



## Quranic and Prophetic Nurturing Program

### Surah An Naml – Class 3

Date: 11 September 2019 / 12 Muharram 1440



### Certainty (اليقين)

**Dua:** "اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك، ومن طاعتك ما تبلغنا به جنتك، ومن اليقين ما تهون به علينا" مصائب الدنيا. اللهم متعنا بأسماعنا، وأبصارنا، وقوتنا ما أحييتنا، واجعله الوارث منا، واجعل ثأرنا على من ظلمنا، وانصرنا على من عادانا، ولا تجعل مصيبتنا في ديننا، ولا تجعل الدنيا أكبر همنا، ولا مبلغ علمنا، ولا تسلط علينا من لا يرحمنا" (Messenger of Allah ﷺ) seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammuna, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."<sup>1</sup>

- Yaqeen (certainty) is a great value which causes us to develop and grow. We need it in order to fulfill our tasks, do our best and accept what is on us. There are things which we are doing and there are things which we need to accept and submit.
- In Surah An Naml, "yaqeen (certainty)" is mentioned three times. First in ayah 3 which mentions the believers have yaqeen (certainty). What is the impact? They will do their best and this will cause them to benefit the most and best from the Qur'an.

<sup>1</sup> Riyadh As Saliheen, At Tirmidhi, Book 5, Hadith 834



- The Qur'an is guidance and glad tidings for the believers who do the best because they have yaqeen (certainty) in the hereafter.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers and liars.).<sup>2</sup>

- Second in ayah 14, Allah (ﷻ) brings clear ayat and Firaoun had yaqeen (certainty) but denied it. This shows all people have yaqeen (certainty) but there are those who did the best and those who did the worst, astaghfar Allah. A person needs to surrender and submit to the best.

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ

But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news."<sup>3</sup>

- Third in ayah 22, a person should bring important news that is yaqeen (certain). A person should not crowd an authority with news that is not yaqeen (certain).

### Certainty in the Qur'an

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.<sup>4</sup>

<sup>2</sup> Surah An Naml 14

<sup>3</sup> Surah An Naml 22

<sup>4</sup> Surah Al Baqarah 118



- A person should not put himself in a challenge by giving feedback and suggestions to what Allah (ﷻ) and His Messengers said. Those who speak the same as those before shows they have the same hearts.

18.

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabari).

19.

إِنَّهُمْ لَن يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the Zalimun (polytheists, wrong-doers) are Auliya' (protectors, helpers) of one another, but Allah is the Wali (Helper, Protector) of the Muttaqun (the pious. See V.2:2).

20.

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

This (Qur'an) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.<sup>5</sup>

- Allah (ﷻ) has given us a full structure and "curriculum" of the religion, so what should be done? It should be followed.
- Desires of others can make a person fall into much wrong and can cause him to judge wrong. For example, a judge is not allowed to rule in a case which deals with his relatives.
- It will cause dhulm to listen to the one speaking out of desire and it will be dhulm to follow their desires. A person needs to believe in what Allah (ﷻ) has given us.

---

<sup>5</sup> Surah Al Jathiyah 18 to 20



- For normal people, these are insights, but for those who have yaqeen (certainty) will benefit more by having mercy and guidance.

### Certainty in the Sunnah

- If a person is doubting whether he prayed 3 or 4 units, then let him take what he is certain of which is 3 units.

**Hadith:** عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا ) فَلْيُطْرَحِ الشَّكَّ وَلْيَبْنِ عَلَى مَا اسْتَيْقَنَ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ صَلَاتَهُ وَإِنْ كَانَ صَلَّى إِيْمَامًا لِأَرْبَعٍ (كَأَنَّا تَرَعِيمَا لِلشَّيْطَانِ ) (The Messenger of Allah (ﷺ) said: When any one of you is in doubt about his prayer and he does not know how much he has prayed, three or four (rak'ahs). he should cast aside his doubt and base his prayer on what he is sure of. then perform two prostrations before giving salutations. If he has prayed five rak'ahs, they will make his prayer an even number for him, and if he has prayed exactly four, they will be humiliation for the devil.)<sup>6</sup>

- It is not a good life to live in doubts. If a person has doubts then let him clarify them.

