

الجزء  
التاسع عشر

The Nineteenth Chapter



كتاب  
القرآن  
مكتبة

MASUMA ABUL-MUHT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## الجزء التاسع عشر The Nineteenth Chapter

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surah Furqan - Continued

### The Deniers of Life After Death

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا  
فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا

(21) *And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.*

The word used in this verse for 'expect' has an underlying meaning of fear, so that the verse is essentially saying, "those who do not fear their meeting with Us."

The disbelievers do not believe in Allah's ability to resurrect them after they die, and previously they questioned Allah's wisdom in sending human messengers, however they are requesting a face-to-face meeting with Allah?

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا

(25) *And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.*

Furthermore, they want to see the angels, however this is definitely something they should not be demanding, because when they do see the angels, it will be in a state of fear and helplessness as these angels will be bringing forth the promise of Allah.

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

(26) *True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.*

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On that day, all borders will fall, nations and races will cease to exist, and all will unite under the banner of the sovereignty of Allah ﷻ. This will take place after the first blowing of the trumpet.

### Friendships will Influence Our Outcomes

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا

(28) Oh, woe to me! I wish I had not taken that one as a friend.

‘Uqbah ibn Abī Mu‘ayṭ was a close friend of Umayyah ibn Khalaf, one of the leaders of Makkah. It was his custom that whenever he returned from travel he would prepare a meal and invite the nobles of Quraysh to dine with him. Despite his status among the Quraysh, ‘Uqbah would also occasionally keep the company of the Prophet ﷺ.

On one such occasion, after returning from a journey, he prepared food and invited several people, including the Prophet ﷺ. When the food was placed before them, the Prophet ﷺ said, “I will not eat your food until you bear witness that there is no deity except Allah and that I am the Messenger of Allah.” Not wishing to embarrass himself in front of his guests, ‘Uqbah agreed and declared the testimony of faith. The Prophet ﷺ then ate from the meal.

However, ‘Uqbah’s close companion Ubayy ibn Khalaf had not been present. When he later heard what had happened, he confronted ‘Uqbah angrily and accused him of abandoning the religion of his forefathers. ‘Uqbah explained that he had only said the words so that the Prophet ﷺ would eat from his food, and that he had not truly intended to accept Islam. Ubayy replied that he would not be satisfied until ‘Uqbah went to the Prophet ﷺ, spat in his face, and publicly humiliated him.

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Wanting to preserve his standing among the Quraysh, ‘Uqbah followed his friend’s demand and carried out the disgraceful act. The Prophet ﷺ then warned him that if he ever met him outside Makkah, he would be killed. Later, during the Battle of Badr, ‘Uqbah was forced to join the Quraysh army and was killed, fulfilling that warning. Ubayy ibn Khalaf was later killed by the Prophet ﷺ at the Battle of Uhud.

The Prophet ﷺ said in a narration recorded in Abu Dawud and Trimidhi:

الرجل على دين خليله فلينظر أحدكم من يخال

*Man follows his friend's religion, you should be careful who you take for friends.*

There are four qualities we should look in those we seek to befriend:

- 1 - That person reminds you of Allah ﷻ
- 2 - When you meet them, they boost your faith
- 3 - They are a well wisher for you, and do not turn a blind eye on your wrongdoings
- 4 - Those who encourage and support us in whatever good we do

### Abandoning the Qur’ān

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

*(30) And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."*

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Ibn al-Qayyim reported five things which indicate abandonment of the Qur'an:

- 1 - To abandon listening to and reading it
- 2 - To abandon acting upon it, even if he reads it
- 3 - To abandon judging by its verses
- 4 - To abandon pondering its verses and seeking explanations
- 5 - To abandon using it as a cure for all ailments, of the body, heart and soul

### The Continuation of Time

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ  
دَلِيلًا

*(45) Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.*

Had Allah ﷻ wanted, He could stop time. He provided us with the sun so that we may measure our days.

