



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 7

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Introduction

- Both Surah Ta Ha and Surah An Naml include Allah's speaking to Musa (عليه السلام). Both include an introduction and preparation before Allah (ﷻ) speaks to Musa (عليه السلام).
- In Surah An Naml there is tasbeeh while in Surah Ta Ha there is no mention since Surah An Naml is speaking of a civilization.
- The name of Allah Al Aziz Al Hakeem is introduced in Surah An Naml but not in Surah Ta Ha since everything needs to be put in its right place in a civilization.

Ayah 10

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ

"And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Musa (Moses)! Fear not: verily the Messengers fear not in front of Me.

Word

Meaning

وَأَلْقِ عَصَاكَ

and cast your stick

فَلَمَّا رَآهَا

when he saw it

تَهْتَزُّ كَأَنَّهَا جَانٌّ

move like a slow moving snake

وَلَّى مُدْبِرًا

he moved far away and turned his back

وَلَمْ يُعَقِّبْ

and it not to turn back

يَا مُوسَىٰ

O Musa (عليه السلام)

لَا تَخَفْ

do not be scared

إِنِّي لَا يَخَافُ لَدَيَّ

verily they do not fear

الْمُرْسَلُونَ

the messengers

- The main purpose of the meeting between Allah (ﷻ) and Musa (عليه السلام) is to command him to speak to Firaoun. Though Allah's way is gentle and not abrupt. Allah (ﷻ) gives Musa (عليه السلام) the tools and means before facing Firaoun. This shows before sending a delegation, training is needed before taking on the task.
- (وَأَلْقِ) ("And throw down your stick!"): (وَأَلْقِ) is to cast, throw, give, offer, pass, and send down. It can mean to throw something that is tangible or even words as mentioned in ayah 6 (وَأِنَّكَ لَتَلْقَىٰ الْقُرْآنَ) (And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'an).
- Training is not only telling someone what to do but it is hands-on to allow the person to discover. Allah (ﷻ) did not make Musa (عليه السلام) to throw the stick for the first time in front of Firaoun because that would be too scary.
- Before a task is given there needs to be resources and means available.
- (فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ) (But when he saw it moving as if it were a snake): Musa (عليه السلام) saw the stick (تَهْتَزُّ) which means to move with disturbance, turbulence and to be shaky. Anyone performing a task needs to know the internal process and its background. A civilization needs to have an infrastructure and not just a face.
- The stick was like a (جَانٌّ) which is a snake that is very discreet and light in its movement, it is slow motion. This means a process needs to be shown step by step and slowly. The



word (جَانٌّ) is similar to (جِنٌّ) which is something concealed from the senses. For example, jinn are there but we cannot sense them with our eyes or ears.

- (وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ) (he turned in flight, and did not look back.): (وَلَّى) is to be far and (مُدْبِرًا) is to give one's back. Musa (عليه السلام) went far and gave his back to the snake. May Allah (ﷻ) never make us turn away from guidance. Ameen.
- Because of this one snake it was a means for thousands of magicians to submit. This shows to not turn away from every "snake". A person does not want to lose opportunities because of his fear.
- (يَا مُوسَى لَا تَخَفْ) ((It was said:) "O Musa (Moses)! Fear not:)): had Allah (ﷻ) not kept him firm then he would have turned away. No one can teach us like Allah (ﷻ).
- A first impression is not always the last impression and the first reaction is not always the last reaction. We cannot just write-off a person from the first meeting. At the same time, we cannot just throw someone into deep water and expect them to swim.
- (إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ) (verily the Messengers fear not in front of Me.): anyone with Allah (ﷻ) should not be afraid. Fear is when we are not with Allah (ﷻ).
- Fear is an obstacle to achievement, thus if the messengers were afraid then they would remain at home. If the da'ee to Allah (ﷻ) has fear then he will not be able to do anything. The shaitan knows if there is fear then there is no growth.
- When a person follows the commands of Allah (ﷻ) then he will go forward with no harm. Musa (عليه السلام) went to Firaoun though he was not touched in harm despite Firaoun being able to imprison him, subhan Allah.
- Allah (ﷻ) will give support but it is important to believe in Him. The one whom Allah (ﷻ) chooses for His inspiration then he is not to fear or turn back.

