



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 41

Date: 27 November 2019 / 30 Rabi' Al Awwal 1440



Introduction

- Tawwakul takes place when there is a “fire” and trial. Reliance is surrendering and being obedient to Allah (ﷻ). Then there will be “coolness and peace”.

أربعة يحتجون يوم القيمة: رجل أصم لا يسمع شيئاً . ورجل أحمق ، ورجل هرم ، ورجل مات في فترة . فأمّا الأصم فيقول : ربّ جاء الإسلام وما أسمع شيئاً . وأمّا الأحمق فيقول : ربّ جاء الإسلام وما أعقل شيئاً ، والصبيان يخذفونني بالبغر . وأمّا الهرم فيقول : ربّ لقد جاء الإسلام وما أعقل شيئاً . وأمّا الذي مات في الفترة فيقول : ربّ ما أتاني لك رسول . فياخذ مواشيهم ليطيعنه ، فيرسل إليهم : أَنِ ادخلوا النار ، فمن دخلها كانت عليه بردًا وسلامًا ، ومن لم يدخلها سُحب إليها

الراوي : الأسود بن سريع وأبو هريرة | المحدث : الألباني | المصدر : صحيح الجامع

الصفحة أو الرقم: 881 | خلاصة حكم المحدث : صحيح

Four will come arguing on the Day of Judgement: A deaf man who could not hear anything. A foolish person, an old man and a person who passed away in the time when there was no messenger. The deaf person will say “My Lord, Islam has come and I could not hear anything”. The foolish person will say, “My Lord, Islam has come and I could not understand anything. Even the children would throw stones at me.” The old person will say, “My Lord, verily Islam has come and I could not understand anything.” As for the one who passed in a time with no messenger he will say, “My Lord no messenger has come to me”. Then they will be sent for: “enter the hellfire”. Whoever enters it then it will be cool and peaceful for him and whoever does not enter it will be pulled to it.

- These four groups of people did not get exposed to the message. On the Day of Judgment, the one who's deaf will say “Islam came and I did not hear it”. The one who was insane will say “Islam came and I did not understand it”. The old person will



say, "Islam came and I did not understand it". The final one will say, "Islam came and no messenger came to me".

- Then it will be said to them "to enter the hellfire" because now they can see, hear and understand. Those who enter it then it will be cold and peace for them. And this is the test for obedience.
- Everything will be cool and at peace when there is obedience. What will make it for us to obey? When we have tawwakul in Allah (ﷺ).

Allah Al Kafee (الكافي) – The Sufficient One

Surah Az Zumar 36:

أَلَيْسَ اللَّهُ بِكَافِي عَنْهُ ۝ وَيَحْوِفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۝ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادِ

Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.

Surah Al Baqarah 137:

فَسَيِّئْكُفِيكُمُ اللَّهُ ۝ وَهُوَ السَّمِيعُ الْعَلِيمُ

So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

Surah Al Hijr 95:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

Truly! We will suffice you against the scoffers,

- Whatever Allah (ﷺ) shows us and whatever He does not show us then this is sufficient. We obey Him because we trust Him.
- Allah is Al Kafee: He is enough and sufficient for His slaves. Whatever He gives us then it will be sufficient for us. We will be happy.
- When there is anything we feel is not enough or not sufficient for us then we need to believe Allah Al Kafee will make it enough for us.
- Allah (ﷺ) is enough for us and He will make us satisfied. Who can make any pain we have to be consoled and then we will be satisfied? Allah Al Kafee.



