



Blessings of the Quran

Rejoice at the Bounty of the Allah – Class 5

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Introduction

- The Quran tells us about Allah (ﷻ), it answers many of the doubts we have and the existential questions we ask.
- The Quran guides the people to what's good and tells them what's evil. All that's good conforms to our fitra and natural disposition.
- Allah (ﷻ) mentions the qualities of the human in the Quran and this is important because when we know our reality then we'll know how to deal with ourselves. Today we will talk about our weak points and the solution and remedy for it.
- A person should walk with both hope and fear equally, but when either one exceeds the other, what will happen? Disturbance, he will not be mentally stable.
- If he becomes more afraid and has no hope then he'll fall into desperation and if he only has hope and not fear then he'll fall into being secure from Allah's plot, and both are dispraised qualities.

Adam (عليه السلام)

- Adam (عليه السلام) was forbidden to eat from one tree and the moment he and his wife ate from it, their private parts became exposed. Being shy is in our nature, and the moment they were exposed, they immediately covered themselves with the leaves of the trees of paradise. They realized they did wrong.

Surah Al Baqarah 37: (فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ) (Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.)

- These words are in **Surah Al 'Araf 23: (قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ) (They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.")**
- They asked for repentance from Allah (ﷻ) and He accepted their repentance, why? Because He's At Tawwab Ar Raheem.



- How does Allah (ﷻ) deal with believers when they commit sins?

Surah Al Imran 135: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ فَكَبِيرٌ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَلَمْ يُصِرُّوا عَلَيْهِمْ) (And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know.)

- When they commit sins or transgress against themselves, what do they do?
 - They remember Allah (ﷻ), what does that mean? They remember Allah (ﷻ) is forgiving, merciful, and accepting repentance and they remember Allah's punishment, greatness and the hellfire. Then what?
 - They immediately ask for forgiveness. They don't delay the forgiveness or repentance. They didn't say, 'in Ramadan or when I go to hajj or when I'm older'.
 - They do not persist in the sin.
- How did Allah (ﷻ) deal with them?

Surah Al Imran 136: (أُولَئِكَ جَزَاءُ مَا كَانُوا يَكْسِبُونَ وَأُولَئِكَ جَزَاءُ الَّذِينَ كَانُوا يَعْمَلُونَ) (For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).)

- Forgiveness and gardens with rivers flowing underneath.
- Why did Allah (ﷻ) forgive Adam (عليه السلام) and not Iblis? Iblis was arrogant and didn't ask for forgiveness from Allah (ﷻ). Rather he persisted in sin and asked for more time to mislead the offspring of Adam (عليه السلام), subhan Allah.
- Whenever we commit sins, we need to repent sincerely to Allah (ﷻ). There are people who quit a sin because they're old or don't have a desire for it. A person should be repenting sincerely for Allah's sake, asking for forgiveness and quitting in committing the sin.
- No matter what sin we commit, Allah (ﷻ) will accept our repentance when we return back to Him.

Surah Ash Shura 37: (وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ) (And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse), and when they are angry, forgive.)

- What is the description of the believers when they become angry? They suppress their anger. What helps them for this? The reward mentioned in the previous ayah of eternal paradise.



Surah Al 'Araf 199: (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ) (Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).)

- When he's wronged, he will overlook the mistake. People are limited in their ability so it's important to accept whatever is given; forgive others for what they cannot do.

Surah Fussilat 34: (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) (The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.)

- Repel evil with what's better. If someone offends us and we are patient, then be kind to them, gift them, visit them when sick, then this enemy will become a close friend, but it doesn't happen in a day and night.

Surah Hud 9: (وَلَئِن آدَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ إِنِّه لَيُنُوسٌ كَفُورٌ) (And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! he is despairing, ungrateful.)

- When a person is given mercy such as a family, children, spouse, house, job and wealth, and this mercy is taken away, how does the person react? He is despairing and ungrateful.
- Let us describe these two mental disturbances:

- Despairs of Allah's mercy. This person lacks hope in Allah (ﷻ) that Allah (ﷻ) will return the blessing to him or give him something better. This is based on bad thoughts of Allah (ﷻ). This person doesn't know Allah (ﷻ) is able to bring back what he lost. Bad thoughts about Allah (ﷻ) is a serious sin. **Surah Al Ahzaab 72: (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا) (Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).)**
- Ungrateful: he forgets all the other blessings he's been blessed with and only looks at what's missing.

- **We need to be patient and have hope in Allah (ﷻ) in order to not fall into desperation.**
- The despaired person falls into intense grief and depression. Depression is of two kinds:
 - Peaceful depression: as soon as a person is shocked with losing a job or death of someone beloved, this shock is normal but it should not be prolonged. The person



should regain his mental stability. But some people are so shocked that he will seclude himself from others, spend a long time in bed, he doesn't practice his normal life.

- Aggressive depression: it causes a person to harm others.
- A person remembers that the treasures of the heavens and the earth are in Allah's Hands; all dominion belongs to Him.

Surah Al Munafiqoon 7: (هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ) (They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.)

