

PREPARING YOUR SOUL

for Jannah

Lesson 4: Attaining Success for Eternity in Jannah

with Ustazah Syariati Sulaiman + Aida Azlin

Surah Al-Mu'minun: Verse 1 - 11



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ
 فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَى
 أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَبْتَغَى
 وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾ وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ
 وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ
 هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

*Successful indeed are the believers:
 those who humble themselves in prayer;
 those who avoid idle talk;
 those who pay Zakat;
 those who guard their chastity
 except with their wives or those 'bondwomen' in their possession, for then
 they are free from blame,
 but whoever seeks beyond that are the transgressors;
 'the believers are also' those who are true to their trusts and covenants;
 and those who are 'properly' observant of their prayers.
 These are the ones who will be awarded
 Paradise as their own. They will be there forever.*



Verse 1: Successful indeed are the believers

- The Surah started with the mention of people who has already succeeded with the use of *Qad* قَدْ at the start of the verse. *Qad* قَدْ brings a meaning that something has already happened.
- *Aflaha* أَفْلَحَ comes from the word *Falah* فَلَاح which means Farmer. Farmers go through a long process from preparing soil, waiting for the right time to plant, seeds-planting, watering, harvesting, selling their produces etc. They will only reap the benefits of their hard work after a long period of time.
- A believer is put on Earth with the purpose of preparing, planting, choosing, watering, nurturing and growing to eventually harvest what we have set out to do.
- The harvest season is very much celebrated by farmers around the world like a big festival or party. Similarly, it is like a party when a believer enters Jannah. It is a gathering of people who have worked so hard and went through so much, and who can finally enjoy what Allah has prepared for them.

Believers who will never change

- *Al-Mu'minun* الْمُؤْمِنُونَ: Allah use the word 'Believers' as opposed to 'people who are believing'. It is a noun, which is stronger than a verb. **Their identity as Believers is constant and will not change.**

- *Al-Mu'minun* الْمُؤْمِنُونَ comes from the word *Iman* إِيْمَان which means 'to believe' and our *Iman* will constantly fluctuate.

- The quality of the people whom Allah speaks about in this *Surah* are those who do not lose their faith, even though their *Iman* goes up and down.



Verse 2: Those who humble themselves in prayer

- *Khosyi'un* خَاشِعُونَ means these believers have a practice of constantly being in the state of *Khusyu'*
- *Khusyu'* is always associated with a mix of fear, respect and hope. **Their consciousness of Allah SWT radiates throughout their entire body when they are in Solah.**
- When a person is extremely conscious and present in their Solah, they are people who practise *Khusyu'*. It's the focus and presence of their entire body in their Solah with Allah SWT - from their mind, their body and their heart. They are communicating and bettering their relationship with Allah SWT.
- At that moment, their body is calm and not in the state of hurried movements. Their heart is not in a state of uneasiness of panic. Their mind is focused on reflecting on their recitation.



- The fear of Allah should put calmness in our hearts such that our hearts feel enjoyment when we are performing our Solah. This is the quality that the *Al-Mu'minun* who practise *Khusyu'* get to taste in their Solah.
- There are things that we do in our daily Solah that is constant - taking *Wudu'*, covering our *Awrah*, facing the *Qibla* etc., but a lot of people struggle with *Khusyu'*.
- Even though we prepare so much of the physical for Solah - such as a nice *sajadah*, perfume or garment - they can also distract us from having *Khusyu'*. Prepare our spiritual instead.
- We should aim to have calmness and humbleness in front of Allah SWT because the *Al-Mu'minun* do it in every single Solah. They are fully submitted to Allah SWT and it's something they constantly do.
- **It is a blessing from Allah SWT that He did not make having *Khusyu'* compulsory in Solah**

Verse 3: Those who avoid idle talk

- *Al Laghw* اللّغو is related to speech - things that we say or talk about. In an era of digitalisation and social media, it is not necessarily something that we speak with our tongue. It may be speech that we typed out on our keyboards, handphones, social media etc.
- *Al Laghw* can be in the form of meaningless, vain talk that has no value or purpose; evil talk or arrogant talk. *Al Laghw* are **speeches that do not bring benefit to us in this world as well as reduces benefit for us in the afterworld.**
- Those whose whole entire system is regularly devoted to the conversation with Allah SWT would naturally feel unease and would want to step away from participating or being a silent reader / listener to an activity that is filled with *Al Laghw*.