- Sometimes we have physical pain or our heart is broken, or there is injustice or harm, but Allah Al Kafee will give console and make us satisfied. Sometimes a wife is upset with her husband and she thinks if he comes, says sorry to me and buys me a gift then I will be happy. And he does exactly what she wants but still she feels unhappy and dissatisfied. We should not depend on our plan to remove pain, Allah Al Kafee will remove it in the best way.
- Sometimes we do not even know what can make us laugh and smile, even an ant caused Suleiman (عليه السلام) to smile.
- Allah is Al Kafee to whatever we desperately need.
- How is Allah (ﷺ) sufficient for the believers? Surely they have different privileges.
- Because the believers are relying on Him, He will be enough and sufficient for them. And He will give them something they can never imagine. For example Ibrahim (عليه السلام) could have been removed from the fire, but in the fire and it was cool and peaceful for him. How Allah (ﷺ) deals with us is different and not according to our calculations or measures. The life of the muttwakileen is not boring because it is not based on anyone's expectations.
- When everything is sufficient and enough for us then we will not think of always changing.
- Allah is Al Kafee to give the believers victory and honor. And He suffices with gentleness so that it becomes enough for us that we will not understand how we overcame the shaitan, enemies and the evil of ourselves. He is sufficient for us to remove all distresses and sorrows.
- Knowing Allah Al Kafee gives us console and makes us at rest.
- The Name of Allah Al Kafee extracts the fear of problems and aftermaths of any issues. Only Allah (ﷺ) can remove any traces and aftermaths of any sicknesses and difficulties. Sometimes after a pregnancy, divorce or death, it can still take time to get over it but Allah Al Kafee will even remove these traces.

Hadith:



أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَأَوْاَنَا فَكُمْ مِمْنَ لَا كَافِي لَهُ وَلَا مُنْوِيٌّ".

Anas reported Allah's Messenger (ﷺ) as saying:

When you go to bed, say: "Praise is due to Allah Who fed us, provided us drink, sufficed us and provided us with shelter, for many a people there is none to suffice and none to provide shelter." - Sahih Muslim 2715

Ayah 71

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

And they (the disbelievers in the Oneness of Allah) say: "When (will) this promise (be fulfilled), if you are truthful?"

Word	Meaning
وَيَقُولُونَ	and they say
مَتَى هَذَا الْوَعْدُ	"when will this promise (be fulfilled)
إِنْ كُنْتُمْ صَادِقِينَ	if you are truthful?"

- The truth is very high thus a person does not need to justify it to someone who does not want to believe.
- An advanced civilization does not deal with people as machines, but it takes care of the emotional side. Allah (ﷻ) consoles the Prophet (ﷺ) to not be sad. He was sad that people did not believe in the resurrection and this shows his great mercy.
- Everyone will struggle in this life but there is a difference between someone who struggles for something worthy and someone who struggles for his desires.
- (وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ) And they (the disbelievers in the Oneness of Allah) say: "When (will) this promise (be fulfilled), if you are truthful?": they will ask,



“when is this promise?” referring to the Day of Judgement. When a man asked the Prophet (ﷺ) when is the hour, he told him, “what have you prepared for it?”.

- Allah (ﷻ) knows the intentions of the people even if it seems like a normal question.
- They are belying and mocking by asking such as question. The Day of Judgement is hidden from everyone, not even the Prophet (ﷺ), Jibreel or Israfeel know when it will take place.

Ayah 72

قُلْ عَسَىٰ أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ

Say: "Perhaps that which you wish to hasten on, may be close behind you.

Word	Meaning
قُلْ عَسَىٰ أَنْ يَكُونَ	say “perhaps it will be
رَدْفَ لَكُمْ	near to you
بَعْضُ الَّذِي تَسْتَعْجِلُونَ	that which you hasten”

- **قُلْ عَسَىٰ أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ** (Say: "Perhaps that which you wish to hasten on, may be close behind you.): the disbelievers said “when is the Day of Judgement going to take place?”, and by asking this type of question, it shows their hastiness for wanting it to take place, subhan Allah.
- The meaning of (رَدْفَ) is something near and something pushed to reach us. The Prophet (ﷺ) said whatever you want then it will be near to you, and this is a type of indirect warning.

