



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 5

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Introduction

Dua: (عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ قَالَ كَانَ يُعَلِّمُنَا كَلِمَاتٍ وَلَمْ يَكُنْ يُعَلِّمُنَاهُنَّ كَمَا يُعَلِّمُنَا النَّسْهَدُ " اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا وَأَصْلِحْ) دَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا (وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ مُتَّحِينَ بِهَا قَابِلِيهَا وَأَتِمِّهَا عَلَيْنَا " . (He used to teach us also some other words, but he did not teach them as he taught us the tashahhud: O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; You are the Relenting, the Merciful. And make us grateful for Your blessing and make us praise it while accepting it and give it to us in full.)¹

- In this supplication we are asking Allah (ﷻ) to join our hearts because when they are joined then we can do much. We want Allah (ﷻ) to fix all that is broken, and want to be protected from sins which can put us in fear and confusion. Then we ask Allah (ﷻ) to bless our eyes, ears and hearts. This means we will be guided to the best through our eyes, ears and hearts.
- We also ask Allah (ﷻ) to bless our surroundings, partners and offspring. Thus we are asking Allah (ﷻ) for blessings within us and outside us.
- Only Allah (ﷻ) can inspire us to repent and to complete it by having mercy on us. We also ask Allah (ﷻ) to be grateful for the blessings, to praise Him and to remain in this state until the end of our life.
- Paradise is a place with no fear or sadness. Our life should be between tasbeeh and praising Allah. Subhan Allah is to keep us swimming and to beautifying it by ending

¹ Sunan Abi Dawud 969, Authenticated by Al Albani as Sahih



with praising Allah (ﷻ). We will not be able to praise Allah (ﷻ) if we are not doing tasbeeh.

Fear (خوف)

- Fear is like a spice, too much of it will cause the flavor to be overpowering so a person cannot taste it anymore.
- Fear causes us to be awake, on track and not be heedless.
- Fear rebalances and purifies a person, but we do not need too much of it. If there is too much fear then it will be sickness. When someone eats too much spice then it will cause heartburn and it will show on the face. And if there is no "spice" then it will be bland and tasteless.
- By some decree, Allah (ﷻ) will bring the right amount of fear in us.
- In general, people fear anything which can harm them.

Meaning in the language:

- Fear is to panic and be scared.

Meaning in the deen:

- Predicting something bad will take place as a result of signs one sees. For example, a person will place their laundry which is drying outside if it starts to become cloudy out of fear it might rain and spoil the clothes.

Ayah 7

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ

(Remember) when Musa (Moses) said to his household: "Verily I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

Word	Meaning
إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ	When Musa (عليه السلام) said to his family



إِنِّي أَنَسْتُ نَارًا

"verily I feel familiar to this fire.

سَأَتِيَكُم مِّنْهَا بِخَبَرٍ

I will come to you with some information

أَوْ آتِيَكُم

of I will come to you

بِشِهَابٍ قَبَسٍ

with a burning torch

لَّعَلَّكُمْ تَصْطَلُونَ

so you may stay warm."

- The theme of Surah An Naml is about an advanced civilization. When we return back to Allah (ﷻ) then He will make everything clear. When we overcome one matter, He will give us much support. It is important to only fear Allah (ﷻ) and when we do this then we will overcome all the other fears we have.

From ayat 7 to 14, both tangible and intangible fear are mentioned:

Tangible Fear	Intangible Fear
Fire (نار)	Allah (الله)
Big Snake (جان)	Injustice (ظلم)
Firaoun (فرعون)	Evil (سوء)
Magic (سحر)	Haughtiness (علو)
Mischievous and rebellious people (مفسدين فاسقين)	

- Allah is Ar Rafeeq and He can bring out any feelings we have in order to reform it, fix it and reform us, especially if we are heading towards something great. Allah (ﷻ) wants to extract the fear in order to be ready for a great task. We cannot fulfill a task if we are afraid and panicking.



