



Quranic and Prophetic Nurturing Program

Surah An Naml – Class 20

Date: 20 October 2019 / 21 Saffar 1440



Introduction

- All of us are in need of repentance and all of us are need to return to Allah (ﷺ) while feeling guilty, feeling we are not doing enough and feeling poor to Him. Regardless of what our position may be, we all need to repent to Him because He is greater than what we can imagine.
- Sometimes there are matters which cause us to not return to repentance. When there is a “sun” in our life then it will distract us from the real light. When this light is lit within then it makes our ears to hear the truth, our eyes to see the truth and to walk with truth.
- Allah is At Tawwab and Ar Rabb – The One Who nurtures and creates different situations in order we return to Him.

Allah At Tawwab (التواب) – The Acceptor of Repentance

- It is not about progression but repenting to Him so we may progress.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝ إِنَّهُ كَانَ تَوَّابًا

So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.¹

- People will remain in darkness when they do not change their place and only stay “inside the box”. But when there is any change, good or bad, it will cause us to repent.
- Allah is At Tawwab before we repent because He brings situations to inspire us to repent and He is At Tawwab to accept our repentance after we repent. And He will

¹ Surah An Nasr 3



return to as well by His gentleness. When we return to Him, He will return to us, subhan Allah.

- He will guide us, make matters easy for us and is always bringing opportunities for repentance. How? With ayat and signs. By Allah's nurturing, it is to remove us from darkness to light.

Light (نور)

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۝ وَالَّذِينَ كَفَرُوا أَوْتَاهُمُ الظَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۝ أُولَئِكَ أَصْحَابُ النَّارِ ۝ هُمْ فِيهَا خَالِدُونَ

Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.²

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'an).³

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۝ قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad صلى الله عليه وسلم) and a plain Book (this Qur'an).⁴

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبْلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ يَأْذِنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

² Surah Al Baqarah 257

³ Surah An Nisa'a 174

⁴ Surah Al Maeda 15



Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism).⁵

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي الظُّلُمَاتِ كَمَنْ مَثْلُهُ فِي النَّاسِ لَيْسَ بِخَارِجٍ مِّنْهَا ۝ كَذَلِكَ زُيْنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men - like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.⁶

- Darkness is created before light, the baby is in a dark womb, and we are in darkness and Allah (ﷻ) will show us the light. Knowledge is light and prayer is light.
- Balqees was in darkness but step by step she was guided to the light. Allah (ﷻ) brings situations to take us out of our comfort zone so that we repent.

Ayah 43

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ ۝ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ

And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.

Word	Meaning
وَصَدَّهَا	it prevented her
مَا كَانَتْ تَعْبُدُ	from what she used to worship
مِنْ دُونِ اللَّهِ	from besides Allah

⁵ Surah Al Maeda 16

⁶ Surah Al An'am 122



إِنَّهَا كَانَتْ مِنْ
verily she was

قَوْمٍ كَافِرِينَ
from a disbelieving people

- The civilization of Suleiman (عليه السلام) is focused and not distracted because they look at what Allah (ﷻ) gave them and not at what others have.
- (وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ) (**And that which she used to worship besides Allah has prevented her (from Islam).**): the meaning of (وَصَدَّهَا) is to not see, to be prevented and to be blocked. What prevented Balqees from seeing the truth? The sun which she was worshipping. When a person devotes himself to anything besides Allah (ﷻ) then it will stop him from seeing the Light of Allah (ﷻ). The meaning of (لَا إِلَهَ إِلَّا اللَّهُ) is there is no one worthy of worship except Allah (ﷻ), but she worshipped something besides Allah (ﷻ) thus she is stuck. Shirk and sins are a great distraction from seeing the light.
- If Balqees had not come out then she would have continued to worship the sun and this shows a person needs to physically change places. A change in our life is good for our repentance. When anyone worships anything besides Allah (ﷻ) then there will be no change. When a person is trapped with their experience, mentality and culture then it will cause a person to not change. What Allah (ﷻ) sends is greater than what people say. A believer is not stuck with his ways but is always upgrading otherwise he will be disabled.
- (إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ) (**for she was of a disbelieving people.**): the reason Balqees was stuck because she was from a disbelieving people and they greatly affected her. But when she left and her throne came to her then she was able to see the light. People will see light when they accept the change from Allah (ﷻ).

Ayah 44

قِيلَ لَهَا اذْخُلِي الصَّرَحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِيَهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ



It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaiman (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

Word	Meaning
قِيلَ لَهَا ادْخُلِي الصَّرْحَ	it was said to her, "enter the platform"
فَلَمَّا رَأَتْهُ	when she saw it
حَسِبَتْهُ بَحْثَةً	she thought it was a pool
وَكَشَفَتْ عَنْ سَاقِيْهَا	so she uncovered her shins.
قَالَ إِنَّهُ صَرْحٌ	he said, "it is a platform
مُشَدَّدٌ مِّنْ قَوَارِيرٍ	made of glass"
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي	She said, "My Lord, verily I have wronged myself
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ	and I have submitted with Suleiman (عليه السلام)
لِلَّهِ رَبِّ الْعَالَمِينَ	to Allah Lord of the Worlds"

- There was an extra push to move but Balqees moved with caution. With this final action, opportunity came, but it needs sacrifice and courage. After knowledge comes action and this is what we find in this ayah.



