



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 40

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Introduction

عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ سَكَتَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ . قَالَ () فَقُلْتُ يَا أَبَي أَنْتَ وَأَمْمِي أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ فَأَخْبَرْتِي مَا تَقُولُ قَالَ " أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنِي حَطَاطِيَّاَيَ حَمَّاً بَاعِدْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ تَقْنِي مِنْ الدَّنَسِ اللَّهُمَّ اغْسِلْنِي مِنْ حَطَاطِيَّاَيِ الْمَاءِ " (وَالثَّلْجُ وَالْبَرَدُ) "When the Messenger of Allah (ﷺ) said the Takbir (Allah Akbar), he would

remain silent between the Takbir and the recitation. I said: 'May my father and mother be ransomed for you! I noticed that you are silent between the Takbir and the recitation; please tell me what you say then.' He said: 'I say: 'Allahumma ba'id baini wa baina khatayaya kama ba'adta bainal-mashriqi wal-maghrib; Allahumma naqqini min khatayay kath-thawbil abyad minad-danas; Allahummaghasilni min khatayaya bil-ma'i waththalji wal-barad (O Allah, distance me from my sins as You have distanced the east from the west; O Allah purify me of my sins as a white garment is purified of dirt; O Allah, cleanse me of my sins with water and snow and hail).")¹

- Not only can water be cool, but even fire can be cool and peaceful on Ibrahim (عليه السلام).
• No one can encompass Allah (ﷻ) or surround Him because He is Allah (ﷻ) – The One Worthy of Worship and all devotion. Allah (ﷻ) gave victory to Ibrahim (عليه السلام) because he guarded his tawheed.
• No one can benefit us or harm us and this is tawheed. They think idols will benefit them or protect them from harm. They wanted to burn Ibrahim (عليه السلام) and give victory to their idols. The highest level of tawheed is called tawwakul.

¹ Sunan Ibn Majah Book 5, Hadith 854



Surah Al Anbiya 69:

قُلْنَا يَا نَارُ كُوْنِي بَرْدًا وَسَلَامًا عَلَى إِنْرَاهِيمَ

We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!"

- When someone is in a distressful situation and believes in only Allah (ﷻ), will Allah (ﷻ) leave him? Of course not.
- The most enjoyable time Ibrahim (عليه السلام) felt was when he was in the fire, subhan Allah. Surely the one who is muttawakil will be shown something by Allah (ﷻ) which no one else can see. And what happened to the others?

Surah Al Anbiya 70:

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

And they wanted to harm him, but We made them the worst losers.

- They were made losers. They wanted to burn him but he came out laughing. And the impact of tawwakul is to have the best of offspring. He struggled with the people, but Allah (ﷻ) gave him the best of offspring. Allah (ﷻ) took care of his offspring and cause them to be leaders – guided and guiding others – establishing the prayers and doing good deeds.
- Ibrahim (عليه السلام) is the leader of the monotheists because he trusted Allah (ﷻ) so much.
- No news and no plot can shake a believer and when a person knows this then it increases his faith. He will say – (حسينا ونعم الوكيل) – Sufficient is Allah and He is the Best of Trustees.

Allah Al Wakeel (الوَكِيل) – The Trustee

- What does it mean when we trust someone? We let them handle everything. Allah (ﷻ) is The Best Trustee. We take on things and think we are responsible for it and then we reach a point where we cannot handle it anymore. We need to know the name of Allah Al Wakeel and delegate everything to Him.



- If we keep worrying then we are not trusting Him. He is the best One we need to trust. Tawwakul shows the peak of tawheed. A person knows there is something, but he is cool and has no feelings. Not because he has no feelings but because He trusts Allah (ﷻ).

Surah Az Zumar 62:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍٰ وَكِيلٌ

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.

- The muttwakileen will enter paradise with no account because they trusted Allah (ﷻ). And He will show the muttwakileen ways which they cannot imagine. The life of the muttwakil is full of excitement because he deals with Allah (ﷻ) with no account. He does not make a “plan” or “ideas” for Allah (ﷻ). He trusts Allah (ﷻ) will take care of everything.
- Any trustee in life needs to be updated with information and there needs to be follow-ups, but with Allah (ﷻ) we do not need to worry.
- Allah (ﷻ) takes care of all our provisions and by His goodness He will take care of all the affairs of the muttaqeen. If we follow our desires then it will affect our tawakul, but when we have taqwa then Allah (ﷻ) will be sufficient for us.
- The muttwakileen delegate all of their matters and affairs to Allah (ﷻ) so they are like birds. They have no load to carry, but they're flying. If we worry then we cannot fly.
- We worry about the children, spouse and car, and if everything is fine, then we still find something to worry about such as our nails not growing. When we tell others what we're worrying about, they tell us, “seriously, why would you worry about this?”. And then we feel we are not understood by others and the problem is us because we are not relying on Allah (ﷻ), subhan Allah.
- Allah (ﷻ) is able to do all things and nothing can stop Him or disable Him. No one can influence Him or interfere in what He does for us. We have issues with people because our relation with Allah (ﷻ) is not correct, subhan Allah.



