



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 10

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Introduction

- The word “gheerah” (غَيْرَةٌ) – is a praiseworthy jealousy and a person feels “gheerah” for the deen. The hudhud had gheerah because how can someone who has a throne worship a sun, subhan Allah.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو "اللَّهُمَّ اغْفِرْ لِي خَطَّيْتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي، (وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي هُزُّلِي وَجِدْدِي وَخَطَايَّ وَعَمْدِي، وَكُلُّ ذَلِكَ عَنِّي)." (The Prophet (ﷺ) used to supplicate: "Allahumm-aqhfir li khati'ati, wajahli, wa israfi fi amri, wa ma Anta a'lamu bihi minni. Allahumm-aqhfir li jiddi wa hazli, wa khata'i wa 'amdi, wa kullu dhalika 'indi. Allahumm-aqhfir 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

- When we seek forgiveness then we will go forward but if we are sinful then it takes us backward. In this dua we are seeking forgiveness because we do not want to be stuck at the same level.
- What type of jealousy gets us stuck? Praiseworthy or dispraised jealousy? Surely dispraised jealousy because it is a sickness, sin and just revolves around us.

¹ Sahih al-Bukhari 6399



- For anything that is precious to us, we do not want anyone to talk about it or say something wrong. Hasad is demolishing while gheerah is building, looking for opportunities and initiatives.
- Gheerah is to want others to love Allah (ﷻ) but not through lecturing people, but by being a good example.

Ayah 20

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِي لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?

Word	Meaning
وَتَفَقَّدَ الطَّيْرَ	and he inspected the birds,
فَقَالَ مَا لِي لَا أَرَى	and said, "why do I not see
الْهُدْهُدَ	the hudhud?
أَمْ كَانَ مِنَ الْغَائِبِينَ	Or is he among the absentees?"

- If a person is a "treasure", he will look at treasures and make others see treasures as well, subhan Allah. But if a person is jealous then he will only want others to hate the one whom he's jealous of.
- There are those who make others see treasures, and will bring news which are not based on feelings. While those who are jealous, bring news as well, but it is based on "jealousy" – do you know what this other "hudhud" did to me? Do you know what this "ifreet" did to me? This type of jealousy demolishes a civilization. This jealous person feels "heat" for himself and not "heat" for the vision, subhan Allah.
- The hudhud is an example of a person in a civilization who brings news which opens horizons.



- A jealous person is serving himself, he is eating himself inside and wants others to have the same feeling. It is important to filter news.
- When someone is connected to a bigger vision then small, petty issues will not be brought to the forefront. Before bringing any news, is it because we are jealous of the person or because it is an opportunity?
- The hudhud is an example of someone who brings opportunities. He saw Balqeens who has dominion and a throne, but she is worshipping the sun. He wanted Suleiman (عليه السلام) to have feelings of gheerah because what Suleiman (عليه السلام) has is better. When news of this came, Suleiman (عليه السلام) reacted quickly by verifying the information and acting; then the army was told. A person does not act on news and involve many people before this news is verified.
- In the upcoming ayat, it is about Suleiman (عليه السلام) and the hudhud, a leader and a soldier. Suleiman (عليه السلام) had three types of soldiers – jinn, humans and soldiers. When Suleiman (عليه السلام) heard the ant, he smiled outwardly but laughed inwardly, and this shows the one in position cannot show his entire feelings. He smiled at something small and this shows his gentleness and humility. In the upcoming ayat, we see another face to Suleiman (عليه السلام) of being firm with his soldiers. And this is the quality of a leader who can change according to the situation.
- (وَنَقَّدَ الطَّيْرَ) (**He inspected the birds**,): Notice Suleiman (عليه السلام) inspected the birds because they are small and can fly. This shows he does not neglect any part of his army and he knows all that is working. It also shows he's searching to see if anyone is missing. (نَقَّدَ) is to see who is missing because everyone needs to be in his place. When there is a gap then the shaitan enters.
- It also shows Suleiman's firmness, organization and a task which he does not delegate to others. Suleiman (عليه السلام) himself sees who is absent and does not delegate it to someone else, subhan Allah. The Prophet (ﷺ) would always ask, "where is so and so?".
- (فَقَالَ مَا لَيْ لَا أَرَى الْهُدْهُدَ) (**and said: "What is the matter that I see not the hoopoe?"**): Suleiman (عليه السلام) immediately said, "why do I not see the hudhud?", and this shows he accused himself because perhaps he did not spot the hudhud. Maybe the hudhud is there but Suleiman (عليه السلام) did not see him, and this shows he's giving excuses.



