

JEWELS OF THE QUR'AN

*Gems of Guidance from
the Thirty Juz'*

Volume I - Pathways of Divine Wisdom
(Juz' 1-15)



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Jewels of the Quran

Gems of Guidance from the 30

Juz

Volume 1- Pathways of Divine Wisdom (Juz 1-15)

Jewels from the First Fifteen Juz presents ten powerful insights from each Juz, guiding readers from Al-Fatihah to Al-Kahf through the Qur'an's foundational themes of guidance, character, and divine wisdom.

This volume highlights the moral architecture of the Quran, its call to honor, humility, reliance on Allah, and clarity of purpose.

Accessible and deeply reflective, it invites readers to experience the Qur'an as a living guide that shapes both hearts and societies.

The journey begins here, with jewels that illuminate the path of faith.

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About this Volume

A Journey Through the Quran—One Juz, Ten Jewels at a Time

Jewels from the First Fifteen Juz takes the reader on a reflective journey through the opening half of the Quran, from Al-Fātiḥah to Al-Kahf, highlighting the most luminous themes that shape faith, character, and understanding.

Across these first fifteen Juz, the Qur'an unfolds its foundational spiritual architecture: the promise of guidance, the battle against ego, divine laws operating in history, the refinement of speech and character, trust in Allah, the honor of humanity, the wisdom behind commandments, and the moral vision that elevates individuals and societies.

Each chapter presents ten jewels, selected verses that illuminate a core message within the Juz. Together, they form a tapestry of insights that:

- ✓ Strengthen one's connection to Allah
- ✓ Clarify the laws of guidance and misguidance
- ✓ Highlight the dignity of the human being
- ✓ Teach reliance, patience, humility, and wisdom

- ✓ Demonstrate how divine guidance transforms hearts and civilizations
- ✓ Reveal the Qur'an as a living manual for life

From the opening call of Al-Fatiḥah, to the moral blueprints in Al-Baqarah, the historical lessons of Al-Araf, the strength of the prophets in Yunus and Hud, and the transformative narratives of Al-Isra' and Al-Kahf, these jewels guide the reader through the Qur'an's early journey—rich in meaning, depth, and purpose.

Accessible, inspiring, and deeply rooted in the Quran's thematic structure, this volume is ideal for personal study, Ramadan reading, educational programs, or community circles.

This is Volume I of the forthcoming two-volume series: *Jewels of the Qur'an: Gems of Guidance from the 30 Juz*.

Preface

For many years, Muslims have recited the Quran with love, devotion, and longing, but not always with a structured pathway that highlights its thematic beauty, its moral architecture, and its civilizational vision. This work, *Jewels from the Quran*, began as an effort to illuminate ten selected insights from every Juz', creating a journey of reflection that brings the reader closer to the heart of divine wisdom.

This first volume, covering the first fifteen Juz, emerged gradually through study, writing, teaching, and deep contemplation. Each Juz contains jewels, verses that shine with meaning, direction, and transformative potential. They teach us how to live with dignity, how to honor creation, how to understand guidance, how to rely on Allah, and how to elevate our character in every situation.

These reflections do not claim to replace classical tafsir, nor do they exhaust the depths of the Quran. Rather, they aim to offer a thematic doorway, an invitation for the reader to experience the Quran as a living guide, one Juz at a time, and to discover the wisdom embedded within its structure.

With gratitude to Allah alone, I present this volume as the beginning of a larger project

that, inshā'Allāh, will extend through all thirty Juz'. May every reader find in these jewels a spark that brightens the heart and draws them closer to their Creator.

Introduction: The Quran — A Treasure of Divine Jewels

The Quran is unlike any other book; it is Allah's final, preserved message to humanity. Comprising 114 surahs and divided into 30 Juz', it contains within its verses priceless treasures, jewels of wisdom, guidance, and light, awaiting discovery through tadabbur, deep and sincere reflection. Too often, however, the Quran is approached mainly through reverence and recitation, while its transformative power as a guide for life remains underutilized.

Recitation is a noble act of worship, but the Quran was revealed for far more. It is a living blueprint for civilization, a source of guidance that shapes individuals, communities, and nations. It is a light to navigate challenges, a Ruḥ that gives life to hearts, and a divine constitution capable of reviving values, strengthening societies, and positioning believers as beacons of justice and mercy for all humanity.

One of the great tragedies of the modern Muslim condition is that, although the Quran is cherished and defended, it is often abandoned as a source of practical guidance. Outrage erupts when its physical pages are desecrated, yet indifference prevails when its wisdom is

neglected in shaping our morals, decisions, policies, and societal structures. This paradox fulfills the painful complaint of the Prophet ﷺ:

﴿ وَقَالَ الرَّسُولُ يَرَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴾ (الفرقان 30)

“The Messenger will say: ‘O my Lord, indeed my people have taken this Quran as something abandoned.’” (Al-Furqan 25:30)

This book seeks to respond to that complaint by reviving engagement with the Quran through meaningful reflection. The approach is simple yet powerful: from each Juz, ten jewels are selected, verses that illuminate profound truths about faith, character, society, and the laws by which Allah governs human destiny. These jewels reveal the Quran’s role not just as a spiritual text but as a comprehensive guide for life.

The first fifteen Juz, presented in this volume, weave together insights on divine mercy, human honor, moral responsibility, the nature of guidance, the power of reliance on Allah, and the refinement of character through speech, conduct, and intention. They demonstrate how the Quran speaks simultaneously to the heart and the intellect, offering wisdom that is timeless and universally relevant.

By uncovering these jewels, this book invites the reader to experience the Quran as a living conversation, a source of clarity and purpose, and a wellspring of divine wisdom that illuminates every aspect of one's journey.

The Author

Jewels from the First Juz: Foundations of Faith and Character

(verse 1 of Al-Fatiha to verse 141 of Al-Baqarah)

The Qur'an begins with Surah Al-Fātiḥah. In it, Allah introduces Himself, defines the relationship between Creator and creation, and sets the tone for the Quran as a living guidance for all of mankind. Immediately after Surat Al-Baqarah comes, which establishes the Quran as a book of guidance and divides people into three categories:

- Believers (4 verses)
- Disbelievers (2 verses_
- Hypocrites (13 verses: the most dangerous group, as hypocrisy threatens communities from within).

The Juz then takes us through the creation of the heavens and the earth, the story of Adam and the arrogance of Iblis, the history of Bani Israel with Musa (AS), the stories of Harut and Marut, and the building of the Ka'bah by Prophet Ibrahim with his supplication for the coming of a Messenger. From this Juz, we uncover jewels and timeless lessons.

1. Collective Identity and Worship

Surah Al-Fatiha is both a prayer and a program for humanity. Allah introduces Himself as Rabb al-Alamīn, Lord of all creation, not just mankind. This reshapes the believer's outlook: respect and mercy toward all beings is a moral imperative.

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ (٢)

“All praise is due to Allah alone, the Sustainer of all the worlds.” (Al-Fatiha 1:2)

Every declaration in Al-Fātiḥah is made in the plural:

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ (٥)

“You alone do we worship; and from You alone do we seek help.” (Al-Fatiha 1:5)

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ (٦)

“Guide us to the straight path” (Al-Fatha 1:6)

This emphasizes shows that faith is lived collectively, through solidarity and mutual support. Unlike modern individualism, which centers on self-interest and autonomy, often leading to social fragmentation and weakening of communal bonds. Islam cultivates unity that prevents fragmentation and strengthens communal bonds.

2. Reason Guided by Revelation

The Qur'an honors reason but binds it with revelation. Surah Al-Baqarah begins with:

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ ...﴾ (البقرة ٢،٣)

“This is the Book about which there is no doubt, a guidance for those conscious of Allah. (2) Who believe in the unseen ...”
(Al-Baqarah 2:2-3)

Unlike modern rationalism that rejects the unseen, Islam establishes a worldview both rational and transcendent, balanced between intellect and revelation.

3. Conception of the Human Being: Stewardship, not Independence

Modern thought presents man as independent and self-sufficient. Islam presents man as khalifah, a steward entrusted with responsibility.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾
(البقرة ٣٠)

(Recall) when your Lord said to the angels, " I will place upon the earth a vicegerent."
(Al-Baqarah 2:30)

This divinely given responsibility grants human life meaning, purpose, and accountability before Allah.

4. The Wisdom Behind Questions

Questions can be a tool for knowledge if asked sincerely. The angels questioned the creation of Adam:

قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
(البقرة ٣٠)

“They said: Will You place upon it one who will spread corruption and shed blood? while we declare Your praise and sanctify You?” He (Allah) said: I know what you do not know.” (Al-Baqarah 2:30)

Allah did not answer their question directly. Instead, He reminded them of His supreme knowledge by saying **“I know what you do not know.”** This also answers our question about the existence of evil: its place is within divine wisdom that transcends human understanding. Our duty is humility and trust in al-Hakeem (The All-Wise) and al-‘Aleem (The All-Knowing).

To Allah is the greatest example, but in our jobs, we may face the same situation, a CEO might give an order, and the employees may not see the bigger picture of strategy or long-

term goals. With Allah, the case is even more profound: He is al-Hakeem (The All-Wise) and al-Aleem (The All-Knowing).

Our knowledge is partial. Allah's knowledge is absolute. Faith demands that we trust Allah's wisdom, even when events appear to contradict our limited sense of justice or mercy.

5. The Value of Knowledge

Adam's honor lays in knowledge:

﴿ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ﴾ (البقرة 31)

**And He (Allah) taught Adam all the names,
... (Al-Baqarah 2:31)**

Knowledge is the foundation of human dignity and civilization. But true knowledge humbles the heart, leading to service, not arrogance.

6. Reason Guided by Revelation

The Qur'an honors reason but integrates it with revelation. Surah Al-Baqarah begins with:

﴿ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ * الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ ﴾ (البقرة 2،3)

**“This is the Book about which there is no
doubt, a guidance for those conscious of
Allah. (2) Who believe in the unseen ,...”
(Al-Baqarah 2:2-3)**

Unlike modern rationalism that rejects the unseen, Islam establishes a worldview both rational and transcendent, balanced between intellect and revelation.

7. Guarding Knowledge

Allah warns against misusing knowledge:

﴿ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ﴾ (البقرة ١٠٢)

“They learned what harmed them and did not benefit them...” (Al-Baqarah 2:102)

Knowledge should be sought to heal and uplift, not be a weapon of division or destruction.

8. The Power of Words

Allah commands: “**وَقُولُوا لِلنَّاسِ حُسْنًا**” — **“Speak kindly to all people.”** (Al-Baqarah 2:83)

The Prophet ﷺ said:

“ليس المؤمن بالطعان ولا اللعان ولا الفاحش ولا البذيء. رواه الترمذي والحاكم”

“The believer is not one who curses, slanders, or uses indecent words.”

Words can wound, or they can heal. Words can divide, or they can unite. Kind speech is not just etiquette. It is a hallmark of faith and a reflection of inner character. By choosing words that uplift and inspire, believers build

harmony in families, communities, and society at large.

9. Faith and Sincerity Over Lineage

Leadership in Islam is not inherited; it is granted to the righteous. When Allah made Ibrahim عليه السلام an Imam, he asked that his descendants also be granted this honor. Allah replied:

﴿ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴾ (البقرة ١٢٤)

[Allah] said, "My covenant does not extend to the wrongdoers." (Al-Baqarah 2:124)

This teaches that sincerity, justice, and righteousness outweigh lineage and privilege.

10. Pursuing Peace and Blessings for All

Prophet Ibrahim prayed:

﴿ وَادِّعْ رَبِّي إِبرَاهِيمَ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴾ (البقرة ١٢٦)

“My Lord, make this city a city of peace, and provide its people with fruits, those who believe in Allah and the Last Day.” Allah replied: “As for those who disbelieve, I will grant them enjoyment for a short while, then I will drive them to the

punishment of the Fire, what a terrible destination!” (Al-Baqarah 2:126)

Notice here: Ibrahim’s prayer was for safety and provision to only those who believe. Allah’s response extended provision even to those who disbelieve. This teaches us: peace and prosperity in this world are responsibilities for all. They are to be shared here and now. As for judgment, that belongs to Allah in the Hereafter.

So as Muslims, our role is to spread peace, provide benefit, and work for prosperity, not just for ourselves, but for all of humanity.

Conclusion

These are ten gems from the first Juz’. Imagine how much wisdom lies in all thirty. Let us not abandon the Qur’an. Instead, let us embrace it as our living guide, teach it to our children, build our families, our communities, our lives upon it.

Jewels from the Second Juz: Building Balance and Civilization (Verses 142 to 252 of Al-Baqarah)

The Second Juz addresses the momentous change of the Qiblah and highlights that prophets are honored through the divine scriptures revealed to them, books that must be taken seriously as sources of guidance. It also discusses essential aspects of life: rituals such as fasting and Hajj, and legal matters such as marriage and divorce. The Juz concludes with the story of Ṭalut and Jalut (Saul and Goliath), which introduces Prophet Dawud (David, peace be upon him).

From this Juz, we uncover timeless lessons, jewels for building balance and civilization:

1. Guidance for All

The Qur'an offers guidance on two levels: universal guidance for all humanity, and transformative guidance for those mindful of Allah.:

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ ﴾ (البقرة ٢)

“This Book, let there be no doubt in it, is guidance for the God-conscious.” (Al-Baqarah 2:2)

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ...
(البَقْرَةَ ١٨٥) ﴾

**“The month of Ramadan in which the Quran was revealed as guidance for mankind....”
(Al-Baqarah 2:185)**

The Qur’an speaks to all people with truth and justice, yet it transforms only those who approach it with humility and taqwā. Muslims must live by its guidance while also presenting its universal message to the world.

2. The Change of Qiblah – Identity and Independence

The change of the Qiblah from Jerusalem to Makkah marked a historic turning point, testing the believers’ steadfastness in the face of ridicule:

﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴾ (البَقْرَةَ ١٤٢)

**“The foolish among the people will say: What has turned them away from their Qiblah which they used to face? Say: To Allah belong the east and the west. He guides whom He wills to a straight path.”
(Al-Baqarah 2:142)**

This change established the Muslim community as an independent ummah. It was both a test of obedience and a symbol of unity under Allah’s command. Muslim identity is not shaped by imitation of others but by loyalty to divine guidance. True strength lies in independent faith and collective unity, not in copying external powers.

3. A Nation of Moderation

Allah defines the Muslim nation as balanced and just, avoiding extremes while serving as an example for all humanity:

﴿ وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾ (البقرة ١٤٣)

“And Thus, We have made you a justly balanced nation, that you may be witnesses over mankind, and the Messenger a witness over you.” (Al-Baqarah 2:143)

The ummah must embody moderation, not rigid and harsh, nor lax and indulgent. Balance in belief, law, and character qualifies Muslims to be witnesses of truth before all people. This responsibility begins with self-purification and remembrance of Allah, as the Prophet ﷺ was sent to purify and teach:

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ ﴾ (البقرة
١٥١)

“As We have sent unto you a messenger from among yourselves to convey unto you Our signs, purify you, and teach you the Book and wisdom.” (Al-Baqarah 2:151)

And this balance is anchored in constant remembrance of Allah. The constant remembrance of Allah is the heartbeat of faith, and it is unrestricted by situation, time or setting, unlike other rituals such as prayers, fasting and Hajj:

﴿ فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾ (البقرة ١٥٢)

“So, remember Me, and I will remember you. And be grateful to Me, and never be ungrateful.” (Al-Baqarah 2:152)

﴿ فَإِذَا قَضَيْتُمْ مَناسِكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَنشَدَ ذِكْرًا... ﴾ (البقرة ٢٠٠)

“Once you have accomplished your Hajj rituals), remember Allah as you remember your forefathers, or with even greater remembrance... “(Al-Baqarah 2:200)

4. Patience and Prayer in Trials

Hardship is part of life, loss of wealth, health, or loved ones. Patience (ṣabr) is not passive endurance but active perseverance with hope, strengthened by prayer:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ
مَعَ الصَّابِرِينَ ﴾ (البقرة ١٥٣)

**“O you who believe, seek help through
patience and prayer. Indeed, Allah is with
the patient.” (Al-Baqarah 2:153)**

In times of crisis, Muslims should turn to prayer
and sabr. These two tools transform trials into
a path of elevation. The Prophet (PBUH) used
to call for payers by saying:

قال صلى الله عليه وسلم: يا بلال: أقم الصلاة، أرحنا بها.
رواه أحمد

**“O Bilal, make the call to prayer so that we
find comfort by it.” (Ahmad and Abu Daoud)**

5. Ships as Signs of Civilization

Allah draws attention to ships as a symbol of
industry and progress; tools to connect people
for mutual benefit through trade, and sharing
advancement:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَع النَّاسَ .. ﴾ (البقرة
١٦٤)

**“Surely, in the creation of the heavens and
of the earth, and the alteration of night and
day, and the ships that sail in the sea with**

what benefits the people...” (Al-Baqarah 2:164)

By highlighting ships, the Qur’an points to navigation, commerce, and technology as civilizational tools for human benefit, reminding us that progress is part of divine design. Note that Allah is He who taught man how to build ships and the first ship was that of Prophet Nuh that he built under the direction of Allah.

6. Fasting and Its Purpose

Fasting is not about hunger but about training the soul, teaching self-restraint, empathy, and God-consciousness (taqwā):

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ (البقرة ١٨٣)
“Fasting has been prescribed for you as it was prescribed for those before you, that you may attain taqwā.” (Al-Baqarah 2:183)

Ramadan is an annual training camp for taqwā, while voluntary fasting outside Ramadan sustains that training throughout the year, keeping desires under control and hearts connected to Allah.

The purpose of fasting is to increase our Taqwa. The term Taqwa is very critical concept in Islam, as Allah has made having Taqwa a prerequisite for receiving guidance from the

Quran and a criterion for ranking people. A definition of those who have Taqwa is given in the middle of the Juz:

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَءَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴾ (البقرة ١٧٧)

“It is not righteousness (benevolence) that you turn your faces towards the East or West; but it is believing in Allah and the Last Day (Day of Judgement), and the Angels, and the Book, and the Messengers. Spending of your wealth, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves, performing prayer, and offering regular charity, fulfilling the covenants in which you entered; and being firm and patient, in time of pain and adversity, and throughout all periods of panic. Such are the people of truth and those who have Taqwa (Mutaqoun)”. (Al-Baqarah 2:177)

7. The Nearness of Allah through Dua

Placed within the verses of fasting, Allah reminds us of His nearness:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾
(البَقَرَةُ ١٨٦)

“When My servants ask you concerning Me, indeed I am near. I respond to the call of the caller when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”
(Al-Baqarah 2:186)

Allah is directly accessible, without intermediaries. Yet, du‘a’ must be coupled with obedience and sincerity.

The Prophet ﷺ warned that unlawful earnings prevent acceptance of supplications by mentioning a traveler who make Dua and Allah does not respond to him:

الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدْيٌ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ “الراوي : أبو هريرة - أخرجه الترمذي ، و مسلم)

“A man who, having journeyed far, is untidy and dusty, and who spreads out his hands to the sky saying “O Lord! O Lord!,” while

his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [. (Muslim and Tirmidhi)

8. The Sacredness of Hajj and Its Rituals

Hajj is more than ritual; it is a renewal of Abraham's legacy, disciplining character and reinforcing the unity of the global ummah:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴾ (البَقَرَةُ ١٩٧)

The pilgrimage is in the appointed months. Whoever intends to perform it during them must abstain from indecent speech, from all wicked conduct, and from quarrelling while on the pilgrimage. Whatever good you may do, God is aware of it. Make provision for yourselves -- but surely, the best of all provision is God-consciousness. Always be mindful of Me, you that are endowed with understanding. (Al-Baqarah 2:197)

Even for those not performing Hajj, the lesson is discipline, sacrifice, and spiritual renewal. Every believer should see their life as a

journey, with moments of sacrifice and moments of spiritual renewal.

9. Grace Beyond Justice

In times of divorce when emotions run high, Allah commands not just fairness (‘adl) but generosity (faḍl):

﴿ وَلَا تَنسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾
(البقرة ٢٣٧)

And do not forget graciousness between yourselves. Indeed, Allah is ever Seeing of what you do. (Al-Baqarah 2:237)

Islamic ethics elevate society by promoting kindness even in conflict.

10. The Story of Ṭalut and Jalut – Leadership and Victory

The story offers two timeless lessons. The criteria for Leadership and that victory is through faith and patience:

When the Israelites questioned why Talut was chosen as their king, Allah identified the criteria for leadership: knowledge and strength, not wealth or lineage:

﴿ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ﴾ (البقرة ٢٧٤)

“Allah has chosen him over you and increased him abundantly in knowledge and in stature....” (Al-Baqarah 2:247)

When the small army of Talut was facing the large army of Jalut, the situation invited some to doubt victory and said:

﴿ قَالُوا لَا طَاقَةَ لَنَا آلْيَوْمَ بِجَالُوتَ وَجُنُودِهِ... ﴾

They said, "We have no strength today against Goliath and his warriors."

But those of them who have strong faith comforted them by saying:

﴿ كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴾ (البقرة ٢٤٩)

“How often a small group overcame a large group by the will of Allah. And Allah is with the patient.” (Al-Baqarah 2:249)

Victory is not in numbers but in faith, perseverance, and divine support. Communities facing challenges should remember that with patience and faith, Allah can grant victory even when worldly measures suggest defeat.

Unlike almost all nations, Muslims are commanded to fight defensively without transgression:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ﴾ (البقرة ١٩٠)

“And fight in the way of Allah against those who wage war against you, but do not transgress. Surely, Allah does not love the transgressors. (Al-Baqarah 2:190)

Conclusion

The Second Juz reminds us that the strength of the Muslim nation lies in balance, remembrance of Allah, patience in trials, and moral excellence. From personal conduct in family life to leadership in society, from spiritual rituals to technological progress, Allah’s guidance offers a complete program for building a just and flourishing civilization.

Jewels from the Third Juz: Transactions of Wisdom.

(Verses 2:253 of Al-Baqarah to 3:91 of Al-Imran)

This Juz revolves around three divinely guided transactions: intellectual, financial, and spiritual.

- Intellectual transactions involve knowing Allah, acting upon that knowledge, and receiving His rewards.
- Financial transactions may be with Allah or with people, according to Allah's guidance.
- Spiritual transactions center on supplication (dua).

1. Intellectual Transaction: Knowledge of Allah's Majesty and Sovereignty

The Juz begins with Ayat al-Kursi, the greatest verse in the Qur'an, introducing Allah's majesty and sovereignty.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ

السَّمَوَاتِ وَالْأَرْضِ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ (البَقْرَةَ ٢٥٥)

Allah: There is no deity but He, the Ever-Living, the All-Sustaining.

Neither drowsiness overtakes Him nor sleep. To Him belongs all that is in the heavens and that is on the earth.

Who can intercede with Him without His permission? He knows what is before them and what is behind them, while they encompass nothing of His knowledge except what He wills. His Kursi (Chair) extends over the heavens and the earth, and their preservation does not tire Him.

And He is the Most High, the Supreme. (Al-Baqarah 2:255)

Internalizing this knowledge nurtures complete trust in Allah as Protector and Guardian.

Through His revelation, He brings believers from darkness into light, securing them against fear, doubt, and worldly pressures:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ
إِلَى الظُّلُمَاتِ (البَقْرَةَ ٢٥٧)

“Allah is the Gurdian (Walī) of those who believe. He brings them out from darkness into light. But those who disbelieve, their allies are the false gods (ṭaghut); they take them out of light into darkness....” (Al-Baqarah 2:257)

2. Intellectual Transaction: Wisdom

Believers who know Allah and follow His guidance are gifted with wisdom:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ... (البقرة ٢٦٩)

“He gives wisdom to whom He wills, and whoever is given wisdom is certainly given much good... (Al-Baqarah 2:269)

This wisdom empowers Allah's allies (Alwlia) to make sound decisions and prevail in arguments with truth. For example, Prophet Ibrahim (PBUH) confounded an arrogant king by redirecting the debate:

أَلَمْ تَرَ إِلَى الَّذِينَ حَاجَّ إِبرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (البقرة ٢٥٨)

Are you not aware of that one who argued with Ibrahim about his Lord because Allah had given him kingship? Ibrahim said, "My Lord is the one who gives life and brings death." He answered, "I [too] give life and bring death!" Ibrahim said, "Allah brings the sun out from the east, so bring it out from the west." Here, the disbeliever was confounded. Allah does not guide the wrongdoers. (Al-Baqarah 2: 258)

Similarly, when Christians insisted on their claim about Jesus, Prophet Muhammad (PBUH) invited them to a prayer of mutual invocation, letting truth itself stand as proof

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا
 نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ
 ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ (أل عمران
 ٦١)

“And if anyone argue with you about this [truth] after the knowledge that has come to you, say: "Come! Let us summon our sons and your sons, our women and your women, and ourselves and yourselves; and then let us pray [together] humbly that Allah’s be curse upon the liars." (Al-Imran 3:61)

3. Intellectual Transaction: Honoring Curiosity

Sincere questioning is not a sign of doubt but of yearning for deeper conviction. Prophet Ibrahim (peace be upon him) asked Allah to show him how He resurrects the dead. Allah responded not with rebuke, but with a demonstration merging reason and revelation:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِمُ تُو
 مِنِّي قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ
 الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا

ثُمَّ أَدْعُهُنَّ يَا تَيْبُكَ سَعِيًّا وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ
(البقرة ٢٦٠)

"My Lord, show me how You give life to the dead." Allah said, "Do you not believe?" He replied, "Yes, but [I ask] so that my heart may be at ease." [Allah] said, "Take four birds and tame them to yourself. Then put on each mountain a portion of them; then call them - they will come to you rushing. And know that Allah is Mighty Wise." (Al-Baqarah 2:260)

The Qur'an thus upholds inquiry as a path to stronger faith.

4. Intellectual Transaction: Freedom of Religion

One of the foundational principles in Islam is protecting the freedom of conscience because faith is meaningful only if chosen freely.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (البقرة ٢٥٦)

"There is no compulsion in religion. The right path has become distinct from error. Now, whoever refuses to be led by Satan and believes in Allah has a firm grasp on the strong handhold that will never break.

Allah is All-Hearing, All-Knowing.” (Al-Baqarah 2:256)

Truth requires no coercion. Islam commands that it be shared with wisdom and good example, never by force. Societies built on these values ensure people can live by their beliefs without persecution

5. Financial Transactions with Allah – Charity

Money is one of the greatest tests of faith. Allah made zakat, the third pillar of Islam, a measure of our trust in Him. How we manage wealth reflects our spiritual state. Satan exploits this test by instilling fear of poverty and discouraging generosity:

((الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ)) (البقرة: 268)

"Satan threatens you with poverty and bids you to commit indecency. But Allah promises you His forgiveness and bounties and Allah is All-Embracing, All-Knowing." (Al-Baqarah 2: 268)

Satan focuses on wealth because Allah created mankind with a natural love for money and worldly pleasures, an inclination necessary for development and progress. Yet Allah warns

against letting this love overshadow eternal rewards:

رُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرَثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ
الْمَثَابِ (١٤)

“Beautified for people is the love of desires - of women, children, accumulated gold and silver, fine horses, cattle and fertile land. That is the enjoyment of worldly life, but with Allah is the best return. (Al-Imran 3:14)

To counter the fear of poverty, Allah presents charity as the best investment, multiplying rewards beyond imagination:

((مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ
لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ)) البقرة: 261

“The example of those who spend their wealth in the way of Allah is like a grain which grows seven ears; in every ear are a hundred grains. And Allah multiplies [His reward] for whom He wills. Allah is all-Encompassing and All-Knowing.” (Al-Baqarah 2:261)

Charity purifies both wealth and heart, but giving tainted by arrogance or reproach nullifies its reward. Even kind words or

forgiveness can outweigh material giving when accompanied by harm:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ ۗ وَاللَّهُ
غَنِيٌّ حَلِيمٌ (البقرة ٢٦٣)

“Kind speech and forgiveness are better than charity followed by causing hurt. Allah is Self-Sufficient, Forbearing.” (Al-Baqarah 2:263)

Ultimately, Allah asks us to give not just anything, but from what we love most:

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِن
شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (أل عمران ٩٢)

“You will never attain righteousness until you spend from what you love. And whatsoever you spend, Allah is fully aware of it.” (Al-Imran 3:92)

Thus, charity is not merely financial, it is the pinnacle of wisdom, reflecting love, sacrifice, and trust in Allah.

6. Financial Transactions against Allah – Riba (Usury)

Of all prohibitions, none is condemned more severely than riba. Allah equates it with declaring war against Him and His Messenger:

{ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن
كُنْتُمْ مُؤْمِنِينَ (٢٧٨) فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ

وَرَسُولِهِ إِنْ تُبْنَتمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (٢٧٩) [البقرة]

“O you who have believed, have Taqwa of Allah and give up what still remains of Riba, if you are believers. (278) But if you do not (give it up), then be informed of a war [against you] from Allah and His Messenger. But if you repent, yours is your principal - [thus] you do no wrong, nor are you wronged.” (Al-Baqarah 2:279)

The logic is clear: Allah promises immense reward to those who uplift the needy through charity. In contrast, riba exploits the desperate, demanding not only repayment but an additional burden. While charity restores dignity, riba strips it away.

The Prophet (PBUH) explained why loans given out of compassion carry more reward than ordinary charity:

((رَأَيْتَ لَيْلَةَ أُسْرِي بِي مَكْتُوبٍ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةَ
بِعَشْرٍ أَمْثَالِهَا، وَالقُرْضَ بِثَمَانِيَةِ عَشْرٍ، قُلْتُ: يَا جَبْرِيْلُ مَا
بِالْقُرْضِ أَفْضَلُ مِنَ الصَّدَقَةِ فَقَالَ: إِنْ السَّائِلُ يَسْأَلُ
وَعِنْدَهُ وَالْمُسْتَقْرَضُ لَا يَسْتَقْرَضُ إِلَّا مِنْ حَاجَةٍ)) رواه ابن
ماجة

“On the Night of Isra, I saw written on the gate of Paradise: ‘Charity is rewarded tenfold and a loan eighteenfold.’ I asked Jibril why the loan is more meritorious, and he replied: ‘Because the beggar may ask

without need, but the borrower never asks unless he truly needs.” (Ibn Majah)

Thus, loans in the Quranic context are acts of mercy, not opportunities for gain. Allah says:

يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ أَثِيمٍ (البقرة ٢٧٦)

Allah destroys Riba and increases (gives riba for) charity. And Allah does not like any ungrateful evildoer. (Al-Baqarah 2:276)

وَأَنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ نَصَدَّقُوا خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (البقرة 280)

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you forgo it as charity, then it is better for you, if you only knew. (Al-Baqarah 2:280)

Based on the context of these verses and the link between charity and riba, it is clear that commercial loans, intended for profit and typically secured by property or business assets, belong to the domain of trade and are fundamentally different from personal loans that impose extra charges on the needy. Burdening a vulnerable borrower with such additional payment contradicts mercy and undermines justice, the very foundations of revelation. For this reason, Allah condemns the false pretext of equating the two.:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَخْبَطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ... (٢٧٥)
[البقرة:]

“Those who consume riba will not stand except as the stand of one who is being driven into insanity by Satan. That is because they have said: "Sale is [just] like riba." (to which) the reply was “Allah has permitted trade and forbidden riba...” (Al-Baqarah 2:275)

To emphasize accountability, the verses prohibiting riba were concluded with the last verse revealed to prophet Muhammad (PBUH):

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (٢٨١)

“Be conscious of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be wronged.” (Al-Baqarah 2:281)

While Allah clearly advised the lender to be lenient with the borrower who cannot pay and to consider the loan as charity, the prophet (PBUH) emphasized that the borrower must be serious in his commitment to repay the loan.