- What we listen to has an effect on the *Khusyu'* of our *Solah*, because *“What you see is not as powerful as what you hear. The ears are more powerful and it has a lasting effect on the heart.”*
- The Believers turn away from meaningless activity - they don't actively find it and if they happen to be near one, they would remove themselves from the environment. **The more in tune and connected our hearts are with Allah SWT, the more uncomfortable it is for us to be in that circle of talk or activity.**
- *Al Laghw* اللغو also includes time-wasting activities such as mindless scrolling on Instagram.
- **Ask yourself:** is this activity benefiting you in any way at all? Choose what you watch. Do they contain bad language or sounds that trigger certain feelings or desires?
- We should avoid wasteful activities so that we will have more time to reflect.



First Break

AT 19:26





Verse 4: Those who pay Zakat

- *Fa'ilun* فَاعِلُونَ are 'doers' while *Zakat* means 'to cleanse or purify'.

In this context, *Zakat* is not only meant for paying, but also to do things that can cleanse and purify ourselves as a believer. Hence, we can do Zakat on every part of our body.

- *Tazkiyatun nafs*, or Purification of the soul comes from the word *Zakat*. We believe with our hearts so it's very important to cleanse the heart constantly because the things that we do every day accumulate in our hearts and will deposit spots and dots that blacken our hearts.

- List down all the things that you don't like about yourself. It could be laziness, vanity, procrastination, anger management etc. These are attitude problems that affect our behaviour which originate from the heart.

- Believers who have already succeeded constantly purify everything about themselves - from their homes, their money to their hearts.



How to cleanse our five senses?

- 1) **Sense of touch** – We should not touch haram things nor take what is not ours,
- 2) **Sense of sight** – We should not watch unlawful things or indulge in looking at people we shouldn't be looking at,
- 3) **Tongue** – We should not speak things that are pointless. We should also consume only what is halal and healthy to fuel our body.
- 4) **Sense of smell** – We should keep ourselves, our homes, our cars etc. clean so that we don't emanate foul smell to others, because cleanliness is part of faith.
- 5) **Sense of hearing** – We should only listen to good, meaningful things.



Filter Everything

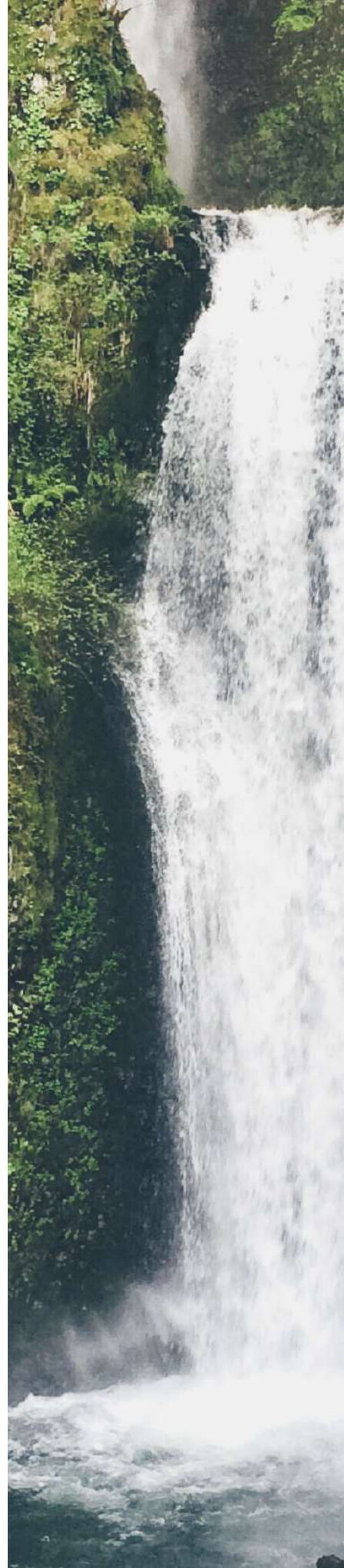
- It is important for us to take care of the five senses that Allah has blessed us with.
- The more we take care of our senses, the higher our level of sensitivity is to what Allah likes and dislikes.
- Filter everything - what we watch, what we listen to or subscribe to because all these will affect our hearts and connection with Allah SWT, lest it gets in the way of our entry to Paradise.

