



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 35

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Introduction

Hadith:

قال أعرابيٌّ يا رسول الله إني قد عالجت القرآنَ فلم أستطعه فعَلَّمْنِي شيئاً يُجزِيَ من القرآنِ؟ قل: (سبحان الله ، والحمدُ لله ، ولا إله إلا الله ، والله أكْبَرُ). فقال لها ، وأمسكَها بأصبعِه ، فقال : يا رسول الله ! هذا لربِّي ، فما لي ؟ قال : تقول : اللهمَ أغِفْرْ لي ، وارحْمنِي ، واعافْنِي ، وارزُقْنِي ، وأحسِبْهُ قال : - واهدِنِي . ومضى الأعرابيُّ ، فقال رسول الله : ذهب الأعرابيُّ وقد ملأ يديه خيراً.

A Bedouin said to the Messenger of Allah (ﷺ), "I am struggling to memorize the Qur'an so teach me something that can make up for it." He said, "say Subhan Allah, Alhamdulilah, La ilah illa Allah, Allahu Akbar". He said it and then said: "O Messenger of Allah (ﷺ)! That is for my Lord, but what is for me?" He (the Messenger of Allah (ﷺ)) said: O Allah forgive me, have mercy on me, grant me well-being, provide for me, and guide me". When the Bedouin left, the Messenger of Allah (ﷺ) said: "the Bedouin left and his hands are filled with much goodness".

الراوي : عبد الله بن أبي أوفى | المحدث : الألباني | المصدر: صحيح الترغيب

الصفحة أو الرقم: 1561 | خلاصة حكم المحدث: حسن

- This shows this man was very truthful and did not keep it in his heart that he cannot memorize from the Qur'an.
- Also for those who accept Islam and have not memorized Surah Al Fatiha, they can say in its place (سبحان الله ، والحمدُ لله ، ولا إله إلا الله ، والله أكْبَرُ).

Allah Al Qareeb – (القريب)

Surah Al Baqarah 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۝ أُحِبُّ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۝ فَلَيَسْتَحِبُّوا لِي وَلَيُؤْمِنُوا يَأْتِيَنَّهُمْ يَرْشُدُونَ



And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

- Allah (ﷺ) is always near to us, but we are the ones who go far. Allah (ﷺ) never disappoints anyone or closes His Door on anyone, His nearness is like none other.

Nearness of Allah (ﷺ) is two types:

- General Nearness: Allah Al Qareeb is near to all. He rose over The Throne in a manner that suits His majesty. He is not physically near to us but He is near to us by His knowledge, seeing, hearing, and protection. Sometimes we do not even know matters about ourselves, but He knows us and is closer to us than our veins. Nothing is far from Allah (ﷺ) or out of reach from Him.
- Special Nearness: to the believing slaves and those who invoke Him. Anyone who's near in our life, Allah (ﷺ) is nearer. Sometimes we have someone close to us but they're far, and sometimes we have someone far but they are close to us. Sometimes we think of something and another person thinks the same. It is not people's power, but Allah (ﷺ) Who puts it in the heart and tongues of the people to say the same. This feeling shows Allah's nearness and victory. The feeling of nearness is there is no barrier and there is no need to explain.
- It is the worst feeling to feel awkward and distant from Allah (ﷺ). Not everyone near can give us victory and support. He gives us the best and there is nothing like Him. Even in silence there is the support of Allah (ﷺ). When we know who is Allah (ﷺ) then it will bring consciousness.
- **How does shirk happen with this name?** When we feel we need mediators to invoke Allah (ﷺ), or we think someone is nearer and he knows more than what Allah (ﷺ) knows, astaghfar Allah. May Allah (ﷺ) protect us from all types of shirk. Ameen.

Ayah 63

أَمْنَ يَهْدِيْكُمْ فِي ظُلْمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۝ إِلَهٌ مَعَ اللَّهِ ۝ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)?
Is there any ilah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!

Word	Meaning
أَمْنَ يَهْدِيْكُمْ فِي ظُلْمَاتِ	Is He not the One Who guides in darknesses
الْبَرِّ وَالْبَحْرِ	in the land and sea
وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا	and Who sends wind as glad tidings
بَيْنَ يَدَيْ رَحْمَتِهِ ۝	going before His mercy
إِلَهٌ مَعَ اللَّهِ ۝	is there any ilah with Allah
تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ	Exalted is Allah from what they associate with Him

- What is the definition of faith? Belief which is established in the heart and supported by the limbs. (الإيمان ما وقَرَ بالقلب وثبَتَهُ الجوَاحِدُ)
- It will be a big mess if we are just working but we forget the pillars of faith because we do not want to lose our faith.



