



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 31

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Introduction

- The fitra loves justice and can recognize what is good and what is evil. The fitra loves perfection and when something is given, they like it complete and not missing. The fitra loves cleanliness and does not love dirt. The fitra loves purity and tawheed and not shirk or association.
- The fitra is:
 1. Who is your Rabb? My Rabb is Allah (ﷻ)
 2. What is your religion? My deen is Islam
 3. Who is your Messenger? My messenger is Mohammed (ﷺ)

Fitra (الفطرة) – Natural Disposition

- The word (الفطرة) means mushroom.
- There are ten things which are considered part of the fitra:
 1. Trimming the mustache
 2. Letting the beard grow: all messengers had beards but in paradise the men will not have beards.
 3. Using siwak
 4. Rinsing the nose
 5. Cutting the nails
 6. Washing the finger joints
 7. Plucking (waxing, not shaving) the hair under the armpits
 8. Shaving (not waxing) the private part
 9. Washing the private part
 10. Rinsing the mouth



عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَشْرٌ مِنَ الْفِطْرَةِ) : حَدِيثٌ : قَصُّ الشَّارِبِ وَإِعْفَاءُ اللَّحْيَةِ وَالسَّوَاكِ وَالِاسْتِنْشَاقُ بِالْمَاءِ وَقَصُّ الْأَظْفَارِ وَغَسْلُ الْبَرَاجِمِ وَتَتْفُ الْإِبِطِ وَحَلْقُ الْعَانَةِ " (The Messenger of Allah (ﷺ) said: Ten are the acts according to fitrah (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cleansing the nose (Al-Istinshaq) with water, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.)¹

- The fitra is also to cleanse oneself. The believer is someone who is clean and being a student of knowledge, it is more important to take care of these matters. Odor and bad smell disturb the angels.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَسْجِدَ إِذَا رَجُلٌ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهَّدُ فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ (: DUA : يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ . (Mihjan bin Al-Adra' narrated to him that the Messenger of Allah (ﷺ) entered the masjid and there was a man who had finished his prayer and he was reciting the tashahhud. He said: "Allahumma inni as'aluka ya Allah! Bi-annakal-Wahidul-Ahad us-Samad, alladhi lam yalid wa lam yowled, wa lam yakun lahu kufuwan ahad, an taghfirali dhunubi, innaka antal-Ghafurur-Rahim (O Allah, I ask of You, O Allah, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was He begotten, and there is None equal or comparable to Him, forgive me my sins, for You are the Off-Forgiving, Most Merciful.)" The Messenger of Allah (ﷺ) said: "He has been forgiven," three times.)²

- It is purity when we are forgiven and this is the fitra. It is easier to reform children than adults, why? Because they are closer to the fitra and they can quickly recognize right and wrong.

¹ Sahih Muslim 261

² Sunan an-Nasa'i 1301



As Samad (الصمد) – The Self-Sufficient Master

- The disbelievers of Quraish asked the Prophet (ﷺ), "define to us your Lord". And Surah Al Ikhlas was the response.
- Any deeds and any building that does not begin correctly will change. The conditions for accepted deeds are:
 1. Ikhlas
 2. Following the Sunnah of the Prophet (ﷺ)
- An advanced civilization does not waste resources, talents, and energy because it is unjust. Someone thinks doing much will cause the deeds to be accepted, but the conditions are clear – it is not quantity, but ikhlas and following the Sunnah.
- Imagine doing something perfect but it does not follow the rules of the one who told you to do it but to impress someone else.
- Allah (ﷻ) does not give us tasks to make us busy, but everything is for a reason; nothing is vain.
- An advanced civilization does not crowd itself with things which do not make sense. When we crowd ourselves with unnecessary matters then our mind become crowded.
- There are no people or tasks without a purpose in an advanced civilization. Ikhlas is to do something for the one who gave the command and itiba' is to follow the way set and not do according to how a person wants. Thus ikhlas is to do a deed purely for Allah (ﷻ) alone and itiba' is to follow the way of the Prophet (ﷺ).
- Suleiman (عليه السلام) built the glass platform for truth so there was a reason for it, but the throne of Balqees was for desire and not for truth. May Allah (ﷻ) surround us with truthful people, truthful deeds and truthful items. Ameen.

Surah Al Ikhlas

بسم الله الرحمن الرحيم

1.

قُلْ هُوَ اللَّهُ أَحَدٌ



Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One.

2.

اللَّهُ الصَّمَدُ

"Allah-us-Samad (في الحاجات السيد الذي يصمد إليه) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

3.

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, nor was He begotten.