Verse 5: Those who guard their chastity

- When Prophet Adam AS and Hawa were discovered to consume what they were not supposed to consume in the Heavens, they immediately felt embarrassed. It is human nature (*fitrah*) to feel embarrassed and want to cover up when we do something wrong. It is a quality of the believer to have shyness.

- In today's world, what is available or exposed to us on Netflix or Youtube are getting less and less censored. There is no shame anymore. :(

- *Abu Mas'ud 'Uqbah bin 'Amr al-Ansari al-Badri(ra) reported that the Messenger of Allah(sas) said: "The Messenger of Allah, peace be upon him, said: 'Among the early prophetic teachings that have reached people is this: **if you do not feel shame, do what you wish.**'" (Bukhari)*



- For a lot of us, the concept of modesty starts and stops at wearing the hijab, but it actually goes beyond that.

- **We need to be comfortable in our *Mu'min* identity as it will shine through.**

- We obsess over superficial things that do not bring value to us, and we obtain a false sense of confidence and empowerment from concealing what we think are not good about ourselves.

- However, Allah SWT talks a lot about **internal qualities** in *Surah Al-Mu'minun*. When we have a strong connection with Allah SWT, we will try our best and do the necessary hard / heart work.

- We tend to focus on our external instead of working on our internal. We are not really addressing the root of our lack of self-confidence and instead try to mask/conceal/distract them.



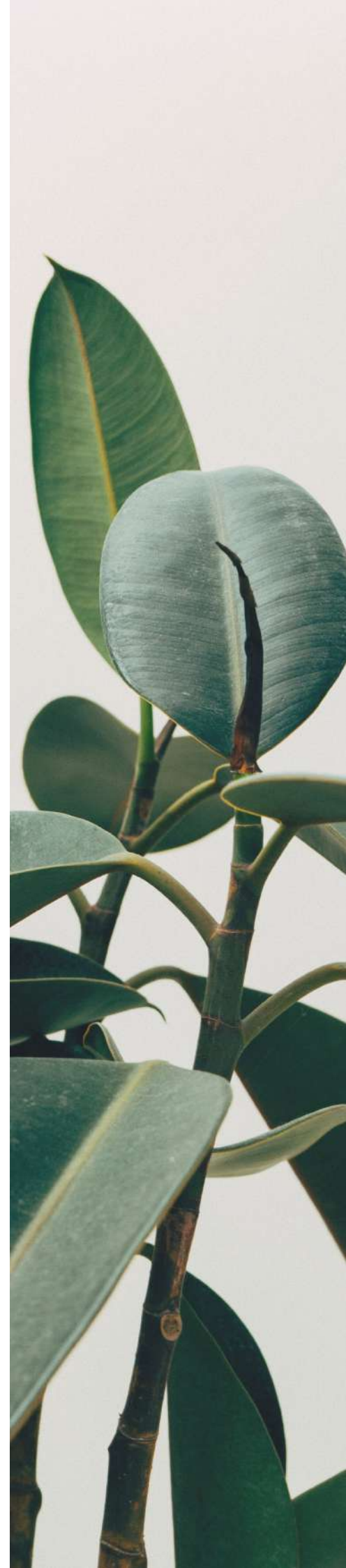
- The attire that Allah SWT has prescribed for us Muslim women gives us a sense of safety, comfort, protection by Himself.