Each part of our day holds a purpose, however without the sun, we would not have known what portions would be allotted for each task. Without the sun, which has guided us unfalteringly since its creation, time would not be reliable.

Think about how inconvenienced we are every time time goes back by an hour and we forget to adjust our clocks, or if the battery in our watches die, our whole lives are thrown off schedule because of our own human error.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### The Two Seas Which Never Meet

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا  
وَحِجْرًا مَحْجُورًا

(53) And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

The Arabs were people of the land, not the sea. Thus, it would have been impossible for the Prophet ﷺ to have seen such a phenomena with his own eyes and report it to his people. Both its mention in the Qur'an, as well as its existence are miraculous.

### The Servant of the Most Merciful

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

(63) And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,

Allah ﷻ speaks of 13 qualities of the 'servant of the Most merciful' which we should all strive to attain. If one tries to implement these 13 things, they will Insha'Allah be shown an abundance of Mercy.

1. They worship Him sincerely
2. When they walk the earth, they are humble
3. When the ignorant address them, they reply in the best manner possible
4. They pray to their Lord outside of the obligatory prayers at night
5. Those who make dua that Allah keeps the punishment of Jahanam away from them.

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رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

(65) *Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;*

6. They are balanced in their spending; neither being miserly, nor being extravagant
7. Those who pray to Allah Alone
8. Those who persevere the sanctity of human life
9. Those who safeguard their chastity and do not approach Zina
10. Those who repent for their sins
11. Those who stay away from wrongdoing; lying, sinning, and so on. When they pass by the undignified, they do so in a dignified manner.
12. Those who act upon the verses of Allah
13. Those who say:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

(74) *“Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”*

Such is the mercy of Allah ﷻ that His requirements for His servants are so simple and so attainable. In Islam, piety and spirituality are not for a select few, rather they are for any person who is merely willing to submit to Allah and live a life of good.

The final point, number 13, is a dua for pious offspring. This isn't a dua only for married couples, or people with children. Anyone can make this dua, for themselves, for their friends and family members, that we all as a society can contribute to the greater good in the best way possible.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Surah Shu'ara - The Poets

This Surah was revealed in Makkah. According to Ibn Abbas, Surah Ta Ha was revealed first, then Surah Waqiah, and then Surah Shu'ara.

### The Pharaoh Attacks Musa (as)

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلَيْدًا وَلَبِئْتَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ

(18) [Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?"

Allah ﷻ sent Musa (as) to invite Pharaoh and his people to the religion of Allah. However, instead of addressing the matter at hand, the pharaoh decides to attack Musa (as) personally; he calls Musa (as) ungrateful and brings up the man he accidentally killed.

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ

(20) [Moses] said, "I did it, then, while I was of those astray."

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

(21) So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

Musa (as), instead of playing into the Pharaoh's game, calmly responds, addressing each insult, then referring the conversation back to its intended purpose.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Trapped by the Pharaoh

فَلَمَّا تَرَأَى الْجُمُعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ

(61) *And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"*

When Musa (as) escaped with the Banu Israil from Egypt, they followed Allah's instructions and fled. However, when they came to the sea, they stopped and were trapped between the water and their approaching enemy. Musa (as) was not afraid, he said:

أَلْ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

(62) *[Moses] said, "No! Indeed, with me is my Lord; He will guide me."*

He had full faith in Allah ﷻ, that He would provide them with a solution, no matter how impossible, and he was right. Allah ﷻ commanded him to strike his staff upon the water, and defying all laws of nature, the sea split, making a pathway for them.

A similar situation took place when the Prophet ﷺ fled from Makkah in the dead of the night with Abu Bakr, in order to escape an assassination attempt against him. As he ﷺ and Abu Bakr sat in the cave, fearing for their lives, the Prophet ﷺ said to his companion:

إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

(40) *When they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us."*

Alone in a cave and fearing for his life, the Prophet ﷺ was not concerned just for himself, or even himself and Abu Bakr, rather he

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was concerned for his whole Ummah. However, he assured Abu Bakr that Allah ﷻ is always with all of us.

