



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 29

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Introduction

- The end of Surah Aal Imran speaks of the People of Understanding who are the Abrar. What is the means to their firmness? Reflecting in the creation of the heavens and the earth.
- But before reflecting there needs to be a correct platform which is:
 1. Everything belongs to Allah (ﷻ)
 2. He is able to do all things.
- If the boundary to taffakur is not set then the taffakur will go wrong. And who benefits from this? People of Understanding. In the creation of the heavens and the earth are signs for them.
- The Abrar are the ones whose hearts are open to all good and they are doing all types of good.
- When we look at ayat 60 to 63:
 1. Heavens and the earth: this shows infrastructure in a civilization
 2. Water: this represents resources and provision
 3. Gardens and trees
 4. Stable earth: depicting rules and regulations
 5. Rivers: depicting connections and communications
 6. Desperate dua: depicting helpline, customer service
 7. Removing harm: depicting protection of the environment
 8. Succession: hierarchy is stable and there is no gap, if someone leaves there is someone there to replace.
 9. Guidance: signboards
 10. Glad tidings: this is similar when we see a sign that says "coming soon" by making people excited and looking forward to good things and not bad news.



11. Recreate the creation: this depicts renovation

12. Provision: this depicts salaries in a civilization.

- Suleiman (عليه السلام) ensured to have no gaps in his kingdom and this can be seen when the hudhud was missing.
- We will have a good life when we have inspiration from the source. We will live the highest standard and have a perfect system when we follow the Qur'an and Sunnah.
- An advanced civilization does not expose its problems in public so that people are not in a panic.
- The one in control of everything is Allah (ﷻ) and this teach us that this job cannot be shared or delegated. The one setting up matters is one and this can clearly be seen with Suleiman (عليه السلام) initiating everything. Whoever initiates then he has rights over it.
- The angels and messengers carry forth the plan which is already set.

Ayah 59

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ اللَّهُ خَيْرًا مَا يُشْرِكُونَ

Say (O Muhammad ﷺ): "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?" (Of course, Allah is Better).

Word	Meaning
قُلِ الْحَمْدُ لِلَّهِ	Say: "All praises and thanks are due to Allah
وَسَلَامٌ عَلَىٰ عِبَادِهِ	and peace upon His slaves
الَّذِينَ اصْطَفَىٰ	whom He has chosen"
الَّهُ خَيْرٌ مَا يُشْرِكُونَ	Is Allah better or what they ascribe as partners?
• (وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ)	(and peace be on His slaves whom He has chosen (for His Message)): all praises are due to Allah (ﷻ) because everything He created is



perfect, but who is not perfect? The people. When people are out of place then they will not be "salam" / in peace. Who will be "salam"? The One Whom Allah (ﷺ) chose.

- A person does not want to hire someone and then find out later there is no peace from them. The main component are the people who work. Imagine having a factory but the people working are not "peaceful". Whatever is produced will not be good.
- There will be salam and peace upon the ones whom Allah (ﷺ) chose. They will not be harmed or get scratched because if they do then this will affect others.
- The ones whom Allah (ﷺ) chose are (عَبَادَه) – slaves. They are not tyrants because they know their positions. They do not skip the hierarchy.
- They love Allah (ﷺ), magnify Him, are humble before Him, have hope in His reward and fear His punishment.
- The word (اَصْطَفَى) means to choose the best to carry the best of tasks. What is the best job in this life? Messengerhood – the one delegated to carry the message of Allah (ﷺ). Surely they will be in line with what Allah (ﷺ) which is (لَا إِلَهَ إِلَّا اللَّهُ (ﷺ)).
- The followers of the messengers carry the message as well.
- It comes from (صَفَى) which is pure and clean, thus choosing the purest which is free from faults.
- The one exposed to many theories and philosophies will not be "organic" because it can be shown when they speak. It is easier to write on a "white" page than when it is mixed. Islam was very pure but when outer philosophies were brought into the civilizations it led to deviations.
- What Allah (ﷺ) has given us from the Qur'an and Sunnah is better than what others have so we should not be impressed. Thus it is important to choose the best from what we see and hear so we can speak and act the best.
- When the Companions of the Cave first woke up, they asked for the best food. We are designed for the best standards, but we spoil it with what is worse, subhan Allah. If we have the intention for wanting the best from Allah (ﷺ) then He will provide it for us. We think we will save money when we buy poor quality food but that money saved ends up being spent on medicine, subhan Allah.
- The word (صَفَرَه) also means people chosen by the leader.



- In the Qur'an, Allah (ﷻ) mentions:
 1. He chose the angels
 2. He chose Adam (عليه السلام) and Nuh (عليه السلام)
 3. He chose Maryam (peace be upon her)
 4. He chooses from His slaves who will take from the Qur'an. Not everyone can take the Qur'an and we do not ascribe purity to ourselves but it is from Allah's Favor. May Allah (ﷻ) keep us firm. Ameen.
- May Allah (ﷻ) have peace on those whom He has chosen. Sometimes we hire someone and then they change thus it is not only about choosing but peace and protection afterwards.
- If there is no peace then they need to be changed. When we grow something, we do not want to lose anyone.

Chosen (اصطفى) in the Sunnah

Hadith:

إِنَّ اللَّهَ اصْطَفَى مِنَ الْكَلَامِ أَرْبَعًا : (سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ). فَمَنْ قَالَ : (سُبْحَانَ اللَّهِ) ؛ كُتِبَ لَهُ عِشْرُونَ حَسَنَةً ، وَحُكِّتَ عَنْهُ عِشْرُونَ سَيِّئَةً ، وَمَنْ قَالَ : (اللَّهُ أَكْبَرُ) ؛ فَمِثْلُ ذَلِكَ ، وَمَنْ قَالَ : (لَا إِلَهَ إِلَّا اللَّهُ) ؛ فَمِثْلُ ذَلِكَ ، وَمَنْ قَالَ : (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) مِنْ قِبْلِ نَفْسِهِ ؛ كُتِبَتْ لَهُ ثَلَاثُونَ حَسَنَةً ، وَحُكِّتَ عَنْهُ ثَلَاثُونَ سَيِّئَةً .

