



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 26

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Introduction

- When there is guidance then there will always be motivation. When we believe in the akhira then there will be safety and glad tidings.
- Those who do not believe in the hereafter are mentioned in Surah An Naml – there is Firaoun, Balqees, People of Salih (عليه السلام) and People of Lut (عليه السلام). Among the four groups, who was the successful one among them? Balqees who submitted in the end.
- She is intelligent, she had a vision, she asked, and she was just and fair; she was not arrogant unlike Firaoun. Firaoun wanted to manipulate the people but Balqees did not want this. Nine ayat were brought to Firaoun, while a letter, throne and glass platform were brought to Balqees. When someone is "fasiq" / rebellious then he will not benefit from the ayat.

Dua: قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى، يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ "اللَّهُمَّ أَنْكَ الْحَمْدُ مِلْءُ السَّمَاءِ وَمِلْءُ الْأَرْضِ وَمِلْءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ اللَّهِمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يَنْتَقِيَ التَّوْبَ الْأَبْيَضُ . (من الوسخ .) (O Allah! our Lord, unto You be praise that would fill the heavens and the earth and fill whatever You will. O Allah! purify me with snow, (water of) hail and with cold water; O Allah cleanse me from the sins and errors just as a white garment is cleansed from dirt.)¹

- Purity is required in any civilization and impurity can be in building, place, clothes and impurity in actions and manners.
- It is important for an advanced civilization to look proper and be clean. The people of Lut (عليه السلام) are an example of an "advanced" civilization but it is dirty.

Allah Al Qudoos (القدوس) – The Most Holy The Blessed

¹ Sahih Muslim 476



- He is free from any faults, imperfections and evils.
- He is pure from any fault which does not suit His majesty.
- The word (قدس) comes from purity and cleanliness.
- Paradise is pure from any kind of dirt and impurities, unlike this life where there are bathrooms which are impure with discharge and the like.
- Jibreel (عليه السلام) is call "Rooh Al Quds" – he is pure from all faults.
- The one who always keeps his wudhu' is a believer. When a believer breaks his wudhu then he is quick to perform his wudhu. The believer is clean.
- There are many dirty places on this earth thus surely Allah (ﷺ) cannot be on the earth, He is above the seven heavens, Exalted is He.

Ayah 56

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرِيْتُكُمْ ۝ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

There was no other answer given by his people except that they said: "Drive out the family of Lut (Lot) from your city Verily, these are men who want to be clean and pure!"

Word	Meaning
فَمَا كَانَ جَوَابَ قَوْمِهِ	there was no answer from his people
إِلَّا أَنْ قَالُوا	except they said
أَخْرِجُوا آلَ لُوطٍ	remove the family of Lut (عليه السلام)
مِنْ قَرِيْتُكُمْ	from your village
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ	verily they are people who want to be clean

- Islam is distinct with its cleanliness and the Prophet (ﷺ) said to not come to the prayer if the person has eaten garlic and onions because this will drive away the angels. Similarly, it is important to be clean when coming to the study circles.



- (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا) (**There was no other answer given by his people except that they said:**): the people of Lut (عليه السلام) did not accept the words of Lut (عليه السلام) but their response was rejection and mockery. The one engaged in their act will not see things in the right away because what they are doing is against the fitra. To engage in an unlawful relation is haram, but to engage in the relation of the same kind is extreme and more haram. The Prophet (ﷺ) said the one engaged in having the relation of the same kind are to have both killed because they cannot stop engaging in it, even when getting old, subhan Allah. And it is a mercy for others as protection from diseases which arise from this kind of relation.

