



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 45

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Introduction

Dua: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ "اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنْتُ وَبِكَ"

"O Allah, (خَاصَّمْتُ اللَّهُمَّ إِنِّي أَعُوذُ بِعِزْتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُنُ يَمُوتُونَ")

it is unto You that I surrender myself. I affirm my faith in You and put my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah, I seek refuge in You with Your Power; there is no god but You, lest You should lead me astray. You are ever-living that does not die, while the Jinn and mankind die.")¹

Dua: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجَزِ وَالْكَسْلِ، وَالْبَخْلِ وَالْهَرَمِ، وَعِذَابِ الْقَبْرِ، اللَّهُمَّ آتِنِي نَفْسِي تَقْوَاهَا، وَزِكْرَهَا أَنْتَ خَيْرٌ"

من زكاهها، أنت وليها ومولاها، اللهم إني أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَوةٍ لَا

"(O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered)²

- Most people enter paradise because of taqwa and good manners. Taqwa is a guard and protection and Allah (سبحانه وتعالى) recompenses the muttaqeen with no account – it is countless.
- Only the muttaqeen will be saved from all trials. Allah (سبحانه وتعالى) will create an exit especially made for them. It is not a door or window which others can come out.

¹ Sahih Muslim 2717

² Riyad As Saliheen, Muslim Book 17, Hadith 1479



Following desires will not bring what we want, but only what is decreed for us, and with humiliation.

Surah At Talaq 2 to 3:

وَمَن يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَحْرَجًا

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۝ وَمَن يَتَوَقَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۝ إِنَّ اللَّهَ بِالْعُمُرِ ۝ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.

- The test for taqwa is a split-second moment – do we choose our desires or what pleases Allah? Do we choose darkness or light? Do we choose ignorance or knowledge?

What are the rights of taqwa?

- To remember Allah and never forget Him
- To be grateful to Allah and never be ungrateful to Him
- To obey Allah and never disobey Him
- The dua: "O Allah help us to remember You, be grateful to You and worship You in excellence". – These are the rights of taqwa.
- We are following our desires when we forget Him, do not appreciate Him and disobey Him, subhan Allah.
- Our journey begins with taqwa and the only provision that will make us last to reach our destination is taqwa. The journey is full of trials, challenges, and hooks, so what is the solution? The provision of taqwa. This is what keeps firmness until the end.



- Taqwa keeps us together holding fast to the Rope of Allah (سبحانه وتعالى). When there is no taqwa then there is disconnection. Taqwa can keep us survived and tolerate those around us.
- The purpose of meeting each other to remind each other of Allah's blessings upon us. When we gather with each other, we should remember Allah's Favors on us. Allah (سبحانه وتعالى) unites the hearts when there is taqwa. People can be together but their hearts are distant and enemies – this is when there is no taqwa.
- We seek refuge from anything which can disturb our taqwa – whether it is internal or external.

Taqwa (القوى) in the Sunnah

Hadith:

يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبٌٍ عَلَى عَجَمٍ، وَلَا لِعَجَمٍ عَلَى عَرَبٍ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالْتَّقْوَىٰ، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَانُكُمْ، أَلَا هُلْ بَلَّغْتُ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: فَلَيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، ثُمَّ ذَكَرَ الْحَدِيثَ فِي تَحْرِيمِ الدَّمَاءِ وَالْأَمْوَالِ وَالْأَعْرَاضِ.

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○ people: verily your Lord is One and your father is one (Adam (عليه السلام)). An Arab is no better than a foreigner and a foreigner is no better than an Arab. The red-skinned is no better than the black-skinned and the black-skinned is no better than the red-skinned except by taqwa. Verily the most honorable of you with Allah is the one with most taqwa. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "have I conveyed?". They said, "yes O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)." He said, "then let the one present inform the one absent". Then he mentioned the hadith in forbidding the sanctity of blood, wealth and chastity.