**Hadith:** عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : " إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ عَيْرَ ) فَرَجٍ وَلَا مَشْغُوفٍ ثُمَّ يُقَالُ لَهُ : فِيمَ كُنْتَ فَيَقُولُ : كُنْتُ فِي الْإِسْلَامِ . فَيُقَالُ لَهُ : مَا هَذَا الرَّجُلُ فَيَقُولُ : مُحَمَّدٌ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ . فَيُقَالُ لَهُ : هَلْ رَأَيْتَ اللَّهَ فَيَقُولُ : مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ . فَيُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحِطُّ بِبَعْضِهَا بِغَضٍّ فَيُقَالُ لَهُ : انْظُرْ إِلَى مَا وَقَالَكَ اللَّهُ . ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيُقَالُ لَهُ : هَذَا مَقْعَدُكَ . وَيُقَالُ لَهُ : عَلَى الْيَقِينِ كُنْتَ وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ . وَيُجْلَسُ الرَّجُلُ السُّوءُ فِي قَبْرِهِ فَرَعًا مَشْغُوفًا فَيُقَالُ لَهُ : فِيمَ كُنْتَ فَيَقُولُ : لَا أَدْرِي . فَيُقَالُ لَهُ : مَا هَذَا الرَّجُلُ فَيَقُولُ : سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ . فَيُفْرَجُ لَهُ قَبْلَ الْجَنَّةِ فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا فَيُقَالُ لَهُ : انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ . ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قَبْلَ النَّارِ فَيَنْظُرُ إِلَيْهَا يَحِطُّ بِبَعْضِهَا بِغَضٍّ فَيُقَالُ لَهُ : هَذَا مَقْعَدُكَ عَلَى ( الشَّكِّ كُنْتَ وَعَلَيْهِ مِتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى ) (It was narrated from Abu Hurairah that the Prophet (ﷺ) said "The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: 'What religion did you follow?' He said: 'I was in Islam.' It is said to him: 'Who is this man?' He says: 'Muhammad the Messenger of Allah (ﷺ). He brought us clear signs from Allah and we believed him.' It is said to him: 'Have you seen Allah?' He says: 'No one is able to see Allah.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him:

<sup>6</sup> Sahih Muslim 571



'Look at what Allah has saved you from.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'This is your place.' And it is said to him: 'You had certain faith and you died in that state, and in that state you will be resurrected if Allah wills.' And the evil man is made to sit up in his grave with fear and panic. It is said to him: 'What religion did you follow?' He says: 'I do not know.' It is said to him: 'Who is this man?' He says: 'I heard the people saying something and I said it too.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'Look at what Allah has diverted away from you.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: 'This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allah wills.'"<sup>7</sup>

- When the righteous person enters his grave, he will have no fear. May Allah (ﷻ) make us among them. Ameen. He will be asked, "did you see Allah?". He will say, "no one is supposed to see Allah (now)".
- A window will be opened for him to see the hellfire crushing and he will be told, "this is what Allah protected you from". Then he will see paradise and it will be said, "this is your position because of the yaqeen (certainty) you had in this life, you died on it and you will be resurrected on it". This shows the yaqeen (certainty) a person had in this will not be changed, subhan Allah. Anything that is not yaqeen (certainty) can change.
- As for the evil person when he is in his grave, he will be shown his place in the hellfire and it will be said to him, "this is because of the doubts you had in this life, died on it and are resurrected on it". A person should not leave any doubts in their mind because it will cause the shaitan to come. If a doubt is not clarified then it will come in the form of disobedience. We do not want to die on doubts. May Allah (ﷻ) grant us a good end. Ameen.
- When we live with yaqeen (certainty) then we will be able to live a truthful life.

---

<sup>7</sup> Sunan Ibn Majah Book 37, Hadith 4409

## Ayah 4

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ

Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.

