



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 9

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Introduction

- A civilization can be big and grand, yet if a person is not grateful for a small civilization like the ants then Allah (ﷻ) will not bring a great civilization. Suleiman (عليه السلام) appreciated what was given to him and what he inherited from his father Dawud (عليه السلام).
- When a person sees every part of his life is one picture then the gratitude is grand. But when the blessings are scattered and a person just looks at individually then the gratitude is less. All the armies of Suleiman (عليه السلام) would be gathered before him and when he saw one ant leading many ants it made him grateful to lead many.
- In the upcoming story of Suleiman (عليه السلام), the entire throne of Balqees was brought to him. The hudhud was amazed with the throne of Balqees, but the hudhud knew they were lacking something greater which is believe in Allah (ﷻ). Her throne was brought to Suleiman (عليه السلام) and it was changed to show he can change what she has.
- A person should not be impressed with the duniya or the experts of the duniya because what Allah (ﷻ) has is better than anything else.
- When we go outside, we realize how much Allah (ﷻ) has favored us and this is to make us grateful.

Ayah 15

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ

And indeed We gave knowledge to Dawud (David) and Sulaiman (Solomon), and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!"

Word	Meaning
وَلَقَدْ آتَيْنَا	and verily We have given
دَاوُودَ وَسُلَيْمَانَ	Dawud (عليه السلام) and Suleiman (عليه السلام)
عِلْمًا	knowledge.
وَقَالَا الْحَمْدُ لِلَّهِ	And they both said, "All praises are due to Allah
الَّذِي فَضَّلَنَا	Who has favored us
عَلَىٰ كَثِيرٍ مِّنْ	upon many from
عِبَادِهِ الْمُؤْمِنِينَ	His believing slaves

- (وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا) (And indeed We gave knowledge to Dawud (David) and Sulaiman (Solomon)): all the blessings and knowledge Allah (ﷻ) has given is with ease. (آتَيْنَا) is to be given small things and then it becomes big without realizing. Dawud (عليه السلام) is the father and among his many sons is Suleiman (عليه السلام) who was favored with prophethood, kingdom, knowledge and judgement.
- Dawud (عليه السلام) was given the honor to defeat Jalut despite having a kind. They asked for a king but the one who was given victory was the messenger. The people of the duniya are very systemic, but people of the akhira can bring something in the blink of an eye, people of the duniya speak quickly while people of the akhira think before they speak. Dawud (عليه السلام) was nurtured by being given knowledge and judgement.



- Suleiman (عليه السلام) is the son of Dawud (عليه السلام) and Allah (ﷻ) chooses whomever He wills to follow his line. Any advanced civilization that is not based on the knowledge of the deen is not complete. And the one leading is the one with knowledge of the deen. It is not someone who is efficient and expert because he will say, "my work, my experience, my theory", but the one with knowledge of the deen will say, "Allah said and the Prophet (ﷺ) – we listen and we obey". Subhan Allah.
- (وَقَالَا الْحَمْدُ لِلَّهِ) (and they both said: "All the praises and thanks be to Allah,): we need to appreciate what Allah (ﷻ) has given us knowledge before giving us any resources. When we appreciate the knowledge then the civilization will come.
- A person does not want to dive into details of problems, but to dive into details of blessings in order to not drown. The best way to show gratitude is to say "All praises are due to Allah".
- (الَّذِي فَضَّلْنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ) (Who has preferred us above many of His believing slaves!"): they said Allah (ﷻ) favored them with knowledge over many believers. Not all believers have knowledge, but Dawud (عليه السلام) and Suleiman (عليه السلام) praised Allah (ﷻ) for being favored with knowledge. People with knowledge with belief are people of happiness.
- The happiness of a slave is to be grateful to Allah (ﷻ) for all blessings of the duniya and deen. When we are grateful for any blessing, Allah (ﷻ) will bring another blessing to make us say alhamdulillah, alhamdulillah.

Ayah 16

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مِنْ كُلِّ شَيْءٍ إِنَّا هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)."