- (أَمْ كَانَ مِنَ الْغَائِبِينَ) (**Or is he among the absentees?**): notice he said, "or is he from those who are absent?". When talking about absence, he did not mention the hudhud's name because of the gheerah and feelings he had for him.
- When someone is not there, either he is absent without permission or absent because work has been delegated to him. The hudhud did not take permission nor was he commanded by Suleiman (عليه السلام) to do a task, but a third option was brought by the hudhud which as an opportunity he acted upon.
- Sometimes there are opportunities that a person needs to act on before being able to get permission, but the hudhud was quick to tell Suleiman (عليه السلام) first before anyone else.

Ayah 21

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأُذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ

"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

Word	Meaning
لَأُعَذِّبَنَّهُ	"I will surely punish him
عَذَابًا شَدِيدًا	a severe punishment
أَوْ لَأُذْبَحَنَّهُ	or I will slaughter him
أَوْ لَيَأْتِيَنِي	or he must bring to me
بِسُلْطَانٍ مُّبِينٍ	a clear evidence."

- Some people might say, "why is the punishment so severe?". But this teaches a person to not interfere with the authority. Suleiman (عليه السلام) is an authority figure and has his rules.



- It also shows the rules of Suleiman (عليه السلام) are very strong. He experienced how leaving one's position will cause the shaitan to fill that gap. He missed the prayer when looking at his horses. Suleiman (عليه السلام) was disabled from ruling and a shaitan was in his place. Then he made dua asking Allah (﴿) to have kingdom like no one else. Thus there is a purpose behind his rules.
- (لَا عَذَبَةَ عَذَبَةً شَدِيدًا) ("I will surely punish him with a severe torment,): Suleiman (عليه السلام) said "I will surely punish him a severe punishment". And punishment for the bird is plucking its feathers thus he is naked without dignity, subhan Allah.
- (أَوْ لَدْبَحْتُه) (or slaughter him,): or he would slaughter him and remove him. And it is said the hudhud was the head of all birds thus he had a very important position and consequently the severe repercussions. The severity of the punishment shows the seriousness of his role and task.
- (أَوْ لَيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ) (unless he brings me a clear reason.): or the hudhud must bring to Suleiman (عليه السلام) a clear authority and reason for his absence. It is important to respect the authority.
- As a side note: the word (ريش) "feather" is mentioned only once in the Qur'an.

يَا بَنِي آدَمْ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ

○ Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).²

- Allah (﴿) sent from above clothes and He gave us (ريشاً) – to accessorize and adorn ourselves. But the garment of taqwa is better.

Ayah 22

فَمَكَثَ عَيْرَ بَعِيدٍ فَقَالَ أَحَاطْ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتَكَ مِنْ سَبِّا بِنْبِيٍّ يَقِينٍ

² Surah Al 'Araaf 26



But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

Word	Meaning
فَمَكَثَ غَيْرَ بَعِيدٍ	he was away, but not for too long
فَقَالَ أَحَاطْتُ	he said, "I encompassed
بِمَا لَمْ تُحْطِ بِهِ	something which you did not encompass
وَجَهْتُكَ مِنْ سَبَأً	and I came to you from Seba'
بِنَبَأٍ يَقِينٍ	with certain news."

- The hudhud will not be absent for a small reason because he knows the repercussions. He had to make a decision of whether to come back and get permission, but to miss an opportunity.
- A core quality of a leader is to encompass all matters and know what is happening in his dominion, and the hudhud came to Suleiman (عليه السلام) from this angle.
- (فَمَكَثَ غَيْرَ بَعِيدٍ) (But the hoopoe stayed not long: he (came up and) said): the hudhud was away but not for a long time. And he was quick to come back. What did he say when he came back?
- (فَقَالَ أَحَاطْتُ بِمَا لَمْ تُحْطِ بِهِ) ("I have grasped (the knowledge of a thing) which you have not grasped): he spoke to Suleiman (عليه السلام) alone and did not say it openly otherwise it would show others, "O Suleiman (عليه السلام) does not know", subhan Allah. When there is any advice or opportunity then it is to be said privately.
- The hudhud said, "I encompassed something which you did not encompass" and this is to bring about gheerah in Suleiman (عليه السلام) to be more aware of his dominion.



And this opened much goodness for Suleiman (عليه السلام). The authority needs to be ahead of everyone in knowledge.

- (وَجَئْتُكُم مِّنْ سَبَابِيَّةِ يَقِينٍ) (and I have come to you from Saba' (Sheba) with true news.): the hudhud said "I came to you from Saba' with certain news". Before giving the story, he should mention the headline and have done the research already so there is no doubt in the story.

How can we change ourselves for the better?

- Respect the authority and rules of the one in charge
- Do not be jealous of others but gheerah for the deen.
- Look for opportunities and initiatives.

May Allah (ﷻ) keep us firm and make us keys for good. Ameen.