Hadith:



أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَرَ ثَلَاثًا ثُمَّ قَالَ (سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمْنَقِلُّوْنَ) اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرَّ وَالْتَّقْوَى وَمِنِ الْعَمَلِ مَا تَرْضِي اللَّهُمَّ هُوَنَ عَلَيْنَا سَفَرُنَا هَذَا اللَّهُمَّ اطْبُلْنَا بَعْدَ الْلَّهَمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ . وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ أَيْمَوْنَ تَائِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ . وَكَانَ التَّبَّيْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجِيُوْشُهُ إِذَا عَلَوْا الشَّنَاءِ كَبَرُوْا وَإِذَا هَبَطُوْا سَبَّحُوْا

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When the Messenger of Allah (صلى الله عليه وسلم) sat on his camel to go out on a journey, he said: "Allah is Most Great" three times. Then he said: "Glory be to Him Who has made subservient to us, for we had not the strength for it, and to our Lord do we return. O Allah, we ask You in this journey of ours, uprightness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, You are the Companion in the journey, and the One Who looks after the family and property in our absence." When he returned, he said these words adding: "Returning, repentant, serving and praising our Lord." The Prophet (صلى الله عليه وسلم) and his armies said: "Allah is Most Great" when they went up to high ground; and when armies said: "Allah is most Great" when they went up to high ground; and when they descended, they said: "Glory be to Allah."

Allah Al Hakem Al Hakeem – The Judge, The Most-Wise

Surah Al An'am 114:

أَفَعَيْنَ اللَّهُ أَبْتَغَيْ حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَضِّلًا

[Say (O Muhammad) "Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (the Qur'an), explained in detail.

- Whatever decrees falls us then we should submit and have taqwa because it is Allah's judgement. We should not think about people, or they take us up or bring us down – everything is Allah's actions.



- When we know Allah (سبحانه وتعالى) is the Judge then we will not oppose His boundaries. There is no judgement better than Allah's.
- In the "Incident of Slander", Aisha (may Allah be pleased with her) said "only Allah can judge".
- Judgement is given to the one who is in the position to judge.

Surah Al Qasas 88:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۝ لَا إِلَهَ إِلَّا هُوَ ۝ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ ۝ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

And invoke not any other ilah (god) along with Allah: La ilaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned.

Surah Az Zumar 46:

قُلِ اللَّهُمَّ فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ عَالَمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكِ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

Say (O Muhammad: (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): "O Allah! Creator of the heavens and the earth! All-Knower of the Ghaib (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

- Allah's judgement has no oppression while our judgement is oppressive.

Surah At Teen 8:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the Best of judges?

- Judgement is to prevent any mischief and corruption. If there are no rules and a strong system then there will be corruption. Thus an advanced civilization is strong in its system which no one can penetrate.
- Allah Al Hakeem is The One Who does everything perfect.

Surah An Naml 88:

صُنْعَ اللَّهِ الَّذِي أَتَقْنَ كُلَّ شَيْءٍ



The Work of Allah, Who perfected all things

- Allah Al Hakeem places everything in its place by His justice and favor. He will not say, decree or ordain anything except which is best. Everything is perfectly laid out so there are no gaps. Everything comes in a perfect order and fit.

Ayah 78

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ

Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

Word	Meaning
إِنَّ رَبَّكَ يَقْضِي	verily your Lord decides
بَيْنَهُم بِحُكْمِهِ	between them by His judgement.
وَهُوَ الْعَزِيزُ الْعَلِيمُ	And He is The All-Mighty The All-Knowing

- The moment we have taqwa then the Qur'an will guide us. Not everyone who reads the Qur'an will be guided. The muttaqee will not say what he wants but what is pleasing to Allah (سبحانه وتعالى). The muttaqee is always checking what goes in and what comes out from him. To be mindful is to know exactly what we are doing.
- An advanced civilization thinks that it only meets to solve issues and problems but it will not grow in faith because the next day there is another problem. When we have taqwa then Allah (سبحانه وتعالى) will solve the problem. When Yunus (عليه السلام) was in the stomach of the whale, he supplicated to Allah, "There is no ilah but You, glory be to You, verily I am from the wrongdoers." He did not speak about his problem and explain it.



