

# سورة المؤمنون



## The Believers

### A Visionary Journey to Al-Firdaus Al-A'la

24 ذو الحجة 1439  
4.2.18

Make du'a to Allah for support and help, and set up your vision. When you have determination, Allah will surely support you. Allah will not let any deed go in vain.

When Allah inspired Nuh عليه السلام to build the ship, and the sign came, of the water gushing from the

oven, at that moment, things had to be done on the spot. The believers had to embark, the animals had to be loaded.

Belief saves a person; faith and taqwa are means of salvation. Allah inspired Nuh عليه السلام to all these series of events and tasks before they occurred. Allah guided him step by step.

When everyone was on board, Allah instructed Nuh عليه السلام to make du'a, and even told him what to invoke for. He should profess this gratitude to Allah first, for delivering the believers from the wrong doers. The person in charge is copied by the public when he endorses a principle. So if Nuh عليه السلام thanked Allah, the others would too. Appreciate all the ease, and attribute it to Allah. The journey to Al-Firdaus is full of feelings.

When there is safety, there is growth. When you see the trials in life endured by others, thank Allah for the سلامة. The disbelievers were all going to drown, so focus on gratitude. In any situation, in general, focus on gratitude to Allah. Safety and salvation and security are greater than any other blessing. Don't judge those who are drowning, don't look down upon them. Your focus must be directed to Allah, who saved you from the evil actions of the wrong doers, and their punishment. Go on board the ship thanking Allah, not the means.

Then Allah inspired Nuh عليه السلام to make another du'a. You are among the disbelievers for 950 years, they are corrupting the environment. You build a ship, the first in history, and you escape on it. You praise Allah. But you don't want to be in the ship all your life, you want to disembark, be on the ground. Think of the ship as a life jacket, essential for safety, but temporary. The ship was to take you from one land to the other, away from the fitnah. This is like the cave of the أصحاب الكهف, the dwellers of the cave, whose story is narrated in Surah Al-Kahf; it is for a limited time, to save you.

Imagine being on a ship in the middle of a storm of epic proportions, engulfing the whole earth, cleansing it. In life, you are sometimes on a 'ship'. This is better for you than to be in the midst of the wrong doers. So focus on gratitude, and also ask for stability. Yusuf عليه السلام was on a ship all his youth, and then was given stability when he exited the prison, and was given so much power and authority. Make this vision clear, and Allah will accommodate you. When there is stability, there is growth. So the next step was to ask for stability, a blessed place to settle on. Before this, there were only approximately 80 believers, so there was no growth, and now the believers could live in ease and safety.

You don't want to remain in a trial all your life. You need the ship to save your belief, like an incubator, a womb, which carries you to a clean and safe earth. The biggest trial is that of belief, more intense than any other. Sometimes when you are in a trial, on a ship, sailing the turbulent waters of life, you forget to make du'a. But remember the trial or ship is transient, a transit period. Ask Allah to make you settle in a safe and blessed place.

We must benefit from the story. The ship is the best place for you during the trial of the storm, not the mountain. Allah will surely test the people. Thinking that a ship is a safe haven during a storm is illogical, but Allah says its the only place of safety. This is beyond our understanding, and Allah wants us to believe in Him, not your mind. This new invention, a ship, unheard of before, is your salvation. It is a weak means, creaking and groaning and shuddering with the stormy waters and high waves, but it is safety for you.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى  
الْفَلَكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا  
مِنَ الْقَوْمِ الظَّالِمِينَ

And when you have boarded the ship, you and those with you, then say : Praise to Allah who has saved us from the wrongdoing people

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ  
خَيْرُ الْمُنْزِلِينَ

And say: My Lord, let me land at a blessed landing place, and You are the best to accommodate [us]

إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ  
[Our servants]

23:28-30

The believers were blessed, they procreated, and settled on the land. These were from the followers of Nuh عليه السلام, the survivors. Humanity restarted, it was a new beginning for the believers. Generations passed peacefully, with only believers. Then another disbelieving nation surfaced. Allah cuts off and destroys the disbelief, but it always pops up again and again.

The names of the nation and their messenger is not mentioned, but their story matches with Thamud, the nation of Salih عليه السلام, and Allah knows best. It can be any disbelieving nation, because their actions are standard and so is their treatment. The messengers were sent as role models, to bring the people back to the essential belief of لا إله إلا الله. The nation of Thamud and A'ad focused on worldly wealth, building tall and strong structures, making industries and factories, thinking they were the most powerful. Allah gave them the means to develop their societies. They were very strong and powerful and advanced, but the general rule is that anything of dunya will grow to its maximum, and then decline, whereas anything which is done for the akhirah will never fade.

Establishment is only with faith and good deeds. Focusing on dunya is downfall. The shukr is a more difficult worship than sabr, because when you have everything in abundance, you can become placid. The role of the messengers was to bring the focus of the people back to the main point. Life is full of distractions, but preoccupation with dunya is destruction, and focusing on Al-Firdaus is development and safety. All the messengers gave the same reminder as that of Nuh عليه السلام, of لا إله إلا الله.

The chiefs also resurfaced, and this shows that the message was public. They didn't want the people to change. Allah describes them as الَّذِينَ كَفَرُوا وَكَذَّبُوا, they disbelieved and denied; this is their general characteristic. However much they are advanced and established in worldly terms, it is useless. Kufr is like putting a barrier over the mind and eyes, is that the person cannot focus on the Iman point. The messenger tries to remove this barrier so that he can see the main picture. Everyone has a small picture they focus on, their homes, businesses, families, etc., and this is fine if they don't make it their main concern. The chiefs, on the other hand, try to brainwash and hypnotize the people to look at insignificant points and ignore the main one. In fact, if they make their concern the main point, it will help them with the small ones.

Their specific description is الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَالْيَوْمِ الْآخِرَةِ, they disbelieve and deny the Day of Judgement. They block out all thoughts of akhirah. Too much indulgence in dunya will make the person unknowingly disbelieve in the akhirah. Akhirah needs planning and thinking, and when you are focusing too much on dunya, you can forget the akhirah. The goal of the believer must be the akhirah. Dunya can make you rebellious, and the test comes after you are established. You must bring your focus back to Allah and the Day of Judgement.

The chiefs wanted to distract the people from thinking of the Day of Judgement, and Al-Firdaus, so they downplayed the importance of the messenger, saying he was nothing special, just an ordinary human being, not specially privileged, eating and drinking just like everyone else. They focused on food and drink, because they were indulging in dunya. He was not an angel, not super wealthy, eating food which was a rarity.

The leaders of a nation can either take their people to the hellfire, or Jannah. Their views take over the minds of their followers.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

Then We produced after them a generation of others

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

And We sent among them a messenger from themselves, [saying] : Worship Allah ; you have no deity other than Him; then will you not fear Him?

وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَالْيَوْمِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink

23:31-33