### The Favours of Allah

Ibrahim's (as) introduction of Allah to his people.

رَبِّ الْعَالَمِينَ

(77) Lord of the worlds,

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

(78) Who created me, and He [it is who] guides me.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ

(79) And it is He who feeds me and gives me drink.

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

(80) And when I am ill, it is He who cures me

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ

(81) And who will cause me to die and then bring me to life

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ

(82) And who I aspire that He will forgive me my sin on the Day of Recompense."

These are such simple yet profound statements which cannot be denied. Every blessing, every occurrence in our lives is from the mercy of Allah. He is true the cause of everything.

Ibrahim (as) makes a beautiful dua afterwards:

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رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

(83) [And he said], "My Lord, grant me authority and join me with the righteous.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

(84) And grant me a reputation of honor among later generations.

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

(85) And place me among the inheritors of the Garden of Pleasure.

وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ

(86) And forgive my father. Indeed, he has been of those astray.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

(87) And do not disgrace me on the Day they are [all] resurrected - (89) The Day when there will not benefit [anyone] wealth or children

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

(89) But only one who comes to Allah with a sound heart."

The only thing which will benefit us on the Day of Judgement will be our deeds and the deeds we influenced in others.

Often, parents spend thousands on their children's education in order to prepare them for their lives in this world. But what are we doing to prepare them for the eternal life they will live in the hereafter?

Many of us who are studying these Chapters of the Qur'an are doing so after years of hesitation and procrastination. Will this be the case for your children also? That they will go to the masjid from 5-7pm on the weekdays for a few years, but once they're exams start at the age of 14, the mosque is no more, and the Qur'an is reserved only for Ramadan. Then, when they grow up,

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they will go through the same cycle you have been through, promising themselves every year that they will read more Qur'ān or do a short islamic course *when they have time*.

If we do not actively take the steps to enrich our lives with the teachings of Allah ﷻ and His prophet ﷺ now, we will be depriving our children of the divine influence they need in order to live a wholesome life, in this world and the next.

Yes, we should want and pray for our kids to be successful in this life. Doctors, lawyers, physicists, and so on, these are all fields which we should hope our children go in to.

However, if we send them into these fields without a solid base of faith and religion, we may as well be sending them to run a race blindfolded and without training. Without such a foundation, they will be blinded by this world, unable to see the terrain they are treading upon, unable to take a step without stumbling, not knowing when to turn left or right.

On the contrary, if we choose to train our children from a young age, if we implement the love of Allah and the lessons from His book into their lives, their minds will be trained so that they can prepare for problems before they materialise. Their sight will be sharpened, so they will know to fix their gaze with both confidence and humility. Their hearing will be clearer, so that they may determine truth from falsehood. Their speech will be respected, so that they are heard not only when they choose to speak, but when they remain silent, also.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### The Surah's Namesake

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

(224) And the poets - [only] the deviators follow them;

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَّهيمُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ

(225) Do you not see that in every valley they roam (226) And that they say what they do not do? -

When this verse was revealed, the three poets among the Sahaba: Ka'b Ibn Malik, Abdullah Bin Rawaha and Zaid Ibn Thabit, went to the Prophet ﷺ and said, "Oh Messenger of Allah, we are finished." But the Prophet ﷺ assured them that the next verses were for them:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا  
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

(227) Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.

To some, poetry is the highest form of language. The first verses mentioned refer to those who allow such poetry to dominate their lives. At that time, Arabic literature was the pride of the people, so much so that the status of tribes were dependant on the skill of their best poets.

In everything, there must be balance. In regards to whatever activities we partake in, if we allow it to become dominant in our lives, such that it overshadows our worship and our ability to be servants of Allah, then we will be accounted for amongst the former group, those who roam around aimlessly and never act upon what they say they will do.

