



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 18

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Introduction

Hadith: عن ابن عباس، قال كان النبي صلى الله عليه وسلم يدعوا " رب أعني ولا تعن على وانصرني ولا تنصر على) وامكزني ولا تمكز على واهديني ويسن هدای إلی وانصرني على من بعى على اللهم اجعلني لك شاكرا لك ذاكرا لك راهبا لك مظواعا إلينك محبتا أو منيبا رب تقبل توبتي واغسل حوبتي وأحب دعوتي وثبت حجتي واهد قلبي وسدد لسانني (واشلن سخيمة قلبي " (The Prophet ﷺ used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast.")¹

- The Qur'an was not revealed in full surahs, but in different parts from different surahs, then it all came together. And this shows we can learn the Qur'an either surah to surah, or through different ayat. This teaches us to be flexible in life and to come open when acquiring knowledge.

Inabah (الإنابة) – Returning to Allah with love

- Inabah is not about sinning but being with people, doing work, planning, asking others, but then forgetting it is Allah (ﷻ) Who gave us that work. When we return to Him then we will be guided instead of going around asking people.
- Inabah reminds us to return back to the source.

¹ Sunan Abi Dawud 1510, Authenticated by Al Albani as Sahih



شَرَعَ لَكُمْ مِّنَ الدِّينِ مَا وَصَّنَّ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكُمْ وَمَا وَصَّنَّنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى ۝ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۝ كَبَرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۝ اللَّهُ يَعْلَمُ بِمَا يَعْمَلُونَ ۝ اللَّهُ يَعْلَمُ مَنْ يُنِيبُ وَمَنْ لَا يُنِيبُ

He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad ﷺ), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that (Islamic Monotheism) to which you (O Muhammad ﷺ) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.²

- It is important to be flexible like water and things will come to us in the middle to break our habit. For example, if we give a housekeeper some tasks and then she is told to do something in between, she might say "I have work". This shows inflexibility because who gave her tasks in the first place.

Types of Water in the Qur'an

1. Water of the Earth (ماء الأرض): water from the sky and falls to the sky.

Surah Al Mu'minoon 18

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدْرٍ فَأَشْكَنَاهُ فِي الْأَرْضِ ۝ وَإِنَّا عَلَىٰ ذَهَابِهِ لَقَادِرُونَ

And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

2. Pure water (الماء الطهور)

Surah An Nahl 48

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَقَبَّلُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ ذَاخِرُونَ

² Surah Shura 13



Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?

3. Drinking water (ماء الشرب)

Surah An Nahl 10

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَّكُمْ مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

4. Blessed Water (الماء المبارك)

Surah Qaf 9

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَّكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ

And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

Ayah 40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتَيْكَ بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَأَهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَنْلُوْنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبَّيْ عَنِّي كَرِيمٌ

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."

Word	Meaning
قَالَ الَّذِي	said the one
عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ	who has knowledge of the Book



أَنَا آتِيكَ بِهِ

I will bring it to you

قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفُكَ ۝

before your eyes blink.

فَلَمَّا رَأَهُ مُسْتَقِرًّا عِنْدَهُ

when he (Suleiman (as)) saw it established

next to him

قَالَ هُذَا مِنْ فَضْلِ رَبِّي

he said, "this is from my Lord's favor

لِيَنْلُوِنِي أَشْكُرُ أَمْ أَكْفُرُ ۝

to test me if I will be grateful or ungrateful

وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ

and whoever is grateful then it is good for

himself

وَمَنْ كَفَرَ

and whoever is ungrateful

فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

then my Lord is The Most Rich Most Generous

- The qualifications needed for hiring someone are "strong and trustworthy". To be strong is to have strength in the field and task, and trustworthy is to be entrusted with numbers, names, information, etc. When someone is entrusted with work, he does not need to tell others he is doing this work. And he should not interfere in the work of others by asking what they're doing nor should he do something which is not part of his task list.
- Let us look at the names of Allah (ﷻ) in this ayah. The Companions learned faith before the Qur'an.

Ar Rabb – The Lord:

- He is the Reformer, He is the One Who gives us so that we do our best. He is The Owner and is Disposing all affairs. He is The Master and reforms us in order we upgrade



ourselves. Allah Ar Rabb gives life and death, He gives and takes, and honors and humiliates.

Allah Al Ghaniy – The Most Rich:

- He is Rich Himself and has absolute richness. All of the treasures are in the Hands of Allah (ﷻ). We should not be impressed when we have knowledge or are able to command because Allah (ﷻ) is The Most Rich.
- Allah Al Ghaniy enriches the creation with their needs.

