



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 44

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Introduction

Dua: (كان إذا تَصَوَّرَ مِنَ اللَّيْلِ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وما بينهما الْعَزِيزُ الْعَفَّارُ) (If the Prophet (صلى الله عليه وسلم) would turn during the night, he would say: “there is no one worthy of worship but Allah, The One, The Irresistible, Lord of the Heavens and the Earth and what is in between them, The All-Mighty, The Off-Forgiving)

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- If there is no ikhlas in a deed then it will just be a mere action. If we are not sincere to the one Who commands us then it is as if we are living a life of lies. For the people, we can hide our intentions because they do not know for whom we're doing our deeds, but Allah (سبحانه وتعالى) sees our hearts and He knows for whom we're doing our actions.
- The first people who will enter the hellfire are those who look like they are doing good deeds, but they were not sincere or loyal to Allah (سبحانه وتعالى). They were performing apparent and great worships – one was a reciter of the Qur'an, the other was one who would “fight” for the sake of Allah, and the other was generous with his money. They used the religion to get titles and positions from the people.

Hadith: قَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ رَجُلٌ : اسْتَشْهَدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِيقَالَ فَلَنْ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيقَالَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ مَا عَمِلْتُ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ " . قَالَ أَبُو



عَبْدِ الرَّحْمَنِ وَلَمْ أَفْهَمْ تُحِبُّ كَمَا أَرَدْتُ " أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ . قَالَ كَذَبْتَ وَلَكِنْ لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ (أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ فَأُلْقِيَ فِي النَّارِ

Messenger of Allah (ﷺ)" (He said: "Yes; I heard the Messenger of Allah (ﷺ) say: 'The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allah will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'an. He will be brought, and Allah will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qur'an for Your sake. He will say: You are lying. You acquired knowledge so that it would be said that you were a scholar; and you read Qur'an so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allah made rich and gave him all kinds of wealth. He will be brought and Allah will remind him of His blessings, and he will acknowledge them. he will say: What did you do with them? He will say: I did not leave any way that You like wealth to be spent "but I spent it." He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then he will order that he be dragged on his face and thrown into the Fire."') - Sunan an-Nasa'i 3137

- Our struggle in life is not to do the deed itself, but to be sincere. The duniya distracts us from ikhlas.
- The one who is focusing on himself and his sincerity, then he will not have time to make trouble and look right and left; he will not ask what's going on. With Allah (سبحانه وتعالى), it is about asking who's pleasure and face do we want.
- The one who is sincere is numb to the people's praise and dispraise. If a person is truly doing ikhlas then he will be "rich" and sufficient, nothing will impress him or fill his eyes. In order to resolve our issues, we need to go back to the stronghold of ikhlas. When there is ikhlas then there is no shirk. This is a basic principle and when we have ikhlas



then we will be protected from sins and the whispers of the shaitan because he has no power over those who are sincere.

- Surely we will get tested with our deeds, and when we do, we need to remember is there ikhlas in the deed? Do we remember Allah (سبحانه وتعالى) is the One Who accepts?
- The shaitan does not know if we have ikhlas; ikhlas is a secret between us and Allah (سبحانه وتعالى).

Allah Al Qahir Al Qahaar (الْقَاهِرُ الْقَهَّارُ) – The Subduer, The All-Compelling

- Allah (سبحانه وتعالى) is The Dominator and Subduer. Allah (سبحانه وتعالى) chose our looks, whom our mothers and fathers will be, where we will be born. And it is not because there are no choices, but He chose the best for us.
- We are free to choose to believe and when we do, He will make the path easy for us.

Surah Al An'am 18:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ

And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.

Surah Ar Ra'ad 16:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Say: "Allah is the Creator of all things; and He is the One, the Irresistible."

- If there are two people in the same position then it will not last because in the end there will be one. One will show his "muscles" and "talent", each wants to force himself and his ideas.
- Firaoun killed all the baby boys except one and this very one boy lived in his house, and Firaoun spent on him because his wife wanted to take in Musa (as). This is qahar that something we do not want then it will still come.