Hadith: عن ابن عباس، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ وَجَنَّمُوهُ يَعْمَلُ قَوْمٌ لُوطٌ فَأَفْتَنُوا الْفَاعِلَ وَالْمُفْعُولَ بِهِ" (.) (It was narrated from Ibn `Abbas that the Messenger of Allah (ﷺ) said: "Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done.")²

- The one engaged in his desires does not want to be advised nor does he want to hear the truth because it comes in the way of his desires.
- (أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَاتُكُمْ) ("Drive out the family of Lut (Lot) from your city Verily,): take out the family of Lut (عليه السلام) from your town.
- (إِنَّهُمْ أَنَّاسٌ يَتَطَهَّرُونَ) (**these are men who want to be clean and pure!**): they want to be clean and pure. Anyone who's dirty does not want someone clean and proper to be with him because it shows the impurity of the other. When there is only impurity then it will not be apparent.

Temptations (شهوة) in the Sunnah

Hadith:

الصَّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ، يَقُولُ : الصَّيَامُ : أَيْ رَبٌ مَنْعَنْتُهُ الطَّعَامُ وَالشَّهْوَةُ، فَشَفَعْنِي فِيهِ، وَيَقُولُ الْقُرْآنُ : مَنْعَنْتُهُ النَّوْمُ بِاللَّيْلِ، فَشَفَعْنِي فِيهِ، قَالَ : فَيَشْفَعَانِ

Fasting the Qur'an will intercede for the slave on the Day of Judgement. Fasting will say, "O my Rabb, I have stopped him from food and temptations, so let me intercede for him".

² Sunan Ibn Majah Book 20, Hadith 2658



And the Qur'an will say: "I stopped him from sleeping at night, so let me intercede for him". Then they intercede.

الراوي : عبد الله بن عمرو | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 984 | خلاصة حكم المحدث : حسن صحيح

- For the one who is unable to get married, then he should fast as this reduces desires.

Hadith:

لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جَبَرِيلَ إِلَى الْجَنَّةِ ، قَالَ : انْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدْتُ لَأَهْلِهَا فِيهَا ، قَالَ : فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَ اللَّهُ لَأَهْلِهَا فِيهَا ، قَالَ : فَرَجَعَ إِلَيْهِ ، قَالَ : فَوَعَزَّتْكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ، فَأَمَرَ بِهَا فُحْفَّتْ بِالْمَكَارِهِ ، قَالَ : ارْجِعْ إِلَيْهَا فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدْتُ لَأَهْلِهَا فِيهَا ، قَالَ : فَرَجَعَ إِلَيْهَا فَإِذَا هِيَ حُفَّتْ بِالْمَكَارِهِ ، فَرَجَعَ إِلَيْهِ فَقَالَ : وَعَزَّتْكَ لَقَدْ خَشِيْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ ، قَالَ : اذْهَبْ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدْتُ لَأَهْلِهَا فِيهَا ، فَإِذَا هِيَ يَرْكُبْ بَعْضَهَا بَعْضًا ، فَرَجَعَ إِلَيْهِ فَقَالَ : وَعَزَّتْكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا ، فَأَمَرَ بِهَا فُحْفَّتْ بِالشَّهْوَاتِ ، قَالَ : ارْجِعْ إِلَيْهَا ، فَرَجَعَ إِلَيْهَا فَقَالَ : وَعَزَّتْكَ لَقَدْ خَشِيْتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا

"When Allah created Paradise and Hell, He sent Jibril, peace be upon him, to Paradise and said: 'Look at it and at what I have prepared for its people in it.' He looked at it, then he came back and said: 'By Your Glory, no one will hear of it but he will enter it.' So He commanded that it be surrounded by hardships and said: 'Go and look at it and at what I have prepared for its people in it.' He looked at it and saw that it had been surrounded with hardships. He (Jibril) said: 'By Your Glory, I fear that no one will enter it.' He (Allah) said: 'Go and look at the Fire and at what I have prepared for its people in it.' So he looked at it and parts of it were piled upon other parts. He came back and said: 'By Your Glory, no one will enter it.' So He commanded that it be surrounded with pleasures and said: 'Go and look at it.' So he looked at it and saw that it was surrounded with pleasures. He came back and said: 'By Your Glory, I fear that no one will be saved from it and all will enter it.'"