Word	Meaning
إِنَّ الَّذِينَ	verily those who
لَا يُؤْمِنُونَ بِالْآخِرَةِ	do not believe in the hereafter
زَيَّنَّا لَهُمْ أَعْمَالَهُمْ	adorned for them their deeds
فَهُمْ يَعْمَهُونَ	so they wander blindly

- Any civilization will focus on life yet the absence of life after death will make it a “dry” civilization. The civilization which believes in life after death will flourish and grow. Our focus should not only be the duniya, but the akhira as well. Notice the civilizations of Firaoun and Thamud – they were advanced in the duniya but they are no longer here.
- (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ) (Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them,): the one who does not believe in the akhira will do deeds, but they will not be right. He will not say the best or act the best. What are logical evidences there is life after death? Sleep and plants (dead land grows again). Even in life there are relationships and equipment which are disabled but then they are “working” again.
- Those who do not believe in the akhira are working, but what happens to this work? (زَيَّنَّا لَهُمْ أَعْمَالَهُمْ) – they are impressed, amazed and happy with it. The shaitan causes them to see their deeds which are not based on yaqeen (certainty) as beautified in their eyes. What types of deeds do they do?
  - Rebellious acts and sins
  - Good acts but not based on certainty in the hereafter



- For anything we do, we should remember the hereafter. When the Prophet (ﷺ) is impressed with anything, he remembers, "there is no real life but the life of the hereafter".

**Hadith:** (حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ "اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ") (According to another version of the tradition, reported on the authority of Anas b. Malik, the Messenger of Allah (may peace be upon him) is reported to have said: O God, there is no life but the life of the Hereafter)<sup>8</sup>

- An advanced civilization is not stuck with its achievements but wants its deeds to be an ongoing charity.

**Self-Development: search in the Qur'an and find the ayat which mention (زينا).**

- The shaitan adorns the deeds of the disbelievers unlike the believers who are not impressed with what they are doing. Ibrahim (عليه السلام) raised the foundation to the House of Allah and asked Him to accept and forgive him.
- What is the connection between yaqeen (certainty) and confidence? To have yaqeen (certainty) is a good confidence, but when there is no yaqeen (certainty) then the confidence is wrong because the person is confident with himself. Our confidence should come because of our yaqeen (certainty) in Allah (ﷻ) and not yaqeen (certainty) in ourselves.
- (فَهُمْ يَظْمَهُونَ) (so that they wander about blindly.): the one who does not have yaqeen (certainty) in the akhira then his vision will be (يَظْمَهُونَ) – he will see things upside down. He will see right as wrong and wrong as right. He prefers the wrath of Allah (ﷻ) over His pleasure thus he sees things opposite.
- The one who links everything back to the akhira is not confused or hesitant; hesitation happens because of lack of yaqeen (certainty). The one whose deeds are adorned to him are not solid; he is confused. May Allah (ﷻ) adorn us with the adornment of faith and make us guided and guiding others. Ameen.
- What is the meaning of a truthful life? To attribute everything to Allah (ﷻ) and to be focused with no doubts.

<sup>8</sup> Sahih Muslim 1805



- As for those who disbelieve, what will happen to them?

## Ayah 5

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ

They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

Word	Meaning
أُولَئِكَ الَّذِينَ	verily those
لَهُمْ سُوءُ الْعَذَابِ	for them an evil torment
وَهُمْ فِي الْآخِرَةِ	and for them in the hereafter
هُمُ الْآخَسِرُونَ	are the losers

- Notice in a civilization, the violations need to be mentioned. Sometimes we have a “to do list”, but we should also have a “not to do list”. So as a reminder for us, we can say “I will not shout”, etc.
- (أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ) (They are those for whom there will be an evil torment (in this world).): (وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ) (And in the Hereafter they will be the greatest losers.): they will have an evil torment. It is important to have clarity and be aware of violations and the recompense for them; this is risk management. Belief in the akhira causes us to enjoy our work and not lose our deeds. When there is no belief in the akhira then the work will be difficult and it will be wasted.

## How can we change ourselves for the better?

- Having yaqeen (certainty) in Allah and the hereafter will give us the correct vision and confidence.
- Do not be impressed with our deeds
- Do not live in doubts and clarify them



May Allah (ﷻ) grant us yaqeen (certainty) in the hereafter. Ameen.