- Allah created us and He knows what's good and bad and if we just try to follow and believe that it is actually good for us, then the confidence would come.

- When you guard yourself for Allah, things happen for you.

- You can have a level of shyness and modesty within what is appropriate. For example, there is no shyness in learning or teaching.

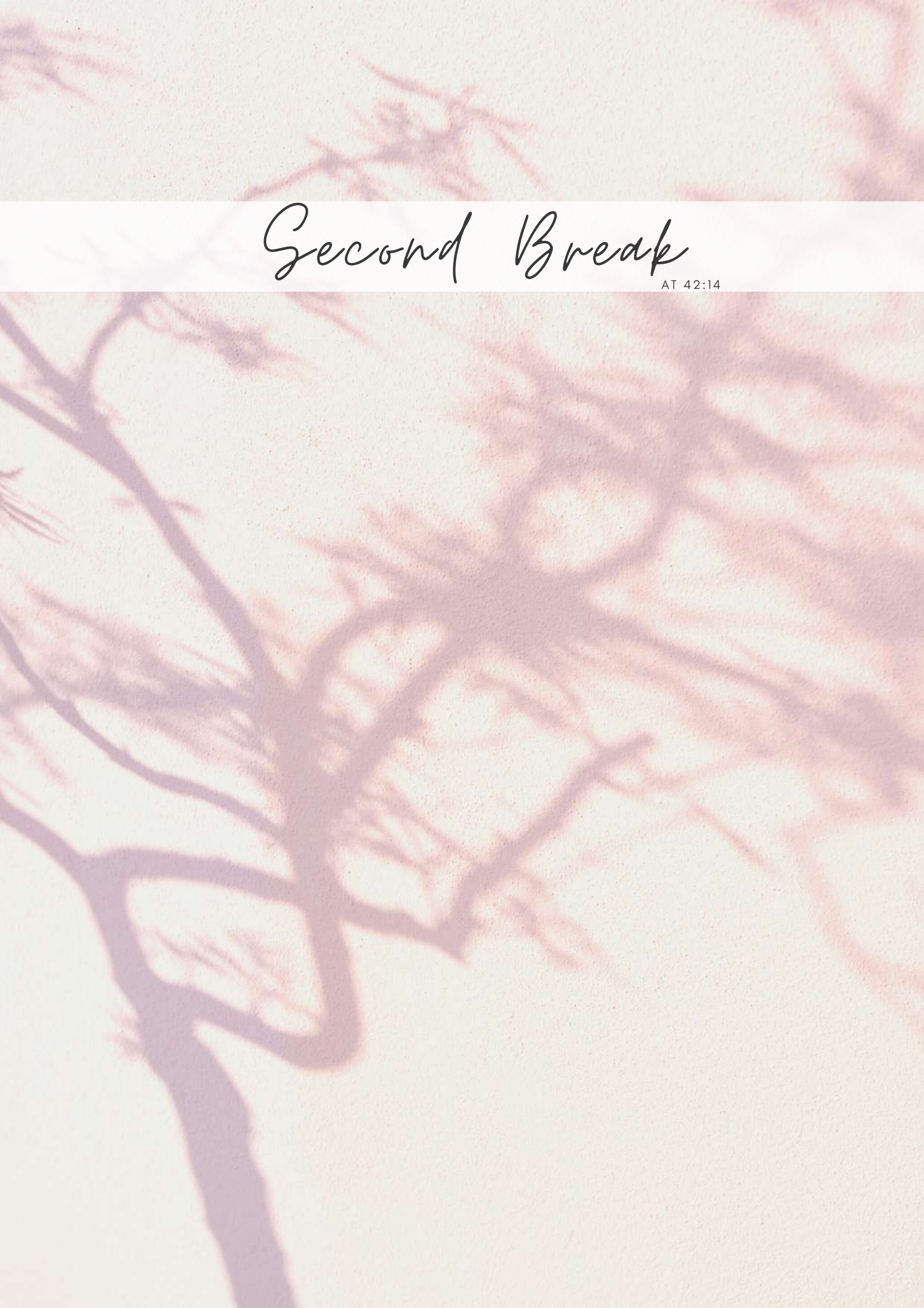
- We need to be on guard and learn when it is ok to adapt. We need to remind and constantly battle with ourselves to not make the first move compromise on our beliefs, modesty and honour as Muslim women and we have to stay vigilant lest we join in with the *Al-Laghṭ*.



