


التربية البصرية

VISUAL NURTURING

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

التربية البصرية

VISUAL NURTURING



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Compiled Notes

Date: May to June 2019 / Ramadan 1440



Introduction

- Allah (سبحانه وتعالى) is Rabb Al 'Alameen and He nurtures the creation through different means and ways. Allah (سبحانه وتعالى) brings things to us to hear and see. A high level of nurturing is visual nurturing which is to look at Allah's ayat as a way of elevation. Whether we recognize our faults through this nurturing or improve ourselves to do good deeds.
- We will search for (ألم تر) – “have you not seen?” in the Qur'an as a way in order to see what is the visual nurturing Allah (سبحانه وتعالى) is calling us to.

Surah Al Baqarah 243

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, "Die". And then He restored them to life. Truly, Allah is full of bounty to mankind, but most men thank not.

- There are two ways of looking:
 1. With the eyes (بصر)
 2. With the eyes of the heart which is insight (بصيرة). Allah (سبحانه) tells us a story which we cannot see with our eye because it took place in the past, but we see it with our heart as a result of our belief.
- (أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ) **(Did you (O Muhammad صلى الله عليه وسلم) not think of those who went forth from their homes)**: have you not seen a large group of people who left their dwellings and homes? What caused them to leave? The will of Allah (سبحانه وتعالى). This teaches us to be pleased with the decree even if we see the action of the people because behind it is Allah's Will which is perfect and full of wisdom.
- (وَهُمْ أُلُوفٌ) **(in thousands,)**: thousands left their dwellings and this is Allah's Will to have thousands of people with the same intention to leave. Why did they leave their homes?

- (حَدَرَ الْمَوْتِ) (**fearing death?**): fearing death. There was a sickness spreading in their homes so they all decided to leave. Thus our visual nurturing is to see a group of people fleeing their homes in order to escape death, and this we see both outwardly and inwardly.
- No matter how many means or precautions we take, we cannot escape the decree.
- (فَقَالَ لَهُمُ اللَّهُ مُوتُوا) (**Allah said to them, "Die".**): Allah (سبحانه وتعالى) said to them (مُوتُوا) – die. It is a command and He just says “Be” and it is. Allah (سبحانه وتعالى) is able to make something change last minute. They left their homes fearing death, but Allah (سبحانه وتعالى) commanded all of them to die. What does this teach us? We cannot escape death and we cannot connect the means to it. They assumed they would die in their home out of sickness, but they died after leaving their homes. Without any means, Allah (سبحانه وتعالى) can make things happen. The young can die before the old, and the healthy can die before the sick, subhan Allah
- (ثُمَّ أَحْيَاهُمْ) (**And then He restored them to life.**): then Allah (سبحانه وتعالى) brought them back to life and this is out of Allah’s ability and wisdom. To bring them back to life shows Allah’s mercy, gentleness, and clarity to His ayat and signs. It’s not about life and death, but what we do in our life and this is nurturing.
- (إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ) (**Truly, Allah is full of bounty to mankind.**): it’s a great favor from Allah (سبحانه وتعالى) while we’re alive. We should be

happy to be alive and when we're resurrected, it's a favor from Him as well. What's required from us?

- (وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ) (**but most men thank not.**): to be grateful, though most people are not, subhan Allah. What is behind this virtual nurturing? To be grateful that we're alive. Gratitude is to admit our life is a favor from Allah (سبحانه وتعالى), speak that Allah (سبحانه وتعالى) gave us life and use our life to obey Him.

How can I change myself for the better?

- Purify ourselves to not be attached to the means so it doesn't become shirk
- Be grateful for our life and do our best to obey Him

May Allah (سبحانه وتعالى) make us grateful. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 2

Date: 08 May 2019 / 03 Ramadan 1440



Introduction

- Ahamdulillah Allah (سبحانه وتعالى) is our Nurturer through the decrees and blessings. We do not want to miss any nurturing from Allah (سبحانه وتعالى) and this is one of the qualities of Ibad Ar Rahman.

Surah Al Baqarah 243

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَّهُمْ ائْبَعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

- (أَلَمْ تَرَ) (**Have you not thought**): this is to see with the heart which is called insight.

- (إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى) (**about the group of the Children of Israel after (the time of) Musa (Moses)?**): the chiefs from Banu Israel who came after Musa (عليه السلام).
- (إِذْ قَالُوا لِنَبِيِّ لَهُمْ) (**When they said to a Prophet of theirs,**): at the time, they also had a messenger who was leading them.
- (ابْعَثْ لَنَا مَلِكًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ) ("**Appoint for us a king and we will fight in Allah's Way.**"): they asked for a king to be sent to them in order to fight in Allah's way, and this shows they're not content with the messenger which they have. This teaches us to be pleased with whatever Allah (سبحانه وتعالى) has decreed for us. They went to a messenger to demand something so high thus surely more will be required from them. This teaches us to go to the one who's suitable but when we take something to a higher level then more will be required from us.
- (قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا) (**He said, "Would you then refrain from fighting, if fighting was prescribed for you?"**): we should not ask for a command which is not ordained upon us. We should accept the decrees and commands of Allah (سبحانه وتعالى). Their messenger is telling them to be content with the messenger they have and not ask for a command which is not ordained upon them. But the reason for this request is a result of their confidence in themselves. We need to always accept the well-being.
- (قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا) (**They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?"**):

they said they want to fight because of being driven out of their homes. They want to solve their issue by wanting other options. Though the solution is change from within and not a change from outside.

- **﴿فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ﴾ (But when fighting was ordered for them,):** as a result of their asking for a king and to fight, which is in reality asking for a decree and command, the command became ordained on them, thus it became a test for them. They wanted a king so they can fight, but Allah (سبحانه وتعالى) ordained fighting for them. This teaches us to not make voluntaries as obligations. What happened?
- **﴿تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ﴾ (they turned away, all except a few of them.):** all of them turned away except a few. Allah (سبحانه وتعالى) is able to not provide their request, but it's nurturing for us to not ask for something which is not required from us because we will be unable to fulfill it.
- **﴿وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾ (And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).):** Allah (سبحانه وتعالى) is The All-Knower of the dhalimeen; to ask for a replacement from what Allah (سبحانه وتعالى) has ordained is dhulm and Allah (سبحانه وتعالى) is The All-Knower to nurture us.

How can I change myself for the better?

- Accept the decrees and commands
- Change from within and not from outside
- Do not put yourself in a burden

- Repent and do not commit dhulm

May Allah (سبحانه وتعالى) protect us from the evil of ourselves. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 2

Date: 08 May 2019 / 03 Ramadan 1440



Introduction

- Ahamdulillah Allah (سبحانه وتعالى) is our Nurturer through the decrees and blessings. We do not want to miss any nurturing from Allah (سبحانه وتعالى) and this is one of the qualities of Ibad Ar Rahman.

Surah Al Baqarah 243

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذِ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلَكًا يُقَاتِلْ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَاؤُنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

- (أَلَمْ تَرَ) (**Have you not thought**): this is to see with the heart which is called insight.
- (إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى) (**about the group of the Children of Israel after (the time of) Musa (Moses)?**): the chiefs from Banu Israel who came after Musa (عليه السلام).
- (إِذْ قَالُوا لِنَبِيِّ لَهُمْ) (**When they said to a Prophet of theirs,**): at the time, they also had a messenger who was leading them.
- (ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ) ("**Appoint for us a king and we will fight in Allah's Way.**"): they asked for a king to be sent to them in order to fight in Allah's way, and this shows they're not content with the messenger which they have. This teaches us to be pleased with whatever Allah (سبحانه وتعالى) has decreed for us. They went to a messenger to demand something so high thus surely more will be required from them. This teaches us to go to the one who's suitable but when we take something to a higher level then more will be required from us.
- (قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا) (**He said, "Would you then refrain from fighting, if fighting was prescribed for you?"**): we should not ask for a command which is not ordained upon us. We should accept the decrees and commands of Allah (سبحانه وتعالى). Their messenger is telling them to be content with the messenger they have and not ask for a command which is not ordained upon them. But the reason for this request is a result of their confidence in themselves. We need to always accept the well-being.

