



Quranic & Prophetic Nurturing Program

Surah An Noor – Class 43

Date: 25 November 2018 / 17 Rabi' Al Awal 1440



Foresight (الفراسة)

- **Meaning:** verification and observation (التَّيَبُّتُ وَالنَّظَرُ). It's knowledge based on experience that a person can detect how others act.
- With this knowledge, a person can detect the behavior of people. It's not about going into people's intentions or foretelling, but based on a person's appearance and behavior. Some people can detect so and so person is happy, sad or bored, and some can't detect it.
- It also means to detect hidden matters by what's being shown from the outside. A liar can be seen, a person might hear his words and think it's the truth, but his body language shows he's a liar.
- **Difference between foresight and thinking bad (الفرق بين الفِرَاسَةِ وسوء الظَّنِّ):** foresight is not about thinking bad of others, but it's about being observant of people's behaviors and this comes with time and experience. Thinking bad is without any proof but simply based on assumptions, feelings, desires and wickedness inside the person. For example, if someone hates another then he will only interpret his actions as being against him.
- The one with foresight will not judge others or jump to conclusions but will take precaution. It's important to deal with people with a good heart.
- **Difference between foresight and fortune-telling (الفرق بين الفِرَاسَةِ والكَهَانَةِ):** the one with foresight doesn't go around telling people he knows the future. He's simply someone who can be observant and know what's being shown.
- The word (الفراسة) is not mentioned in the Quran, but there is a word related to it in **Surah Al Hijr: (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمُنْتَوِسِّمِينَ) (Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allah).)** – those who can see people's faces and body language and know what they want. It can be seen by the people of Lut what they wanted and were seeking.
- Abu Ad Dard'a (رضي الله عنه) said beware of the foresight of the scholars because they can see with the light of Allah (ﷻ), subhan Allah. It's a light which Allah (ﷻ) casts in their hearts and on their tongues.
- One of the scholars said if you sit with people of truth then sit with them truthfully, don't sit with them lying because they will detect you. For they enter your hearts and leave without you

feeling it. It's not about entering the heart but because they're clear people, they can detect when someone is not clear.

- The people of truthfulness can see gray and detect if it's black or white.
- Ibn Al Qayyim said: foresight comes with faith and is a result of the light of Allah (ﷻ) in the heart of the believer. The more power of faith one has, the sharper and more foresight he will have. And among this ummah, the one known with having the most foresight is Abu Bakr As Siddique (رضي الله عنه).

Ayah 57

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ

Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination.

- After being established, Allah (ﷻ) gives console to the believer to not fear the disbeliever. He shouldn't think anyone can disable him as long as he obeys Allah (ﷻ) and does not commit shirk. As long as a person fulfills what's required from him then he should not fear the disbelievers even if they plot.
- (لَا تَحْسَبَنَّ) (**Consider not**): do not assume the disbelievers, what should one not assume?
- (مُعْجِزِينَ فِي الْأَرْضِ) (**that the disbelievers can escape in the land.**): that they will disable the believer from success and establishment. This is a lantern for the believer to know he's being preserved from the plots of the disbelievers. Ibn Taymiyyah may Allah have mercy on him had many enemies, yet despite this he said 'paradise is in my heart'.
- (وَمَاوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ) (**Their abode shall be the Fire - and worst indeed is that destination.**): their abode is the hellfire and worse is this destination.

Ayah 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَتَذُنُّكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ ۖ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ ۖ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۖ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salat (prayer), and while you put off your



clothes for the noonday (rest), and after the 'Isha' (late-night) Salat (prayer). (These three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits) to you.

And Allah is All-Knowing, All-Wise.

- Previously, Allah (ﷻ) addresses the believers to take permission before entering the homes of others. And in this ayah, it speaks of two groups who must take permission before entering a room. Why did it not address them directly? Because the one who's responsible needs to teach these two groups to take permission.
- When the clouds are formed, one builds on top of the other, so it's not just one level, similar to a 'pyramid'. In any organization there's a hierarchy.
- Allah (ﷻ) is able to speak directly to the people, but He addresses the Prophet (pbuh) to tell them because he's the one responsible. This is teaching us when to delegate and when not to. There are times when Allah (ﷻ) addresses matters directly and other times when He tells the Prophet (pbuh) to say.
- In this ayah it's addressing the (الاولياء) – those in charge (the parents) and the children and servants (ملكوت الايمان والاطفال).
- How does Allah (ﷻ) address the parents and those in charge? In the best address.
- **(يَا أَيُّهَا الَّذِينَ آمَنُوا) (O you who believe!)**: Allah (ﷻ) is addressing the parents by inviting them to do this by saying 'O you who believe'.
- **(لِيَسْتَأْذِنُكُمْ) (Let ask your permission (before they come to your presence))**: the lam in **(لِيَسْتَأْذِنُكُمْ)** is to command, so it's a command for the children and servants to take permission from the parents. Someone might think it's ok if children come into the parent's room anytime, but Allah (ﷻ) is telling us it's not proper for them to come in these three certain times. They might see something which will remain in their minds, subhan Allah. All of these commands are for the eyes. Who's to seek permission before entering?
 1. **(الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ) (your slaves and slave-girls,)**: those whom your right hand possess, we do not have slaves but this can refer to the helpers in the house. Who else is to seek permission?
 2. **(وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ) (and those among you who have not come to the age of puberty)**: those who have not reached **(الْحُلُم)** – the age of puberty. The



word (الْحُلْم) means someone who understands. How many times are they to seek permission?

- (ثَلَاثَ مَرَّاتٍ) (**on three occasions**): three times. This means the helpers and younger children are to take permission three times before entering the rooms. As for others, they need to take permission at all times before entering their parent's room. When are the three times?
 1. (مِّن قَبْلِ صَلَاةِ الْفَجْرِ) (**before Fajr (morning) Salat (prayer)**): before the Fajr prayer. A person might not be dressed properly during this time. Notice how Islam has honored us with these manners.
 2. (وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ) (**and while you put off your clothes for the noonday (rest)**): and when you're wearing lighter and 'less-layered' clothes for the noon time nap.
 3. (وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ) (**and after the 'Isha' (late-night) Salat (prayer)**): after the 'isha prayer
- (ثَلَاثَ عَوْرَاتٍ لَّكُمْ) (**(These) three times are of privacy for you**): these are three (عَوْرَاتٍ) which are times when it can make a person feel embarrassed or awkward. A person shouldn't say 'they're children, they don't get it'. It's the parents responsibility to teach the children to ask for permission before entering, and if the children violate it then it's upon the parents for not teaching them.
- (لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ) (**other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits) to you. And Allah is All-Knowing, All-Wise.**): to be continued in sha'a Allah.

How do we apply what we learned and change for the better?

- Know how to delegate according to those in charge
- Teach children these important manners

May Allah (ﷻ) help us apply what we learned. Ameen.