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If we can take our hobbies and our passions, and enrich them with our love of Allah, not only can we remain safe from punishment and sin, but we can, through those activities, improve our relationships with Allah ﷻ.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Surah Naml - The Ant

Makki

### The Story of Sulaiman (as)

وَوَرِثَ سُلَيْمَانُ دَاوُودَ <sup>ط</sup> وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ <sup>ط</sup> إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ

(16) And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."

Sulaiman (as) not only became king after his father, but he also became a prophet.

What distinguishes Dawud and Sulaiman (as) from other prophets was not that they were kings, but the fact that their Kingship resided over the humans, animals and the Jinn. Sulaiman (as) is mentioned to have been able to communicate directly with these animals and he was also granted command over the winds.

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

(17) And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows.

When Sulaiman (as) became King, he prayed to Allah ﷻ to be granted a Kingdom, the likes of which no other will ever possess after him.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(18) *Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."*

Sulaiman (as) and his army were once passing through a valley. As they tracked through the terrain, Sulaiman (as) heard an ant warn its colony, 'Run from the prophet, lest his army crush you!'

فَتَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ  
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

(19) *So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."*

The prophet (as) was shocked that even this tiny creature could recognise him as a prophet.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ

(20) *And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?"*

As both a prophet and commander over his armies, Sulaiman (as) was very meticulous with his soldiers. He realised a bird, Hudhud has been absent without informing him.

وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ

(22) *I have come to you from Sheba with certain news.*

When it returned, the bird informed him that it had been scouting the areas ahead. It told Sulaiman (as) that it had come from Sheba, which was ruled by a queen named Bilqees. She was a wealthy queen, and her kingdom was very beautiful. However, the Queen and her people all worshipped the sun.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

(37) *Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased.*"

Sulaiman (as) decided to send a letter to the Queen. Bilqees read the letter and saw the greetings from the prophet. The letter asked her to submit to Allah ﷻ.

The Queen called her advisors, asking them what she should do. She did not want to embrace the religion of Sulaiman, but she also did not want to go to war with him either. The advisors suggested the Queen send them to Sulaiman's camp with gifts for the King so that they could collect intelligence from within. Bilqees agreed and readied some men.

When the messengers arrived at Sulaiman's court, they were amazed by its beauty, and realised their own kingdom was nothing compared to that of Sulaiman. They saw the animals serving his army and knew that indeed this man was very powerful.

When the messengers met with Sulaiman (as), the prophet already knew the true reason behind their visit. He rejected the Queen's gifts, and sent them back unopened; Allah had already provided him with everything he needed. The messengers returned to their Queen with a warning from Sulaiman (as).

Bilqees decided to visit this great King's vast kingdom to see it for herself, and also to try to come to a peace agreement with Sulaiman.

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ

(38) *[Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

When he heard of Bilqees's arrival, Sulaiman summoned a Jinn to himself and ordered it to go to Bilqees's palace and bring her throne to his court before she arrived.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۗ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

(40) Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

The Jinn brought the throne to his king within the blink of an eye.

Upon entering the court, Bilqees was shown her throne.

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ ۗ قَالَتْ كَأَنَّهُ هُوَ ۗ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ

(42) So when she arrived, it was said [to her], "Is your throne like this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah]."

This was a test for Bilqees, so Sulaiman (as) could see if she were truthful. He asked her if she recognised the throne, and Bilqees admitted that it looked nearly identical to her own throne.

Sulaiman (as) then knew that he could trust this Queen.

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۗ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقِيهَا ۗ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(44) She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass

He then took her to the grand ballroom, the floor of the hall was laid with solid glass. Bilqees thought the glass was water, so raised her skirt slightly, so as not to get it wet. Sulaiman (as) informed her that the floor was indeed solid.

قَالَتْ رَبِّ اِنِّیْ ظَلَمْتُ نَفْسِیْ وَاَسْلَمْتُ مَعَ سُلَیْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ

(44) She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."

Commentary on this Surah will resume in Chapter 20 Insha'Allah.