- **قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا** (They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?"): they said they want to fight because of being driven out of their homes. They want to solve their issue by wanting other options. Though the solution is change from within and not a change from outside.
- **فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ** (But when fighting was ordered for them.): as a result of their asking for a king and to fight, which is in reality asking for a decree and command, the command became ordained on them, thus it became a test for them. They wanted a king so they can fight, but Allah (سبحانه وتعالى) ordained fighting for them. This teaches us to not make voluntaries as obligations. What happened?
- **تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ** (they turned away, all except a few of them.): all of them turned away except a few. Allah (سبحانه وتعالى) is able to not provide their request, but it's nurturing for us to not ask for something which is not required from us because we will be unable to fulfill it.
- **وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ** (And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).): Allah (سبحانه وتعالى) is The All-Knower of the dhalimeen; to ask for a replacement from what Allah (سبحانه وتعالى) has ordained is dhulm and Allah (سبحانه وتعالى) is The All-Knower to nurture us.

How can I change myself for the better?

- Accept the decrees and commands
- Change from within and not from outside
- Do not put yourself in a burden
- Repent and do not commit dhulm

May Allah (سبحانه وتعالى) protect us from the evil of ourselves. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 3

Date: 09 May 2019 / 04 Ramadan 1440



Surah Al Baqarah 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۗ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death."

Ibrahim (Abraham) said, "Verily! Allah brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrongdoers).

- (أَلَمْ تَرَ) (**Have you not looked**): is to see with insight, to see with the heart in order to be nurtured. What should we see?
- (إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ) (**at him who disputed with Ibrahim (Abraham) about his Lord (Allah),**): the one who argued and disputed with Ibrahim (عليه السلام) about his Lord and His actions. In general, we shouldn't argue and we should especially not argue about Allah's Lordship because this shows transgression. Most disbelievers do not

have an issue with Allah's actions, but about their actions towards Him. Thus to question Allah's actions is greater.

- (أَنْ آتَاهُ اللَّهُ الْمُلْكَ) (**because Allah had given him the kingdom?**): Namrud thinks he has authority over others because he is deceived with the kingship given to him. He even thinks he can have actions similar to Allah's, astaghfar Allah.
- (إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ) (**When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death."**): Ibrahim (عليه السلام) told him it's Allah's action, and one of His greatest of disposing of affairs, to give life and cause death.
- (قَالَ أَنَا أُحْيِي وَأُمِيتُ) (**He said, "I give life and cause death."**): Namrud further transgressed by saying, "I give life and cause death".
- (قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ) (**Ibrahim (Abraham) said, "Verily! Allah brings the sun from the east;**): Ibrahim (عليه السلام) didn't not go further into arguing about causing life and death, but changed the topic. This shows when a person sees an argument will cause further doubt or has reached a dead-end then the topic should be taken to a higher level. Ibrahim (عليه السلام) changed the topic by telling him about "Allah". So he spoke of Allah's uloohiya. He is the One Who brings the sun from the east.
- (فَأْتِ بِهَا مِنَ الْمَغْرِبِ) (**then bring it you from the west."**): Ibrahim (عليه السلام) challenged him to bring the sun from the west. Ibrahim (عليه السلام) is not the one who initiated a challenge to do something. Namrud's comment to say "I give life and death" was putting himself in a

challenge first, thus Ibrahim (عليه السلام) told him, “bring the sun from the west”.

- (فَبُهِتَ الَّذِي كَفَرَ) (So the disbeliever was utterly defeated.): anyone who wants to defeat the truth then Allah (سبحانه وتعالى) will bring him down.
- (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) (And Allah guides not the people, who are Zalimun (wrong-doers).): he will not be guided to the truth because he's from the dhalimeen, those who puts things out of place, and he put Allah's Lordship out of position.

How can I change myself for the better?

- This teaches us to not put ourselves in danger by talking about something which is not our level.
- It also teaches us to speak gradually according to the level being challenged.

May Allah (سبحانه وتعالى) always guide us. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 4

Date: 10 May 2019 / 05 Ramadan 1440



Surah Al Imran 23

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكَمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.

- Allah (سبحانه وتعالى) gave us means for nurturing and among them is to see.

The meaning of (أَلَمْ تَرَ) includes:

- To see with the eyes
- To see with the heart
- To have knowledge about something which makes someone surprised and amazed by it
- (أَلَمْ تَرَ) (**Have you not seen**): Allah (سبحانه وتعالى) is addressing the Prophet (صلى الله عليه وسلم) to see what?
- (إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ) (**those who have been given a portion of the Scripture?**): those who have been given a share of the book. What's required when given a share of the book? To be better, more upright and quicker in submitting to Allah's commands. Those

who have been given a share of the book should be happy to follow it, but what is the situation which exposes the reality of those who are not happy to follow it?

- (يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ) **(They are being invited to the Book of Allah to settle their dispute,)**: when they are called to the Book of Allah (سبحانه وتعالى) to judge and settle between them, what happens?
- (ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ) **(then a party of them turn away, and they are averse.)**: they turn away by their body and heart. Someone who's given the Book should make it his priority. What is the reaction of the believers?

Surah An Noor 51: (إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا (سَمِعْنَا وَأَطَعْنَا) وَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).)

How can I change myself for the better?

- Do not be someone with knowledge and then turn away
- When called for judgement by Allah's Book then a person should obey and submit

May Allah (سبحانه وتعالى) make among those who obey and submit.

Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 5

Date: 11 May 2019 / 06 Ramadan 1440



Surah An Nisa'a 44

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ

Have you not seen those who were given a portion of the book, purchasing the wrong path, and wish that you should go astray from the Right Path.

- The theme of Surah An Nisa'a is to be just to those who are weak in society.
- (أَلَمْ تَرَ) has a different impact depending the ayah. It can mean to see with the eyes, with the heart, and to know. And it's to look at something which is strange, realize it's a warning and not do it.
- (أَلَمْ تَرَ) (**Have you not seen**): in this ayah, Allah (سبحانه وتعالى) is addressing the Prophet (صلى الله عليه وسلم) of this dispraised quality as a warning for us. This is strong nurturing because it's to see something and hate it.
- (إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ) (**those who were given a portion of the book,**): Allah (سبحانه وتعالى) is warning us about someone who has knowledge of the book. It is good to have knowledge of the book, but what is the issue?
 1. (يُشْتَرُونَ الضَّلَالََةَ) (**purchasing the wrong path,**): they sold their knowledge and purchased misguidance. To go as far as

purchasing misguidance shows a great love for it. They preferred misguidance over guidance and preferred misery over happiness, astaghfar Allah. What else do they want?

2. (وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ) **(and wish that you should go astray from the Right Path.)**: they not only prefer misguidance for themselves, but they want others to be misguided as well. So they try their best and use all their energy to mislead others, astaghfar Allah. This is a wicked action, especially for someone who has been given the book. What causes someone to do something like this? Because of his evil desires and lack of taqwa. A person should want knowledge of the book to guide others, but not misguide them.

- There are people like this and this is a warning for us. Allah (سبحانه وتعالى) tells us in the next ayah that He's All-Aware of our enemies and He's our Guardian. When we know this then we should be at peace and rest.

How can I change myself for the better?

- Knowledge is to be guided and to guide others
- Do not mix desires with seeking knowledge

May Allah (سبحانه وتعالى) make us among the guided ones. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 6

Date: 12 May 2019 / 07 Ramadan 1440



Surah An Nisa'a 49 to 50

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۗ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يَظْلُمُونَ فَتِيلًا

Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.

انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ ۗ وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا

Look, how they invent a lie against Allah, and enough is that as a manifest sin.

- Only Allah (سبحانه وتعالى) can grant us taqwa and purify us; we cannot ascribe purity to ourselves.
- (أَلَمْ تَرَ) (**Have you not seen**): here is to see out of amazement and scolding (تعجيب وتوبيخ). To see what?
- (إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ) (**those who claim sanctity for themselves.**): those who purify themselves. By seeing this action then we will hate it because Allah (سبحانه وتعالى) is scolding those who commit this action. In this ayah it is referring to the Jews and Christians who ascribe themselves as sons of Allah (سبحانه وتعالى) and only they can enter paradise. No one is the son of Allah (سبحانه وتعالى) and those who enter

to paradise is not based on a group of people but those who submit to Allah (سبحانه وتعالى) while doing excellence. Who's the One that purifies?