The prophet (PBUH) said:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من أخذ أموال الناس يريد أداءها أدّى الله عنه، ومن أخذها يريد إتلافها أتلفه الله." (البخاري)

"Whoever takes people's money intending to repay it, Allah will repay it on his behalf; and whoever takes it intending to spoil it, Allah will spoil him". (Bukhari)

عن عبد الله بن عمرو بن العاص رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: يُعْفَرُ لِلشَّهِيدِ كُلِّ دَنْبٍ إِلَّا الدَّيْنَ (مسلم)

"Allah forgives every sin of a martyr, except his debt." (Muslim)

7. Financial Transaction – Transparency and Justice

True justice is manifested in honest contracts, clarity in trade, and safeguarding all parties' rights. For this reason, the Quran's longest verse emphasizes documenting financial agreements:

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

"O you who believe, when you contract a debt for a specified term, write it down..." (Al-Baqarah 2:282)

Recording debts ensures fairness and prevents disputes, while witnesses provide a moral dimension that machines can never replace.

Even with modern tools, cameras and recordings can be fabricated through artificial intelligence. Human witnesses, bound by conscience and faith, safeguard accountability in a way technology cannot. By specifying human witnesses, the Quran demonstrates its timeless wisdom: it not only resolved disputes in its own era but also anticipated the challenges of the future.

8. Spiritual Transaction: Submission and Divine Mercy

The closing verses of Surat Al-Baqarah affirm both the believer's submission and Allah's mercy. The believers declare:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (البقرة ٢٨٥)

“We hear and we obey. Grant us Your forgiveness, our Lord; to You is the final return.” (Al-Baqarah 2: 285)

True faith is not hesitation or bargaining, but humble obedience. In return, Allah assured believers that no soul is burdened beyond its capacity and taught them supplication for forgiveness, strength, and victory:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا
تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا

وَأَرْحَمَنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
(البقرة ٢٨٦)

“Allah does not burden a soul beyond its capacity. For him is what he earned and on him what he incurred. Our Lord do not hold us accountable if we forget or make a mistake. Our Lord do not place on us a burden like that which You placed on those before us. Our Lord do not make us bear a burden for which we have no ability to bear. Pardon us, forgive us and have mercy upon us. You are our protector, so grant us victory over the disbelieving people.” [Al-Baqarah 2:286]

The Prophet (PBUH) emphasized the special significance of these verses by saying:

عن أبي ذر رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ اللَّهَ حَتَمَ سُورَةَ الْبَقَرَةِ بِآيَتَيْنِ أُعْطَانِيَهُمَا مِنْ كَنْزِهِ الَّذِي تَحْتَ الْعَرْشِ، فَتَعَلَّمُوهُنَّ وَعَلِّمُوهُنَّ نِسَاءَكُمْ، وَأَبْنَاءَكُمْ، فَإِنَّهُمَا صَلَاةٌ، وَقُرْآنٌ، وَدُعَاءٌ». (الحاكم ، والبيهقي)

“Allah ended Surat Al-Baqarah with two Verses from a treasure beneath the Throne, teach them to your families, they are prayers, Quran and Dua.” (Al-Hakim and Al-Bayhaqi)

وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ. (صحيح البخاري)

“Whoever recites the last two verses of Surat Al-Baqarah at night, they will be sufficient (enough) for him.” [Al-Bukhari and Muslim]

Scholars explained “suffice him” in different ways: as protection from harm, as a substitute for night prayer, or as carrying the merit of Qur’an recitation. In all cases, they highlight how consistently reciting these verses nurtures mercy, strength, and divine protection.

9. Intellectual Transaction: Individual and Society

Allah classified the verses in the Quran into two types:

1. Clear (Muhkamat): precise and self-evident, forming the foundation of faith and practice.
2. Ambiguous (Mutashabihat): allegorical or layered in meaning, open to deeper reflection.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (أَلْ

عمران ٧)

“He is the One who has sent down to you the Book. In it are verses clear and definitive (Muhkamat), they are the foundation of the Book—and others ambiguous (Mutashabihat). As for those with deviation in their hearts, they pursue what is ambiguous, seeking discord and its interpretation. But no one knows its true interpretation except Allah. And those firmly grounded in knowledge say: ‘We believe in it; all of it is from our Lord.’ But none will take heed except those of understanding.” (Aal-Imran 3:7)

Believers are called to reflect (tadabbur) deeply upon the clear verses (Muhkamat), which embody the timeless doctrines and commands of Allah. Yet the ambiguous verses (Mutashabihat) are equally significant: they lay the foundation for disciplines such as science, ethics, governance, psychology, and human society. The Mutashabihat call for collaboration between scholars of revelation, jurists, educators, scientists, economists, strategists, and leaders, ensuring that divine wisdom translates into practical, just, and God-conscious societal structures.

10. Spiritual Transaction: Sincere Dua

The Third Juz showcases the transformative power of dua through the heartfelt prayers of the wife of 'Imran and Prophet Zakariyya.

The wife of 'Imran dedicated her unborn child entirely to Allah's service. Allah accepted her prayer, granting her Maryam, who was placed under the care of Zakariyya. From Maryam came Prophet 'Isa (peace be upon him), born miraculously.

إِذْ قَالَتْ أَمْرَاتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي
مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (٣٥) فَلَمَّا
وَضَعْتُهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا
وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أَعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (٣٦)
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا
زَكَرِيَّا... (أل عمران ٣٥ ، ٣٦)

Remember when the wife of 'Imran said, "My Lord, I have dedicated what is in my womb entirely to Your service. So accept this from me. You are the One who hears and knows all." (35) When she gave birth, she said, "My Lord, I have given birth to a girl," God knew very well what she had given birth to: a male is not like a female, "I have named her Mary and placed her and her children in Your protection from the rejected Satan." (36) Her Lord graciously accepted her and made her grow in goodness and entrusted her to the care of Zachariah. (Al-Imran 3: 35-36)

Zakariyya himself, despite old age and a barren wife, prayed for righteous offspring. Allah answered his plea by granting him Yahya (John), also through a miraculous birth, described as chaste, noble, and a prophet among the righteous

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨) فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ (أل عمران ٣٨ ، ٣٩)

“Thereupon Zachariah prayed to his Lord, saying, "Lord, grant me by Your own grace virtuous offspring. You are the hearer of all prayers." (38) As he stood praying in the chamber, the angels called out to him, saying, "God gives you the good news of John, who shall confirm the Word from God, and [shall be] outstanding among men, and utterly chaste, and a prophet from among the righteous." (Al-Imran 3:38-39)

These examples affirm that sincere dua, offered with humility and persistence, becomes a means through which Allah shapes destiny, sometimes in unimaginable ways. From dua came Maryam, Yahya, and Isa (peace be upon them), figures central to divine history, mercy, and guidance.

Conclusion

The Third Juz presents life as a series of sacred transactions between the believer and Allah. Through intellectual submission, we recognize His majesty, embrace wisdom, and seek deeper understanding. Through financial dealings, we purify wealth by charity, avoid exploitation, and establish justice. Through spiritual devotion, we submit in obedience, supplicate with sincerity, and rely on divine mercy.

Together, these transactions cultivate hearts that resist worldly temptations while striving for eternal reward. The Qur'an therefore refines not only personal faith but also the foundations of a just society, reminding us that every choice, whether of mind, wealth, or soul, is an investment in the everlasting return with Allah.

Jewels from the Fourth Juz :

Unity and Justice

(Verses 92 of Al-Imran to 23 of Al-Nisa)

The Fourth Juz weaves together two essential dimensions of the Qur'an's guidance: unity of the Ummah and justice within the family and society. The Juz highlights that a strong Muslim community is built on two foundations:

- Internal unity around revelation.
- Justice tempered with mercy in social and family life.

These lessons are timeless, guiding both individuals and societies in building faith, resilience, and fairness. The Juz teaches that strength comes from unity rooted in Taqwā and justice tempered with compassion.

1. Beware of Division, Remain United Around Revelation

Unity is not optional; it is a divine command and a sign of Taqwa. Unity comes only by holding firmly to Allah's revelation. Division has always been the greatest weakness of the Muslim Ummah, caused by self-interest, rivalry, arrogance, and envy. The cure is to return to Allah's rope and the values of Taqwa: generosity, forgiveness, and humility.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ (١٠٢) وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
وَلَا تَفَرَّقُوا (آل عمران: ١٠٢-١٠٣)

O you who have believed, be conscious of Allah with all the consciousness that is due to Him, and do not die except as Muslims. (102) And hold fast, all together, to the rope of Allah and do not become divided (Al-Imran 3:102-103)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (آل عمران: ١٠٥)
“And do not be like those who became divided and differed among themselves after the clear proofs had come to them. They are the ones for whom there is grave punishment.” (Al-Imran 3:105)

The foundation of shared values among believers is Taqwa:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ
وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ
ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ
يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ
يَعْلَمُونَ (آل عمران ١٣٣ . ١٣٥)

“Race towards forgiveness from your Lord and a garden whose width is the spans the

heavens and the earth. It has been prepared for those who have Taqwa, (133) Those who: Spend (for Allah's sake) in prosperity and adversity, restrain their anger and forgive people. And Allah loves those who are good in their deeds, (134) When they commit a shameful act or wrong themselves, remember Allah, then, seek forgiveness for their sins and who is there to forgive sins except Allah? and do not persist in what they have done, knowingly.” (Al-Imran 3:133-135)

2. Superiority Comes from Belief and pure Fitrah

The Muslim Ummah's honor as the best nation is based on belief in Allah and living by the natural values of fitrah that guides them to know what is good and what is evil: .:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (آل عمران: ١١٠)

You are, indeed, the best nation ever raised for mankind: you command what is right and forbid what is wrong, and you believe in Allah. (Al-Imran 3: 110)

This command of commanding what is right and what is evil is not about forcing fiqh opinions where jurists have differed, but about living by universal truths that resonate with

every pure heart consistent with human innate nature (فطرة). Respecting diversity within the Ummah is part of unity, not a threat to it.

3. Mercy and Forbearance in Leadership

Leadership in Islam is about winning hearts, not domination. The Prophet (PBUH) led with mercy, not harshness. Mercy is not optional; it is the secret of influence.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
الْقَلْبِ لَآتَفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ (آل عمران: ١٥٩)

“It is by Allah's mercy that you were gentle with them. Had you been harsh (Fuzz) and hard-hearted, they would have dispersed from around you. So. Pardon them and seek forgiveness for them. Consult them in the conduct of affairs; once you have taken a decision, place your trust in Allah: for Allah loves those who place their trust in Him.” (Al-Imran 3:159)

Note: The word *fuzz* originally described the coarse water stored in camel stomachs — survival water, but unpleasant. Even if advice is vital and people know that it is important for them, if delivered harshly, people will reject it.

Part of mercy is to allow everyone to express their opinion to ensure that when the matter is decided, all are bound by it.

4. Reflecting on the Universe Builds Faith and Civilization

Studying creation is dhikr, it is worship. Reflection on creations deepens faith and inspires scientific and civilizational progress.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ (آل عمران: ١٩٠)

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.” (Al-Imran 3:190)

Islamic civilization thrived when Muslims integrated faith with the pursuit of knowledge of all branches of science.

5. True Protection for Children

Real protection for one’s children lies in righteousness not wealth. Wealth can vanish, but the legacy of the parent’s Taqwa endures.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا
عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (النساء: ٩)

“Let those who fear for their helpless children after them, have Taqwa of Allah and speak justly.” (Al-Nisa 4:9)

History teaches: Khalifa Omar ibn Abd al-Aziz left little wealth but righteous example, and his children prospered greatly. On the other hand, Khalifa Hisham ibn Abd al-Malik left great wealth, but his children became beggars. (See Appendix)

6. Confidence in Victory Comes from Sincerity in Belief

Victory is Allah’s gift to sincere believers who show patience and Taqwa. At Badr, the Muslims were weak, but Allah granted them victory.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ (١٢٣)

“Allah had certainly supported you at Badr when you were weak. So, be conscious of Allah that you may be grateful.” (Al-Imran 3:123)

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ (١٢٦)

“Victory comes only from Allah, the All-Powerful, the All-Wise.” (126)

Defeat, however, is only temporary, it is a call for self-reflection and renewal.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ
(۱۳۹)

“Do not weaken or grieve, you will be superior if you are true believers.” (Al-Imran 3:139)

7. Wisdom in Struggle – Victory and Defeat as Tests

History’s ups and downs are not random; they are Allah’s way of testing sincerity, purifying believers, exposing hypocrites and eradicating the disbelievers.

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ ۖ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ (۱۴۰) وَلِيَمَحَّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِينَ (۱۴۱) أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ (آل عمران: ۱۴۰-۱۴۲)

“If you have suffered a wound, they too have suffered a similar wound. Such days We alternate among people, so that Allah may know those who believe, and let some of you be martyrs, and Allah does not like the unjust. (140) And so that Allah may purify those who believe and eradicate the disbelievers. (141) Do you think that you would enter Paradise, even before Allah

knows those of you who would strive hard for His cause and those who are steadfast? (Al-Imran 140-142)

8. Accountability and Return to Allah

Life's greatest certainty is death. All possessions and status vanish, but deeds remain.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (آل عمران: ١٨٥)

“Every soul shall taste death, and you will be given your full compensation on the Day of Resurrection. Whoever is kept away from the Fire and admitted to Paradise has truly triumphed. The life of this world is nothing but deceptive enjoyment.” (Al-Imran 3:185)

This world is temporary; you should focus on deeds that prepare you for the eternal home. This verse grounds believers: prioritize what survives beyond the grave. Daily remembrance of death strengthens humility, generosity, and taqwā.

9. Balance between Justice and Mercy

The opening of al-Nisa emphasizes justice and compassion, especially toward society's most vulnerable: women, widows, and orphans. True strength of a community is seen in how it treats those who are weak.

Even if affection of the wife fades, Allah commands fairness, kindness, and respect of the wife.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا (النساء: ١٩)

“Live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it much good.” (Al-Nisa 4:19)

Even when a man seeks to replace a wife, justice requires that men honor their commitments fully.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتِنًا وَإِنَّمَا مُمِيتًا (النساء: ٢٠)

But if you intend to replace a wife with another and you had given one of them a Qintar (ton of gold), do not take anything back; would you take it wrongfully without a right and (with) a manifest sin (Al-Nisa 4:20)

The Juz addresses the societal challenge of widows who have children. For a male relative or friend to properly support the orphans, there is a need for a formal relationship with their mother to avoid any appearance of impropriety. Therefore, Allah links the topic of polygamy directly to the protection of orphans, not mere personal desire. And even then, strict justice is the condition.

وَأَنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ
 مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا
 فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا
 (النساء: ٣)

“And if you fear that will not be able to do justice to the orphans, then marry the women you like. In twos, in threes and in fours. But if you fear that you will not maintain equity, then only one woman or your bondswomen. That will be closer to abstaining from injustice.” (Al-Nisa 4:3).

The gem here is balance: justice provides structure, while mercy softens it with compassion. In marriage, parenting, or caring for orphans, fairness must walk hand in hand with kindness.

10. Inheritance Law:

Allah established clear inheritance rules to ensure fairness and prevent disputes.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ
نَصِيبًا مَّفْرُوضًا (النساء: ٧)

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, whether small or large, a fixed share.” (Al-Nisa 4:7)

Contrary to popular assumption, Islamic inheritance is not a blanket rule of “male more than female.” It is a nuanced system that considers:

- Closeness of kinship.
- Generational position.
- Financial responsibility (men traditionally carry dowry and family support).

Scholars have analyzed these rules and concluded that the distribution falls into different categories:

- In 4 cases: Males inherit more than females.
- In 30 cases: Males and females inherit equally.
- In 10 cases: Females inherit more than male.

This system reflects equity, not bias, each share is tailored to responsibilities and circumstances, protecting the rights of both men and women.

Summary

- Unity – Hold on to the rope of Allah.
- Mercy in leadership – Gentleness sustains communities.
- Reflection on creation – Link science with dhikr.
- Children's true protection – Righteousness, not riches.
- Justice with mercy – Especially for women and orphans.
- Steadfastness – Defeat is temporary, Eman is victory.
- Accountability – Every soul shall taste death

Appendix

دخل مقاتل بن سليمان على الخليفة العباسي : ابو جعفر المنصور، فقال له "المنصور" عِظِي يا "مقاتل".

=فقال: أعظك بما رأيت أم بما سمعت

_ قال : بل بما رأيت!!

=قال يا أمير المؤمنين إن الخليفة الأموي : عمر بن عبد العزيز

أنجب أحد عشر ولداً وترك ثمانية عشر ديناراً، كَفَّنَ بخمسة

دنانير، واشتري له قبر بأربعة دنانير ووَزَع الباقي على أبنائه.

الخليفة الأموي : هشام بن عبد الملك أنجب أحد عشر ولداً، وكان

نصيب كلِّ ولدٍ من التركة الف الف دينار

والله... يا أمير المؤمنين : لقد رأيت في يومٍ واحدٍ أحد أبناء عمر

بن عبد العزيز يتصدق بمائة فرس للجهاد في سبيل الله ، وأحد

أبناء هشام يتسول في الأسواق.

وقد سأل الناس عمر بن عبدالعزيز وهو على فراش الموت : ماذا
تركت لأبنائك يا عمر ؟
قال: تركت لهم تقوى الله، فإن كانوا صالحين فالله تعالى يتولى
الصالحين ، وإن كانوا غير ذلك فلن أترك لهم ما يعينهم على
معصية الله تعالى.

المصادر البداية والنهاية - ابن كثير
سيرة ومناقب عمر بن عبد العزيز الخليفة الزاهد - ابن الجوزي

Muqatil ibn Sulayman entered upon the Abbasid Caliph, Abu Ja'far al-Mansur. Al-Mansur said to him: "Admonish me, O Muqatil." Muqatil replied: "Shall I admonish you with what I have heard, or with what I have seen?" He said: "Rather, with what you have seen!"

Muqatil said: "O Commander of the Faithful, the Umayyad Caliph 'Umar ibn 'Abd al-'Aziz fathered eleven sons. He left behind only eighteen dinars: five were used for his shroud, four to purchase his grave, and the remainder was distributed among his children. By contrast, the Umayyad Caliph Hisham ibn 'Abd al-Malik also fathered eleven sons—but each one of them inherited a million dinars.

By Allah, O Commander of the Faithful, I saw on the same day one of the sons of 'Umar ibn 'Abd al-'Aziz giving away one hundred horses for jihad in the path of Allah, while one of the sons of Hisham was begging in the marketplaces.

And when the people asked, 'Umar ibn 'Abd al-'Aziz on his death bed: 'What have you left for your children, O 'Umar?'

He said: 'I have left them with the Taqwa of Allah. If they are righteous, then Allah Himself will take care of the righteous. And if they are, otherwise, I will not leave them with wealth that would aid them in disobedience to Allah.'

Jewels from the Fifth Juz: Mercy, Trust, and Absolute Justice

(Al-Nisa 4:24-147)

This Juz lays down the guardrails for a healthy soul, family, and society. It calls believers to gratitude and contentment, shows that divine law seeks ease and repentance, not hardship, and prescribes wise steps to resolve marital discord. It commands fulfillment of trusts and impartial justice, defends the oppressed, sanctifies every believer's life, and restricts secret counsel to charity, kindness, and reconciliation. Even prayer adapts in travel and danger, to maintain the believer's unbroken lifeline to Allah's support and guidance.

1. Focusing on Blessings: A Cure for Discontent

Believers are urged to appreciate their share of divine blessings and avoid jealousy:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ
نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا
(النساء: ٣٢)

“Do not covet the bounties which Allah has bestowed more abundantly on some of you than on others. Men shall be rewarded according to their deeds, and women shall be rewarded according to their deeds. You

should rather ask God for His bounty. Allah has knowledge of all things. (Al-Nisa 4:32)

Contentment comes from gratitude and trust in Allah's wisdom, not comparison with others. Wanting what others have breeds envy and foster discontent

2. Divine Desire for Ease and Mercy

Allah's guidance is not to burden, but to lighten the weight of human weakness and open the door to repentance:

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦) وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا (٢٧) يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (النساء: ٢٦-٢٨)

“Allah wishes to make clear to you (what is lawful and what is unlawful), to show you the ways of those before you, and to accept your repentance. Allah is All-Knowing, All-Wise. (26) Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path). (27) Allah wishes to lighten (the burden) for you; and man was created weak.” (4:26-28)

By distinguishing between major and minor sins, the Qur'an shows divine law as a merciful framework:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا (النساء: ٣١)

“If you avoid the major sins which you are forbidden, We shall expiate your minor sins and admit you to a Noble Entrance (i.e. Paradise).” (4:31)

The Divine Law is pragmatic, recognizing human weakness and aiming to guide, not crush.

3. The Roots of Family Discord: Arrogance

Perhaps most complex teaching in the Juz is the balance of authority and respect within the family. Family harmony depends on mutual respect and humility. Discord arises when arrogance or a sense of superiority enters the marital relationship, whether from husband or wife. The Quran uses the term *nushuz* (نُشُوز) (literally “rising up”) to describe such disruptive arrogance.

When a wife displays *nushūz*, the Qur'an prescribes a gradual, well-defined process:

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ

سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا (٣٤) وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا
(النساء: ٣٤-٣٥)

“As to those women whom you fear their rebellion (by taunting you with their arrogance and superiority):

1. Counsel with advice
2. withdraw from their bed (as expression of disapproval)
3. (as a last resort) beat them (strictly limited by prophetic guidance), but if they return to obedience, then do not seek inequitably any way against them Surely, Allah is Ever Most High, Most Great (34)
4. (if conflict persists) and you fear a split will happen between them (the husband and wife), appoint arbiters from both families for reconciliation. Surely, Allah is ever Knower, Aware.”
(Al-Nisa 4:34-35)

The Prophet (PBUH) placed emphatic restrictions on any physical response:

عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي دُبَابٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (لَا تَضْرِبُوا إِمَاءَ اللَّهِ) سنن أبي داود سنن ابن ماجه صحيح ابن حبان السنن الكبرى للنسائي السنن الكبرى للبيهقي مسند الإمام الشافعي المعجم الكبير للطبراني

“Do not hit the female slaves of Allah”.
(Abu Daud, Ibn Majah and others)

وخرج الإمام أبو داود في سننه من حديث معاوية بن حيدة رضي الله عنه قال: قلت يا رسول الله ما حق زوجة أحدنا عليه قال: أن تطعمها إذا طعمت، وتكسوها إذا اكتسيت، ولا تضرب الوجه ولا تقبح، ولا تهجر إلا في البيت".

Do not stroke the face and do not insult and do not abandon your wife except in the home.” (Abu Daud)

The Prophet (PBUH) also taught practical methods to prevent anger from escalating into harm:

أخرج الإمام أحمد وأبو داود من حديث أبي ذر أن النبي - صلى الله عليه وسلم - قال: "إذا غضب أحدكم وهو قائم فليجلس، فإن ذهب عنه الغضب، وإلا فليضطجع".

“If one of you becomes angry while standing, let him sit down; if the anger leaves him, well and good; otherwise, let him lie down.” (Abu Dāwūd, Ahmad).

This guidance shows the emphasis on cooling anger and regaining self-control before taking any action.

Modern statistics underline the wisdom of these teachings: in societies without ethical limits, domestic abuse is widespread, 1 in 3 women in the US and 1 in 5 in Europe experience intimate partner violence. By contrast, the Quran’s structured, step-by-step method, reinforced by prophetic safeguards,

channels conflict resolution away from abuse and toward reconciliation.

The Quran is equally sensitive to situations in which the husband displays nushuz. In such cases, the approach shifts toward compromise and settlement:

وَأَنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (النساء: ١٢٨)

“If a woman fears “nushuz” (arrogance or desertion) from her husband, there is no sin upon them if they seek a peaceful settlement, and settlement is best. But selfishness is ever-present in human souls. Yet if you are gracious and mindful of Allah, surely Allah is fully aware of what you do.”
(Al-Nisa 4:128)

This balanced guidance recognizes human weaknesses but insists on fairness, compassion, and the pursuit of peace within the home. The goal is always reconciliation and justice, never domination or abuse.

4. Fulfilling Trusts and Ensuring Justice

A core principle of Islamic ethics is the fulfillment of trusts and absolute justice:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء: ٥٨)

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is All-Hearing and All-Seeing.” (Al-Nisa 4:58)

This extends to all responsibilities, leadership, finances, and mediation. Even intercession carries accountability:

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ وَنَصِيبٌ مِمَّا يَسْتَفْعِلُ بِهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ وَكِفْلٌ مِمَّا يَسْتَفْعِلُ بِهَا إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (النساء: ٨٥)

“Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. Allah oversees everything.” (Al-Nisa 4:85)

The prophet (PBUH) elaborated on the personal responsibility inherent in financial matters:

عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: “من أخذ أموال الناس يريد أداءها أدى الله عنه، ومن أخذها يريد إتلافها أتلفه الله.” (البخاري)

"Whoever takes people's money intending to repay it, Allah will repay it on his behalf; and whoever takes it intending to spoil it, Allah will spoil him". (Bukhari)

5. Responsibility Against Injustice

Believers are commanded to defend the oppressed, especially vulnerable men, women, and children:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا (النساء: ٧٥)

"How should you not fight for the cause of Allah and of the oppressed among men, women and children who say: Our Lord, take us our from this town whose people are oppressors; and make for us a guardian from your own, and give us defenders from your own." (Al-Nisa 4:75)

Even the oppressed bear some responsibility to seek relief through migration if possible.

The consequences of passivity are severe:

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الّٰمَلِكَةَ ظَالِمِيٓ اَنْفُسِهِمْ قَالُوْٓا فِیْمَ كُنْتُمْ قَالُوْٓا كُنَّا مُسْتَضْعَفِیْنَ فِی الْاَرْضِ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاَسْعٰهُ فَتَمٰحِزُوْٓا فِیْهَا قَالُوْٓا لَیْسَ لَنَا حِسْبٌ اِلَّا اللّٰهُ وَرَبُّنَا الَّذِیْ اَخْرَجَنَا مِنْ اَرْضِنَا عَلٰی ظُلْمٍ وَّكَفٰرٍ وَّكَانُوْٓا مِنَ الضّٰلِّیْنَ وَاسْءَاتٍ مِّنۡ سِیِّئَاتِ الَّذِیْنَ لَا یَسْتَطِیْعُوْنَ حِیْلَةً وَّلَا یَهْتَدُوْنَ

سَبِيلًا (٩٨) فَأَوْلَيْكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ
عَفْوًا غَفُورًا (النساء: ٩٧-٩٩)

“Those whom the angels take (in death) while they had wronged themselves, the angels say (to them) “In what business were you involved?”. They say: We were oppressed in the earth. (The angels) will say: Was not Allah's earth large enough for you to emigrate to it? Those people will have their abode in hell, an evil place to return. (97) Except the weak among men, women, and children, who do not have means (to emigrate) nor can find away. (98) Allah may pardon them. Allah is Most-Pardoning and Most-Forgiving.” (Al-Nisa 4:97-99)

The Qur'an thus balances communal duty with individual accountability, while excusing those truly powerless.

6. Reciprocity: Responding with Excellence

Islamic ethics demand that every believer should embody goodness:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ
كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا (النساء: ٨٦)

“When you are greeted with a salutation, respond with a better greeting or at least

return the same; Allah takes account of everything.” (Al-Nisa 4:86)

Excellence in speech, debate, and hospitality reflects the believer’s character. A believer is to set the highest standard for behavior, always striving to exceed in goodness and fairness.

7. The Sanctity of the Believer's Life

Allah places unmatched weight on the protection of life:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَأَعَدَّ لَهُ وَعْدًا عَظِيمًا
(النساء: ٩٣)

“Whoever kills a believer deliberately, his reward is eternal Hell forever and Allah wrath and curse be upon him, and a terrible punishment is prepared for him.” (Al-Nisa 4:93)

The Prophet (PBUH) underscored this sacredness by saying as he was circulating around the Kabbah:

ابن عمر قال: رأيت رسول الله صلى الله عليه وسلم يطوف بالكعبة، ويقول: ما أطيبك، وأطيب ريحك! ما أعظمك، وأعظم حرمتك! والذي نفس محمد بيده، لحرمة المؤمن أعظم عند الله حرمة منك، ماله، ودمه. أخرجه ابن ماجه.

“By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is

greater before Allah than your sanctity, his wealth and his blood.” (Ibn Majah)

He (PBUH) also said:

وابن ماجه من حديث البراء مرفوعًا: "لزوال الدنيا أهون عند الله من قتل مؤمن بغير حق"،

“If this world were to be destroyed, that would be less significant before Allah than the unlawful killing of a believer.” (Ibn Majah)

8. Secret Talks: Motivated Only by Good

Private counsel is discouraged unless it is to promote kindness, charity, or reconciliation:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا (النساء: ١١٤)

“There is no good in most of their secret talk, except in the case of those who enjoin charity and kindness, or reconciliation between people. If anyone does that, seeking the pleasure of Allah, We will give him an immense reward.” (Al-Nisa 5:114)

Confidentiality must not be a cover for harm, but a tool for peace.

9. Justice is Absolute

Justice in Islam is uncompromising and impartial, it transcends family, wealth, and social ties:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْتُمُ أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا (النساء: ١٣٥)

“O you who believe, be upholders of justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is better caretaker of both. So, do not follow your desires, lest you lapse (from truth) and if you twist or avoid (the evidence), then Allah is all aware of what you do.” (Al-Nisa 4:135)

This principle was reinforced in the incident (Reported in Trmidhi 3036) of the Muslim Bashir ibn Ubayriq (بشير الأبيرق) who committed theft and falsely accused a Jewish neighbor of the theft. Under communal pressure and with misleading testimony, he nearly succeeded in deflecting blame. Revelation exonerated the innocent and condemned the guilty, proving that justice must never be sacrificed for tribal loyalty (Al-Nisa 4:105–113).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ
اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا (النساء: ١٠٥)

“We have sent the Book down to you with the truth so that you may judge among mankind by means of what Allah has shown you. And do not be an advocate for the treacherous.” (4:105)

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ
إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ
مُحِيطًا (١٠٨) هَآأَنْتُمْ هَآؤُلَآءِ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَوةِ
الدُّنْيَا فَمَنْ يُجَدِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكَيْلًا (النساء: ١٠٨-١٠٩)

“They hide [their deeds] from people but cannot hide from Allah despite His being present with them when they plot at night, uttering things of which He does not approve; and indeed, Allah is fully aware of what they do. (108) You might argue on their behalf in the life of this world: but who will argue on their behalf with Allah on the Day of Resurrection and who will be their defender?” (4:108-109)

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ
بُهْتَانًا وَإِثْمًا مُبِينًا (النساء: ١١٢)

“And anyone who commits an offence or a sin, then blames it on an innocent person, he has burdened himself with slander and a manifest sin.” (4:112)

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا (النساء: ١١٣)

“If it were not for the grace of Allah and His mercy to you, some of them had resolved to lead you astray but they lead astray no one but themselves. Nor can they do you any harm. Allah has sent down to you the Book and Wisdom and has taught you what you did not know. Allah's favor to you has been great indeed.” (Al-Nisa 4:113)

The Prophet was divinely guided to overturn the false claim and clear the name of the Jewish victim, affirming that neither faith nor tribe grants immunity from accountability. Justice, in the Quranic vision, is truly absolute and must transcend all self-interest, social ties, or communal loyalties.

10. The Importance of Prayer in Islam

Prayer is a key pillar of Islam and the strongest bond between the servant and his Lord.

Prayer is the believer's lifeline that is never waived even in fear or war:

وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا
مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ
الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا (النساء: ١٠١)

**“And when you travel throughout the land, there is no blame upon you for shortening the prayer if you fear that those who disbelieve may harm you. Surely, the disbelievers are an open enemy for you.”
(Al-Nisa 4:101)**

The Prophet (PBUH) showed that travel alone permits shortening prayers, even in safety. In extreme danger. Prayer is adopted to circumstance, walking or riding is acceptable.