- The start and end with Allah (ﷻ) in the upcoming ayat all begin with accommodation. Allah (ﷻ) could have easily told Musa (عليه السلام) from the start to go to Firaoun, but this is not gentleness.
- When we begin something with fear then the right message will not be conveyed. Those who are in an advanced civilization will not do things abruptly even if they have authority.
- Before Musa (عليه السلام) met Allah (ﷻ), He took care of him, how? The below ayah.
- Musa (عليه السلام) was in Medyan for ten years and after fulfilling his contract of work, Musa (عليه السلام) wanted to go back home; this was his plan. But Who is the One Who plans? Allah (ﷻ). As he travelled, needs were initiated which led to decrees. The needs were being cold, hungry, needing light and being responsible for the family. Musa (عليه السلام) wanted to take care of his family. Then Allah (ﷻ) caused him to see something and feel that he wants to come to it.
- (إِذْ قَالَ مُوسَىٰ لَأَهْلِهِ) ((Remember) when Musa (Moses) said to his household): the story begins when Musa (عليه السلام) informing his household. He did not leave them without telling them where he's going. What did he say?
- (إِنِّي أَنسَتُ نَارًا) ("Verily I have seen a fire;): ا (أَنسَتُ) – feel comfortable and familiar to the fire I see, thus he is not afraid of it. The opposite of (أَنسَتُ) is to repel, feel awkward or turn away. This teaches us to not cause people to be scared for us. For example, imagine if a husband leaves without telling his family, then surely it will cause the household to be afraid. Some people tell others, "I'll leave but don't know if I will come back", especially when going to hajj, subhan Allah. A person should not make others fearful, but should think good of Allah (ﷻ).
- (سَاتِيكُمْ مِنْهَا بِخَبَرٍ) (I will bring you from there some information.): he said, "I will (سَاتِيكُمْ) – come back to you with news". (خَبَرٍ) is news known by experience and it also means a soft land. The one in charge should give comfort to those below him.
- (أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ) (or I will bring you a burning brand.): Musa (عليه السلام) further said, "or he will come back with a (شِهَابٍ) – burning flame". Another meaning for (شِهَابٍ) is a shooting star. (قَبَسٍ) is to select something, and not take it all. Thus he will not take the entire flame.



- (لَعَلَّكُمْ تَصْطَلُونَ) (**that you may warm yourselves.**): so that you may warm yourselves. Notice not all of them went but only Musa (عليه السلام). A person does not drag all in a situation.

Ayah 8

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).

Word

Meaning

فَلَمَّا جَاءَهَا

when he came to it

نُودِيَ أَنْ بُورِكَ

it was called, "that blessed

مَنْ فِي النَّارِ

whoever is in the fire

وَمَنْ حَوْلَهَا

and around it

وَسُبْحَانَ اللَّهِ

and glory be to Allah

رَبِّ الْعَالَمِينَ

Lord of the Worlds"

- (فَلَمَّا جَاءَهَا نُودِيَ) (**But when he came to it, he was called:**): when Musa (عليه السلام) came to the fire, it was called,
- (أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا) ("**Blessed is whosoever is in the fire, and whosoever is round about it!**): blessed is whoever is in the fire and whoever is around it. Sometimes a meeting place can be very scary thus the meeting place should be comfortable. (بُورِكَ) is to be fixed and to grow. The effect of barakah is within and around it. Allah



(ﷺ) gave much comfort to Musa (عليه السلام) by giving him glad tidings of blessings. Anyone at the fire or near it is blessed. There is guidance and glad tidings when there is clarity.

- (وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ) (And glorified be Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).): to be continued in sha'a Allah.

How can we change ourselves for the better?

- Inform our family if we're leaving
- Do not make others afraid
- Before communicating a great task, make the person at ease and comfortable

May Allah (ﷻ) bless our hearts, ears, eyes, knowledge and all that we have. Ameen.