4.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him.

- Surah Al Ikhlas itself speaks purely of Allah (ﷻ), it does not mention anything of the duniya or akhira, subhan Allah.
- The meaning of the word (صمد) is solid and strong. It also means a goal and heading to something. When there are gaps then there will be no stability. It also means to be firmly rooted and grounded in a place so that nothing is missed and no one takes it.
- When we leave our position and tasks then someone else will do it. Allah (ﷻ) will not leave gaps. When we believe Allah As Samad then we will stand at His door and will always be attached to Him. If we do not attach to Him then others will attach to Him though He does not need us.
- When we stand in front of the door of Allah As Samad then we can face any crisis or situation because we are standing at the door of As Samad, The One Who is solid and is not shaken.
- Allah is not hollow, He is solid thus nothing goes into Him or comes out from Him. Unlike ourselves who are hollow and have faults. We need things to come in and things to come out. Allah is not born to anyone and no one comes from Him.
- Allah As Samad does not eat or drink, and He is the Master Who reached the ultimate in His Mastership. A sayyid is someone who can invite people and accommodate



them, but Allah is As Sayyid – The Master Who can handle and accommodate all. No one can dominate Him or suggest to Him or give his opinion.

- A firm and stable civilization is attached to As Samad (الصمد) so they have no gaps or faults.
- With Allah As Samad everything is sustainable and remaining. If we want firmness, we need to believe in Allah As Samad.

Ayah 60

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِبَلِّ هُمْ قَوْمٌ يَعْدِلُونَ

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!

- (أَلَيْسَ اللَّهُ بِبَلِّ هُمْ قَوْمٌ يَعْدِلُونَ) (Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!): justice is good but to make something equal to Allah (ﷻ) is bad.
- There are different in people in life so that one helps and benefits from the other. We can make two people with different positions and degrees equal to each other; this is not right. And to Allah (ﷻ) is the best example, how can someone who did not initiate something be equal to Allah (ﷻ) Who initiated and created everything, subhan Allah.
- An advanced civilization puts people with the right qualifications in the right positions and places.
- Justice is a hierarchy; it is a flow. The just ruler will be on a platform of light on the Day of Judgement because establishing justice is not easy. Allah (ﷻ) will give victory to the one who is just and He will not give victory to the one doing dhulm even if they are believers. If the disbeliever is fair then Allah (ﷻ) will give him victory. A sinner who is fair will be given victory over a Muslim who is oppressing.



- Justice is the successor of love. If we love someone then we will not oppress them, but if we do not love them then at least we should be just.
- Allah (ﷻ) has the position of Creator thus we cannot make a creation equal to His position, subhan Allah.

Ayah 61

أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَلَيْسَ مَعَ اللَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilah (god) with Allah? Nay, but most of them know not!

Word	Meaning
أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا	Is He Who made the earth a fixed abode,
وَجَعَلَ خِلَالَهَا أَنْهَارًا	and made within it rivers
وَجَعَلَ لَهَا رَوَاسِي	and made for it mountains
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا	and made between the two seas a barrier
أَلَيْسَ مَعَ اللَّهِ ۖ	is there a god besides Allah
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ	but most of them do not know

- (أَمْنَ جَعَلَ الْأَرْضَ قَرَارًا) (Is not He (better than your gods) Who has made the earth as a **fixed abode**.): the word (قَرَارًا) means solid, fixed, decision and not moving. Allah (ﷻ)



is The One Who made the earth stable so we can live on it. This teaches us an advanced civilization places the proper facilities so that people can live.

- (وَجَعَلَ خِلَالَهَا أَنْهَارًا) (and has placed rivers in its midst): and within the earth, Allah (ﷻ) placed rivers and this shows there is flexibility. (خليل) means close companionship such that the love penetrates within. Ibrahim (عليه السلام) and Mohammed (ﷺ) are Khalils of Allah (ﷻ). An advanced civilization needs water.
- (وَجَعَلَ لَهَا رَوَاسِيَ) (and has placed firm mountains therein): mountains are placed as “anchors” for the earth. An advanced civilization is sailing but there are still “anchors” to stop, there are times when there are exit points.
- (وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا) (and has set a barrier between the two seas (of salt and sweet water)?): to be continued in sha'a Allah.
- (أَلَيْسَ مَعَ اللَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ) (Is there any ilah (god) with Allah? Nay, but most of them know not!):

River (نهر) in the Sunnah

Hadith:

الكوثر نهر في الجنة ، حافتاه من ذهب ، و مجراه على الدرّ و الياقوت ، تربته أطيب ريحاً من المسك ، و ماؤه أحلى من العسل ، و أشدّ بياضاً من الثلج

الراوي : عبدالله بن عمر | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4615 | خلاصة حكم المحدث : صحيح

The Messenger of Allah (ﷺ) said: “Al-Kauthar is a river in Paradise, whose banks are of gold, and it flows over pearls and corundum. Its dirt is purer than musk, and its water is sweeter than honey and whiter than milk.”