Word	Meaning
وَوَرِثَ سُلَيْمَانُ دَاوُودَ (السلام)	and Suleiman (عليه السلام) inherited from Dawud (عليه السلام)



وَقَالَ يَا أَيُّهَا النَّاسُ

and he said, "o people

عَلَّمْنَا مَنطِقَ الطَّيْرِ

we have been taught the understanding of birds,

وَأُوتِينَا مِنْ كُلِّ شَيْءٍ

and have been given from everything,

إِنَّ هَذَا هُوَ

verily that is

الْفَضْلُ الْمُبِينُ

the clear favor.

- For any advanced civilization, it is important to appreciate the one who initiated and established it. Despite the story being about Suleiman (عليه السلام), Dawud (عليه السلام) is mentioned.
- (وَوَرِثَ سُلَيْمَانُ دَاوُودَ) (And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David).): Suleiman (عليه السلام) inherited from Dawud (عليه السلام) and this shows an advanced civilization is not one that brings someone from outside to build it, but develops what is already there. It is organic growth from the same seeds and soil. This is the best type of civilization where the same "soul and spirit" is maintained. Unlike when something external is brought and there is a different "vibe and smell".
- Suleiman (عليه السلام) inherited knowledge and prophethood. Allah (ﷻ) supported Suleiman (عليه السلام) with resources and blessings to support his growth. Thus a person should not worry because he will always be given something to support him. If a person has a vision then Allah (ﷻ) will give the means and resources to make that vision complete from what he already has.
- (وَقَالَ يَا أَيُّهَا النَّاسُ) (He said: "O mankind!): Suleiman (عليه السلام) made a speech to all the people in his kingdom. It is clear that he can speak to all and the people can speak to him. This shows there is connectivity at all levels though he speaks to the people first. An advanced civilization is not disconnected from the people. Suleiman (عليه السلام) is the one who came forth to connect to the people. And to Allah (ﷻ) is the best example He stretches forth His Hands to us every day, subhan Allah.



- What did Suleiman (عليه السلام) tell the people?
 1. (عَلَّمَنَا مَنطِقَ الطَّيْرِ) (We have been taught the language of birds.): we have been taught the language of birds and to understand them. Suleiman (عليه السلام) spoke of the talent he has. (مَنطِق) is to understand the language, logic, utterances and sound of birds. The hudhud could come to Suleiman (عليه السلام) because he was able to understand him. Suleiman (عليه السلام) could connect with people of different levels from an ant, bird, ifreet and queen, subhan Allah. If he can understand birds then surely he can understand people, subhan Allah.
 2. (وَأُوتِينَا مِنْ كُلِّ شَيْءٍ) (and on us have been bestowed all things.): he also said "we have been given from everything" and this is not arrogance. It is to show Allah (ﷻ) has given them everything. Suleiman (عليه السلام) established a stable civilization because there were no internal problems. All parts were loyal to him because he gave security and put everyone in their place. Suleiman (عليه السلام) made dua to Allah (ﷻ) to be given kingdom which no one after him will have.
 3. (إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ) (This, verily, is an evident grace (from Allah).): verily this is a clear favor. We need to show our gratitude by explaining it to the people because gratitude will make people do their best. He inspired the people and this is the difference between a leader and manager. A manager is process based while a leader motivates and inspires. Notice with the people, gratitude is shown by mentioning facts that are inspiring. Though alone, he said "alhamdulillah we have been favored among many believers" because not everyone might understand it.

Ayah 17

وَحْشِيرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

And there were gathered before Sulaiman (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).