- (بَلِ اللّٰهُ يَرْكَبِي مَن يَشَاءُ) (**Nay, but Allah sanctifies whom He wills,**): we do not ascribe purity to ourselves but it's Allah (سبحانه وتعالى) Who purifies whomever He wills according to His wisdom. He knows who is worthy to be purified. What does it mean Allah (سبحانه وتعالى) purifies someone? When he's purified with faith and good deeds, and is rid of bad manners and adorned with good manners. We ask Allah (سبحانه وتعالى) to purify us. Ameen.
- (وَلَا يُظْلَمُونَ فَتِيلًا) (**and they will not be dealt with injustice even equal to the extent of a scalish thread in the long slit of a date-stone.**): no one will be treated unfairly. Only Allah (سبحانه وتعالى) can purify. What does Allah (سبحانه وتعالى) say next?
- (انظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللّٰهِ الْكُذِبَ ۗ) (**Look, how they invent a lie against Allah,**): look at how they make up lies against Allah (سبحانه وتعالى). When they ascribe purity to themselves then it's as if Allah (سبحانه وتعالى) has made is true for them and this is a fabricating a lie. Anyone who ascribes purity to himself has transgressed because he is honoring himself while he is not authorized to do so; only Allah (سبحانه وتعالى) is authorized to purify whom He wills.
- (وَكَفَىٰ بِهِ إِثْمًا مُّبِينًا) (**and enough is that as a manifest sin.**): sufficient is this act – ascribing purify to one self – as a clear sin.

How can I change myself for the better?

- Do not ascribe purity to yourself
- Submit to Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) purify us. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 7

Date: 13 May 2019 / 08 Ramadan 1440



Surah An Nisa'a 51

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ
مِنَ الَّذِينَ آمَنُوا سَبِيلًا

Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

- The (أَلَمْ تَرَ) – “have you not seen” mentioned in Surah An Nisa'a is to beware of certain behavior in order to not fall into it.
- (أَلَمْ تَرَ) (**Have you not seen**): Allah (سبحانه وتعالى) is addressing the Prophet (صلى الله عليه وسلم), “have you not seen the bad behavior of the Jews who are jealous of him, despite having a portion of the book?”.
- (إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ) (**those who were given a portion of the Scripture?**): the one who has a portion of the book should give support to the messenger and practice what the book says, but their behavior shows otherwise. This teaches us to not be deceived with those who have been given the book because not everyone who's given the book has good behavior. What is their action?
- (يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ) (**They believe in Jibt and Taghut**): to believe in (بِالْجِبْتِ) is every worship besides Allah (سبحانه وتعالى) and (وَالطَّاغُوتِ) is to

believe in judgement besides the legislation of Allah (سبحانه وتعالى). Examples of (بِالْجِبْتِ) include magic, fortune telling, any worship besides Allah (سبحانه وتعالى) and obedience of the shaitan. What is the reason behind believing in this? Envy and disbelief. Envy and disbelief will overpower anyone who has a portion of the book and it will cause him to act contrary. May Allah (سبحانه وتعالى) purify us. Ameen.

- (وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَلْؤَلَاءِ أَهْدَىٰ مِنَ الَّذِينَ آمَنُوا سَبِيلًا) **(and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).)**: someone who believes in Allah (سبحانه وتعالى) and the Book will not prefer other ways. Despite being given the book, they will say to those who disbelieve that they (disbelievers) are more guided than the believers. Someone who resembles the deen and is given a portion of the book but gives wrong signals will bring much fitna. To show preference to misguidance over guidance shows ignorance, lack of understanding and extreme stubbornness. Those who do this will be cursed by Allah (سبحانه وتعالى) and anyone who's cursed by Allah (سبحانه وتعالى) will not find victory.

How can I change myself for the better?

- Purify oneself especially from envy
- Having a portion of the book is a great responsibility and one should not give wrong signals thus causing fitna for others

May Allah (سبحانه وتعالى) purify us. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 8

Date: 14 May 2019 / 09 Ramadan 1440



Surah An Nisa'a 60

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ
وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray .

- (أَلَمْ تَرَ) (**Have you not seen**): Allah (سبحانه وتعالى) is addressing the Prophet ((صلى الله عليه وسلم)) to look at the strange behavior of the hypocrites. What do they do?
- (إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ) (**those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you,**): They claim to believe in what was sent down upon the Prophet ((صلى الله عليه وسلم)) and what was previously sent down. This teaches us we shouldn't claim without actions. Faith itself will be shown through a person's actions. The hypocrites claim in order to fit in society. If a person claims to be a believer then surely Allah (سبحانه وتعالى) will not leave him without testing him. He will go through a decree to see his reality. Allah

(سبحانه وتعالى) will not leave the people with their claims – they must be shown as true or false.

- (يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ) (**and they wish to go for judgement (in their disputes) to the Taghut (false judges)**): they want the taghut to be used as a judge and not the rulings of Allah (سبحانه وتعالى). They want someone besides Allah (سبحانه وتعالى) to make a judgement.
- (وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ) (**while they have been ordered to reject them.**): though they have been commanded to disbelief in the taghut, but they forget their true task. They contradict themselves in what they say and do.
- (وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا) (**But Shaitan (Satan) wishes to lead them far astray.**): and the shaitan wants to lead them far astray. This teaches us to beware of our enemy.

How can I change myself for the better?

- Do not claim faith – it will show by the actions
- Beware of the shaitan and follow Allah's rulings

May Allah (سبحانه وتعالى) protect us from hypocrisy. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 9

Date: 15 May 2019 / 10 Ramadan 1440



Surah An Nisa'a 77

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ
مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salat (Iqamat-as-Salat), and give Zakat but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that You had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.

- Allah (سبحانه وتعالى) is the All-Knowing of when to command obligations upon us because He knows when we will be able to fulfill it. A person should not ask for things which are not ordained upon him because when the command comes, he will not be able to fulfill it. And in the case of this ayah, the people asked to fight for the sake of Allah (سبحانه وتعالى) though it was not ordained upon them.

- (أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ) (**Have you not seen those who were told**): we should see those whom it was said to them, thus we will learn from their experience. What was said to them?
- (كُفُّوا أَيْدِيَكُمْ) (**to hold back their hands (from fighting)**): to stop their hands from fighting, but there were some who wanted to fight though it was not ordained upon them. The time is not suitable for them to fight, but they wished for it. What should they do instead?
- (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ) (**and perform As-Salat (Iqamat-as-Salat), and give Zakat**): to establish the prayer and give zakat because this is what has been ordained upon them. Our nurturing will not be far from establishing the prayer and giving zakat.
- (فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ) (**but when the fighting was ordained for them,**): Allah (سبحانه وتعالى) is The Nurturer because He knows when is the right time for us to do something. When the fighting became obliged upon them, what happened?
- (إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً) (**behold! a section of them fear men as they fear Allah or even more.**): some feared the people more than fearing Allah (سبحانه وتعالى). A correct feeling is to fear Allah (سبحانه وتعالى) with knowledge, but they're fearing the people more so than Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) will bring things at the time which is right for us.
- (وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ) (**They say: "Our Lord! Why have you ordained for us fighting?"**): when the command to fight was brought down, they said, "why did You command it upon us?". A person is

mistaken when he ordains something on himself which is not ordained yet, thinking the nurturing will be faster.

- (لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ) (**Would that You had granted us respite for a short period?**): then they suggested, “had You not delayed it for us instead”. This teaches us when a person asks for something which is not the right time for yet, he will be impatient when it does come. Anyone who asks for something whose time is not right will not be able to fulfill it when it does come.
- (قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا) (**Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allah, and you shall not be dealt with unjustly even equal to a scaly thread in the long slit of a date-stone.**): when we carry the commands of Allah (سبحانه وتعالى) then it will be easy for us. And whatever we do then we will be recompensed, and Allah (سبحانه وتعالى) will not wrong us one bit.

How can I change myself for the better?

- Focus on the tasks given to us
- Do not ask for something which is not commanded yet
- Do not fear the people more than Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) make us pleased. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 10

Date: 16 May 2019 / 11 Ramadan 1440



Surah Ibrahim 19-20

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

Do you not see that Allah has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

And for Allah that is not hard or difficult.

