



## Quranic and Prophetic Nurturing Program

### Surah An Naml – Class 39

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### Introduction

**Dua:** عَنْ أَيِّ هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي" وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلْ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَاجْعَلْ الْمَوْتَ . (" O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil.")<sup>1</sup>

- An advanced civilization not only focuses on its duniya, but the akhira.
- In Surah An Naml we find examples of successful and failure civilizations. The successful civilizations are of Suleiman (عليه السلام) and the failure civilizations are Firaoun, 'Aad, Thamud and Lut.
- A challenge that an advanced civilization can face is getting caught up with the duniya, processes and procedures, thus the knowledge of the duniya increases while knowledge of the akhira decreases.
- We might be under the grave longer than being on earth, subhan Allah. It is important to know about the akhira.
- An important quality of an advanced civilization is yaqeen in the akhira. They focus on their relationship with Allah and their relationship with people in the duniya, while they have yaqeen in the akhira. They have much evidence of the akhira.
- In the end, we will face our akhira alone, there will be no hierarchies later because the work is for Allah (﴿) and not for a person. It is between us and Allah (﴿).

<sup>1</sup> Sahih Muslim 2720



## الإيمان باليوم الآخر (Pillars of Faith – Belief in the Last Day)

- An issue that an advanced civilization can face is too much work. A person will get drained and make money, but he will not even enjoy his money. But the one who has yaqeen in the akhira will be left with reality.
- We are not created for the duniya, but are created for the akhira. If an advanced civilization is not based on belief in Allah (ﷻ) then there will be no sense or value for what's being done because it will all go. What brings value for what we're doing? Belief in the hereafter because the work will make sense and it eliminates plotting, jealousy and pride which people mostly face at work. These are eliminated because a person is working for the akhira.
- One of the greatest unseens is when the Day of Judgement will take place.
- If we are too sensitive about matters of the duniya, such as salary then our feelings for the akhira will become numb.
- We might lose things from the duniya but we do not want to lose our faith or paradise. If someone is told he does not have a job and does not react, it does not mean he does not have feelings. But he has transferred these feelings to something worthy of the akhira.
- Allah (ﷻ) gives us feelings to worship, but they do not feel they will be resurrected.

### Ayah 65

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبُ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبَعْثُرُونَ

Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allah, nor can they perceive when they shall be resurrected."

Word	Meaning
قُلْ لَا يَعْلَمُ	Say, "No one knows
مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ	from whomever is in the heavens and the earth



الْغَيْبَ

the unseen

إِلَّا اللَّهُ

except Allah

وَمَا يَشْعُرُونَ

and they do not feel

أَيَّانَ يُبَعْثُوْنَ

when they will be resurrected

- (وَمَا يَشْعُرُونَ أَيَّانَ يُبَعْثُوْنَ) (nor can they perceive when they shall be resurrected."): they do not have feelings for the akhira because all their feelings have been directed and wasted to the duniya – to people's talk, plots, fighting at work, and to the tangible of the duniya. What will cause us to feel there is a hereafter? Knowledge of the hereafter.

## Hereafter (الغيب) in the Sunnah

### Hadith

حُلُوْهُ الدُّنْيَا مُرَّهُ الْآخِرَهِ ، وَمُرَّهُ الدُّنْيَا حُلُوْهُ الْآخِرَهِ

الراوي: أبو مالك الأشعري | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 3155 | خلاصة حكم المحدث: صحيح

The sweetness of this worldly life is bitterness of the hereafter and the bitterness of the worldly life is sweetness of the hereafter.

- When we have belief while being in this duniya then we will also taste the sweetness of faith.

### Hadith

مَنْ كَانَتِ الْآخِرَهُ هَمَّهُ . جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمِيعَ لَهُ شَمْلَهُ ، وَأَتَّهُ الدُّنْيَا وَهِيَ رَاغِمَهُ ، وَمَنْ كَانَ الدُّنْيَا هَمَّهُ . جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ ، وَفَرَقَ عَلَيْهِ شَمْلَهُ ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ



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

الصفحة أو الرقم: 6510 | خلاصة حكم المحدث: صحيح

"Whoever makes the Hereafter his goal, Allah makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allah puts his poverty right before his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him."