Allah Al Kareem – The Most Generous

- He gives without recompense
- He gives without asking and does not need any means to give us.
- He gives to all and whoever accepts what Allah (ﷻ) has given him then it will make Him happy, subhan Allah.
- His generosity is not limited to only giving items, but also giving feelings, reputation and praise.
- He fills all gaps.
- He is still generous to the one complaining.
- Any small matter or big matter is the same to Allah (ﷻ). If we need a thread or a throne we go to Allah (ﷻ).
- All of this is without asking, so imagine if we ask, subhan Allah.
- (قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ) (**One with whom was knowledge of the Scripture said:**): when something happens then it is not because the command is powerful or a person has knowledge, but because this is from Allah (ﷻ) and this is how He wanted it to happen.
- Notice for the ifreet, his description was mentioned as being a creation of jinn, but here it mentions a quality which he has – which is knowledge of the Book. (**الْكِتَابِ**) is something written, gathered and with evidence. Allah (ﷻ) is Ar Rabb, Al Ghaniy Al Kareem to have taught him. When we have knowledge then it is from His nurturing to enrich us with knowledge and this is from His generosity. It also shows knowledge will not be knowledge unless it is written and preserved.



- The scholars mentioned different explanations of who had knowledge of the Book and only Allah (ﷻ) knows best:
 1. One of the jinn but has knowledge of the book.
 2. An angel
 3. A righteous man and it is said to be the one who was writing during the time of Suleiman (as).
- He knows the greatest name of Allah (ﷻ) and when he calls by His name then it comes in the blink of an eye.

Allah's Greatest Name

حدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمْشِقِيُّ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الْقَاسِمِ، قَالَ (Hadith:) (اَسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ فِي سُورٍ ثَلَاثٍ الْبَقَرَةَ وَآلِ عِمْرَانَ وَطَهَةَ .) (It was narrated that Al-Qasim said: The Greatest Name of Allah, if He is called by which He will respond, is in three Surah: Al-Baqarah, Al 'Imran and Ta-Ha.)³

أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا وَرَجُلٌ يُصَلِّي ثُمَّ دَعَا اللَّهَمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ (Hadith:) (لَا إِلَهَ إِلَّا أَنْتَ الْمَنَانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضَينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَنِّيَا قَيْوُمُ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَقَدْ دَعَ اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى " (Narrated Anas ibn Malik (may Allah be pleased with him): I was sitting with the Messenger of Allah (ﷺ) and a man was offering prayer. He then made supplication: O Allah, I ask You by virtue of the fact that praise is due to You, there is no deity but You, Who shows favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One. The Prophet (ﷺ) then said: He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives.)⁴

³ Sunan Ibn Majah 3856

⁴ Sunan Abi Dawud 1495, Authenticated by Al Albani as Sahih



أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنِّي أَشْهُدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ (Hadith:)

الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوَلَّدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ . فَقَالَ " لَقَدْ سَأَلْتَ اللَّهَ بِالإِسْمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ " . (Narrated Buraydah ibn al-Hasib: The Messenger of Allah (ﷺ) heard a man

saying: O Allah, I ask You, I bear witness that there is no god but You, the One, He to Whom men go to, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers.)⁵

- (أَنَا آتَيْكَ بِهِ قَبْلَ أَنْ يَرْتَدَ إِلَيْكَ طَرْفَكَ) ("I will bring it to you within the twinkling of an eye!"): the one with knowledge of the Book said he will bring the throne in the blink of an eye. How do we apply this ayah? It is not about using Allah's name to get whatever we want, but it is for serving a higher purpose and mission.
- (فَلَمَّا رَأَهُ مُسْتَقْرًا عِنْدَهُ) (Then when he [Sulaiman (Solomon)] saw it placed before him,): Suleiman (as) saw the throne (مُسْتَقْرًا) – fixed, in place and established. Notice when giving a task, the one doing the task needs to show it first to the one who gave him the task. A person cannot just say "I did it", but it needs to be shown that it has been completed.
- (قَالَ هَذَا مِنْ فَضْلِ رَبِّي) (he said: "This is by the Grace of my Lord -): when he saw the throne, Suleiman (as) said, "this is from my Lord's favor", and this is very difficult to say from the start. Anything that comes to us the way we wanted and even better, then we need to remember this is from my Lord's favor.
- (لَيَتَّلُونِي أَشْكُرُ أَمْ أَكْفُرُ) (to test me whether I am grateful or ungrateful!): Suleiman (as) knew it was a test for his gratitude. When things come as a blessing from Allah (ﷻ), whether we do not expect it or we asked for it and got it, are both a test.
- An important value of an advanced civilization is to be grateful, especially when things are completed.
- (وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ) (And whoever is grateful, truly, his gratitude is for (the good of) his ownself;): whoever is grateful then this is good for himself, but what causes an

⁵ Sunan Abi Dawud 1493, Authenticated by Al Albani as Sahih



advanced civilization to be corrupt? When they attribute their success to their knowledge, experience and work instead of Allah (ﷺ).

- **(وَمَنْ كَفَرَ فَإِنَّ رَبَّيْ عَنِّيْ كَرِيمٌ)** (and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly my Lord is Rich (Free of all needs), Bountiful."): whoever is ungrateful and does not attribute to Allah (ﷺ) then Allah is The Most Rich, Most Generous.

How can we change ourselves for the better?

- Return to Allah (ﷺ) and attribute all blessings to Him
- Be grateful and do not be deceived with yourself
- Be quick in performing a task

May Allah (ﷺ) make us from the grateful ones. Ameen.