*Verse 6: except with
their wives or those in
their possession for
then they are free from
blame,*

- When Islam came to Arabia, it didn't immediately eliminate slavery.
- It is the responsibility of the masters to treat their slaves well.
- Past tense is used in this verse to not encourage slavery beyond what is already possessed at that time.
- We have to be modest when talking to people who we are not supposed to express our desires with.



The background of the entire page is a soft-focus photograph of a tree branch with delicate pink blossoms, likely cherry blossoms, against a light sky. The branch enters from the bottom left and extends towards the top right. A white horizontal band is positioned across the upper third of the image, containing the title and a timestamp.

Second Break

AT 42:14

Verse 8: Those who are true to their trusts and covenants

- Believers are those who have been entrusted with things or tasks with which they have *amanah* and they also those who make promises that they are watchful over these *amanahs*.
- *Amanah* are usually what is given to us. For example, our bodies, our children and ageing parents that Allah SWT has given us *amanah* to take care of.
- When we agree to something, it becomes our responsibility and *amanah* to fulfil.
- **We have to work on what is closest to us first**, and then only are we able to continue to fulfil the obligation of other people.
- Successful believers are those who always observe and watch over their *amanahs* and promises. They don't neglect or forget. They are watchful like shepherds.



Verse 9: and those who are observant of their prayers.

- *Salawatihim* صَلَّوْتِهِمْ refers to 'lots of prayers' and not just the five obligatory prayers. This includes the additional *sunnah* prayers.
- *Yuhafidzun* يُحَافِظُونَ is a verb and is used because Allah SWT knows that it is not easy for us to perform the *sunnah* prayers all the time. The successful believers are consistent in these prayers but sometimes they missed too, and that is okay.

Verse 10-11: These are the ones who will be awarded Paradise as their own. They will be there forever.

- *Al Warisun* الْوَارِثُونَ are inheritors of *Al Firdaws* الْفِرْدَوْسُ, Paradise.
- *Al Firdaws* الْفِرْدَوْسُ is the highest level of Paradise, where the successful believers will reside eternally.



Guidelines for all of us

- Many of these guidelines goes back to the pillars of Islam, especially our prayers.

- Everything is linked to how we manoeuvre our lives and to Allah SWT.

- It is not just about doing; it is **doing with quality.**

اللهم اني اسألك رضاك و الجنة، واعوذ بك من -
سخطك و الناور

*O' Allah, We ask you for your Pleasure
and Your Paradise and We seek Your
Protection from Your anger and
Hellfire.*



Heart work

- 1) What does the people of خَاشِعُونَ practise?
- 2) What are the two forms of *Al Laghw* اللَّغْوِ mentioned in the lesson?
- 3) In what instances are modesty not compulsory?
- 4) Which of the verses/ qualities mentioned in the lesson encourages us to be responsible to those who are closest to us first?
- 5) List down all the things that you don't like about yourself and how you want to overcome them.