Word	Meaning



وَحُشِرَ لِسُلَيْمَانَ (عليه السلام) and gathered before Suleiman

جُنُودَهُ مِنَ الْجِنِّ his army from jinn

وَالْإِنْسِ وَالطَّيْرِ and humans and birds

فَهُمْ يُوزَعُونَ and they are all organized

- The meaning of (جنود) / "army" is working and doing, but what makes them inspired? When the leader gathers all the army together in one place so they do not think it is just them. There were distinct and different types of species brought together.
- (وَحُشِرَ لِسُلَيْمَانَ جُنُودَهُ) (And there were gathered before Sulaiman (Solomon) his hosts): (حُشِرَ) is gathered for, thus Allah (ﷻ) gave Suleiman (عليه السلام) the means to gather different types of species. This shows integrating different types who complement each other, and this brings more creativity. Who were the soldiers of Suleiman (عليه السلام)?
 1. (مِنَ الْجِنِّ) (of jinn): jinn are made of fire and they can do a lot, but they are rebellious thus how does a person keep them in control? Give them lots of physical tasks. The jinn built palaces, would dive to bring jewels, and construct large vessels, but did Suleiman (عليه السلام) need this? No, it is to use the resources he has. It's important to give everyone the task suitable for them.
 2. (وَالْإِنْسِ) (and men,): humans are favored with knowledge. When knowledge is given to the human then he will be straight and upright, but if he does not use knowledge then it will cause problems.
 3. (وَالطَّيْرِ) (and birds,): birds fly, bring news and send letters. They fly and are inspiring. The hudhud was very inspiring and brought opportunities. Thus Suleiman (عليه السلام) was strict with the hudhud when he was not present. In the kingdom of Suleiman (عليه السلام) are people with physical power, those with mental power and those who are inspiring. They need to be placed together in one place.



- (فَهُمْ يُوزَعُونَ) (and they all were set in battle order (marching forward).): they are all organized so there is no gap or overlap. There is no mismatch or disconnection. They are all flowing in their movements and set ups. I
- All of the armies listen to Suleiman (عليه السلام) thus everything comes from top to bottom. No one makes their own rules, conditions or policies. There is no one disobeying him and this is to remind us (أَلَيْلَهُ مَعَ اللَّهِ) – (is there any god with Allah?), subhan Allah.

Ayah 18

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts should crush you, while they perceive not."

Word	Meaning
حَتَّىٰ إِذَا أَتَوْا عَلَىٰ	until they reached upon
وَادِ النَّمْلِ	the valley of ants,
قَالَتْ نَمْلَةٌ	an ant said,
يَا أَيُّهَا النَّمْلُ	"O you ants
ادْخُلُوا مَسَاكِنَكُمْ	enter your dwellings
لَا يَحْطِمَنَّكُمْ	so you will not be crushed



سُلَيْمَانُ وَجُنُودُهُ

by Suleiman (عليه السلام) and his army

وَهُمْ لَا يَشْعُرُونَ

while they do not sense it.

- When Suleiman (عليه السلام) heard the sound of one ant and not many ants, this made him grateful to be leading.
- The civilization of ants is the best civilization and whatever crisis they face whether someone tries to pour water over them or burn them, they go back to their homes and start their work again, subhan Allah.
- Notice the highlight of the civilization of ants is not about their work, but when they face a crisis and still have a "white heart". This inspired Suleiman (عليه السلام) to be grateful to Allah (ﷻ) for the past, present and future. When a person is grateful for an "ant" then a "balqees" will come, subhan Allah. And both are feminine who managed a crisis, subhan Allah.
- (حَتَّى) (Till, when they came to the valley of the ants,): (حَتَّى إِذَا أَتَوْا عَلَى وَادِ النَّمْلِ) shows they are always working and doing some kind of action. The soldiers of humans, jinn and birds reached the valley of ants.
- (قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ) (one of the ants said:): The voice of one ant reached all the other ants. She called on all the ants so she was clear in whom she was addressing.
- (ادْخُلُوا مَسَاكِنَكُمْ) ("O ants! Enter your dwellings,): she commanded them to enter their homes and go back to their comfort zone. When a person has a problem, he goes back to tawheed and back to (لا اله الا الله).
- (لَا يَخْطَمَنَّكَ سُلَيْمَانُ وَجُنُودُهُ) (lest Sulaiman (Solomon) and his hosts should crush you,): otherwise Suleiman (عليه السلام) and his army will crush you. Thus the ant told them the truth and the reason for going back to their homes instead of hearing news elsewhere or hearing rumors. It also shows even ants know about Suleiman (عليه السلام). The ants know about students of knowledge and they make istighfar for them. **Hadith: (عن أبي)** **أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "فضل العالم على العابد كفضلي على أدناكم" ثم قال رسول الله صلى الله عليه وسلم: "إن الله وملائكته وأهل السماوات والأرض حتى النملة في جحرها وحتى الحوت ليصلون على معلمي الناس الخير") (Abu Umamah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The superiority of the learned over the devout worshipper is like my**