Surah Ale Imran 173:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَأَخْشُوْهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). "

Surah Hud 12:

فَلَعْلَكَ تَارِكٌ بَعْضَ مَا يُوحَى إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعْهُ مَلَكٌ ۝ إِنَّمَا أَنْتَ نَذِيرٌ ۝
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

So perchance you (Muhammad (صلی اللہ علیہ وسلم) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian) over all things.

Surah An Nisa'a 81:

وَيَقُولُونَ ظَاهِرٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيْتَ ظَاهِرٌ مِّنْهُمْ غَيْرُ الَّذِي تَقُولُ ۝ وَاللَّهُ يَعْلَمُ مَا يُبَيِّنُونَ ۝ فَأَغْرِضُنَّ عَنْهُمْ وَتَوَكَّلْنَّ
عَلَى اللَّهِ ۝ وَكَفَىٰ بِاللَّهِ وَكِيلًا

They say: "We are obedient," but when they leave you (Muhammad (صلی اللہ علیہ وسلم)), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allah. And Allah is Ever All-Sufficient as a Disposer of affairs.

Surah Al Muzamil 9:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

(He Alone is) the Lord of the east and the west; La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs).



Ayah 67

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَا لَمُخْرَجُونَ

And those who disbelieve say: "When we have become dust - we and our fathers - shall we really be brought forth (again)?"

Word	Meaning
وَقَالَ الَّذِينَ كَفَرُوا	and those who disbelieve say:
أَإِذَا كُنَّا تُرَابًا	"if we become dust
وَآبَاؤُنَا	and our fathers
أَئِنَا لَمُخْرَجُونَ	then we will be brought forth again?"

- (وَقَالَ الَّذِينَ كَفَرُوا) (And those who disbelieve say): those who disbelieve will only see $1 + 1 = 2$, but $1 + 1$ does not always equal 2.
- (أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَا لَمُخْرَجُونَ) ("When we have become dust - we and our fathers - shall we really be brought forth (again?)): they will say if we and our fathers become dust then will we be brought back to life? And the reason for this is they took the ability of the creation and made it equal to the ability of the Creator, subhan Allah.

Ayah 68

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلِ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

"Indeed we were promised this - we and our forefathers before (us), verily, these are nothing but tales of ancients."

Word	Meaning



لَقَدْ وُعِدْنَا هَذَا
verily we were promised this

نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ
we and our fathers from before

إِنْ هَذَا إِلَّا
verily it is nothing except

أَسَاطِيرُ الْأَوَّلِينَ
tales of the past

- (لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ) ("Indeed we were promised this - we and our forefathers before (us).): they do not want to face the resurrection because they will be accountable.
- (إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ) (verily, these are nothing but tales of ancients.): they will call it as tales of the legend or tales of the past. There is always a fight between truth and falsehood, and falsehood will lose and truth will win.
- They did not believe in the resurrection thus leading a fake life.

Ayah 69

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ
Say to them (O Muhammad ﷺ) "Travel in the land and see how has been
the end of the Mujrimun (criminals, those who denied Allah's Messengers and
disobeyed Allah)."

Word	Meaning
قُلْ سِيرُوا فِي الْأَرْضِ	say: "go travel the land
فَانظُرُوا كَيْفَ	and see how
كَانَ عَاقِبَةُ الْمُجْرِمِينَ	was the end of the criminals."



- صلى الله عَلَيْهِ وَسَلَّمَ (قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ) "Travel in the land and see how has been the end of the Mujrimun (criminals, those who denied Allah's Messengers and disobeyed Allah).": if they are denying then let them travel the land and see what was the end of the criminals. Anyone who's a criminal will have a bad end and Allah (ﷻ) will punish him according to his sins.
- Whatever we do, there is surely a recompense. How does an advanced civilization deal with someone who is denying? Do they convince him? No. Let him find out for himself what is the end of the criminals.

Ayah 70

وَلَا تَحْزُنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And grieve you not over them, nor be straitened (in distress) because of what they plot.

Word	Meaning
وَلَا تَحْزُنْ عَلَيْهِمْ	and do not be said over them
وَلَا تَكُنْ فِي ضَيْقٍ	and do not be tight
مِمَّا يَمْكُرُونَ	because of what they plot
<ul style="list-style-type: none"> • (وَلَا تَحْزُنْ عَلَيْهِمْ) (And grieve you not over them): the meaning of (حزن) is rough land, it also means roughness in soul and heart. When a person is sad then he cannot do anything. Allah (ﷻ) commands the Prophet (ﷺ) to not be sad. He should not be sad for someone who refuses to believe. • Sometimes when we are sad, and it is not easy for us to not be sad, but it's a command to overcome it. • (وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ) (nor be straitened (in distress) because of what they plot.): also he should not be tight in chest or feel any kind of awkwardness because of what 	



they are plotting. (ضيقٌ) means tightness, sorrow, poverty. It is part of the shaitan's mission to make us sad and feel tight.

