



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 27

Date: 31 October 2019 / 03 Rabi' Al Awwal 1440



Introduction

Supplication after ruku':

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَالْأَرْضِ، وَمِْلْءُ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ: اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُعْطِيَ لِمَا
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

الراوي: أبو سعيد الخدري | المحدث: مسلم | المصدر: صحيح مسلم | الصفحة أو الرقم: 477 | خلاصة حكم المحدث

صحيح:

When the Messenger of Allah (ﷺ) raised his head after bowing, he said: Allah! our Lord, to You is all praise that would fill the heavens and the earth and that which is between them, and that which will please You. You are worthy of all praise and glory. No one can withhold what You give, or give what You withhold. And the greatness of the great will be of no avail to them against You.

- What makes a civilization advanced? When they overcome the challenges they face. A challenge is not only to challenge us but to will make others distinct. There are those who are affected and collapse and there are those who get new strength and techniques after the challenges. The believer after the challenges becomes more of a believer, subhan Allah. And the one talented after the challenges becomes more talented.
- For the people of Salih (عليه السلام), the truth came to them, but it disturbed them because it interrupted their "work". Instead of being upgraded, they thought bad of Salih (عليه السلام) that he came to separated them so they plotted against them.
- When we face the truth, we should not escape it or ignore it. We need to go forward in life. Challenges come to take us out of our desires and sicknesses and then we can enter truthfully. And challenges come to bring out the best from us so that we can enter the "platform" (sarh) (الصرح).



- Instead of opposing or not listening, we should exit in order to enter peace. An advanced civilization faces doubts, desires, opportunities and obstacles along the way, but we need to believe and have taqwa in order to overcome our weaknesses.

Allah As Salam (السلام) – The Bestower of Peace – The Pure

- Allah As Salam is free from imperfections and faults. It is in the excessive form.
- From the obligations of this attribute is peace to the creation and free from any injustice.
- All that Allah decrees is peaceful.
- Paradise is the Home of Peace.
- The greeting of Muslims is Salam / Peace. When we surrender to the decree and commands then we will have peace.
- Allah praises His believing slaves with Words of Peace thus it is free of any faults. Sometimes we say words but are disturbing to others. Or sometimes we say words of praise to others which cause sicknesses.
- All of His actions are peace which means it is free of faults and all contain wisdom. His actions are free from resembling any of the creations.
- Allah Himself is free of any faults – His Laugh, His Eyes and His Names are perfect.
- Allah's Names are Peace and they never get disabled. His Life is peace and free of death, sleep or change. His ability is peace so there is no tiredness or disability. His Knowledge is please so there is no forgetfulness.
- His pleasure is peace so nothing can disturb it. Sometimes we are happy and then something happens which quickly disturbs us.
- His forbearing is peace from taking revenge.
- His want is peace from forcing anyone.
- His will is peace from any contradictions.
- His word is peace from any lies.
- His forgiveness is peace from being reminded of the sin.
- His mercy, compassion and generosity are free of any disturbance.

Ayah 57

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ

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

Word	Meaning
فَأَنْجَيْنَاهُ وَأَهْلَهُ	so We saved him and his family
إِلَّا امْرَأَتَهُ	except his wife.
قَدَّرْنَاهَا مِنَ الْغَابِرِينَ	We decreed for her to be left behind.

- In an advanced civilization all open cases need to be closed, especially about truth and falsehood. All of the stories in the Qur'an end with a final judgement, thus matters are not hanging. Truth comes so that the reality is shown; the believers are saved and the ones who deny the truth are taken out.
- Islam is solving issues so that matters are not hanging, for example in marriage, a wife should not remain hanging.
- (فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ) (So We saved him and his family, except his wife.): notice the entire family of Salih (عليه السلام) was saved, but this was not the case for the family of Lut (عليه السلام). And this shows the impact of immodesty can be very great and contagious in a society. She did not engage in the act of the people of Lut (عليه السلام), but she "opened the door" to allow the people to engage in it. (أَهْلَهُ) means family and those who are doing the same actions. The son of Nuh (عليه السلام) was not (أهل) and the wife of Lut (عليه السلام) was not (أهل) because they are not on the same page. The word (أهل) also means to initiate. The one who is worthy is the one who initiates something.
- Allah (ﷻ) saved the family of Lut (عليه السلام) except his (امراة) - woman. Notice the word used for (امراة) means woman while the word (زوج) means partner. There is no connection between them. Someone going forward cannot look back because if a



person looks back then he will go back, especially when a decision is made. In the case of Lut (عليه السلام), he was told to not look back.