- Just as the eyes can sin, the eyes can worship and that's by looking at Allah's universal ayat and His Words. May Allah (سبحانه وتعالى) protect our eyes. Ameen.
- (أَلَمْ تَرَ) (have you not seen) has three meanings:
 1. To look with the eyes
 2. To look with the heart
 3. To know out of amazement
- Surah Ibrahim is about the unity of the message. The father of the messengers is Ibrahim (عليه السلام) and the message of all messengers is tawheed, and all worships and actions are under tawheed. (أَلَمْ تَرَ)

is mentioned three times in Surah Ibrahim and it's mainly about the message and tawheed.

- (أَلَمْ تَرَ) (**Do you not see**): have you not seen O Mohammed (صلى الله عليه وسلم) and all the slaves. And to see is out of paying attention.
- (أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ) (**that Allah has created the heavens and the earth with truth?**): Allah (سبحانه وتعالى) has created the heavens and the earth with truth. We can see the creation with our eyes, but it's not limited to only seeing the creation, but seeing Allah's actions with our hearts. The creation leads to the Creator. How did Allah (سبحانه وتعالى) create the heavens and earth? With truth. This means every creation is not random or in vain, but has a purpose.
- What is the truth?
 1. To worship Allah (سبحانه وتعالى) and know Him. Looking at the creation will lead us to worship Allah (سبحانه وتعالى) and know Who He is.
 2. He's the One Who commands and forbids, and by looking at the creation leads us to this.
 3. Looking at the creation will lead us to Allah's perfect names and attributes.
- If the heavens and the earth are all there for a purpose, what about the human being and his purpose? Why is he not fulfilling his purpose? Subhan Allah.
- (إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ) (**If He wills, He can remove you and bring (in your place) a new creation!**): as a result, if Allah (سبحانه وتعالى) wills out of His perfect wisdom and knowledge, He can remove those who

are not fulfilling their purpose and replace them with a new and better creation who are more observant, obedient and believing. Allah (سبحانه وتعالى) is in no need of anyone, but He's telling us of His capability and what we need to do so that we make use of our eyes.

- (وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ) (**And for Allah that is not hard or difficult.**): it's not difficult on Allah (سبحانه وتعالى) to remove the people and bring a new people by His might and greatness. Allah (سبحانه وتعالى) is able to do it on the spot, but after His will. We should use our eyes to be upgraded because He can replace us with a creation who will use what He has subjected in a better way.

How can I change myself for the better?

- Fulfill our purpose and use the tools Allah (سبحانه وتعالى) has given us to increase in faith
- Fear of being replaced so attach only to Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) help us to fulfill our purpose. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 11

Date: 17 May 2019 / 12 Ramadan 1440



Surah Ibrahim 24 to 25

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفُرُوعُهَا فِي السَّمَاءِ

See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Giving its fruit at all times, by the Leave of its Lord, and Allah sets forth parables for mankind in order that they may remember.

- Ibrahim (عليه السلام) is the Father of the Messengers and he set the foundation. This is teaching us to start right and then we will have the fruits by Allah's permission.
- (أَلَمْ تَرَ) (**See you not**): did you not see with your eyes and heart and did you not know?
- (كَيْفَ ضَرَبَ اللَّهُ مَثَلًا) (**how Allah sets forth a parable?**): how Allah (سبحانه) gave a parable, about what?
- (كَلِمَةً طَيِّبَةً) (**A goodly word**): a good word. The good word is to bear witness there is no one worthy of worship except Allah (لا اله الا الله) and its branches which include all the good that comes out from

(لا اله الا الله) from good deeds, good manners, etc. This good word is like what?

- (كشجرة طيبة) (**as a goodly tree,**): it's like a good tree which is the date palm tree.
- (أصلها ثابت) (**whose root is firmly fixed,**): its roots are firm in the earth.
- (وفرعها في السماء) (**and its branches (reach) to the sky (i.e. very high),**): and its branches are high, spreading and offering much benefit. The one whose roots are not fixed will not grow high. May Allah (سبحانه وتعالى) make all of our deeds like this date palm tree, to go high, spread and be beneficial. Ameen.
- (تؤتي أكلها كل حين بإذن ربها) (**Giving its fruit at all times, by the Leave of its Lord,**): it will give its fruits at all times by the Lord's permission. Allah (سبحانه وتعالى) is Ar Rabb and He's the One Who nurtures the tree and causes it to grow. This is teaching us to worry about our foundation and Allah (سبحانه وتعالى) will cause it to grow. May Allah (سبحانه وتعالى) make all our deeds to have an impact. Ameen. We don't want our deeds to be useless or on the surface.
- The tree of faith is like the date palm tree, the roots are firmly rooted. The believer is not doing or saying anything randomly but he's doing everything based on a foundation and evidence. And whatever he says or does, it goes up and reaches Allah (سبحانه وتعالى) because it's based on the correct foundation, and this benefits him and others. And it will benefit others even after death and until the Day of Judgement. There are books which have remained after the scholar's death and are beneficial to many to this day and the

reason is it was written with a good heart. We want to benefit those around us and those who will come after us which we will not see.

- (وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ) (and Allah sets forth parables for mankind in order that they may remember.): and Allah (سبحانه وتعالى) gives forth the parables for the people so they may remember. He clarifies everything to us in the best way.

How can I change myself for the better?

- Set the correct foundation and do not worry about the fruits

May Allah (سبحانه وتعالى) make us beneficial in this life and after we die.

Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 12

Date: 18 May 2019 / 13 Ramadan 1440



Surah Ibrahim 28

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

Have you not seen those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islam), and caused their people to dwell in the house of destruction?

- Tawheed is the greatest blessing which Allah (سبحانه وتعالى) bestows upon anyone. When we do everything with faith and truth then we are fulfilling the duty upon us. The following ayah is about those who do not appreciate Allah's greatest blessing of tawheed.
- (أَلَمْ تَرَ) (**See you not**): did you not see, as a way to be cautious and avoid it. To whom should we look at?
- (إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا) (**those who have changed the Blessings of Allah into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islam)**): those who do not appreciate faith, those who replaced Allah's blessings with ingratitude / denial. Blessings require gratitude, but they covered these blessings. What are Allah's blessings:

1. Sending the Prophet (صلى الله عليه وسلم) to call them to tawheed

- The Prophet (صلى الله عليه وسلم) is calling them to all the good in the duniya and akhira.
- Salvation from all evil
- They preferred disbelief over belief. What else?
- (وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ) (**and caused their people to dwell in the house of destruction?**): they caused their people to fall into destruction as well. This shows ingratitude affects the environment. The one who's ungrateful will motivate others to be ungrateful as well. While the one who's grateful motivates others to be grateful.
- Denying the Prophet (صلى الله عليه وسلم) led to destruction and led to the hellfire. When Quraish denied the Prophet (صلى الله عليه وسلم), they led their people to deny him as well, and this led to their destruction. Worse is their decision to choose to go to the hellfire.
- Surah Ibrahim is teaching us to appreciate the blessings of Allah (سبحانه وتعالى) and do everything for the right purpose which is for His sake.

How can I change myself for the better?

- Appreciate Allah's blessings with gratitude and fulfilling the duty upon us which his tawheed
- Do not be a means to lead others to destruction

May Allah (سبحانه وتعالى) protect us from the hellfire. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 13

Date: 19 May 2019 / 14 Ramadan 1440



Surah Maryam 83

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا

See you not that We have sent the Shayatin (devils) against the disbelievers to push them to do evil.

- The theme of Surah Maryam is Allah's mercy to His slaves. The name "Ar Rahman" – The Most Merciful is mentioned the most times in Surah Maryam.
- Here we will see why the disbelievers are insistent in opposing, and the reason is the shayateen. This is a mercy from Allah (سبحانه وتعالى) to the Prophet (صلى الله عليه وسلم) to show him the reason for it.
- (أَلَمْ تَرَ) (**See you not**): have you not seen is to make us cautious and to make us understand the reason behind something. It's also a warning to those who disbelieve.
- (أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ) (**that We have sent the Shayatin (devils) against the disbelievers**): Allah (سبحانه وتعالى) sends the shayateen upon the disbelievers, why? As punishment for them as a result of associating with Allah (سبحانه وتعالى) and not holding on to Allah's rope. Anyone who deviates and takes himself out will have no shelter, and the shayateen will be sent to him, astaghfar Allah.

Keep in mind all of Allah's actions are perfect. What will the shayateen do to them?