- Whoever makes the hereafter is his concern, then Allah (ﷺ) will make his heart rich, He will gather all his family and all affairs will be in place. He will not be scattered, lonely or feeling awkward.
- The duniya will come submitting to the person. A person should not think people of the akhira do not know anything of the duniya, Allah (ﷺ) brings it to them.

### Hadith

أَقْصَرُ مِنْ جُشَائِكَ؛ فَإِنَّ أَكْثَرَ النَّاسِ يَشْبَعُونَ فِي الدُّنْيَا أَكْثُرُهُمْ جُوعًا فِي الْآخِرَةِ

الراوي: وهب بن عبد الله السوائي أبو جحيفة | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1179 | خلاصة حكم المحدث: صحيح

Eat less of food, for most people who are full in the duniya are the most hungry in the hereafter.

### Hadith

إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الْآخِرَةِ، فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُ مِنْهُ

الراوي: عثمان بن عفان | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1684 | خلاصة حكم المحدث: حسن

Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what comes after it is worse than it.



## Hadith

ما الدنيا في الآخرة إلا كما يمشي أحدهم إلى اليَمِّ ، فأدخل إصبعه فيه ، فما خرج منه فهو الدنيا

الراوي : المستورد بن شداد | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 5547 | خلاصة حكم المحدث : صحيح

The worldly life to the hereafter is like someone walking to the sea, he places his finger in it, and whatever drop on his finger is similar to the worldly life.

## Hadith

ما من مسلمٍ يبيت على ذِكْرِهِ طاهراً ، فيتعارَّ من الليلِ ، فيسألُ اللهُ تَعَالَى خَيْرًا منْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ ، إِلَّا أَعْطَاهُ إِيَاهُ

الراوي : معاذ بن جبل | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 5754 | خلاصة حكم المحدث : صحيح

The Prophet (ﷺ) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him

## Hadith

استحِيوا منَ اللهِ تَعَالَى حَقَّ الْحَيَاءِ ، مِنْ اسْتَحِيَا مِنَ اللهِ حَقَّ الْحَيَاءِ فَلَيَحْفَظِ الرَّأْسُ وَمَا وَعَى ، وَلَيَحْفَظِ الْبَطْنَ وَمَا حَوَى ، وَلَيُذْكَرِ الْمَوْتُ وَالْبِلَاءُ ، وَمِنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الْحَيَاةِ الدُّنْيَا ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحِيَا مِنَ اللهِ حَقَّ الْحَيَاءِ

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

الصفحة أو الرقم: 935 | خلاصة حكم المحدث : حسن

" Have Haya' for Allah as is His due." [He said:] We said: "O Prophet of Allah! We have Haya', and all praise is due to Allah." He said: "Not that, but having the Haya' for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled Haya', meaning the Haya' which Allah is due."



## Hadith

الْتُّوَدُّهُ فِي كُلِّ شَيْءٍ خَيْرٌ، إِلَّا فِي عَمَلِ الْآخِرَةِ

الراوي : سعد بن أبي وقاص | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 3009 | خلاصة حكم المحدث : صحيح

There is hesitation in everything except in the actions of the next world.

## Hadith

مَا مِنْ رَجُلٍ يَدْعُو بِدُعَاءٍ إِلَّا اسْتُجِيبُ لَهُ، فَإِمَّا أَنْ يُعَجَّلَ لَهُ فِي الدُّنْيَا، وَإِمَّا أَنْ يُؤَدَّرَ لَهُ فِي الْآخِرَةِ، مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطْعِيَّةٍ رَحِيمٍ، أَوْ يَسْتَعِجِلُ، يَقُولُ: دَعْوَتْ رَبِّي فَمَا اسْتَجَابَ لِي

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 5714 | خلاصة حكم المحدث : صحيح

“There is not a man who calls upon Allah with a supplication, except that he is answered. Either it shall be granted to him in the world, or reserved for him in the Hereafter, or, his sins shall be expiated for it according to the extent that he supplicated - as long as he does not supplicate for some sin, or for the severing of the ties of kinship, and he does not become hasty.” They said: “O Messenger of Allah, and how would he be hasty?” He (ﷺ) said: “He says: ‘I called upon my Lord, but He did not answer me.’”