- Anyone who plots then his plot will turn against him and this is the end of the criminals. We do not need to know the plot, but we need to know Allah (ﷻ) saves the believers.
- The believers will not surrender to their plots by being sad, tight or emotionally drained.

Sadness (حزن) in the Sunnah

Hadith

ما من شيءٍ يصيب المؤمن من نصبٍ ولا حزنٍ ولا وصبٍ حتىَّ الْهَمُّ يَهْمُمُهُ إِلَّا يُكَفِّرُ اللَّهُ بِهِ عَنْهُ سَيِّئَاتِهِ

الراوي: أبو سعيد الخدري | المحدث: الألباني | المصدر: صحيح الترمذى

الصفحة أو الرقم: 966 | خلاصة حكم المحدث: حسن صحيح

The Messenger of Allah (ﷻ) said: "Nothing afflicts the believer, whether fatigue, grief, disease - even a worry that concerns him - except that by it, Allah removes something from his bad deeds."

Hadith

ما أصاب أحداً قط همٌ و لا حزنٌ ، فقال : اللهم إني عبدك ، و ابنُ عبدِك ، و ابنُ أمتيك ، ناصيتي بيديك ، ماضٍ في حكمك ، عدلٌ في قضاوتك ، أسألك بكل اسمٍ هو لك سميت به نفسك ، أو علمته أحداً من خلقك ، أو أنزلته في كتابك ، أو استأثرت به في علم الغيب عندك ، أن تجعل القرآن ربيعاً قلبي ، و نوراً صدري ، و جلاء حزني ، و ذهاب همي ، إلا أذهب الله همهُ و حزنهُ ، وأبدلَه مكانه فرجاً قال : فقيل : يا رسول الله ألا نتعلّمها ؟ فقال بلى ، ينبغي لمن سمعها أن يتعلّمها

الراوي: عبد الله بن مسعود | المحدث: الألباني | المصدر: السلسلة الصحيحة

الصفحة أو الرقم: 199 | خلاصة حكم المحدث: صحيح

Allaahumma innee 'abduk-abnu-'abdiik-abnu-amatik, naasiyatee biyadik, maaqin fiyya hukmuk, 'adlun fiyya qaada'uk, as'aluka bi kull-ismin huwa lak, sammayta bihi nafsak, aw anzaltahu fee kitaabik, aw 'allamtahu ahaadan min khalqik, awis-ta'tharta bihi fee 'ilmil-ghaybi 'indak, an taj'al-al-quraana rabbee'a qalbee, wa noora şadree, wa jalaa'a huznee, wa dhahaaba hammee



○ Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand (i.e. You have total mastery over me), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the spring of my heart and the light of my bosom, and a departure for my sorrow and a release for my anxiety.

The Prophet (ﷺ) said: whoever recites this then Allah will remove his worries and sadness and replace it with relief.

Hadith

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا دَعَا بَكَمْ بَكَمْ إِنِّي أَعُوذُ بِكَمْ مِنَ الْهَمِ وَالْخَرَقِ ، وَالْعَجَزِ وَالْكَسْلِ ، وَالْبَخْلِ
وَالْجُبْنِ ، وَضَلَاعِ الدِّينِ وَغَلْبَةِ الرِّجَالِ

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

الصفحة أو الرقم: 5468 | خلاصة حكم المحدث : صحيح لغيرة

The Prophet (ﷺ) used to say, "O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men."

Hadith

إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ ، يَغِيْرُهُمُ الْأَنْبِيَاءُ وَالشَّهَدَاءُ . قِيلَ : مَنْ هُمْ ؟ لَعْنَا نَحْبُهُمْ ! قَالَ : هُمْ قَوْمٌ تَحَبُّهُمْ بِنُورِ
اللَّهِ ، مِنْ غَيْرِ أَرْحَامٍ وَلَا أَنْسَابٍ ، وَجُوْهُهُمْ نُورٌ ، عَلَى مَنَابِرِ مِنْ نُورٍ ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ
، ثُمَّ قَرَا أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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

الصفحة أو الرقم: 2126 | خلاصة حكم المحدث : صحيح

The Prophet (ﷺ) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.



They (the people) asked: Tell us, Messenger of Allah (ﷺ), who are they? He replied: They are people who love one another by the Light of Allah, without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.

He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."

Hadith

التَّبَيْنَةُ مَجَمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذَهِّبُ بِعَيْنِ الْحُزْنِ

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

الصفحة أو الرقم: 3018 | خلاصة حكم المحدث: حسن

Talbina (barley) gives comfort to the aggrieved heart and it lessens grief.

May Allah (ﷻ) grant us happiness in this life and the next. Ameen.