The Pillars of Faith are six:

1. Belief in Allah: We need to believe Allah (ﷻ) exists and that He is perfect and there is no one like Him. We need to believe He creates, sustains, commands and judges. He is worthy of all of our worship.
2. Belief in His angels: are made of light, they are given tasks by Allah (ﷻ) and are obedient.
3. Belief in His books: Allah (ﷻ) sent divine books and the Qur'an abrogated all previous books.
4. Belief in His messengers: Allah (ﷻ) sent humans as messengers and He chose them. They eat and drink and are nurtured. All of them fulfilled the amanah and the Prophet Mohammed (ﷺ) is the final messenger whom we follow.
5. Belief in the Last Day: we will all return to Allah (ﷻ) in order to be accounted and recompensed. All scores will be settled and there will be two final destinations – paradise and hellfire.
6. Belief in the Decree – good and bad: the decree is from Allah (ﷻ) and it is all created by Him.

- We need six pillars for our faith to be carried.

Pillars of Islam:

1. To bear witness there is no one worthy of worship except Allah (ﷻ) and Mohammed (ﷺ) is His Messenger
2. To establish the prayer: when the obligatory prayer is good then all other deeds will be good.
3. To fast the month of Ramadan
4. To give zakat: which is 2.5% of every lunar year of what a person has left over.
5. To perform hajj if a person is capable financially and physically.

Pillars of Ihsan:



- To worship Allah (ﷻ) as if you see Him and if you cannot not see Him then know He sees you.
- In Surah An Naml, when the ants were in distress, they went back to their home. Similarly when things get complicated, we need to go back "home" which is back to the pillars of faith and pillars of Islam. We go back to "is there any god but Allah"? Surely not, (لَا إِلَهَ إِلَّا اللَّهُ).
- We will get guidance, glad tidings and mercy from the Qur'an, but for whom? For those who believe. The more we believe in Allah (ﷻ), the more guidance, glad tidings and mercy we will have.
- If we do not know Allah's actions then how do we expect to surrender to Him? For this reason faith and Islam are together. Not everyone will be guided by the Qur'an except those who have faith and Islam, as mentioned in the below ayah.

Surah An Naml 81:

وَمَا أَنْتَ بِهَادِي الْعُمَّيْ عَنْ ضَلَالِهِمْ ۝ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ

Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allah in Islam as Muslims).

- We need glad tidings after difficulty and stress. But we will not appreciate this glad tiding if we are not guided.
- If we are feeling lost and stressed then we need to know it is only Allah (ﷻ) that guides. No one can guide us, even if someone tells us what we want to hear, we will not be guided until we submit to the truth.
- (بُشِّرًا بَيْنَ يَدَيِ رَحْمَتِهِ ۝) (as heralds of glad tidings, going before His Mercy (rain?)): the meaning of (بُشِّرًا) is glad tidings and it comes from (بَشَّرَ) which is the outer layer of the skin. What is the connection between glad tidings and skin? Glad tidings have an effect on the outer skin, especially on the face.
- Allah (ﷻ) sends the wind as glad tidings. And glad tidings are from Allah's mercy. When we see rain, we see Allah's mercy.



- Allah (ﷻ) has Hands and both His Hands are Right. They are always stretched and giving. He stretches His Hand in the morning and night for the sinners.
- When there is wind then there is rain.
- (إِلَهٌ مَّعَ اللَّهِ لَا إِلَهَ مِّثْلُهُ) (Is there any ilah (god) with Allah?): of course there is no ilah with Allah (ﷻ).
- (تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ) (High Exalted be Allah above all that they associate as partners to Him!): Exalted is Allah (ﷻ) from what they associate with Him. Notice the ending of this ayah is different and people mostly commit shirk when it comes to guidance.

Glad Tidings (يهدي) in the Sunnah

Hadith

بُشِّرَى الدُّنْيَا الرُّؤْيَا الصَّالِحَةُ

الراوي : أبو الدرداء وعبادة بن الصامت | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 2822 | خلاصة حكم المحدث : صحيح

Glad tidings of the duniya is the good dream.

There are three types of dreams:

- Dream from Allah (ﷻ): good dreams should not be mentioned to anyone except those who truly love you and would not be jealous of you.
- Dreams from the nafs: what we see in our day to day and it is not something to be said.
- Dreams from the shaitan: these are nightmares and a person does not say them.

Hadith

الرُّؤْيَا الْحَسَنَةُ هِي الْبُشِّرَى يَرَاهَا الْمُؤْمِنُ أَو تُرَى لَهُ

الراوي : أبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 3527 | خلاصة حكم المحدث : صحيح



The good dream is a glad tiding which is seen by the believer or someone sees it about him.

Hadith

إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ، فَلَا رَسُولٌ بَعْدِيْ وَلَا نَبِيًّا، وَلَكِنَّ الْمُبَشِّرَاتُ، رَؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِّنْ أَجْزَاءِ النُّبُوَّةِ

الراوي: أنس بن مالك | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 1631 | خلاصة حكم المحدث: صحيح

Indeed Messengership and Prophethood have been terminated, so there shall be no Messenger after me, nor a Prophet." He (Anas) said: "The people were concerned about that, so he said: 'But there will be glad tidings.' So they said: 'O Messenger of Allah! What are glad tidings?' He said: 'The Muslim's dreams, for it is a portion of the portions of Prophethood.'"