- When we make dua, we should not say, “Allah did not give me”. He will either give us in this life or save it in the hereafter and we will be rewarded for it.

## Hadith

إِنَّ اللَّهَ تَعَالَى لَا يَظْلِمُ الْمُؤْمِنَ حَسَنَةً، يُعْطِي عَلَيْهَا فِي الدُّنْيَا وَيُثَابُ عَلَيْهَا فِي الْآخِرَةِ، وَأَمَّا الْكَافِرُ فَيُظْعَمُ بِخَسَنَاتِهِ فِي الدُّنْيَا، حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ تَكُنْ لَهُ حَسَنَةٌ يُعْطَى بِهَا خَيْرًا

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

الصفحة أو الرقم: 1853 | خلاصة حكم المحدث : صحيح



Allah does not wrong a believer a good deed because he is given blessings for it in this world and will be rewarded for it in the Hereafter. But the nonbeliever is given in the world the reward for good deeds, he has performed for the sake of Allah and when he comes to the Hereafter, there is no good deed for which he can be rewarded

- The believers are winners in both the duniya and akhira, why? Because they do not worry about the duniya.

#### Hadith

إِنَّ أَهْلَ الْمَعْرُوفِ فِي الدُّنْيَا هُمْ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ، وَإِنَّ أَهْلَ الْمُنْكَرِ فِي الدُّنْيَا هُمْ أَهْلُ الْمُنْكَرِ فِي الْآخِرَةِ

الراوي : سلمان الفارسي وقيصمة بن برقة وابن عباس وأبو هريرة وعلي بن أبي طالب وأبو الدرداء | المحدث : الألباني |  
المصدر: صحيح الجامع

الصفحة أو الرقم: 2031 | خلاصة حكم المحدث: صحيح

The people of correctness in this world are the people of correctness in the Next World.  
The people of the incorrect in this world are the people of the incorrect in the Next World

#### Hadith

إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي فِي الْآخِرَةِ مَجَالِسُ أَحَاسِنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي فِي الْآخِرَةِ أَسْوَئُكُمْ أَخْلَاقًا ، الَّذِيَّا رُوْنَ الْمُتَشَدِّقُونَ الْمُتَفَهِّمُونَ

الراوي : أبو ثعلبة الخشنبي | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1535 | خلاصة حكم المحدث: صحيح

The most beloved to me and closest sitting next to me in the hereafter are the best in manners. And the most hated to me and farthest away from me in the hereafter are the worst in manners. They are those who talk too much, those who are arrogant, and those who always say they know and others do not.

#### Hadith

اللَّهُمَّ لَا عِيشَ إِلَّا عِيشَ الْآخِرَةَ

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



There is no real life except the life of the hereafter.

### Ayah 66

بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُونَ  
Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay,  
they are in complete blindness about it.

Word	Meaning
بَلِ ادَّارَكَ عِلْمُهُمْ	but their knowledge went down
فِي الْآخِرَةِ	of the hereafter
بَلْ هُمْ فِي شَكٍّ مِّنْهَا	but they are in doubts of it
بَلْ هُمْ مِّنْهَا عَمُونَ	but they are blind of it

What is the reason for not having feelings towards the hereafter?

- 1. (بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ) (Nay, they have no knowledge of the Hereafter.): (ادَّارَكَ) is to go down, their level of knowledge towards the akhira went down. For this reason, it is important to always remember the akhira. What can cause knowledge of the hereafter to go down?
  - There is no certainty in the hereafter. If we have knowledge, but it is not yaqeen then it can go down. How can there be certainty? Feelings.
  - When we see anything in this life, it is a reminder of the akhira. If we want to have yaqeen in the akhira then Allah (ﷻ) will surely show us situations where something is dead and not being used, and it is brought back to life and is used. When there is certainty then it cannot be removed or decreased.