- (تَوَزُّهُمُ أَرَاً) (to push them to do evil.):
 1. They will bother and irritate them.
 2. They will push them to disbelief.
 3. They will also whisper to them and inspire them to evil acts.
 4. They will adorn falsehood to them and make truth ugly to them.
 5. They will love falsehood to the point their heart will be filled with love of falsehood. It will become their mission to strive and give victory to falsehood and fight against the people of truth.
- The shaitan will use this person. May Allah (سبحانه وتعالى) protect us. Ameen.
- The shaitan cannot have power over a believer, relies on Allah (سبحانه وتعالى) and is mukhlis (sincere), but the shaitan will have power over someone committing shirk and disbelief.
- The people of falsehood are persistent and have willpower because the shayateen are pushing them, to the point that even if they're asleep, they will wake them up to go forward with their falsehood, subhan Allah.

How can I change myself for the better?

- Do not associate with Allah (سبحانه وتعالى), be among the sincere ones and put full trust in Allah (سبحانه وتعالى)

- When seeing those who are persistent in falsehood, know it's from the shaitan

May Allah (سبحانه وتعالى) protect us from all evil. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 14

Date: 20 May 2019 / 15 Ramadan 1440



Surah Al Hajj 18

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ



See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honour him. Verily, Allah does what He wills.

- The theme of Surah Al Hajj is our goal is Allah (سبحانه وتعالى). In the following ayah, the first prostration of the surah is mentioned.

- (أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ) (**See you not that whoever is in the heavens and whoever is on the earth,**): have you not seen O Prophet (صلى الله عليه وسلم) that all that's in the heavens and the earth prostrates to Allah (سبحانه وتعالى)? Who is Allah? All the names and attributes of Allah (سبحانه وتعالى) are under the name "Allah". Previous to this ayah are all the different groups of people from those who argue and those who disbelieve. The true honor is when a person devotes and submits himself to Allah (سبحانه وتعالى). Who in the heavens and earth prostrates? All that's sane from those in the heavens and the earth from angels and people. What else prostrates?
- (وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ) (**and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb [moving (living) creatures, beasts],**): the sun, moon and stars in the heavens, and the mountains, trees, animals and moving creatures on the earth. If a disbeliever sees all that's in the heavens and the earth prostrating to Allah (سبحانه وتعالى) then it's a message for him. Who else prostrates?
- (وَكثِيرٌ مِّنَ النَّاسِ وَكثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ) (**and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified.**): many people prostrate themselves to Allah (سبحانه وتعالى) and when we know this then we should not be impressed with our prostration because no matter what we do, Allah (سبحانه وتعالى) is Greater. To prostrate to Allah (سبحانه وتعالى) is a Favor and Honor from Him. He's the One Who allowed us to

prostrate to Him. And to those who are not prostrating to Him then the torment has been justified as a result of their disbelief.

- (وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ) (**And whomsoever Allah disgraces, none can honour him.**): no one will honor the one whom Allah (سبحانه وتعالى) humiliates. And humiliation is to worship anything besides Allah (سبحانه وتعالى).
- (إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ) (**Verily, Allah does what He wills.**): Allah (سبحانه وتعالى) will do whatever He wills, thus when we worship and pray to Him, we are not adding anything, but Allah (سبحانه وتعالى) honored us to be in this position.

How can I change myself for the better?

- To submit to Allah (سبحانه وتعالى) is a favor from Him so we should not be impressed with ourselves.
- Whomever Allah (سبحانه وتعالى) honors then no one can humiliate and whomever He humiliates then no one can honor. Honor is with belief and humiliation is with disbelief.

May Allah (سبحانه وتعالى) honor us and never humiliate us. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 15

Date: 21 May 2019 / 16 Ramadan 1440



Surah Al Hajj 63

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

See you not that Allah sends down water (rain) from the sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.

- The theme of Surah Al Hajj is our goal is Allah (سبحانه وتعالى). And in this ayah there are universal signs which we need to look at.
- (أَلَمْ تَرَ أَنَّ اللَّهَ) (**See you not that Allah**): this is encouragement and motivation to look at His ayat and actions which lead to His Oneness and Perfection. It is to increase our devotion and worship of Him.
- (أَنْزَلَ مِنَ السَّمَاءِ مَاءً) (**sends down water (rain) from the sky,**): have we not seen with our eyes that it's Allah (سبحانه وتعالى) Who brings down the rain from the sky upon a barren land. What happens?
- (فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً) (**and then the earth becomes green?**): He makes the land to become green. He's the One Who brings life to a dead land and anything which is disabled, is out of order or is not being utilized then only He can cause it to work, and flourish thus He is worthy of our attachment.

- (إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ) (Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.): Allah (سبحانه وتعالى) brings back the dead land to life gently and He's All-Aware of where to allow the rain to fall, in which part of the land, and how it will flourish. And only He knows what will bring life to a dead heart. And the change is not shocking, but subtle so that a person will want to do his best.

How can I change myself for the better?

- Look at Allah's actions and have hope in His perfect actions
- Change is always possible with Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) increase us in faith. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 16

Date: 22 May 2019 / 17 Ramadan 1440



Surah Al Hajj 65

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

See you not that Allah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allah is, for mankind, Full of Kindness, Most Merciful.

- (أَلَمْ تَرَ أَنَّ اللَّهَ) (**See you not that Allah**): have you not witnessed with your eyes and heart. What should we see? Allah's vast blessings. When we look at His actions then we will attach to Him.
 1. (سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ) (**has subjected to you (mankind) all that is on the earth,**): we should see all that Allah (سبحانه وتعالى) has subjected to us from animals, objects, and plants so that we may benefit from it, ride it, and eat it. Allah (سبحانه وتعالى) subjected all that's on the earth so that we may attach to Him and use it to worship Him. What else did He subject?
 2. (وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ) (**and the ships that sail through the sea by His Command?**): He subjected the ships to sail by His command. The ships are beneficial for transport, cargo, trade, and to bring

forth adornment to wear. If Allah (سبحانه وتعالى) did not command the ship and seas then we would not be able to benefit. And this should strengthen our attachment to Him.

3. (وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ) **(He withholds the heaven from falling on the earth except by His Leave.)**: by His permission, He holds the sky above us from falling on the earth. This teaches us to not take things for granted or that everything is by default. Our attachment needs to be renewed. If it wasn't for His mercy and ability, then the sky would fall on us, subhan Allah.
- (إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ) **(Verily, Allah is, for mankind, Full of Kindness, Most Merciful.)**: verily Allah (سبحانه وتعالى) the One Whom we attach to, the One Whom commands and permissions belong to Him, is full of compassion and mercy to the people. He wants all goodness for the people, but they do not want what's good for them, subhan Allah. Subjecting the earth, commanding the ships, and holding the sky by His permission shows His compassion and mercy.

How can I change myself for the better?

- Look at the sky, look at what's on the earth and the ships sailing and how Allah (سبحانه وتعالى) subjected it.
- Look at Allah's actions and blessings in order to attach to Him
- Do not take things for granted, but renew your attachment to Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) increase us in faith and attach to Him. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 17

Date: 23 May 2019 / 18 Ramadan 1440



Surah An Noor 41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ
بِمَا يَفْعَلُونَ

See you not (O Muhammad صلى الله عليه وسلم) that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)?. Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification]; and Allah is All-Aware of what they do.

- Allah (سبحانه وتعالى) will guide to His Light whomever He wills according to His perfect knowledge and wisdom. Allah (سبحانه وتعالى) places His Light in the heart of the believers.
- The more we know about Allah's actions, the more insight and light we'll have.
- (أَلَمْ تَرَ) (See you not (O Muhammad صلى الله عليه وسلم)): this is to see with our sight and heart. Allah (سبحانه وتعالى) is making His slaves aware of His greatness, complete authority, and the creation's need for His nurturing.