- Imagine at home the husband and wife are only talking about problems, then the children get used to coming to them only when they have problems. Nowadays, people only meet each other when there are problems, subhan Allah.
- In addition, in life we like to play the role of judge though this role does not suit us. An advanced civilization gives judgement to the one who has authority. Judging people's intentions is the worst.
- When Allah (سبحانه وتعالى) judges, He puts everything in its place, but when we judge, we do not put everything in its place and we become disgraced. Plus we commit shirk when we judge the intentions of others because this type of judgement is for Allah (سبحانه وتعالى) alone.
- **(إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ) (Verily, your Lord will decide between them (various sects) by His Judgement.)**: verily your Lord (يَقْضِي) which is to decide and there is no turning back or changing. Allah (سبحانه وتعالى) changes us and reforms us because only He can (يَقْضِي). We should not judge because we can be revised.
- We will not be able to live a truthful and happy life if we are only judging others. Only Allah (سبحانه وتعالى) shows the truth which is in harmony with what we are going through so we cannot miss it.
- The judgement of Allah (سبحانه وتعالى) is properly structured and bound so nothing can enter it.
- **(وَهُوَ الْعَزِيزُ الْغَلِيمُ) (And He is the All-Mighty, the All-Knowing.)**: the judgement is perfect and can be put in practice because Allah is Al Aziz Al 'Aleem – The All-Mighty The All-Knowing. Sometimes there are situations where a person can see something wrong but he is around others who great in status so he cannot say anything. Though Allah is The All-Mighty All-Knowing, He is full in might and full in knowledge. Thus the qualifications for judging are might and knowledge.

Allah Al Aziz – (العزيز) – The All-Mighty

Surah Saad 66:



رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

"The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

- Allah Al Aziz is the One Who has might and power. He is rare and there is none like Him. The one who is dear to us is someone whom we cannot resist, they are "aziz" to us.
- Al Aziz is Irresistible which means no one can put Him down in our eyes. Anything aziz is rare and difficult to reach but we need it more.
- No one can oppose or resist Allah Al Aziz. We are all in need of Him. He is so mighty and it needs a struggle to reach Him, but this makes the connection greater. What makes something "rare and precious" because it is difficult to get. It required a struggle to get it.

Might has three meanings and all of them are perfect for Allah:

1. Honor and Might of Power: which indicates His Most Powerful and Strong names. And it is a great attribute which is not attributed to the strength of the creation, no matter how great their strength may be.
2. Honor and Might of Resistance: Allah is Rich Himself and He is need of no one. The slaves cannot reach in harm Him nor can they benefit Him. He is the One Who causes harm and benefits, and He is the One Who gives and withholds.
3. Honor and Might of Subjugation and Dominance: all creation is subdued before Allah, surrendering to His grandness, submitting to His want. All the forelocks are in His Hands. There is no movement that takes place and no disposing of affairs except by His might and power. And from His power and ability, He created the heavens and the earth and all that is in between in six days. He creates the creation and then causes them to die, then bring them back to life and to Him they will return.

Ayah 79

فَتَوَكَّلْ عَلَى اللَّهِ ۝ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ



So put your trust in Allah; surely, you (O Muhammad ﷺ) are on manifest truth.

Word	Meaning
فَتَوَكَّلْ عَلَى اللَّهِ	then put your trust in Allah
إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ	verily you are on the clear truth.

- There are steps to reach tawwakul and Allah (سبحانه وتعالى) enriched the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) throughout to reach this level.
- Both tawwakul and taqwa end with recompense without any limit. The first people to enter paradise are the muttawakileen and surely to reach this level requires taqwa.
- فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ (So put your trust in Allah; surely, you (O Muhammad ﷺ) are on manifest truth.): Allah (سبحانه وتعالى) commands the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to put his trust in Him. An advanced civilization needs to be based on tawakkul because this will keep them humble. A person does not build to only last in life but for the hereafter to be among the foremost and truthful ones.
- Allah (سبحانه وتعالى) will bring the best decrees for us and He will avert all harms and dangers if we rely and depend on Him.
- An advanced civilization does not stress to have opportunities brought to it because Allah (سبحانه وتعالى) will bring the best.
- Allah (سبحانه وتعالى) affirms to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he is on the clear truth.
- Only when we are on the truth will the reliance be correct.

May Allah (ﷻ) make us from the muttawakileen. Ameen.