- 2. (بَلْ هُمْ فِي شَكٍّ مُّنْهَا) (Nay, they are in doubt about it.): if a person has knowledge of the hereafter, but it did not reach yaqeen, then it will decrease, and if there are any doubts then it starts to remove the knowledge.
- We cannot doubt any ayat or pillars of faith. One of the worst sicknesses are doubts in faith. And this can especially happen with shirk of the nafs, or when a person only uses logic.
- A person should not hear what others have to say about the hereafter except what is said in the Qur'an and Sunnah. No one can explain to us the hereafter except our Creator. We should not put ourselves in fitna by seeing what others have to say about it. They especially doubt the resurrection.
- 3. (بَلْ هُمْ مَنْهَا عَمُونَ) (Nay, they are in complete blindness about it): they are blind of the hereafter. If we have knowledge of the akhira then we should upgrade it to yaqeen, because if we do not then it will lead to doubts, and if we do not clarify the doubts then we will become blind. This means there will be no feeling or seeing.

## الأدلة من القرآن عن البعث (Proof of Resurrection from the Qur'an)

Allah (ﷻ) swears it will happen

Surah At Taghabun 7:

رَعَمَ الَّذِينَ كَفَرُوا أَنَّ لَنْ يُبَعْثُوا ۝ قُلْ بَلَىٰ وَرَبِّي لَتَبْعَثُنَّ ثُمَّ لَتَنْبَئُنَّ بِمَا عَمِلْتُمْ ۝ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah.

Reminder of the first creation and we will be recreated again

Surah Al Isra'a 49 to 52:

49.

وَقَالُوا إِذَا كُنَّا عِظَاماً وَرُفَاتًا أَيْنَا لَمْبُعُوْنَ حَلْقًا جَدِيدًا



And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50.

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

Say (O Muhammad) "Be you stones or iron,"

51.

أَوْ خَلَقْنَا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوْلَ مَرَةً فَسَيَنْغُصُونَ إِلَيْكُمْ رُءُوسُهُمْ وَيَقُولُونَ مَتَنِ هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا

"Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

52.

يَوْمَ يَدْعُوكُمْ فَتَسْتَحِيْبُونَ بِحَمْدِهِ وَتَنْظُّونَ إِنْ لَيْثُمْ إِلَّا قَلِيلًا

On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

- The One Who created us the first time can surely recreate us again.

Allah (ﷻ) gives life to the dead land

Surah Al Hajj 5 to 7:

يَا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثَةِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخْلَقَةٍ وَغَيْرِ مُخْلَقَةٍ لَتُبَيِّنَ لَكُمْ وَنَقُرُّ فِي الْأَرْضِ مَا نَشَاءُ إِنِّي أَجِلُ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشْدَدَكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّ وَمِنْكُمْ مَنْ يُرْدَى إِنِّي أَذَلِ الْعُمُرِ لِكَيْلَأَ يَعْلَمُ مِنْ بَعْدِ عِلْمِ شَيْئًا وَتَرِى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّ وَرَبَّ وَأَنْبَتَ مِنْ كُلِّ زَوْجٍ بَهِيجٍ



O mankind! If you are in doubt about the Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh - some formed and some unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبٌ فِيهَا وَأَنَّ اللَّهَ يَنْبَغِثُ مَنِ فِي الْقُبُوْرِ

And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.

The One Who created the large creations of the heavens and the earth is able to bring life again

Surah Al Ahqaaf 33:

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَغِيِّرْ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِي الْمَوْتَىٰ بَلِّ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.



## Stories from the Qur'an

- Story of Uzair
- Story of Ibrahim (عليه السلام) and the birds
- Story of the cow
- Story of the people from Banu Israel who asked to see Allah, were caused to die and brought back to life.
- Story of the thousands who left their town fearing sicknesses and they all died for another reason and were brought back to life.
- Story of the Companions of the cave

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