Allah chose four words: (Subhan Allah, Alhamdulilah, La ilah ila Allah and Allahu Akbar). Whoever says “Subhan Allah”, twenty good deeds are written for him and twenty sins are erased. And whoever says “Allahu Akbar” then the same. And whoever says “La ilah ila Allah” then the same. And whoever says, “All praises and thanks are due to Allah the Lord of the Worlds” from himself then thirty good deeds are written for him and thirty sins are erased from him.

الراوي: أبو سعيد الخدري و أبو هريرة | المحدث: الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 1554 | خلاصة حكم المحدث: صحيح

Hadith:

إِنَّ اللَّهَ تَعَالَى اصْطَفَى كِنَانَةً مِنْ وَلَدِ إِسْمَاعِيلَ ، وَاصْطَفَى قُرْيَشًا مِنْ كِنَانَةَ ، وَاصْطَفَى مِنْ قُرْيَشٍ بَنِي هَاشِمٍ ، وَاصْطَفَافِي مِنْ بَنِي هَاشِمٍ

Narrated Wathilah bin Al-Asqa':



that the Messenger of Allah (ﷺ) said: "Indeed Allah has chosen Isma'il from the children of Ibrahim, and He chose Banu Kinanah from the children of Isma'il, and He chose the Quraish from Banu Kinanah, and He chose Banu Hashim from Quraish, and He chose me from Banu Hashim".

الراوي : وائلة بن الأسعق الليثي أبو فسيلة | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1717 | خلاصة حكم المحدث : صحيح

- (آللّهُ خَيْرٌ أَمَّا يُشْرِكُونَ) (Is Allah better, or (all) that you ascribe as partners (to Him)??" (Of course, Allah is Better).): then Allah (ﷻ) poses a question, "Is Allah better or all they associate with Him?". Surely only Allah (ﷻ). There is goodness when One is in control, but when there are two doing the same job then things will get spoiled and it will spoil the hearts.
- Allah (ﷻ) is the One Whom we need to believe in because anyone besides Him is full of faults. Goodness is in tawheed while evil is in shirk. May Allah (ﷻ) protect us from shirk. Ameen.

Shirk in Divinity (شرك الألوهية) in the Sunnah

Hadith:

الظلم ثلاثة ، فظلم لا يغفره الله ، وظلم لا يتركه ، فأما الظلم الذي لا يغفره الله فالشرك ، قال الله : إنَّ الشُّرْكَ لَظُلْمٌ عَظِيمٌ ، وأمّا الظلم الذي يغفره الله فظلم العباد أنفسهم فيما بينهم وبين ربهم ، وأمّا الظلم الذي لا يتركه الله فظلم العباد بعضهم بعضاً حتى يدين بعضهم من بعض

There are three injustices: one which Allah will not forgive, one He will forgive and one He will not leave. The injustice which He will not forgive is associating with Him. Allah said: verily shirk is a great injustice. As for the injustice which Allah forgives is when people wrong between themselves and their Lord. As for the injustice which Allah will not leave is the injustice of the slaves between each other until each takes his rights from the other.

الراوي : أنس بن مالك | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 3961 | خلاصة حكم المحدث : حسن

Hadith:

There are seventy doors to usury and similarly with shirk.

الراوي : عبد الله بن مسعود | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم | 3540 : خلاصة حكم المحدث : صحيح

Hadith:

إِنَّ اللّٰهَ تَعَالٰى يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا : لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَفْتَدِي بِهِ ؟ قَالَ : نَعَمْ، قَالَ : فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا وَأَنْتَ فِي صُلْبِ أَدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا فَلَيَسْتَ إِلَّا الشَّرَكُ !

The Prophet (ﷺ) said, "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' "

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم | 1912 : خلاصة حكم المحدث : صحيح

Hadith:

اقرأْ قُلْ يَا أَيُّهَا الْكَافِرُونَ عَنْدَ مَنْ أَمِيكَ ، فَإِنَّهَا بِرَاءَةٌ مِّنَ الشَّرِّ

Recite Surah Al Kafiroon when sleeping for it is freedom from shirk.

الراوي : أنس بن مالك | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم : 1161 | خلاصة حكم المحدث : صحيح

Hadith:

اجتَنِبُوا الْكَبَائِرَ السَّبْعَ : الشَّرَكُ بِاللّٰهِ ، وَ قَتْلُ النَّفَّيْسِ ، وَ الْفَرَارُ مِنَ الزَّحْفِ ، وَ أَكْلُ مَالِ الْيَتَمِّ ، وَ أَكْلُ الرّبّا ، وَ قَذْفُ الْمُحْسَنَةِ ، وَ التَّعْرُبُ بَعْدَ الْهِجْرَةِ

The Prophet (ﷺ) said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers and to return after migration."

الراوي : سهل بن أبي حثمة | المحدث : الألباني | المصدر : صحيح الجامع



How can we change ourselves for the better?

- Seek refuge with Allah (ﷻ) from shirk.
- Be a slave of Allah (ﷻ).
- Have boundaries to taffakur.
- Choose and seek the best as a way of gratitude to Allah (ﷻ) for creating us in the best.

May Allah (ﷻ) grant us and guide us to all that is best. Ameen.