



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 14

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Pearls in the Qur'an

Adornment of Paradise:

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

Truly, Allah will admit those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.¹

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُخَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ

'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.²

- The people of paradise will be adorned with bracelets of gold and pearls. And their garments are silk. This shows the best combination is gold and pearls.

Servers of Paradise:

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ

And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.³

كَأَمْثَالِ اللَّؤْلُؤِ الْمَكْنُونِ

Like unto preserved pearls.⁴

¹ Surah Al Hajj 23

² Surah Fatir 33

³ Surah Tur 24

⁴ Surah Al Waqiah 23



وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا

And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.⁵

- They are like preserved pearls thus no heat or difficulty will touch them.
- They never leave the people of paradise without waiting for them and serving them. They are constantly going around them.

Pearls from the hadith

غَرَضَ عَلِيٍّ مَا هُوَ مَفْتُوحٌ لَأُمَّتِي بَعْدِي ، فَسَرَّنِي ، فَانْزَلَ اللَّهُ تَعَالَى : (وَ لِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى) إِلَى قَوْلِهِ : (فَتَرْضَى) أَعْطَاهُ اللَّهُ فِي الْجَنَّةِ أَلْفَ قَصْرِ مِنْ لُؤْلُؤٍ ، تَرَابُيْهَا الْمِسْكُ ، فِي كُلِّ قَصْرٍ مَا يَتَّبِعِي لَهُ

The Prophet (ﷺ) said: “it was displayed before him of what will be opened for his ummah after him. And I was happy.” Then Allah revealed “and the hereafter will be better than this life, and your Lord will give you and you will be pleased”. Allah gave him a thousand palaces of pearls, whose dirt is musk and each palace has all that is needed.⁶

- Pearls are precious in this life because they are pure and preserved. And in the hereafter, those who serve the dwellers of paradise are like pearls.

عَنْ أَبِي هُرَيْرَةَ قَالَ : حَانَطُ الْجَنَّةِ لَبَنَةٌ مِنْ ذَهَبٍ وَلَبَنَةٌ مِنْ فِضَّةٍ وَدَرَجُهَا الْيَاقُوتُ وَاللُّؤْلُؤُ قَالَ : وَكُنَّا نَحَدِّثُ أَنَّ رَضْرَاضَ أَنْهَارِهَا اللَّؤْلُؤُ . «وَتَرَابُيْهَا الزَّرْعَفَرَانُ» .

Abu Huraira (رضي الله عنه) said: The walls of paradise are bricks of gold and bricks of silver. Its stairwells are rubies and pearls. Along the rivers are pearls and its dirt is saffron.⁷

- Suleiman (عليه السلام) is calling Balqees to Islam because she will have better than what she has now. When we call people to Islam because they will have a better life in this life and in the hereafter.

⁵ Surah Al Insan 19

⁶ As Silsalah As Saheeha 2790, Authenticated by Al Albani as Sahih

⁷ Sahih At Targheeb 3712, Authenticated by Al Albani as Sahih

Ayah 31

أَلَّا تَعْلُوا عَلَيَّ وَأُتُونِي مُسْلِمِينَ

"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allah with full submission)."

Word	Meaning
أَلَّا تَعْلُوا عَلَيَّ	do not exalt above me
وَأُتُونِي مُسْلِمِينَ	and come to me as Muslims

- Surely the start of a letter is with (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) and Suleiman (عليه السلام) started with (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) before his name, but Balqees mentioned Suleiman's name first because this is what's dominating for her. The one who disbelieves will process matters differently from the one who believes.
- She was also impressed with the presentation of the letter. This shows a letter should include presentation, whom it is from and the content.
- (أَلَّا تَعْلُوا عَلَيَّ) ("Be you not exalted against me,"): Suleiman's letter is an official letter which is short and to the point, but what should be the focus? The presentation. When the presentation is not good but the content is good, it will not be valued. Similarly with books, people do judge books according to its cover.
- The contents of the letter are to come to him as Muslims. He rules the whole world and Balqees is under his authority, but he did not force himself though he is able to. Thus the contents of the letter are in line to his position.
- He said to not come above him. He told her from the start to not be above her because that is his position. This teaches us to not come above the authority, rulers, or show arrogance. We need to always be in line by obeying Allah (ﷻ), His Messenger (ﷺ) and those in charge.
- (وَأُتُونِي مُسْلِمِينَ) (but come to me as Muslims (true believers who submit to Allah with full submission)."): he said to come to him because Suleiman (عليه السلام) will not come to her. She should come submitting as a Muslim. Notice Allah (ﷻ) is not mentioned



because first Balqees needs to give due position to Suleiman (عليه السلام) and come as a Muslims. When she does then she will be able to submit to Allah (ﷻ). If someone cannot submit to the one in charge who is in front of him then how can he submit to Allah (ﷻ). For example, if children are not respecting their parents then how will it be for them to respect Allah (ﷻ).