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا (البقرة: ٢٣٩)
“If you are in fear, pray on foot or while riding....” (Al-Baqarah 2:239)

This highlights that prayer is not a ritual formality, but a constant anchor that sustains faith in every situation.

Jewels from the Sixth Juz: Character, Covenants, and Divine Completion (Al-Nisa 4:148 – Al-Maeda 5:81)

The sixth Juz offers profound lessons that shape personal character and strengthen society. It addresses the power of speech, the role of revelation, justice, covenants, the perfection of religion, the sanctity of life, and the bond of love between Allah and His servants.

1. Guarding the Tongue in Public Speech

Speech has immense power, it can heal or harm, build or destroy. Even when wronged, believers must restrain their words to truth and justice, not vengeance:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ
اللَّهُ سَمِيعًا عَلِيمًا (النساء: ١٤٨)

“Allah does not love public exposure of evil words, except from one who has been wronged. And Allah is Ever All-Hearer, All-Knower.” (Al-Nisa 4:148)

The Prophet ﷺ said:

عن أبي هريرة رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال: «من كان يؤمن بالله واليوم الآخر، فليقل خيْرًا أو ليصمت» (رواه البخاري، ومسلم).

**“Whoever believes in Allah and the Last Day, let him speak good or remain silent.”
(Bukhari and Muslim)**

2. Belief in Allah’s Messengers Cannot Be Selective

Faith requires belief in all of Allah’s messengers as part of a single chain of truth. Rejecting some while accepting others is disbelief:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۖ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ
اللَّهِ وَرُسُلِهِ ۖ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ
وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (١٥٠) أُولَٰئِكَ
هُمُ الْكَافِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا
(النساء: ١٥٠-١٥١)

“Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers saying, "We believe in some but reject others," and wish to adopt a way in between. (150) They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.” (Al-Nisa 4:150-151)

Respecting all messengers affirms the consistency of divine truth and nurtures humility in believers.

3. Revelation Is Witnessed and Affirmed by Allah

The Quran is uniquely affirmed by Allah Himself as His revelation to Prophet Muhammad (PBUH).

لَٰكِنَ ٱللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ ٱنزَلَهُ ۖ يَعْلَمِيهِ ٱلْمَلَٰئِكَةُ
يَشْهَدُونَ ۖ وَكَفَىٰ بِٱللَّهِ شَٰهِدًا (النساء: ١٦٦)

“But Allah bears witness to what He has sent down to you (O Muhammad), He has sent it down with His Knowledge, and the angels bear witness. Allah is sufficient as a Witness (Al-Nisa 4:166)

This divine testimony builds unshakable certainty in the Quran’s truth.

4. The Qur’an as Clear Proof and Light

The Qur’an is both “Burhan” (conclusive proof) and “nur” (light), dispelling confusion and guiding to success in both worlds:

يَأْتِيهَا ٱلنَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا
مُّبِينًا (النساء: ١٧٤)

O mankind! There has come to you a convincing proof from your Lord, and We sent down to you a manifest light (this Qur’ân). (Al-Nisa 4:174)

كَثِيرٍ قَدْ جَاءَكُمْ مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ
(المائدة: ١٥)

“Indeed, there has come to you from Allah a light and a clear Book.” (Al-Maeda 5:15)

Believers must approach the Quran not just for blessing but as the decisive guide in belief, conduct, and problem-solving.

5. Fulfill Covenants and Obligations

Surat Al-Maeda begins with a command to honor all covenants, with Allah and with people. Covenants with Allah include obedience and not associating anyone or anything with Him. Covenants with people include business deals, promises, and treaties.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ (المائدة: ١)

**“O you who believe, fulfill your covenants.”
(Al-Maeda 5:1)**

Breaking trust weakens societies, fulfilling it preserves them. The Prophet (PBUH) said:

عن أبي هريرة رضي الله عنه ، أن رسول الله صلى الله عليه وسلم قال: " آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أؤتمن خان " ((متفق عليه))

“The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks it; and when entrusted, he betrays the trust.” (Bukhari and Muslim)

6. Perfection of the Religion of Islam

With the final revelation, Allah declared the completion of His favor and the perfection of Islam:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا (المائدة: ٣)

“Today I have perfected your religion for you, completed My favor upon you, and approved for you Islam as your way.” (Al-Maeda 5:3)

This Verse affirms that Islam is timeless and complete; no additions or subtractions can alter its foundation.

7. Justice and Fairness, Even with Enemies

Justice must prevail over bias, anger, or tribal loyalty, even with opponents:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (المائدة: ٨)

“O you who believe! Stand out firmly for Alah as just witnesses and do not let hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (Al-Maeda 5:8)

8. Sanctity of Human Life

Human life is sacred. Killing one innocent person equals killing all humanity and saving a life equals saving all humanity. This universal law was given to the Children of Israel, and it is reaffirmed in the Quran.

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ ۖ مَنْ قَتَلَ
نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ
جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا (المائدة:
٣٢)

“Because of that We decreed upon the Children of Israel that whoever kills a soul, not in retaliation for murder or for corruption on earth, it is as if he killed all mankind, and whoever saves it, it is as if he has saved all of mankind.” (Al-Maeda 5:32)

This principle underpins Islam’s commitment to preserving life, through justice, charity, medicine, and protection of the vulnerable.

Note: *A similar statement is in the Mishnah (Sanhedrin 4:5), which is part of the Talmud: “Therefore, man was created alone to teach you that whoever destroys a single soul⁽¹⁾, it is as though he destroyed an entire world; and whoever saves a single soul, it is as though he saved an entire world.” But in Sanhedrin 57a if the Talmud a distinction is made: “And if one of the sons of Noah [i.e., a non-Jew] kills an Israelite, he is executed]. But if an Israelite kills one of the sons of Noah, he is exempt.”*

(1) *Some manuscripts say, “a soul of Israel,” instead of only “soul”.*

9. True Relationship with Allah is Love

The bond between Allah and His servants is founded on love:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۖ فَسَوْفَ يَأْتِي
اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ؕ أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ
عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ (المائدة: ٥٤)

O you who believe! Whoever from among you turns back from his religion (Islâm), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, firm towards the disbelievers, fighting in the Way of Allah, (Al-Maeda 5:54)

Love fuels humility, courage, and resilience in faith. Believers are humble to fellow believers, confident and firm towards others, and committed to strive for Allah’s cause.

10. Upholding Divine Law: A Command to All

All messengers brought the same core religion, worshipping Allah and doing righteousness, but each community had its own Shari’ah (law).

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ... (المائدة: ٤٨)
“... To each of you, We have prescribed a law and a clear way. ... (Al-Maeda 5:48)

Prophet Mohammad (PBUH) applied Islamic law to Muslims but upheld the Torah and Gospel for Jews and Christians in his society, as commanded in:

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ...
(المائدة: ٤٣)

“But how do they come to you for ruling while they have the Torah, in which is the ruling of Allah” (Al-Maeda 5:43)

وَلْيَحْكُمِ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ. (المائدة: ٤٧)
“Let the people of the Injeel (Gospel) judge by what Allah has revealed therein.” (Al-Maeda 5:47)

Allah reprimanded both the Jews and the Christians for not following their own laws:

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ
وَالْإِنجِيلَ وَمَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ. ... (المائدة: ٦٨)
“Say "O people of the Scripture (Jews and Christians)! You have nothing until you act according to the Torah and the Gospel, and that which has been sent down to you from your Lord (Al-Maeda 5:68)

Conclusion

The sixth Juz weaves together the moral and social fabric of faith, where belief, justice, mercy, and love unite under one divine covenant. It teaches that words must heal, not

harm; that revelation must be fully embraced; that covenants must be honored without compromise; and that justice must prevail even over anger or bias.

The sanctity of life, the perfection of religion, and the love between Allah and His servants affirm Islam’s mission: to illuminate hearts and societies with divine wisdom. When believers embody these principles, they become reflections of the Quran’s light—upholding truth, preserving trust, and living as witnesses of Allah’s justice on earth.

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Appendix: Examples of the difference between the Jewish/Christian laws and the Muslims law:

1. Punishment of adultery:

The Bible	The Quran
<p><i>Deuteronomy 22:23-24:</i> “If there is a girl who is a virgin engaged to a man, and another man finds her in the city and lies with her, then you shall bring them both out to the gate of that city <u>and you shall stone them to death</u> - the young woman because she was in a town and did not scream for help, and the man because he</p>	<p>سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ (١) الرَّائِيَةَ وَالرَّائِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدُهُمْ وَلَا تَأْخُذْكُمْ بِهِمَا رَافَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَدَاِبَهُمَا ظَافَةً مِّنَ الْمُؤْمِنِينَ (٢)</p>

<p>violated another man's wife. You must purge the evil from among you".</p> <p><i>Ezekiel 23:46-49:</i> But they, righteous men, will judge them with the judgment of adulteresses and with the judgment of women who shed blood, because they are adulteresses and blood is on their hands. For thus says the Lord GOD, 'Bring up a company against them and give them over to terror and plunder. The Company will <u>stone them with stones and cut them down with their swords; they will slay their sons and their daughters and burn their houses with fire.</u> Thus, I will make lewdness cease from the land, that all women may be admonished and not commit lewdness as you have done...."</p>	<p>"This is a Surah We have sent down and enjoined, and sent down in it clear signs, so that you may receive the advice. (1) The fornicating woman and the fornicating man, flog each one of them with one hundred stripes. No pity for them should prevail upon you in the matter of Allah's religion, if you really believe in Allah and the Last Day; and a group of believers must witness their punishment". (Al-Noor 24:1-2)</p>
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2. Treatment of the Defeated Enemy

The Bible	The Quran
<p>Deuteronomy 20:12-14: "If they make no peace with you, but will</p>	<p>فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَصَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَسُدُّوا أَلْوَابَهُمْ فَإِذَا مَنَّ اللَّهُ مَنَّا بَعْدُ وَإِنَّا</p>

<p>make war against you, then you shall besiege them. And when the Lord, your God has delivered it into your hands, you shall kill every male thereof with the edge of the sword. But the women, and the little ones, and the cattle and all that is in the city, even all the spoil thereof, you shall take unto yourself and you shall eat the spoil of my enemies which the Lord, God has given you.”</p>	<p>فِدَاءَ حَتَّى تَصْعَ الْحَرْبُ أَوْرَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ ٤</p> <p>“So, when you meet the disbelievers ‘in battle’, strike ‘their’ necks until you have thoroughly subdued them, then bind them firmly. Later, free them either as an act of grace or for ransom, so that the burden of war may be lifted. So will it be. Had Allah willed, He, Himself, could have subjected them to retribution. But (Allah ordered you to fight), so that He tests some of you by means of others. And those who are martyred in the cause of Allah, He will never render their deeds void. (Mohammad 47:4)</p>
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3. Treatment of those who mock religion

The Bible	The Quran
<p><i>Leviticus 24:16:</i> And he that blasphemeth the name of the LORD, he shall surely be <u>put to death</u>, and all the congregation</p>	<p>وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثِ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ</p>

<p>shall certainly <u>stone him.</u></p>	<p>And when you see those who engage in a false conversation about Our Verses (of the Quran) by mocking them, stay away from them till they turn to another topic. (Al-Anaam 6:68)</p>
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Jewels from the Seventh Juz: Reflections on Divine Awareness and Moral Insight

(Al-Maeda 5:82 – Al-Anaam 6:110)

The seventh Juz of the Qur'an unfolds a journey through divine awareness and moral insight. It teaches that every matter, whether belief, speech, or action, must be grounded in truth and sincerity. The Juz emphasizes fulfillment of covenants, reverence for revelation, the test of abundance, and the certainty of divine knowledge. It exposes the illusion of worldly independence, consoles those who call to truth, and reminds humanity that creation was made in truth, not in vain.

Above all, the Juz anchors faith in awareness that Allah alone sees all, owns all, and judges all, with wisdom that encompasses the seen and unseen.

1. Expiation of Oaths

Oaths are not to be taken lightly. When made deliberately, they must either be fulfilled or expiated through the means prescribed by Allah:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا
 عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتَهُ ۖ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ
 أَوْسَطِ مَا تَطْعُمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ
 فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا
 حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَّالِكِ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ
 لَعَلَّكُمْ تَشْكُرُونَ (المائدة: ٨٩)

“Allah will not take you to task for what is unintentional in your oaths, but He will take you to task for your deliberate oaths. The expiation thereof is the feeding of ten of the needy with the average of what you feed your family, or clothing them, or the liberation of a slave, and for him who cannot afford that, then fast for three days. This is the expiation of your oaths you have sworn; but protect your oaths, Thus Allah makes clear to you His Ayat (verses) that you may be grateful.” (Al-Maeda 5:89)

There are four options to expiate the broken oath, of which the first three are alternatives, and the fourth applies only if one cannot perform the others.

1. Feeding ten needy people
2. Clothing ten needy people
3. Freeing a slave
4. Fasting for three days.

Jurists clarify that these options are not of equal value but may be chosen according to one's means. It is also important to note

that *kaffarah* applies only to broken oaths, not to unfulfilled promises or legal obligations, which carry distinct moral responsibilities.

2. The Revealed Book and the Master Book

In the following verse, Allah tells Prophet Isa (Jesus) that He taught him “الكتاب” (the Book), wisdom, the Torah, and the Injeel, indicating that the Book is distinct from both the Torah and the Injeel:

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ
وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ
وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ
... (المائدة: ١١٠)

“When Allah said. "O Isa (Jesus), son of Maryam (Mary)! Remember My Favor upon you and upon your mother when I supported you with the holy Spirit [Jibrail (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you the book, the wisdom, the Taurat (Torah) and the Injeel (Gospel);” (Al-Maeda 5:110)

A similar distinction appears in Surah Al-Baqarah, where Allah differentiates between the Book, which guides those with Taqwa, and the Quran, which provides guidance to all humanity:

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (البقرة: ٢)
“That Book, there is no doubt in it, a guidance for those who have Taqwa. (Al-Baqarah 2:2)

شَهْرُ رَمَضَانَ ٱلَّذِي أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ ...
(البقرة: ١٨٥)

“The month of Ramadan in which the Quran was sent as guidance for mankind....” (Al-Baqarah 2:185)

The phrase “ذَٰلِكَ ٱلْكِتَٰبُ” (that Book) rather than “هَذَا ٱلْكِتَٰبُ” (this Book) suggests reference to a book that is not physically present, perhaps hints at a reference to a transcendent source, the Master Book or the Preserved Tablet (اللوحة المحفوظة).

Other verses use both “the Book” and “the Quran” together, revealing their interconnection:

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصَدِيقَ ٱلَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ (يونس: ٣٧)

“It is impossible that this Quran could have been devised by anyone other than Allah. It is a confirmation of what was revealed before it and an explanation of the book; let there be no doubt about it – it is from the Lord of the Worlds.” (Yunus 10:37)

ٱلرَّءِيسَ ٱلَّذِي ٱتَّخَذَ ٱلْكِتَٰبَ وَقُرْءَانَ مُبِينٍ (الحجر: ١)

“Alif-Lâm-Râ. These are the Verses of the Book, and a clear Quran.” (Al-Hijr 15:1)

In addition, there are many Ayat that mention a book as a record encompassing all creation:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي
ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ
(الأُنْعَام: ٥٩)

“With Him are the keys of the unseen. No one knows them but He. He knows whatever is in the land and in the sea. No leaf ever falls but he knows about it. There is not a grain in the darkness of the earth nor anything fresh or dry that is not recorded in a clear book.” (Al-Anaam 6:59)

وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ
(يونس: ٦١)

“Not even the weight of an atom of dust in the earth or sky escapes your Lord, nor anything lesser or greater: it is all written in a clear Book.” (Yunus 10:61)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ
مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (هود: ٦)
“There is no moving creature on earth, but its sustenance depends on Allah: He knows

where it lives and its [final] resting place: it is all [there] in a clear Book.” (Hud 11:6)

These verses suggest that the Quran unveils the clear and universal guidance of divine truth, while the Book, specifically the Preserved Tablet, contains the totality of divine decrees and creation laws. Access to deeper knowledge from this source is granted only to those endowed with Taqwa:

وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ (البقرة: ٢٨٢)

“Have Taqwa of Allah, and Allah will teach you.” (Al-Baqarah 2:282)

This insight explains events like the instantaneous transportation of the throne of Sheba by one who had knowledge from the Book:

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ... (النمل: ٤٠)

**Said one who had knowledge of the Book:
"I will bring it to you within the twinkling of an eye!" (Al-Naml 27:40)**

The verse in Surah Al-Ra'd further clarifies this hierarchy:

يَمَّحُوا اللَّهُ مَا يَشَاءُ وَيُنزِّلُ وَعِنْدَهُ أُمُّ الْكِتَابِ (الرعد: ٣٩)

Allah erases what He wills and confirms (what He wills). And with Him is the Mother of the Book. (Al-Rad 13:39)

Thus, the Quran represents the revealed portion of the Master Book, guiding humanity, while the full record, the “Mother of the Book”, remains with Allah alone. The details of creation laws are only hinted to in the Quran, but they may be disclosed by divine instruction to those who possess Taqwa and pursue truth sincerely.

3. Truthfulness: The Divine Criteria for Success

On the Day of Judgment, only the truthful will profit from their truth:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (المائدة: ١١٩)

“Allah said: This is a day in which the truthful will profit from their truth, for them are Gardens beneath which rivers flow, wherein they are secure forever, Allah well-pleased with them and they with Allah: that is the supreme triumph.” (Al-Maeda 5:119)

The prophet (PBUH) emphasized the importance of truthfulness by saying:

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم "إِنَّ الصَّادِقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدْقًا. وَإِنَّ الْكَذَّابَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا." [متفق عليه]

"Truthfulness leads to righteousness, and righteousness leads to Paradise. A person continues to speak the truth until he is recorded as truthful with Allah. Lying leads to wickedness, and wickedness leads to the Fire, and a person continues to lie until he is written as a liar before Allah." (Bukhari and Muslim)

The prophet (PBUH) also said in response to questions about a believer:

أَيُّكُونُ الْمُؤْمِنُ جَبَانًا فَقَالَ نَعَمْ . فَقِيلَ لَهُ أَيُّكُونُ الْمُؤْمِنُ بَخِيلًا فَقَالَ نَعَمْ . فَقِيلَ لَهُ أَيُّكُونُ الْمُؤْمِنُ كَذَّابًا فَقَالَ لَا

Can a believer be cowardly?" He said: "Yes." It was said to him: "Can a believer be stingy?" He said: "Yes." It was said to him: "Can a believer be a liar?" He said: No. (Malik in Al-Muwatta 2/990)

Truthfulness flows from a sound heart:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (الشعراء: ٨٨-٨٩)

"The Day whereon neither wealth nor sons will avail, (88) "Except him who comes to

Allah with a sound heart.” (Al-Shuara 26:88-89)

4. To Allah Belongs All Things and He is Fully Aware

Everything that exists belongs to Allah’s Kingdom, and He is fully aware of all that His creation does and needs:

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ
(الأنعام: ١٣)

“To Him belongs whatsoever rest in the night and the day. For He is the Hearer and the knower.” (Al-Anaam 6:13)

The word (سَكَنَ) (sakan) connotes both physical stillness and inner tranquility (sakinah). (سكينة) (sakinah). Awareness of Allah’s ownership and His hearing and knowledge brings serenity to the heart that trusts His wisdom.

Allah’s awareness encompasses all because Allah’s essence transcends perception and space.

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ
الْخَبِيرُ (الأنعام: ١٠٣)

“No vision can comprehend Him, but He comprehends all vision. He is the All Subtle, the All Aware.” (Al-Anaam 6:103)

5. The Test of Abundance

Worldly life is a test. Sometimes Allah tests through deprivation, and at other times through abundance. This Juz warns of the spiritual risk faced by those immersed in prosperity:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ
(الأنعام: ٤٤)

“So, when they forgot what they had been reminded, We opened to them the doors of every good thing until, when they rejoiced by what they were given, We seized them suddenly, and they were plunged in despair.” (Al-Na’am 6:44)

Reflection reveals four human conditions:

1. A righteous person who is happy in his life. (طائع لله و سعيد في الحياة)
2. A righteous person who is miserable in his life. (طائع لله و تعيس في الحياة)
3. A disobedient person who is happy in his life. (عاص لله و سعيد في الحياة)
4. A disobedient person who is miserable in his life. (عاص لله و تعيس في الحياة)

The first type: righteous and obedient to Allah’s commands and enjoys happiness as Allah promises:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً... (النحل: ٩٧)

“Whoever, male or female, act righteously while being a believer - We will surely make him to live a good life,” (Al-Nahl 16:97)

فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (طه: ١٢٣)
“Whoever follows My Guidance shall neither go astray, nor shall be distressed.”
(Taha 20:123)

The second type: suffers hardship despite being righteous. For them, trials are divine gifts meant to raise their rank:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (البقرة: ١٥٥)

“And We will surely test you with something of fear and hunger and a loss of wealth, lives and fruits, but give good tidings to the patient.” (Al-Baqarah 2:155)

The third type: the disobedient who lives happily, is in the most dangerous state. Their comfort is temporary, a deception preceding ruin, just as Allah warns:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (الأنعام: ٤٤)

“So, when they forgot what they had been reminded, We opened to them the doors of every good thing until, when they rejoiced by what they were given, We seized them

suddenly, and they were plunged in despair.” (Al-Na’am 6:44)

The fourth type: disobedient and miserable.
This also fits divine justice:

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ
يَوْمَ الْقِيَامَةِ أَعْمَى (طه: ١٢٤)

“And whoever turns away from My remembrance will have a miserable life, and We will raise him blind on the Day of Judgement.” (Taha 20:124)

Yet even for this group, hardship may serve as mercy, an opportunity to repent:

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَلَدِّ نِ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ
يَرْجِعُونَ (السجدة: ٢١)

“And we will let them taste the lesser punishment before the greater punishment, so that they may return.” (Al-Sajda 32:21)

Abundance without gratitude leads to heedlessness; deprivation with patience leads to elevation.

6. Creation is Real, Not Illusory

The Qur’an declares that Allah created the heavens and the earth in truth (بِالْحَقِّ), not as illusion or simulation.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي
الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ
(الأنعام: ٧٣)

“He is the One Who has created the heavens and the earth in truth, and on the Day He will say: “Be!”, and it is! His Word is the truth. His is the dominion on the Day when the Trumpet is blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware.” (Al-Anaam 6:73)

This phrase “in truth (بِالْحَقِّ)” in reference to Allah’s creation is repeated in the Quran 9 times. The phrase بِالْحَقِّ emphasizes the reality and purpose of creation, directly refuting modern claims that existence is merely digital or algorithmic simulation. Allah asserts:

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا (ص: ٢٧)
“We did not create the heaven and the earth and all that is between them in vain.” (Sad 38:27)

Creation is real, meaningful, and consequential, an arena of moral and spiritual accountability established on divine wisdom, not illusion.

7. Pure Fitrah Leads to Allah

Prophet Ibrahim (PBUH) demonstrated how pure *fitrah*, the innate human disposition, guides to monotheism even before revelation. Observing the cosmos, he reasoned against his people's idolatry.

When night fell, he saw a star:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّيَ فَلَمَّا أَفَلَ
قَالَ لَا أَحِبُّ الْأَفْلِينَ (٧٦ الأنعام: ٧٦)

When night fell over him, he saw a star and said, "This is my Lord." But when it set, he said, "I do not love those that vanish." (Al-Anaam 6:76)

Then he observed the moon and the sun, reaching the same conclusion, and finally declared:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ (٧٩ الأنعام: ٧٩)

"Indeed, I have turned my face toward Him who created the heavens and the earth, inclining my Fitrah, and I am not among the polytheists." (Al-Anaam 6:79)

His reflection shows that the sincere heart, uncorrupted by custom or pride, recognizes the Creator through reason and observation.

8. Comfort for the Callers to Allah

Those who call to Allah often face rejection and sorrow; the following words of Allah should comfort them:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ
وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ (الأنعام: ٣٣)

“We certainly know that what they say grieves you. Yet it is not you they disbelieve, but the wrongdoers reject the revelation of Allah.” (Al-Anaam 6:33)

This verse consoles every da'i (caller to Islam). Rejection targets truth itself, not its bearer. The Prophet ﷺ endured with patience, teaching that success lies in conveying, not convincing.

9. Alone before Allah

Every soul will stand before Allah individually, without intercessors or allies. This teaches personal responsibility. This reality should free people from blindly following others and teaches that whatever one accepts must be based on convention and clear evidence:

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكْتُمْ مَا
خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ
رَعِمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَرْعَمُونَ (الأنعام: ٩٤)

“[God will say], ‘Now you return to Us, alone, as We first created you: you have left

behind everything We gave you, nor do We see those intercessors of yours that you claimed were partners of God. All the bonds between you have been severed, and those about whom you made such claims have deserted you.’ (Al-Anaam 6:94)

Hence, Allah calls for evidence and proof before accepting beliefs:

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ (البقرة: ١١١)
“Produce your proof if you are truthful.” (Al-Baqarah 2:111)

قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا... (الأنعام: ١٤٨)
“Do you have any knowledge to bring forth for us?” (Al-An‘am 6:148)

10. Respectful Discourse about Others’ Beliefs

Allah warns believers not to insult others’ faiths, as this leads to ignorance-driven retaliation and abuse of Allah’s sanctity:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ..... (الأنعام: ١٠٨)

[Believers], do not insult those they call upon beside Allah, lest they insult Allah in their hostility and ignorance” (Al-Anaam 6:108)

Politeness in da‘wah protects the sanctity of truth and preserves the moral high ground. The idea is not to intimidate the other person but to convince him with evidence.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ... (النحل: ١٢٥)

“Invite to the way of your Lord with wisdom and good instruction and argue with them in the best manner.” (An-Nahl 16:125)

Conclusion

The seventh Juz concludes with a call to awaken the heart and refine perception. It reminds the believer that divine truth surrounds every aspect of existence, from unseen realms to the visible order of creation.

Those who live with honesty, gratitude, and awareness of Allah’s encompassing knowledge will find peace amid abundance and patience amid trial. Creation itself stands as testimony that life is real, purposeful, and just, crafted *bil-haqq* (in truth) by the One who sees all though none can see Him.

Jewels from the Eighth Juz: Reflections on Revelation, Reform, and the Straight Path

(Al-Anaam 6:111 – Al-Araf 7:87)

The Eighth Juz presents a panoramic vision of divine order, weaving together theological clarity, moral guidance, and the philosophy of human responsibility. Within these verses, Allah establishes enduring principles that define human conduct, communal unity, and the believer's inner state of sincerity.

This Juz calls believers to think independently, act with integrity, and live in conscious submission to divine truth. It contrasts arrogance with humility, blind imitation with insightful faith, and moral decay with spiritual elevation. Through its commands, stories, and rational appeals, it illuminates both the law of moral accountability and the mercy that sustains divine order.

The following “Jewels” represent ten timeless lessons drawn from this Juz, each a facet of divine wisdom meant to refine hearts and reform societies. Together, they form a framework for ethical living and spiritual enlightenment, rooted in the central Qur’anic

declaration: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ — “This is My straight path, so follow it.”

1. Rejecting Blind Imitation

Allah commands believers to be independent thinkers, choosing truth consciously, based on knowledge and evidence rather than imitation or majority influence.

وَأَنْ تَطِعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ (الأنعام: ١١٦)

“If you obey most of those on earth, they will lead you away from the path of Allah. They follow nothing but speculation, and they do nothing but guess.” (Al-Anaam 6:116)

True faith grows through reflection and sincerity, not blind conformity. Islam invites reasoned conviction, not passive tradition. The Qur’an thus nurtures minds that seek the truth and hearts that submit to it.

2. The Hidden Sin

Believers are urged to avoid not only outward sins but also those concealed within the heart:

وَذَرُوا ظَهْرَ الْأَثِمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثِمَ سَاجِدُونَ بِمَا كَانُوا يَفْقَرُونَ (الأنعام: ١٢٠)

“Avoid committing the outward sin and the inward, for those who commit sin will

**receive recompense for what they earned.”
(Al-Anaam 6-120)**

Visible sins such as lying or theft are easily condemned; hidden ones like arrogance or envy quietly destroy the soul. The Prophet (PBUH)

عن عبد الله بن مسعود ، عن النبي ﷺ قال: “ لا يَدْخُلُ
الجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبَرٍ... ” (رواه
مسلم).

**“Whoever has an atom’s weight of
arrogance in their heart will not enter
Paradise.” (Muslim)**

True reform begins within. We are called to cleanse not only our actions but our intentions and inner character.

3. The New Descendants

The following remarkable verse offers insight into the origin and renewal of humanity

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ
مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ
(الأنعام: ١٣٣)

**“Your Lord is self-sufficient and full of
mercy. If He wills, He can remove you and
replaces you with others of His choosing,
just as We produced you from the
descendants of another people.” (Al-Anaam
6:133)**

The uniqueness in the verse is the closing phrase (كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ) “**as We produced you from the descendants of another people**”. Even without this phrase, the verse would convey a complete meaning similar to that in Surat Fatir:

إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (فاطر: ١٦)
“If He wills, He can do away with you and bring about a new creation.” (Fatir 35:16)

Therefore, the deliberate addition of “ كما أنشأكم ” من ذرية قوم آخرين suggests a deeper ontological dimension. The verb أنشأكم (ansha’akum), meaning to bring forth, raise, or cause to develop implies a process of gradual formation and refinement. The phrase (من ذرية قوم آخرين) “from the descendants of another people” conveys not only the idea of succession over time but possibly development from an earlier human-like lineage. This may point to a stage of divine transformation, an elevation in which Adam and his descendants represent a new phase of creation, distinguished by consciousness, intellect, and moral responsibility.

By contrast, the classical interpretations by scholars such as al-Ṭabari, al-Qurṭubi, and Ibn Kathir, interprets the verse as referring to the succession of nations throughout human history, where Allah replaces one people with another, as occurred with the peoples of Noah, Ad, and Thamud. This traditional reading

emphasizes divine power and historical continuity. Yet, it may not fully capture the linguistic precision of the Quran in the expression **دُرِّيَّة قَوْمٍ آخَرِينَ**, which seems to stress descent rather than replacement.

This expanded interpretation remains fully consistent with Quranic monotheism: every phase of existence unfolds by Allah's will and wisdom. Humanity, in this light, emerges as the culmination of a purposeful, progressive creation shaped by the mercy and design of the Most Merciful.

4. Prohibited Food

The Quran identifies only a small and clearly defined set of foods as prohibited in Allah's final revelation to humanity. This is explicitly stated in the following verse:

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا
أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ
أَوْ فِسْقًا أَهْلًا لِعَيْبٍ اللَّهِ بِهِ (الأنعام: ١٤٥)

Say: "I do not find in what was revealed to me anything forbidden to one who wishes to eat except it be a dead animal, or spilled blood, or the flesh of swine — for indeed, it is impure — or that which has been dedicated to other than Allah." (Al-Anaam 6:145)

This verse establishes that no other food prohibitions exist beyond these four categories. It rejects the imposition of arbitrary dietary restrictions introduced later through cultural customs or human inventions after revelation.

The Qur'an further explains that earlier communities, particularly the Children of Israel, were burdened with additional prohibitions not as part of the original divine law, but as a consequence of their transgression:

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ
وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا
أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا
لَصَادِقُونَ (الأنعام: ١٤٦)

“We forbade for the Jews every animal with claws (undivided hoof), and the fat of cattle and sheep, except what adheres to their backs or in their intestines, or that which sticks to their bones. This is how We penalized them for their rebellion, and We are indeed truthful.” (Al-Anaam 6:146)

Islam, therefore, restored dietary law to its original purity, rooted not in restriction but in spiritual discipline, gratitude, and moderation. It liberated believers from excessive prohibitions, redirecting their focus toward consciousness of Allah in what they consume rather than ritual rigidity.