Hadith:

يَخْرُجُ الدَّجَالُ وَمَعَهُ نَهْرٌ وَنَارٌ ، فَمَنْ دَخَلَ نَهْرَهُ وَجِبَ وَزُرَّهُ وَحُطَّ أَجْرُهُ ، وَمَنْ دَخَلَ نَارَهُ وَجِبَ أَجْرُهُ ، وَحُطَّ وَزُرُهُ ، ثُمَّ إِنَّمَا هِيَ قِيَامُ السَّاعَةِ



الراوي : حذيفة بن أسيد الغفاري | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 8049 | خلاصة حكم المحدث : صحيح

Then the Antichrist (Dajjal) will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. I then asked: What will come next? He said: The Last Hour will come.

Hadith:

يدخلُ أهلُ الجنَّةِ الجنةَ ، وأهلُ النارِ النارَ ، ثُمَّ يقولُ اللهُ عزَّ وجلَّ : أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ ، فَيُخْرِجُونَ مِنْهَا قِدْرًا سَوْدُودًا ، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاةِ ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحَبَّةُ فِي جَانِبِ السَّيْلِ ، أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مَلْتَوِيَّةً

الراوي : أبو سعيد الخدري | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 8073 | خلاصة حكم المحدث : صحيح

Verily the Messenger of Allah (ﷺ) said: Allah will admit into Paradise those deserving of Paradise, and He will admit whom He wishes out of His Mercy, and admit those condemned to Hell into the Fire (of Hell). He would then say: See, he whom you find having as much faith in his heart as a grain of mustard, bring him out. They will then be brought out burned and turned to charcoal, and would be cast into the river of life, and they would sprout as does a seed in the silt carried away by flood. Have you not seen that it comes out yellow (fresh) and intertwined?

Hadith:

رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى مُنْتَهَاهَا فِي السَّمَاءِ السَّابِعَةِ تَبَقُّهَا مِثْلُ قِلَالٍ هَجَرَ وَوَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ إِذَا أُرْبَعَةُ أَنْهَارٍ نَهْرَانِ ظَاهِرَانِ ، وَنَهْرَانِ بَاطِنَانِ . فَأَمَّا الظَّاهِرَانِ : فَالنَّيْلُ وَالْفُرَاتُ . وَأَمَّا الْبَاطِنَانِ : فَنَهْرَانِ فِي الْجَنَّةِ ، وَأُتِيَتْ بِثَلَاثَةِ أَقْدَاحٍ قَدَحٌ فِيهِ لَبَنٌ وَقَدَحٌ فِيهِ عَسَلٌ وَقَدَحٌ فِيهِ خَمْرٌ ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنَ فَشَرِبْتُ فَقِيلَ لِي : أَجَبْتَ الْفِطْرَةَ أَنْتَ وَأَمَّتْكَ .

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

الصفحة أو الرقم: 3516 | خلاصة حكم المحدث : صحيح

The Prophet (ﷺ) added:

I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which



were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

Hadith:

أَرَأَيْتَ لَوْ كَانَ بَفَنَاءٍ أَحَدِكُمْ نَهْجٌ يَجْرِي ، يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ ؟ قَالَ : لَا شَيْءَ ، قَالَ : فَإِنَّ الصَّلَاةَ تَذْهَبُ الذُّنُوبَ كَمَا يَذْهَبُ الْمَاءُ الدَّرَنَ.

الراوي : عثمان بن عفان | المحدث : الألباني | المصدر : صحيح ابن ماجه

الصفحة أو الرقم | 1154 : خلاصة حكم المحدث : صحيح

‘Uthman said:

“I heard the Messenger of Allah (ﷺ) say: ‘Do you think that if there was a river in the courtyard of anyone of you, and he bathed in it five times each day, would there be any dirt left on him?’ They said: ‘(There would be) nothing.’ He said: ‘Prayer takes away sins like water takes away dirt.’”

How can we change ourselves for the better?

- Go to Allah As Samad for firmness and do not lose your attachment to Him.
- Do deeds with ikhlas and itiba'.

May Allah (ﷻ) protect us from all types of shirk. Ameen.