



Quranic & Prophetic Nurturing Program

Surah An Noor – Class 44

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Divisions of Foresight (اقسام الفراسة)

Ibn Al Qayyim may Allah have mercy on him said:

- **Faith based (إيمانية):** it's light which is cast by Allah (ﷻ) in the heart of the believer. All believers will have foresight and the more faith they have, the more foresight they will have. A person needs to be cautious of the believer's foresight because he can distinguish between truth and falsehood, and belief and disbelief.
 1. This foresight is a thought which conquers the heart similar to when a lion overcomes its prey.
 2. This foresight depends on the level of faith, the more faith one has, the more it conquers his heart. As one's faith increases, he can understand this concept.
 3. Faith requires an alive heart and light. Life + light = foresight. This foresight is not about studying it, but its within. The opposite is a dead heart + darkness = to not see truth from falsehood.
- **Foresight by training and hunger (فراسة الرياضة والجوع):** this can be acquired both by a believer and non-believer. If someone controls his desires and disciplines himself by not eating what he wants nor sleeping when he wants then he will have foresight. If someone is following his desires then he will not have foresight because he's indulging in his desires. This is not a deen-based means, but a universal one. This type of foresight will not reveal beneficial truth unlike the first one.
- **Foresight by the features of someone (الفراسة الخلقية):** through studies of people's faces and body language one can detect their behavior and character. The eyes are the mirror of the heart, thus most foresight can be detected through the eyes. Even know the eyes are scanned.
 1. If a person sees a symmetrical appearance then it shows a balance in mood.

Ayah 58

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى 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.

- There's 'awrat for faults, places, body parts and times. The three times mentioned in the ayah are 'awrat.
- (لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ) (other than these times there is no sin on you or on them): (لَيْسَ عَلَيْكُمْ) is referring to the parents who are being addressed and (وَلَا عَلَيْهِمْ) is referring to the young children and servants. There's no sin upon the parents or the young children / servants if they enter without permission outside the three times mentioned. This is teaching us that if a person wants to be a lantern then he should be as detailed and clear as possible, and not assume others understand. Someone might wonder, 'why were these ayat not mentioned with the previous ayat about seeking permission to enter the homes?'. Because seeking permission to enter a home is general, but after going through tests and nurturing then a person reaches more details and specifics of seeking permission. The Quran accommodates all types of brains, subhan Allah. (جُنَاحٌ) comes from (جنح) which is a wing and no turn, so there's no sin upon them if they enter besides those three times without seeking permission.
- (طَوَّافُونَ عَلَيْكُمْ) (to move about,): the young children and servants go round and round the parents.
- (بَعْضُكُمْ عَلَى بَعْضٍ) (attending to each other.): they come on top of each other, sometimes the children are 'on top' of the parents heads and sometimes the parents are on top of the children's heads.

- **كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ** (Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits) to you.): it's out of Allah's favor to make the ayat clear to us. Allah (ﷻ) is not only teaching us the rulings, but the approach in explaining detailed rules. This is teaching us that 'lantern' people explain matters clearly.
- What are the ayat which Allah (ﷻ) is referring to? Indicators which are showing us what we're seeking which is to increase our faith (تستدل بها على المطلوب). The purpose of the ayat are to increase us in faith, and these ayat are the peak of perfection (في غاية الاتقان) and suitable for all minds, customized for all (مناسبة للخلق).
- **وَاللَّهُ عَلِيمٌ حَكِيمٌ** (And Allah is All-Knowing, All-Wise.): Allah (ﷻ) is The All-Knower and All-Wise, He knows where to place all knowledge, how to deliver it and the order to place it. It's not about pouring knowledge on people but how to deliver it and put it together. When we look at the Books of Sahih Al Bukhari and Riyadh As Saliheen, the hadiths are there, but it's based on the order they've chosen to present it and this shows expertise.

Ayah 59

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.

- It's very difficult for the young children and helpers to constantly seek permission since they're always moving about.
- **وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ** (And when the children among you come to puberty,): as for the children who reach puberty, and this shows parents should be aware of their children's changes especially when they reach puberty. Imagine if a mother doesn't know when her daughter got her menses, or to not know when her son has reached puberty. This is teaching us to observe the changes and adjust the rules. Here the rules change because the conditions have changed. Since the condition has changed, what is the new rule?
- **فَلْيَسْتَأْذِنُوا** (then let them (also) ask for permission,): let the children who have reached puberty to seek permission at all times.
- **كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ** (as those senior to them (in age).): just as the other grown children and other people seek permission before entering.



- **كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ** (Thus Allah makes clear His Ayat (Commandments and legal obligations) for you.): notice in this part of the ayah it says **آيَاتِهِ** and in the previous one it said **الآيَاتِ** and this is to show flexibility and variation when explaining.
- **وَاللَّهُ عَلِيمٌ حَكِيمٌ** (And Allah is All-Knowing, All-Wise.): and verily Allah (ﷻ) is The All-Knower and All-Wise to know when to change and adjust the rules.

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

- Change rules according to the changes
- Be aware of the children's changes
- Be as clear as possible and don't assume others understand

May Allah (ﷻ) increase us in faith and expertise. Ameen.