- This does not mean there is prophethood now but the good dream from Allah (ﷻ) is for support.

Hadith

بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ، وَالدِّينِ، وَالرِّفْعَةِ وَالنَّصْرِ، وَالْتَّمْكِينِ فِي الْأَرْضِ، فَمَنْ عَمِلَ مِنْهُمْ عَمَلَ الْآخِرَةِ لِلْدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

الراوي: أبي بن كعب | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 2825 | خلاصة حكم المحدث: صحيح

Give glad tidings to this nation of religion, elevation, victory and being established on the earth. Whoever does deeds of the hereafter for the duniya will not have a share from it in the hereafter.

Hadith

وَاللَّهِ، لَأَنْ يُهْدِي بِهُدَىكَ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعْمَ

الراوي: سهل بن سعد الساعدي | المحدث: الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 7094 | خلاصة حكم المحدث: صحيح



I swear on Allah, it will be better for you that Allah should give guidance to one man (as a means to showing the truth to others) than that you should acquire the red ones among the camels.

Hadith

أَتَانِي جَبْرِيلُ فَقَالَ: بَشِّرْ أَمْتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا جَبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَانَ؟ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَانَ؟ قَالَ: نَعَمْ، قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَانَ؟ قَالَ: نَعَمْ، وَإِنْ شَرَبَ الْحَمَرَ

الراوي: أبو ذر الغفارى | المحدث: الألبانى | المصدر: صحيح الجامع

الصفحة أو الرقم: 66 | خلاصة حكم المحدث : صحيح

Gabriel came to me and gave me the tidings: Verily he who died amongst your Ummah without associating anything with Allah would enter Paradise. I said: "O Gabriel, even if he committed theft and adultery?" He said: "Yes, even if he committed adultery and theft". I said: "Even if he committed theft and adultery?" He said: "Yes, even if he committed adultery and theft". I said: "Even if he committed adultery and theft." He said: "Yes, even if he drank".

- This shows how tawheed and no shirk is precious to Allah (ﷺ). People sin and make mistakes thus we should not judge others. When we admit that we sin and return to back Allah (ﷺ) then this is servitude. But when we do not make mistakes then we will not know what is servitude.
- This hadith shows people are people. What is important is to return to Allah (ﷺ), seek forgiveness and not lose hope in Allah (ﷺ).
- Shirk is the worst sin and we should not think someone's praise will bring us up or someone's dispraise will take us down.

Hadith

يَسِّرْ النَّاسَ أَنَّهُ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ؛ وَجَبَتْ لَهُ الْجَنَّةُ

الراوى: سهل بن حنيف وزيد بن خالد الجهنى | المحدث: الألبانى | المصدر: صحيح الجامع

الصفحة أو الرقم: 2824 | خلاصة حكم المحدث : صحيح



Give glad tidings to the people that whomever says, "There is no one worthy of worship but Allah alone with no partner", paradise becomes obligatory for him.

- We should never underestimate these words.

Hadith

قال لِي جِبْرِيلُ : بَشِّرْ خَدِيْجَةَ بِبَيْنِتِ فِي الْجَنَّةِ مِنْ قَصْبٍ ، لَا صَحَّتْ فِيهِ وَلَا نَصَبَتْ

الراوي : عبد الله بن أبي أوفى وأبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4350 | خلاصة حكم المحدث : صحيح

Jibreel said to the Messenger of Allah (ﷺ) give glad tidings to Khadijah (May Allah be pleased with her) about a palace of hollowed pearls in Jannah, free from noise and toil.

- Khadijah (may Allah be pleased with her) was always supporting the Prophet (ﷺ).

Supplications of Mercy (دعا الرحمة)

Hadith

اللَّهُمَّ اغْفِلْنِي وَارْحَمْنِي ، وَالْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 1267 | خلاصة حكم المحدث : صحيح

"O Allah, forgive me and have mercy on me and join me with the highest company."

Hadith

قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظَلَمًا كَثِيرًا ، وَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ ، وَارْحَمْنِي ، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

الراوي : عبد الله بن عمر وأبو بكر الصديق | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4400 | خلاصة حكم المحدث : صحيح

Abu Bakr As-Siddiq (May Allah be pleased with him) reported:



I requested the Messenger of Allah (ﷺ) to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'"

Hadith

قِلِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي ، وَعَافِنِي ، وَارْزَقْنِي ، فَإِنَّ هُؤُلَاءِ تَجْمُعُ لَكَ دُنْيَاكَ وَآخِرُكَ

الراوي : طارق بن أشيم الأشجعي | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 4398 | خلاصة حكم المحدث : صحيح

" O Allah, forgive me, have mercy on me, grant me well-being, and provide me with sustenance, ". It is in these words (that there is supplication) which sums up for you (the good) of this world and that of the Hereafter.

How can we change ourselves for the better?

- Never underestimate tawheed and seek protection with Allah (ﷺ) from all shirk.
- Always return back to Allah (ﷺ).

May Allah (ﷺ) keep us firm and protect us from shirk. Ameen.