- In an advanced civilization, decisions are made quickly on the spot, especially regarding doubts, desires and rumors. In an advanced civilization everything is written and policies are made.
- (قَدَّرْنَاهَا مِنَ الْغَابِرِينَ) (We destined her to be of those who remained behind.): Allah (ﷻ) decreed for the woman/wife of Lut (عليه السلام) to be from those who are left behind. An advanced civilization does not oppress others. (قَدَّرْنَ) means decree, position, rank and value. There is more value to something when it is given parts by parts than to be given in whole. If everything was given to humans then they will transgress but Allah (ﷻ) decrees to give them in parts. To give little consistently is better than much and nothing later.
- Allah (ﷻ) decreed for her to be from (الْغَابِرِينَ) which means “dust”, she is among those who remained behind. On the Day of Judgement, there will be people who have dust on their faces because of their disbelief.
- Allah (ﷻ) will “pick up” the believer so they are not left behind in the dust and dirt. Thus an advanced civilization is “clean” and is updated. An advanced civilization is “smart” and with the Qur'an and Sunnah it adds different features.

Means for Salvation from the Torment (أسباب النجاة من العذاب)

- To witness (لا اله الا الله) with all its conditions:
 1. Knowledge
 2. Certainty
 3. Surrendering
 4. Submission
 5. Truthfulness
 6. Sincerity
 7. Love
- Love of the Prophet (ﷺ)
 1. Follow his sunnah



2. Send blessings on him

- Think good of Allah (ﷻ) and that He will save you and have mercy on you; do not think negatively.
- Islam by submitting to Allah (ﷻ) alone.

Ayah 58

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنْذَرِينَ

And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

Word	Meaning
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا	and We poured rain on them
فَسَاءَ مَطَرُ الْمُنْذَرِينَ	evil is the rain of those who were warned

- Engaging with the same kind needs much purification because many sicknesses arise that it even corrupts the town. The town had to be destroyed as a result of the extreme corruption in it. Baked clay was thrown into them that went from one side and out the other. Their town was flipped and rain of warning poured on them.
- Notice in Surah An Naml it mentions the rain as the punishment and not the others punishments since an advanced civilization does not need to go into the details of the punishment.

Rain (المطر) in the Sunnah

Hadith:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ تَعَالَى : لَا يَعْلَمُ أَحَدٌ مَّا يَكُونُ فِي غَدٍ إِلَّا اللَّهُ تَعَالَى ، وَلَا يَعْلَمُ أَحَدٌ مَّا يَكُونُ فِي الْأَرْحَامِ إِلَّا اللَّهُ تَعَالَى ، وَلَا يَعْلَمُ مَتَى تَقُومُ السَّاعَةُ إِلَّا اللَّهُ تَعَالَى ، وَلَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِلَّا اللَّهُ تَعَالَى ، وَلَا يَدْرِي أَحَدٌ مَتَى يَجِيءُ الْمَطَرُ إِلَّا اللَّهُ تَعَالَى

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

الصفحة أو الرقم: 5884 | خلاصة حكم المحدث : صحيح



Allah's Messenger (ﷺ) said, "The key of the Unseen are five: Verily with Allah (Alone) is the knowledge of the Hour He sends down the rain and knows what is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Verily, Allah is All-Knower, All-Aware."

Narrator: Abdallah bin 'Umar | Reviewer: Al Albani | Source: Sahih Aj Jami'e | Number: 5884 | Reviewer's Ruling of Hadith: Sahih

Hadith:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى نَاشِئًا فِي أَفْقِ السَّمَاءِ تَرَكَ الْعَمَلَ وَإِنْ كَانَ فِي صَلَاةٍ، ثُمَّ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا . فَإِنْ مَطَرَ قَالَ : اللَّهُمَّ صَيِّبًا هَنِيئًا.

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح أبي داود

الصفحة أو الرقم: 5099 | خلاصة حكم المحدث : صحيح

When the Prophet (ﷺ) saw a cloud formation in the sky, he left work, even if he were at prayer, and then would say: "O Allah! I seek refuge in You from its evil. " If it rained, he would say: "O Allah! send a beneficial downpour."

Narrator: Aisha Mother of the Believers | Reviewer: Al Albani | Source: Sahih Abi Dawud | Number: 5099 | Reviewer's Ruling of Hadith: Sahih

كَانَ إِذَا رَأَى الْمَطَرَ قَالَ : اللَّهُمَّ صَيِّبًا نَافِعًا

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4725 | خلاصة حكم المحدث : صحيح

When it rained the Messenger of Allah (ﷺ) would say: "O Allah, make it beneficial rain."

Narrator: Aisha Mother of the Believers | Reviewer: Al Albani | Source: Sahih Aj Jami'e | Number: 4725 | Reviewer's Ruling of Hadith: Sahih

How can we change ourselves for the better?

- Be with the truth
- Face challenges with hope that Allah (ﷻ) will take you out, increase you in faith, bring out the best from you and make you better
- Beware of immodesty since it can quickly spread among others

May Allah (ﷻ) save us and make us from the muttaqeen. Ameen.