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

الصفحة أو الرقم: 2560 | خلاصة حكم المحدث : حسن صحيح

Hadith:

يُضَبِّحُ عَلَى كُلِّ سُلَامَى مِنْ أَبْنَ آدَمَ صَدَقَةٌ: تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِمَاطُتُهُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ، وَبِضَعْتُهُ أَهْلَهُ صَدَقَةٌ . قَالُوا : يَا رَسُولَ اللَّهِ، يَأْتِي شَهْوَةً وَتَكُونُ لَهُ صَدَقَةٌ ؟ قَالَ : أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حَقِّهَا أَكَانَ يَأْتِمُ ؟ قَالَ : وَيَجْزِيُ مِنْ ذَلِكَ كُلُّهُ رَكْعَاتٌ مِنَ الْضَّحْنِ.

The Prophet (ﷺ) said: In the morning charity are due from every bone in man's fingers and toes. Salutation to everyone he meets is charity; enjoining good is charity; forbidding what is disreputable is charity; removing what is harmful from the road is charity; having



sexual intercourse with his wife is charity. The people asked: He fulfills his desire, Messenger of Allah (ﷺ); is it charity? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin? He then said: Two rak'ahs which one prays in the forenoon serve instead of all that.

الراوي: أبو ذر الغفاري | المحدث: الألباني | المصدر: صحيح أبي داود

الصفحة أو الرقم: 5243 | خلاصة حكم المحدث: صحيح

Hadith:

إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ، لَيُعَطَّى قُوَّةً مَائِنَةً رَجُلٍ فِي الْأَكْلِ وَالشَّرْبِ وَالشَّهْوَةِ وَالْجَمَاعِ.

Verily a man of paradise will be given the strength of a hundred men in eating, drinking and having relations.

الراوي: زيد بن أرقم | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1627 | خلاصة حكم المحدث: صحيح

Hadith:

إِنَّمَا أَخْشَى عَلَيْكُمْ شَهْوَاتِ الْفَيْرِ فِي بُطُونِكُمْ وَفِرْوَاجِكُمْ.

Verily I fear for you temptations of the stomach and private parts.

الراوي: أبو بزرة الأسالمي | المحدث: الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 2143 | خلاصة حكم المحدث: صحيح

Purification (الطهارة) in the Sunnah

Definition:

- In the language: purify and cleanse from dirt and impurities.
- In the religion: to remove the impurity and be in a state of wudhu'.

Types of purity:

- Inner-purity: purity of the heart from shirk, hatred, and enmity to the believers. This type of impurity is more important than outer-purity. It is not purity to be pure outwardly but have shirk in the heart.
- Tangible-purity: cleanliness from dirt.



Types of removing purity:

- Major: ghusl which is cleaning the entire body by making wudhu and washing the right and left side of the body with water, and there is an intention.
- Minor: which is wudhu.

Ayah 57

فَانجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ قَدْرَنَاهَا مِنَ الْغَابِرِينَ

So We saved him and his family, except his wife. We destined her to be of those who remained behind.

Word	Meaning
فَانجَيْنَاهُ وَأَهْلَهُ	so We saved him and his family
إِلَّا امْرَأَتُهُ	except his wife.
قَدْرَنَاهَا مِنَ الْغَابِرِينَ	We decreed for her to be left behind.

- (فَانجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتُهُ قَدْرَنَاهَا مِنَ الْغَابِرِينَ) (So We saved him and his family, except his wife. We destined her to be of those who remained behind.): it is Allah's action to save Lut (عليه السلام) and his family. And Allah (ﷻ) will surely give victory to the believers. Notice in all the stories there are final decisions made where the "case is closed". In the end, Firaoun drowned, the people of Salih (عليه السلام) were destroyed with a loud cry. And this shows an advanced civilization closes its cases and does not leave things open.

To be continued in sha'a Allah

How can we change ourselves for the better?

- Do not keep matters open.
- Inner and outer cleanliness is important.

May Allah (ﷻ) purify us from all impurities. Ameen.