superiority over the most inferior amongst you (in good deeds)." He went on to say, "Allah, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge."¹ Every person has a reputation in the heavens and the earth. And when Allah (ﷻ) loves someone then it will be known by all in the heavens, subhan Allah.

- Suleiman (عليه السلام) had a great reputation which even the ants knew about him, subhan Allah.
- (وَهُمْ لَا يَشْعُرُونَ) (**while they perceive not.**): while they will not sense it. She gave excuses so the other ants would not think bad of them though they will crush them. It is important to deal with people with a good heart because they do not know.
- In order to understand crisis management, a person should look at what the civilization of ants. The measure of an advanced civilization is how quick they can recover after a crisis. Suleiman (عليه السلام) was not offended to have his name being mentioned by them.

Ayah 19

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

Word	Meaning
فَتَبَسَّمَ ضَاحِكًا	so he smiled laughing
مِّن قَوْلِهَا	from her speech
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¹ Riyadh As Saliheen, At Tirmidhi, Book 13, Hadith 1387	
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وَقَالَ رَبِّ أَوْزِعْنِي

and he said, "My Lord inspire me

أَنْ أَشْكُرَ نِعْمَتَكَ

to be grateful for Your blessings

الَّتِي أَنْعَمْتَ عَلَيَّ

which you blessed upon me

وَعَلَىٰ وَالِدَيَّ

and upon my parents

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

and to do good which You are pleased with

وَأَدْخِلْنِي بِرَحْمَتِكَ

and make me enter by Your mercy

فِي عِبَادِكَ الصَّالِحِينَ

with Your righteous slaves

- (فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ) (So he [Sulaiman (Solomon)] smiled, amused at her speech and said:): Suleiman (عليه السلام) laughed as a smile and it is mentioned what made him smile which was the speech of the ant. This teaches us to be specific in saying what makes us smile. He smiled at the solution of their crisis though he is the issue, subhan Allah. And this shows he is very broad-minded.
- He did not try to find a solution and occupy everyone else from his army to find a solution for them. He did not say "next time we will only bring birds in order to not crush them". Anything which is not our responsibility and is making us drained then it means we have gone off-track; it is not the place for us. A person cannot stop his growth because of the crisis of someone for whom he is not responsible.
- (رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ) ("My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents.): then Suleiman (عليه السلام) invoked His Rabb – The One Nurtured him, reformed him and taught him. (أَوْزِعْنِي) is to be inspired. He was inspired to be composed in this situation. He was grateful for his past and parents.



- (وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ) (and that I may do righteous good deeds that will please You,): and he asked Allah (ﷻ) to do good deeds which are pleasing to Him.
- (وَأَدْخُلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ) (and admit me by Your Mercy among Your righteous slaves.): finally he asked Allah (ﷻ) to cause him to enter by His mercy among His righteous slaves. This is where Suleiman (عليه السلام) wants to enter.
- The ant is solving a crisis while it inspired Suleiman (عليه السلام) to be grateful. This shows gratitude can be extracted from us in different ways. It is not only about understanding the speech of ants. He knows gratitude will not be complete if he is not inspired to do good deeds.
- The big picture will not be completed without small matters.

How can we change ourselves for the better?

- Feel the great blessing to be favored of seeking knowledge and ask Allah (ﷻ) to remain firm on it and be grateful for it.
- Decisions are taken from top to bottom; respect the leader and one in charge.
- Compatibility with different talents is important among a group.
- Always return back to Allah (ﷻ) for any crisis.
- Be grateful for the parents.

May Allah (ﷻ) inspire us to be grateful to Him. Ameen.