- Whoever knows all treasures are in Allah's Hands then it should make a person to wait at the gates of Allah (ﷻ) until rizq is opened for him.

Surah Ghafir 60: (وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ) (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!")

- We should invoke Allah (ﷻ) and He will give us; either He will give it back or give us better.
- The one who's ungrateful is lacking in gratitude and the first step of gratitude is to acknowledge the blessing is from Allah (ﷻ). Thus the moment blessings are taken away from him, he becomes ungrateful.
- He doesn't look at the other favors given to him and he's ungrateful to the period of time when he enjoyed the blessing.
- He should remember he's still alive and can still do good deeds, he should remember that his deed wasn't taken away. Don't be like the person who says 'I wish everything is taken away from me and that one thing is brought back to me', subhan Allah.

Surah An Nisa'a 130: (وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا) (But if they separate (by divorce), Allah will provide abundance for everyone of them from His Bounty. And Allah is Ever All-Sufficient for His creatures' need, All-Wise.)

- Allah is Al Jabbar and He will mend and comfort our hearts. We shouldn't make our happiness in only a job, marriage or money.
- Sometimes we lose a helper, and say 'where will I find someone like her?', or people say 'where can I get a husband/wife like this?' – this statement consists of two sins:



- Thinking bad of Allah (ﷻ), that's He's not able to give us a better.
- Desperation
- What will prevent us from falling into it? Our faith and knowledge about Allah (ﷻ).
- Whenever Allah (ﷻ) removes someone from our life: whether through death, divorce or separation, we have to know Allah (ﷻ) is nurturing us. He's Ar Rabb and He's the One Who nurtures the believing servants. He knows so and so person is not good for our faith, so Allah (ﷻ) will take him away and bring us someone who is good for our faith. When Allah (ﷻ) does this, He does it in a very gradual and subtle way.
- When we believe there's wisdom in losing something then Allah (ﷻ) will show us that wisdom.

Surah Hud 10: (وَلَمَّا أَذْقَنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسْتُهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۖ إِنَّهُ لَفَرِحٌ فَخُورٌ) (But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allah).)

- When a person tastes good after evil, such as health after sickness, or marriage after being single, how does he become? He rejoices in a blameworthy manner which is accompanied with ingratitude.
- He says 'the evil went away' and does not acknowledge that Allah (ﷻ) removed it, subhan Allah. This shows he's ungrateful to Allah (ﷻ) by attributing the favor of removal of evil to other than Allah (ﷻ).
- He feels self-sufficiency
- He's boasting of that favor to the people like Qaroon. **Surah Al Qasas 76: (إِنَّ قَارُونَ كَانَ مِن قَوْمِ مُوسَىٰ) (Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allah). Verily Allah likes not those who exult (with riches, being ungrateful to Allah).)**
- He was given knowledge of creating metals to gold and attributed that wealth to himself and not Allah (ﷻ). He also boasted of his wealth to others.
- If a person is granted cure after sickness for a long time, what should be done?
 - Attribute the favor to Allah (ﷻ), how? Be grateful, if it wasn't for Allah (ﷻ) to guide the doctor, to diagnose the sickness, to prescribe the medication, etc. When a person is grateful for every step then this is gratitude.



- The boastful person feels his blessing will never go away from him, he looks down on others and feels independent of Allah (ﷻ) that he doesn't need to ask Him. Especially if gets something in line with his desires, astaghfar Allah.

Surah Al Qasas 77: (وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ط) (إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ) ("But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).")

Surah Hud 11: (إِلَّا الَّذِينَ صَبَرُوا وَعَمَلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) (Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).)

- When difficulty afflicts us, we need to be:
 - Patient
- When there's prosperity, we need to be:
 - Doing good deeds
- Those who behave like this will be forgiven and admitted to paradise.
- As we know Allah (ﷻ) more, our faith will increase and we will act correctly, but as we have no knowledge, our faith will decrease and it will affect our actions.

Surah Al Isra'a 11: (وَيَذَعُ الْإِنْسَانُ بِالْإِنْسَانِ بِالْإِسْمِ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا) (And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him" and that one should not do, but one should be patient].)

- When he becomes angry, he curses and invokes evil whether against himself, children, people, wealth, etc. This is because of man's ignorance and haste. By Allah's grace and kindness, He answers the prayer for good and doesn't answer the prayer for evil.
- We shouldn't curse animals or children. Why does a person invoke evil? Because he's angry and hasty. A mother tells her son to not accompany bad friends and he continues to do so and some mothers lose their patience and invoke against their child. The dua of the mother and father are acceptable therefore they should not make dua against their children. Rather they should invoke good for their children and have hope in Allah (ﷻ) that He will bring them back to the right path, sooner or later, as long as you have hope and pray good for him. Never invoke evil for your children.
- What cures all of this? Patience. There is nothing better than patience as a gift from Allah (ﷻ). May Allah (ﷻ) grant us patience at all times. Ameen.



- What will strengthen our patience? Our belief in Allah (ﷻ). It's a blessing when a friend reminds us to be patient.

May Allah (ﷻ) grant us blessed companions and we are blessed companions to others. Ameen.