In addition to verse 6:145, which explicitly lists all foods Allah has prohibited for Muslims, verse 3 of Surat Al-Maeda reaffirms these four categories of prohibited foods and provides examples of what is considered a dead animal.

حُرِّمَتْ عَلَيْكُمْ أَمْيَاتٌ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ
اللَّهِ بِهِ، وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّبَةُ وَالنَّطِيحَةُ وَمَا
أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ (المائدة:
٣)

“Forbidden to you (for food) are the dead animal, blood and flesh of swine, and that which suffered a violent blow, falling from a height, and suffered the goring of horns, and devoured of wild animal, unless you are able to make lawful by slaughtering before death, and what is sacrificed on stone altars.” (Al-Maeda 5:3)

This verse clarifies that a “dead animal” is any animal that dies, for whatever reason, before being properly slaughtered. The Quran does not provide evidence for new types of food being declared haram beyond these four main categories. The question may arise regarding additional foods reportedly prohibited by the Prophet (PBUH). Addressing this requires a careful chronological review to determine whether these additional prohibitions were issued before or after the revelation of these verses. It is possible that the Prophet (PBUH) initially prohibited certain foods, if any, because

of continuity with Mosaic (Jewish) dietary laws, but the final divine restriction was then clarified in the Qur'an to focus on these four categories.

Therefore, the chronological order is significant: after the revelation of 6:145, the Qur'an established the final standard for what may be declared haram. Subsequent verses served only to clarify, not to expand, these prohibitions.

5. The Key Commands of the Straight Path

Among the most comprehensive passages in this Juz is the set of divine injunctions in verses 151–152. These verses present ten foundational principles that together form the moral and ethical framework of a virtuous life and just society.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ ۚ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ ۚ
 نَحْنُ نَرِزُقُكُمْ وَأَيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
 وَمَا بَطَنَ ۚ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ
 ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ ۚ لَعَلَّكُمْ تَعْقِلُونَ (١٥١) وَلَا تَقْرَبُوا مَالَ
 الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا
 بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ ۚ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَإِذَا
 قُلْتُمْ فَاعْدُوا ۚ وَلَوْ كَانَ ذَا قُرْبَىٰ ۚ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ
 ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ ۚ لَعَلَّكُمْ تَذَكَّرُونَ (الأَنْعَامُ: ١٥١) —
 (١٥٢)

Say: "Come, I will recite what your Lord has commanded for you:

- 1) Do not associate anything with Him,**
- 2) show kindness to your parents,**
- 3) do not kill your children out of poverty - We provide for you and them,**
- 4) avoid shameful deeds whether open or hidden, and**
- 5) do not take a life that Allah has made sacred except, except through justice. This is what He s commands you so that you may understand. (151) "And**
- 6) do not approach the property of the orphan, except to improve it, until reaches maturity; and**
- 7) give full measure,**
- 8) full weight with fairness. We do not burden any soul beyond his capacity. And**
- 9) be just in your speech, even if it is against a relative, and**
- 10) fulfill the Covenant of Allah. This is what He commands you, that you may be mindful." (6:151-152)**

These ten commandments embody timeless spiritual and moral values:

- Tawheed (the Oneness of Allah)
- Kindness to parents
- Sanctity of life
- Chastity and purity
- Care for the vulnerable
- Honesty and fairness
- Justice in judgment

- Faithfulness to divine covenants.

Allah concludes this passage by affirming that these principles together form His singular, straight path:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ ۚ لَعَلَّكُمْ
تَتَّقُونَ (الأنعام: ١٥٣)

“This is My straight path, so follow it, and do not follow other ways for they will lead you away from His path. This is what He ordained for you that you may attain Taqwa.” (Al-Anaam 6:153)

Through these verses, Allah provides a clear roadmap for a balanced, ethical, and spiritually sound life—anchored in unity, compassion, integrity, and justice.

6. Unity is a Command, not a Choice

The unity of Muslims is not merely desirable; it is a direct command from Allah. Division, on the other hand, is repeatedly condemned throughout the Quran. Allah declares:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ
إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ (الأنعام:
١٥٩)

“As for those who have divided their religion and broken up into sects, you (O Mohammad) have nothing to do with them. Their affair rests with Allah who will tell them what they used to do.” (Al-Anaam 6:159)

This verse affirms that religious fragmentation distances one from the Prophet (PBUH) and from divine approval. Islam unites hearts and communities around faith, justice, and shared purpose. Division, whether by sectarianism, ideology, or culture, destroys the fabric of the ummah. Unity, therefore, is not a matter of collective preference; it is a sacred obligation grounded in revelation.

7. Islam is Complete Submission

Our relationship with Allah is built on unconditional surrender to His will. The completeness of this submission is beautifully summarized in these verses:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ
(۱۶۲) لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ
(الأنعام: ۱۶۲-۱۶۳)

Say: "Indeed, my prayer, my sacrifice, my life, and my death are for Allah, Lord of the worlds. (162) He has no partner. This is what I have been commanded, and I am the first of the Muslims." (Al-Anaam 6:163)

Every act a believer performs, whether worship, service, work, or personal devotion, finds meaning when directed toward Allah alone. This verse defines Islam itself as a state of total alignment with divine purpose. Faith is not compartmentalized; it encompasses life and death, inner intention and outward action, all for the sake of Allah.

8. Your Attire Reflects your Honoring the Houses of Allah

A profound expression of respect for the sacred lies in how one presents oneself before Allah in His houses. The Quran addresses all humanity with this universal command:

يٰۤاَيُّهَا بَنِي ۤاٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا
وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ (الأعراف: ٣١)

“O Children of Adam, dress well at every Masjid, and eat and drink but do not be extravagant: Allah does not love those who are extravagant.” (Al-Araf 7:31)

Allah’s command to “take your adornment” (زِيْنَتَكُمْ) extends beyond the basic requirement of modesty. It encompasses dignity, cleanliness, and beauty, an outward reflection of inner reverence and self-respect in the presence of the Divine. A believer should stand before Allah clothed in a manner that expresses both humility and honor. It is unbecoming for a Muslim to appear in Allah’s house wearing

garments in which he would feel ashamed to meet people elsewhere.

As Ibn Rajab records, the Companion Tamim al-Dari (رضي الله عنه) once purchased a robe worth one thousand dirhams solely to wear during his night prayers, explaining that nothing less befitted standing before his Creator in the stillness of the night. Such conduct reflects the essence of true spiritual etiquette, an outward adornment that mirrors inward devotion.

9. Creation and Command: Two Modes of Divine Action

All phenomena in existence operate under two modes of divine action: creation (khalq) and command (amr). Some things are brought into being by creation, while others operate, and exist through an ongoing command that sustains their order.

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ
وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (الأعراف: ٥٤)

“Your Lord is Allah, who created the heavens and the earth in six days, then established Himself above the Throne; He covers the night with the day, each pursuing the other rapidly, and [He created] the sun, the moon, and the stars—subjugated by His command.

Unquestionably, to Him belong creation and command. Blessed is Allah, Lord of the worlds.” (Al-Araf 7:54)

The Qur'an, thus, distinguishes between creation, which brings things into existence, and command, which governs their nature, motion, and purpose. Classical scholars understood this to mean that Allah alone not only initiates creation but continually sustains and regulates it according to His divinely decreed order.

The Nature of the Qur'an

During the Abbasid Caliphate (833–851 CE), fierce debates arose over whether the Qur'an was created or uncreated. The renowned scholar Imam Ahmad ibn Hanbal was imprisoned and flogged for rejecting the doctrine that the Quran was created. Yet the Quran itself resolves the matter unambiguously. Allah declares that His revelation is a Ruḥ (Spirit) from His command, not from creation:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا
الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ لِمَن
نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ
(الشورى: ٥٢)

"And thus We have revealed to you a Spirit from Our command. You did not know what the Book or faith was, but We made it a

light by which We guide whom We will of Our servants, and indeed, you guide to a straight path " (Ash-Shura 42:52)

Likewise, when people asked the Prophet (PBUH) about the nature of the Ruh, Allah instructed him to respond:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ
مِّنَ الْعِلْمِ إِلَّا قَلِيلًا (الإسراء: ٨٥)

“And they ask you about the Ruh (Spirit). Say, "The spirit is from the command of my Lord. And you have not been given of the knowledge except a little." (Al-Isra 17:85)

Some may say that this verse refers to the human Ruh. When read alongside verses 86–89 of the same surah, the context shows this Rūh refers to the revealed Quran itself, protected and elevated beyond human imitation or alteration:

وَلِن شَنَّا لَنَذَهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ
عَلَيْنَا وَكِيلًا (٨٦) إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ
عَلَيْكَ كَبِيرًا (٨٧) قُل لِّئِن أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى
أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨) وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا
الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا (الإسراء:
٨٦–٨٩)

“If We willed, We could take away what We have revealed to you, and then you would find for yourself no protector against Us.

(86) Except as a mercy from your Lord. Indeed, His favor upon you has been great. (87) Say, 'If mankind and jinn united to produce the like of this Quran, they could not produce its like, even if they supported one another.' (88) And We have certainly presented to mankind in this Quran every kind of example, yet most people persist in disbelief.” (Al-Isra 17:86-89)

The Quran is therefore not a created substance, but a living Spirit from the divine command, eternal in origin, luminous in nature, and ever-guiding creation through truth and light. It transcends time yet shapes time; it is uncreated guidance governing the created world, manifesting Allah's timeless word in the language of humanity.

10. Advice is a Key Responsibility for All Reformers

Giving advice, نصيحة (naseehah), is the lifeblood of faith. Every prophet delivered his message through compassionate advice.

Prophet Nuh said to his people:

أُبَلِّغُكُمْ رِسَالَتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (الأعراف: ٦٢)

“I convey unto you the messages of my Lord and offer you sincere advice, for and I

know from Allah what you do not know.”
(Al-Araf 7:62)

In the same spirit, Prophet Hud said:

أَبْلَغُكُمْ رَسُولَتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ (الأعراف:
(٦٨

**"I convey to you the Messages of my Lord,
and I am a trustworthy adviser to you.” (Al-
Araf 7:68)**

And Prophet Ṣāliḥ declared:

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُومَ لَقَدْ أَبْلَغْتُكُمْ رَسُولَةَ رَبِّي
وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ (الأعراف:
(٧٩

**So, he turned away from them, saying, ‘My
people! I have indeed conveyed to you the
Message of my Lord and offered you
sincere advice, but you do not love those
who gave sincere advice.” (Al-Araf 7:79)**

These verses show that giving sincere advice
is not optional, it is the very essence of
prophetic mission and a moral duty for
everyone who seeks to reform and uplift
society.

The Arabic term naseehah carries meanings
far deeper than the simple English word
advice. Linguistically, it derives from a root
meaning:

- To purify or cleanse something of flaws;
and

- To connect or mend what has become divided.

From this foundation, scholars defined naseehah as any word or action sincerely intended to bring goodness, guidance, and improvement to another. It is rooted in love, empathy, and a desire for moral elevation, not in criticism or superiority. A believer who gives naseehah wishes for others what they wish for themselves.

This is why the Prophet (PBUH) treated naseehah as the very essence of faith. Jarir ibn Abdullah (جَرِيرُ بْنُ عَبْدِ اللَّهِ) said:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ." (البخاري، ومسلم)

“I gave my pledge of allegiance to the Messenger of Allah (PBUH) to establish prayer, give Zakah and offer sincere advice to every Muslim.” (Al-Bukhari and Muslim)

Such sincere advice strengthens trust among believers and preserves the moral health of the community. It protects individuals from error and societies from corruption.

Effective advice reaches not merely the ears but the heart, it persuades through compassion rather than confrontation. Imam Ibn Hāzīm beautifully summarized this ethic:

“If you give advice, then give it privately, not publicly; and by hinting, not by blunt speech, unless the person will not understand hints. In that case, there is no option but to be direct. But if you go beyond these limits, you wrong him and are no longer sincere in your advice.”

Public shaming is arrogance; private counsel is mercy. Through sincere advice, hearts are healed, trust restored, and communities reformed.

Conclusion

The Eighth Juz unfolds as a divine manual for awakening conscience and restoring order. It calls for clarity in thought, purity in heart, and steadfastness on the Straight Path. From rejecting blind imitation to offering sincere counsel, each jewel illuminates a step toward harmony with divine truth.

The Straight Path is not merely the way of belief, it is the way of life shaped by unity, sincerity, balance, and compassion. Whoever follows it walks under the light of divine command, towards the mercy of the Lord of all worlds.

Jewels from the Ninth Juz: Faith, Character, and the Path of Divine Nearness

(Al-Araf 7:88 – Al-Anfal 8:40)

Introduction

The Ninth Juz of the Quran offers timeless lessons in faith, character, and divine guidance. It recounts the stories of prophets and nations, revealing the enduring struggle between belief and arrogance, humility and rebellion.

Through these verses, Allah establishes principles that shape the believer's relationship with Him, faith as the source of blessings, humility as the key to understanding, and Taqwa as the light that guides moral and spiritual choices. The Juz invites every heart to return to the covenant of faith, to purify the soul, and to walk the path of truth with gratitude and steadfastness.

1. The Two Keys to Great Bounties

Allah makes it clear that the prosperity of any society is rooted in faith and piety. When people embrace belief and righteousness, they attract divine blessings. But when those who are granted abundance reject Allah's message, destruction inevitably follows.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ (الأعراف: ٩٦)

“If the people of the towns had believed and had Taqwa, We would have showered them with blessings from the heavens and earth, but they rejected the truth, so We seized them on account of what they used to earn.” (Al-Araf 7:96)

This verse establishes a universal law: faith and righteousness open the gates of divine prosperity, while disbelief and corruption invite ruin.

2. The Spiritual Significance of the Number Forty

The number forty carries a distinct spiritual and symbolic weight in the Quran and prophetic tradition. Several pivotal events in revelation and human growth are associated with it:

- Prophet Musa (Moses) spent forty nights on Mount Sinai, during which he received the divine commandments.

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَا بِعَشْرِ فِتْنَمٍ مِّمَّقَاتٍ
رَّبِّهِ ۗ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي

قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ (الأعراف:)
(١٤٢)

“We appointed thirty nights for Moses, then added ten more: the term set by his Lord was completed in forty nights. Moses said to his brother Aaron, ‘Take my place among my people, act rightly and do not follow the way of mischief-makers.” (Al-Araf 7:142)

- The disobedient among the Children of Israel were forbidden from entering the Holy Land for forty years.

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ
فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ (المائدة: ٢٦)

He (Allah) said, “This land is forbidden to them for forty years. They will wander throughout the earth. So, do not grieve over the rebellious people.” (Al-Maeda 5:26)

- Prophet Muhammad (PBUH) was forty years old when he received the first revelation, marking the beginning of his divine mission
- At the age of forty, a person is expected to reach maturity, wisdom, and spiritual consciousness, a stage of full accountability before Allah and of gratitude toward one’s parents. The Qur’an beautifully expresses this stage through the supplication of the righteous:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
 وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا
 بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
 نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
 تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
 الْمُسْلِمِينَ (الأحقاف: ١٥)

“We commanded man to be kind to his parents. His mother carried him with hardship and gave birth in hardship. His bearing and weaning took thirty months. When he attains his full strength and reaches forty years, he says, ‘O my Lord, grant me the ability that I may be grateful for your favor that You have bestowed upon me, and upon my parents do righteous deeds that please You; and make my offspring righteous. I turn to You in repentance, and I am truly among the Muslims.” (Al-Ahqaf 46:15)

Ibn Abbas (may Allah be pleased with him) once said:

أنه من بلغ الأربعين ولم يبلغ خيره شره فليتجهز إلى النار
“Whoever reaches the age of forty and his goodness has not surpassed his evil should prepare himself for the Hellfire.”

This profound statement calls every believer to self-reflection and accountability, reminding that maturity must bring moral excellence and spiritual growth, not heedlessness.

3. The Encouragement of Curiosity

This profound verse describes a majestic and humbling encounter between Prophet Musa (Moses) and Allah. Out of deep yearning and closeness, Musa asked to see his Lord, momentarily overlooking the limits of human perception. Yet, rather than rebuking him, Allah honored his sincere desire with a divine demonstration revealing that no created being can withstand direct exposure to the Divine Essence. This experience does not imply that Allah cannot be seen, but rather that mortal nature cannot withstand such vision in this world

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ وَقَالَ رَبِّ أَرِنِي
أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِنِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ
اسْتَقَرَّ مَكَانَهُ وَفَسَّوْفَ تَرِنِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ
جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ
تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (الأعراف: ١٤٣)

“When Moses came for Our appointment and his Lord spoke to him, he said, ‘My Lord, allow me to look at You!’ He said, ‘You will not be able to see Me, but look at that mountain: if it remains firm in its place, you will see Me.’ When his Lord revealed Himself to the mountain, He made it crumble, and Moses fell down unconscious. When he recovered, he said, ‘Glory be to

You! I turn to You in repentance, and I am the first of the believers.” (Al-Araf 7:143)

This verse inspires believers to pursue knowledge and truth with humility, recognizing both the honor of inquiry and the limitations of human understanding before Divine Majesty. It encourages curiosity rooted in reverence, a thirst for knowledge guided by awe of Allah, not arrogance toward His mysteries.

4. The Danger of Arrogance

Despite the clarity of Allah’s signs in creation and revelation, arrogance blinds hearts to the truth. Arrogance not only leads one to reject guidance but also to prefer falsehood over light. Arrogance is not merely an intellectual error, it is a spiritual disease that seals the heart from perceiving truth, no matter how clear the evidence.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَأَنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا
يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِغْيِ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ
بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ (الأعراف: ١٤٦)

“I will turn away from My signs those who behave arrogantly on the earth without right. Even if they see every sign, they will not believe in them; if they see the path of guidance, they will not take it, but if they see the path of error, they will follow it. This

is because they denied Our signs and were heedless of them.” (Al-Araf 7:146)

Arrogance thus becomes both a veil and a punishment, a self-inflicted blindness that distances one from divine truth. True faith, therefore, demands humility, for only the humble heart can receive guidance.

5. The Messenger of Mercy and Ease

A defining feature of the final revelation brought by Prophet Muhammad (PBUH) is its mercy, balance, and ease. The message of Islam was not sent to burden humanity but to elevate and liberate it. Through the Prophet, Allah restored a faith free from unnecessary restrictions and extremities, returning humanity to the path of moderation, compassion, and moral clarity.

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ
(١٥٦) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ
الَّتِي كَانَتْ عَلَيْهِمْ (الأعراف: ١٥٦-١٥٧)

“My mercy encompasses all things, so I will decree it for those who have Taqwa and give the Zakat, and who believe in Our revelations. (156) Those who follow the Messenger, the unlettered Prophet whom they find written in the Torah and the Gospel, who enjoins them to do what is right and forbids them from what is wrong, makes lawful for them what is good and forbids what is evil, and removes from them their burdens and the shackles that were upon them.....” (Al-Araf 7:156–157)

Islam, therefore, is a religion of mercy and moderation, meant to ease the human journey, not complicate it. Any attempt to burden it with unwarranted hardship contradicts its very spirit.

6. Ensure that You have an Excuse

The story of the Israelites who lived by the seashore provides a timeless lesson in moral responsibility and civic duty. When some among them violated Allah’s command regarding the Sabbath, the obedient were divided into two groups:

- One group persisted in advising and warning the wrongdoers.
- The other group argued that such advice was pointless and questioned the value of persisting in counsel.

وَأَذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ
مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِيَّاي رَبِّكُمْ وَلَعَلَّهُمْ
يَتَّقُونَ (الأعراف: ١٦٤)

“When some of them said: ‘Why do you bother advising people whom Allah will destroy or punish severely?’ They said: ‘In order to be free from guilt before your Lord, and perhaps they may take heed.” (Al-Araf 7:164)

The perseverance of those who continued to advise teaches two essential truths:

1. The believer’s duty is to convey, not to ensure acceptance, guidance is in Allah’s Hands.
2. Speaking out against wrong absolves one from negligence and fulfills the duty of moral witness.

Allah made clear that only those who upheld this responsibility were saved:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوْءِ
وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ
(الأعراف: ١٦٥)

“When they disregarded the advice that they were given, we saved those who forbade evil, and seized the wrong doers with a grievous punishment for their defiance.” (7:165)

Thus, the believer must always ensure that he has an excuse before Allah, a record of having

stood for truth, advised with sincerity, and fulfilled his duty even when others turned away.

7. The Grand Covenant

Human beings possess an innate awareness of their Creator, the natural fitrah, which was affirmed in the primordial covenant between Allah and the souls of all humankind. This covenant represents the original state of recognition and commitment to divine oneness before worldly distractions and influences distort it

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا
أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ
(١٧٢) أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً
مِّنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ (الأعراف :
١٧٢-١٧٣)

“When your Lord brought forth from the loins of the Children of Adam their descendants and made them testify concerning themselves, He said, ‘Am I not your Lord?’ They said, ‘Yes, we bear witness,’ so that you may not say on the Day of Resurrection, ‘We were unaware of this,’ or say, ‘It was our forefathers who associated partners with Allah, and we were their descendants. Will You destroy us for what the falsifiers did?’” (Al-Araf 7:172–173)

Though the mechanism of this pre-earthly testimony lies beyond human comprehension, its meaning is profound: every soul was created with awareness, purpose, and accountability. Nothing about one's birth, lineage, or circumstances is accidental, each is designed by divine wisdom to fulfill a unique role in Allah's plan. Every ability, limitation, and opportunity is part of a purposeful orchestration that calls one to recognize and serve the Creator with gratitude and devotion.

8. Call Him with His Glorious Names

While Allah's essence is beyond human comprehension, the Quran reveals aspects of His perfection through His Most Beautiful Names (Al-Asma'ul Husna). These names—such as Ar-Rahim (The Most Merciful), Al-'Alim (The All-Knowing), and Al-Malik (The Sovereign), serve as gateways through which believers can know, remember, and draw closer to their Lord.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذُرُوا الَّذِينَ يَلْحَدُونَ
فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ (الأعراف: ١٨٠)

“To Allah belong the Most Beautiful Names, so call upon Him by them, and leave those who deviate concerning His names. They

will be requited for what they do.” (Al-Araf 7:180)

Calling upon Allah by His names is an act of love, mindfulness, and worship. It transforms supplication into a personal dialogue with the Divine, reflecting both knowledge and intimacy. To know His names is to understand His mercy, justice, wisdom, and power qualities that shape the believer’s own character. For as the servant remembers Allah, he is refined by His remembrance.

9. The Comprehensive Description of Moral Character

Among the verses of this Juz, one stands out for its unparalleled depth in describing noble conduct. Imam Ja’far al-Sadiq said:

“There is no verse in the Quran more comprehensive of good character than this one.” (ليس في القرآن آية أجمع لمكارم الأخلاق من)
(هذه الآية

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ
(الأعراف: ١٩٩)

“Hold to forgiveness, command what is right, and turn away from the ignorant.” (Al-Araf 7:199)

This verse encapsulates the essence of moral excellence in three timeless principles:

1. Hold to forgiveness (خُذِ الْعَفْوَ):

Overlook people's faults and respond with patience. The Prophet (PBUH) said:

"ما زاد عبد بالعفو إلا عزا".

"No one forgives except that Allah increases him in honor." (Muslim)

And he said:

قال النبي صلى الله عليه وسلم : " . قالوا : وما ذاك يا رسول الله ؟ قال : " أن تعفو عمن ظلمك وتعطي من حرمك وتصل من قطعك ". (رواه البيهقي وغيره)

"Shall I tell you of the noblest character in this life and the next? It is to forgive those who wrong you, give to those who withhold from you, and reconnect with those who cut you off."

Forgiveness, however, does not negate justice; it means rising above personal vengeance and choosing reform over retaliation.

2. Command what is right (وَأْمُرْ بِالْعُرْفِ):

The word *'urf* denotes what is universally recognized by sound nature and moral intuition as good—honesty, fairness, compassion, and integrity. It calls believers to promote what unites and uplifts society, not what divides it.

3. Turn away from the ignorant (وَأَعْرِضْ عَنِ الْجَاهِلِينَ):

This command teaches composure and self-restraint. Avoiding pointless arguments or provocations is not weakness but wisdom. It reflects the maturity of one who values peace over pride and focuses energy on what truly benefits. To “turn away from the ignorant” is also a reminder not to become ignorant oneself.

Together, these three principles form a complete code of ethics, balancing mercy, social responsibility, and personal dignity.

10. The Benefits of Taqwa

Every person faces decisions, whether in work, relationships, or life’s crossroads, that demand discernment. Taqwa grants the believer a light of insight to choose rightly and remain firm on the path of truth. Also, life is a series of choices, moments that test judgment, loyalty, and conscience. In such moments, Taqwa acts as the believer’s inner compass, guiding thought and action through divine insight.

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ
عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
(الأنفال: ٢٩)

“O you who believe, if you have Taqwa of Allah, He will grant you a criterion to distinguish between right and wrong, expiate for you your misdeeds, and forgive you. Allah is the Lord of great bounty.” (Al-Anfal 8:29)

Taqwa grants the heart discernment (furqan), the ability to perceive truth amid confusion and deception. It invites divine forgiveness and protection, ensuring that even in uncertainty, the believer remains guided by light.

In essence, Taqwa is both shield and vision, a shield that guards from sin and a vision that clarifies the path to righteousness.

Conclusion

The Ninth Juz reminds humanity of its origin, purpose, and covenant with Allah. Faith is not inherited but renewed daily through remembrance, humility, and moral excellence. Its verses teach that guidance flows from Taqwa, strength from patience, and honor from forgiveness. The stories of the prophets illustrate that success is not measured by power, but by sincerity and obedience to divine truth.

Those who uphold faith with humility and character with compassion fulfill the covenant sealed upon every soul, *"Am I not your Lord?"*

and journey toward the peace of nearness to Him.

Jewels from the Tenth Juz: Lessons of Divine Order, Faith, and Renewal

Introduction

The tenth Juz of the Quran offers guidance revealed during some of the most critical moments in the life of the early Muslim community. These verses came amid trials of battle, moral testing, and the shaping of a new society. Yet, their wisdom transcends history, offering timeless insights into the principles of unity, justice, courage, and reliance upon Allah.

Jewels from the Tenth Juz gathers these lessons to show how divine wisdom refines human conduct, purifies intention, and strengthens faith in times of trial. Each “jewel” reflects a radiant truth, calling believers to live with courage, sincerity, and trust in the One who governs all affairs. Collectively, the ten jewels form a spiritual map for every believer navigating the challenges of faith in an uncertain world.

1. The Six Prerequisites for Attaining Allah’s Support in Battle

Facing a transgressing enemy requires the support of Allah, but His support is conditional

upon specific spiritual and moral foundations. The Quran identifies six prerequisites for divine victory:

1. Steadfastness
2. Constant remembrance of Allah
3. Obedience to Allah and His Messenger
4. Unity
5. Patience
6. Humility

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ
كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (٤٥) وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا
تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ (٤٦) وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا
يَعْمَلُونَ مُحِيطٌ (الانفال ٤٥ - ٤٧)

“O you who have believed, when you meet a group (in battle), stand firm and remember Allah abundantly, so that you may be successful. (45) And obey Allah and His Messenger, and do not dispute with one another, lest you fail and lose your strength, and be patient. Surely, Allah is with those who are patient. (46) And be not like those who come out of their homes full of arrogance and showing off to people, hindering others from the path of Allah; and Allah is fully aware of all that they do.” (Al-Anfal 8:45-47)

These verses remind believers that inner discipline, unity of purpose, and constant

remembrance of Allah are greater weapons than any material force.

2. Nothing Change Unless You Change

Allah has made the principle of change clear and unchanging: When people are blessed by Allah, He will not remove His favor unless they corrupt what is within themselves, and the same applies to times of hardship. Allah's support is therefore conditional upon moral and spiritual integrity. When facing adversity, believers are called to self-reflection before blaming others

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نُّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (الأنفال: ٥٣)

“Indeed, Allah will never change a blessing He has bestowed on a people until they change what is within themselves. For Allah is All-Hearer, All-Knower.” (Al-Anfal 8:53)

This verse establishes a timeless law of moral causation: the destiny of nations begins in the hearts of their people.

A popular saying, often misattributed to Albert Einstein, states: *“Insanity is doing the same thing over and over and expecting different results.”* Yet, Islam refines this idea by distinguishing between blind repetition that

leads to stagnation and disciplined persistence that leads to mastery and growth. Change begins not by abandoning effort, but by purifying intention and correcting inner faults.

3. Peace Through Strength and Reliance in Allah

Islam is a religion of peace, but peace cannot be preserved without strength. The Quran commands believers to maintain readiness and deterrence, not for aggression, but to prevent it. This timeless principle of “peace through strength” was revealed over fourteen centuries ago, and history bears witness that neglecting it brings vulnerability and humiliation

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا
تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ
يُوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (الانفال: ٦٠)

“Prepare against them whatever force you can muster, including cavalry units, to frighten the enemies of Allah and your enemies, and others besides them whom you do not know, but whom Allah knows. Whatever you spend in the cause of Allah will be repaid to you in full, and you will not be wronged.” (Al-Anfal 8:60)

Yet, strength must always remain under the guidance of divine mercy. When the enemy

inclines toward peace, the believer's response must be to accept it and trust in Allah's protection, even when rejection out of suspicion and caution might seem more strategic. This is the true mark of faith: obedience over calculation, and trust over fear.

وَأِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ (٦١) وَأِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ
حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (الأنفال
٦١ - ٦٢)

“And if they incline towards peace, then incline toward it as well and rely upon Allah, for He is the All Hearing, the All Knowing. (61) And if they intend to deceive you, then Allah is sufficient for you. He it is the One who strengthened you with His victory and with the Believers.” (Al-Anfal 8:61-62)

These verses beautifully illustrate Islam's moral balance: readiness without aggression, and peace without naivety. True victory lies not in domination, but in full obedience to Allah and unwavering reliance upon Him.

4. The Belief Metric

Allah presents an extraordinary principle linking the strength of faith to the extent of divine assistance. The greater the believers' faith, patience, and reliance upon Allah, the less physical strength they require to overcome

their enemies. When faith reaches its peak, Allah grants them a tenfold advantage; when their faith is weaker, yet still sincere, He grants them a twofold advantage.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ
عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ
يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ
(٦٥) أَلَمْ نَجْعَلِ اللَّهُ عِنْدَكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ
يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ
أَلْفٌ يَغْلِبُوا أَلْفِينَ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (الانفال
٦٥, ٦٦)

“O Prophet, urge the believers to fight. If there are twenty of you who are patient, they will overcome two hundred, and if there are a hundred of you, they will overcome a thousand of those who disbelieve for they are people who do not understand. (65) Now Allah has lightened your burden knowing that there is weakness among you. So, if there are a hundred of you who are patient, they will defeat two hundred, and if there are a thousand of you, they will defeat two thousand by the will of Allah. And Allah is with those who are patient.’ (Al-Anfal 8:65-66)

This verse establishes a divine scale of faith, a measurable standard showing that the strength of spiritual conviction directly determines the scale of divine victory.

At the Battle of Badr, this principle was vividly demonstrated. The Muslims, numbering only 315 men with two horses, faced a Quraysh army of about 1,300 with 200 cavalry. The Quraysh were fully prepared for war, while the Muslims had set out merely to intercept a small, lightly guarded trade caravan—funded by wealth unjustly seized from them after their exile from Mecca.

Despite the overwhelming disparity, Allah granted victory to the believers. This triumph was not due to numbers or weapons but to faith, patience, and sincerity, proving that true power flows from the heart aligned with divine purpose.