- (قِيلَ لَهَا ادْخُلِي الصَّرْخَ) (It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace):) she was told to enter (الصَّرْخ). The word (صَرْخ) means clearly, exactly, as it is, honestly and genuinely. It also means a platform and pure. So it is not something imported but made originally. It also means something that needs to be reached by stairs; it is raised. It also means a courtyard.
- When she heard the command to enter the platform, she knew she would not be tricked by Suleiman (عليه السلام) because she trusted him. He showed her her throne and then she felt familiar. A person cannot be called to something big if they do not trust who's calling them.
- (فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا) (but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.): when she saw the platform, she assumed it to be (لُجَّة) – a pool of water with waves, so it shows the body of water is not subtle. It also means a stubborn person who is always arguing. And it means deep. When there is a platform which Allah (ﷻ) wants us to enter such as the platform of knowledge, it looks like an ocean and we are drowning, but there will be good.
- She came forward to the platform, but before entering she did a distinct action which is mentioned. (كَشَفَتْ) is to reveal and expose. The word (ساق) is anything which causes us to stand.

Shin (ساق) in the Qur'an

يَوْمَ يُكَشَّفُ عَنِ سَاقٍ وَيَدْعُونَ إِلَى السُّجُودِ فَلَا يَسْتَطِيغُونَ

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so.⁷

⁷ Surah Al Qalam 42



- The Shin of Allah (ﷻ) will be exposed on the Day of Judgement as a test between the believers and hypocrites. And we believe He has a Shin, and nothing can be like His Shin.
- When His Shin is lifted, all will be in awe of it that everyone will want to prostrate, but only the believers will be able to since they prostrated to Allah (ﷻ) in this life. The hypocrites will want to prostrate but they will be unable.
- The Shin shows beauty, glory and majesty.

Shin (ساق) in the Sunnah

يَا أَبَا الْمَنْذِرِ أَيُّ آيَةٍ فِي كِتَابِ اللَّهِ أَعْظَمُ ؟ - قَلْتُ : إِنَّ اللَّهَ وَرَسُولُهُ أَعْلَمُ ، [فَرَدَّهَا مَرَّارًا ثَمَّ] قَالَ [أَيّْيَ] : إِنَّ اللَّهَ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - فَضَرَبَ صَدِّرِي، وَقَالَ : لِيَهُنَّكَ الْعِلْمُ أَبَا الْمَنْذِرِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ لِهِذِهِ الْآيَةِ لِسَانًا وَشَفَقَتِينِ تَقْدِسُ الْمَلِكُ عِنْدَ سَاقِ الْعَرْشِ ”

O Abu Mundhir, which verse is the greatest in the Book of Allah? He said, “Allah and His Messenger (ﷻ) know best.”. So he asked again, and he said, “Ayat Al Kursi”. So he struck my chest and said, “May Allah make you enjoy the knowledge Abu Mundhir, by the One Whose soul is in His Hands, verily this verse has a tongue and two lips which magnify the King near the “shin” of the Throne.”⁸

- This is belief in the unseen.

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضَلَةِ سَاقِهِ - أَوْ سَاقِهِ - فَقَالَ: هَذَا مَوْضِعُ الْإِزَارِ، إِنَّ أَبْيَاتَ فَأْسَفَلَ، إِنَّ أَبْيَاتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ

“The Messenger of Allah (ﷻ) took hold of the lower part of my calf or his calf and said: ‘This is where the lower wrap should come to. If you insist, then lower, and if you insist, then lower, but the lower wrap has no right to (come to) the ankle⁹’.”

- The man's garment is not to be long.

⁸ Mukhtasir Al 'Aluw 22, Authenticated by Al Albani as Sahih

⁹ Sahih At Tirmidhi 1783



أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ مُسْعُودٍ أَنْ يَصْعَدَ شَجَرَةً فَيَأْتِيهِ مِنْهَا بَشِيءٌ فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ فَضَحِّكُوا مِنْ حُمُوشَةِ سَاقِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَمَّا تَضَحَّكُونَ لَرِجْلٌ عَبْدِ اللَّهِ أَثْقَلُ فِي الْمِيزَانِ مِنْ أَحَدٍ

Umm Musa said, "I heard 'Ali say that the Prophet, may Allah bless him and grant him peace, commanded 'Abdullah ibn Mas'ud to climb a tree and bring him something from it. His Companions looked at 'Abdullah's shin and laughed at its thinness. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why are you laughing? 'Abdullah's foot is heavier in the balance than the mountain of Uhud.'"¹⁰

- One of the Companions had a thin shin which others laughed at. The Prophet (ﷺ) said to not laugh at him because his shin is heavier than Mount of Uhud. This shows his great faith.

أُولُو زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لِيَلَةَ الْبَدْرِ، وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكِبٍ دُرْرِيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ، عَلَى كُلِّ زَوْجٍ سَبْعُونَ حُلَّةً يَتَبَدُّو مُخْ سَاقِهَا مِنْ وَرَائِهَا

Abu Sa'eed Al-Khudri narrated that the Prophet (ﷺ) said: Indeed the first batch to enter Paradise will appear like the moon of a night that is full. The second will appear like the color of the most beautiful (brightest) star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them¹¹.

- When Balqees uncovered her shin, it showed her courage to grab the opportunity. It showed her intellect since she assumed it to be water. She did not underestimate the command to enter thus she did not think bad of Suleiman (عليه السلام). It also shows respect. When a person is called for any good, a person should come forth, even if it looks like "water".
- (قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ ۝ قَالْتُ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَشْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ) ((Sulaiman (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in

¹⁰ As Silsalah As Saheeha 7/584, Authenticated by Al Albani as Sahih

¹¹ As Silsalah As Saheeha 1736, Authenticated by Al Albani as Sahih



Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).": to be continued in sha'a Allah.

How can we change ourselves for the better?

- Repent to Allah (ﷻ) and do not be afraid of change because surely there will be good.
- Cover the shin because it is an attractive part of the body.

May Allah (ﷻ) make us from the repentant ones. Ameen.