Ayah 11

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَّحِيمٌ

"Except him who has done wrong and afterwards has changed evil for good; then surely, I am Off-Forgiving, Most Merciful.

Word	Meaning
إِلَّا مَنْ ظَلَمَ	except him who has done wrong
ثُمَّ بَدَّلَ حُسْنًا	but then replaced it with good
بَعْدَ سُوءٍ	after evil
فَإِنِّي غَفُورٌ رَحِيمٌ	then verily I am All-Forgiving Especially Merciful

Who will be afraid?

- (إِلَّا مَنْ ظَلَمَ) ("Except him who has done wrong"): when we sin and transgress against ourselves then there will be fear. The biggest sin against us is dhulm whether to transgress against ourselves or against others. Dhulm is to put things and words out of place and this will cause fear. When we do right then we will have security. Fear comes when we do something wrong and this is a measure for ourselves to rebalance.

وعن أبي موسى، رضي الله عنه، عن النبي صلى الله عليه وسلم، أنه كان يدعو بهذا الدعاء: "اللهم اغفر لي خطيئتي وجهلي، (Dua: وإسرافي في أمري، وما أنت أعلم به مني، اللهم اغفر لي جدي وهزلي، وخطئي وعمدي، وكل ذلك عندي، اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، وما أنت أعلم به مني، أنت المقدم، وأنت المؤخر، وأنت على كل شيء قدير" (The Prophet ﷺ)

used to supplicate: "Allahumm-aghfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aghfir li ma qaddamtu wa ma akhkhartu, wa ma asrartu, wa ma a'lantu, wa ma Anta a'lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu'akhkhiru; wa Anta 'ala kulli shai'in Qadir (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I



committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire and You are Omnipotent)."¹

- (ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ) (and afterwards has changed evil for good;): when we put things in the wrong place then this is dhulm and we will be afraid. One is to exchange evil for good.
- Sometimes we feel imbalanced and we admit we did something wrong but do not know what it is or how to fix it, what should we do? We should seek forgiveness from Allah (ﷻ) and He will show us our wrong. But the one who's imbalanced and does not look at himself or seek forgiveness then he will blame others thinking they are the reason for his imbalance.
- (فَإِنِّي غَفُورٌ رَحِيمٌ) (then surely, I am Oft-Forgiving, Most Merciful.): verily Allah (ﷻ) is All-Forgiving, Especially Merciful. And this makes it a small circle between us and Allah (ﷻ), but if we involve others then it makes the circle bigger.

Fear (الخوف)

Stations of Fear (منزلة الخوف)

- When we fear other than Allah (ﷻ) then we will not grow, but when we fear only Allah (ﷻ) then it pushes us to go forward.
- The right amount of fear is when it causes us to be straightened and balanced. We can love and hope much, but not fear much. For example, when we drive, we accelerate but we do not brake all the time. Similarly we love and hope all the time, but have enough fear to stop us.
- If there is too much fear then there will be sadness and sickness such as depression and even death.

In the Qur'an:

¹ Riyadh As Saliheen, Al Bukhari and Muslim, Book 17, Hadith 12

27.

وَإِذْ أَخْبَرْنَا نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Habil and Qabil-Abel and Cain) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you. " The former said: "Verily, Allah accepts only from those who are Al-Muttaqun."

28.

لَنْ يَبْسُطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you : for I fear Allah, the Lord of the 'Alamin (mankind, jinn, and all that exists)."²

- One of the brothers wanted to kill the other, but what did he say? He said, "I fear Allah Lord of the Worlds".
- Jealousy can lead to killing thus a person needs to have taqwa and fear Allah (ﷻ).

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them.³

- Fear pushes a person to do the best of good deeds.

How can we change ourselves for the better?

- Before delegating a task, a person should train the one who will do the task step by step.
- Dhulm will cause fear thus it is important to seek forgiveness and correct ourselves with good.

May Allah (ﷻ) forgive us and have mercy on us. Ameen.

² Surah Al Maeda 27 to 28

³ Surah As Sajdah 16