- When a person is always plotting and trying to put another down then Allah (سبحانه) will put that very person above him.
- Our plan can never be above Allah's. Allah's dominance is justice unlike the dominance of the people which is injustice.
- Nothing can be above Allah (سبحانه وتعالى) – He is One. It is not possible to have two with the same position because it will be one in the end. No one is up to the standard to be even match Allah (سبحانه وتعالى), Exalted is He.
- No one can resist what Allah (سبحانه وتعالى) knows because He is All-Knowing and no one can resist what He does because He is able to do all things. This causes us to be pure and have sincerity.
- Sheikh As Sa'ady may Allah have mercy on him said, "everyone will submit to Allah's might, power and ability".
- In Surah An Naml, Allah (سبحانه وتعالى) shows us He is Al Qahaar by doing whatever He wills.

Ayah 76

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.

Word	Meaning
إِنَّ هَذَا الْقُرْآنَ	verily this Qur'an
يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ	narrates upon Banu Israel
أَكْثَرَ الَّذِي هُمْ فِيهِ	most of what they
يَخْتَلِفُونَ	differ

What are we told about the Qur'an?



- (إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ) (Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.): the Qur'an is muhaymin – dominating and irresistible over all.
- Banu Israel always had many questions and differences among each other, then Allah (سبحانه وتعالى) sent the Qur'an to them and they are mentioned as a lesson for others, subhan Allah. They did not appreciate the guidance given to them. And this is Allah's Way when a people do not follow the guidance given to them then they are mentioned as a lesson for others and not as story of achievements. This is to enlighten those who come after.
- When the Messenger (صلى الله عليه وسلم) came, they denied him and disrespected him.
- Why is the darker side of people's stories mentioned? Because of conflict, and why is there conflict and differences? When there is no obedience.

What causes people to have differences in a civilization?

- Desires
- Power
- Ego
- Opinion
- Wanting to be different and go against others intentionally
- These differences weaken a civilization and the Prophet (صلى الله عليه وسلم) said to not have differences. When a person makes a problem with someone at his level, he is actually making a problem for those above him.

How can differences be resolved?

- Let matters go for the sake of the bigger picture and sake of Allah (سبحانه وتعالى).
- Ikhlas puts things in their place and puts everyone on a common ground. When there is obedience then there will be no differences.
- Surely the Qur'an (يَقُصُّ) narrates and follows the traces. Any differences or confusion which Banu Israel had then all solutions are mentioned in the Qur'an.



- Allah (سبحانه وتعالى) clarified the differences through a story. This can be seen nowadays that people's violations are mentioned as stories and not as points in order to take it as a lesson.
- An advanced civilization needs stories and not just points to make someone avoid future violations. The Qur'an not only tells us to build, but to also give us stories to not fall so that we take caution. Even in life, we warn our children because we went through the same. Why are there parents for children? Because they go through a similar life.

Ayah 77

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

And truly, it (this Qur'an) is a guide and a mercy for the believers.

Word	Meaning
وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ	and verily it is guidance and mercy
لِّلْمُؤْمِنِينَ	for the believers

- (وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ) (And truly, it (this Qur'an) is a guide and a mercy for the believers.): the more we believe, the more the Qur'an will benefit us. The one lacking in faith will see the Qur'an only to be looked at times of difficulties. They will ask "which surah should I recite so my problem can be solved?", but the Qur'an is above this. Allah (سبحانه وتعالى) gave us a divine book from above which we need to give its rights. It is not only used for problems.
- The Qur'an is guidance and mercy for the believers. Guidance is to show us what is right, guidance to ikhlas, guidance to gratitude, and guidance to every matter in life. The Qur'an guides us on target and to hit the bull eye every time. A person does not want to build something and then change it.
- The more we believe, the more the Qur'an will guide us. An advanced civilization wants guidance when planning, constructing and building, and this is with the Qur'an.



- The Qur'an is also a mercy so there are no problems, anger, or troubles. A person does not want guidance and difficulty, but guidance and ease. There will be coolness to the chest so there is no tightness.
- An advanced civilization takes care of the feelings of people as well. For example, doctors and nurses for children are dressed colorfully in order to not scare the children. The stars which strike the shayateen are beautiful.

May Allah (ﷻ) make the Qur'an a guidance and mercy for us. Ameen.