5. The Real Cause of the World's Problems

Muslims often attribute their weakness or global challenges to external conspiracies. Yet, Allah identifies the true cause: not the unity of the disbelievers against Muslims, but the disunity among Muslims themselves. Internal division, rivalry, and neglect of brotherhood invite defeat even before the battle begins.

From the Mongol invasion to the fall of Al-Andalus, the decline of the Ottoman Empire, and the ongoing tragedy of Palestine, the pattern remains constant, disunity breeds

downfall. Enemies merely exploit the divisions that Muslims create among themselves.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (الأنفال ٧٣)

“The disbelievers are allies of one another. If you do not do the same, there will be persecution in the land and great corruption.” (Al-Anfal 8:73)

Thus, the solution begins not with confronting external foes but with restoring internal unity. Until Muslims replace division with brotherhood and self-interest with collective purpose, the cycle of weakness and exploitation will persist.

6. Decide Whom You Truly Love

Allah draws attention to eight powerful forms of human attachment, family, kinship, wealth, business, and possessions, that can become barriers to faith when they outweigh devotion to Him. These loves are natural, but they must never surpass the love of Allah, His Messenger, and the cause of His religion.

فَلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ ۚ وَجِهَادٍ فِي سَبِيلِهِ ۚ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (التوبة ٢٤)

“Say: If your fathers, your sons, your brothers, your spouses, your relatives, the wealth you have acquired, the trade you fear declining, or the homes you cherish are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decision. And Allah does not guide the defiantly disobedient people.” (Al-Tawbah 9:24)

These attachments are tests of the heart. Islam does not condemn love for family or success; it calls for balance and hierarchy. When worldly attachments compete with the call of faith, they expose a weakness in the soul. This verse is both a warning and a reminder: to reassess our priorities and ensure that love for Allah and His Messenger remains supreme over all worldly affections.

7. The Measure of Pure Monotheism is Freedom of Thought

The following verse clarifies a profound principle of tawḥīd (pure monotheism). Allah considers blind obedience to any human authority, when it overrides obedience and devotion to Him, as a form of worship, and therefore an act of association (shirk).

اتَّخَذُوا أَحْبَابَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ
 ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ
 سُبْحَانَهُ ۚ عَمَّا يُشْرِكُونَ (التوبة ٣١)

“They have taken their rabbis and their monks as gods besides Allah, and (have also taken) the Messiah, son of Mary (as god). Yet, they were commanded to worship only One God, there is no god but He. Exalted is He above whatever they associate with Him.” (Al-Tawbah 9:31)

When ‘Udi ibn Ḥatim (عَدِيّ بْن حَاتِمٍ), who was a

Christian at the time, heard the Prophet

(PBUH) recite this verse, he said: **إِنَّهُمْ لَمْ**

يَعْبُدُوهُمْ (“**They do not worship them.**”).

The Prophet (PBUH) replied: **بَلَىٰ إِنَّهُمْ حَرَّمُوا عَلَيْهِمُ**

الْحَلَالَ وَأَحَلُّوا لَهُمُ الْحَرَامَ فَاتَّبَعُوهُمْ فَذَلِكَ عِبَادَتُهُمْ

إِيَّاهُمْ (“**Yes, they do; for they made lawful for them what Allah had forbidden, and forbade what Allah had made lawful, and they followed them; thus, their following constituted their worship of them.**”)

This dialogue reveals that true monotheism is not merely belief in Allah’s oneness, it is intellectual and moral independence. To accept religious rulings or moral standards without evidence, simply out of imitation or reverence for human authority, contradicts the essence of tawḥīd (pure monotheism).

Imam Ibn Hazm powerfully reinforced this principle of freedom of thought and rejection of blind imitation, saying:

إن التقليد حرام، ولا يحل لأحد أن يأخذ قول أحد غير رسول
الله صلى الله عليه وسلم بلا برهان

“It is prohibited to follow anyone’s opinion without proof, except that of the Messenger of Allah (PBUH).”

Islam, therefore, calls not for blind submission to scholars or leaders, but for reasoned faith; faith grounded in evidence from divine revelation and guided by a conscience aware of Allah’s supreme authority.

8. The Abolition of *al-Nasī’* : Restoring the Divine Calendar

The Qur’anic condemnation of *al-Nasī’* (النسيء) (postponement) in the following verses marks a profound reform, liberating the measure of time from human manipulation and restoring it to a divinely ordered, morally disciplined system.

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ
يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ
الَّذِينَ الْقِيَمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَتْلُوا
الْمُشْرِكِينَ كَافَّةً كَمَا يُقْتَلُونَكُمْ كَافَّةً وَعَلِمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ (٣٦) إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ
الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا

عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَجْلُوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ
أَعْمَلِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (التوبة: ٣٦ -
(٣٧

“Indeed, the number of months with Allah is twelve, ordained in the Book of Allah on the day He created the heavens and the earth; of which four are sacred. That is the correct religion, so do not wrong yourselves during them. Fight collectively against the idolaters as they fight you collectively. And know that Allah is with those who have Taqwa. (36) The postponing of a sacred month (al-Nasī’) is an increase in disbelief, by which the disbelievers are led astray. They make it lawful one year and unlawful another, to adjust what Allah has forbidden. The evil of their deeds is made fair-seeming to them, and Allah does not guide the disbelieving people.” (Al-Tawbah 9:36-37)

The Pre-Islamic Arabian Calendar

Classical commentators described al-Nasī’ as the postponement of sacred months to permit warfare. Yet linguistic and historical evidence also suggests it involved an intercalary system, adding an extra month to synchronize the lunar year with the solar cycle, similar to the Jewish lunisolar calendar.

Pre-Islamic Arabs manipulated this system to align trade and pilgrimage with favorable seasons. The custodian of the calendar, known

as Qalammas (القلمس من بنى كنانة) from Ban Kinanah would add an extra month in certain years to keep pilgrimage during the cooler autumn season, serving both economic and political interests.

Over time, this practice became a tool of corruption. Those controlling the calendar could dictate the timing of pilgrimage, trade, and war by deciding when the sacred months occurred. What began as a pragmatic adjustment became a distortion of divine law and a moral violation of sacred order.

The Restoration of Sacred Time

Islam abolished al-Nasī' and restored time to its divinely ordained rhythm. This decisive reform was enacted during the Prophet's Farewell Pilgrimage, where he declared:

إِنَّ الرِّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ،
السَّنَةُ اثْنَا عَشَرَ شَهْرًا

“Time has returned to its original alignment as it was on the day Allah created the heavens and the earth. The year is twelve months.” (Bukhari)

This declaration established the pure lunar year (السنة القمرية) of twelve months as the sole framework for Islamic ritual and chronology. The four sacred months, Dhū al-Qa‘dah, Dhū al-Ḥijjah, Muḥarram, and Rajab, were re-

sanctified and fixed in both sequence and sanctity.

The theological consequence of this abolition was the transformation of time into an arena of worship and submission (Taqwa). The lunar calendar, being completely detached from the solar cycle, ensured that fundamental acts of worship, such as fasting in Ramadan and the Hajj pilgrimage, would universally traverse all seasons and geographies over the years. This cycle reminds believers that faith is not bound by climate or worldly convenience but by constancy and trust in the divine, universal order.

9. “Allah is with You” - The Comfort for every Fearful

This verse recounts one of the most heartbreaking moments in Islamic history, Prophet Muhammad (PBUH) and his close companion Abu Bakr taking refuge in the Cave of Thawr during their migration (Hijrah) from Mecca to Medina. The verse encapsulates the timeless themes of faith, divine support, and tranquility in the face of fear.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي
أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا

وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ اللَّهِ هِيَ
الْعَلْيَىٰ وَاللَّهُ عَزِيزٌ حَكِيمٌ (التوبة ٤٠)

**“If you do not help the Prophet, Allah helped him when the disbelievers drove him out: when the two of them were in the cave and he [Muhammad] said to his companion, ‘Do not worry, indeed Allah is with us.’ Then Allah sent down His tranquility upon him, supported him with forces you did not see, and brought down the disbelievers’ plan while Allah’s plan is the highest: Allah is almighty and All-Wise.”
(Al-Tawbah 9:40)**

This verse teaches believers that in the darkest and most fearful moments, when all worldly means seem exhausted, believers find reassurance in the eternal truth: “Indeed, Allah is with us.”

However, this divine reliance is not passive surrender. The Prophet (PBUH) took every reasonable measure, he planned his route, prepared provisions, and chose trustworthy companions, yet his ultimate peace rested in tawakkul (reliance upon Allah).

This verse reminds us that Allah’s support extends beyond what the eyes can perceive. He commands unseen forces to aid His servants. Traditional narrations mention how a spider spun its web, and a pigeon built its nest at the cave’s entrance, deceiving the pursuers

who stood just steps away. But the greatest miracle was not in these outward signs, it was in the descent of sakīnah (serenity), a divine tranquility that calmed the Prophet's heart and dispelled all fear.

Through this verse, every believer is invited to internalize the same assurance: when faith anchors the heart, divine presence transforms fear into peace, and weakness into strength. Wherever true reliance resides, Allah is near.

10. The Eight Categories of Charity and Zakah

Charity in Islam, known as Ṣadaqah (صدقة), is among the noblest expressions of faith and a tangible reflection of trust in Allah as the Provider and Sustainer. While the English term “charity” suggests generosity and compassion, the Arabic term Ṣadaqah stems from the root Ṣidq (صدق), meaning truthfulness. Thus, giving in charity is both a proof of sincerity and a declaration of faith in Allah's promise.

The purpose of Ṣadaqah, and especially its obligatory form, Zakāh (زكاة), is not to reduce wealth but to purify it, and to elevate the giver's soul:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا التَّوْبَةَ:
(١٠٣)

“Take from them a charity to purify and sanctify them with it.” (Al-Tauba 9:103)

Allah has precisely defined eight categories of those eligible to receive Ṣadaqah and Zakah. The distinction between them lies in obligation: Zakāh is a mandated duty, while Ṣadaqah is voluntary and open-ended.

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
(التوبة ٦٠)

“Charities are only for the poor, the needy, those who administer them, those whose hearts are to be reconciled, for freeing captives, for those in debt, for the cause of Allah, and for the stranded travelers. This is an obligation ordained by Allah; And Allah is all knowing and wise.” (Al-Tawbah 9:60)

The Eight Categories of Recipients:

- Al-Fuqara' (الفقراء) – The Poor: Those who have little or no income and cannot meet their essential needs.
- Al-Masākīn (المساكين) – The Needy: Individuals who face hardship but have limited sources of support or livelihood.
- Al-‘Āmilīna ‘Alayhā (العاملين عليها) – The Administrators: Those appointed to

collect, manage, and distribute the Zakāh funds.

- Al-Mu'allafati Qulūbuhum (المؤلفة قلوبهم) – Those Whose Hearts Are to Be Reconciled: Including new Muslims or those whose goodwill supports the Muslim community. In modern contexts, this may extend to community leaders, politicians, influencers, or advocates whose efforts foster understanding or protect Muslim interests
- Fī al-Riqāb (في الرقاب) – To Free Captives: This includes Those in bondage or unjust imprisonment, with the goal of restoring their freedom and dignity.
- Al-Gharimīn (الغارمين) – The Debtors: individuals burdened by legitimate debts they cannot repay, such as those incurred for survival, business loss, or crises.
- Fī Sabīlillāh (في سبيل الله) – In the Cause of Allah: A broad category encompassing all efforts that uphold, defend, or spread the message of Islam. In contemporary terms, this can include the funding of mosques, schools, religious education, community services, media initiatives, and other projects that promote and protect the faith.

- Ibn as-Sabīl (ابن السبيل) – The Stranded Traveler: Travelers who are far from home and have exhausted their resources, even if they are otherwise wealthy in their homeland.

Summary

The tenth Juz reveals that enduring strength is born from faith, unity, and trust in Allah. Its jewels transform trials into pathways of spiritual renewal. Together, they teach that:

- True victory begins with inner reform before outer success.
- Peace is sustained through strength and reliance upon Allah.
- Time becomes sacred when aligned with divine order.
- Wealth is purified through giving.

The account of the Prophet (PBUH) in the Cave of Thawr captures this message in its purest essence: when all means vanish, the believer finds peace in knowing: “Indeed, Allah is with us.”

Through these divine lessons, the heart learns that success and serenity flow not from circumstance, but from steadfast trust, sincerity, and patience under the guidance of Allah.

Jewels from the Eleventh Juz: Reflections on Divine Wisdom, Guidance, and the Path to Righteousness

(Al-Tawbah 9:93 – Hud 11:5)

Introduction

The verses of the eleventh Juz of the Qur'an unveil timeless gems of divine wisdom and guidance. They come alive with renewed meaning, revealing the path to sincere devotion, one that cultivates faith, sincerity, and mindful action. Whether describing the fleeting beauty of worldly life, the honor of living under Allah's protection, or the mercy embedded in prophethood, these verses illuminate the journey toward spiritual fulfillment and inspire a society rooted in compassion and moral awareness. Each divine insight invites the believer to live by faith, act with charity, and approach life with purposeful understanding.

1. The Great Value of Charity

The following verses emphasize the profound importance of charity. During the Prophet's (PBUH) time, he personally collected charity and prayed for those who gave it, asking Allah to purify, bless, and comfort them. After the

Prophet's passing, these verses remind us that it is now Allah Himself who receives the charity even before it reaches those in need. Thus, spiritual rewards, purification, sanctification, comfort, and forgiveness remain guaranteed.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ
(١٠٣) أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ (التوبة
103-104)

“Take charities (Sadaqah) from their wealth to purify and sanctify them with it, and pray for them; your prayer is a source of comfort for them. Allah is All-Hearer, All-Knower. (103) Do they not know that Allah Himself who accepts repentance from His slaves and receives the charities (Sadaqat). Indeed, Allah is the Most Forgiving, the Most Merciful.” (Al-Tawbab 9:103-104)

Knowing this, how can a believer ever hesitate to give in to charity when Allah is the One who receives it?

2. True Servants of Allah

A true servant of Allah is defined in the Quran as someone who gives his life and possessions to Allah, a supreme act of devotion and surrender, in exchange for Paradise. Allah says:

**إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ
 الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَوَعْدًا
 عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى
 بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ
 وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (التوبة 9:111)**

**“Verily, Allah has purchased from the
 believers their lives and wealth in exchange
 for Paradise. They fight in Allah's cause, so
 they kill, and be killed. This is a true
 promise binding on Him in the Torah and
 the Injeel (Gospel) and the Quran. And who
 is more faithful to His promise than Allah?
 So, rejoice with the bargain you have made,
 that is the supreme success.” (Al-Tawbah
 9:111)**

This verse is unique in placing life before
 wealth. In other verses about sacrifice such as
 Al-Nisa 4:95, Al-Anfal 8:72, Al-Tawbah 9:20,
 44, 88, and Al-Hujurat 49:15, the order is
 wealth first:

**لَا يَسْتَتِدُّنَا الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ
 يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ
 (التوبة ٤٤)**

**“Those who believe in Allah and the Last
 Day would never ask to be excused from
 striving with their wealth and their lives.
 Allah is Aware of those who have Taqwa.”
 (Al-Tawbah 9:44)**

الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ؕ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ؕ أُولَٰئِكَ هُمُ
الصَّٰدِقُونَ (الحجرات ١٥)

“The believers are those who believe in Allah and His messenger then have no doubt and strive with their wealth and their lives for the cause of Allah. Such are the truthful.” (Al-Hujuraat 49:15)

The usual order , money before life, reflects human nature: people are often more reluctant to part with their money than to risk themselves. But in 9:111, Allah honors the greater value of life by placing it first, highlighting that the highest devotion is to sacrifice one's very soul for His sake.

This order exposes the human tendency to overvalue wealth while elevating the importance of self-sacrifice and sincerity in the covenant with Allah.

Paradise is precious and not easily earned.

The Prophet (PBUH) said:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى
الله عليه وسلم: ((ألا إن سلعة الله غالية، ألا إن سلعة
الله الجنة))؛ رواه الترمذي وقال: حديث حسن.

“The commodity of Allah is precious; indeed, the commodity of Allah is Paradise.” (Tirmidhi)

Surrendering one's life and possessions signifies true devotion, and only those willing to make this ultimate sacrifice attain real success.

3. Asking Forgiveness vs Asking Mercy

A delicate question often arises when a non-Muslim, perhaps a close friend or someone who supported Muslims, passes away. Should believers seek Allah's forgiveness for them? The Quran provides a clear answer: forgiveness, in the sense of interceding for their entry into Paradise, is not permissible for those who die in disbelief.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ (التوبة: 113)

“It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the polytheists, even if they are close relatives, after it has become clear to them that they are the dwellers of the Fire.” (Al-Tawbah 9:113)

This restriction concerns forgiveness that implies asking Allah to grant Paradise, an honor reserved for those who believe and submit to Him. However, this does not preclude asking Allah's mercy for them, meaning

seeking that He deals with them with compassion, in ways known only to Him. Their final status is left entirely to Allah, as He declares:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى
وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (الحج: ١٧)

“Verily, those who believe, and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters, Allah will judge between them on the Day of Resurrection. Indeed, Allah is Witness over all things.” (Al-Hajj 22:17)

Thus, believers maintain balance: they neither deny Allah’s justice nor despair of His boundless mercy.

4. The Truthful: The Most Sought Companions

Allah commands the believers to associate with those who are truthful. A truthful person not only speaks the truth but also lives with sincerity in intention and action. Keeping the company of such people strengthens one’s moral integrity and deepens one’s own commitment to truth.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ
(التوبة: ١١٩)

“O you who believe, have Taqwa of Allah, and be with the truthful.” (Al-Tawbah 9:119)

The character of the truthful is reflected in every aspect of their existence. Their steps are steps of truth (قَدَمَ صِدْقٍ), their words are words of truth (لِسَانَ صِدْقٍ), their dwellings are founded upon truth (مُبَوَّأَ صِدْقٍ), and every path they enter or leave is marked with truth (مُدْخَلَ صِدْقٍ and مَخْرَجَ صِدْقٍ). Truth becomes the defining quality of their entire being.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ
النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ
قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُّبِينٌ (يونس : ٢)

“Is it so surprising to people that We have revealed to a man from among them to warn mankind and give glad news to those who believe that they have a footing of truth with their Lord? But the disbelievers say, ‘This man is a clear sorcerer.’ (Yunus 10:2)

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ ۖ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ (يونس : ٩٣)

“We settled the Children of Israel in a dwelling of truth and provided them with good sustenance.....” (Yunus 10:93)

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ
وَأَجْعَلْ لِي مِّنْ لَّدُنكَ سُلْطٰنًا نَّصِيرًا (الإسراء : ٨٠)

“Say: “O my Lord! Cause me to enter an entry of truth and to exist with an exist of truth; and grant me from Yourself a supporting authority.” (Al-Isra 17:80)

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا
(مریم: ۵۰)

“And We granted them of Our Mercy and bestowed upon them a noble tongue of truth.” (Maryam 19:50)

Truthfulness thus permeates every layer of the believer’s life, speech, conduct, dwelling, purpose, and destiny. It becomes not only a moral value but the foundation of faith and honor.

5. The Universe: A Reversible Closed System

In this Juz, Allah twice describes the universe using the phrase يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ (“He originates the creation, then brings it back”); as a challenge to disbelievers. This expression occurs in five other places across the Quran (Ar-Rum 30:11, 30:27; Al-Anbiya 21:104; An-Naml 27:64; Al-Ankabut 29:19–20).

This recurring phrase reflects a profound truth about the cosmos: it is a reversible, closed system sustained by perfect divine control. The same laws that govern its origin also govern its

re-creation. Nothing in the divine order is lost or left to chaos; all things are preserved, and all shall be restored. This divine reversibility affirms both the certainty of resurrection and the justice of recompense.

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا إِنَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (يونس: ٤)

“To Him is the return of all of you. The promise of Allah is true. He originates creation, then brings it back to reward those who believe and do righteous deeds with justice. But those who disbelieve will have a boiling drink and a painful punishment for their denial.” (Yunus 10:4)

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلْ اللَّهُ يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ فَأَنَّى تُؤْفَكُونَ (يونس: ٣٤)

“Say: ‘Can any of your partner-gods originate creation, then bring it back?’ Say: Allah originates creation and then brings it back. How then are you deluded?’” (Yunus 10:34)

The Quran’s depiction of a universe governed by reversible processes harmonizes with the scientific understanding of a system bound by precise and consistent laws. In modern physics, the second law of thermodynamics distinguishes between irreversible processes,

those that increase disorder, and reversible ones, where entropy remains constant. The Quran’s portrayal suggests that, under divine command, the cosmos is sustained in perfect balance, immune to random decay, awaiting renewal on the Day of Resurrection.

6. The Prayer in Paradise - Subhan and Al-Hamd

Among the glimpses of the unseen that the Qur’an grants us is a portrayal of the people of Paradise, serene in their eternal dwelling, even their words reflecting bliss and gratitude

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ
وَعَاخِرُ دَعْوَانَهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (يونس:
(١٠)

“Their call therein is “Glory be to You, O Allah”, and their greeting therein is “Peace”. And the last of their call is “Praise be to Allah, Lord of the Worlds.” (Yunus 10:10)

The beginning of their supplication with (سُبْحَانَكَ) “Glory to Allah” and its ending with (الْحَمْدُ لِلَّهِ) “Praise be to Allah” signifies the eternal harmony between Tasbīḥ and Hamd—the two pillars of divine remembrance.

Tasbeeh declares Allah’s transcendence and absolute freedom from imperfection. It is the

language of all creations, the prophets, the believers, the angels, even the mountains and birds, all glorify Him in their own manner.

Hamd, on the other hand, expresses love, gratitude, and recognition of Allah's perfection, both in His essence and His actions.

Together, these two phrases encompass the essence of Tawhid: Allah is flawless in what He is (Tasbeeh) and perfect in what He does (Hamd).

Together, Tasbeeh and Hamd form the complete expression of Tawhid:

- Taseeh affirms that Allah is flawless in what He is,
- Hamd affirms that Allah is perfect in what He does.

Thus, the inhabitants of Paradise live in a state of perpetual remembrance, their joy expressed through eternal glorification and praise, a fitting reflection of their unending peace and nearness to their Lord.

7. The Fleeting Nature of Life on Earth

In the following verses, Allah reminds humanity of the transient nature of worldly life. Through the imagery of rain and vegetation, He invites

reflection on the temporary beauty that so easily deceives. Rain brings the earth to life, adorning it with color and abundance, but soon it withers and fades. Likewise, worldly life dazzles the eye for a brief moment before vanishing. However much one enjoys, accumulates, or achieves, the time inevitably comes when all must return to Allah for judgment.

يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ
 الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
 (٢٣) إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
 فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ
 إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ
 قَدِرُونَ عَلَيَّهَا أَنهَأ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
 كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
 يَتَفَكَّرُونَ (يونس ٢٣ ، ٢٤)

“O mankind, your transgression is only against yourselves. You may have a brief enjoyment of this worldly life, but to Us is your return, and We will inform you of what you used to do. (23) The example of this worldly life is like rain which We send down from the sky; it is absorbed by the plants of the earth, from which people and livestock eat. Then, when the earth has taken on its beauty and adornment, and its people think they have power over it, Our command comes to it by night or by day, and We reduce it to stubble, as if it had not flourished the day before. Thus, do We

make clear the signs for people who reflect.” (Yunus 10:23–24)

The parable is vivid and humbling. Life’s splendor, like a fleeting spring, never lasts. Its beauty is meant not to delude but to awaken. True and lasting life begins when this brief one ends, when every soul stands before its Creator to reap the harvest of its deeds.

8. The Ward of Allah: The Most Honored Status

The most profound and enduring relationship a believer can attain is having Allah as the Guardian (Wali) and oneself as His ward (Waliyy or plural Awliya). Reaching this honored status secures a life without fear or grief, as Allah has promised. This spiritual honor rests upon two essential foundations: faith (Eman) and Taqwa.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
(٦٢) الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٦٣) لَهُمُ الْبُشْرَى
فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (يونس ٦٢ - ٦٤)

“Indeed, those under Allah’s guardianship (Awliya’ Allah) shall have no fear, nor shall they grieve. (62) Those who have believe and have Taqwa. (63) For them is good news in this world and in the Hereafter. There is no change in the words of Allah.

**That is indeed the supreme triumph.”
(Yunus 10:62-64)**

The rank of the Wali brings immense spiritual intimacy and divine favor. In a sacred hadith, reported by Al-Bukhari, Allah declares His special protection and closeness to such a servant:

عن أبي هريرة قال : قال رسول الله صلى الله عليه وسلم إن الله قال من عادى لي وليا فقد آذنته بالحرب وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وإن سألني لأعطينه ولئن استعاذني لأعيذنه وما ترددت عن شيء أنا فاعله ترددي عن نفس المؤمن يكره الموت وأنا أكره مساءته (صحيح البخاري)

“Allah said: Whosoever shows enmity towards my Wali, I will declare war against him. My servant draws near to Me by nothing more beloved than what I have made obligatory upon him. And my servant continues to draw near to Me through the voluntary acts “Nawafel” until I love him. When I love him, I become his hearing with which he hears; his sight with which he sees, his hand with which he acts, and his foot with which he walks. If he asks of Me, I will surely grant him; and if he seeks My protection, I will surely protect him. I hesitate not in anything I do as I hesitate to take the soul of the believer—he hates death, and I hate to harm him.”

To be among Allah’s Awliya is not a title but a spiritual reality, a life of unwavering faith, consciousness of Allah, and steadfast obedience. Since Eman and Taqwa define this rank, they must be nurtured both through fulfilling obligations and performing voluntary acts of worship (nawafil). This is the path to divine love and protection, explored in greater depth in the book *“Tadabbur of the Qur’an through the Lens of Key Terms.”*

9. The Supplications of Different Prophets

The Quran records the supplications of two messengers, Prophet Musa (Moses) and Prophet Nuḥ (Noah), who called upon Allah against their people after prolonged rejection and oppression of the believers.

Prophet Musa’s prayer implored Allah to remove the wealth and strength of Pharaoh and his chiefs and to harden their hearts so that they would not believe until they faced divine punishment:

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَاشْدُدْ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ (يونس: ٨٨)

“Moses said: Our Lord, You have given Pharaoh and his chiefs splendor and riches

in the life of the world, so they lead people astray from Your path. Our Lord. Our Lord, destroy their riches and harden their hearts so they do not believe until they see painful punishment.” (Yunus 10:88)

Musa’s supplication left open the possibility of eventual belief after punishment. In contrast, Prophet Nuh’s prayer came only after divine revelation confirmed that no further souls among his people would believe. His plea was for total removal of disbelief from the earth:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا
(٢٦) إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْا إِلَّا فَاٰجِرًا
كَفَّارًا (نوح ٢٦-٢٧)

**“And Nuh said, ‘My Lord, do not leave upon the earth any of the disbelievers. (27) If you leave them, they will mislead Your servants and beget none but wicked disbelievers.”
(Nuh 71:26-27)**

In contrast to these prophets, Prophet Muhammad (PBUH), though subjected to severe persecution, never supplicated against his people. When his companions urged him to pray against the disbelievers, he replied:

عن أبي هريرة قال: قيل يا رسول الله! ادع على المشركين،
قال: (إني لم أبعث لعاناً، وإنما بعثت رحمة). [صحيح
مسلم]

“I was not sent as one who curses; I was sent as mercy.” (Muslim)

10. The Perfection and Clarity of the Quran

Surat Hud opens with a profound declaration of the Quran’s precision and clarity:

الرَّكَتِبُ أَحْكَمَتْ ءَايَتُهُ ۖ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ
خَيْرٍ (هود: ١)

Alif Lam Ra. [This is] a book whose verses are perfected and then explained in detail; from One who is All-Wise, All-Aware.” (Hud 11:1)

Allah emphasizes that the Quran’s verses are both precise (*muḥkamāt*) and elaborated (*mufaṣṣalat*), concise in wording yet rich in meaning, clear for those who seek guidance, and detailed for those who reflect deeply.

Elsewhere, Allah classifies the verses of the Quran into two categories:

- *Muḥkamāt*: clear, definitive verses that establish the foundations of faith and practice.
- *Mutashabihat*: verses with layered or allegorical meanings, requiring knowledge, reflection, and wisdom to interpret.

The mutashabihat often touch upon complex matters of civilization, governance, justice, education, economics, science, and culture. Their understanding matures with contemplation and expertise, guiding societies to righteousness, balance, and progress.

Conclusion

The verses of the Eleventh Juz invite the heart to rise above the fleeting and embrace the eternal. They teach that truth, charity, patience, and divine clarity are the pillars of a meaningful life. Through these jewels, the Quran calls believers to cultivate sincerity, uphold justice, and walk with compassion.

Jewels from the Twelve Juz: Prophethood, and the Fate of Civilizations

(Hud 11:6 – Yusuf 12:52)

Introduction

Jewels from the Twelve Juz explores some of the most profound themes embedded in the Juz, which spans the end of Surah Hud and the beginning of Surah Yusuf. It gathers key insights on divine provision, the rise and fall of nations, the power of repentance, and the transformative role of Quranic storytelling. Through these selected reflections, the reader is invited to see how verses revealed fourteen centuries ago still illuminate the crises, hopes, and choices of the present. Each “jewel” is offered as a point of contemplation and a practical guide for rebuilding one’s inner life and contributing to a just, God-centered civilization.

1. The Rizq (provision)

This verse establishes a foundational worldview: Rizq is a divine system, neither a random occurrence nor the mere result of human planning. Allah affirms that He guarantees the substance of every creature,

from the smallest insect beneath a rock to the greatest civilization.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ

مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ (هود: ٦)

“There is not a creature that moves on earth, but on Allah is its provision and He knows where it lives and its [final] resting place: it is all] in a Clear Book.” (Hud 11:6)

This guarantee should give the believer deep psychological security and eliminate the fear of poverty from dominating the heart. It also removes arrogance, since no amount of strategy or strength can independently “create” Rizq.

The Surah is filled with accounts of destroyed nations; this verse teaches that prosperity does not come through rebellion or manipulation, but through trust, effort, and moral alignment with Allah’s commands.

2. The Relevance of Water Before Creation

The precise interpretation of the following verse and similar others require advanced expertise in fields such as astrophysics to provide proper insight into the creation of the universe. The verse indicates that before the

creation of the heavens and the earth, there was water.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا...
(هود: ٧)

“He is Who created the heavens and the earth in six Days and His Throne was on the water, so that He tests who of you is best in deeds. ... (Hud 11:7)

The mention of the Throne on water may express Allah’s pre-cosmic authority and dominion over creation before its detailed formation, while also suggesting that water was created as a key substance for life, perhaps even before the formation of the present heavens and earth.

... وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ... (الأنبياء: ٣٠)
“And We have made from water every living thing.... (Al-Anbiya 21:30)

There are two verses that may also be relevant to understanding the creation of the universe. In Surat al-Anbiya (21:30), Allah refers to the heavens and the earth as once being a single entity before being parted, which many have likened to the concept of a “Big Bang”.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا... (الأنبياء: ٣٠)

“Have those who disbelieve not known that the heavens and the earth were joined

together as one unit, then We ripped them apart?” (Al-Anbiya 21:30)

In Surat Fussilat (41:11), Allah describes “smoke” as the material stage of the heavens before they were fully formed:

ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (فصلت: ١١)

“Then He turned to the heaven when it was smoke and said to it and the earth, ‘Come into being, willingly or unwillingly, and they said, ‘We come willingly’” (Fussilat 41:11)

Regarding the original shape out of which the universe expanded, the following verse may suggest that the heavens being rolled up like a scroll, which may allude metaphorically to an extended structure rather than a simple point.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا بَدَأْنَا
أَوَّلَ خَلْقٍ نَعِيدُهُ ۗ وَعَدَّا عَلَيْهَا وَإِنَّا كُنَّا فاعِلِينَ (الأنبياء: ١٠٤)

“And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books, As We began the first creation, We shall reproduce it, this is our binding promise. Truly, We shall do it.” (Al-Anbiya 21:104)

Developing a detailed cosmological model from these verses is beyond simple reading because they require highly advanced

knowledge of astrophysics. However, a straightforward understanding, yet cautious, shows a broad harmony with modern science, which acknowledges an initial “smoke-like” phase of the universe (a dense plasma or gas state) and allows that water or its components could have formed early in cosmic history, corresponding in a general to the Quranic references.