Haste (عجل) in the Sunnah

Hadith



إِذَا أَرَادَ اللَّهُ بَعْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعِقُوبَةَ فِي الدُّنْيَا ، وَإِذَا أَرَادَ اللَّهُ بَعْدِهِ السُّرُّ أَمْسَكَ عَنْهُ بِذِنْبِهِ حَتَّىٰ يَوْمَ الْقِيَامَةِ

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

الصفحة أو الرقم: 2396 | خلاصة حكم المحدث : حسن صحيح

The Messenger of Allah (ﷺ) said, "When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection."

Hadith

الثَّانِي مِنَ اللَّهِ وَالْعَجَلَةُ مِنَ الشَّيْطَانِ ، وَمَا أَحَدٌ أَكْثَرُ مَعَاذِيرَ مِنَ اللَّهِ ، وَمَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنَ الْحَمْدِ.

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

الصفحة أو الرقم: 2677 | خلاصة حكم المحدث : حسن

Doing things calmly is from Allah and hastiness is from the shaitan. And there is nothing more beloved to Allah than praising Him.

Hadith

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَّلَ النَّاسُ الْفَطَرَ

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

الصفحة أو الرقم: 1075 | خلاصة حكم المحدث : حسن

Allah's Messenger (ﷺ) said, "The people will remain on the right path as long as they hasten the breaking of the fast."

Hadith

مَا مِنْ مُؤْمِنٍ يَنْصُبُ وَجْهَهُ إِلَى اللَّهِ ، يَسْأَلُ مَسَأَلَةً إِلَّا أَعْطَاهُ إِلَيْهَا ، إِمَّا عَجَّلَهَا لَهُ فِي الدُّنْيَا ، وَإِمَّا ذَخَرَهَا لَهُ فِي الْآخِرَةِ مَا لَمْ يَعْجَلْ قَالُوا يَا رَسُولَ اللَّهِ ، وَمَا عَجَّلْتَهُ ؟ قَالَ : يَقُولُ : دَعْوَتُ وَدَعْوْتُ ، وَلَا أَرَاهُ يُسْتَجَابُ لِي



الراوي : أبو هريرة | المحدث : الألباني | المصدر: صحيح الأدب المفرد

الصفحة أو الرقم: 548 | خلاصة حكم المحدث : صحيح لغيرة

There is no believe who turns his face to Allah, asking Him except He will give him. Either He will give him in this life or He will save it for him in the hereafter as long as he does not hasten. They said, "O Messenger of Allah and what does it mean to hasten it?". He said, "To say 'I invoked, I invoked, but I see no answer'".

Ayah 73

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ

"Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

Word	Meaning
وَإِنَّ رَبَّكَ لَذُو فَضْلٍ	and verily your Lord is the Owner of Favor
عَلَى النَّاسِ	upon the people
وَلَكِنَّ أَكْثَرَهُمْ	but most people
لَا يَشْكُرُونَ	are ungrateful.

- Growth is not about being routine, but growth is to love and love one another. It is important to remember Allah's favors upon us. When there is connection then we can work.
- (وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ) ("Verily, your Lord is full of Grace for mankind,): in this ayah, we see Allah's special nurturing towards the Prophet (ﷺ). He tells him to not be sad or stressed, but Allah (ﷻ) has favored him and has many favors upon mankind. Allah (ﷻ) gives things in abundance. He deals with the creation with justice and favor. Our existence and life are a favor from Allah (ﷻ). What should we do? Be grateful.



- (وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ) (yet most of them do not give thanks.): but what is the reality?

Most people are ungrateful, subhan Allah. May Allah (ﷻ) make us from the grateful ones. Ameen.

- Thus an advanced civilization does not stress when people are ungrateful because this is something there by default. Allah (ﷻ) is Sufficient for us to appreciate our work and we should seek this appreciation from Him. When people do not appreciate us then we should take it with a good mindset to seek appreciation from Allah (ﷻ).

