



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 8

Date: 19 September 2019 / 20 Muharram 1440



Introduction

Dua: (وَالْجُبْنِ) قَالَ سَمِعْتُ أَنَسًا، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ) (Narrated Anas bin Malik: The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.")¹

- Isti'adha is a worship and what are the components of seeking refuge?
 1. The One Who can protect and refuge is sought from Him. There is no one stronger than Him.
 2. What you are seeking refuge from.
- We need to feel poor to Allah (ﷻ) and only seek protection from Him. Sometimes we fear others can affect us, but this is shirk to fear others besides Allah (ﷻ) thinking they can have an effect on us.
- In the supplication, we are seeking refuge from worries and concerns. It can be shown when a person is worried because he looks down and is deep in thought. And we seek refuge from sadness. Worries and sadness are internal disabilities. While physical inability and laziness stop are outward disabilities which stop us from going forward.
- We also seek refuge from miserly, cowardice and owning any debts whether it is monetary or rights of others. We also seek refuge from having anyone to overpower or dominate us.
- Notice the supplication seeks refuge from matters that begin inwardly and then move outwardly about us and then others.

¹ Sahih al-Bukhari 6369

Ayah 12

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۗ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

"And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily they are a people who are Fasiqun (rebellious, disobedient to Allah).

Word	Meaning
وَأَدْخِلْ يَدَكَ	and put your hand
فِي جَيْبِكَ	in your pocket
تَخْرُجَ بَيْضَاءَ	it will come out white
مِنْ غَيْرِ سُوءٍ	with no faults
فِي تِسْعِ آيَاتٍ	there are nine signs
إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ	for Firaoun and his people
إِنَّهُمْ كَانُوا	verily they were
قَوْمًا فَاسِقِينَ	a transgressing people

- When Allah (ﷻ) creates and makes something, He brings it with ease and step by step. He brings an "infrastructure" with it so that everything can be built properly.



- An advanced civilization is not one that just hires outsiders but upgrades its existing resources. An advanced civilization is one that does not keep everyone at the same level but trains them and upgrades them to be better in their roles and tasks.
- (وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ) ("And put your hand into your bosom,"): Allah (ﷻ) commanded Musa (عليه السلام) to place his hand in his pocket. Musa (عليه السلام) accidentally killed someone. Some people when they touch something, they cause it to fall or break. Though this very hand which was a weakness for him, will be a sign, ayah and eye-opener for someone else, subhan Allah. From the same hands he killed, it will be an ayah, and this shows everything with Allah (ﷻ) can be upgraded, reformed, enhanced, developed and reformed.
- Notice when products are released, they see what are the weaknesses in their old products, then they correct them and release a new and improved product. An advanced civilization is always finding ways to improve and something great always comes as a result of weakness which got fixed. How will the hand come out?
- (تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ) (it will come forth white without hurt.): it will come out white with no faults. The hand physically came out white with no spots. And this shows we are full of faults yet only Allah (ﷻ) can purify us. With Allah (ﷻ), it is not about bringing someone new but someone who is there but is upgraded. Allah (ﷻ) did not choose Haroon (عليه السلام) despite him being more eloquent.
- Thus Musa (عليه السلام) was given two miracles of the stick and the hand.
- (فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ) ((These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily they are a people who are Fasiqun (rebellious, disobedient to Allah).): in addition, Firaoun was also given nine other ayat which came at specific times. Notice, Allah (ﷻ) informs Musa (عليه السلام) of his target audience and what they are like. In an advanced civilization, they know who is their audience and whom they are serving.
- Allah (ﷻ) says Firaoun and his people are rebellious thus to be aware, and to mention this is not backbiting.

Ayah 13



فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ

But when Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

Word	Meaning
فَلَمَّا جَاءَتْهُمْ	so when it came to them
آيَاتُنَا مُبْصِرَةً	Our signs clear to see
قَالُوا هَذَا	they said, "this is
سِحْرٌ مُّبِينٌ	apparent magic."

- Notice the ayah is not crowded with details as to what happened when the ayat came to them, but it gives a summary of what was done and the result. And in an advanced civilization, a person cannot crowd the authority with details.
- (فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً) (But when Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) came to them, clear to see.): if anyone were to see the ayat, they are (مُبْصِرَةً) clear and cause a person to see the truth. The signs were different but they were all (مُبْصِرَةً) clear and showing the truth.
- (قَالُوا هَذَا سِحْرٌ مُّبِينٌ) (they said: "This is a manifest magic."): notice it does not mention the comment of every person but the common word of all of them which is calling the ayat as "manifest magic (سِحْرٌ مُّبِينٌ)".

Ayah 14

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to



believe in his Message of Monotheism]. So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers and liars.).

Word	Meaning
وَجَحَدُوا بِهَا	and they belied them
وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ	while they were certain of them themselves
ظُلْمًا وَعُتُوًّا	because of their injustice and haughtiness
فَانْظُرْ	thus look,
كَيْفَ كَانَ عَاقِبَةُ	how was the consequence of
الْمُفْسِدِينَ	the corrupters?

- Notice it is not crowded with details as to what happened, but it gives a summary of what was done and the result. And in an advanced civilization, a person cannot crowd the authority with details.
- (وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ) (And they belied them (those Ayat) though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism].): they denied the ayat outwardly, yet within them they had absolute certainty – yaqeen – in the truthfulness of the ayat; they believed in them. But what caused them to not submit to the truth?
- (ظُلْمًا وَعُتُوًّا) (wrongfully and arrogantly,): (ظُلْمًا) because of injustice, putting things in the wrong place and (وَعُتُوًّا) wanting to be haughty and above others.



- (فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ) (So see what was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers and liars.)): then Allah (ﷻ) tells the Prophet (ﷺ) to tell look at the consequences for the one who is not the same inner and outer, what is the result? He will be corrupt and cause corruption. In a civilization, we want to be fixing and doing better, how? By being the same inwardly and outwardly. A civilization cannot thrive with hypocrites; it needs real and truthful people.

How can we change ourselves for the better?

- Be the same inside and outside
- Submit to the ayat; do not commit injustice or wanting to be above others.
- Use the resources you have and improve on them; upgrade and advance. Make dua to Allah (ﷻ).

May Allah (ﷻ) elevate us and upgrade us to better serve Him. Ameen.