- (أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ) (**that Allah, He it is Whom glorify whosoever is in the heavens and the earth,**): all that's in the heavens and the earth from objects, animals, angels and all creation are glorifying Allah (سبحانه وتعالى). Tasbeeh is to remove all imperfection from Allah (سبحانه وتعالى). How does this nurture us? When we see all objects glorifying Allah (سبحانه وتعالى) then we too should glorify Him. It's important to start anything with thinking good of Allah (سبحانه وتعالى) because this will unlock all closed doors, but if we start bad by thinking bad of Allah (سبحانه وتعالى) then surely we cannot go forward. Thus when we start anything, we should begin with tasbeeh.
- (وَالطَّيْرُ صَافَّاتٍ) (**and the birds with wings out-spread (in their flight)?**): all the birds glorify Allah (سبحانه وتعالى) as well and this too should inspire us.
- (كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ) (**Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, [or everyone knows his Salat (prayer) and his glorification];**): all of the creation has a worship and glorification according to its condition. Allah (سبحانه وتعالى) inspires them, whether directly or through the messengers. We may not know how other creation glorify Allah (سبحانه وتعالى), but what's important is to know they know how to pray and glorify Him.
- (وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ) (**and Allah is All-Aware of what they do.**): Allah (سبحانه وتعالى) is All-Knowing of what all the creation does.
- Everyone is in need of praying and glorifying Allah (سبحانه وتعالى).

How can I change myself for the better?

- Begin with tasbeeh and thinking good of Allah (سبحانه وتعالى)
- Be inspired by the creation which always glorifies Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) grant us light. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 18

Date: 24 May 2019 / 19 Ramadan 1440



Surah An Noor 43

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ ۗ كَذَٰلِكَ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ

See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.

- (أَلَمْ تَرَ) (**See you not**): have you not seen with your eyes Allah's great ability.

- (أَنَّ اللَّهَ يُرْجِي سَحَابًا) (**that Allah drives the clouds gently,**): Allah (سبحانه) is the One Who drives scattered clouds together. Imagine different people from different places, yet He's able to bring them together.
- (ثُمَّ يُؤَلِّفُ بَيْنَهُمْ) (**then joins them together,**): and Allah (سبحانه وتعالى) will make them familiar with one another.
- (ثُمَّ يَجْعَلُهُمُ رُكَّامًا) (**then makes them into a heap of layers,**): then Allah (سبحانه وتعالى) will heap them one above another, similar to a hierarchy, so there is order and productivity. They are not all one row. If this "mountain" of clouds is not there then we will not have what comes next.
- (فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ) (**and you see the rain comes forth from between them;**): from this cloud comes beneficial rain.
- (وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ) (**and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail),**): Allah (سبحانه وتعالى) will send down from clouds whose tops are like mountains something colder which is the hail. So it's not rain which will come down but hail stones.
- (فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ) (**and strikes therewith whom He wills, and averts it from whom He wills.**): it will strike whomever Allah (سبحانه) wills or be averted from whomever He wills according to His wisdom. Being struck can be with something beneficial or being struck as punishment. At this point, when we look at the two pictures, there's one of beneficial rain for all and one that some will receive and some will not because it's much stronger. This teaches

us to follow the order and rules set in place because it is light in society. When a person accepts the rules then there will be much benefit. All of Allah's actions are praiseworthy.

- (يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ) **(The vivid flash of its (clouds) lightning nearly blinds the sight.)**: the flash of lightning is so strong that it can take away the sight of the people. The One Who does all this is perfect in His ability and is praiseworthy.
- Allah (سبحانه وتعالى) is able to change the day to night and the night to day and these are admonitions for people who observe and see.

How can I change myself for the better?

- Observe Allah's actions in order to attach to Him
- Follow the rules in order to attain benefit

May Allah (سبحانه وتعالى) grant us light. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 19

Date: 25 May 2019 / 20 Ramadan 1440



Surah Al Furqan 45

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظَّلَّاءَ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still - But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

- The people of furqan know that furqan is from the Qur'an and they make dua. The people of furqan are Ibad Ar Rahman who rely on His vast mercy.
- Allah (سبحانه وتعالى) is addressing the Prophet (صلى الله عليه وسلم) by telling him have you seen the one who has taken his desires as a god. Such a person is even more misguided than the cattle.
- A person will not have furqan without having the light of faith.
- (أَلَمْ تَرَ إِلَىٰ رَبِّكَ) (**Have you not seen how your Lord**): A person will go through different situations to be able to see the different “shades of colors”. A person should look with his sight and insight and see Allah's perfect ability and vast mercy. What should he see?

- (كَيْفَ مَدَّ الظِّلَّ) (**spread the shadow.**): how Allah (سبحانه وتعالى) stretches the shade before sunrise. During that time it's all shade, and this shade is from Allah (سبحانه وتعالى).
- (وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا) (**If He willed, He could have made it still -**): if Allah (سبحانه وتعالى) wills, He could not stretch the shade and make it still and withheld.
- (ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا) (**But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).**): after the sunrise, then the sun will become a guide for the shade. Objects will have shadows. If there we no sun then we would not appreciate the shadows. And in life, if we didn't have “evil” people such as Firaoun then the truth would not be apparent. If we do not get nurtured through opposites then matters will not be defined and we will not have labels for everything. We will not know who's coolness of the eyes and who's the ignorant.
- And with the changing of the night and day, it will bring forth more remembrance and gratitude.
- In life we want to be shaded and when we appreciate Allah's nurturing then we will always be under His shade. When we worship only Allah (سبحانه وتعالى) then we will be under His shade.

How can I change myself for the better?

- Appreciate Allah's nurturing

- With opposites, matters will be defined and clear

May Allah (سبحانه وتعالى) shade us under His shade in the Day of Judgement. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 20

Date: 26 May 2019 / 21 Ramadan 1440



Surah Ash Shu'ara 225

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ

See you not that they speak about every subject (praising people - right or wrong) in their poetry?

- The end of Surah Ash Shua'ara mentions the Prophet (صلى الله عليه وسلم) is not a magician nor a poet, but receiving revelation. All that he says is true and firm. He's not the one exposed to different cultures or into poetry, thus the revelation is pure and the one saying it is pure.
- The revelation is so pure that no one has heard it either and this makes it a message proper. The shayateen cannot hear what's in the heavens.
- The carrier of the message cannot have shirk otherwise he will be from the tormented ones. Then Allah (سبحانه وتعالى) says to warn those

near to you, and to care for the believers. This is to care for the followers before broadcasting the message.

- Then Allah (سبحانه وتعالى) informs us of to whom the shaitan come. They do not come to the one who's pure, but they come to those who resemble them – those who fabricate lies.
- As for the poets, who is following them? Those who are misled and they're misleading others as well.
- (أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ) **(See you not that they speak about every subject (praising people - right or wrong) in their poetry?)**: do you not see and this is a warning. Do you not see how they are in different “valleys” in different subjects from love, mockery, praise, bravery, etc? A person might think they are full of emotions but they are contradicting themselves. They say things but this is not who they are, similar to the hypocrites.
- Except there are those who are truthful, believe, do righteous good deeds and have courage.

How can I change myself for the better?

- Be truthful
- Purify oneself from shirk
- Warn those who are near and be merciful to the believers

May Allah (سبحانه وتعالى) grant us a truthful tongue. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 21

Date: 27 May 2019 / 22 Ramadan 1440



Surah Luqman 20

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ

See you not (O men) that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!

- The theme of Surah Luqman is the essentials of nurturing children and wisdom.
- (أَلَمْ تَرَوْا أَنَّ اللَّهَ) (See you not (O men) that Allah): Allah (سبحانه وتعالى) is reminding His slaves to be grateful for the blessings by looking at them. How can we be grateful for the blessings and not be heedless if we do not see them with our eyes and heart?

- (سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) (**has subjected for you whatsoever is in the heavens and whatsoever is in the earth,**): Allah (سبحانه وتعالى) has subjected all that's in the heavens from the sun, moon and stars, and all that's in the earth from trees, animals, and rivers to benefit the slaves.
- (وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً) (**and has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allah (of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]?**): we are showered and drowning with Allah's blessings. And His blessings are not only apparent but hidden as well which we're unaware of. We are showered with blessings of the duniya and deen which require gratitude from us. How can we be grateful?
 1. Love the Bestower
 2. Submit to Him
 3. Use the blessing to obey Him
 4. Do not use the blessing to disobey Him
- (وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ) (**Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!**): but when a person is not grateful then he will dispute without knowledge or guidance.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

“O Allah, I ask You for steadfastness in the affair and I ask You for determination upon guidance, and I ask You to make me grateful for Your favor, and excellence in worshiping You, and I ask You for a truthful tongue and a sound heart, and I seek refuge in You from the evil of what You know, and I ask You for the good of what You know, and I seek Your forgiveness for that which You know. Verily, You are the Knower of all that is hidden (Allāhumma innī as'alukath-thabāta fil-amri, wa as'aluka `azīmatar-rushdi, wa as'aluka shukra ni`matika, wa ḥusna `ibādatika, wa as'aluka lisānan ṣādiqan wa qalban salīman, wa a`ūdhu bika min sharri mā ta`lamu, wa as'aluka min khairi mā ta`lamu, wa astaghfiruka mimmā ta`lamu innaka anta `allāmul-ghuyūb).’