- It is a stable civilization when those within the dominion are not arrogant and do not go above the one in charge. When there is stability then there will be progression.

Ayah 32

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ

She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."

Word	Meaning
قَالَتْ يَا أَيُّهَا الْمَلَأُ	she said, "o you chiefs,
أَفْتُونِي فِي أَمْرِي	advise me in a matter of mine
مَا كُنْتُ قَاطِعَةً أَمْرًا	and I am not one to make a decision
حَتَّى تَشْهَدُونِ	until you are present with me

- An advanced civilization consults and asks, but whom? The chiefs. When making a decision, the chiefs are consulted so the rules and decisions are not based on one person. There will be barakah when others are consulted.
- In life there are different matters which require a decision to be made such as buying a property, what school to go to, which job to take, whether to go forward with a marriage proposal, etc.
- Consultation is made with others, but the decision is made by the one in charge.
- There is consulting before istikhara. A person seeks counsel, decides then prays istikhara.



Homework: which names of Allah are mentioned in Surah Ash Shura.

- The Prophet (ﷺ) sought counsel from Salman Al Farasi (رضي الله عنه) and was given the idea to dig a trench.
- The Prophet (ﷺ) sought counsel from Um Salamah (raa) when the Companions had to remove their ihram though they were upset to do so. She told him to remove his ihram and the rest will follow suit.

Seeking Counsel (الاستشارة)

Hadith: أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - اسْتَشَارَ النَّاسَ لِمَا يَهْمُهُمْ إِلَى الصَّلَاةِ فَذَكَرُوا الْبُوقَ فَكَرِهَهُ مِنْ أَجْلِ الْيَهُودِ ثُمَّ ذَكَرُوا النَّافُوسَ فَكَرِهَهُ مِنْ أَجْلِ النَّصَارَى فَأَرَى النَّدَاءَ تِلْكَ اللَّيْلَةَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَعُمَرُ بْنُ الْخَطَّابِ فَطَرَقَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَيْلًا فَأَمَرَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِلَالًا بِهِ فَأَذَّنَ . قَالَ الزُّهْرِيُّ وَرَأَدَ بِلَالٌ فِي نِدَاءِ صَلَاةِ (الْعِدَاةِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فَأَقْرَأَهَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . قَالَ عُمَرُ يَا رَسُولَ اللَّهِ قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنَّهُ سَبَقَنِي .

(The Prophet consulted the people as to how he could call them to the prayer. They suggested a horn, but he disliked that because of the Jews (because the Jews used a horn). Then they suggested a bell but he disliked that because of the Christians (because the Christians used a bell). Then that night the call to the prayer was shown in a dream to a man among the Ansar whose name was 'Abdullah bin Zaid, and to 'Umar bin Khattab. The Ansari man came to the Messenger of Allah at night, and the Messenger of Allah commanded Bilal to give the call to the prayer. (Da'if)Zuhri said: "Bilal added the phrase "As-salatu khairum minan-nawm (the prayer is better than sleep)" to the call for the morning prayer, and the Messenger of Allah approved of that." 'Umar said: "O Messenger of Allah, I saw the same as he did, but he beat me to it.")⁸

Prayer of Istikhara (الاستخارة)

وعن جابر رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يعلمنا الإستخارة في الأمور كلها كالسورة من القرآن ، يقول : إذا هم أحدكم بالأمر، فليركع ركعتين من غير الفريضة، ثم ليقل، اللهم إني أستخيرك بعلمك، وأستقدر بك قدرتك، وأسألك من فضلك العظيم؛ فإنك تقدر ولا أقدر وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وآجله ، فاقدريه لي ويسره لي، ثم بارك لي فيه، وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري" أو قال: "عاجل أمري وآجله، فاصرفه عني ، واصرفني عنه، واقدر لي الخير حيث كان، ثم ارضني به" قال: ويسمي حاجته