3. The Falsification Test

The Quran is the primary enduring miracle of Prophet Muhammad (PBUH), whereas earlier prophets were confirmed mainly through time-bound physical miracles. It establishes a unique “Falsification Test”: if skeptics claim it is fabricated, they are challenged to produce surahs comparable to it, with full freedom to seek any assistance they wish.

The Quran first sets the bar at ten surahs similar to it, then further reduces the challenge to a single surah, leaving no excuse for those who deny its divine origin. This graded challenge underscores the Quran’s confidence in its inimitable linguistic, rhetorical, and conceptual qualities

In Surat Hud, Allah responds to the claim that the Qur’an is invented by instructing the Prophet to invite opponents to bring ten forged

surahs like it and call on any supporters they can and then states that failure proves the revelation is from Allah alone.

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِّثْلِهِ مَفْتَرِيَاتٍ
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
(١٣) فَإِلَهِمَّ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ
وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ (هود ١٣-١٤)

“If they say, ‘He has invented it himself,’ say, ‘Then produce ten invented suras like it, and call in whoever you can beside Allah, if you are truthful.’ (13) If they do not answer you, then you will all know that it is sent down with the knowledge from Allah, and that there is no god but Him. Then will you submit to Him?” (Hud 11:13-14)

This ongoing challenge represents a striking form of theological “falsifiability,” since it publicly states how the Quran’s claim could, in principle, be disproven. This concept is considered foundational to the modern scientific method articulated in 1934 by philosopher Karl Popper in his work, “The Logic of Scientific Discovery”. Popper asserted that for any theory to be deemed scientific, it must be testable in ways that could prove it false.

A familiar example is Einstein’s general theory of relativity, which gained acceptance because it made precise, testable predictions such as the bending of starlight near the sun, later

confirmed during solar eclipses. In both cases, a claim's credibility is strengthened when it does not fail the very test that could, in principle, overturn it.

For over fourteen centuries, the Quranic challenge has remained open, inviting humanity to produce even a single surah equal to it in its totality, yet the claim of inimitability still stands. The Quran thus presents its falsification test as a living proof of its divine origin for all times and all audiences

4. The Revelation of Shipbuilding

Allah taught Prophet Nuh shipbuilding not through trial and error, but through direct revelation and divine supervision. This turns the construction of the ark into both a spiritual mission and a divinely guided technological project.

وَأَصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ
ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ (هود: ٣٧)

“Build the Ship under Our [watchful] eyes and with Our revelation. Do not plead with Me for those who have done evil; they will surely to be drowned.” (Hud 11:37)

This verse establishes a key principle: revelation can convey or inspire technical knowledge essential for human survival and

flourishing. It also dismantles the false divide between “religious” and “technical” knowledge, showing that guidance from Allah encompasses both when they serve human well-being.

Allah stated a key sign to announce the time of boarding the ark:

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فُلْنَا أَحْمِلَ فِيهَا مِنْ كُلِّ
رَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ
وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ (هود: ٤٠)

“Until when Our Command came and the furnace boiled over. We said: Carry in it a pair of each species, and your own family – except those against whom the decree has already been passed – and those who have believed. But none believed with him except a few.” (Hud 11: 40)

The phrase وَفَارَ التَّنُّورُ (“the oven/furnace overflowed”) is given as the decisive sign that the time has come to embark. Since Allah Himself revealed to Nuh how to construct the ark, one may speculate that this imagery could evoke a steam-like mechanism in which heated water produces pressurized steam, serving as a signal for boarding. Whether or not this points to anything like a “steam engine,” the wording certainly links a technical, physical sign with a divinely set timetable.

The central lesson is that Muslims are invited to reflect on how many of the sciences that

sustain civilization ultimately arise from capacities, insights, and opportunities that trace back to divine favor and inspiration, even when developed later through human effort.

5. The Power of Seeking Forgiveness

Prophet Hud presented his people with a two-part formula: seek forgiveness and return to Allah through sincere repentance. In return, Allah promises tangible blessings: abundant rain, increased strength, and stability for their society.

وَيَقَوْمٍ أَسْتَعْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مَدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
مُجْرِمِينَ (هود: ٥٢)

“My people, seek forgiveness from your Lord and then turn to Him in repentance. He will command the sky to pour abundant rain upon you and will add strength to your strength. And do not turn away as criminals.” (Hud 11:52)

These verses establish a Quranic law: spiritual and moral conduct shapes worldly conditions. Istighfar is not merely a private devotional act; it functions as a mechanism for societal renewal, removing the moral causes of decline. When corruption spreads, the collective seeking of forgiveness realigns society with divine order, which is why the prophets so

often link repentance with prosperity and the restoration of social, economic, and environmental balance.

6. Humanity's Role as Builders on Earth

This verse is one of the Quran's clearest statements of the human civilizational mandate. Allah created human beings from the earth and then commanded them to build, develop, and cultivate it as its guardian, making civilization-building itself an act of worship.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ (هود:

(٦١)

“To the Thamud, We sent their brother, Salih. He said, ‘My people, worship God. You have no god other than Him. It was He who brought you into being from the earth and made you develop and thrive in it, so ask forgiveness from Him, and turn back to Him: my Lord is near, and ready to answer.”
(Hud 11:61)

To “develop the earth” includes:

- agriculture
- architecture and infrastructure
- social institutions

- governance and laws
- knowledge and education
- The arts of living and culture
- scientific and technological exploration

This verse presents human beings as trustees and builders, responsible for shaping a just and flourishing world. Destruction, corruption, and environmental abuse betray this trust, and the prophets were sent to restore civilization to its true, divinely assigned mission.

7. The Acoustic Blast as a Divine Weapon

Allah describes a devastating “ṣayḥah” (صيحة), a mighty blast, as the means of destroying both the people of Thamud, whose prophet was Ṣaliḥ, and the people of Madyan, whose prophet was Shu‘ayb. This sudden, overwhelming sound left the disbelievers collapsed and lifeless in their homes.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ
جَثِيمِينَ (٦٧) كَأَن لَّمْ يَغْنَوْا فِيهَا أَلَا إِنَّ تَمُودًا كَفَرُوا
رَبَّهُمْ إِلَّا بَعْدًا لِّتَمُودَ (هود: ٦٧ ، ٦٨)

“The blast seized the wrongdoers, and by morning they lay lifeless in their homes (67), as though they had never flourished there. Surely Thamud denied their Lord – away then with Thamud!” (Hud 11:67-68)

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ
مِّنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَرِهِمْ
جَٰثِمِينَ (هود: ٩٤)

“When Our command came, We saved Shuayb and those who believed with him by a mercy from Us, and the blast seized those who had done wrong, and by morning they lay lifeless in their homes.” (Hud 11:94)

The Quran presents the “sayḥah” as an intense acoustic event that caused people to fall on their faces, dead in an instant, while their dwellings remained standing. Modern science shows that extremely powerful sound waves can damage vital organs and the nervous system. Sound levels above about 120 dB cause pain, around 150 dB can rupture eardrums, and still higher levels (above 200 dB) can lead to lethal internal injury. This offers a glimpse of how a divinely sent blast could annihilate a population yet leave stone structures largely intact, as archaeological remains associated with ancient Thamud still exist in the Arabian Peninsula.

Today, some countries have developed non-lethal acoustic devices for crowd control in the 120–150 dB range, but a precisely targeted, city-destroying sound weapon like the “sayḥah” remains beyond human capability.

Spiritually, the blast also symbolizes how entrenched moral corruption eventually meets

a sudden collapse, through divine decree. For modern readers, it highlights both the immense forces embedded in creation, sound, pressure, seismic waves, and the ultimate fragility of human arrogance before the power of Allah.

8. Questioning the Eternity of Hell (Reflective)

These verses describe the destinies of two groups: those who rebel against Allah's path and those who follow it. Allah contrasts their final states in the following passage:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ
 (١٠٥) فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ
 وَشَهِيقٌ (١٠٦) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ
 وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ
 (١٠٧) * وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا
 مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ
 مَّجْدُودٍ (هود: ١٠٥ - ١٠٨)

“When the Day of Judgment comes, no soul will speak except by His permission.

Among them will be the wretched and the blessed. (105) As for those who are wretched, they will be in the Fire, sighing and sobbing. (106) They will remain there forever, as long as the heavens and the earth endure, unless your Lord wills otherwise. Surely your Lord does whatever

He wills. (107) But those who are blessed will be in Paradise, abiding therein forever as long as the heavens and the earth endure, unless your Lord wills otherwise – a gift never to be cut off.” (Hud 11:105-108)

The Arabic wording invites careful reflection: Is every sinner eternally condemned, or are there categories and gradations? The Quran warns emphatically yet uses precise language that raises the question of whether Hell is eternal for all or only for certain people rests on these nuances.

Much discussion centers on the phrase **خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ** “**abiding therein as long as the heavens and the earth endure, unless your Lord wills otherwise.**” For Paradise, this discussion is sealed with **عَطَاءً غَيْرَ مَجْدُودٍ** “**a gift never to be cut off,**” which removes any suggestion that the life of paradise will end. For Hell, however, the sentence closes with **إِنَّ رَبَّكَ فَعَالٌ لِّمَا يُرِيدُ** “**surely your Lord does whatever He wills,**” leaving room for scholars to ponder the scope of divine will in relation to the duration of punishment.

Some reports attributed to Ibn Abbas and Ibn Masud hint that the stay in Hell for some may not be absolutely endless. A statement ascribed to Ibn Abbas explained:

{ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ } لَا يَمُوتُونَ وَلَا هُمْ مِنْهَا يُخْرَجُونَ مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ. { إِلَّا مَا شَاءَ رَبِّكَ } قَالَ : إِسْتِثْنَاءُ اللَّهِ . قَالَ : تَأْمُرُ النَّارُ أَنْ تَأْكُلَهُمْ .

“Abiding therein as long as the heavens and the earth endure” means that they will neither die nor leave, for as long as the heavens and the earth remain, while the exception “unless your Lord wills otherwise” is taken as a divine reservation tied to Allah’s ultimate command over the Fire to consume them.

Likewise, a report from Ibn Masud spoke of a time when Hell will be empty after its inhabitants have remained there for long ages. He said:

لَيَأْتِيَنَّ عَلَى جَهَنَّمَ زَمَانٌ تَخْفِقُ أَبْوَابُهَا لَيْسَ فِيهَا أَحَدٌ،
وَذَلِكَ بَعْدَ مَا يَلْبَثُونَ فِيهَا أَحْقَابًا

“The time will come when the Hell destroys its doors and there will be no one in it and this is after they stayed in it for long time” and quoted Allah’s saying.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (٢١) لِلطَّاغِينَ مَاءًا (٢٢) لِيَبْتِئْنَ فِيهَا أَحْقَابًا

“Surely, Hell is a place of ambush (21) A dwelling place for the rebellious people, (22) They will stay in it for ages.” (Al-Nab’a 78:23)

This passage therefore encourages readers to study closely the Quranic vocabulary of

duration, such as أَبَدًا (**abadan**), مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ (**mā dāmat al-samāwāt wa-l-ard**), and the exception clauses إِلَّا مَا شَاءَ رَبُّكَ – and to distinguish between categorical, unqualified eternity and long, contingent abodes. It does not simply cancel the possibility of everlasting punishment for some, but it opens a deeper inquiry into how Allah’s mercy and justice apply to different levels of disbelief and wrongdoing.

9. Danger of Aligning with the Wrongdoers

This verse is among the Quran’s strongest warnings against any association with oppressors. Allah does not merely forbid supporting or imitating them; He forbids even the slightest inclination of the heart toward them. Moral complicity counts as participation in their wrongdoing.

وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ (هود: ١١٣)

“And do not incline toward those who have done injustice, lest the Fire touch you and you have no protectors other than Allah; then you will not be helped.” (Hud 11:113)

In a world marked by political oppression, systemic corruption, and unjust structures, this verse commands believers: do not lend legitimacy, cover, or quiet support to the

transgressor. Silence, benefiting from their injustice, or remaining “neutral” while oppression continues all fall under the warning of rukūn (ركون) – inclining toward them.

History repeatedly confirms this principle: societies collapse not only because of their transgressions, but also because those who knew better chose comfort, fear, or neutrality over moral courage.

10. The Role of Stories in the Quran

Allah declares that Quranic stories are the best kind of narrative, not because they entertain, but because they convey truth in the most emotionally and intellectually effective way. Stories engage the mind, heart, and moral imagination; they bypass resistance, sink deeply into memory, and shape character. Revelation uses stories as curriculum, not fiction, and the Quran’s stories are not merely about the past, they are mirrors for every age.

وَكَلَّا نَقْصُ عَلَيْنِكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّتُ بِهِ فُؤَادَكَ
وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ
(هود: ١٢٠)

“We relate to you the stories of the messengers to strengthen your heart; in this [Quran] there has come to you the

truth, as well as counsel and a reminder for the believers.” (Hud 11:120)

Allah also describes the story of Prophet Yusuf as “the best of stories”:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا
الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَفِيلِينَ (يوسف :
٣)

“We relate to you the best of stories by revealing to you this Quran, though before it you were among those unaware.” (Yusuf 12:3)

From Surat Yusuf, novelists and storytellers can discern key components of a powerful narrative. The story of Yusuf includes suspense, vivid imagery, coherence, and layered symbolism, and it weaves together several classic elements:

1. A central hero: Yusuf as the main character.
2. Powerful antagonists: his jealous brothers and the wife of al-Aziz (with others complicit around them).
3. An inciting event: Yusuf’s dream that sets the entire plot in motion.
4. Deep conflicts: within the family, within the household of al-Aziz, and within Yusuf’s own trials.

5. A unified narrative arc: the journey from the initial dream to its eventual fulfillment.
6. A recurring narrative “hook”: the shirt that appears in multiple pivotal scenes.
7. Transformation of the protagonist: Yusuf’s growth from vulnerable child to enslaved youth, prisoner, and finally a trusted minister.
8. Dramatic, visual scenes: the brothers plotting and casting him into the well, the attempted seduction and chase, the women cutting their hands, the emotional reunions, and more.
9. A climactic resolution: the dream realized, injustice reversed, and relationships reconciled.

The experience of Yusuf in this surah is a profoundly human journey through betrayal, deceit, injustice, false accusation, and intense temptation. Yet he remains steadfast through patience, purity, and trust in Allah, offering a timeless model of how character, tawakkul, and resilience can turn severe trials into elevation and honor.

Conclusion

The “jewels” of Juz 12 reveal a coherent tapestry: a Lord who guarantees sustenance, guides prophets, tests civilizations, and opens

doors of forgiveness even as He warns of ultimate accountability. The stories of Nuh, Hud, Salih, Shu‘ayb, and Yusuf show that history is not random but shaped by moral choices, alignments, and responses to revelation.

For the contemporary reader, these verses call to a life of tawakkul, istighfar, courage in the face of oppression, and creative engagement with the world as builders on earth. By internalizing these lessons, believers can transform Juz 12 from a recited portion into a lived program for personal and civilizational renewal.

Jewels from the Thirteenth Juz: Gratitude, Dhikr, and Sincere Tawhid (Yusuf 12:53 – Ibrahim 14:52)

Introduction

The jewels of the Thirteenth Juz speak directly to the heart and to the future of our Ummah. These verses guide us from darkness to light, teach us how to live gratitude and dhikr, warn us against the subtle forms of shirk, and clarify the distinction between truth and falsehood. Through the stories and supplications of the prophets—especially Yusuf (AS), they show how leadership, humility, and sincere tawhid shape both personal character and collective destiny.

1. Qualifications for Leadership: Trustworthiness and Knowledge

Prophet Yusuf demonstrated that seeking a position of leadership is permissible when one is genuinely qualified:

وَقَالَ الْمَلِكُ أَتُؤْتُونِي بِهِ ۚ أَسْتَخْلِصْهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ ۙ
قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ (٥٤) قَالَ أَجْعَلْنِي عَلَىٰ
خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلَيْمُ (يوسف: ٥٤ ، ٥٥)

And the king said: “Bring him to me, and I will attach him to myself. Then when (the king) spoke to him, he said: ‘Today you are established in a position of trust with us.’

(54) He (Yousuf) said: “Appoint me over the storehouses of the land. Indeed, I am a trustworthy, knowledgeable custodian”.
(Yusuf 12:54-55)

These verses highlight the core qualities required for any position of responsibility:

- Trustworthiness (أمانة): Integrity, honesty, sincerity, and moral reliability.
- Competence (علم): Actual knowledge, skill, and ability to perform the task.

A wise leader, or anyone hiring or assigning responsibility, should evaluate people based on these criteria, not on personal ties or favoritism. The Prophet (PBUH) strongly warned against choosing unqualified individuals out of bias:

عن ابن عباس قال: قال رسول الله - صلى الله عليه وسلم :- «من استعمل رجلاً من عصابة وفيهم من هو أَرْضَى لَهِ مِنْهُ، فَقَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ» رواه الحاكم

“Whoever appoints a man out of partisanship while there is someone more pleasing to Allah than him has betrayed Allah, His Messenger, and the believers.”
[Narrated by al-Hakim]

عن أبي بكر أن النبي - صلى الله عليه وسلم - قال: «من ولي من أمر المسلمين شيئاً فأمر عليهم أحداً محاباة فعليه لعنة الله لا يقبل الله منه صرفاً ولا عدلاً حتى يدخله جهنم» رواه الحاكم.

“Whoever is entrusted with the affairs of the Muslims and appoints someone out of favoritism, Allah’s curse is upon him. Allah will not accept from him any act of worship or justice until He enters him into Hellfire.”
[Narrated by al-Hakim]

True leadership is trust (amanah). Placing the right person in the right position is an act of worship, and placing the wrong person is a betrayal.

2. Do not Reprimand at the Moment of Regrets

When someone wrongs you and later returns with sincerity and remorse, it is not the character of the righteous to humiliate him by reopening his past mistakes. Prophet Yusuf (AS) offers a beautiful example of this noble response.

When his childhood dream was fulfilled and his family reunited, he did not mention being thrown into the well, even though that trauma was far greater than his time in prison. Instead, he chose gentle language, attributed the past discord to Satan, and highlighted Allah’s mercy:

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ
 هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ
 أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ
 مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي
 لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (يوسف :
 ١٠٠)

“And he raised his parents upon the throne, and they all fell down in prostration before him. He said, ‘O my father, this is the fulfillment of my former vision; my Lord has made it come true. He was indeed gracious to me when He brought me out of prison and brought you here from the desert after Satan had stirred discord between me and my brothers. Indeed, my Lord is subtle in what He wills; surely, He is the All-Knowing, the All-Wise.” (Yusuf 12:100)

The verse offers several key lessons:

- Protect the dignity of the one who regrets. A heart seeking forgiveness should not be crushed by reminders of past failures.
- Maintain family bonds. Yusuf avoided shaming his brothers in front of their parents.
- Attribute conflict to the whisper of Satan, not to personal hatred. This creates space for reconciliation and healing.
- Focus on Allah’s mercy, not on old wounds. Yusuf mentions the prison, not

the well, because it is a gentler, less painful memory for all involved.

This is the character of those who wish to heal hearts, protect relationships, and rise above retaliation.

3. Humility

In Prophet Yusuf's (AS) supplication, he begins by acknowledging Allah's favors upon him, then affirms Allah's creative power and his own need for divine care, and finally ends with a humble plea. Even as a prophet and a ruler, he asks Allah for the greatest blessing of all: a death upon Islam and reunion with the righteous.

رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ (يوسف: ١٠١)

“My Lord, You have granted me [something] of authority and taught me [something] of the interpretation of dreams. Creator of the heavens and the earth, You are my Guardian this world and in the Hereafter. Let me die as a Muslim and join me with the righteous.” (Yusuf 12:101)

Notice the depth of his humility and dependence on Allah. After receiving

prophethood, knowledge, honor, and political authority, he still fears for his final state and pleads:

“Let me die as a Muslim and join me with the righteous.”

He speaks as though those righteous servants have already surpassed him and he hopes to be counted among them. True humility is not denying the blessings Allah has given, but recognizing that no achievement, spiritual or worldly, guarantees a good ending without Allah’s mercy.

4. Beware of Hidden Shirk

This verse highlights a sobering reality: many people believe in Allah and do not openly worship anything besides Him, yet still fall into subtle forms of shirk without realizing it. It warns believers to examine their hearts carefully and protect the purity of their tawhid.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ (يوسف: ١٠٦)

“And most of them do not believe in Allah except while they associate others with Him.” (Yusuf 12:106)

Shirk is not limited to worshipping idols or believing that others share Allah’s divinity. Scholars speak of Minor Shirk (shirk al-asghar)

and Hidden Shirk (shirk al-khafi). They are serious sins that do not expel a person from Islam but corrupt intention and diminish tawhid.

Examples of minor shirk include:

- Showing off (riyaa): Performing acts of worship to be seen or praised by others.
- Swearing by created things: taking oaths by other than Allah, such as by one's parents, honor, or a place.
- Superstitions: believing that charms, amulets, numbers, or objects independently bring good or avert harm.

Hidden shirk is more subtle and often slips into a person's heart and tongue unnoticed, such as:

- Doing actions seemingly for Allah but beautifying them primarily for people's approval.
- Phrases that place a created being alongside Allah, like saying "If Allah and you will," instead of "If Allah wills," or speaking as if a dog, guard, or tool were the real protector rather than a means under Allah's control.
- Speaking or acting as if someone other than Allah ultimately controls one's livelihood, future, or safety.
- Elevating man-made laws or systems above divine guidance in one's loyalty and inner convictions.

The verse immediately before it explains the deeper reason many fall into these traps.:

وَكَايْنٍ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ (يوسف: ١٠٥)

“No matter how many signs in the heavens and the earth that they pass by and give no heed to.” (Yusuf 12:105)

Living heedless of Allah’s signs, behaving as though the universe has no Creator, and events have no Lord can itself become a subtle form of shirk in one’s mindset.

Some scholars consider habitually neglecting Allah’s signs a form of shirk because it reduces the heart’s recognition of Allah’s oneness, His power, and His presence in one’s life.

Prophetic Warnings About Hidden Shirk

Aisha (RA) narrated that the Prophet (PBUH) said,

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال: الشُّرْكُ أَخْفَى فِي أُمَّتِي مِنْ دَبِيبِ النَّمْلِ عَلَى الصِّفَا فِي اللَّيْلَةِ الظُّلْمَاءِ وَأَدْنَاهُ أَنْ تُحِبَّ عَلَى شَيْءٍ مِنَ الْجَوْرِ، أَوْ تُبْغِضَ عَلَى شَيْءٍ مِنَ الْعَدْلِ وَهَلِ الدِّينُ إِلَّا الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ؟ [368/8 حلية الأولياء وطبقات الأصفياء]

“Shirk in this ummah is more hidden than an ant crawling on a smooth rock in the dark of night, and that its least form is loving injustice or hating justice for personal motives. Isn’t the essence of

religion is to love for Allah's sake and hate for Allah's sake". [Ḥilyat al-Awliyā' 8/368]

Ma'qil ibn Yasar (RA) reported that the Prophet (PBUH) told Abu Bakr (RA):

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ انْطَلَقْتُ مَعَ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَبَا بَكْرٍ لِلشِّرْكَ فِيكُمْ أَحْفَى مِنْ دَبِيبِ النَّمْلِ فَقَالَ أَبُو بَكْرٍ وَهَلِ الشِّرْكَ إِلَّا مَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لِلشِّرْكَ أَحْفَى مِنْ دَبِيبِ النَّمْلِ أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا فُلْتَهُ ذَهَبَ عَنْكَ قَلِيلُهُ وَكَثِيرُهُ قَالَ قُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ [الأدب المفرد للبخاري]

“O Abu Bakr, there is shirk among you more hidden than the crawling of an ant.”
Abu Bakr said, “Is there idolatry other than to make a god alongside Allah?” The Prophet said, **“By the One in whose hand is my soul, there is idolatry more hidden than the crawling of an ant. Shall I not tell you something to say to rid you of it, both minor and major? Say: O Allah, I seek refuge in You from associating anything with You knowingly, and I seek Your forgiveness for what I do unknowingly.”** [al-Adab al-Mufrad - Bukhārī 715]

Mahmud ibn Labid (RA) reported that the Prophet (PBUH) said:

عَنْ مَحْمُودِ بْنِ لَبِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ أَحْوَفَ مَا أَحَافُ عَلَيْكُمُ الشِّرْكَ"

الأَصْعَرُ» قَالُوا: وَمَا الشُّرْكُ الْأَصْعَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الرِّيَاءُ، يَقُولُ اللَّهُ عز وجل لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاوُونَ فِي الدُّنْيَا، فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟». [مسند أحمد]

“Verily, my greater fear for you is the lesser shirk.” They said, “What is the lesser idolatry, O Messenger of Allah?” The Prophet said, “It is ostentation (riyaa). Allah Almighty will say to them on the Day of Resurrection, when people are being recompensed for their deeds: Go to those for whom you made a show in the world and look, do you find any reward with them?” [Musnad Ahmad 23630]

Abu Sa‘īd al-Khudrī (RA) narrated that when the companions were discussing the Dajjāl, the Prophet (PBUH) told them that:

عَنْ أَبِي سَعِيدٍ، قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ فَقَالَ " أَلَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ " . قَالَ قُلْنَا بَلَى . فَقَالَ " الشُّرْكُ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّي فَيَرَى صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ " .

“I fear for you more than the Masih ad-Dajjal? It is the hidden shirk. It is when a man stands up for prayer and beautifies his prayer because he sees someone watching him.” [Ibn Majah 4204]

5. Dawah; Key Responsibility of All Muslim

As followers of the Prophet (PBUH), every Muslim carries a personal duty to invite others to Allah with sound knowledge and sincerity. This responsibility is fulfilled by sharing what you genuinely know, at your level, with the people Allah has placed in your life. Allah commanded the Prophet (PBUH) to declare:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (يوسف: ١٠٨)

“Say: This is my Way: I invite to Allah with insight. I and those who follow me. Glory be to Allah, and I am not of the idolaters.”
(Yousef 12:108)

The central condition here is “basirah”(insight), calling to Allah with clarity, understanding, and evidence, not confusion, guesswork, or blind imitation.

If an important person, your company president or a key client, asked you about Islam and you only had one minute, you would need to focus on the heart of the message. Allah loves that believers prioritize noble and elevated matters over minor ones. The Prophet (PBUH) said:

روى الطبراني بسند صحيح من حديث الحسين بن علي قال: قال رسول الله صلى الله عليه وسلم: ((إن الله تعالى يحبُّ معاليَ الأمور وأشرفها، ويكره سفاسفها)).

"Allah loves grand and honorable matters and hates the petty and insignificant". (Al-Tabarani)

Your words, therefore, should focus on the essence of faith, the core moral principles, and the foundational acts of worship.

Ja'far ibn Abi Talib (جعفر ابن أبي طالب) (RA) demonstrated this clarity when he addressed Al-Najashi (النجاشي), the king of Abyssinia. In a few concise sentences, he summarized the Prophet's message, beginning and ending with pure tawhid, and highlighting key moral virtues and major acts of worship. He said:

(أَيُّهَا الْمَلِكُ بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا فَدَعَانَا إِلَى اللَّهِ لِنُوحِّدَهُ وَنَعْبُدَهُ وَنَخْلَعُ مَا كُنَّا نَعْبُدُ نَحْنُ وَأَبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ وَأَدَاءِ الْأَمَانَةِ وَصِلَةِ الرَّحِمِ وَحُسْنِ الْجَوَارِ وَالْكَفِّ عَنِ الْمَحَارِمِ وَالِدَّمَاءِ وَنَهَانَا عَنِ الْفَوَاحِشِ وَقَوْلِ الرُّورِ وَأَكْلِ مَالِ الْيَتِيمِ وَقُدْفِ الْمُحْصَنَةِ وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّيَامِ) [أحمد عن أم سلمة]

"O king, Allah sent us a messenger who commanded us:

1. To worship Allah alone and abandon what we and our forefathers worshipped of stones and idols.
2. To speak the truth and fulfill trusts.
3. To maintain family ties and be good to our neighbors.

4. To refrain from forbidden acts.
5. To avoid shedding blood.
6. To avoid indecency.
7. To refrain from false testimony.
8. Not to consume the wealth of orphans.
9. Not to slander chaste women.
10. To worship Allah alone, without associating partners with Him.
11. To perform prayer, give charity, and fast.”

[Musnad Ahmad — from the narration of Umm Salamah]

One major difference between the early Muslims and many Muslims today is that they possessed a clear, prioritized understanding of Islam. They knew how to distinguish between foundational principles and secondary details. Following their example means learning how to summarize Islam around tawhid, core morals, and fundamental acts of worship when calling people to Allah.

6. Parables Contrasting Truth and Falsehood

In this verse from Surah Al-Ra'd, Allah uses a striking natural image to illustrate the profound difference between truth and falsehood, and to show why truth ultimately endures while falsehood inevitably disappears.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ
 السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حَلِيَّةٍ
 أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ
 فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي
 الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ (الرعد: ١٧)

"He (Allah) sends water from the sky, and riverbeds flow according to their measure. The torrent carries on its surface a swelling layer of foam. And from what they smelt in the fire to make ornaments or tools, there comes a similar foam. In this way, Allah illustrates truth and falsehood: as for the foam, it vanishes like something worthless, but what benefits people remains on the earth. This is how Allah sets forth parables." (Al-Rad 13:17)

The imagery is vivid and universal:

- Foam and scum rise to the surface, more visible, louder, and seemingly dominant—but they are hollow and quickly swept away.
- The pure water beneath and the refined metal from the furnace remain, endure, and bring real benefit.

Likewise, truth may sometimes appear hidden beneath the noise of falsehood, but it is deep, beneficial, and lasting. Falsehood may appear widespread or powerful, but it is superficial, empty, and fleeting.

Key Lessons from This Parable

- Do not be deceived by what appears dominant on the surface.
- Falsehood often rises quickly and loudly like foam, but it has no weight or substance.
- Truth may take time to be recognized, but it is rooted, nourishing, and permanent.
- What benefits humanity, justice, sincerity, tawhid, and righteousness, endures in the long run.

This parable teaches believers to remain patient and confident. They should not be deceived by appearances. Falsehood may seem dominant or loud for a time, but it has no solid foundation. Truth, even if obscured or opposed, is firmly rooted and will ultimately prevail and remain for the benefit of people.

7. Remembrances (dhikr) of Allah

Allah Himself taught us the path to true inner peace: constant remembrance of Him. Hearts do not find real rest in wealth, status, entertainment, or distraction, but in turning to Allah with frequent and sincere dhikr.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ
تَطْمَئِنُّ الْقُلُوبُ (الرعد: ٢٨)

“Those who believe and whose hearts find rest in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find rest.” (Al-Rad 13:28)

Because of the central place of dhikr in a believer’s life, Allah made abundant remembrance a condition for receiving His special mercy and the angels’ supplication:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا [41] وَسَبِّحُوهُ
بُكْرَةً وَأَصِيلًا [42] هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
(الأحزاب ٤١-٤٣)

“O you who believe, remember Allah with much remembrance, (41) and glorify Him morning and evening. (42) He is the One Who sends special blessings upon you, and His angels (too), that He may bring you out from darkness into light. And He is ever Merciful to the believers.’ (Al-Ahzab 33:41-43)

Because the obligations and details of Islam can feel numerous, the Prophet (PBUH) gave his companions a powerful anchor: hold tightly to dhikr, for it keeps the heart connected to Allah at all times.