Jami` at-Tirmidhi 3407

How can I change myself for the better?

- Be grateful for Allah's blessings
- Use the blessings to obey Allah (سبحانه وتعالى) and not disobey Him

May Allah (سبحانه وتعالى) make us from the grateful ones. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 22

Date: 28 May 2019 / 23 Ramadan 1440



Surah Luqman 29

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

See you not (O Muhammad صلى الله عليه وسلم) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do.

- (أَلَمْ تَرَ أَنَّ اللَّهَ): (See you not (O Muhammad صلى الله عليه وسلم) that Allah): this is to see Allah's disposal of affairs in order to bring about more attachment to Him.
 1. (يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ): (merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added to the hours of night),): this is Allah's action to merge the night into the day and the day into night. Two opposites merge yet there is no one dominating the other.

This is a harmonious and smooth action which Allah (سبحانه وتعالى) disposes. Only Allah (سبحانه وتعالى) can make a smooth change between two opposites.

2. (وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى) (**and has subjected the sun and the moon, each running its course for a term appointed;**): it's Allah's action to subject the sun and moon, and their subjection is for our benefit. Both the sun and moon run for an appointed term which will then end. We need the running of the sun and moon for our daily lives and for our deen. Thus in order to attach to Allah (سبحانه وتعالى), we should see how Allah (سبحانه وتعالى) takes care of opposites and how He provides the means needed for reforming.
 - (وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ) (**and that Allah is All-Aware of what you do.**): Allah (سبحانه وتعالى) is All-Aware of what we do, nothing is hidden from Him. And He recompenses according to our deeds, with reward for the good doers and punishment for the evil doers.
 - All that Allah (سبحانه وتعالى) has promised us is the truth.

How can I change myself for the better?

- Look at Allah's action of the merging of the day and night
- When there are opposites, ask Allah (سبحانه وتعالى) to make a smooth transition
- Ask Allah (سبحانه وتعالى) for tools and resources to make any change easy

May Allah (سبحانه وتعالى) make us from the truthful ones. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 23

Date: 29 May 2019 / 24 Ramadan 1440



Surah Luqman 31

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِّنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

See you not that the ships sail through the sea by Allah's Grace that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

- (أَلَمْ تَرَ) (**See you not**): have you not seen the impacts of Allah's ability, mercy, and care towards His slaves. These matters are unseen, but what is seen?
- (أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ) (**that the ships sail through the sea by Allah's Grace**): the ships which sail in the sea by Allah's favor. This means if it wasn't for Allah's favor, then ships would be unable to sail. Allah (سبحانه وتعالى) is the One Who subjected the seas as a command from Him. It is a law which He has decreed and set. And what is the reason for it?
- (لِيُرِيَكُمْ مِّنْ آيَاتِهِ) (**that He may show you of His Signs?**): so that we may see His signs and this increases us in faith. Who will benefit from these ayat?
- (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ) (**Verily, in this are signs for every patient, grateful (person).**): these are ayat for every person who's greatly

patient and grateful. They see Allah's signs as blessings. This means when a person has certain qualities then he will be benefit more from Allah's ayat, and this leads to greater increase in faith. May Allah (سبحانه وتعالى) make us greatly patient and grateful. Ameen.

1. They are greatly patient in all difficult matters:

- Worshipping Allah (سبحانه وتعالى)
- Stopping themselves from sins
- Patient on the decrees

2. They are greatly grateful in all good matters:

- Duniya matters
- Deen matters

- To be greatly grateful and patient is an exclusive quality and such a person went through much nurturing and experience with opposites in order to attain these qualities.
- In the next ayah, when people are overwhelmed with waves such that they're covered by them, they invoke Allah (سبحانه وتعالى) sincerely and He saves them. Yet when they are saved and back on land, they lack in obedience and continue to wrong themselves. Unlike the one who's grateful and patient who went through experiences and benefitted, thus even when he's safe on land, he is grateful and patient.

How can I change myself for the better?

- Be grateful and patient in order to benefit from Allah's ayat

May Allah (سبحانه وتعالى) make us greatly patient and grateful. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 24

Date: 30 May 2019 / 25 Ramadan 1440



Surah Faatir 27 to 28

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَحُمْرٌ
مُخْتَلِفٌ أَلْوَانُهَا وَعَرَابِيٌّ سُودٌ

See you not that Allah sends down water (rain) from the sky, and
We produce therewith fruits of various colours, and among the
mountains are streaks white and red, of varying colours and
(others) very black.

وَمِنَ النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ
عَفُورٌ

And likewise of men and Ad-Dawabb [moving (living) creatures,
beasts], and cattle, are of various colours. It is only those who
have knowledge among His slaves that fear Allah. Verily, Allah is
All-Mighty, Off-Forgiving.

- (أَلَمْ تَرَ أَنَّ اللَّهَ) (**See you not that Allah**): this type of visual nurturing is to increase our faith in Allah (سبحانه وتعالى). What would we see?
- (أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۗ) (**sends down water (rain) from the sky, and We produce therewith fruits of various colours,**): Allah (سبحانه وتعالى) brings down water from the sky. He is The Originator and from one source and origin, water, comes forth different fruits of

various colors. From one origin comes opposites and this shows Allah's perfect ability and wisdom. And when we see His perfect ability then we will attach to Him.

- What can be opposites? Different colored fruits and plants: the water and land are one, but the produce is different.
- (وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ سُوْدٌ) (**and among the mountains are streaks white and red, of varying colours and (others) very black.**): from the mountains are different colors, but their origin is one. It's one mountain range, but it has different streaks of colors from white, red and black.
- (وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ) (**And likewise of men and Ad-Dawabb [moving (living) creatures, beasts], and cattle, are of various colours.**): and there are different colors, characteristics and features of people though their origin is one. From this we see Allah's ability, wisdom and mercy. If everything is the same then we will not see these great attributes of Allah (سبحانه وتعالى).
- (كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) (**It is only those who have knowledge among His slaves that fear Allah.**): the one who knows about Allah (سبحانه وتعالى) and knows He's Al Faatir – The Originator then it brings about (خَشَى) so the person is not deceived nor does he go towards the sins. Those who know that Allah (سبحانه وتعالى) can bring about anything and can create different matters from one source will bring about fear.
- (إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ) (**Verily, Allah is All-Mighty, Off-Forgiving.**): Allah (سبحانه وتعالى) is Almighty and by His might He can make anything possible.

And from His might, He can make opposites and different colors. He is Irresistible and this makes us ask for His forgiveness, for He is All-Forgiving.

- Visual nurturing makes us to look at matters from different angles.

How can I change myself for the better?

- Know Who's Allah Al Faatir in order to have khashya – fear with knowledge
- Ask Allah (سبحانه وتعالى) for forgiveness.

May Allah (سبحانه وتعالى) honor us and forgive us. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 25

Date: 31 May 2019 / 26 Ramadan 1440



Surah Az Zumar 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَارِ

See you not that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.

- Surah Az Zumar is about tawheed and sincerity to Allah (سبحانه وتعالى). It is about groups with similar patterns and the believers are on the same pattern of ikhlas.
- For those who turn away from sins and shirk to obedience and tawheed then for them are glad tidings in this life and the next. It's glad tidings to be honored with divine nurturing as they will have glad tidings during their live, at the time of death, in the grave, and in paradise when Allah (سبحانه وتعالى) tells them He is pleased with them.

