



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 4

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Introduction

- The Qur'an is mentioned in the first ayah of Surah An Naml, ayah 6 and ayah 76. To see a complete picture, we need to see the relation between them.

1.

طس ۚ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ

Ta-Sin. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Qur'an, and (it is) a Book (that makes things) clear:

6.

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'an from One, All-Wise, All-Knowing.

76.

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.

- Among the writings, the Preserved Tablet encompasses everything and then there is the person's own book of records. In addition there is the yearly book which carries all of the "tasks". Who handles these books and records? The angels. Who implements it? The angels.
- The dominion of Allah (ﷻ) is perfect because it encompasses the big picture and the smallest detail. The Qur'an can give us the big picture and details. Not everyone can



go from zooming out to zooming in, but what can make this transition easy? The Qur'an.

- There is no book that will speak of civilizations and development better than the Qur'an. Other books do not speak of the nurturing and feelings of people.
- The Qur'an goes in line with all that we are facing in life.
- The ayat from 7 to 75 are all that's being taught to the Prophet (ﷺ) from The All-Wise, All-Knowing. And anyone who believes in the Qur'an, then it will be guidance and mercy for him. The stories mentioned after ayah 6 are:
 1. Story of Musa (عليه السلام)
 2. Story of Suleiman (عليه السلام)
 3. People of Salih (عليه السلام)
 4. People of Lut (عليه السلام)
- The opposite of wisdom is foolishness and the opposite of knowledge is ignorance. For a civilization it is very important to place the right people and right tasks in the right position because this is dealing with knowledge and wisdom.
- When things are not placed in the right place then there will be no guidance or mercy.
- When Suleiman (عليه السلام) sent the letter to Balqees, he assigned the hudhud to deliver the letter because he is the right one for that task. He did not send the ifreet or one with knowledge. As a result there was much mercy and guidance; her people accepted Islam.
- In an advanced civilization there are people, rules and infrastructure. When everything is placed in its right place then there will be mercy and guidance.

Ayah 6

وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ

And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'an from One, All-Wise, All-Knowing.

Word	Meaning
وَإِنَّكَ	and verily you
لَتُتْلَىٰ الْقُرْآنَ	are being taught the Qur'an
مِّن لَّدُنْ	from One Who is
حَكِيمٍ عَلِيمٍ	All-Wise, All-Knowing

- Ayah 6 is specifically a console and support to the Prophet (ﷺ) and it is to make us appreciate the Qur'an and have yaqeen in it so we do not have to go right and left.
- When we place matters in the wrong place then there will be confusion, and if we do not encompass matters then there will be gaps. We might have resources such as people or equipment but are disabled or not being used in the best way.
- When the Prophet (ﷺ) migrated to Medina, it became a civilization because it was all inspiration from Allah (ﷻ). He first built a mosque and this set up a foundation.
- Now books are being written about the Prophet's strategy and there are those who go through experiments and end up reaching the same conclusion as what's mentioned in the Sunnah. Thus the Qur'an and Sunnah are shortcuts.
- (وَإِنَّكَ لَتُتْلَىٰ الْقُرْآنَ) (And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'an): and surely you O Mohammed (ﷺ) will (لَتُتْلَىٰ) to receive and "meet it". He does not have to go anywhere but he will receive the Qur'an.
- (مِّن لَّدُنْ حَكِيمٍ عَلِيمٍ) (from One, All-Wise, All-Knowing.): the sender gives value to the book. (لَّدُنْ) is a more exclusive form of "from". This means from the beginning to the end it is from Allah (ﷻ); there is no interference in between. There is nothing lost in communication.
- Another meaning of (لَّدُنْ) is (لَيْن) which means soft, not harsh.
- (حَكِيمٍ): is to put things in the right place. Allah is Al Hakeem – All-Wise in His rules and decrees. There is nothing or no one out of place. Thus when we receive the Qur'an



then surely we will have wisdom. We do not have a plan but we need to believe Allah is Al Hakeem and He will show us where to put everything in its right place and no one will have a say after it. A civilization is when there are no overlaps or gaps. The valley of the ants might not look symmetrical but there is flow and no one bumps into the others.

- (عليه السلام): Allah is All-Knowing and only He knows all that is needed.

Certainty (اليقين)

Sayings of the scholars and righteous predecessors

- Sufyan At Thoori may Allah be pleased with him said, "if yaqeen is established in the heart then the it will fly out of happiness and longing to paradise and fear the hellfire".
- Ibn Taymiyyah may Allah have mercy on him said: "with patience and yaqeen, it will lead a person to attain to being a good role model to others. And taqwa is the foundation to yaqeen".
- Someone with knowledge can still have doubts and get influenced, but when there is yaqeen then there are no doubts.
- Some scholars said yaqeen cannot settle in a heart that is settled to someone besides Allah (ﷻ).
- The one with yaqeen does not think he will live forever, but he knows he can leave this world any moment. Thus a person will have "zuhd" – he will only focus on his work and is not comparing himself to others because this will give him wisdom.

Signs of Certainty

- The one with yaqeen does not mingle too much with many people because he is already clear in what he wants. When someone has yaqeen then he is focused and satisfied; he is not looking here and there.
- The one with yaqeen is not impressed by people's praise or distracted from people's dispraise.
- The one with yaqeen returns everything back to Allah (ﷻ). He only looks only at Him and seeks His help in all matters; this is ihsan.

Levels of Certainty



- Knowledge of yaqeen (علم اليقين): truth and falsehood are clear.
- Eye of yaqeen (عين اليقين): a person already has evidence with knowledge thus he does not need more evidence after it because he is already certain of it. For example a person does not need evidence Allah (ﷻ) is merciful because he has already seen it.
- Truth of yaqeen (حق اليقين): this is for the messengers and prophets to physically see the unseen, for example when the Prophet (ﷺ) went on the Night Journey and saw paradise or when Musa (عليه السلام) spoke to Allah (ﷻ).

Benefits of Certainty

- Increases nearness to Allah (ﷻ)
- Essence of the religion
- Lives in humility towards Allah (ﷻ)
- Trusts Allah (ﷻ) and is not looking at what others have
- Attains honor and elevation and is away from humiliation
- Attains light thus he is safe on his path
- Is in a state of ikhlas and truthfulness
- Strengthens the bond between the person and his Lord.

How can we change ourselves for the better?

- It is important to put everything in its right place
- Make things easy by removing any gaps or overlaps

May Allah (ﷻ) grant us yaqeen (certainty) in the hereafter. Ameen.