Al-Tirmidhi and Ibn Mājah narrate from ‘Abdullāh ibn Busr (عَبْدُ اللَّهِ بْنِ بُسَيْرٍ) that a man said:

يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخْبِرْنِي بِشَيْءٍ
أَتَشَبَّهَتْ بِهِ. قَالَ: «لَا يَزَالُ لِسَانَكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ». أخرجه
الترمذي وابن ماجه.

"O Messenger of Allah, the laws of Islam have become many for me, so tell me something I can hold onto."

The Prophet (PBUH): **"Let your tongue remain moist with the remembrance of Allah."**

Al-Tirmidhi and Ibn Majah (الترمذي وابن ماجه) also narrate from Abu al-Darda (أبي الدرداء) that the Prophet (PBUH) said:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أُنبئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْكَأهَا
عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ
وَخَيْرَ لَكُمْ مِنْ أَنْ تَلْفُؤُوا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ؟»
قَالُوا: بَلَى. قَالَ: «ذِكْرُ اللَّهِ تَعَالَى». أخرجه الترمذي وابن ماجه.

"Shall I not inform you of your best deeds, the purest of them with your Lord, those that raise you highest in rank; better for you than spending gold and silver, and better for you than meeting your enemy so you strike their necks and they strike yours?"

They said, "Yes, O Messenger of Allah." He said, **"The remembrance of Allah Most High."**

Ahmad and Al-Tirmidhi (أحمد والترمذي) narrate from Sa'ad ibn Abi Waqas (سَعْدِ بْنِ أَبِي وَقَاصٍ) that the Prophet (PBUH) said:

وَعَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ، كُلَّ يَوْمٍ

أَلْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحْطَ عَنْهُ أَلْفُ خَطِيئَةٍ». أخرجه مسلم. وفي لفظ: «تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ وَتُحْطَ عَنْهُ أَلْفُ سَيِّئَةٍ». أخرجه أحمد والترمذي.

"Is any one of you incapable of earning one thousand good deeds each day?"

A man from those present asked, "How can one of us earn a thousand good deeds?"

He (PBUH) said, **"He glorifies Allah one hundred times; then one thousand good deeds are written for him, or one thousand sins are erased from him."**

Through consistent dhikr, the heart finds ongoing tranquility, sins are removed, ranks are elevated, and the servant remains intimately connected to his Lord throughout the day. The direct path to a peaceful, illuminated heart is always open, through remembering Allah.

8. True Guidance: From Darkness to Light

Guidance in the Qur'an is not confined to rituals or acts of personal devotion; it provides a complete framework for success in both this world and the Hereafter. It teaches human beings how to believe, worship, think, live, and build just, ethical, and flourishing societies.

The “darknesses” (الظُّلُمَات) from which revelation delivers humanity include not only spiritual error but also social, moral, and civilizational darknesses, ignorance, poverty, injustice, corruption, and weakness. Likewise, the Qur’anic “light” (النُّور) is not limited to rulings of halal and haram; it is a comprehensive worldview that shapes knowledge, character, community, purpose, and engagement with the laws of nature and the rise and fall of nations.

الَّذِي كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ (إبراهيم: 1)
“Alif, Lam, Ra. This is a Book which We have revealed to you so that, by their Lord’s permission, you may bring mankind out of all kinds of darkness into the light, to the path of the Almighty, the Praiseworthy.”
(Ibrahim 14:1)

A powerful linguistic nuance stands out:

- Light (نُّور) appears singular, because truth is one.
- Darknesses (ظُّلُمَات) appear plural, because the paths of falsehood and deviation are many.

In English, “light” can function as both singular and plural, while “darkness” is rarely used in the plural, making the Arabic usage especially meaningful and precise.

The mission of revelation is always the same, to lead people from the fog of confusion and

misguidance to the clarity of truth and purpose. This was also the mission of Prophet Musa (AS):

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (إبراهيم: 5)

“We certainly sent Moses with Our signs, [saying], ‘Bring your people out of all kinds of darkness into the light, and remind them of the Days of Allah.’ Surely in that are signs for every patient and grateful person.” (Ibrahim 14:5)

“The Days of Allah” are the monumental days in which displays His power in human history: destroying the oppressors, saving the believers, and turning the tides of events. Remembering these days awakens patience, gratitude, and deep trust in Allah’s justice and guidance.

9. The Value of Gratitude

Gratitude is a deliberate act of the heart, tongue, and limbs, and its reward is divine increase. Ingratitude, on the other hand, brings painful consequences.

وَأَذ تَأَدَّن رُبُّكُمْ لِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (إبراهيم: 7)

“And your Lord declared: "If you are grateful, I will surely give you more, and if

you disbelieve (are ungrateful), indeed My punishment is severe." (Ibrahim 14:7)

Allah commanded the family of Dawud (AS) to express gratitude not merely in words, but in action:

أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ
(سبأ: ۱۳)

“Work thankfully, O family of David! For few of My servants are truly grateful.” (Saba 34:13)

True gratitude means living in a way that reflects an awareness of Allah’s blessings and using them in obedience to Him. Many people acknowledge blessings verbally, but only a few consistently translate that awareness into devoted action.

Practical components of gratitude include:

1. Attributing every blessing to Allah, not to oneself or to worldly causes.
2. Using blessings in obedience, within the limits He has set.
3. Not allowing blessings to distract from the One who granted them.
4. Never use blessings as a means of arrogance or superiority over others.
5. Frequently praising and thanking Allah with the tongue and heart.

A major dimension of shukr is preserving and investing the talents, opportunities, resources,

and capacities Allah has entrusted you with. They are not meant to be hoarded, abandoned, or squandered, but used for beneficial purposes.

Allah intentionally distributes skills and strengths differently among people so that they may serve, complement, and support one another. Every blessing carries a responsibility, and Allah is continually observing how each person uses or neglects these divine trusts.

10. The Power of the Word

This Juz includes a profound parable about the impact of speech, contrasting the words of the righteous with the words of the corrupt:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ
أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤) تُوْتِي أَكْلَهَا كُلَّ
حِينٍ بِإِذْنِ رَبِّهِل وَيَصْرِبُ اللَّهُ الْآمَنَالَ لِلنَّاسِ لَعَلَّهُمْ
يَتَذَكَّرُونَ (إبراهيم ٢٤-٢٥)

“Have you not seen how Allah sets forth a parable? A good word is like a good tree: its root is firm and its branches reach the sky. (24) It yields its fruit at all times by the permission of its Lord. And Allah sets forth parables for mankind so that they may take heed.” (Ibrahim 14:24-25)

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ
الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ (إبراهيم: ٢٦)

“And the parable of a bad word is like a bad tree, uprooted from the face of the earth; having no stability.” (Ibrahim 14: 26)

Words are not empty sounds. They shape hearts, relationships, and destinies. The average person utters tens of thousands of words each day, most forgotten as soon as they are spoken, yet every word leaves a trace on the speaker and on those who hear it.

A good word can build a soul, uplift a family, reconcile a community, or even transform a nation. A corrupt word can shatter trust, destroy character, ignite hatred, or ruin lives.

Because no person, no matter how righteous, can ensure that all his or her speech is correct and pleasing to Allah, the believer desperately needs divine support to keep the tongue firm and pure. Allah grants this support to those who strive for faith and sincerity:

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ
(إبراهيم: ٢٧)

“Allah will reinforce those who believe, with the firm word in the life of this world and in the Hereafter. And Allah leads the wrongdoers astray, and Allah does what He wills.” (Ibrahim 14:27)

The “firm word” strengthens a believer at three critical moments:

1. In life, by guiding their speech to truth, justice, and sincerity.
2. At death, when clarity and steadfastness matter most.
3. In the Hereafter, at moments when souls tremble and tongues falter.

Conclusion

The jewels of the Thirteenth Juz invite each believer to reflect deeply on the state of the heart, the direction of one’s life, and the foundations of one’s community and civilization. They teach that true success lies in sincere faith, living gratitude, constant remembrance, and vigilance against even the most subtle forms of shirk.

When these meanings take root, like the good tree, our words, actions, and institutions naturally move from darkness into light. In doing so, we begin to embody the prophetic model of excellence and become living reflections of the Qur’anic guidance Allah sent to uplift individuals and transform nations.

Jewels from the Fourteenth Juz: Mercy, Trial, and Moral Beauty

(Ibrahim 14:53 – Al-Nahl 16:128)

Introduction

The fourteenth Juz' of the Quran gathers a rich constellation of passages that reveal both the weight of human responsibility and the vastness of divine mercy. It shows how Allah, in His wisdom, may allow injustice to run its course for a time, how He exposes the strategies of Satan, and how He structures revelation through purposeful pairs, contrasts, and moral dualities that illuminate the path of guidance.

1. Divine Communications — The Cosmic Security Architecture

The Quran reveals that Allah established a protective system in the heavens to prevent devils from accessing divine commands before their implementation.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦)
وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ (١٧) إِلَّا مَنْ اسْتَرَقَ
السَّمْعَ فَاتَّبَعَهُ ۗ وَشِهَابٌ مُبِينٌ (الحجر ١٦-١٨)

“We have placed great constellations in the heaven and beautified it for the beholders (16). And We have guarded it from every

outcast devil (17). If any of them tries to eavesdrop, he is pursued by a clear burning flame.” (Al-Hijr 15:16-18)

This system is described in other surahs as well:

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ (٦) وَحَفِظْنَا مِنْ كُلِّ
شَيْطَانٍ مَارِدٍ (٧) لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى
وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ (٨) دُحُورًا وَلَهُمْ عَذَابٌ
وَاصِبٌ (٩) إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ
ثَاقِبٌ (الصافات ٦ - ١٠)

“We have adorned the lowest heaven with the beauty of stars (6), and as a safeguard against every rebellious devil (7). They cannot eavesdrop on the Higher Assembly for they are pelted from every side (8) Driven away and theirs is perpetual torment. (9) If any of them snatches a fragment (of information), he is pursued by a piercing flame.” (Al Saffat 37:6-10)

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا فِيهَا حَرَسًا شَدِيدًا وَشُهَبًا
(٨) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ
يَجِدْ لَهُ شِهَابًا رَصَدًا (الجن ٨ ، ٩)

“(The Jinn said) we tried to reach heaven but found it filled with stern guards and shooting stars. (8) We used to sit in listening places there, but anyone trying to listen now will find a shooting star lying in wait for him.” (Al-Jinn 72:8-9)

These verses raise one of the profound questions:

- What *form* does divine communication take?
- What is the “language” or “signal” used when Allah speaks to angels?
- What was the nature of the speech heard by Prophets such as Musa (AS)?

These require extended treatment elsewhere, but here the point is to highlight the Quran’s conceptual architecture of protected communication.

Before the mission of Prophet Muhammad (PBUH):

- Jinn could attempt to occupy “listening posts” in the sky (مَقَاعِدَ لِلسَّمْعِ).

After the beginning of revelation:

- They found the heavens sealed, guarded with intense security (حَرَسًا شَدِيدًا), and
- Any attempt to breach the barrier triggered a countermeasure (شِهَابًا رَصَدًا).

This describes a shift in the cosmic security protocol at the moment universal revelation began.

These verses present a striking analogy for computer scientists and cybersecurity experts. Jinn attempting to intercept divine commands

that is equivalent to hackers attempting to penetrate a protected data stream.

Allah responds by establishing a multilayered defense system. In modern terminology, the stars and flaming missiles function as:

- Interference Generators: preventing clean signal capture
- Signal Distorters: corrupting any intercepted fragments
- Intrusion Detectors: detecting unauthorized access attempts
- Active Defense Mechanisms: “launch on detection” counterfire
- Cosmic Firewalls: sealing the channels of communication

The Qur’an is not merely recounting a supernatural event; it is revealing a structured model of information security that mirrors principles used in modern cybersecurity. It is a reminder that divine revelation unfolds within a carefully protected architecture designed by Allah, the All-Knowing.

2. Allah Controls all Resources

Everything that exists in the universe, whether physical or non-physical, comes solely from Allah. He owns the treasures of all things and determines when, how, and to whom He grants them.

وَأَنْ مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ ، وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ
مَّعْلُومٍ (الحجر: ٢١)

“There is not a thing whose treasures are not with Us, and We send it down only in a precise measure.” (Al-Hijr 15: 21)

Most people associate these divine treasures only with material provision, food, wealth, or physical resources. Yet Allah’s treasures are far broader and deeper: they include knowledge, wisdom, patience, generosity, courage, tranquility, insight, and every noble virtue. Every intangible blessing also flows from the unseen storehouses of Allah.

Recognizing this reality transforms our understanding of success and struggle. It teaches us that every pursuit, spiritual, intellectual, emotional, or material, must begin with turning to Allah, for He alone controls both the source and the measure of what we seek. Our role is to take lawful means and strive with sincerity, while knowing that the ultimate bestowal belongs only to Him, and that He grants according to what benefits us in this world and the next.

The following verse reinforces this truth through the example of the most essential resource for life, water:

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ (الحجر: ٢٢)

“We send the winds for fertilization and send down water from the sky, providing it for you to drink, but you are not the ones who store it.” (Al-Hijr 15: 22)

At first glance, the verse seems to mean that humans cannot store rainwater, only Allah stores it in rivers, springs, and underground reservoirs. While this meaning is true, the verse contains a more subtle and scientifically precise point.

The key phrase is **فَأَسْقَيْنَاكُمُوهُ** **“We gave it to you to drink.”** Thus, the verse is referring specifically to drinking water, not to rainwater in general. It states that although Allah enables us to drink, we are not its “keepers”, meaning the human body cannot store the water it consumes. This reflects a profound biological reality:

- The body continuously loses water through respiration, sweating, urination, and digestion.
- Humans must replenish water regularly to survive.
- If the body abnormally retains water, it indicates disease, such as kidney failure, heart failure, or liver dysfunction.

Long before modern medicine described the mechanisms of fluid balance, the Quran articulated this truth with perfect precision:

Allah gives us the ability to drink, but the water itself cannot be stored by us. This reminds us that every resource, whether external or within our own bodies, is governed by Allah's wisdom and distributed in measures He alone determines.

3. Satan Knows that Man is Created for Earth

When Allah condemned Satan for refusing to prostrate to Adam, Satan declared:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ (٣٩) إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ (الحجر)
(٤٠ ، ٣٩)

“[Satan] said: ‘My Lord, because You have sent me astray, I will surely make disobedience attractive to them on earth, and I will mislead them all, except Your chosen servants among them.’” (Al-Hijr 15:39-40)

Here, Satan himself acknowledges that among Adam's descendants there will be sincere worshippers whom he cannot misguide. This insight implies that the angels also knew of this dual nature in humanity, good and evil, obedience and rebellion. This understanding may clarify why Allah told the angels, “I know what you conceal” when they wondered how

Allah would place a khalifah (vicegerent) on earth who would cause corruption and shed blood.

Here, Satan reveals two profound truths:

1. Humanity's arena of trial is the earth: he targets them specifically *in the earth*, confirming that Adam's descendants are meant to live, struggle, and rise spiritually in this earthly domain.
2. Among humanity are sincere servants whom he cannot influence. Satan acknowledges from the very beginning that the human story will include prophets, righteous individuals, and purified souls beyond his reach.

This insight mirrors what the angels already understood about the dual nature of humanity, capacity for both corruption and righteousness. This perspective clarifies the meaning of Allah's words to the angels when they wondered about the appointment of a khalifah (vicegerent) on earth when he will cause corruption and shed blood. Allah demonstrated to them that they are missing the point by ignoring some information:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (البقرة: ٣٣)

“He (Allah) said, ‘O Adam, inform them of their names.’ And when he had informed

them, Allah said, ‘Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal.’ (Al-Baqarah 2:33)

What the angels *concealed* was not skepticism about Allah’s command, but their deeper awareness that Adam’s descendants would include *both* types:

- those who corrupt and shed blood, and
- those who are guided, righteous, and chosen as prophets and saints.

Their question therefore arose not from objection, but from concern: *How can beings with such potential for wrongdoing be placed on earth as vicegerents?* And why were the angels concerned about the corrupt segment in the first place?

A reasonable speculation (Allah knows best) is that: The angels were informed of their future role toward humanity, as watchers, protectors, recorders, and helpers. Knowing this responsibility, they wondered how they would fulfill their duties toward humans who reject faith, disobey Allah, and persist in rebellion.

Thus, both Satan and the angels recognized humanity’s twofold potential. But while Satan saw an opportunity to mislead, the angels saw a responsibility to serve, protect, and support those who strive for righteousness.

This should remind us that humanity's earthly existence is intentional, known to all celestial beings, and structured as a purposeful moral journey in which righteousness remains possible and divinely supported.

4. The Seven Mathani

The term Mathani (مَثَانِي), often translated as “oft-repeated”, appears in Al-Hijr 15:87, Al-Zumar 39:23, and in famous hadith. In *Surat Al-Hijr*, Allah tells the Prophet (PBUH) that He granted him something special:

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ
(الْحَجْر: ٨٧)

And We have certainly given you seven from the “Mathani” and the great Quran. (Al-Hijr 15:87)

The structure of the verse indicates that Mathani is a broader category, and that the Prophet (PBUH) received a particular seven from within that larger category, seven that stand in distinguished relation to the rest of the Quran, which is mentioned separately.

In contrast, Surah Al-Zumar describes the entire Qur'an as Mathani:

اللَّهُ نَزَّلَ أَحْسَنَ الْآحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِي... (الزمر: ٢٣)

“Allah has sent down the best discourse: a book consistent, Mathani.” (Al-Zumar 39:23)

Thus, Al-Zumar states that the whole Quran is Mathani while Al-Hijr states that the Prophet received seven from the Mathani and the Quran.

The famous hadith reported by Abu Sa‘īd ibn al-Mu‘allā in Bukhari states:

عن أبو سعيد بن المعلى أن رسول الله صلى الله عليه وسلم قال : الحمد لله رب العالمين هي السبع المثاني والقرآن العظيم الذي أوتيته . (رواه البخاري)

“الحمد لله رب العالمين (i.e., Al-Fatihah) is the Seven “Mathani” and the mighty Quran that I was given.” (Bukhari)

Based on this, the majority say: the Seven Mathani are the seven verses of Al-Fatihah, repeated in every rak‘ah, hence “oft-repeated.” Yet this interpretation by itself does not fully explain:

- why Allah says, “seven from the Mathani”, suggesting other Mathani exist,
- how the entire Quran can also be Mathani,
- nor the linguistic root mathnā, meaning paired, twofold, dual, which points to structural dualities, not simply repetition.

A second interpretation—attributed to Ibn ‘Abbas (in one narration), Ibn Mas‘ud, Qatadah, and Mujahid (in one opinion), is that the Seven Mathani are the seven long surahs: Al-Baqarah, Aal ‘Imran, Al-Nisa’, Al-Ma‘idah, Al-An‘am, Al-A‘raf, and Al-Anfal/Al-Tawbah (counted together due to their close connection and the absence of a basmalah between them). They are called Mathani because they contain repeated dualities: mercy vs. punishment, dunya vs. akhirah, promise vs. threat, reflecting the linguistic sense of pairedness.

Understanding Mathani as referring to the entire Qur’an (as in Al-Zumar) fits a linguistic-thematic analysis. From mathnā, meaning paired, it describes the Quran’s structural method of teaching through contrasts: reward vs. punishment, faith vs. disbelief, light vs. darkness, past nations vs. future accountability. commands vs. prohibitions

Early Muslims also divided the Quran into seven night-portions for qiyam, called al-sab‘ (the seven), another possible referent for “seven from the Mathani.”

To deepen our understanding, we may want to consider the context of Al-Hijr 15:87 in light of the verse that follows it by taking verses 87 and 88 together:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ
 (٨٧) لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا
 تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (الحجر ٨٧ ،
 (٨٨

And We have certainly given you, [O Muhammad], seven from the “Mathani” and the great Quran. (87) Do not extend your eyes toward what We have given pairs of them (azwajan) to enjoy, and do not grieve over them: but lower your wing to the Believers. (Al-Hijr 15:87-88)

The flow is noteworthy:

- “We have given you seven from the Mathani...”
- “Do not long for what We have given pairs of them (azwajan)...”

This opens a further interpretive possibility: the mathani here may refer to favors granted to paired prophets and the prophet (PBUH) received seven distinctive gifts from what Allah gave to paired prophets. Examples of such prophetic pairs include Musa and Harun, Dawud and Sulayman, Zakariya and Yahya, and Ibrahim and Lut.

Thus, verse 88 (“Do not look with yearning at what We granted them as pairs”) may be reinforcing verse 87 (“We have given you seven from the Mathani”), meaning:

“You, O Muhammad, have been given your own seven great favors, do not long for what We gave earlier paired prophets.” These seven would be blessings shared in type with earlier prophets yet perfected in the Prophet Muhammad {BUH):

1. Prophethood and revelation
2. Victory over tyrants and deliverance of believers
3. Support through specially chosen companions
4. Direct address and nearness to Allah (i.e., Miraj)
5. Miracles confirming the message
6. Leadership and comprehensive law-giving authority
7. Honor and elevation in rank among all creations

And just as earlier prophets received gifts not granted to him, such as a material kingdom, direct control over jinn, or miraculous physical powers, the Prophet (PBUH) received incomparable gifts they did not receive:

- A universal, final revelation
- the greatest miracle: the Qur’an
- the largest and most faithful community
- the most complete shariah
- ascension beyond the heavens (Mi‘raj)

The term Seven Mathani can legitimately hold multiple meanings, depending on textual context:

- Al-Fatihah, by explicit hadith
- the seven long surahs, per several companions
- the paired structural method of the entire Qur'an, per linguistic-thematic analysis
- seven prophetic gifts granted to the Prophet (PBUH), harmonizing Al-Hijr 15:87-88

Each interpretation highlights a different layer of Quranic depth, and together they show the richness of the term Mathani in the divine discourse.

5. Responding to Hurtful Words

These verses teach a timeless principle: believers must not allow insults, ridicule, or slander to disturb their hearts. Retaliation is not the prophetic response. Instead, Allah commands His Prophet (PBUH) and through him, the believing community, to place complete trust in Allah, for He alone is sufficient to defend His Messenger and His religion.

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤) إِنَّا كَفَيْنَاكَ
الْمُسْتَهْزِئِينَ (95) الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

فَسَوْفَ يَعْلَمُونَ (96) وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ (97) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (98) وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ (الحجر: ٩٤-٩٩)

“So, proclaim openly what you are commanded and turn away from the polytheists. (94) Surely, We are sufficient for you against those who mock (you and your religion). (95) Those who set up another god with Allah will soon come to know. (96) We certainly know that your heart feels distressed by what they say. (97) So, glorify your Lord with praise and be among those who prostrate. (98) And worship your Lord until certainty (death) comes to you.” (Al-Hijr 15:94-99)

Though mockery wounds the heart, Allah informs the Prophet (PBUH) that the remedy to hurtful words is tasbiḥ (glorification), sujud (prostration), and unwavering devotion. Allah acknowledges the emotional pain of mockery, “your heart feels distressed”, yet He provides a healing remedy: tasbīḥ, sujūd, and unwavering devotion. True strength lies not in reacting to provocations, but in rising above them and leaving justice to Allah, the Defender of truth.

History itself testifies to this divine promise. Many who once mocked the Prophet ﷺ later became among the most loyal supporters of Islam, living proof of Allah’s ability to transform hearts.

Suhayl ibn ‘Amr (سهيل بن عمرو) was one of the fiercest opponents of Islam and a gifted orator who publicly ridiculed the Prophet (PBUH). During the Battle of Badr, after he was captured, Omar رضي الله عنه suggested removing Suhayl’s front teeth so he could no longer speak against Islam. The Prophet (PBUH) refused and said: “Perhaps Suhayl will do something one day that will please you.”

True to this prophecy, Suhayl later embraced Islam and became a pillar of the Muslim community. After the Prophet’s ﷺ passing, when some tribes wavered in their faith, Suhayl addressed the people of Makkah:

يا معشر قريش، لا تكونوا آخر من أسلم وأول من ارتد والله إن هذا الدين ليتمدن امتداد الشمس والقمر من طلوعهما إلى غروبهما في طلام طويل.

“O people of Quraysh! Do not be the last to enter Islam and the first to turn back. By Allah, this religion will spread as far as the sun and moon reach.”

Upon hearing this, Omar رضي الله عنه wept, remembering the Prophet’s earlier words and praising Allah who redirected Suhayl’s eloquence to serve Islam.

These transformations did not end in the early centuries; Allah continues to guide hearts in astonishing ways. Arnoud Van Doorn, the Dutch politician who helped produce the

blasphemous film “Fitna”, later embraced Islam after deeply studying the Quran. He performed Hajj, stood before the Prophet’s ﷺ grave in tears, and said: **I hope my tears of regret will wash away my sins.**” He later produced a film honoring the Prophet ﷺ: “Mohammad: Master of Human Beings.”

Joram van Klaveren, formerly one of Europe’s harshest critics of Islam, set out to write a book refuting Islam. In the process, he discovered its truth and accepted it. He then authored: **“Apostate: From Christianity to Islam in the Time of Secularism and Terror”**, a book that has inspired many Europeans to rethink their assumptions about Islam.

These stories remind us that Allah alone changes hearts. The duty of believers is not to react with anger, but to uphold patience, and moral excellence. Anger or retaliation only darkens the heart, while trust in Allah brings clarity and strength. They should be confident that Allah protects His Messenger, His message, and those who embody it.

Thus, the Qur’an teaches: When hurt by words, do not descend to the level of your mockers, rise in worship, trust, and dignity.

6. Believers Should See Beauty in Everything

Allah calls believers not only to recognize the usefulness of His creations but also to appreciate their beauty. Everything Allah has made carries purpose and aesthetic harmony, inviting reflection on the elegance and perfection of divine design.

Even when speaking about cattle, animals often valued only for their practical benefits, Allah highlights their beauty as one of His signs:

وَاللَّائِمِمْ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ
(٥) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ
(النحل ٥ ، ٦)

“And He created the cattle for you; in them is warmth and many benefits, and from them you eat. (5) And there is beauty in them for you when you bring them home in the evening and when you take them out to pasture in the morning.” (Al-Nahl 16:5-6)

This verse elevates an ordinary, daily scene, herds returning at dusk and leaving at dawn, into an image of serenity and beauty. It teaches believers to see grace, artistry, and harmony in even the simplest aspects of Allah’s creation. Seeing beauty deepens

gratitude and strengthens the heart's awareness of Allah.

But the Quran does not stop at instructing believers to see beauty. It calls them to embody beauty in their character, conduct, and responses to hardship. The Quran consistently connects moral excellence with the word 'beautiful' (جميل). In moments of conflict, hurt, loss, or separation, believers are instructed to act with: beautiful forgiveness, beautiful patience, beautiful separation, and beautiful detachment. These are not merely emotional states, but spiritual practices that transform adversity into refinement and grace.

1. Beautiful Forgiveness – الصَّفْحَ الْجَمِيلَ
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ
السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ (الحجر: ٨٥)

“We did not create the heavens and the earth and what is between them except in truth; and indeed, the Hour is coming, so forgive with a beautiful forgiveness.” (Al-Hijr 15:85)

Beautiful forgiveness releases resentment without waiting for an apology, purely seeking Allah's pleasure. It frees the heart and elevates the forgiver.

2. Beautiful Patience – فَصَبْرٌ جَمِيلٌ

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ (يوسف: ٨٣)

“He (Jacob) said: "Nay, but you have yourselves contrived a story. So, beautiful patience (is most fitting for me).” (Yusuf 12: 83)

Beautiful patience is endurance without complaint; steadfastness wrapped in dignity, emotional discipline, and trust in Allah’s timing.

3. Beautiful Separation – سَرَّاحًا جَمِيلًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ
مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا
فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا (الاحزاب: ٤٩)

“O you who believe! When you marry believing women and then divorce them before consummation, there is no prescribed waiting period for you to count concerning them. So, give them a gift and release them with a beautiful release.” (Al-Ahḏab 33:49)

Even in divorce, a moment often marked by pain, Islam commands fairness, compassion, and respect, reflecting spiritual maturity and moral beauty.

4. Beautiful Detachment – هَجْرًا جَمِيلًا
وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَأَهْجِرْهُمْ هَجْرًا جَمِيلًا (المزمل: ١٠)

“And endure what they say, and depart from them with a beautiful departure.” (Al-Muzzammil 73:10)

When faced with hostility or mockery, believers withdraw with composure, not bitterness, leaving justice to Allah while preserving personal dignity.

These four expressions, beautiful forgiveness, beautiful patience, beautiful separation, and beautiful detachment, form the heart of Islamic ethics during adversity. They transform instinctive reactions into acts of worship and refinement. They turn moments of pain into opportunities for spiritual elevation.

Just as Allah wants believers to see the beauty in His creation, He wants them to be a source of beauty in the world, through mercy, restraint, gentleness, and moral dignity.

7. The Real Punishment in the Hereafter – Be Patient

Many people wonder, when witnessing oppression and injustice, why Allah does not immediately punish the wrongdoers. The Quran answers this clearly:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا
يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (النحل:61)

“And if Allah were to seize mankind for their wrongdoing, He would not leave upon it (the earth) a single living creature. But He postpones them for an appointed term, and when their term comes, they can neither delay it nor advance it by an hour.” (Al-Nahl 16:61)

This verse establishes a universal rule: This worldly life is not the place of ultimate punishment or reward; it is the arena of testing. Every soul will receive its full justice in the Hereafter.

Why does Allah delay punishment?

1. Because if punishment were immediate, no human community would survive, all people wrong themselves at times.
2. Because delay allows room for repentance and transformation, which is a mercy for both the wrongdoer and society.
3. Because the delay itself becomes a test for believers, revealing their trust, patience, action, and moral courage.

However, in rare cases where oppression becomes absolute, unbearable, and threatens to exterminate the believers altogether, as in

the stories of Nūḥ, ‘Ād, and Thamūd, Allah’s justice intervened in this world.

Divine delay does not mean divine approval. Believers are not allowed to remain passive in the face of wrongdoing. The Prophet ﷺ warned:

عن حذيفة عن النبي صلى الله عليه وسلم قال { والذي نفسي بيده لتأمرن بالمعروف ولتنهون عن المنكر أو ليوشكن الله عز وجل أن يبعث عليكم عذابا من عنده ثم تدعونه فلا يستجاب لكم } رواه الترمذي وحسنه . ومعنى أوشك أسرع.

“By the One in whose hand is my soul, you must enjoin what is right and forbid what is wrong, or Allah will soon send punishment upon you. Then you will call upon Him, but He will not respond to you.” (Tirmidhi)

He further taught the practical method of confronting evil:

عن أبي سعيد الخدري رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : (من رأى منكم منكرا فليغيره بيده ، فإن لم يستطع فبلسانه ، فإن لم يستطع فبقلبه ، وذلك أضعف الإيمان) رواه مسلم .

“Whoever among you sees an evil, let him change it with his hand. If he is unable, then with his tongue. And if he is unable, then with his heart, and that is the weakest of faith.” (Muslim)

Thus, even if one cannot act or speak, they must at least reject evil in their heart, by refusing to support, justify, or sympathize with wrongdoing in any form.

Allah's delaying of punishment is not neglect; it is mercy and wisdom. It opens the door for transformation, sometimes of the very people whose earlier conduct would have warranted destruction. Imagine the loss if Allah punished people instantly: Omar ibn al-Khaṭṭāb, who once sought to kill the Prophet ﷺ, later became one of Islam's greatest leaders. Khalid ibn al-Walīd, who fought against Muslims in Uhud, later became Sayf Allāh, the Sword of Allah.