- They listen and extract the best words to follow so they're good listeners. These are the ones whom Allah (سبحانه وتعالى) has guided, and they are the people of understanding.
- These are people who use their intellect and not just follow their desires. Thus their qualities internally are tawheed and externally are listening and choosing the best. May Allah (سبحانه وتعالى) make us among them. Ameen.
- (أَلَمْ تَرَ أَنَّ اللَّهَ) (**See you not that Allah**): have you not seen Allah's actions, which ones?
- (أَنْزَلَ مِنَ السَّمَاءِ مَاءً) (**sends down water (rain) from the sky,**): Allah (سبحانه وتعالى) sent down water from the sky.
- (فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ) (**and causes it to penetrate the earth, (and then makes it to spring up) as water-springs,**): then Allah (سبحانه وتعالى) causes the water to penetrate the earth to become springs of water.
- (ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ) (**and afterward thereby produces crops of different colours,**): then different crops of different colors appear.
- (ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا) (**and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces.**): then these crops will wither, turn yellow and become broken and dry. Allah (سبحانه وتعالى) wants us to see this process.
- (إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَارِ) (**Verily, in this is a Reminder for men of understanding.**): what should we remember? We need to remember Allah (سبحانه وتعالى) nurtures us to bring water with no means from our side, and He preserves it by His mercy. Then He

brings forth different plants and this makes them realize (لا اله الا الله) – only He's worthy of worship. Only the people of understanding will recognize this and to be sincere in this life.

How can I change myself for the better?

- Be firm on tawheed and away from shirk
- Observe Allah's actions to become more sincere to Him
- Listen and take the best

May Allah (سبحانه وتعالى) make us from the people of understanding.

Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 26

Date: 01 June 2019 / 27 Ramadan 1440



Surah Ghafir 69

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّى يُصِرُّونَ

See you not those who dispute about the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah? How are they turning away [from the truth, (i.e. Islamic Monotheism to the falsehood (i.e. polytheism))]?

- The worst of sins is shirk which is to associate partners with Allah (سبحانه وتعالى), and the best of deeds is ikhlas – sincerity to Allah (سبحانه وتعالى). The message of the messengers is commanding to tawheed and forbidding shirk.
- (أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ) **(See you not those who dispute about the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah?)**: Allah tells us to see as a warning because everything has been made clear in the previous ayat, thus there is no excuse. Allah (سبحانه وتعالى) brings clear ayat though still they dispute about it. A person should submit after seeing Allah's ayat and blessings, though their behavior is strange.
- (أَنَّى يُصِرُّونَ) **(How are they turning away [from the truth, (i.e. Islamic Monotheism to the falsehood (i.e. polytheism))]?)**: what causes

them to turn away from the ayat though everything is clear? Did they find something else better than the truth? Nothing can be better than the truth, subhan Allah. What did they do?

- They belied the Book and the all that was sent with the messengers. Thus they belied all that's clear and chose something with no evidence.
- Allah (سبحانه وتعالى) then describes the hellfire; they will be chained there, just as they chained themselves to falsehood in this life. Truth is freedom.
- And they will be dragged and burned, and then they will be mentally tormented by being asked, "where are those whom you associated with Allah?". What do they say? They will say, "they've left us", subhan Allah.
- When we remember Allah (سبحانه وتعالى), He remembers us, when we ask Him, He responds to us. We're always connected with Allah (سبحانه وتعالى). But those who associate with Allah (سبحانه وتعالى) are only dealing one-way with no benefit. Thus they are misguided because they covered the truth.
- In this duniya, they rejoice for falsehood, for worshipping besides Allah (سبحانه وتعالى) and for themselves. This is a dispraised joy. Though the real joy and happiness is to be happy for the truth, faith, good deeds and knowledge.
- Then they will be told to enter the hellfire as a result of their arrogance.

- After all of this, Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) to be patient because the promise of Allah (سبحانه وتعالى) is true.

How can I change myself for the better?

- Be firm on tawheed and away from shirk
- The truth is based on evidence thus a person should not turn away from it

May Allah (سبحانه وتعالى) protect us from all types of shirk. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 27

Date: 02 June 2019 / 28 Ramadan 1440



Surah Al Mujadila 7

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.

- Surah Al Mujadila is about Allah's knowledge which encompasses all matters and resolving of sensitivities which affect a society. (أَلَمْ) (تَرَ) is mentioned three times in this surah and this is significant due to the shorter length of this surah.
- Allah (سبحانه وتعالى) encompasses all matters and does not forget. On the Day of Judgement, He will tell everyone what they did in their

life. We might do things and forget about it, but Allah (سبحانه وتعالى) does not forget.

- (أَلَمْ تَرَ أَنَّ اللَّهَ) (**Have you not seen that Allah**): have you not seen with our insight how Allah (سبحانه وتعالى) encompasses all matters and is witness to all things?
- (يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) (**knows whatsoever is in the heavens and whatsoever is on the earth?**): He knows all that's in the heavens and the earth, and what else?
- (مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ) (**There is no Najwa (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven),**): He knows all the actions taking place and He witnesses the decree as it takes place, even if it's private talk. If there's a secret talk between three people then He's their fourth.
- (وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ) (**nor of five but He is their sixth (with His Knowledge),**): and if there are five people in secret talk then He's their sixth.
- (وَلَا أَذْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ) (**nor of less than that or more**): whether it's more or less. If there are two then He's their third and if there are 100 then He's their 101st.
- (إِلَّا هُوَ مَعَهُمْ أَيُّنَ مَا كَانُوا) (**but He is with them (with His Knowledge) wheresoever they may be.**): He is with them wherever they may be by His knowledge, seeing and hearing.
- (ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ) (**And afterwards on the Day of Resurrection He will inform them of what they did.**): then He will inform them of

all they did on the Day of Judgement. Everything is recorded and witnessed by Allah (سبحانه وتعالى). This makes us to beware of our actions because Allah (سبحانه وتعالى) has set boundaries. We should not just utter any words or do any actions without any thought. The man in Surah Al Mujadila said, “you’re like my mother” carelessly though it had great impact.

- (إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ) (**Verily, Allah is the All-Knower of everything.**): verily Allah (سبحانه وتعالى) is All-Knowing of everything. Allah (سبحانه وتعالى) knows all that will happen and for this reason He sets boundaries for us. The impact of Allah’s knowledge will be shown to all on the Day of Judgement. No one can inform Allah (سبحانه وتعالى) of anything. Our mindfulness with the people comes as a result of our faith, thus to resolve any sensitives in society, we need to beware of our words and actions because Allah (سبحانه وتعالى) is All-Knowing of everything.

How can I change myself for the better?

- Beware of our words and actions
- Beware of Allah’s knowledge of everything

May Allah (سبحانه وتعالى) protect us from all types of shirk. Ameen.



Ramadan 1440: Coolness of the Eyes

Virtual Nurturing (التربية البصرية) – Class 28

Date: 03 June 2019 / 29 Ramadan 1440



Surah Al Mujadila 8

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْأَيْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ
وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ ۗ حَسْبُ لَهُمْ جَهَنَّمُ
يَصَلُّونَهَا فَیُنْسَ الْمَصِيرُ

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

- Surah Al Mujadila is about Allah's vast knowledge which encompasses all matters and resolving sensitivities which affect a society.
- (أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ) (Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden,): have you not seen those who have were forbidden to hold secret talk between

two persons or more. And this is mentioned as a warning to not use secret talks for disobedience and rebellion. The Prophet (صلى الله عليه وسلم) forbade the disbelievers and the hypocrites from holding such talk though they continued to do it.

- (وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ) (**and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم)**): they hold secret talk as a tool for their evil in sins, transgression and disobedience towards the Prophet (صلى الله عليه وسلم).
- (وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ) (**And when they come to you, they greet you with a greeting wherewith Allah greets you not,**): and when they come to the Prophet (صلى الله عليه وسلم), they greet him in a way which Allah (سبحانه وتعالى) does not greet him.
- (وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ) (**and say within themselves: "Why should Allah punish us not for what we say?"**): they say to themselves, "why does not Allah punish us if we're holding secret talk?", subhan Allah. This shows Allah (سبحانه وتعالى) is All-Aware of what we're doing and thinking and it also shows their thinking bad of Allah (سبحانه وتعالى).
- (حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَفِيهَا الْمَصِيرُ) (**Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!**): Allah (سبحانه وتعالى) says the hellfire is sufficient for them and evil is that destination.
- When secret talk is held and a person is excluded then it causes sadness to the believers, but Allah (سبحانه وتعالى) says it will not harm

them except by Allah's leave. Rather the believer should put his trust in Allah (سبحانه وتعالى) and depend on Him.

How can I change myself for the better?

- Think good of Allah (سبحانه وتعالى) and do not feel secure from Allah's plot
- Do not hold secret talk for transgression and evil

This is the end of the series. May Allah (سبحانه وتعالى) accept from all and protect us from all types of shirk. Ameen.

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