



Quranic & Prophetic Nurturing Program

Surah An Noor – Class 48

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Obedience of the Prophet (ﷺ)

Surah An Noor 54: (**قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ (إِلَّا الْبَلَاغُ الْمُبِينُ)** (Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).")

- When a person follows Allah (ﷻ) and the Prophet (ﷺ) then he will be guided and the one who doesn't then he will be misguided.

Surah An Noor 51: (**إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)** (The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).)

Surah An Noor 52: (**وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ)** (And whosoever obeys Allah and His Messenger (صلى الله عليه وسلم), fears Allah, and keeps his duty (to Him), such are the successful.)

- Whoever wants success and guidance then he should obey Allah (ﷻ) and His Messenger (ﷺ).

Surah An Noor 54: (**قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ (إِلَّا الْبَلَاغُ الْمُبِينُ)** (Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).")

- Matters of obedience distinguish a believer from a hypocrite.
- A person should focus on what he needs to do and not what he needs to say. The hypocrites focus on talk and not action and this is why they fail.

Surah An Noor 56: (وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ) (And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allah).)

- When a person obeys the Allah (ﷻ) and the Prophet (ﷺ) then he will have mercy.

Surah An Nisa'a 80: (مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا) (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.)

- Whoever obeys the Prophet (ﷺ) then he has obeyed Allah (ﷻ).

Surah An Nisa'a 65: (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا) (But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)

- We don't have the Prophet (ﷺ) to judge between us but how does this ayah get implemented? By following his Sunnah and seeing what he did in certain situations, and this is an indicator of faith.

Surah Al Imran 31: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ) (Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Off-Forgiving, Most Merciful.")

- Obedience of the Prophet (ﷺ) is a means to attain Allah's love.

Surah An Nisa'a 69: (وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا) (And whoso obey Allah and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!)

- Whoever obeys Allah (ﷻ) and His Messenger (ﷺ) then he will be in a high position. Allah (ﷻ) gave us the Prophet (ﷺ) as a role model which is suitable for all kinds of people.

Surah An Nisa'a 13: (تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ) (These are the limits (set by) Allah (or ordainments as regards laws of inheritance), and whosoever obeys



Allah and His Messenger (Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.)

- The one who will be nearest to the Prophet (ﷺ) is the one with best manners. How can someone with bad manners accompany the Prophet (ﷺ)? Subhan Allah. May Allah (ﷻ) grant us the best manners. Ameen.

Hadith: (مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ) **Allah's Messenger (ﷺ) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."** - Sahih al-Bukhari 7137

- It's important to obey the one in charge and leaders because this is obeying Allah (ﷻ) and the Prophet (ﷺ).

We should increase in sending blessings upon the Prophet (ﷺ).

Ayah 62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۗ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ ۗ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad صلى الله عليه وسلم): and when they are with him on some common matter, they go not away until they have asked his permission. Verily those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Off-Forgiving, Most Merciful.

- (إِنَّمَا الْمُؤْمِنُونَ) **(The true believers are only those,):** verily the believers and who are they?
- (الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ) **(who believe in (the Oneness of) Allah and His Messenger (Muhammad صلى الله عليه وسلم):** those who believed in Allah (ﷻ) and His Messenger (ﷺ), and the next point is a particular characteristic about them, what is it?
- (وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۗ) **(and when they are with him on some common matter, they go not away until they have asked his permission.):** when there's

an important or urgent gathering or meeting which requires their presence, then they need to take permission if they cannot attend. Examples of such urgent gatherings is in the battlefield, counsel where important decisions will be made, a sermon, Friday prayer, etc. And this is found nowadays where presence is required such as a graduation ceremony, company meetings.

- Surah An Noor shows an example of a good Muslim who is responsible, not negligent and does not ignore those who are in charge.
- It shows lack of responsibility when a person leaves without seeking permission. There should be a truthful entry and exit. When there's a gathering and a person wants to leave then he should inform the one who invited him that he will be leaving, and not just leave while others don't know where he went. This will cause unnecessary talk and doubts.
- Surah An Noor teaches a person to think ahead and think of the consequences of his actions. In the first station of those heading to Allah (ﷻ) as mentioned in Ibn Al Qayyim's (مدارج السالكين) – is (اليقظة) – to be awake. A person can't be only thinking of himself and not alert of his actions and behavior towards others.
- When a person leaves without an excuse or doesn't go without an excuse then it weakens others, shows lack of organization, and lack of manners towards the one in charge.
- **(إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ءَ)** (**Verily those who ask your permission, those are they who (really) believe in Allah and His Messenger.**): The believers are the ones who take permission before they leave. And this shows their belief in Allah (ﷻ) and the Messenger (ﷺ). Manners of seeking permission is an indicator of faith and it's an honor when a person's presence is needed.
- **(فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ)** (**So if they ask your permission for some affairs of theirs,**): if they seek permission to leave, Allah (ﷻ) gave the Prophet (ﷺ) the authority to decide as he wills and this is empowerment. When a person is first hired, he cannot just do whatever he wants. For example when there's a new housekeeper, can she just do whatever she wants in the beginning? No. At first she's given instructions of dos and don't and then as there's more trust, then there's delegation.
- **(فَأَذْنِ لِمَنْ شِئْتَ مِنْهُمْ)** (**give permission to whom you will of them,**): What should he do if someone seeks permission? This is based on a certain measure:
 1. If someone asks permission and his presence and view (رأي) is needed then the Prophet (ﷺ) should not give him permission to leave.
 2. And if the person is brave (شجاعة) then he should not be given permission to leave.
- A person cannot connect being given permission if they like a person or not.



- (وَاسْتَغْفِرْ لَهُمْ اللَّهُ ع) **(and ask Allah for their forgiveness.)**: if a believer asks permission to leave and he's excused to leave then the Prophet (ﷺ) should ask forgiveness for him because it's sinful as a way of shortcoming (ماحيا للتقصير), subhan Allah.
- The believers surely don't want to leave and they feel bad they can't be present so Allah (ﷻ) consoles (تطيب لقلوبهم) them by commanding the Prophet (ﷺ) to seek forgiveness for them.
- The more a person's job affects others, the more his irresponsibility is sinful, subhan Allah.
- (إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) **(Truly, Allah is Off-Forgiving, Most Merciful.)**: verily Allah (ﷻ) is the Most Forgiving, Most Merciful.

Holiday Project for Surah An Noor

Provide the following information by tomorrow:

- Decide on a topic
- Target group
- Mode of presentation

Work in a group of 2 or 3 whom you're comfortable with. Divide the work properly with everyone working on a section and set deadlines.

How do we apply what we learned and change for the better?

- Talent comes with responsibility
- A person shouldn't quit in life

May Allah (ﷻ) help us act on what we learned. Ameen.