Divine delay does not diminish justice, it perfects it. It allows repentance, reveals sincerity, tests the patient, exposes the corrupt, and ultimately leads to outcomes that human beings could never foresee. Thus, the believer's role is not to question the timing of Allah's justice, but to: act with courage, reject wrongdoing, maintain patience and trust, and uphold righteousness until the final judgment. Justice will come, without delay or advance, exactly at its appointed time.

8. Blessings from Obedience

Allah describes a unique form of divine communication with one of His small yet extraordinary creations, the bees:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ

فَأَسْلَمِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ
أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ
(النحل: 68, 69)

“And your Lord revealed to the (female) bees: ‘Make homes in the mountains, the trees, and in what people construct. (68) Then eat from every fruit and follow the paths of your Lord with ease.’ From their bellies comes a drink of various colors, in which there is healing for mankind. Indeed, in this is a sign for people who reflect.” (16:68-69)

The verse addresses female bees, a detail consistent with modern biology. The survival, productivity, and organization of the hive depend entirely on the female worker bees. They build, clean, collect nectar, protect the hive, and produce honey. Male bees exist for one brief task: fertilizing the queen.

The phrase “Your Lord revealed to the bees” indicates a type of instinctive divine inspiration (ilhām). Bees act under Allah’s guidance, following precise pathways, maintaining complex societies, and performing tasks with perfect harmony.

Their obedience produces something extraordinary: honey, nourishment, sweetness, and healing. Thus, the bee becomes a living parable of spiritual order: when creation follows the “paths of its Lord,” the result is beauty,

harmony, and benefit. When believers and societies align their actions with divine guidance, their impact likewise becomes healing and constructive.

The bee invites a sobering reflection: What fruits do our communities produce? If Islam truly brings peace, renewal, and mercy, its effects must be visible, not only in history books but in the lived reality of Muslim society today. Just as Missouri's state motto says, **"Show Me,"** the Qur'an demands observable evidence of faith: a believer's actions should bring sweetness and healing to the world, just as bees produce honey.

The Prophet ﷺ drew a beautiful analogy between the believer and the bee:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَثَلَ الْمُؤْمِنِ لَكَمَثَلِ النَّحْلَةِ، أَكَلَتْ طَيْبًا، وَوَضَعَتْ طَيْبًا، وَإِنْ وَقَعَتْ عَلَى عُودٍ نَخِرٍ لَمْ تَكْسِرْهُ

"By the One in whose hand is the soul of Muhammad, the believer is like the bee: it eats only what is pure, and produces only what is pure. And when it lands on a weak branch, it does not break it." (Ahmad, Al-Bayhaqi)

This hadith mirrors the Qur'anic message perfectly. The believer consumes only what is pure. The believer produces only what is beneficial. The believer is gentle, causing no harm even when interacting with the weak.

And like the bee's honey, the believer's actions bring healing to society.

The word شِفَاءٌ (healing) appears only in two contexts: Honey, healing for the body, and The Quran, healing for the heart and soul. This pairing is profound. Honey is a physical cure produced through obedience to divine instinct. The Quran is a spiritual cure received through obedience to divine revelation.

Both forms of healing come from Allah, and both manifest their blessings when preserved in purity, discipline, and alignment with divine order.

9. Summary of All Moral Conduct

One of the Quran's remarkable linguistic and moral miracles is its ability to summarize all noble conduct (مكارم الأخلاق) in a few concise words. Allah says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ
(٩٠) وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ (النحل: 90-91)

“Indeed, Allah commands justice and goodness (Al-Ihsan), and supporting the relatives, and forbids obscenity, shameful

deeds and aggression. He admonishes you that you may take heed. (90) Fulfil the covenant of Allah when you pledge, and do not break oaths after affirming them, and after having made Allah your witness. Surely, Allah knows all that you do.” (Al-Nahl 16:90-91)

The verse begins with the emphatic form (إِنَّ اللَّهَ) (يَأْمُرُ) “Indeed, Allah commands”, removing any ambiguity regarding the authority and obligatory nature of what follows. Within these two verses, Allah presents four core obligations and four moral prohibitions that together form the foundation of a righteous, stable, and harmonious society.

The four Core obligations:

1/ Justice (الْعَدْلُ): Justice means giving everyone their due rights. The root of al-‘adl relates to equivalence, indicating balance, each side being equal. Justice therefore requires fairness in all human dealings: in judgment, relationships, economics, leadership, and conflict.

The Prophet ﷺ warned Mu‘adh ibn Jabal when sending him to Yemen

عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا
إِلَى الْيَمَنِ فَقَالَ: اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ
اللَّهِ حِجَابٌ [متفق عليه]

**“Beware the supplication of the oppressed, for there is no barrier between it and Allah.”
(Al-Bukhari and Muslim)**

No society, family, or institution can thrive unless governed by justice.

2/ Ihsan (الإحْسَان): Ihsan is the highest form of moral excellence. While justice creates balance, Ihsan tips the scale in favor of others. It means responding to wrong with forgiveness, to estrangement with kindness, and to punish with grace. Its possibilities are limitless, as it operates beyond calculation and repayment.

Ihsan beautifies the human heart and elevates social relationships to their noblest form.

3/ Supporting Relatives (إِيْتَايَ ذِي الْقُرْبَى). Those with financial ability must support their relatives in need. This creates strong family bonds, reduces poverty, and cultivates compassion. A society where relatives support one another is a society in which dignity, belonging, and mutual care flourish

4/ Fulfilling the Covenant of Allah (أَوْفُوا بَعْدَ اللَّهِ) (إِذَا عَاهَدْتُمْ). The greatest of all covenants is the primordial pledge humanity made before creation:

وَأَذَّأَحَدَ رَبِّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا

أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ
(الأعراف:172)

“(Recall) when your Lord brought forth the descendants of the children of Adam) from their lions and made them testify about themselves (by asking them): “Am I not your Lord?” They said: Yes, indeed, we bear witness.” (Al-AAraf 7:172)

This covenant binds us to worship Allah alone and remain faithful to Him. Beyond this, fulfilling promises, whether personal, social, financial, or political, is the glue that holds all systems of human relationships together. Without trust, societies collapse morally and structurally.

The four prohibitions:

1/ Obscenity (الْفَحْشَاءُ): All forms of indecency and immoral behavior detested by sound human nature and righteous societies.

2/ Shameful deeds (الْمُنْكَرُ): Actions that violate divine laws and are recognized across cultures as morally corrupt.

3/ Transgression (وَالْبَغْيُ): Overstepping limits, whether through oppression, injustice, manipulation, or any form of aggression against another’s rights

4/ Breaking Oaths and Covenants: The Quran warns against violating solemn commitments: (وَلَا تَقْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا). Scholars distinguish between an oath (بيمين) and a covenant (عهد). Violating an oath requires expiation, but breaking a covenant destroys the foundation of trust and erodes faith itself. The Prophet (PBUH) Said:

لا إيمانَ لِمَن لا أمانةَ لَهُ، ولا دينَ لِمَن لا عَهْدَ لَهُ
[أخرجه أحمد]

“There is no faith for the one who cannot be trusted and no religion for the one who does not keep his covenant”. (Ahmad)

Good character is not secondary in Islam, it is its beating heart. The Prophet ﷺ summarized the essence of his mission:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم:
" إنما بعثت لأتمم صالح الأخلاق "

“I have only been sent but to perfect good character.” [Al-Bukhari, Ahmad]

Thus, this Quranic summary, justice, goodness, family care, covenant-keeping, and avoidance of corruption captures the entirety of prophetic ethics in just a few verses.

10. Politeness in Da‘wah

Politeness when inviting others to Islam preserves the moral high ground. The goal of

da'wah is not to win arguments, but to win hearts. True persuasion comes through wisdom, gentleness, sincerity, and clear evidence presented with humility. People naturally resist harshness but are drawn to kindness and genuine concern.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
 وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
 عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل: 125)

“Invite to the way of your Lord with wisdom and good advice; and argue with them in the best manner. Surely your Lord knows best who strays from His way, and He knows best who are guided.” (Al-Nahl 16:125)

Allah further teaches that even the most valuable truth will be rejected if delivered harshly. Gentleness is not a courtesy; it is a condition for acceptance. The Quran identifies softness as one of the keys to the Prophet’s ﷺ success:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ
 الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُ
) آل عمران: 159

“It is by Allah’s mercy that you were gentle with them. If you had been harsh or hard-hearted, they would have scattered from around you. So, pardon them and pray for their forgiveness” (Al-Imran 3:159)

The word فَظًّا, commonly translated as “harsh” or “rude,” has a striking root meaning. It refers to the foul-tasting liquid stored in a camel’s stomach. When Arabs were stranded in the desert, they sometimes had to drink this liquid to survive. It sustained life but was consumed only reluctantly due to its unpleasantness. The metaphor is profound: Harsh words may contain truth, yet people resist them because their delivery is bitter

Thus, even beneficial advice becomes difficult to accept when packaged with rudeness or roughness. If gentleness is required in conveying something clearly good, it is even more necessary when offering guidance that listeners may struggle to value

When Allah sent Musa and Harun to confront Pharaoh, the essence of arrogance and tyranny, He still commanded them to use gentle speech:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣) فَقُولَا لَهُ وَقَوْلًا لَّيِّنًا
لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (طه ٤٣ ، ٤٤)

"Go, both of you, to Pharaoh, indeed he has transgressed. (43) And speak to him gently, that he might take heed or become fearful."
(Taha 20: 43-44)

If gentleness is required with a tyrant who claimed divinity, then it is required with everyone we hope to guide.

Gentleness is not weakness. It is a moral strength, a reflection of divine mercy flowing through human character. Harshness closes hearts; gentleness opens them. Da‘wah succeeds not by overpowering minds but by softening hearts, and no heart opens to a message delivered with contempt.

Thus, Allah concludes this passage reminding us that guidance is ultimately His domain. Our role is to convey the truth with wisdom, beauty, and compassion.

Conclusion

Taken together, these jewels invite the reader to cultivate deeper patience in the face of delayed justice, heightened awareness of Satan’s limited yet persistent influence, and a fuller appreciation of the Qur’an’s profound system of paired themes—mercy and punishment, dunya and ākhirah, promise and warning.

Reflecting on these insights strengthens the believer’s trust in Allah, reinforces moral responsibility, and deepens reverence for the Qur’an as the Prophet’s greatest gift and the Ummah’s enduring guide through every age.

Jewels from the Fifteenth Juz: Pathways of Divine Wisdom (Al-Nahl 16:129 – Al-Kahf 18:83)

Introduction

The Fifteenth Juz' weaves together some of the Quran's most profound insights into human nature, divine guidance, and the laws that govern the rise and fall of individuals and nations. Its verses reveal how Allah shapes destinies through wisdom, mercy, and justice, while offering believers practical principles for navigating life with clarity and purpose. From the sacred connections in Surat al-Isra, to the transformative lessons of Surat al-Kahf, this Juz presents a collection of jewels, each illuminating a different dimension of faith: honoring parents, respecting all creation, understanding divine guidance, trusting in Allah's power to change circumstances, and embodying excellence in speech, character, and choice.

Together, these themes form a coherent moral and spiritual map, guiding the believer toward maturity, balance, and steadfastness in a world full of tests and temptations.

1. The Four Connections

Surat al-Isra opens by establishing four profound divine connections that frame the Surah's message and situate the Muslim Ummah within the long continuum of revelation.

1. The First Connection: Between two Sacred Places

The Surah begins by linking the two sanctuaries honored by Allah: al-Masjid al-Haram in Mecca and al-Masjid al-Aqsa in Jerusalem. Both are sacred to Muslims, and their connection marks the spiritual axis of the Prophet's Night Journey (al-Isra).

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ وَمِنَ آيَاتِنَا
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء:1)

“Glory be to Him who took His servant (Muhammad) by night from the Sacred Mosque (in Mecca) to the Farthest Mosque (Al-Masjid-al-Aqsa in Jerusalem) whose surrounding We have blessed, so that We show him some of Our signs. Surely, He is the All-Hearer, the All-Seer.” (Al-Isra 17:1)

2. The Second Connection: Between the Torah and the Quran

The Surah next connects the revelation given to Prophet Musa with the revelation given to Prophet Muhammad (PBUH). While affirming the divine origin of both scriptures, the Quran declares itself “the most upright” (أَفْوَمُ), establishing its role as the final, corrective, and enduring guidance for humanity.

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا
تَتَّخِذُوا مِن دُونِي وَكَيْلًا (الإسراء: 2)

“And We gave Musa (Moses) the Book and made it guidance for the children of Israel, do not take t other than Me as (your) Protector.” (Al-Isra 17: 2)

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (الإسراء: 9)

“Surely, this Quran guides to that which is most upright, and gives glad tidings to the believers who do righteous deeds that for them there is a great reward.” (Al-Isra 17:9)

3. The Third Connection: Between Two Nations

A third connection is drawn between Bani Israel, the community of Musa, and the Muslim Ummah, the community of Muhammad (PBUH). The Surah highlights both continuity and contrast: Bani Israel repeatedly deviated and spread corruption, while Muslims are called to be “the righteous servants of Allah,”

charged with upholding justice and restoring righteousness on earth

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (الإسراء:4)

“And We declared to the Children of Israel in the Book that you will surely cause corruption in the land twice, and you will act with great arrogance.” (17:04)

.. فَإِذَا جَاءَ وَعْدُ الْأَخْرَةِ لِيَسْءَلُوكُمْ وَيُجَاهِدُوكُمْ وَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا (الإسراء: ٧)

“When the second promise came to pass, (We sent your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it the first time, and to utterly whatever they overpowered.” (Al-Isra 17:7)

4. The Fourth Connection: Between Prophet Musa and Prophet Muhammad (PBUH)

The pairing places Prophet Muhammad (PBUH) within the same divine trajectory while establishing the Qur'an as the culmination of all earlier revelations.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۗ..... (الإسراء:1)

“Glory be to Him who took His servant (Muhammad) by night” (Al-Isra 17:1)

وَأَتَيْنَا مُوسَىٰ الْكِتَابَ (الإسراء:2)

“And We gave Musa (Moses) the Book” (Al-Isra 17:1-2)

These four connections, between sacred places, divine books, prophetic nations, and the prophets themselves, explain why the Quran repeatedly revisits the history of Bani Israel: to warn the Muslim Ummah not to repeat their mistakes, and to remind them of their responsibility to uphold righteousness, justice, and steadfastness on the straight path.

2. Night and Dark Matter

This verse carries a profound scientific implication: darkness is the natural state of the universe, whereas light is the exception, a gift Allah brings forth by erasing darkness for human benefit. The daylight we experience on Earth is not due to space being bright, but because sunlight scatters through our atmosphere. Outside the atmosphere, even near bright stars, light travels in straight lines without illuminating its surroundings, leaving space overwhelmingly black.

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۚ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا
آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
الْأَسْبَابِ وَالْحِسَابِ وَكُلَّ شَيْءٍ فَصَّلَنَاهُ تَفْصِيلًا
(الإسراء: 12)

“We made the night and the day as two signs. Then we erased the sign of the night and made the sign of the day illuminating,

so that you seek the bounty of your Lord, and so that you know the number of the years and the calculation. And We explained everything in detail.” (Al-Isra 17:12)

Modern science reinforces this Quranic framing. Physicists understand light as energy carried by photons, yet darkness itself remains a mystery. Scientists now believe that a significant portion of the universe is composed of dark matter, a form of invisible matter that neither emits nor absorbs light, yet makes up an estimated 27% of the universe. It is detectable only by its gravitational influence on galaxies and cosmic structures. Its particles are still unknown, exactly as the Quran distinguishes light as an active sign while presenting darkness as a background reality that has not been fully uncovered.

3. Personal Book

Surat Al-Isra mentions three books. Two of them are divine, the Torah and the Quran. The third book is the personal record of every individual's deeds.

This third book is unique: it is not revealed to humanity collectively, but assigned to each person, documenting everything they do. On the Day of Judgment, every individual will

receive this book, opened before them, with no possibility of denial or distortion.

وَكُلِّإِنْسَانًا لَّرَمْنَهُ طَّرَهُ وَفِي عُنُقِهِ وَنُخْرُجُ لَهُ وَيَوْمَ
الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣) أَقْرَأَ كِتَابِكَ كَفَى
بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (الإسراء: 13-14)

"And We have fastened every person's deeds to his neck, and on the Day of Judgment We will bring forth a book which he will find spread open. (13) It will be said: 'Read your book! Today your own self is sufficient to take account against you" (Al-Isra 17:13-14)

This personal book symbolizes absolute justice: No deed is forgotten. No action is lost. No one judges you more truthfully than yourself. Thus, the Surah places the human being between two divine books that guide him, and one personal book that testifies about him.

4. The Universal Honor

This Juz emphasizes a profound moral principle: honor is universal, toward parents, toward all of creation, and toward every human being. Immediately after the command to worship Allah alone, the Qur'an places the duty of honoring one's parents, highlighting its immense weight in the divine scale.

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِنَّمَا
 يَبُلَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفًّا
 وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (٢٣) وَأَخْفِضْ لَهُمَا
 جَنَاحَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
 صَغِيرًا . (الإسراء:23-24)

“Your Lord has decreed that you worship none but Him, and that you show excellence to your parents. If one or both of them reach old age with you, do not say to them even ‘uff,’ nor scold them, but speak to them with noble words. (23) And lower to them the wing of humility out of mercy, and say: ‘My Lord, have mercy on them as they raised me when I was small.’ (Al-Isra 17:23-24)

The Surah expands the scope of honor beyond human relations. Since everything in the heavens and the earth glorifies Allah, a believer is called to respect all of creation. How can one dishonor who is engaged in constant glorification (tasbiḥ) of Allah?

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ۗ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا (الإسراء: 44)

“The seven heavens, the earth, and all that is within them glorify Him. There is nothing except that it glorifies His praise, though you do not understand their glorification.

Truly, He is Ever-Forbearing, Most Forgiving.” (Al-Isra 17:44)

The universe is not silent; it is in perpetual worship. Recognizing this transforms how we interact with the world, every object, creature, and environment participates in divine remembrance.

Allah further honors humanity collectively through the dignified creation of Adam and his descendants. This baseline honor, granted by Allah Himself, precedes all distinctions of race, status, nationality, or belief. To humiliate any human being is to oppose the dignity that Allah has bestowed.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا
(الإسراء:70)

“Indeed, We have honored the Children of Adam, carried them on land and sea, provided them with good and pure sustenance, and favored them above many of those We created.” (Al-Isra 17:70)

This divine honor forms the foundation of Islamic ethics:

- Parents must be honored in a unique and elevated way.
- All creatures must be respected because they glorify Allah.
- Every human being carries an inherent dignity that must never be violated.

5. Wisdom – The ten Commandments

After listing a series of divine instructions, Allah concludes the passage with a powerful statement that these directives are part of the revealed wisdom (al-hikmah):

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ (الإسراء: ٣٩)

This is (part) of the wisdom which your Lord has revealed to you ...” (Al-Isra 17:39)

These commandments embody pure divine wisdom, fully aligned with sound human nature (fiṭrah) and upright reason. They form a comprehensive ethical code that shapes individual behavior and societal wellbeing.

No.		Qur'anic Commandments (Surah Al-Isra 17:22–39)
1	وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ	“Your Lord has decreed that you worship none but Him...” (23)
2	وَبِالْوَالِدَيْنِ إِحْسَانًا	“and that you show excellence to your parents...” (24)

3	<p>وَعَاتِ دَا الْفَرِي حَقَّهُ وَالْمَسْكِينِ وَأَيْنَ السَّبِيلِ وَلَا تُبَدِّرْ تَبْدِيرًا</p>	<p>“And give to the kinsman his due and the poor and the traveler. And do not spend wastefully. (26)</p>
4	<p>وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَأَيَّاكُمْ إ</p>	<p>“And do not kill your children for fear of poverty. We provide for them and for you. (31)</p>
5	<p>وَلَا تَقْرُبُوا الزَّوْجِ إِنَّهُ كَانَ فَجْشَةً وَسَاءَ سَبِيلًا</p>	<p>“And do not come near to fornication. Indeed, it is an abomination and an evil way.” (17:32)</p>
6	<p>وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ</p>	<p>“And do not kill the soul which Allah has forbidden, except by right.” (33)</p>
7	<p>وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا</p>	<p>“Do not approach the wealth of the orphan except in the best manner, until he reaches maturity; and fulfill your covenants.” (17:26–27)</p>
8	<p>وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطِ بِالْمُسْتَقِيمِ (٣٥)</p>	<p>“Give full measure when you measure, and weigh with an even balance.” (35)</p>

9	وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ	“Do not pursue that of which you have no knowledge.” (36)
10	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا	And Do not walk on the earth with arrogance; you can neither pierce the earth nor reach the height of mountain. (37)

These ten directives form a moral constitution, balancing worship, family, social responsibility, economic justice, sexual ethics, protection of life, respect for the vulnerable, pursuit of knowledge, and personal humility. Together they manifest the divine wisdom meant to guide the believer’s character and conduct.

6. Select the best Speech

Allah repeatedly emphasizes the importance of speaking with kindness, refinement, and wisdom. In this verse, He commands His servants to choose not just good words, but the best words:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ
بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا
(الإسراء:53)

“(Prophet), tell My servants to say what is best. a Satan sows discord among them:

Satan is a sworn enemy of man.” (Al-Isra 17:53)

This verse contains two essential commands:

1. Use the best possible words and deliver them in the best possible manner.
It is not enough to speak the truth; one must speak it beautifully, respectfully, and with emotional intelligence.
2. Remain conscious of Satan’s influence.
Satan may manipulate one’s tone or phrasing, turning sincere advice into a trigger for ego, defensiveness, or conflict. Awareness of this danger preserves harmony and ensures that advice is beneficial rather than confrontational.

Surat al-Nahl further highlights the etiquette of speech, especially when advising or inviting others to the path of Allah:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ! (النحل:125)

“Invite to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners.” (Al-Nahl 16:125)

The verse lays down a universal method for communication:

- Wisdom in understanding the situation and the person.
- Gentle counsel that touches the heart.

- The best form of dialogue, free of harshness and arrogance.

Allah instructs us that the manner in which we speak is just as important as the content of our speech. Even valuable advice will be rejected if delivered with harshness. Softness, humility, and kindness open hearts; harshness closes them.

Thus, choosing the best words, delivered with the best tone, and guided by awareness of Satan’s attempts to sow discord, forms the foundation of Qur’anic communication and ethical speech.

7. Guidance

Taken in isolation and without considering the Quran’s holistic, circular mode of teaching, the following verses may appear to suggest that Allah arbitrarily guides some people and misguides others. Such an interpretation is clearly incorrect, as it contradicts Allah’s perfect justice and the Quran’s repeated affirmation of human responsibility:

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ
أَوْلِيَاءَ مِنْ دُونِهِ..... (لإسراء: 97)

“Whoever Allah guides is truly guided, and whoever He sends astray—there will be no

protectors for them besides Him," (Al-Isra 17:97)

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْسِدًا (الكهف:17)

“Whoever Allah guides is truly guided; and whoever He sends astray, you will find no guiding protector for him.” (Al-Kahf 18:17)

To resolve this apparent paradox, the Quran distinguishes three types of guidance that Allah grants to humanity.

- 1) Universal guidance
- 2) Supportive guidance
- 3) Sustaining guidance.

Universal Guidance: This is the foundational guidance Allah provides to every human being. It comes through two channels:

1. Innate disposition (fiṭrah)
2. Revelation delivered through prophets and messengers

Thus, Allah says:

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (الإنسان:3)
“We guided him to the path; he may choose to be grateful or ungrateful.” (Al-Insan 76:3)

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ ...
(فصلت:17)

“As to the Thamud, We gave them guidance, but they preferred blindness over guidance....’ (Fusulat 41:17)

Supportive Guidance (هداية المعونة): This is additional divine assistance, granted only to those who have accepted universal guidance and are striving toward the right path. Those who reject the initial guidance exclude themselves from this special help. Allah says:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ
(محمد:17)

“As for those who accept guidance, He increases them in guidance and grants them their Taqwa.” (Muhammad 47:17)

This guidance strengthens the believer, opens pathways, removes obstacles, and makes obedience easier.

Sustaining Guidance: This guidance preserves a believer’s faith and keeps him firm during life, at death, in the grave, and at resurrection. Allah says:

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ.... (إبراهيم:27)

“Allah strengthens the believers with the firm word, in this life and in the Hereafter; and Allah leaves the wrongdoers to stray.... (Ibrahim 14:27)

This sustaining guidance is the final divine support that ensures steadfastness at the most critical moments.

Resolving the Paradox of Misguidance (ضلال)

Why does Allah not extend supportive and sustaining guidance to everyone?

The answer lies in the divine laws (سنن الله) that govern moral consequences. Just as physical laws govern the universe, moral laws govern guidance and misguidance.

The Quran repeatedly identifies the qualities and behaviors that disqualify a person from receiving additional guidance. These include:

1. Injustice (ظلم)
2. Rebellion and wickedness (فسق)
3. Disbelief (كفر)
4. Betrayal (خيانة)
5. Lying (كذب)
6. Persisting in arrogance (استكبار)
7. Extravagance and corruption (إسراف)

Those who persist in these traits close the doors of guidance upon themselves; Allah does not withhold guidance arbitrarily; He withholds it in accordance with the moral laws that He Himself has revealed.

8. The Prophecy

Many Muslims interpret the following verse as referring to a major sign preceding the Day of Judgment, namely, that the Children of Israel will gather from all parts of the world in the land of Palestine:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اأَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا (الإسراء:104)

“And We said to the Children of Israel after him: “Dwell in the land. Then when the final promise comes to pass, We shall bring you altogether in a mixed gathering.” (Al-Isra 17:104)

Based on this verse, along with certain Hadith reports, many Muslims believe that the Jews will eventually assemble in Palestine, after which Jesus (‘Īsā) will return and confront the forces of corruption and injustice. In Islamic tradition, Jesus returns not as the founder of a new religion, but as a follower of the final Prophet Muhammad (PBUH), and thus fights with the Muslims.

Interestingly, a parallel idea exists in Evangelical Christian eschatology. Many Evangelical Christians believe that the return of Jesus will only occur after the Jews have gathered in the Holy Land. This belief was a driving force behind early Christian Zionism, which advocated the establishment of a Jewish

homeland in Palestine long before Jewish political movements formally adopted the idea. Although Jewish leaders initially rejected the proposal, they later accepted it, and these Christian groups became among the strongest supporters of the modern State of Israel.

Both Muslims and Evangelical Christians therefore expect that a large-scale return of Jews to Palestine will precede transformative end-time events. Yet each community envisions a different outcome:

Muslim eschatology: Jesus returns to support the true believers (Muslims) and confront injustice.

Evangelical Christian eschatology: Jesus returns to save the true believers, while the righteous Christians will already have been taken up in the “rapture.”

From this perspective, there is a notable paradox: Christians who believe in the rapture expect that no righteous Christians will remain on earth when Jesus returns, whereas Islamic prophecy describes Jesus aligning himself with the believers who remain, namely, the Muslims. In this sense, the unfolding of events as described in Islamic tradition appears more internally consistent with its own eschatological framework.

9. Reliance on Allah Can Change the Rules

In Surat al-Kahf, the young believers turned entirely to Allah, seeking mercy and complete reliance on Him “from Your Presence” (مِن لَّدُنكَ), a phrase that denotes direct divine support beyond ordinary means.

إِذْ أُوِيَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ
رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا (الكهف:10)

“When the youths sought refuge in the Cave, they said: ‘Our Lord, grant us mercy from Your Presence, and prepare for us guidance in our affair.” (Al-Kahf 18: 10)

Because of their sincere reliance on Allah and their willingness to entrust all their affairs to Him, Allah altered the normal cosmic patterns to protect them:

- Time was suspended for them, they slept for centuries without aging, without physical decay, and even without their hair growing.
- Their bodies were turned in sleep to prevent bed sores. Allah could have protected them without movement, yet He allowed this detail to be recorded so humanity would learn the medical necessity of repositioning immobile patients.

- The path of the sun was adjusted so its rays would not directly enter the cave, maintaining their safety and comfort.
- Their appearance inspired awe and fear, anyone who saw them would flee in terror, ensuring no one would harm them or reveal their presence.

These changes remind us that when reliance on Allah is sincere, He can suspend, redirect, or reshape natural laws to support His servants.

Another example in the same Surah speaks of a servant whom Prophet Musa sought out, a man endowed with knowledge that comes only from Allah, knowledge of realities beyond human perception, including future outcomes.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ
مِن لَّدُنَّا عِلْمًا (الكهف:65)

“Then they found one of Our slaves, on whom We had given mercy from Us, and taught him knowledge from Us.” (Al-Kahf 18:65)

This verse underscores that Allah alone grants extraordinary knowledge and support to His sincere servants, knowledge that transcends human reasoning and is rooted in divine wisdom.

These two stories from Surat al-Kahf reveal a profound truth: True reliance on Allah

(tawakkul) opens doors that no human effort can open. It allows the believer to receive mercy, protection, and guidance that operate beyond the limits of natural laws and human abilities.

10. Always Seek the Best

When a person awakens after a long sleep, the natural response is overwhelming hunger, one might eat anything available. Yet the righteous youth of the Cave, after 309 years of sleep, did not rush toward whatever food they could find. Instead, they requested the best and purest food. They possessed refined judgment, even in moments of urgency.

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا
أَزْكَىٰ طَعَامًا (الكهف 19)

“So, send one of you with this silver coin of yours to the town; let him see which food is the purest and best, and bring you provision from it...” (Al-Kahf 18:19)

Their request, “which food is the purest” (أَزْكَىٰ (طَعَامًا), reflects a deep spiritual principle: A believer seeks what is best, not merely what is available.

The believer’s good taste does not depend on wealth. It is a matter of dignity, refinement, and cleanliness:

- A simple outfit, when clean, neat, and well-presented, reflects good taste.
- A modest meal, when prepared properly and served cleanly, is considered high quality.
- A small home, when organized and peaceful, reflects beauty and excellence.

Good taste (ذوق) is not about extravagance; it is about choosing the best within one's means and reflecting the believer's inner beauty in outward things.

This mindset, seeking the best, the purest, the most wholesome, should permeate everything a believer does:

- The words he speaks
- The food he eats
- The clothes he wears
- The home he maintains
- The work he performs
- The manner in which he treats others

A believer's life is characterized by refinement, cleanliness, quality, and excellence, because these qualities mirror the beauty and excellence that Allah loves

Conclusion

The jewels of the Fifteenth Juz remind us that divine guidance is not abstract, it is a

comprehensive program for living with dignity, purpose, and wisdom. We learn that Allah's justice is perfect, His guidance is accessible to all, and His support is reserved for those who seek it with sincerity. We see how refined character, good speech, good taste, humility, honoring parents, and respecting all creation is inseparable from true faith. And we witness how reliance on Allah can alter the very patterns of nature, opening doors that no human effort can open.

Taken together, these insights call the believer to rise above instinct and impulse, to live with refinement, to trust the unseen, and to walk the path of guidance with confidence. The Fifteenth Juz thus stands as a reminder that every verse is a lamp on the journey, each jewel waiting to illuminate the heart of the one who reflects, remembers, and returns to Allah.

About the Author

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He is the author of the following books:

- Your Reflection in the Mirror of Islam, reviewed and approved by the Al-Azhar Religious Committee for distribution in the West.

- Tadabbur of the Quran through the Lens of Key Terms
- Guided by Divine Purpose – Your Life in Light of Eternity

He is currently working on several new books drawn from his lectures, including:

- From Al-Fatiha to An-Nas: The Central Theme of Every Surah
- The Qur'an: A Blueprint for Civilization and Salvation
- The Memoirs of the Prophet (PBUH)
- The Companions of the Prophet (PBUH)

These works reflect his dedication to bridging scholarly insight and spiritual reflection through the guidance of the Qur'an and Prophetic teachings.