Gratitude (شكراً) in the Sunnah

Hadith

من لم يشكرِ القليل لم يشكرِ الكثير، و من لم يشكرِ الناس ، لم يشكرِ الله ، و التحدُّثُ بنعمة اللهِ شكرٌ ، و تركُها كفرٌ ، و
الجماعةُ رحمةٌ ، و الفرقَةُ عذابٌ

الراوي : النعمان بن بشير | المحدث : الألباني | المصدر : صحيح الترغيب

الصفحة أو الرقم: 976 | خلاصة حكم المحدث : حسن صحيح

Whoever is ungrateful for little things will not be grateful for bigger things. And whoever is not grateful to the people will not be grateful to Allah. Speaking of Allah's blessings is gratitude and leaving it is ingratitude. Being in a group is a mercy and being separated is torment.

Hadith

كُلُّ أهْلِ الْجَنَّةِ يَرِى مَقْعَدَهُ فِي النَّارِ، فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ لَهُ شَكْرٌ، وَكُلُّ أهْلِ النَّارِ يَرِى مَقْعَدَهُ فِي الْجَنَّةِ،
فَيَقُولُ: لَوْلَا أَنَّ اللَّهَ هَدَانِي، فَيَكُونُ عَلَيْهِ حَسْرَةً

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

الصفحة أو الرقم: 4514 | خلاصة حكم المحدث : حسن

All the people of paradise will see their place in the hellfire (had they disbelieved) then they will say: "Had it not been for Allah guiding me" and this becomes gratitude for him.



And all the people of hellfire will see their place in paradise (had they believed) and they will say, "Had it not been for Allah guiding me" and this becomes a regret for him.

Hadith

عجباً لأمر المؤمن، إنَّ أمرَه كلهُ لَهُ خيرٌ، وَلَيْسَ ذَلِكَ لَأحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرٌ وَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

الراوي : صهيب بن سنان الرومي | المحدث : الألباني | المصدر: صحيح الجامع

الصفحة أو الرقم: 3980 | خلاصة حكم المحدث : صحيح

The Messenger of Allah (ﷺ) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".

Hadith

مَنْ أُعْطِيَ عَطَاءً فَوْجَدَ فُلْيَجِزِيهِ، وَمَنْ لَمْ يَجِدْ فُلْيَيْثِينَ، فَإِنَّ مَنْ أَنْتَنِي فَقْدَ شَكَرَ، وَمَنْ كَتَمَ فَقْدَ كَفَرَ، وَمَنْ تَحَلَّ بِمَا لَمْ يُعْطَهُ كَانَ كَلَابِينَ تَوَقَّنَ رُزُورِ

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

الصفحة أو الرقم: 617 | خلاصة حكم المحدث : قوي بالطرق

The Prophet (ﷺ) said: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, thanks him, and he who conceals it is ungrateful to him. The one who boasts of receiving what he has not been given is like him who has put on garments of falsehood.

Hadith

إِذَا رأَى أَحَدُكُمْ مُبْتَلًى فَقُالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَنِي مَا ابْتَلَاكَ بِهِ، وَفَضَّلَنِي عَلَيْكَ وَعَلَى كَثِيرٍ مِنْ عِبَادِهِ تَفْضِيلًا، كَانَ شَكَرَ تَلْكَ النِّعْمَةِ



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

الصفحة أو الرقم: 555 | خلاصة حكم المحدث: حسن

“Whoever sees an afflicted person then says: ‘All praise is due to Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created”, then he has been grateful for that blessing.

Hadith

كان رسول الله صلى الله عليه وسلم يقول في صلاته: اللهم إني أسألك الثبات في الأمر والعزيمة على الرشيد وأسائلك شكر نعمتك وحسن عبادتك وأسائلك قلبا سليما ولسانا صادقا وأسائلك من خير ما تعلم وأعوذ بك من شر ما تعلم وأستغفرك لما تعلم

الراوي: شداد بن أوس | المحدث: الألباني | المصدر: تحرير مشكاة المصابيح

الصفحة أو الرقم: 915 | خلاصة حكم المحدث: صحيح لغيرة

O Allah, I ask You for steadfastness in all my affairs and determination in following the right path, I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.

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