⁸ Sunan Ibn Majah 707



Messenger of Allah (ﷺ) used to teach us the Istikharah (seeking guidance from Allah) in all matters as he would teach us a Surah of the Qur'an. He used to say: "When one of you contemplates entering upon an enterprise, let him perform two Rak'ah of optional prayer other than Fard prayers and then supplicate: "Allahumma inni astakhiruka bi 'ilmika, wa astaqdiruka bi qudratika, wa as-'aluka min fadlikal-'azim. Fainnaka taqdiru wa la aqdiru, wa ta'lamu wa la a'lamu, wa Anta 'allamul- ghuyub. Allahumma in kunta ta'lamu anna hadhal-'amra (and name what you want to do) khairun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) 'ajili amri ajilihi, faqdurhu li wa yassirhu li, thumma barik li fihi. Wa in kunta ta'lamu anna hadhal 'amra (and name what you want to do) sharrun li fi dini wa ma'ashi wa 'aqibati amri, (or he said) wa 'ajili amri wa ajilihi, fasrifhu 'anni, wasrifni 'anhu, waqdur liyal- khaira haithu kana, thumma ardini bihi." (O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter (and name it) is good for me in respect of my Deen, my livelihood and the consequences of my affairs, (or he said), the sooner or the later of my affairs then ordain it for me, make it easy for me, and bless it for me. But if You know this matter (and name it) to be bad for my Deen, my livelihood or the consequences of my affairs, (or he said) the sooner or the later of my affairs then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it). And let the supplicant specify the object⁹".

- The one to consult is someone who is aware, truthful, honest, trustworthy, and is not following his desires. It cannot be someone who is following his desires of the one who is asking nor are they coward to say what they think.
- The chiefs say their views but they are not imposing it on the one in charge. When making a decision, the strengths, weaknesses, opportunities and threats are considered beforehand.

Approach for decision making:

⁹ Riyadh As Saliheen, Al Bukhari, Book 2, Hadith 718

- (قَالَتْ يَا أَيُّهَا الْمَلَأُ) (She said: "O chiefs!"): she quickly consulted her chiefs after receiving the letter. Balqees had many chiefs, and by calling on them and identifying them shows respect.
- (أَفْتُونِي فِي أَمْرِي) (Advise me in (this) case of mine.): she told them to give her (أَفْتُونِي) – to answer her and give feedback. The word "fatwa" is very official. We cannot give fatwas, only scholars can.
- They were a civilization that was managing on their own, and now Suleiman (عليه السلام) has come because she is under him. She feels threatened that her civilization will be taken away by a bigger civilization, but Suleiman (عليه السلام) wants what's better for her.
- We can consult and make a decision but we cannot blame afterwards when the decision is taken. She took the responsibility because she said (أَمْرِي) – my matter.
- (مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ) (I decide no case till you are present with me (and give me your opinions).): here she says "I will not make a decision without you present" and this shows transparency and honesty. It also shows a principle by which she operates with her chiefs. The higher one goes, the higher the responsibility becomes because one decision will affect many people.
- When everyone is present then everyone will be on the same page. If one is missing and a decision is made, then he will not be on the same page, even if he is updated.

Ayah 33

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ

They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

Word	Meaning
قَالُوا نَحْنُ أَوْلُو قُوَّةٍ	they said, "we are of great strength
وَأَوْلُو بَأْسٍ شَدِيدٍ	and great ability for war,



وَالْأَمْرُ إِلَيْكَ

but the command is for you

فَانظُرِي مَاذَا تَأْمُرِينَ

so think of what you will command

- A person should not feel offended when asked for his opinion and it is not followed. The chiefs understand Balqees can decide something different to what they advise. She gave respect and they respected her.
- (قَالُوا نَحْنُ) (**They said:**): the chiefs are very proper and they give their views subtly without enforcing.
- (أُولُو قُوَّةٍ وَأُولُوا بَأْسٍ شَدِيدٍ) ("**We have great strength, and great ability for war,**): they said we are a people of great power and great ability for war.
- (وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ) (**but it is for you to command: so think over what you will command.**): but the command is for you, so see what you will command.

How can we change ourselves for the better?

- Do not place yourself above the one in charge
- When advising, be truthful and honest but do not force or impose
- Be present for a responsibility that belongs to you, especially when it involves decision making.
- Respect those below so they will respect the one above.

May Allah (ﷻ) help us apply what we learned. Ameen.