are two [other] gardens -

63.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

64.

مُدْهَامَّتَانِ

Dark green [in color].

65.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

66.

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

In both of them are two springs, spouting.

67.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

68.

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

In both of them are fruit and palm trees and pomegranates.

69.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

70.

فِيهِنَّ خَيْرَاتٌ حِسَانٌ

In them are good and beautiful women -

71.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

72.

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

Fair ones reserved in pavilions -

73.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

74.

لَمْ يَطْمِئُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Untouched before them by man or jinni -

75.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny? -

76.

مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ

Reclining on green cushions and beautiful fine carpets.

77.

فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ

So which of the favors of your Lord would you deny?

78.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed is the name of your Lord, Owner of Majesty and Honor.

- We need ikhlas (sincerity) and shukr (gratitude) in our journey to Allah. Everything is from Him, so why do we not be pure for Him?
- To believe in Him and in His Messenger (ﷺ) and not to believe in the waswas.
- Gratitude is the next key ingredient for us to survive together. We don't want to show ingratitude in our words or manners.
- Showing gratitude at all times guides us and others and it helps everyone as a community and as an ummah.
- The plot of shaithan is to make people ungrateful. He cannot reach those with ikhlas.
- His vision is to make us ungrateful by bringing things between us that will distract us from remembering Allah (سبحانه وتعالى).

SURAH AN NAML 19

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

- We are here in life for a very short time. Much of our time has already passed and very little remains. There is no time to think of ourselves and our desires. We can leave this world anytime and what we want to leave behind is good memories and feelings.
- People remember how kind we are and not what we did. We want to forget all the bad and remember all the good.

- We want to keep this purity and gratitude between us.
- When there is purity inside and gratitude outside, no shirk, evil or waswas can come to us by the permission of Allah.

MAY ALLAH HELP US HAVE IHKLAS AND BE GRATEFUL.
AMEEN.

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfulentry>