

From Al-Fatiha to An-Nas: The Central Theme of Every Surah

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(DRAFT)

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Introduction

The Quran is unique book; it is Allah's final message to humankind. The Qur'an includes 114 chapters; each chapter is called Surah (سورة). The term Surah is derived from the word "Sur" (سور) that means "fence". This implies that the Surah is like a fence that encircles its content which are called Ayat (آيات). Ayah (آية) which is translated as verse whose plural is Ayat (آيات) (verses), is in Arabic means a sign from Allah to humankind. Since the Arabic words, Surah and Ayah, convey deeper meanings than the words chapter and verse (Ayah), I plan to mostly use the Arabic words.

The Teaching Strategy of the Quran

Teaching strategies can be broadly categorized into two approaches: linear and spiral, each with unique characteristics and applications.

Linear teaching strategies follow a sequential, step-by-step progression where each lesson builds on the previous one. This approach is structured and predictable, often used in subjects where foundational knowledge is crucial before moving on to more complex topics. Under this strategy, topics are covered in sequential blocks and presented in a fixed order. It is effective for subjects requiring a strong foundational knowledge and clear progression, such as mathematics and language learning. In mathematics, for example, basic arithmetic is presented first, followed by algebra, geometry, calculus, and so on.

The spiral teaching strategy, also known as circular or iterative, involves revisiting topics repeatedly over time, each time at a deeper or more complex level. This approach allows for reinforcement and deeper understanding of the same concepts in different contexts. It is effective for subjects that benefit from continuous reinforcement and deeper exploration, such as the humanities. The approach can adapt to students' evolving understanding and needs. This is the strategy used in the Quran. All the topics addressed in the Quran are interwoven throughout its 114 Surahs (Chapters). These topics include Tawhid (monotheism), Prophethood, the afterlife, law (Shariah), creation and the universe, human behavior, ethics, morality, and social justice. The Quran employs tools such as stories, parables, and questions to engage the reader. While each Surah addresses these topics, there is usually an emphasis on one particular theme in each Surah. This book is an attempt to identify the special theme of each Surah.

Validating the Divinity of the Quran

The Quran is a unique scripture. Its authenticity and divinity can be examined using scientific approaches including the falsification test. This test implies that anyone who proposes a theory should identify tests to validate it. The general relativity theory was proposed by Einstein in 1915 but was only accepted by the scientific community when he identified three tests to prove its validity. The three tests were:

1. Planet Mercury does not return to the same spot every time it completes its elliptical orbit.
2. Light rays are bent near a massive body.
3. Time dilates in a gravitational field, meaning that clocks run slower as they approach the mass that is producing the gravity field.

The Quran offered the following falsification tests:

1. You will never find an error or a contradiction in it.
2. You will never find someone who would be able to produce a Surat similar to any of its.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

"Do they not ponder on the Quran? Had it been from other than Allah, they would surely have found discrepancies in it." (4:82).

وَإِنْ كُنْتُمْ فِي شَكٍّ مِنْ مَا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (٢٣) فَإِنْ لَمْ تَفْعَلُوا وَلَمْ يَفْعَلُوا لَنَنفُو النَّارَ لَتَىٰ وَقُودُهَا النَّاسُ وَالْحِجَارُ يُدَفَّنُونَ فِيهَا يَوْمَ الْقِيَامَةِ (٢٤)

"If you are in any doubt about what We have revealed to our servant, then produce a Surat (Chapter) like it and call in your supporters other than Allah, if you are so truthful. (23) But if you do not - and surely you cannot - then heed the fire whose fuel is mankind and stones that has been prepared for the disbelievers " (Al-Baqarah 2:23-24).

قُلْ لِّإِنِ اجْتَمَعَتِ الْإِنْسُ كُلُّهَا عَلَىٰ شَيْءٍ لَّيَأْتِيَنَّ السَّاعَةُ وَهُمْ لَا يُمِيزُونَ (٨٨)

"Say. If the entire mankind and the jinn were to get together to come up with the like of this Qur'an, they would not come up with anything like it, even if they were supporters of one another" (Al-Isra 17:88)

While the style, artistic and aesthetic qualities of the Quran stunned the Arabs during the life of the Prophet, miracles of the Quran are inherent in its content. The Quran includes Ayat addressing topics in many scientific fields (e.g. geology, astronomy, botany, biology, anthropology, sociology, meteorology, history, geography, etc.) that were not known during its revelation.

The words used in the Ayat (verses) of the Quran were so carefully selected so that they describe the scientific information very accurately to a specialist in the subject field. Yet, they did not cause any confusion to a layperson. No other book can be read, understood, and be equally beneficial to laymen and experts. No other book has been read by the same person 100s of times and yet is still exciting to read every time.

The Divine Preservation of the Quran

The Quran is divinely protected and thus no entity in the universe can ever change a single letter in it. The Quran is preserved by several means including:

1. First, in paper and digital forms
2. Second and the most important is in the heart/brain of those who memorize it.

The amazing feature of the Quran is that Allah has facilitated its memorization to many, and this does not exist for any book in the world. Imagine if a natural disaster happens and the entire paper and digital records of all world books are destroyed. People will never be able to replicate an exact copy of any book but the Quran. The reason is that the Quran is the only book in the world that is memorized verbatim from its first letter to its last by several millions of Muslims around the world and thus new copies can be easily replicated. This is a fulfillment of Allah's promise that He will preserve it as He said:

إِنَّا نَحْنُ نَحْفِظُكَ (٩)

Indeed, It is We Who sent down the Dhikr (the Quran) and surely, We will preserve it. (Al-Hijr 15:9)

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ (سورة فصلت .)
“No falsehood can approach it from its front or from its behind: it is sent down by the All-Wise, the Worthy of all Praise.” (Fusulat 41:42)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكِينٍ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ

It is indeed a noble Quran (77) In a Book kept well protected (78) Which none touches it but the purified ones, (79) A revelation from the Lord of the Worlds. (Al-Waqia 56:77-80)

Why Allah Preserved the Quran

There are many reasons why the Quran was preserved by Allah; these include:

1. Finality

Prophets were sent to specific people for certain time and then be followed by other prophets to renew Allah's message. But Allah decreed that Prophet Mohammad (PBUH) will be his last prophet and the Quran will be His last message to humankind. Allah said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَاطِلًا (٤٠)

"Mohammad is not a father of any of your men, but he is a messenger of Allah and the seal of the prophets. And Allah has knowledge of everything," (Al-Ahzab 33:40)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا (٢٨)

"And We have not sent you (O Mohammad) but to the entire humankind, as a bearer of good news and as a warner." (Saba 34:28)

Therefore, Allah's last message requires special protection which cannot be left to humankind to do it.

2. Universality:

All previous messengers were sent to specific groups, and their message was of a local nature and thus its applicability would be limited. As an example, the messenger who preceded Prophet Mohammad (PBUH) was Jesus (PBUH) who clearly stated that he was only sent to Bani Israel, as he said: **"I am not sent but unto the lost sheep of the house of Israel."** (Matthew 15:24) Therefore, the responsibility of preserving such messages was left in the hands of those to whom the message was sent.

But, in the case of Prophet Mohammad (PBUH), Allah decreed that the message that he will receive will be His last message and it will be universal and directed to all humankind as Allah said and commanded Prophet Mohammad (PBUH) to declare:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

"And We have not sent you (O Mohammad) but to the entire humankind, as a bearer of good news and as a warner." (Saba 34:28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

"Say: O humankind I am a messenger from Allah to all of you. " (Al-Araf 7:158)

Therefore, it is logical that Allah would decree that this universal and final message will be protected by Him.

3. The integration of the miracle and the message

All Allah's Messengers preceding Prophet Mohammad (PBUH) were provided with messages and were supported with physical miracles to convince their people that they were messengers from Allah. In the case of Prophet Mohammad (PBUH) the message (the Quran) that he received was the miracle to prove his truthfulness as Allah's messenger. Therefore, the preservation of the Quran is critical not only to ensure the accuracy of Allah's final message but also to prove to all people the truthfulness of Prophet Mohammad as Allah's messenger. This responsibility of preserving the message and the miracle cannot be ensured except by Allah.

4. Comprehensiveness

Unlike the previous divine messages that were revealed to specific people, the Quran is revealed for all people until the end of time. Therefore, it is a comprehensive message that is independent of time, place, and culture. Allah says regarding the Quran:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ (٨٩)

"And We have sent down to you the Book explaining all things, a guide, a mercy and glad tidings for the Muslims." (Al-Nahl 16:89)

أَلَمْ يَنْزِلْ إِلَيْكُمُ الْكِتَابُ مُفَصَّلًا (١١٤)

[Say] "Shall I seek a judge other than Allah while it is He Who has sent down to you the Book (the Quran) with detailed explanations. (Al-Anaam 6:114)

Since the true understanding of many of the knowledge in the Quran will be discovered by people at different times, its text must remain intact to allow reaffirming its miracle as people advance in knowledge. The preservation of the text can only be assured by Allah because if it was left for people, they would have adulterated it whether intentionally or unintentionally, as was done in all previous revelations to incorporate their selfish interest and/or to reflect their understanding at that time, as Allah informed about what happened to previous revelations.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُ أَلْسِنَهُمْ بِالْكِتَابِ لِيجِسُّ مِنْهُ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ (٧٨)
 "And verily, among them (the people of the book) is a group who distort the book by twisting their tongues, so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allah," but it is not from Allah; and they tell lies about Allah knowingly." (Al-Emran 3:78)

مَنْ لَّذِينَ هَادُوا يُخَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ
 "Among the Jews there are those who distort the words from their contexts." (Al-Nisa 4:46)

5. Reference for all past revelations

Realizing that past revelations have been adulterated by people, the last message from Allah to humankind is intended to serve as the reference and the criterion to verify the divinely revealed text from the humanly falsified text in in past revelations. Allah says:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ (٤٨)
 "We have sent down to you the Book in truth, confirming previous scriptures, and superseding them." (Al-Maeda 5:48)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (١)
 "Blessed is He Who sent down the criterion (this Qur'an) to His slave that he may be a warner to the 'Alamin (humankind and jinn)." (Al-Furqan 25:1)

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ
 "Indeed, this Qur'an guides to that which is most straightforward" (Al-Isra 17:9)

The Quran serves as the standard to validate the accuracy of any information in past revelations. Therefore, it must be preserved by Allah who can assure its absolute preservation.

6. Preservation of the Quran cannot be trusted to any group including Muslims

Allah entrusted the preservation of previous revelations to their followers, and they have failed. Could Muslims be able to preserve the Quran? My answer is absolutely not. The number of fabricated hadith that crept into the Islamic references supports my answer. If the Quran was left to them, there would be no assurance against the deletion of some verses and the inclusion of fabricated ones.

While no one could add or remove any verse from the Quran, some have propagated a devious plan to create doubt about the Quran as eternal document whose teachings are valid for all times and places. This has been the idea behind the existence of abrogation in the Quran. This is no more than an unholy plan to create suspicion about the Quran's completeness and the finality of its rules by suggesting that there are three types of abrogation in the rules of the Quran:

1. Abrogation of the ruling but preserving the divine text (نسخ الحكم و بقاء التلاوة)
2. Abrogation of the divine text and preserving the ruling (نسخ التلاوة و بقاء الحكم)
3. Abrogation of the ruling and abrogation of the divine text (نسخ الحكم ونسخ التلاوة)

The issue of abrogation in Quran can be totally rejected on the basis of the falsification test that was previously mentioned:

أَفَلَا يَتَذَكَّرُونَ الْفُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

"Do they not ponder on the Quran? Had it been from other than Allah, they would surely have found discrepancies in it." (Al-Nisa 4:82)

The abrogation supporters claim that some Ayat (verses) are abrogated to eliminate what appears to be contradictions and conflicts in the rulings and instructions in the Quran. Certainly, there are no contradictions or conflicts in the Quran. The verses they reference are there to cover special cases or certain occasions.

If Allah did not guarantee the preservation of the Quran, it would have been feasible for Muslims to modify the original text of the Quran to satisfy their erroneous concept of abrogation. But because this could not be done, some have introduced another devious idea, proposing that the hadith can abrogate the Quran. Since the hadith can be fabricated, this would allow changing the divine rules in the Quran without physically modifying its Ayat (verses).

Why the Quran is Revealed in the Arabic Tongue

Obviously, the message that any of Allah's messengers received needs to be in the language that is spoken by the Messenger and his people and in case of Prophet Mohammad he spoke Arabic. Allah says:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

"We did not send any messenger but (to teach) in the tongue (language) of his people, in order to make (things) clear to them." (Ibrahim 14:4)

But the Question that is often raised is why Allah chose Arabic to be the language of His final message to Humankind while most of the people do not speak Arabic. In order for Allah's final message to be universal, the vehicle for it must be in a language that have special attributes. Some of the unique attributes of the Arabic language include:

1. The Arabic language allows for the brevity of the text and allows for expanding the message in each verse as people advance in maturity and knowledge. The Arabic language packs a number of ideas in the least number of words. A single statement can have many messages embedded in it. This way, the Quran will continue to reveal new meanings/interpretations over time in order to accommodate humankind progress and the continuous change human needs across the globe.
2. The Arabic language has the largest number of roots compared to any other language. The Arabic language has 16,000 roots while the Hebrew language has 2,500 and the English language has 1,000.
3. The Arabic language is the clearest in pronunciation because every letter in a word is pronounced. One can slowly read a word by sounding every letter separately without creating discomfort for the listener.
4. The Arabic language is an original language that has not been derived from other languages. The Aramaic and Canaanite languages (اللغة الارامية و اللغة الكنعانية) that were the basis for the Hebrew language were derived from the Arabic language.
5. The vocabulary of the Arabic language is extremely rich and so also the number of derivatives from the same root. A word can have many meanings and an object can have many names. As an example, the word (عين) has over 50 meanings (e.g., eye, spring, spy, chief, value, etc.) and the object (أسد) (lion) has over 300 names with every name presenting a different condition for the lion such that one name cannot replace another without changing the message about the lion.
6. While the vocabulary of the Arabic language is extremely rich, it has no synonyms, and this makes it impossible to fabricate the Quran because you cannot replace a word with a similar one without changing the meaning.
7. Some of the scientific miracles in the Quran are related to differentiating between the male and female and the Arabic verbs allow for such differentiation. As an example, Allah uses the feminine verb when speaking in Surat Al-Nahl (16:67-68) about the bees that make the honey. The discovery that honey is only made by the female bees was made in 1,737 which is over 1,000 years after the Quran made this assertion.

8. No other language was provided with the atmosphere and conditions to grow and develop like the Arabic Language. The greatest intellectual accomplishment of the Arabs was their poetry. Despite pre-Islamic Arabs being highly skilled in Arabic, the most eloquent Arabs found the Qur'anic diction unmatched.
9. There is a speculative unique advantage of the Arabic language that may be proven essential for translating the Quran to other languages and this is related to the nature of the acoustic signal created when reciting the Quran properly. Could this signal be converted to an electrical signal as is done by the ear for the brain to interpret. Could this electrical signal be translated to other languages to provide an exact translation of the Quran.

The Approach of Studying the Quran

1. The Steps of Studying the Quran

There are seven sequential steps essential to a comprehensive understanding of the Quran:

1. **Qira'ah** (قراءة) – Reading the text aloud, whether or not its meaning is understood.
2. **Tilawah** (تلاوة) – Recitation with reflection and understanding, following the thread of meaning.
3. **Tazkiyah** (تزكية) – Purification of the soul to allow the message to take root.
4. **Tarteel** (ترتيل) – Grouping related verses on the same topic for coherent understanding.
5. **Tadabbur** (تدبر) – Deep reflection on all related verses to extract meaning and apply it in life.
6. **Tadhakkur** (تذكر) – Internalizing and recalling lessons to inform actions.
7. **Dirasah** (دراسة) – Continued study and analysis by breaking each theme into subtopics for deeper insight.

2. The Methodology

The Quran is a message from Allah to mankind. Its purpose is to communicate with everyone on a personal level. Understanding the Quran requires that one ponders, deliberates, contemplates, and analyzes its Ayat (verses). Allah says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ (ص)

“(This is) a Book which We have sent down to you, full of blessings that they should ponder over its Verses, and those endowed with understanding may remember. “ (Sad 38:29)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (محمد)

Will they not ponder over the Quran or are there locks on the hearts.”
(Mohammad 47:24)

It is really encouraging to know that Allah has promised to teach and make the Quran clear to us if we are truthful about our serious commitment to study it. Allah said:

وَتَقَوُّوا لِلَّهِ وَبِعَلِّمُكُمُ اللَّهُ وَلِلَّهِ بِكُلِّ شَيْءٍ عَلِيمٌ

“Have Taqwa and Allah will teach you and Allah is all knowing of all things.” (Al-Baqarah 2:282)

Allah promised to help anyone who struggles to study the Quran, as He said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (سورة العنكبوت)

“Those who struggle to reach Us, We will guide them to Our ways and surely, Allah is with those who excels.” (Al-Ankaboot 29:69)

3. The Quran includes many books

In Surat Al-Bayinah, Allah points out that the Quran includes many valuable books:

لَمْ يَكُنْ لِّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَمْ يَكُنْ لِّمَنْ هَدَيْنَاهُ سَبِيلَ الْبَيِّنَاتِ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) رَسُولٌ مِنَ اللَّهِ
يَتْلُو صُحُفًا مُطَهَّرَةً (٢) فِيهَا تَبْقِيَةٌ (٣)

Those who disbelieve from among the people of the Book (Jews and Christians) and the polytheist were not about to change (from their wrong belief) until there comes to them clear evidence (1) A Messenger from Allah, reciting (the Qur'an) purified scrolls (2) Containing valuable books. (Al-Bayinah 98:1-3)

This means that the Quran is an assembly of many books. To learn a topic from the Quran, you must assemble all the verses related to the topic to establish a coherent picture on the subject. Therefore, one should never use one verse, without assembling all the verses related to it and harmonizing them to ensure unity. It is helpful in this integration to consider the context of the events at the time of revelation. Without knowing the unified message and the context, misunderstanding of the proper meaning can result.

Allah warns those who fragment the comprehensive message of the Quran by saying:

وَقُلْ إِنِّي أَنَا نَذِيرٌ مُبِينٌ (٨٩) كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ (٩٠) الَّذِينَ خَعَلُوا الْقُرْآنَ عِضِينَ (٩١) قَوْلًا لَّنَسْأَلَنَّهُمْ أَجْمَعِينَ (٩٢) عَمَّا كَانُوا يَعْمَلُونَ (٩٣)

And say: "I am indeed a plain warner." (89) Such as We send down for those who make division, (90) Those who break the Qur'an into parts. (91) So, by your Lord, We shall question all of them, (92) Of what they used to do. (Al-Hijr 15:89-93)

4. The Two types of verses

The Quran contains two types of verses: Mohkamat (Concise) and Motashabihat (Ambiguous and open for interpretation). The Mohkamat are the foundation for the articles of belief and the basis for Jurisprudence. The Motashabihat are allegorical in nature and their meanings and interpretations are affected by culture and human development. Allah says in Surat Al-Imran:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الذِّكْرَ مِنْ بَيْنِ أَيْدِيهِمْ وَأَخَّرَ مُتَشَبِّهَاتٍ فَأَمَّا
الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ (٧)

“He is the One Who sent down the Book to you, wherein are clear unambiguous verses (ayat) that are the essence (Literally: the mother) of the Book, and others ambiguous (multiple-meaning, allegorical). So, as for those in whose hearts is swerving, they follow the ambiguous parts seeking confusion and seeking their interpretations. But none knows their (ultimate) interpretation except Allah and those who are firmly grounded in knowledge say: “We believe in it; all of it is from our Lord.” And none is truly mindful but those who are endowed with intellects.” (Al-Imran 3:7)

5. Definition of Quranic Terms

Meanings and definitions of words/terms in the Quran are best interpreted by their use in the Quran. Arabic Lexicon should be used when a term has been used in the Quran only once. The Quran includes 77,449 words, only 1620 words came only once in the Quran. When interpreting these unique words using the Arabic Lexicon, one needs to differentiate between the common meaning (الراجح) and uncommon meaning (المرجوح). The interpreter cannot use the uncommon meaning unless there is a major justification for it such as avoiding attributing to Allah something that is not proper if one uses the common meaning.

6. The Need for Additional Knowledge

Verses that are related to natural sciences are best understood by experts in the related subjects. Major injustice occurs when some Islamic scholars insist on freezing the interpretation of verses referring to natural sciences to those made by early scholars when the scientific knowledge was still in its infancy. This is a misguided approach as stated by the great Maliki jurist Imam Al-Qarafi who said: “The stagnation in interpreting the meanings of the text is misguided and leads to misguidance”.

7. The Character of the Student of the Quran

Only those who have pure heart and are conscious of Allah will be able to benefit from the Quran. The Quran highlights this important requirement in its beginning as Allah says:

بِالْذِّكْرِ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ

This is the book (the Quran) , in it a sure guidance for those who are God Conscious. (Al-Baqarah 2:2)

The purification of the soul of the student of the Quran is a prerequisite to ensure a level of honesty and sincerity that inhibits the person from manipulating the revelation for self-interest. This prerequisite is very clear in the Quran, as Allah made it a required step before gaining knowledge and wisdom, as Allah says:

كَمَا أَرْسَلْنَا فِيكُمْ رُسُلًا مِنْكُمْ تَتْلُو عَلَيْكُمْ آيَاتِنَا وَنُزِّلُكُمْ وَعَلَّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَتَعْلَمُونَ

“Even as We have sent unto you a messenger from among yourselves, who 1) rehearse for you His signs, 2) purifies you, and 3) teaches you the Book and wisdom and teaches you that which you did not know”. (Al-Baqarah 2: 151)

Value of group study of the Quran

The Prophet (PBUH) Said:

إذا مررتم برياض الجنة فارتعوا، قالوا: وما رياض الجنة؟ قال: حلق الذكر. [أحمد و الترمذي والبيهقي]

If you pass by gardens of paradise avail yourselves of them.

The companions asked: What are the gardens of paradise?

He (PBUH) said: **The circles of Dhikr** (Studying the Quran and expressing gratitude to Allah). (Ahmad, Al-Tirmidhi and others)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (... وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتُهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ) رواه مسلم

Any people who gather in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, and Mercy envelops them, and the angels surround them, and Allah mentions them amongst those who are with Him” (Muslim)

عن أنس بن مالك -رضي الله عنه- عن رسول الله -صلى الله عليه وسلم- قال: «ما من قوم يذكرون الله -عز وجل لا يريدون بذلك إلا وجه الله؛ إلا ناداهم مناد من السماء: قوموا مغفورا لكم قد بدلت سيئاتكم حسنات» (أخرجه أحمد).

Whenever people gather remembering Allah-the Almighty while needing nothing from Him but His pleasure, a caller will call them from Heaven saying: “depart with forgiveness and with your sins have been converted to good deeds. (Ahmad)

عن أنس رضي الله عنه أن النبي صلى الله عليه وسلم قال: من صلى الفجر في جماعة، ثم قعد يذكر الله تعالى حتى تطلع الشمس، ثم صلى ركعتين، كانت له كأجر حجة وعمره تامة تامة تامة. (سنن الترمذي بإسناد صحيح)

“Whoever prays Fajr in congregation then stays in remembrance of Allah until the Sunrise and then pray two rakka, he will have the reward of Hajj and Ummrah, complete, complete, complete. (Al-Tirmidhi)

Summary of the Themes

2/ The theme of Surah Al-Baqarah is identifying the responsibility of man on earth as its guardian (الإستخلاف في الأرض) and providing the main commands that Allah wanted us to follow to fulfill this responsibility.

3/ Surah Al-Imran emphasizing the importance of perseverance on the path of Allah and identifies two main reasons why people deviate from the path of Allah and these are: confusion in understanding and temptations by materialistic attractions. The surah provides strategies on how to overcome these two weaknesses.

4/ The theme of Surat An-Nisa is the call for justice and mercy, especially for the vulnerable and weak people. Surat An-Nisa deals with the rights of the weak groups in society. It gives special emphasis on the rights of women and also addresses the rights of orphans, slaves, servants and young heirs.

5/ The theme of Surat Al-Maeda is on fulfilling personal pledges, and honoring contracts, treaties, agreements and obligations.

6/ The core idea of Surat Al-An'am is monotheism (توحيد الله) and the rejection of all forms of polytheism (الشرك). The concept of monotheism is repeated in 49 different ayahs out of the total of 169 ayats.

7/ The theme of Al-Araf Surah is the continued struggle between truth and falsehood and the position people take toward this continuous battle. The Surah presents three kinds of people with respect to this struggle: 1) those who are committed believers and supporters of the truth, 2) those who disbelievers and supported falsehoods and 3) those who are neither committed believers nor disbeliever, they are the passive and headless group, they are the bystanders. The theme of the Surah is to challenge the reader to know where he stands.

8/ Surah Al-Anfal focuses on defining the two divine perquisites that ensures victory and these are to recognize that Allah is the maker of victory (وَمَا لِلنَّصْرِ إِلَّا مِنْ عِنْدِ اللَّهِ) and to plan and prepare to their best of ability (وَأَعِدُّوا لَهُمْ مَا سَتَظْعَمُونَ مِنْ قُوَّةٍ وَمِنْ رِبَاطٍ لَخَيْلٍ). The Surah presents the battle of Badr as example for battle where these two conditions were satisfied and thus Muslims achieved victory in spite of being greatly outnumbered by their enemy.

9/ Surat At-Tawbah (التوبة) builds on the theme of Surah al-Anfal by giving two demonstrations of the criticality of having the two conditions to ensure victory that are 1) full belief that only Allah is the maker of victory and 2) Muslims must plan and prepare for any battle. The two demonstrations are the battle of Hunain and the battle of Tabouk. In both battles, the Muslims were prepared militarily and thus achieving the second condition which is planning and preparation. But, in the battle of Hunain, Muslim failed in their commitment to the first condition by thinking that victory comes from their forces since they were greatly outnumbering their enemy. But their

preparation and number availed them nothing and they were defeated. Only when the few remained in the battle field whose belief is firm that victory can only come from Allah, the first condition was achieved and victory came. The Surah also addresses a key point that as Muslims become powerful they will suffer from two weaknesses, one is that some Muslims will slacken in their commitment and some hypocrites may penetrate the Muslim forces. But, in spite of these two weaknesses, Allah victory will still come if they achieve the two rules.

10/ Surah Younes is to address the sixth element of the belief which is the belief in the Divine decree (الإيمان بالقضاء والقدر). This concept becomes questionable when Muslims are in the state of weakness and are facing injustice. The surah illustrates that people's confusion regarding this article of belief comes from two sources, impatience and questioning the wisdom and justice of Allah. The surah shows that bad decree is only a result of people's actions and it can change if people change.

11/ Surah Hud presents three divine rules the Muslims must follow when they suffer from the injustice and these three rules are: 1) endurance (الاستقامة) by standing firm and never lose hope in face difficulties; 2) avoid transgression and violence (وَلَا تَطْغَوْا), and 3) avoid inclination (وَلَا تَزْكُتُوا) to those who are committing the injustice.

12/ Surat Yousef provides practical showing that thru patience one can recognize that All Allah's decrees are good even if on the short term things may look bad. The Surah shows that Allah's planning of human affairs is based on His super wisdom, infinite knowledge and the utmost insight and thus can often be different from the limited perception of humans that is based on deficient knowledge. The Surah also provides a practical example thru Sayeda Youseh on how to respond to injustice by not transgressing

13/ Surat Ar-Ra'd is probably one of the most magnificent Surahs in the Qur'an. Its main message is that truth (الحق) is always strong and deep-rooted (قوي راسخ) though it seems unperceivable and unattainable to most people and, falsehood (الباطل) is always weak and, vulnerable though it seems widespread and overwhelming to most people, but it will always be fragile and weightless.

14/ The theme of Surat Ibrahime is the blessings of Belief (نعمة الإيمان) and the affliction of disbelief (ونقمة الكفر). The surah constantly contrasts truth with falsehood, believers with disbelievers and light with darkness.

15/ Surat Al-Hijr theme is that Allah will protect his messenger and the believers and will grant victory to His religion. Therefore, believers should not be afraid or overwhelmed by the power and influence of their enemies. Also, they should not get distracted or distressed by the verbal attacks and ridicule that they hear or read but they should persevere and stay on the straight path and should focus their efforts on delivering the true message of Allah and that they should not get mad and act foolishly.

16/ The theme of Surat Al-Nahl is all the different blessings of Allah, starting with the all life necessities to the most important of all, which is faith and revelation.

17/ Surat Al-Isra addresses the transfer of the divine book (Al-Quran) and its responsibility to Prophet Mohammad and his nation and thus the main theme of the Surah is the Qur'an itself and the importance of valuing and treasuring it.

18/ 114 (to be completed)

Surah Al-Fatihah (الْفَاتِحَة) - (The Opening) (1:1-7)

The Fatihah is the most important Surah (chapter) in all of Allah's revelations. The entire Quran is summarized in this Surah. It encapsulates the essence of Islam's message in perfect brevity; it contains only seven verses and just twenty-five words. Every Muslim from the very young age learns it and recites in every prayer. The Prophet (PBUH) said regarding it:

قال النبي: «والذي نفسي بيده، ما أنزل الله في التوراة ولا في الإنجيل ولا في الزبور ولا في الفرقان مثلها، هي السبع المثاني والقرآن العظيم الذي أوتيته» (رواه الترمذي).
“By Him in Whose Hand is my soul, Allah has not revealed in the Torah, nor in the Gospel, nor in the Psalms, nor in the Qur'an anything like it. It is the seven oft-repeated (verses) and the Great Qur'an which I have been given.” (Tirmidhi)

Why did the Prophet (PBUH) call it “the Great Qur'an”? Because Al-Fatihah embodies the entire message of Islam: its faith (Aqida), its law (Shariah), and its guidance (إرشادات) all within seven concise verses

1. Faith (Aqidah):

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ﴾

“All praise is due to Allah, Lord of the Worlds; (1) Al-Rahman, the Most Merciful; (2) Master of the Day of Judgment. (3)”

These verses lay the foundation of Islamic belief:

- “(الْحَمْدُ لِلَّهِ) All praise is due to Allah” affirms (توحيد الألوهية) *Tawhīd al-Ulūhiyyah* — that all worship, gratitude, and praise belong to Allah alone.
- “(رَبِّ الْعَالَمِينَ) Lord of the Worlds” declares (توحيد الربوبية) *Tawhīd al-Rubūbiyyah* — that He alone creates, sustains, and governs the universe. By Allah introducing Himself as Rabb al-Ālamīn, Lord of all creation, not just mankind should reshape the believer's outlook of respect and mercy toward all beings as a moral imperative
- “(الرَّحْمَنُ الرَّحِيمُ) Al-Rahman, the Most Merciful” reflects (توحيد الأسماء والصفات) *Tawhīd al-Asmā' wa-l-Ṣifāt* — His perfect Names and Attributes, full of mercy and compassion even when He punishes. When you examine the use of Al-Rahman in the Quran, you realize that it is the name that Allah selected for Himself to encompass all of Allah's names and attributes, including His power over creation, authority to punish, dominion over the Hereafter, and more. Thus, Al-Rahman is a unique name that reflects the totality of Allah's attributes, making it impossible to translate fully into just one word. Its meaning changes depending on the context and the attributes emphasized. Independent of what attribute Al-Rahman reflects, the adjective associated with it is Al-Rahim, meaning “the Most Merciful.” So, even when Al-Rahman punishes, this punishment is manifestation of His incomparable mercy.
- “(مَالِكِ يَوْمِ الدِّينِ) Master of the Day of Judgment” confirms belief in the *Hereafter* and ultimate accountability (الإيمان باليوم الآخر).

Thus, these verses summarize the entire creed of Islam, **faith in one God, having total control, full of mercy and justice, Who created, sustains, and will judge all creation.**

Together, they reveal a balanced view of faith: hope and fear, mercy and justice, and anchors the believer's heart between reverence and love e.

2. Law (Shariah):

﴿إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ﴾

“You alone we worship, and You alone we ask for help.(4) ”

Here the focus shifts from speaking about Allah to speaking to Allah. Once faith is established, the believer turns to devotion.

- **“(إِيَّاكَ تَعْبُدُ) You alone we worship”** defines the essence of the Shariah, devotion through obedience, prayer, charity, justice, honesty, and good conduct.
- **“(إِيَّاكَ تَسْتَعِينُ) And You alone we ask for help”** reminds us that true worship depends on Allah's support and guidance.

This verse unites commitment with reliance, action with humility, law and spirituality, and affirms the sacred bond between Creator and the believers. It is the heart of the covenant: *we worship, and we seek Your help.*

The use of plural (we worship, we seek help) in this declaration emphasizes 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. This declaration cultivates unity that prevents fragmentation and strengthens communal bonds.

3. Guidance (Tarbiyah & Character Building):

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

“Guide us to the straight path, (5) the path of those upon whom You have bestowed Your grace, (6) not of those who have earned Your anger nor of those who went astray. (7)”

Having known his Lord and committed to worship Him, the believer now seeks *direction*. He asks not for wealth, nor fame, nor ease, but for *guidance, for the right path; the path of truth and balance.*

This prayer encompasses the essence of all prophetic teachings:

- To walk on the straight path of truth, balance, and righteousness.
- To follow those whom Allah has blessed — the prophets, the truthful, the martyrs, and the righteous.
- And to avoid the two paths of deviation:
 - **Those who earned anger** — who knew the truth but did not act upon it.

- **Those who went astray** — who acted without knowledge.

Thus, this final plea serves as a lifelong compass for faith and character, linking knowledge to action and belief to behavior. It combines knowledge and practice, belief and behavior, theory and implementation.

Surat Al-Fatiha begins with faith, builds law and worship, and culminates in guidance and moral direction. It begins with praise and ends with guidance. The one who lives in gratitude will always find guidance, and the one who seeks guidance sincerely will always end in praise. Every time Muslims recite Al-Fatiha, they reaffirm Islam's complete worldview, who our Lord is, what our duty is, and which path we seek to follow.

Additional Comments

1. Hadith Qudsi:

The Prophet (PBUH) taught that Al-Fatiha is not merely a passage recited during prayer; it is a dialogue between the servant and Allah, with Allah responding to each verse recited. The Prophet (PBUH) narrated on behalf of Allah in a hadith Qudsi (sacred narration):

عن أبي هريرة رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : إله الله تعالى يقول : قسمت الصلاة بيني وبين عبدي نصفين ، نصفها لي ونصفها لعبدي ولعبدي ما سأل ، فإذا قال : { الحمد لله رب العالمين } قال الله : حمدي عبدي ، وإذا قال : { الرحمن الرحيم } قال الله : أثني علي عبدي ، وإذا قال : { مالك يوم الدين } قال الله : عز وجل : مجدي عبدي ، وفي رواية فوّض إلي عبدي ، وإذا قال : { إياك نعبد وإياك نستعين } قال : هذه الآية بيني وبين عبدي نصفين ولعبدي ما سأل ، فإذا قال : { اهدنا الصراط المستقيم صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين } قال : فهؤلاء لعبدي ولعبدي ما سأل . [رواه مسلم وأصحاب السنن الأربعة]

“The prayer (meaning Al-Fatiha) is divided between Me and My servant into two halves, and for My servant is whatever he asks.

When My servant says, ‘All praise is due to Allah, Lord of the worlds,’ I say: My servant has praised Me.

When he says, ‘Al-Rahman, the Most Merciful,’ I say: My servant has extolled Me.

When he says, ‘Master of the Day of Judgment,’ I say: My servant has glorified Me.

When he says, ‘You alone we worship, and You alone we ask for help,’ I say: This verse is between Me and My servant, and for My servant is whatever he asks.

When he says, ‘Guide us to the straight path, the path of those You have blessed, not of those who have incurred Your anger or gone astray,’ I say: This is for My servant, and for My servant is whatever he asks.”

2. (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) In the name of Allah, Ar-Rahman ar-Raheem

There are differing scholarly opinions on whether the Basmallah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) “In the name of Allah, Ar-Rahman the Merciful” is a verse of Surat Al-Fatiha. Some scholars, including Ibn Abbas, Ibn Umar, Abu Hurayrah, Ali, Ash-Shafi'i, one opinion of Imam

Ahmad, and Abdullah ibn Al-Mubarak, consider the Basmallah to be the first verse of Al-Fatiha. Others, such as Malik, Abu Hanifah, and another opinion of Imam Ahmad, do not regard it as part of the surah, citing a previous hadith Qudsi that begins without it.

Surah Al-Baqarah (البقرة) (The Cow) “The Constitution” (2:1-286)

Surat Al-Baqarah was the first Surah revealed in Al-Madinah (المدينة) after Prophet Muhammad (PBUH) migrated from Mecca to establish the first Islamic community. Theme of this Surah is the foundational principles and systems required for this new emerging Muslim nation. It defines the nature and role of this community and provides the essential rules required to fulfill its purpose. The revelations of this Surah continued throughout the Prophet's (PBUH) life, reflecting the evolving stages of forming the Islamic nation. Consequently, it is the longest Surah in the Quran, with 286 verses, offering comprehensive guidance to this new community.

The Surah presents a potential definition of the Islamic nation: a "Moderate and Charitable Divinely Guided and Supported Nation."

The title "Al-Baqarah" (البقرة) reflects the qualities of the people in this nation. The root of the word Baqarah is the verb "Baqar" (بَقَرَ), meaning "to make clear" (أَوْضَحَ), and the noun "Ba'qer" (بَاقِر) has two primary meanings: 1) a person of expansive knowledge (المتوسّع في العلم) and 2) a herd of cows with their shepherds (جماعة البقر مع رُعَاتِهَا). Both meanings are relevant. The story of the cow in the Surah illustrates how the Israelites complicated a clear and simple command through excessive questioning. The reference to expansive knowledge relates to the broad foundational principles the Surah provides.

The Surah is structured into five main sections: an introduction, two central sections, and two concluding sections.

Introduction Section: This section addresses:

1. The articles of belief, with emphasis on the oneness of God and the Quran as the ultimate source of guidance.
2. The nature of the citizens of an Islamic nation.
3. The creation of humankind, their purpose on earth, and the presence of their unseen enemy, Satan.
4. The role of prophets in guiding humanity.

First central Section

5. The fate of a community granted divine guidance that nonetheless transgressed against divine commands.

Second central Section

6. This section provides the divine laws for the legal system within an Islamic nation, including commands for individuals and society, encompassing rituals (prayer, fasting, zakat, and hajj), dietary regulations, penal code, family laws (marriage, divorce, inheritance), and military directives for defense without transgression.

First Concluding Section

This section reinforces the believers by presenting:

7. examples of true believers and the divine support granted to them.
8. A reaffirmation of who Allah is.
9. Proof that Allah can and will resurrect the dead.

Second Concluding Section

This final section highlights:

10. The foundation of an economic system based on charity and free from usury.
11. The importance of documenting business transactions.
12. Assurance of the simplicity and practicality of divine laws.
13. The importance of supplication and seeking Allah's guidance and protection.

The introduction section

The introduction begins by defining the purpose of the Quran as guidance for those who have Taqwa (those who are God-conscious), who form the core of the Islamic nation:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

“This is the Book where in which there is no doubt guidance for the Muttaqin (God conscious)”. (2:2)

Following this verse, Allah describes the qualities of those who possess Taqwa (God-consciousness) as those who believe in the unseen, establish prayer, and give in charity. These traits are further elaborated upon midway through the Surah, specifically in verse 177. After detailing the attributes of the believers, those who have Taqwa, the Surah introduces two other groups present in any Islamic society: the disbelievers and the hypocrites. The Surah gives particular attention to the hypocrites, as they pose a serious threat to the community. While they outwardly claim to be Muslims, they sow confusion and corruption within the community, all the while asserting that they are doing good deeds. Allah describes them:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١) أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

“And when it is said to them: do not spread mischief in the earth, they say: we are but reformers. (11) They are indeed mischief-maker, but they are not aware of it.” (2:11-12)

The Surah defines humanity's role on Earth as that of a guardian or steward:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“And your Lord said to the angels: I am placing a vicegerent (Khalifa) in the earth.” (2:30)

The verses that follow describe the preparatory stage for Adam, humanity's progenitor, to fulfill this role. This preparation included teaching Adam all the knowledge he would need to manage Earth:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And He taught Adam the names of all things.” (2:31)

Further verses illustrate the honor Allah bestowed upon Adam by instructing the angels and Iblis (Satan), the chief of the Jinn, to bow to him. However, Satan disobeyed Allah's command and was thus condemned:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
“And behold, We said to the angels: Prostrate to Adam, and they prostrated, except Iblis (of the Jinn) who refused and was arrogant and became one of the rejecters”. (2:34)

Instead of taking responsibility for his disobedience, Satan blamed Adam and swore to become his enemy. When Allah forbade Adam from approaching a specific tree, Satan deceived him, and Adam disobeyed:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ
“But Satan caused them to slip and expelled them from the state they were in. And We said: Go down all of you, as enemies to one another, and you shall have dwelling and provisions on Earth for a time.” (2:36)

However, unlike Iblis, Adam repented:

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
“Then Adam received words from his Lord, and He pardoned him. Truly He is the Oft-Forgiving, the Most Merciful.” (2:37)

This episode prepared Adam for his role on earth, a role that would continue with divine guidance:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
“We Said: Go down, all of you, from this place. There shall come to you guidance from Me. Whoever follows My guidance, they shall have no fear, nor shall they grieve.” (2:38)

This verse encapsulates the foundational relationship between Allah's guidance and humanity's role on earth. The rest of the Surah builds on this principle: that divine guidance is a gift and a test, and the community that upholds it is chosen to lead with justice, wisdom, and righteousness.

First Central Section

In this section the Surah presents the story of the Children of Israel, providing profound lessons for the emerging Muslim nation. Allah addresses them directly:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
“O Children of Israel, remember My blessings that I granted you and how I favored you above all other people. (2:47)

Through this reminder, the Surah recounts the many blessings Allah granted to the Children of Israel: rescuing them from Pharaoh's tyranny, parting the sea for their escape, and providing them with manna and quails for sustenance. Despite these divine

favours, they repeatedly transgressed. They violated their covenants, killed the prophets unjustly, and altered the scriptures to suit their desires.

The Surah highlights these failures to warn the Muslim nation against falling into similar patterns of neglect and disobedience. Allah warns:

قَوْلُكَ الَّذِينَ يَكْتُبُونَ لِكِتَابِهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
قَوْلُكَ لَهُمْ مِمَّا كَتَبَ لِيُفِيدَهُمْ وَيُؤْتِيَهُمْ لَهُمْ مَمْلُوكِينَ (٧٩)

“Woe to those (among the Jews) who write the Book with their own hands and then say, “This is from Allah,” to gain with it a little price! Woe to them for what their hands have written and woe to them for what they earn.” (2:79)

The message is clear: tampering with divine guidance leads to downfall. The Muslims are reminded to uphold the truth faithfully and not follow in the footsteps of those who compromised their faith for worldly gain

The Surah then presents an example of successful guardianship through the experience of Prophet Ibrahim (Abraham, PBUH). Allah says:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

And (remember) when Ibrahim was tried by His Lord with (certain) Commands, which he fulfilled completely. He (Allah) said (to him), “I will make you Imam (a leader) for mankind. (2:124)

Notably, Ibrahim’s work is described as perfected (أَتَمَّهُنَّ), emphasizing that every Muslim should strive for excellence, not merely perform actions without sincerity or care.

Ibrahim’s distinction is not only in his obedience but in his perfection of every command. The word أَتَمَّهُنَّ “he fulfilled them completely” emphasizes that true leadership in faith comes from striving for excellence — not simply performing duties, but doing so with sincerity, dedication, and completeness. This message establishes a spiritual standard for the Muslim nation: to aim not only for compliance but for perfection in worship and conduct

The Surah then addresses a pivotal moment in the formation of the Islamic identity — the change of the Qibla (direction of prayer). Muslims were originally instructed to face Al-Masjid Al-Aqsa (Jerusalem), but the command later came to turn toward the Ka’bah in Makkah. This transition caused confusion among some, especially the Jews of Madinah. Allah responds:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

“The fools among the people will say: What turned them away from their Qibla that they were facing? Say to them: To Allah belongs the East and the West. He guides whomever He so wills to the Straight Path.” (Al-Baqarah 2:142)

This shift in direction was more than a change in ritual — it marked the formation of a distinct Muslim identity. The subsequent verse explains the significance:

Thus, We have made you, a moderate nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the Qiblah which you once faced only to test those who followed the Messenger from those who would turn back. (Al-Baqarah 2:143)

To reinforce the lesson of obedience, the Surah revisits the story of the cow. This account illustrates how a simple command can become unnecessarily difficult when met with resistance and over-questioning. Allah's commands are inherently straightforward — it is disobedience that complicates them.

أَلَيْسَ الْبِرُّ أَنْ تُولُوجُوهُكُمْ مَّ قِبَلَ الشَّامِشِ لَمْ يَرْفَعِ لَهَا مَغْرِبٌ وَلَكِنَّ الْيَمُونَ آمَنَ بِالْوَلِيِّمِ
الْأَخِرِ وَلَمْ يَكُنْ لَهُمْ لِكِتَابِ الْبَيِّنَاتِ وَعَآتَى آلَ مَالٍ عَلَى حُبِّهِ دَوْرَ الْهَرَمِ أَوَلَيْتَمَى
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَاللَّسَّابِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَآءِ وَحِينَ لَبَأْسٍ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

The verse links belief to action and outlines a framework for individual and communal conduct. It warns that rituals without sincere belief or moral conduct are not enough. The true citizens of the Islamic nation are those whose inner beliefs manifest outwardly in acts of justice, compassion, and devotion.

The Surah introduces commands and prohibitions that shape a comprehensive way of life for the Islamic nation. It begins with the foundational principle of justice in the penal code:

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O' you who have believed, Qisas (equitable retribution) is prescribed for you in cases of murder. (Al-Baqarah 178)

The Surah then establishes the principle for inheritance law:

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

“It is prescribed for you, when death approaches, if you leave wealth, to make a will for parents and close relatives, in a fair manner. This is an obligation upon those who have Taqwa”. (Al-Baqarah 180)

Next, the Surah prescribes fasting, linking it to the cultivation of Taqwa:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
“O you who have believed, fasting is prescribed for you as it was prescribed for those who were before you, so you may develop Taqwa.” (2:183)

Fasting, like prayer and charity, disciplines the soul and strengthens consciousness of Allah. The Surah presents it not as a hardship, but as a means to attain righteousness.

Further commands include prohibitions against bribery, warnings against transgression even in the face of hostility, and affirming the sanctity of the sacred months:

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكْمِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ الَّتِي هِيَ حَرَامٌ وَأَنْتُمْ تَعْلَمُونَ

“Do not consume one another’s wealth unjustly, nor bribe officials to consume part of people’s wealth sinfully while you know (that it is unlawful)”. (2:188)

Regarding conflict, Allah commands:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ
“Fight in the cause of Allah those who fight you, but do not transgress; for Allah does not like the transgressors.” (2:190)

And about the sacred months:

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
(Fighting in) the prohibited month is (for aggression committed in) the prohibited month, and all violations demand justice. So, if anyone transgresses against you, respond in kind. But have Taqwa and know that Allah is with those who have Taqwa. (Al-Baqarah 2:194)

The Surah also details the rules for Hajj, dietary laws, and the prohibition of intoxicants, gambling, and marriage with idolaters. For dietary regulations, Allah says:

إِنَّمَا حَرَّمَ عَلَيْكُم لَمْيَتَةً وَلَدَّمَ وَلَحْمَ خِنزِيرٍ وَمَا أَهْلَ بِهِ لَعَنَ لِلَّهِ

He has prohibited for you dead animals, blood, and the flesh of swine, and anything over which any other name than Allah's has been invoked. (2:173)

On intoxicants and gambling:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا كَبِيرٌ مِنَ الْمَنْفَعَةِ (٢١٩)

They ask you about wine and gambling. Say: "In them is a great sin, and some benefit, but the sin is greater than their benefit." (2:219)

On marriage with idolaters:

وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا بِمَا آمَنَ بِكُمْ مُّؤْمِنِينَ ۚ يَكُونُ عَيْنًا لَّكُمْ فِيكُمْ وَتُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا بِمَا آمَنَ بِكُمْ مُّؤْمِنِينَ ۚ يَكُونُ عَيْنًا لَّكُمْ فِيكُمْ (221)

And do not marry the polytheist women until till they believe, a believing slave woman is better than a polytheist woman, even if she may attract you. And do not give (your women) in marriage to polytheist men until they believe, a believing slave is better than a polytheist even if he may attract you. (2:221)

On divorce:

أَن لِّطَلْقٍ مَّرَّتَانِ ۚ بَعْدَ ذَلِكَ مَعْزُوفٌ إِلَيْهِمَا بِمَا عَصَا ۚ وَلَا يَحِلُّ لَكُمَا أَن تَتَّخِذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ

"Divorce is twice, after that, either retain [your spouse] honorably or release [them] kindly. It is not lawful for you to take anything of what you have given [them], unless both fear that they cannot keep within Allah's limits." (2: 229)

These rulings build the framework for personal and social life within the Islamic community. They balance individual rights with communal responsibilities, aiming to foster justice, compassion, and social harmony.

After these rulings, the Surah delivers a pivotal command:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ "You who believe, enter in Islam (peace and submission) completely and do not follow the footsteps of Satan. Indeed, he is a clear enemy to you" (2:208).

This verse urges believers to embrace Islam wholeheartedly. It warns against selectively following certain teachings while neglecting others — the very error of past nations, such as the Children of Israel, as previously described:

كَأَنَّهُمْ شِطْرَانِ ۚ بَعْضٌ لِّبَعْضٍ يَكْتَلِبُ ۖ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ ۚ مَن يَفْعَلْ ذَلِكَ مِّنكُمْ إِلَّا جُزَاءٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَتَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَيْهِ أَسْبَلُ لَعْدَابٍ ۚ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ

"Do you believe in part of the scripture and disbelieve in others? The reward for those who do so is shame in this life and the most grievous punishment in the hereafter. For Allah is aware of what you do" (Al-Baqarah 2:85).

The Surah reminds the believers that partial obedience leads to disgrace in this life and severe punishment in the Hereafter.

Following this, the Surah recounts the story of the war between Jalut (Goliath) and Talut (Saul), illustrating how a small, righteous group triumphed over a mighty army through obedience and reliance on Allah:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمِ مِّنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتُهُ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٢٤٩)

“When Talut (Saul) set out with his soldiers, he said, “Allah will test you with a river. Whoever drinks from it is not my follower, but whoever does not taste it, except for a scoop with his hand, is with me.” However, most drank, leaving only a few who crossed the river with Talut. Facing Jalut’s forces, some said, “We have no power today against Jalut (Goliath) and his army.” But those who believed in meeting Allah responded, “How often a small group has overcome a large one by Allah’s will. Allah is with those who are patient.” (2:249)

This story underscores that victory does not depend on numbers or material strength but on faith, patience, and reliance upon Allah.

This section leads into Ayat Al-Kursi, which is considered the greatest verse in the Quran. It describes Allah in an exalted and awe-inspiring manner:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ 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 السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah! There is no deity except Him, the Ever-Living, the Self-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and the earth. Who is there that can intercede with Him except by His permission? He knows what lies before them and what lies behind them, and they encompass nothing of His knowledge except what He wills. The foot stool of His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. For He is the Most High, the Most Great (2: 255)

This verse captures the grandeur of Allah’s majesty and His absolute sovereignty over all creation. It reinforces the message that the believers’ trust, fear, and reliance should be placed solely in Allah, the One who never tires in sustaining His creation.

Immediately following this, Allah emphasizes the principle of freedom in faith:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ
“There is no compulsion in the religion; right-path has already been evidently distinct from the wrong path” (2:256)

The Surah then continues with three remarkable stories that demonstrate Allah's supreme power, especially in matters of life and death.

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الضَّالِّينَ [258].

أَفَمَنْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا
فَأَمَّا لَهُ مَائِقَامٌ ثُمَّ يَنْتَقِلُ

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَكْسَبِكُمْ وَفِيمَا أَعْتَدْنَا لِلْغَايِبِ لَهُ سَعِيرًا ۖ وَمِمَّا فَتَرَ اللَّهُ لَكُمْ لَعَلَّكُمْ تَعْلَمُونَ ۚ وَفِيهَا نَسُوا اللَّهَ فَنَسِوْا عَنْهُ حَمِيدَ ثَمَرَاتِ الْخَبِيثَاتِ ۖ وَلَهُنَّ أَمْوَالٌ كَثِيرَةٌ مِمَّا كَسَبْنَ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ۚ

O you who believe! Spend of the good things you have earned, and of what We have produced from the earth for you. Do not aim at the defective things to give in charity, when you yourselves would not accept it unless you look away. And know that Allah is Free of all needs, worthy of all praise. (2: 267)

On the prohibition of usury:

قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

They say: "sale is but like Riba (usury)," while Allah has permitted sale and prohibited Riba (usury). (2: 275)

And Allah warns:

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (276)

"Allah destroys Riba (usury) and increases charity, and Allah does not love every disbelieving vicious person. (2:276)

To ensure financial dealings are clear and disputes are avoided, Allah instructs the believers:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِعَيْنٍ إِلَىٰ آخِلٍ مِّنْكُمْ مَّا بَيْنَهُمَا مَالٌ فَاكْتُوبُوا لَئِنْ حُجِمَ الْفِتْنَىٰ سَهْوًا لَّيْسَ بِجُنَاحَ عَلَيْنَا أَن نَّكْتُبَهُ بَيْنَ يَدَيْهِمَا وَإِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ

"O you who have believed, when you contract a debt for a specified term, write it down ..." (2:282)

This verse, the longest in the Qur'an, highlights the importance of transparency and accountability in financial matters.

Surah Al-Baqarah provides a comprehensive approach to financial ethics: encouraging generosity, prohibiting exploitative practices like usury, and mandating clear documentation to preserve rights and prevent conflicts. Through this system, the Surah establishes justice and social harmony, ensuring the community remains grounded in fairness and trustworthiness.

The second concluding and final section

In this section, the Surah presents two verses that are considered a treasure for the believers. The first verse affirms the belief and obedience of the Muslim nation, while the second is a supplication, expressing the humility of those entrusted with the responsibility of being Allah's representatives on earth.

The first verse declares:

ءَاَمَنَ اِلَٰلَٰهُرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ ۚ وَرُسُلُهٗ ۚ لَا نَفَرٌ فِىۡ بَيْنِ اَحَدٍ مِّنْ رُّسُلِهٖ ۚ وَقَالُوْۤا سَمِعْنَا وَاَطَعْنَا ۚ غُفْرٰنَكَ رَبَّنَا ۚ وَ اِلَيْكَ الْمَصِيْرُ (٢٨٥)

"The Messenger believes in what was revealed to him from his Lord, as do the believers. Each one believes in Allah, His Angels, His Books, and His Messengers, saying, 'We make no distinction between His Messengers.' They say,

'We hear, and we obey. We seek Your forgiveness, our Lord. To You is the final return' (2:285)

This verse encapsulates the spirit of the Muslim community: belief in all of Allah's revelations, without discrimination among His messengers, and a commitment to obedience coupled with humility, always seeking Allah's forgiveness.

The final verse of the Surah offers profound reassurance and a beautiful closing prayer:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَخَلَّىٰهَا مِصْرًا وَحِمْلًا كَمَا حَمَلْتُهُ ۖ عَلَىٰ الَّذِينَ مِثْلُنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَىٰ الْقَوْمِ الْكَافِرِينَ (٢٨٦)

"Allah does not burden a soul beyond its capacity. It will have whatever [good] it has earned, and against it is whatever [evil] it has earned. Our Lord do not hold us accountable if we forget or make a mistake. Our Lord, and do not place upon us a burden as You placed upon those before us. Our Lord, and do not place upon us what we have no strength to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so give us victory over the disbelieving people."
(2:286)

This final supplication beautifully combines themes of mercy, forgiveness, responsibility, and divine support. It acknowledges human limitations and earnestly appeals to Allah for leniency, compassion, and assistance in the face of life's trials.

The Surah concludes with this intimate prayer, reinforcing the connection between the believer and their Lord. It reminds the Muslim community of their reliance upon Allah's mercy and guidance in all matters and closes the Surah with hope and reassurance.

Surah Al-Baqarah, as a whole, serves as a comprehensive charter for the Muslim nation. It begins by defining the purpose of divine guidance and the characteristics of those who follow it. It warns against the mistakes of past communities and presents the righteous example of Prophet Ibrahim (PBUH). It then outlines the laws and ethics required for individual and communal success, addresses matters of faith and struggle, and ends with a profound affirmation of belief and a heartfelt plea for divine mercy and support.

This Surah weaves together principles of faith, law, morality, and spirituality into a cohesive constitution for the Muslim nation. It calls the believers to wholeheartedly embrace Islam in every aspect of their lives, to strive for excellence, to uphold justice, and to seek Allah's guidance and protection at every turn.

With this, Surah Al-Baqarah stands as a timeless guide, illuminating the path for those who seek to live by the divine constitution and fulfill their role as the rightful stewards of Allah's guidance on earth.

Surat Al-E-Imran (آل عمران) (200-3:1)

Surah Aal-E-Imran was revealed in Madinah. It falls in order after following Surah Al-Baqarah, and is considered its sister Surah. The Prophet Muhammad (PBUH) said: "Recite the two bright ones (الزَّهْرَاوَيْنِ): Al-Baqarah and Aal-E-Imran."

The theme of Surah Aal-E-Imran is to emphasize the importance of perseverance on the straight path of Allah (الثَّابِتَاتُ عَلَى هَذَا الْمَنْهَجِ), which was defined in Surah Al-Baqarah. It provides motivation and strategies to overcome both internal and external distractions, which primarily arise from confusion (شُبُهَات) and material desires (شَهَوَات).

The Surah begins by defining the ultimate guide and source that helps Muslims remain steadfast: the Qur'an itself, revealed by Allah, Al-Hayy Al-Qayyum (The Ever-Living, the Self-Sustaining).

الْم (١) لِّلَّهِ لَا إِلَٰهَ إِلَّا هُوَ لَاحِي لَقَائِهِمْ (٢) تَزْلِيلُ عَلَيْكَ الْكِتَابِ بِالْحَقِّ.

“Alif, Lam, Mîm. Allah, there is no god except He, the Ever Living, the Self-Sustained and the Ever Sustainer of all that exists. (2) He is Who has sent down the Book to you with truth.” (3:1-3)

The Surah ends by reinforcing the essential means for staying on the right track: patience, encouraging others to be patient, and remaining vigilant to face and fend off any danger — whether that danger comes from an enemy army, a misleading idea, or mere suspicion.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! Be patience and motivate others to be patient and remain at guard and have Taqwa of Allah that may be successful”. (3:200)

The Surah outlines six essential strategies to ensure perseverance on the straight path:

1. Mental Perseverance

Mental perseverance is achieved through proper understanding of the Quran by following the muhkam (محكم) verses — those with clear and decisive meanings — and avoiding misguidance through the mutashabih (متشابه) verses, whose meanings are allegorical and open to more than one interpretation.

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَلَمَّا الَّذِينَ فِي قُلُوبِهِمْ رَيْبٌ قَبِيحٌ مِّنْهُ تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُولُ فِي الْعِلْمِ يُقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He is the One Who has sent down upon you the Book, whereof are “Mohkam” (precise) Ayat that are the foundation of the Book, and others “Mutashab” (allegorical) Ayat. So, as for those in whose hearts is swerving, they follow the “Mutashab” parts seeking confusion and seeking its (unique) interpretation; and in no way does anyone know its interpretation except Allah. And those who are firmly established in knowledge say: “We have believed in it; all is from our

قُلْ إِنَّمَا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالنَّبِيَّاتِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
خَوْفًا لَهُ سُبُّهُمْ

“Say, “We have believed in Allah, and in whatever has been sent down to us, and whatever was sent down on Ibrahim and Ismael (Ishmael) and Ishaq (Isaac) and Yaqaob, (Jacob) and the Tribes (grandsons) and in whatever was given to Musa (Moses) and Isa (Jesus) and the Prophets from their Lord; we make no distinction between any of them, and to Him (Allah) we are Muslims.” (3:84)

3.3 Identify Points of Agreement

It is important to find common ground before delving deeper into any debate:

قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْئًا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ قُلْ تَقُولُوا۟ قَقُولُوا۟ ٱشْهَدُوا۟ بِٱلْمُسْلِمُونَ

“Say: "O people of the Book: Come to a word that is common between us and you, that we worship none but Allah, and that we do not associate anything with Him, and that none of us shall take others as lords besides Allah. If they turn away, then say: "Bear witness that we are Muslims." (3:64)

3.4 Use Logic to Offer Counter Argument

It is essential to present logical and rational explanations. The Surah provides several examples of reasoned argument:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ ٱللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُۥ مِن طِينٍۭ ثُمَّ قَالَ لَهُۥ ۖ كُنْ فَيَكُونُ

“Surely the likeness of Isa (Jesus) before Allah is as the likeness of Adam. He created him of dust, then (He) said to him: "Be" - and he was.” (3:59),

ٱلَّذِينَ ٱلْكَتَٰبَ لِمَ تُحَآجُّونَ ۖ فَلَإِبْرَهِيمَ وَمَا أُنْزِلَتِ ٱلتَّوْرَةُ ۖ وَلِإِنجِيلِ ٱلْإِسْعَىٰ ۖ
أَفَلَا تَعْقِلُونَ (٦٥)

هَٰؤُلَاءِ حُجَّتُكُمْ فِيمَا لَكُمْ بِهِۦ عِلْمٌ ۖ فَلِمَ تُحَآجُّونَ ۖ فِيمَا لَيْسَ لَكُمْ بِهِۦ عِلْمٌ ۚ وَٱللَّهُ
يَعْلَمُ أَنْتُمْ لَا تَعْلَمُونَ (٦٦) مَا كَانَ بِإِبْرَٰهٖمَ هٖمٌ يُّودِيًّا ۖ وَلَٰصِقَٰنَا وَلَٰكِن كَانَ حَتِيبٌ مُّسْلِمًا وَمَا
كَانَ مِنْ لَّمَشَرِكِينَ -

“O people of the Book (Jews and Christians)! Why do you argue about Ibrahim (Abraham), while the Torah (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no logic? (65) Verily, you are arguing about that of which you have knowledge. Why do you argue about that of which you have no knowledge? Allah knows, and you do not know. (66) Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim, and he was not one of those who associate others with Allah. (3:65-67)

مَا كَانَ لِشَرِّ لُّهُۥ ٱلَّهِ ٱلَّذِى لِكِتَابِ ٱلْحِكْمِ وَٱلنَّبَٔةِ ۖ ثُمَّ يَقُولُ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن
دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِينَ يَمْلِكُنَّكُمْ تَعْلَمُونَ ٱلْكَتَٰبَ وَبِمَا كُنْتُمْ مَدْرُسُونَ (٧٩) وَلَا
يَأْمُرُكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَلِلَّهِ ٱلْأَرْبَابُ ۚ أَيْمُرُكَ ٱلْكَفَرُ بَعْدَ ذَٰلِكَ أَنْتُمْ مُّسْلِمُونَ (٨٠)

“It is not (possible) for any human being to whom Allah has given the Book and the laws and the Prophethood to say to the people: "Be my worshippers rather

3.5 Offer Heart-Touching Evidence

هَٰذَا لِكُلِّ قَوْمٍ نُّزُلٌ مُّبِينٌ
لِيُذَكِّرَ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَأَنَّهُمْ مُّشْهَدُونَ

هَٰذَا نَتْلُوهُ عَلَىٰكَ لَعَلَّكَ تَعْلَمُونَ ۝

لَا يَأْتِيهِمْ يَوْمَئِذٍ مَكْرَهٌ شَيْءٌ يُرِيدُونَ ۚ فَذُكِّرُوا وَلَمْ يَهْتَمُّوا بِهِ ۚ

3.6 Be Ready to Invoke (Al-Mobahala)

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَكُمْ وَأَبْنَاؤَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَليْ فَتَجْعَل لِّعَنَتٍ لِّلَّهِ عَلَى الْكَافِرِينَ

3.7 Do Not Blame Yourself for Failing to Convince Others

فَإِنْ لَّ حَاجُّوكَ فَقَدْ جَاءَلَمْتَ أَوْجَهِي ۖ لِلَّهِ وَمِمَّنْ تَبَعَنَ وَقُلْ لِلَّذِينَ أُوتُوا ٱلْكِتَٰبَ لَا تَقْنَبُوا ٱلْأَعْيُنَ ۚ وَإِنِ ٱلْمُشْكِكُمْ فَأَوَّلُ ٱلسَّلَامِ ۚ فَقَدْ هَدَوْهَا ۖ فَأَنظِرْ عَلَيْهِمْ لَبَلْعًا ۚ وَٱلْمُصِيرُ إِلَيْهِ ٱلْعَادِ

3.8 Do Not Give Up Because People are Different.

You must remain just and fair in your assessment of the People of the Book, because they are not all the same:

لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ
 “Not all of them are alike. Among the people there are those who are steadfast, they recite the revelation of Allah during the night hours, and they prostrate themselves.” (3:113)

وَمِنْ أَهْلِ الْكِتَابِ مَن لَّتَأْتِيهِ قِنطَارٌ يُؤَدُّهُ إِلَىٰكَ وَمِنْهُم مَّن لَّتَأْتِيهِ دِينَارٌ لَا يُؤَدُّهُ إِلَّا أَن تَأْتِيَهُ مَدَامَةٌ عَلَيْهِ قَائِمًا ذَلِكَ لِيَبْلُوَهُم قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

“And among the people of the Book is he who, if entrusted with a Qintar (a great amount of wealth), will readily return it back to you; and among them there is he who, if entrusted with a single dinar (silver coin) will not return it unless you constantly stand demanding, because they say: "There is no blame on in the matter of the unlettered (Gentiles/Arabs)." But they tell a lie against Allah while they know it.” (3:75)

4. Full Awareness of the Temptations

The Surah defines the types of temptations Muslims face and provides both reinforcement to overcome these temptations and comfort for those who may momentarily falter.

زِينَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ
 وَلَٰخِيلٍ لُّمَسْ وُومَةٍ وَلَا نَعَمٍ وَلَا خَرِثٍ ذَلِكَ مَتَاعٌ لِّحَيَوٰةِ الدُّنْيَا وَلِلَّهِ عِنْدَهُ خُسْنُ لِّمَآبٍ.
 “Adorned for mankind is the love of joys (that come) from women, sons, heaps and heaps of gold and silver, branded horses, cattle, and well-tilled land. Such are the enjoyment of the worldly life; but with Allah is the best final resort.” (3:14).

The Surah offers consolation for those who may have stumbled. It presents the example of some companions of the Prophet Muhammad (PBUH) who, despite momentary weaknesses and attractions to worldly pleasures, were forgiven:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِأُذُنَيْهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ
 وَلِيَهُمْ مِّنْ بَعْدِ مَا أَرَكُم مَّا تُحِبُّونَ مِنْكُمْ مَّن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّن يُرِيدُ الْآخِرَةَ ثُمَّ
 صَرَّفَكُمْ عَنْهُمْ لِيَبْلُوَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ (١٥٢)
 “Allah has surely fulfilled His Promise to you when you were fighting them (your enemy) with His Permission; until (the moment) you lost your courage and disputed about the order and disobeyed after He showed you what you loved (the booty). Among you were some who desire this world and some who desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers”. (3:152)

إِنَّ الَّذِينَ تَوَلَّوْا مِنكُم يَوْمَ الْهُدَيْ لَتَفْسُلَهُمْ شَاطِطَانٌ ابْتِغَاءَ مَّا كَسَبُوا وَلَقَدْ
 عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ (١٥٥)

“Those of you who turned back on the day the two troops faced each other (i.e., the battle of Uhud), it was Satan who caused them to backslide (run away from

the battlefield) because of some of their deeds. But Allah has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing". (3:155)

The Surah also reminds us of the disciples of Prophet Isa (Jesus, peace be upon him). Even though they were committed to supporting Allah's cause, doubt still entered their hearts, prompting Isa to call them to reaffirm their commitment:

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ
ءَامَنَّا بِاللَّهِ شَهِدْنَا بِمَا نُسَلِّمُونَ

"So, as soon as Isa (Jesus) perceived of their disbelief, he said: "Who will be my helpers in Allah's Cause?" The disciples said: "We are the helpers of Allah; we believe in Allah, and bear witness that we are Muslims." (3:52)

5. Repentance

It is expected that Muslims may experience moments of weakness and fall into temptations. The solution is to hasten towards repentance. The Surah encourages this in several powerful verses:

لَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ
"Those who say, "Our Lord, indeed we have believed, so forgive us our sins, and protect us from the torment of the Fire", (3:16)

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ
"And race with one another for forgiveness from your Lord and for a Garden whose width is the heavens and the earth, prepared for the pious." (3:133)

Repentance is not only encouraged but is also shown as the path to salvation, hope, and the mercy of Allah. Even after mistakes and sins, the door to Allah's forgiveness remains open for those who sincerely turn back to Him.

6. Sustaining Perseverance

The Surah identifies five essential elements to help Muslims sustain perseverance on the straight path.

6.1. Turning to Allah with Dua (اللجوء إلى الله)

The Surah provides many examples of heartfelt supplications (du'a), showing the importance of turning to Allah for support and strength:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ لَوَهَّابٌ
"Our Lord do not let our hearts deviate after You have guided us and bestow upon us mercy from Your own. You, and You alone are the One who bestows in abundance." (3:8)

وَمَا كَانُوا لَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا غْفِرْ لَنَا ذُنُوبَنَا وَسَارِقَاتَنَا فِيمَا آمَرَنَا وَتَجَنَّبْ أَقْدَامَنَا وَاطْرُقْنَا
عَلَى لَقَوْمٍ كَافِرِينَ (١٤٧)

"And they said nothing but: "Our Lord! Forgive us our sins and our excesses in our conduct, make firm our feet, and give us victory over the disbelieving people." (3:147).

فَاتَّيَهُمُ اللَّهُ تَوَاسِعًا دُنَيَا وَخَيْرًا لَدُنْهُ وَلَهُ يُدْعِي الْمُسْلِمِينَ (١٤٨)

So Allah gave them the reward of this world, and the excellent reward of the Hereafter. And Allah loves the good doers. “(3: 148)

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ (١٩٣) رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ (١٩٤)

“Our Lord, we heard a caller calling to belief, “Believe in your Lord.” So, we believed. Our Lord, so forgive us our sins, and expiate for us our iniquities, make us die among the righteous. (193) “Our Lord” grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of the Resurrection; You never break your promise.” (3:193-194)

فَقَبِلَ اللَّهُ تَوَاسِعًا دُنَيَا وَخَيْرًا لَدُنْهُ وَلَهُ يُدْعِي الْمُسْلِمِينَ (١٤٨)

“So, their Lord accepted their prayer: “I do not allow the work of any of you, male or female, to go to waste.” (3: 195).

The Surat gives glowing examples to demonstrate the importance of Dua and the great results that it can achieve. It gives us the examples of the Dua of the wife of ‘Imran and Prophet Zakariya (Zachariah)”

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“O my Lord! I have vowed to You what is in my womb to be dedicated for Your services, so accept this, from me; indeed, You are the All-Hearer, the All-Knowing” (3:35).

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا

“So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariah).” (3:37)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ (٣٨)

“There Zakariya prayed to his Lord saying: ‘O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of prayer.” (3:38).

فَالْمَلَكُ الْمَلِيكُ وَهُوَ أَيْمُنُ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكِ بِنَجْوَى فَكَلِمَةٍ

مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ (٣٩).

“Then the angels called him, while he was standing in prayer in the sanctuary (in the temple), (saying): “Allah gives you glad tidings of Yahya (John), confirming the Word from Allah, noble, chaste, and Prophet from among the righteous.”(3:39)

6.2 Prayers in a Secluded Place

The Surah encourages prayer in seclusion for sincerity and focus. Such private devotion opens the door to divine gifts, as in the example of Maryam and Zakariya:

كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا

“Whenever Zakariya visited her (Maryam) in the sanctuary, he found supplies of sustenance.” (3:37)

فَالْمَلِكُ الْمَلِيكُ وَهُوَ أَيْمُنُ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكِ بِنَجْوَى فَكَلِمَةٍ

“Then the angels called him, while he was standing in prayer in the sanctuary (in the temple), (saying): "Allah gives you glad tidings of Yahya (John)."(3:39)

6.3 Commit to Dawa to Allah (الدعوة إلى الله)

Teaching and spreading the message of Islam strengthens faith and commitment. The Surah emphasizes this through several verses:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

“Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is evil; They are the ones who are the successful.” (3:104)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best nation ever raised for mankind: you command what is good and forbid what is evil and believe in Allah, had the people of the Book believed (i.e., followed your Dawa), it would indeed have been better for them; some of them are the believers, and the majority of them are deviant.” (3:110)

6.4 Remembrance of Allah

Constant remembrance of Allah and reflection on His creation help sustain perseverance

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ
رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

“Those who are always remembering Allah, standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You, save us from the torment of the Fire.” (3:191)

6.5 Unity and Brotherhood (الأخوة)

Brotherhood is a great blessing from Allah and essential for perseverance:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ عَدَاوَةً فَوَجَّعَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

“And hold fast, all of you together, to the rope (Covenant) of Allah and do not be divided, and remember Allah's Favor on you, for you were enemies but He joined your hearts together, so you became brethren that by His Grace.” (3:103)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وُتَلَافَؤُا مِّنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (١٠٥)

“And do not be as those who were disunited and differed among themselves after clear evidence came to them. It is they for whom there is an awful torment.” (3:105)

An important strategy to ensure unity is consultations and tolerance to all opinions:

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ
يُحِبُّ الْمُتَوَكِّلِينَ

, “... So, pardon them, and seek forgiveness for them, consult them in the command. Once you have taken a decision, place your trust in Allah. (3:159)

Surah Al-Nisa (The Women) (النساء) (176-4:1)

Surah Al-Nisa is the fourth Surah in the sequence of the Quran. It was revealed in Madinah and consists of 176 verses. As we discussed earlier, the theme of Surah Al-Baqarah is the definition of the straight path that Allah has established for the believers. Surah Aal-E-Imran builds upon this by identifying the key steps that help Muslims stay firm on this path. Surah Al-Nisa continues the journey by focusing on the critical values of justice and mercy, especially towards the vulnerable members of society, such as women, orphans, slaves, elderly parents, and non-Muslim minorities. It also addresses several family-related matters, including marriage, divorce, and inheritance.

The Surah opens by emphasizing the spiritual equality and kinship of all people, a reminder that should lead to justice and mercy among them:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَتَقُوا اللَّهََ الَّذِي تَسَاءَلُونَ بِهِ آيَاتِهِ لَئِنْ كَانَ عَلَيكُمْ

" O mankind! Have Taqwa (be dutiful) to your Lord Who created you from a single soul and from it created her spouse, and from both He created many men and women; and Have Taqwa of Allah through Whom you demand (your mutual rights), and (do not cut the relations of kinship). Surely, Allah is Watchful over you" (Al-Nisa 4:1).

The Surah closes with a call to all people to seek the guidance of the Qur'an:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ نُورٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (١٧٤) فَأَمَّا الَّذِينَ ءَامَنُوا فَلَمْ يَغْوُوا وَتَوَّعْتُمُوهُمْ بِمَخْسِدِهِمْ فَوَجَّهْتُمْ مِّنْ قُضٍ وَيَدِينُ الْمُهْلِكُ صِرَاطٌ مُّسْتَقِيمًا (١٧٥)

"O people, a proof has indeed come to you from your Lord, and We have sent down to you a vivid light. (174) As for those who believe in Allah, and hold on to Him, He shall admit them into His Mercy and Grace, and lead them to Himself through a straight path. (Al-Nisa 4:174-175)

It is notable that the Surah begins with a universal address to all humanity — يَا أَيُّهَا النَّاسُ (O mankind!) — and not only to the followers of Prophet Muhammad (PBUH). This is because the principles of divine guidance, equality, and justice are universal laws for all people and all nations. In the Qur'an, when Allah speaks of universal fundamentals, He begins with يَا أَيُّهَا النَّاسُ "O people". But when the address is specific to the believers, He uses يَا أَيُّهَا الَّذِينَ ءَامَنُوا "O you who believe".

An example from the Surah illustrates this distinction:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

"O you who believe! Do not approach the prayers when you are intoxicated until you can know what you say." (4:43)

This clear distinction in addressing the audience shows the comprehensiveness of Islam in addressing all of humanity while also giving specific instructions to the believers.

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُم إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَثِيرًا

The Surah then 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:

However, Allah warns men that the permission for polygamy requires strict justice among wives. If they fear they cannot uphold justice, then they are instructed to marry only one:

Even in cases of multiple wives, justice is a fundamental requirement:

The Surah further assures the right of women to receive their dower (mahr) while recognizing their right to contribute to the financial support of their families if they willingly choose to do so:

The Surah also addresses those who are mentally incapable of managing their wealth, assigning guardians to protect their property and prohibit its exploitation:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمَةً لِزُرْقِهِمْ فَأُولَٰئِكَ مُسَوِّمَةٌ وَقُولُوا
لَهُمْ هَلْ يَعْلَمُونَ

“And do not give the irrational ones your property that Allah has made a means of support for you but support them and clothe them from it and speak to them words of kindness.” (4:5).

The following verses emphasize the responsibilities of guardians towards orphans, ensuring that their property is returned to them once they are mature enough to manage it:

لَا تَسْلُواْ لِمَ يَتِمُّ حَتَّىٰ إِذَا يَلْعُوْا شَلِّحَا ۖ فَإِذَا نَدَّعَا نَسْتُمْ مِّنْهُمْ رِّهْنًا ۖ فَادْفَعُوْا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَآفًا وَبِدَارًا أَن يَكْبُرُوْا ۚ وَمَنْ كَانَ لَا عَيْنَ عَلَيْهِمْ شَلِّفٌ وَمَنْ كَانَ فَقِيْرًا لِّأَكْلٍ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

“And test the orphans (as regards their intelligence) until they reach the age of marriage. If you perceived in them sound judgment, hand their property over to them and do not consume it wastefully, and hastily fearing that they should grow up. And whoever (amongst guardians) is rich, he should abstain from taking compensation and whoever is poor may have from it with fairness. And when you hand their property over to them, have witnesses in their presence. Allah is All-Sufficient in taking account.” (4:6).

The Surah then moves to the subject of inheritance, affirming the right of women to inherit. This was a revolutionary concept at the time, as women were often denied inheritance entirely. Islam established this right clearly over 1400 years ago, far earlier than many modern legal systems, such as in parts of the United States, where women gained the right to own and manage property in their own names only in the 20th century.

لِّلرِّجَالِ مِمَّا تَرَكَ الْآلُوْا ۖ وَلِلنِّسَاءِ مِمَّا تَرَكَ الْآلُوْا ۚ لِّلَّذِيْنَ أَلْفَرُّوْنَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيْبُهُ مَفْرُوضًا

“For men there is a share in what the parents and the nearest kin have left, and for the women there is a share in what the parents and the nearest kin have left, be it small or large a legal share.” (4:7)

To prevent people from using their concern for their own children as an excuse to deprive orphans of their rights, the Surah warns against such injustice. It reminds guardians to consider how they would feel if they themselves left behind weak offspring:

وَالَّذِيْنَ يَخْشَىٰ لَئِذَا دُعِيَ إِلَىٰ مَالِهِمْ يَقُولُوْا هَٰذَا لِلَّذِيْنَ خَلَوْا مِنَّا ۚ ضَعُفًا خَافُوْا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوْا قَوْلًا سَدِيْدًا

“And let those fear (in their behavior toward orphans) who if they left behind them weak offspring would be afraid for them. So let them have Taqwa of Allah and speak justly.” (4:9)

The warning continues for those who consume the property of orphans unjustly

إِنَّ الَّذِيْنَ يَأْكُلُوْنَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُوْنَ فِي بُطُوْنِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيْرًا
“Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire.”(4:10)

Allah offers glad tidings to those who uphold His commands and a severe warning to those who transgress:

أَلَا كَفَرَ خُدُودُهُ لِلَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ لَمْ يَدْخُلْ جَنَّةً تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ (١٣) وَمَنْ عَصَى اللَّهَ وَرَسُولَهُ وَتَعَدَّى خُدُودَهُ لَمْ يَدْخُلْ تَارِدًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ يُصْهِرُهُ

These are the limits (set by) Allah, and whosoever obeys Allah, and His Messenger will be admitted to Gardens under which rivers flow to abide therein forever, and that will be the great success. (13) And whosoever disobeys Allah and His Messenger and transgresses His limits, He will cast him into the Fire, to abide therein forever; and he shall have a disgraceful torment. (4:13-14)

Recognizing human weakness, Allah opens the door to repentance for those who have committed injustices:

إِنَّمَا اللَّهُ عَلَى الَّذِينَ يَعْمَلُونَ لِسُوءِ عَجَلَةٍ ثُمَّ يَتُوبُونَ مِقْرَبٍ قَآؤَلِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (١٧)

Surely, Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; it is they whom Allah will forgive, and Allah is Ever-Knowing, All-Wise. (4:17)

However, a clear exception is made for those who persist in sin until death:

وَالَّذِينَ يَتُوبُونَ لِلَّهِ يَتُوبُونَ لِسَبَّابٍ حَتَّىٰ إِذَا خَصَرَ أَحَدُهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَٰهَ الْآلِ وَلَمْ يَزَلْ يَمُوتُ وَهُمْ كُفَّارٌ أُولَٰئِكَ عَدَاهُ الْإِلَٰهُ (١٨)

And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment. (4:8)

Although Allah is the Most Forgiving, the Surah emphasizes the gravity of associating partners with Him:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ سَبِيلًا بَعِيدًا (١١٦)

"Surely, Allah does not forgive that a partner be ascribed to Him. And He forgives anything short of that to whomsoever He wills. Whosoever ascribes a partner to Allah has indeed gone far astray". (4:116)

The Surah then addresses justice and compassion in the treatment of wives, whether in marriage or in separation:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّكُمْ أَنْ تَرِثُوا لِسَاءَ كَرِهًا وَلَا تَعْصِلُوا هُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا لَأَتَايَنَّ فَجِشَةً مُبَيَّنَّةً وَعَاشِرُوهُنَّ الْمَعْرُوفَ فَلَوْ كُنَّ هُمُوهُنَّ قَعَسْنَ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the dowry you have given them, unless they commit flagrant lewdness (illegal sexual intercourse). And live with them honorably (with kindness). If you dislike them, it

may be that you dislike a thing and Allah brings through it a great deal of good.
(4:19)

Similarly, when a man seeks to replace one wife with another, he is warned not to take back anything he has given her:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مِّمَّنْ زَوْجِ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا
تُتَّخَذُوا بِهِ بِهِنَّ وَإِنْ مَذَّابِلًا (٢٠)

But if you intend to replace a wife by another and you have given one of them a Qintar (ton of gold as dower), take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin (4:20)

The Surah also provides rights and protections for female slaves, granting them dignity and lawful marriage if they are believers:

وَمَنْ لَّهُمْ طَوْلٌ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ وَالْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ يَمَانُكُمْ مِّنْ
فَتَايَكُمُ الْمُؤْمِنَاتِ وَاللَّهَاءُ عِلْمًا بِمَا يَكُمُ بَعْضُكُمْ بَعْضٍ وَأَنْكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ
أُجُورَهُنَّ لَمْ يَعْرِفْنَ مُحْصَنَاتٍ غَيْرَ سَفَحَاتٍ أَوْ لَا مَتَّخِذَاتٍ أَخْدَانٍ فَإِذَا أَحْصَيْنَ فَإِنْ يَلْسَنَ
بِفَحِشَةٍ مُّ قَعَلَيْنَ نَصْفَ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ

And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allah has full knowledge about your Faith, you are one from another. Wed them with the permission of their own family and give them their dowry according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boyfriends. And if when they are honorably married, they commit lewdness they shall incur half of the (prescribed) punishment for free women. (4:25)

This protection was remarkable in a time when enslaved women had virtually no rights. The Surah outlines clear regulations to preserve their dignity and ensure their rights.

The Surah continues by highlighting Allah's mercy and His desire to ease matters for His servants. Allah does not wish to burden His creation but rather to guide them towards clarity and righteousness:

يُرِيدُ اللَّهُ لِيُذْهِبَ لَكُمْ وَبِطَانِكُمْ سُنَّ النَّالِذِينَ مِّنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٢٦)
وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّوَاتِ أَنْ تَمِيلُوا لِمَيْلِهِ عَظِيمًا (٢٧) يُرِيدُ
اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ مَهِينًا

Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and 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). Allah wishes to lighten (the burden) for you; and man was created weak. (4:26-28)

The Surah acknowledges the reality of human weakness and provides a system that recognizes the difference between major and minor sins:

جَلِّتَنِيؤُا كَبَائِرَ مَوْتُلُونَدَعْنُكُمْكَفَرَعَنكُمْ مَسَيَّاتِكُمْ وَتُمْ خِلَافَ مَدْمَلَاكَرِيْمًا

If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise). (4:31)

The relationship between the husband and wife should be based on mutual respect. If one of the spouses starts treating the other with contempt and claim of superiority, major conflicts will occur that will lead to divorce if not resolved. The term used to describe this behavior is “Noushouz” (نُشُوْز), that term, as being used in the Quran, means “standing up”. The Surat presents a 4-step process to resolve a conflict caused by the wife treating her husband with contempt. Allah says:

وَالَّتِي تَخَافُونَ نُشُوْرَهُنَّ فَعِظُوْهُنَّ اِهْجُرُوْهُنَّ فِى الْاَمْصَا حِوْضٍ رُّبُوْهُنَّ قَاِنْ اَطَعْتِكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا اِنَّ اِلٰهَكُمْ عَلِيْمٌ كَبِيْرٌ (٣٤) وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَلَبَعَثُوْا حَكْمًا مِّنْ اَهْلِهِمَّ وَحَكْمًا مِّنْ اَهْلِهَا اِنْ يُّرِيْدَا طَلْحًا يُّوْقِيْهِ لِلّٰهِ يُنْصَلِّا اِنَّ اِلٰهَكُمْ عَلِيْمٌ حَكِيْمٌ (٣٥)

“As to those women whom you fear their rebellion (by taunting you with their arrogance and superiority), (step 1) advise them (first), and (step 2) leave them apart in beds, and (step 3) beat them (lightly, if it is useful), but if they return to obedience, then do not seek inequitably any way against them Surely, Allah is Ever Most High, Most Great (34) If you fear a split will happened between them (the husband and wife), (step 4) appoint an arbiter from his people and an arbiter from her people. If they desire to set things right, Allah shall bring about conciliation between them. Surely, Allah is ever Knower, Aware.” (Al-Nisa 4:34-35)

In these verses, the step that causes an issue with people is the step of a husband hitting his wife. Note that Allah knows that men may react violently if they are insulted by their wives and thus Allah instituted the first two steps to cool the situation down. While Allah did not prohibit the hitting part, the Prophet (PBUH) established many restrictions to ensure that no physical harm results and said only the worst of men hit their wives. The prohibition of hitting is not practical as demonstrated by the statistics that show that 1 in 3 (35.6%) women in the west experience physical violence by their intimate partner. Therefore, accepting the fact that it happens, placing restriction is a better approach. In addition, this third step should not be applied if it will not lead to any change in behavior and it becomes a cause for the failure of the 4th step that involve the use of an arbitrator from the wife's family.

The Surat also addresses the case of the bad behavior of “Noushouz” from the husband:

اَمْوَظَانُ مَعْرَاْفَاتٍ وَمَعْرَعَلَهَا نُشُوْرًا اِيْمَاْعَوَظًا فَلَا جُنَاحَ عَلَيْمَا اَنْ يُطْلَحَ بَيْنَهُمَا طَلْحًا وَالطَّلَاحُ خِيَارٌ لِّاَحْصَرْتَ اِلْاَنْفُسَ لَشَحٍّ وَلِيُحْسِنُوْا وَتَقُوْا قَاِنْ اِلٰهَكَ يَمْعَلْمُوْنَ

“If a woman fears rebellion (by taunting her with their arrogance and superiority) from her husband, or desertion, it is no sin for them to enter in a peaceful compromise between them. Peace is better. But human souls are swayed by greed. But, if you do good and fear Allah, indeed Allah is fully aware of what you do”. (4:128)

The Surah expands the call for justice and compassion beyond family matters, extending it to all relations—parents, relatives, orphans, neighbors, and even strangers:

Worship Allah and do not join any partners with Him: and do good— to parents, kinsfolk, orphans, those in need, neighbors who are near neighbors who are strangers, the Companion by your side, the wayfarer and what your right hands possess: for Allah loves not the arrogant, the constantly boastful.” (4:36)

Furthermore, the Surah makes a powerful call to action, urging Muslims to defend the oppressed, including women and children, who suffer under tyranny:

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 out from this town whose people are oppressors; and make for us a guardian from your own, and give us defenders from your own. (4:75)

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمْ لَمْ يَكُنْ لَهُمْ ظَالِمَةٌ أُنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنْهُ مُسْتَلْصَفِينَ فِي الْأَرْضِ قَالُوا لَمْ تَكُنْ لِلْأَرْضِ لَكُمْ وَاسِعَةً قَاتِلُوا فَيَا أَوْلِيَاءَهُمْ جَهَنَّمَ سَاءَتْ مَصِيرًا (٩٧) إِنَّ الْمُسْلِمِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا (٩٨)

Allah does not like harsh words be said. However, Allah gives an exception to those who are being wronged to allow them to denounce the injustice:

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and His word which He delivered to Mary, and a spirit from Him. So, believe in Allah and His messengers, and do not say "Three", Stop it, that is better for you. Allah is only One God. He is far too pure to have a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is enough to trust in. (Al-Nisa 4:171)

The Surah concludes by emphasizing the clarity of divine guidance and the path to Allah's mercy for those who hold firmly to it:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مِنْ رَبِّكُمْ بَيِّنَاتٌ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا (١٧٤) فَأَمَّا الَّذِينَ ءَامَنُوا
 آغَاثَهُمُ اللَّهُ بِمَغْنَمِهِمْ فَمَا هُمْ بِمُتَّقِينَ (١٧٥) وَيَهْدِيهِمُ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٧٥)

“O mankind! Verily there has come to you a convincing proof from your Lord; We have sent down to you a clear light. (174) So as for those who believe in Allah and hold fast to Him, He will admit them to mercy from Himself and bounty and will guide them to Himself on a straight path.” (4:174–175)

Surah Al-Maeda (المائدة) (The Table Spread) (5:1-120)(The Pledges)

Surah Al-Maida was the last surah revealed in the sequence of revelation. It was revealed after the conquest of Mecca, with parts of it revealed during the Prophet's Farewell Pilgrimage and some shortly before his passing. In this surah, Allah affirms the completion of the religion of Islam by declaring:

لَا إِلَهَ إِلَّا أَنَا كَمَلْتُ لَكُمْ دِينَكُمْ نَبِيَّكُمْ عَلَيْكُمْ أَمْرِي وَرَضِيْتُ لَكُمْ مَّا سَلِمَ دِينًا

This day I have perfected your religion for you and completed My favor upon you and have chosen Islam as your religion. (Al-Maeda 5:3)

The perfection of the religion requires the assurance that the Messenger (PBUH) will remain alive until he completes the delivery of the whole divine message. This assurance is guaranteed by Allah:

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (٦٧)

O Messenger, proclaim all that has been sent down to you from your Lord. For if you do not then you will have not conveyed His Message. Allah will protect you from mankind. Indeed, Allah does not guide the people who disbelieve. (5:67)

The theme of this surah is introduced in its very first verse:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوفُوا بِالْعُقُودِ

"O you who believe fulfill your pledges." (Al-Maeda 5:1)

Thus, the theme of the Surah revolves around fulfilling pledges as believers. These pledges include the commitment to obey Allah's commands and honor all agreements and contracts we enter. You may consider this Surah as providing the final touches to the Shariah. Accordingly, it also gives special attention to the relationship with the People of the Book, whom Muslims will often interact with. Since the surah focuses on pledges and covenants, it presents Bani Israel as an example of a nation that repeatedly violated its covenant with Allah, serving as a warning to Muslims not to follow in their footsteps.

The surah begins with Allah addressing those who declare their faith with the words: "O you who believe" (يَا أَيُّهَا الَّذِينَ ءَامَنُوا). There are 68 such calls in eight surahs of the Qur'an: Al-Baqarah, Aal-E-Imran, Al-Nisa, Al-Maida, Al-Anfal, Al-Tawba, Al-Nur, and Al-Ahzab. Notably, Surah Al-Maida contains the largest number, with sixteen calls to the believers. Sayyida Aisha (رضي الله عنها) said regarding this surah:

عن جابر بن نفير قال : حجبت فدخلت على عائشة رضي الله عنها ، فقالت لي : يا جابر تقرأ المائدة ؟ فقلت : نعم قالت : " أما إنها آخر سورة نزلت فما وجدتم فيها من حلال ، فاستحلوه ، وما وجدتم من حرام فحرموه . " رواه الحاكم وقال حديث صحيح على شرط الشيخين

"It is the last Surat that was revealed. So, whatever you find in it as halal, allow it, and whatever you find in it prohibited abandon it."

In addition to the sixteen calls to the believers, the surah includes two calls from Allah to the Messenger (ﷺ), two calls to the People of the Book, and three calls by the Prophet (ﷺ) to the People of the Book.

The sixteen calls to the believers address the following commands:

1. Fulfilment of contracts.
2. Respecting the sanctity of Allah's rituals during Hajj, followed by dietary prohibitions.
3. Observing physical purification before prayers.
4. Standing firmly for Justice.
5. Acknowledging Allah's favors.
6. Seeking nearness to Allah through sacrifice.
7. Avoiding certain allegiances.
8. Remaining steadfast in religion to avoid replacement by others.
9. Boycotting those who mock the religion.
10. Avoiding the prohibition or restricting the enjoyment of Allah's blessings.
11. Prohibition of intoxicant and gambling.
12. Being mindful of Allah's tests during Hajj.
13. Respecting the prohibition of hunting during the Hajj.
14. Avoiding excessive questioning about Halal and Haram.
15. Focusing on personal responsibility and guidance.
16. Ensuring the proper authentication, the will of a deceased person.

The two calls to the Messenger (ﷺ) command him:

1. Not to grieve over the rejection of disbelievers.
2. To convey Allah's message without fear, as Allah protects him.

The two calls to the People of the Book command them to follow the Messenger (ﷺ).

The three calls by the Prophet (PBUH) to the people of the book urge them:

1. Not to hold resentment against the believers.
2. To follow the Torah and the Injil.
3. To abandon the excesses they have introduced into their religion.

The surah begins by emphasizing the importance of honoring pledges and maintaining discipline during the sacred rituals of Hajj, such as refraining from hunting animals and respecting the sanctity of Allah's signs. These commands are tied to the noble values of justice and cooperation. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُوبِ ۖ أُخْلِصْتُ لَكُمْ يَمَةً لِلْأَنْعَامِ إِلَّا مَتَّيَلَأَ عَلَيْكُمْ بِغَيْرِ مُحْلٍ
مُطَهَّرًا ۚ أَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَجْزِي مَا يَرِيدُ (١)

O you who believed: Fulfill your pledges. The grazing animals have been made lawful for you, except what shall be announced to you (herein): unlawful is the game while you are in the Ihram (during pilgrimage). Indeed, Allah decrees whatever He so wills. (Al-Maeda 5:1)

يَأْتِيهِ لَذِينَ ءَامَنُوا لَا تَحِلُّوا شَيْءَ عَيْبَرِ اللَّهِ وَلَا لَشَيْءٍ لِحَرَامٍ وَلَا لَهْدَى وَلَا لَقَلْبِيدٍ
وَلَا ءَاقِلِيٍّ لِنَلْبَيْتٍ لِحَرَامٍ يَتَّبِعُونَ قِصْلًا مِّن رَّيَّانَا وَمِنْ حَلَالِنَا مَقْصِلًا دُونَ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢)

O you who believed, do not violate the prescribed rituals instituted by Allah (during Hajj) neither in relationship to the sacred month nor in relation to the animal you bring along nor in relationship to the sacrificial animals nor in relation those heading to the Sacred House seeking the grace and pleasure of their Lord. But when you are out of Ihram, then you may resume hunting. Do not let your hatred of people who (once) barred you from the sacred mosque to make you transgress against them, help one another in righteousness and piety and do not help each other in sin and aggression. Remain conscious of Allah and know that Allah is, indeed, severe in punishment. (5:2)

Following these commandments regarding the prohibitions during Hajj, Allah enumerates general dietary prohibitions:

حُرِّمَتْ عَلَيْكُمْ مِمَّا كَلِمَاتُ اللَّهِ وَلَدَّمَ وَلَحْمُ الْخَنَازِيرِ وَمِمَّا أَهْلِي لَغَيْرِ اللَّهِ بِهِ وَلِمُنْخَنِقُوهُ لِمُوقِدَةٍ
الْوَلَمُتَرَدِّيَّةُ وَاللَّطِيخَةُ وَمِمَّا أَكَلَ السَّبُعُ إِلَّا مَذَكَّتُمْهُ وَمِمَّا ذِيحَ عَلَى النَّصْبِ وَلَمَّا تَنْقَسِمُوا
الْأَلْمَذَكَّتُمْ لَكُمْ فِسْقٌ

Prohibited for you (for food) are: the dead animals, the blood, the flesh of swine, those upon whom other than Allah was invoked (during the slaughter), and the animal killed by strangulation, or through beating, or by a fall or goring, or that which is eaten by a beast unless you are able to slaughter before they die, and that which has been slaughtered before the idols, and that you determine through casting divining arrows. All this is sheer ungodliness. (5:3)

This verse concludes with the powerful declaration of the perfection of Islam and the completion of Allah's favor, while also allowing an exception in cases of necessity

يَوْمَ يَكْمَلُ لَكُمْ دِينَكُمْ وَيَرْضَىٰ لَكُمْ دِينًا سَلَامًا دِينًا قَمَرًا صَطْرًا فَمَنْ خَمَصَ فَعَلَيْهِ
مُتَجَانِفٌ لِّإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٣)

This day those who disbelieve have given up all hopes of (ever harming) your religion; so do not fear them but fear Me. Today I have perfected your religion for you and completed My favor upon you and have chosen Islam as your religion. But whoever is completed by extreme hunger without any inclination towards sin, Allah is all-Forgiving, all-Merciful. (5:3)

Continuing with dietary regulations, Allah addresses the question posed to the Prophet (ﷺ) concerning animals caught by trained hunting animals:

سَمِعْنَا نَدَاءَ رَجُلٍ يَدْعُو لَهَا قَوْلًا لَّيْسَ لَكُمْ لَحْمُهَا طَيِّبٌ وَمِمَّا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
الْمُكَلِّبِينَ مِمَّا عَلَّمْتُمْ لَهَا فَكُلُوا مِمَّا أَمْسَلَتْكُمْ عَلَيْهِمْ ذَكَرُوا لِسْمِ اللَّهِ عَلَيْهِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (٤)

They ask you about what is lawful for them (as food). Say: "Lawful to you are all kind of good things and what the birds and beasts that are hunted by the hounds that you have trained by teaching them out of what Allah has taught you. Eat of what they catch for you and recited the Name of Allah over it and be fully conscious of Allah. Surely, Allah is swift in reckoning." (5:4)

Then, Allah elaborates on the lawful relations between Muslims and the People of the Book, specifically in terms of food and marriage

يَا أَيُّهَا الَّذِينَ آمَنُوا أَجِلٌ لَكُمْ لَطِيبَتٌ وَطَعَامُ الَّذِينَ أُوتُوا لِكِتَابٍ مِّمَّا كُتِبَ عَلَيْكُمُ طَعَامٌ مِمَّا حَلَّلَ اللَّهُ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا
خَلَّاهُنَّ أَجُورَهُنَّ مَحْصِنِينَ غَيْرِ مُسَفِحِينَ وَلَا مُتَّخِذِينَ أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ
فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (٥)

This day good things have been made lawful for you and the food of the people of the book is lawful for you, and your food is lawful for them. And (it is lawful for you to marry) the chaste women of the believers and also the chaste women of those who received the book before you when you give them their dowers binding yourself in marriage, neither going for lust nor having them as secret lovers. Whoever rejects the faith, his good work will go to waste and in the Hereafter, he will be among the losers. (5:5)

The surah continues by instructing the believers to purify themselves before prayer, either by ablution or by tayammum (dry purification) when water is unavailable

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسُوا بِوُجُوهِكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَطَهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ
أَخَذْتُمْ مِّنَ الْمَاءِ غَلِيظًا أَوْ لَهَبًا فَاسْتَمْسِكُوا بِالْأَرْجُلِ طَيِّبَةً لِّمَسْحِهِمْ
بُجُوهِهِمْ وَأَيْدِيَهُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ
عَلَيْكُمْ نِعَمَتَهُ لَعَلَّكُمْ تَشْكُرُونَ (٦)

O you who believe! When you rise for the prayer, wash your faces and your hands up to the elbows, and wipe your heads and (wash) your feet up to the ankles. And if you are in a state of major impurity, purify yourselves (by taking bath). And if you are sick or on a journey or one of you comes from the area of relieving himself, or you have had sexual contact with women, and you do not find water, then take for yourself clean dust and rub your faces and your hands with it. Allah does not wish to impose a difficulty on you, but He wants to purify you and to complete His favors upon you, So that you may be grateful. (5:6)

So far, the commands in this surah are aimed at purifying our bodies with lawful foods, purifying our lives with lawful relationships, and purifying our souls through prayer. The next divine call urges the believers to establish absolute justice:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ يَشَدُّ أَلْقَابُكُمْ وَلِيَجْزِيَ قَوْمٍ عَلَىٰ مَا
كَانُوا يَعْمَلُونَ (٨)

"O you who believed be steadfast for Allah as witnesses for justice, and do not let the hatred of some people induce you to deviate from justice. Be just, this is

nearer to Taqwa (Piety): and Have Taqwa of Allah; for Allah is well-aware of all that you do.” (Al- Maeda 5:8)

The Surat moves to focus on Bani Israel and their failure to fulfill their pledges and honor their covenants.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا فِيهِمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ إِنَّمَا آتَيْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا أَنْهَارٌ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَبِيلَ اللَّهِ الْبَاسُ (١٢)

Allah made a covenant with the Children of Israel and We raised among them twelve Chiefs, and Allah said: Indeed, I am with you if you establish the prayer and give charity, and believe in My messengers and support them, and lend unto Allah a goodly loan, I shall most surely absolve you of your misdeeds, and admit you into gardens beneath which rivers flow. But whoever among you disbelieves after this will truly go astray from the plain way. (5:12)

Despite this clear covenant, they betrayed their promises and thus faced the consequences of their actions:

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمْ فَهُمْ أَنْ يَرْجِعُوا إِلَى اللَّهِ حَتَّى يَحْكُمَ لَهُمْ فِي ظُلُمٍ أَلْوَاعٍ وَأَوْسَاءُ حُجُبٍ إِنَّ اللَّهَ يُحِبُّ لِمَنْ خَسِرَ (١٣)

And because of breaking their covenant, We have cursed them and made their hearts hard. They altered the revealed words from their contexts and forgot large part of the message that was sent to them. You will not cease to find treachery from all except a few. But forgive them and overlook, for Allah loves those who are good in deeds. (5:13)

The surah continues to emphasize the deviation of Bani Israel and the consequences of failing to honor their covenants. These examples serve as a warning to the Muslim Ummah to remain true to their commitments with Allah, lest they fall into similar misguidance.

Following this, Allah narrates the refusal of Bani Israel to obey Prophet Musa (Moses, peace be upon him) and enter the Holy Land, despite being commanded to do so:

وَيَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي الْأَرْضِ الَّتِي كُتِبَ لِلَّكُمْ وَلَا تَرْتَدُّوا عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ (٢١)

"O my people, enter the Holy Land which Allah has assigned to you and do not turn back and [thus] become losers." (5:21)

However, they responded with cowardice and defiance:

قَالُوا يَا مُوسَى إِنَّا فَتَقَوْمًا جَبَّارِينَ وَإِنَّا لَنَدْخُلُهَا حَتَّى يَخْرُجُوا مِنْهَا فَلْيَخْرُجُوا مِنْهَا قَالُوا دَاخِلُونَ (٢٢)

"They said, 'O Musa, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter.'" (5:22)

As a consequence of their refusal, Allah decreed:

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

"He said, 'Then indeed, it is forbidden to them for forty years, during which they will wander throughout the land. So do not grieve over the defiantly disobedient people.'" (5:26)

After this, Allah recounts the story of the first murder in human history — the incident between the two sons of Adam (peace be upon him), one of whom killed his brother. Allah uses this story to emphasize the sanctity of life and to teach Bani Israel and in turn humanity the gravity of murder.

فَجَاءَ جَدُّ ذَلِكَ كَتَبًا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِظُلْمٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا --- (٣٢)

"Because of that We decreed for the children of Israel that whoever kills a person not in retaliation of murder, nor (as punishment) spreading mischief on the earth - it would be as if he killed all mankind, and whoever saves a life, it would be as if he saved the life of all mankind. (5:32)

Following the story of Bani Israel and the reminder of the sanctity of life, the Surah returns to address the believers directly, reminding them of the importance of seeking nearness to Allah and striving in His cause:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)
O you who believed, have Taqwa of Allah, and seek the way of nearness to Him, and strive in His way in order that you may succeed. (5:35)

This verse beautifully encapsulates the central pledge that the believer makes: to dedicate their efforts and their very lives in the pursuit of Allah's pleasure.

Then, the Surah transitions to a warning against taking as allies those who mock the religion. Allah reminds the believers to be cautious in their allegiances:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ تَتَّخِذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِن قَبْلِكُمْ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مِّنَ الْمُؤْمِنِينَ (٥٧)

O you who believed, do not take as guardians those who take your religion as a mockery and fun from among those who received the Book before you (mainly Jews and Christians), nor from among the disbelievers; and fear Allah if you are true believers. (6:57)

This is an important reminder that a believer's pledge to Allah requires loyalty and allegiance to Him and His message above all else.

Then, Allah clarifies that the true guardianship (ولاية) belongs to Him, His Messenger, and the believers:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥) وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)

Indeed, your guardian (Wali) is none other than Allah, His Messenger, and the believers, - those who establish the prayers, give Zakat, and bow before Allah. (55) And whosoever takes Allah, His Messenger, and those who have believed, as guardians. It is the members of Allah's party who are the victorious. (5:55-56)

Through these verses, the theme of fulfilling pledges becomes clear: allegiance and loyalty are not only a matter of personal belief but also of social identity and communal commitment.

Allah further warns the believers about the consequences of abandoning their pledge of faith:

وَالَّذِينَ آمَنُوا مِنْكُمْ وَأَعَزَّتْ رِعَابُهُمْ وَخَوَّفَهُمُ الْمَوْتُ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَالْأَنصَابُ وَالْحَمِيمُ وَالْمُشْرِكُونَ وَالْمُمَسِّكِينَ أَصْنَافًا كَثِيرًا هَٰؤُلَاءِ ذُكِرُوا لِقَابِهِمْ فِي سَبِيلِ اللَّهِ لَا يَخَافُونَ لِقَاءَ اللَّهِ هَٰؤُلَاءِ أُولَٰئِكَ الَّذِينَ لَعَنَ اللَّهُ وَالْأَنصَابُ وَالْحَمِيمُ وَالْمُشْرِكُونَ وَالْمُمَسِّكِينَ أَصْنَافًا كَثِيرًا هَٰؤُلَاءِ ذُكِرُوا لِقَابِهِمْ فِي سَبِيلِ اللَّهِ لَا يَخَافُونَ لِقَاءَ اللَّهِ (٥٤)

O you who believe, if any of you turn back from his religion, Allah will bring forth people whom He loves and they love Him, they are humble toward the believers, mighty with the disbelievers. They strive in the way of Allah and are not afraid of the reproach of any critic. Such is the grace of Allah which He confers on whom He will. Allah is All-Embracing, All-Knowing. (5:54)

This powerful reminder reinforces the reality that the pledge with Allah is not negotiable. If a community turns away, Allah will replace them with others who are steadfast and loyal.

After the detailed discourse on loyalty and warnings against misguided allegiances, Allah addresses the believers with a clear command regarding intoxicants, gambling, idolatry, and divination. These are declared as works of Satan:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْحَمِيمُ أَعْمَالُ الشَّيْطَانِ إِنَّ الشَّيْطَانَ هُوَ الْعَدُوٌّ فَاحْتَنِبُوا لَعَلَّكُمْ تَفْلَحُونَ (٩٠)

O you who believed; intoxicants, gambling, idols and divining arrows are an abomination of Satan's handiwork. So avoid them so that you may be successful. (5:90)

Allah then explains the reason behind this prohibition: these are tools of Satan to sow hatred and enmity and to block people from the remembrance of Allah and from prayer:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاةَ وَالْكَرَاهِيَةَ فَالْحَمْرُ وَالْمَيْسِرُ يَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١)

"Satan only seeks to sow enmity and hatred among you through intoxicants and gambling, and to hinder you from the remembrance of Allah and from prayer. So will you not then desist?" (5:91)

This verse is particularly powerful because it directly appeals to the conscious of the believer, highlighting that success (فلاح) is not just in avoiding harm, but in safeguarding the relationship with Allah and maintaining the pledge of remembrance and obedience.

Next, Allah addresses the issue of over-questioning (excessive curiosity about lawful and unlawful matters). He warns believers not to delve into unnecessary inquiries, for it might lead to restrictions being imposed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ شَيْءٍ يُتَنَبَّأُ لَكُمْ بِهِ لَكُمْ سُؤَالُكُمْ وَلِيَسْأَلُوا عَنَّْا حِينَ يُنَزَّلُ
الْفَرْءُ أَنْ تُبَدَّ لَكُمْ غَفَاً اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ (١٠١)

“O you who believe, do not ask of things which, if they were made known unto you, would trouble you (with further obligations). Yet, if you ask of them when the Qur'an is being revealed, they will be disclosed to you. Allah has pardoned this, for Allah is all-Forgiving, most Forbearing”. (5:101)

This ties beautifully into the theme of pledges and obedience: part of fulfilling our pledge to Allah is to submit with trust, not to complicate the religion unnecessarily, but to follow what Allah has clearly revealed.

Further reinforcing personal responsibility, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذْهَبْتُمْ إِلَى اللَّهِ تَجْعَلُكُمْ
مُجَاهِدِينَ قَاتِلِينَ بِمَا كُنْتُمْ تَعْمَلُونَ (١٠٥)

O you who believe! It is incumbent upon you to safeguard your own souls. Those who will go astray will not harm you if you are rightly guided. To Allah is your return, all of you; and then He will inform you of what you used to do. (5:105)

This is a profound declaration of individual accountability within the framework of collective pledges: every believer is responsible before Allah, and no one can deflect this responsibility.

As we approach the conclusion of the Surah, Allah paints a vivid scene of the Day of Judgment. Allah will question all the messengers about how their people responded to their message:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩)
“In the day, Hereafter, Allah assembles all the messengers and say to them: What has been the response of your people to you? They say: We have no knowledge. Indeed, it is You who are the Knower of the unseen.” (5:109)

This scene reminds us that our pledges and responses to the call of Allah will be reviewed on that Day.

The Surah then focuses on the final and critical dialogue between Allah and Prophet Isa (peace be upon him). Allah will ask Isa if he ever claimed divinity for himself or his mother:

وَإِذْ قَالَ لِلَّهِ يَحْيَىٰ بَنَىٰ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ
 قَالُوا سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتَ تَقُولُ فَفَقِّمْ عَلِيمِيهِ تَعْلَمُ مَا
 فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلِيمُ الْغُيُوبِ (١١٦) مَا قُلْتُ لَهُمْ إِلَّا مَرَّاتَيْنِ
 بِهِ أَنْ أَعْبُدُوا لِلَّهِ رَبِّي وَرَبَّكُمْ --- (١١٧)

And when Allah said: “O Isa (Jesus) son of Maryam (Mary), did you say to the people; “Take me and my mother as gods beside Allah? He said: Glory to You, it does not behoove me to say what is not right for me. If I said it, You would have known it. You know what is in my mind, and I do not know what is in Your Mind. You alone have full o! knowledge of all that is unseen. (116) I have not said to them anything but what You have ordered me to say, that is Worship Allah, my Lord and your Lord. (5:116-117)

This dialogue is a powerful conclusion to the Surah, underlining the importance of truthfulness and integrity in upholding the pledge of monotheism.

Finally, the Surah closes with Allah’s declaration of success for those who upheld their pledge truthfully:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١١٩) لِلَّهِ الْمُلْكُ أَلَسْمَوْتِ وَالْأَرْضِ
 وَمَا فِيهَا وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (١٢٠)

“Allah said: This is a day on the truth shall benefit the truthful. For them there are gardens underneath which rivers flow, where they will live forever, Allah is well-pleased with them, and they are well-pleased with Allah. That is the great triumph. (119) To Allah belongs the Sovereignty of the heavens and the earth and whatsoever lies therein, and He has power over all things.” (Al-Maeda 5:119-120)

Thus, the Surah closes by perfectly wrapping up its central theme: The pledge of Islam is a covenant of truthfulness, obedience, purity, justice, and loyalty to Allah alone

Surat Al-An'am [سورة الأنعام] (The Cattle) (6:1-165)

Surat Al-Anaam (سورة الأنعام) is the first Surat in the Quran that was revealed in Mecca before the prophet's immigration to Al-Madinah. All the previous 5 Surat in the Quran, Al-Fatiha, Al-Baqarah, Al-E-Imran, Al-Nisa and Al-Maeda were revealed in Al-Madina. Thus, the main theme of the Surat is the emphasis of monotheism (توحيد الله) (Tawheed), and the rejection of all forms of polytheism (الشرك) (shirk). The concept of monotheism is repeated in more than 50 verses out of the total 165.

This Surat is unique in two ways:

1. It was revealed to the Prophet (PBUH) in its entirety in one night, while other long surahs were revealed intermittently.
2. The surah was delivered by the angel Jibreel, accompanied by seventy thousand angels glorifying Allah.

The Surah begins with the clear declaration of Tawheed:

لِلَّهِ الْمَدُّ الَّذِي خَلَقَ الْإِنْسَانَ وَلِأَرْضٍ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ (١) هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَكُمْ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ مَّعْتَرُونَ (٢) وَهُوَ اللَّهُ فِرَ لِسَمَوَاتٍ وَفِرَ لَأَرْضٍ يَعْلَمُ سِرَّكُمْ وَنَجْوَاهُمْ وَمَعْلَمٌ مَّا كُنْتُمْ تَكْتُمُونَ (٣)

“All praise belongs to Allah Who created the heavens and the earth; and made the darkness and the light. Yet those who disbelieve equate (others) with their Lord. (1) He is the One who created you from clay, then destined term. The specified term is with Him, yet you are in doubt. (2) He is Allah in the heavens and the earth. He knows what you conceal and what you reveal, and He knows what you earn.” (Al-Anaam 6:1-3).

Throughout the Surah, many verses demonstrate the power and knowledge of Allah, refuting any claims of associating partners with Him. For example:

بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لِّهِ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (١٠١) إِلَهُكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٠٢) لَا تَدْرِكُهُ الْبَصَرُ وَهُوَ يُدْرِكُ الْبَصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٠٣)

(Allah is) the Originator of the heavens and the earth. How can He have a son when He never had a consort! He created everything and He knows everything. (101) This is Allah, your Lord. There is no God but He, the Creator of everything, so worship Him. He is the guardian over everything. (102) No vision can comprehend Him, but He comprehends all visions. He is the Subtle, the All-Aware. (6:101-103)

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُولَٰئِكَ أَهْمُ النَّاسِ فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ حَشْرُونَ (٣٨)

There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are nations like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (6:38)

﴿وَاللَّهُ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلِمُهَا إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِي خَلْبٍ ۚ وَلَبَحْرٍ وَمَلْسُطٍ مِنْ وَرَقَةٍ ۚ إِلَّاهُ يَعْلَمُهَا وَلَا خَبْرَ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩) وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ۚ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٦٠)﴾

“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 manifest book. (59) He is the One who takes your souls by night and knows of all that you do by day, then He makes you rise again, so that a fixed term be fulfilled. Then (in the end) to Him will be your return. Then He will inform you of what you used to do.” (6:59-60)

﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمَلَكُ يَوْمَ يُنفَخُ فِي الصُّورِ ۚ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ (٧٣)﴾

“It is He 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 will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).” (6:73)

﴿إِنَّ اللَّهَ فَالِقُ الْغَابِ وَالنُّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَن تَوْفَّكُونَ (٩٥) قَالَ قَلَامٌ صَاحٍ وَجَعَلَ لَّيْلًا سَكَنًا ۚ وَلَقَمَرٌ رَّحْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (٩٦)﴾

Surely, Allah is the One who splits the seed-grain and the date (for sprouting). He brings forth the living from the dead, and He is the One who brings forth the dead from the living. That is Allah. How then are you deluded away from the truth? (95) (He is the) Cleaver of the daybreak. He made the night for rest, and the sun and the moon for reckoning. This is a measure set by the All-Mighty, the All-Knowing. (6: 95-96)

The surah continues to expose the falsehood of polytheism and the futility of associating partners with Allah, emphasizing that all creation — heavens, earth, sun, moon, and stars — are under the dominion of the One Creator. The disbelievers are shown their helplessness and regret on the Day of Judgement.

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى الْبَارِ فَقَالُوا يَلَيْتُنَا نَرُدُّ وَلَا يُكَذِّبُ رَّبِّنَا ۚ وَنَكُونُ مِنَ الْمُؤْمِنِينَ (٢٨)﴾

If you could see when they will be standing over the (Hell) Fire, and they will say: "we wish to be sent back (to the world), then we would not deny the Ayat (revelation) of our Lord, and we would be of the believers." (27) But what they were concealing before became clear to them. But if they were sent back, they would certainly revert to that which they were forbidden from, as they are sheer liars. (6:27-28)

The surah emphasizes the inevitability of the Day of Judgement and the regret of the disbelievers:

وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ (٣٠) قَدْ أَخْسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ خَتَّىٰ إِذْ جَاءَتْهُمْ لِسَاعَةُ عَاقِبَتِهِمْ قَالُوا أَإِذَا ضَلَلْنَا هَٰذَا أَنَا عَاثِرُونَ عَلَىٰ قَرَارٍ مَّا وَهَمَّ بِهِمْ لَوْلَا رَبُّنَا هَٰذَا أَفَلَا يَنظُرُونَ (٣١)

If you could see when they will be brought to stand in front of their Lord! He will say: "Is this (Resurrection) not true?" They will say: "by our Lord, it is true!" He will then say: "Then taste the punishment of what you used to deny." (30) Indeed. The losers are those who denied the meeting with Allah, until when all of a sudden, the Hour is on them, and they say: "Woe onto us for being negligent about it." They shall bear their burdens on their backs; and evil indeed are the burdens that they will bear! (6:30:31)

The Surat reprimands the disbelievers by asking them what they are waiting for in order to believe and do good deeds.

هَلْآيَا يَنْتَظِرُونَ إِلَّا آتَايَهُمْ وَلَمَّا يَكُنْهُ أَلْوَايَ رَبُّكَ أَلْعَايَ يَعْصُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِمَّا نَلَمْ تَكُنْ يَآمَنَتْ بِهِ مَوْقِلًا وَكُنْتُمْ لَا تَكُونُونَ (١٥٨)

"Are they waiting to see if the angels come to them, or your Lord (Himself), or some of the signs of your Lord will come! The day that some signs of your Lord do come, no good will it be for the person to believe then, if it had not believed before or had not earned some good through his belief. Say: "Wait, we too are waiting." (6:158)

The Surah strongly uses rhetorical arguments to challenge the disbelievers' flawed logic. These arguments highlight the role of Allah as the sole Creator, Sustainer, and the only One worthy of worship.

Among these arguments is the question posed to disbelievers about their actions in times of crisis:

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ رَأَيْتُمْ تَدْعُونَ اللَّهَ تَدْعُونَ إِنْ كُنتُمْ صَادِقِينَ (٤٠) بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ (٤١)

Say: "Tell me, if the punishment of Allah comes upon you, or the Hour comes upon you, would you call upon anyone other than Allah, if you should be truthful?" (40) No, it is Him alone you would call upon, and He would remove that for which you call upon Him — if He wills — and you would forget what you associate with Him. (6:41)

This logical confrontation exposes their hypocrisy — in moments of danger, they instinctively call upon none but Allah, forgetting their idols and false gods. Similarly, Allah questions them about their hearing, sight, and hearts, emphasizing His supreme control:

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنَ إِلَٰهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِهِ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِقُونَ (٤٦)

Say: "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which god other than Allah could restore them to you?" See how We diversify the signs; yet they still turn away. (6:46)

And about who saves them from the darkness of the land and sea:

قُلْ مَنْ يُتَجِّكُم مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُوهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَنْجَاَنَا مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (٦٣) قُلِ اللَّهُ يُتَجِّكُم مِّنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْرِكُونَ (٦٤)

Say: "Who rescues you from the darkness of the land and the sea, when you call upon Him humbly and secretly, 'If He should save us from this, we will surely be among the grateful.'" (63) Say: "It is Allah who saves you from it and from every distress; yet you still associate others with Him." (6:64)

The surah highlights the absurdity of idolatry and demonstrates that their instincts during crisis acknowledge the true Lordship of Allah.

The surah then beautifully presents the story of Prophet Ibrahim (peace be upon him), as an intellectual and spiritual challenge to the people of shirk. He used logical reasoning to show his people the falsehood of their beliefs. When night fell and he saw a star, he began his argument:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ (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 like those that disappear." (6:76)

Then the moon:

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ (٧٧)

When he saw the moon rising, he said, "This is my Lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray." (77)

Then the sun:

فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ (٧٨)

When he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah." (6:78)

Finally, Ibrahim (peace be upon him) declares:

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

Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah. (79)

This methodical demonstration dismantles the false arguments of the polytheists by using their own logic against them.

Since the Prophet ﷺ faced constant rejection from the disbelievers of Quraysh, Allah comforts him:

قَدْ تَعْلَمُ إِنَّهُ لَيَخُزُّكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ (٣٣)

We certainly know that what they say grieves you. Yet it is not you they reject, but the wrongdoers reject the signs of Allah. (6:33)

And He reminds the Prophet ﷺ of the fate of the previous messengers:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ (٣٤)

Messengers before you were rejected, but they patiently endured rejection and harm until Our victory came to them. None can alter the words of Allah. (6:34)

The Ten Commandments of Surah Al-An'am

In the middle of the surah, Allah reveals a set of fundamental moral and social laws — a universal code that transcends nations and religions. These are like the "Ten Commandments" in Islam, beautifully summarized in two consecutive verses (151-152). Allah says:

قُلْ تَعَالَوْا أَنِ لِّمَّا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

Say: "Come, I will recite what your Lord has forbidden to you: (1) do not associate anything with Him, (2) and be good to your parents, (3) and do not kill your children for fear of poverty — We provide for you and for them, (4) and do not approach shameful deeds, whether openly or secretly, (5) and do not kill the soul which Allah has made sacred except by right. This is He Who has instructed you, so that you may understand." (151)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ ۖ بِالْقِسْطِ ۖ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

(6) Do not approach the property of the orphan except in the best way until he reaches maturity, (7) and give full measure and weight with justice — We do not burden any soul beyond its capacity, (8) and when you speak, be just, even if it concerns a close relative, (9) and fulfill the covenant of Allah. This He has instructed you, so that you may be mindful. (152)

This divine list emphasizes core values:

- **Tawheed** (Oneness of Allah),
- **Justice**,
- **Respect for life**,
- **Purity**,
- **Compassion for the weak**,

- **Honesty,**
- **and Faithfulness to covenants.**

It is a comprehensive moral framework for a healthy society and a sound spiritual life.

Since Quraysh used to consult the People of the Book about the Prophet ﷺ, Allah exposes their hypocrisy and false claims.

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ (٢٠)

Those to whom We have given the Book recognize him (Prophet Muhammad ﷺ) as they recognize their own sons. But those who have lost themselves will not believe. (20)

And Allah refutes their claim that He never sent a messenger from among humans:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِلنَّاسِ ۚ (٩١)

They did not appreciate Allah as He deserves when they said: "Allah has not sent down anything to a human being." Say: "Who then sent down the Book which Moses brought as a light and guidance for people?" (91)

Thus, the People of the Book were warned to not deny the Prophet ﷺ, as their own scriptures contained clear evidence of his prophethood.

The surah also addresses the Arabs' superstitious practices regarding cattle, which is part of the reason the surah is titled *Al-An'am* (The Cattle). Allah dismantles their baseless restrictions and confirms His lawful provisions.

قُلْ لَا آحَدٌ فِي مَا أَوْحَىٰ إِلَيَّ مَحْزُومًا عَلَٰهَا عِمٌّ ۖ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ ۚ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا ۖ أَهْلٌ لِّعَذَابِ اللَّهِ بِهِ ۚ (١٤٥)

Say: "I do not find within what was revealed to me anything forbidden to one who would eat it unless it be a dead animal, or blood spilled out, or the flesh of swine — for indeed, it is impure — or it be a sinful offering dedicated to other than Allah." (145)

Islam came to purify beliefs and practices from man-made taboos and superstitions, restoring divine clarity.

The surah ends with a magnificent declaration of **absolute Tawheed** and **total submission** to Allah, perfectly summarizing its theme.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (١٦٢) لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (١٦٣)

Say: "Indeed, my prayer, my sacrifice, my life, and my death are for Allah, Lord of the worlds. (162) He has no partner. And this I have been commanded, and I am the first of the Muslims." (163)

This powerful closing reaffirms that every aspect of a Muslim's life belongs solely to Allah — from worship to daily living, from beginning to end.

Surah Al-An'am is a majestic surah revealed all at once, carried by 70,000 angels led by Jibril (peace be upon him). It is a surah of **pure monotheism**, confronting false beliefs, and calling people — with clear reasoning and undeniable evidence — to return to the One True God. It comforts the Prophet ﷺ in the face of rejection and delivers an everlasting message to all of humanity:

Surah Al-Araf (الأعراف) (The Overpass) (7:1-206)

Surah Al-A'raf was revealed in Mecca. Its central theme revolves around the human position in the continuous struggle between truth and falsehood. This struggle is everlasting. Falsehood will always seek to spread evil and corruption, while truth will continue to strive for goodness, purifying the earth from every form of mischief. The Surah addresses three categories of people:

1. Those who are committed believers and active promoters of the truth
2. Those who are disbelievers and active promoters of falsehood.
3. Those who are passive and uncommitted believers—bystanders.

The core message of the Surah is the accountability of believers in fulfilling their responsibility and commitment to their faith. Since this Surah was revealed in Mecca, at a time when the Muslims were weak and facing severe persecution, it teaches that believers must support the truth regardless of their political or social position. Fear or apathy is not an excuse to remain silent, even when it appears that no one is listening.

The Surah highlights the stories of several Prophets and the challenges they faced. These Prophets include Adam, Noah, Hud, Saleh, Lot, Shu'ayb, and Moses. Special emphasis is given to the story of Prophet Moses, Pharaoh, and Bani Israel, showcasing how believers, disbelievers, and passive bystanders responded to the truth. The Surah also gives particular attention to the story of Adam and his encounter with Satan, as a clear warning against being deceived by Satan's trickery.

The Surah begins with the reminder.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِيهِ ضَلَالٌ لَّيْسَ لَهُ أَشْرَافٌ وَلَا ذُلٌّ لِّتُذَكِّرَ بِهِ بِلِقَاءِ رَبِّكَ وَذِكْرُ الْوَعْدِ لِلْمُؤْمِنِينَ (٢) تَبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

This is a Book that was sent down to you, so let there be no distress in your heart because of it, so you may forewarn (the disbelievers) through it, and (it is) a reminder for the believers. (2) Follow what has been sent down to you from your Lord and do not follow any guardian other than Him (Allah). Little do you remember! (Al-Araf 7:2-3)

At the opening of the Surah, Allah acknowledges that we may feel burdened, uneasy, or overwhelmed by the responsibility of delivering His message to others.

The Surah recounts the story of a community from Bani Israel, which was divided into the three aforementioned groups: believers, disbelievers, and passive bystanders. Allah says::

وَأَسْأَلُكُمْ فِيهَا مَّا كَانَتْ خَاصِرَةٌ لِّبَحْرٍ لِّمَنْ يَحْيِيهِمْ وَإِنَّهُمْ فِيهَا لَمُفْسِدُونَ (١٦٣) حِينَئِذٍ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْئَلُونَ لِمَ آتَيْنَاهُمْ كَذَلِكَ يَتَّبِعُهُمْ بِمَآ كَانُوا يَفْسُقُونَ (١٦٣)

And ask them about the town situated by the sea; when they transgressed in the matter of the Sabbath (i.e., Saturday): when their fish came to them openly on

their Sabbath and did not come to them on the days that are not Sabbath. This is the way We tested them because of their repelling (against Allah's Command). (7:163)

In this story, the believers divided themselves into two groups: one group who advised the rebellious group to cease their violations of Allah's command, and the other group who questioned the benefit of offering such advice:

وَإِذْ قَالَتِ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا آللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

And when a community among them said: "Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?" (7:164)

The true believers responded:

قَالُوا مَعَذَرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ (١٦٤)

They said: "In order to absolve ourselves before your Lord, and perhaps they may fear Allah." (7:164)

This response highlights a fundamental principle: the duty of the believer is to convey Allah's message for two main reasons. First, to free themselves from the sin of negligence. Second, because they do not know whether their advice might affect the transgressors. Ultimately, only Allah controls the outcomes. Allah informs us that He saved only those who commanded what is right and forbade evil:

فَلَمَّا تَسُوا مَا دُكِّرُوا بَعِثْنَا نَحِيَّتَ الَّذِينَ يَتَوَنَّ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا عَذَابًا بَئِيسًا بِمَا كَانُوا يَفْسُقُونَ (١٦٥)

"When they disregarded the advice that they were given, we saved those who forbade evil; but We seized the wrong doers with a grievous punishment, because they have been rebellious." (7:165)

In this story, while Allah clearly mentions the salvation of those who enjoined good and the punishment of those who committed evil, He remains silent about the fate of the passive bystanders who discouraged the advisors. To understand this omission, we turn to a powerful scene from the Day of Judgement. The verses describe that the people of Paradise and the people of Hell will be able to see and communicate with each other:

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (٤٤)

The companions of Paradise will call out to the inmates of the Fire: "We have found true what our Lord had promised us; have you found true what your Lord had promised?" They will say "yes". Then an announcer who is in between them will proclaim: "The curse of Allah is on the wrong doers". (7:44)

Following this exchange, a barrier is placed between them. But between these two groups stands a third group: those whose fate remains undecided, standing upon the elevated bridge known as Al-A'raf, which is translated as The Heights. These people will be able to see both the people of Paradise and the people of Hell:

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَانِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا ضُرِقَتِ الْأَبْوَابُ أَبْصَرُ الَّذِينَ هُمُ الْمُتَّقِينَ أَصْحَابُ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَتَادَى أَصْحَابُ الْأَعْرَافِ رِجَالٌ يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا هَآؤُنَا عِنْدَكُم مَّعَكُمْ وَمَا كُنْتُم تُبَشِّرُونَ ﴿٤٨﴾ أَهْلُآءِ الَّذِينَ قَسَمْتُمْ لَآ يَنَالُهُمُ خِلَافٌ وَهُمْ يَدْعُونَ إِلَى الْخَيْرِ لَوْ خُوفٌ لَّيْكُمْ وَلَا أَنْتُمْ حَرُونَ ﴿٤٩﴾

“And between the two groups (those in Heaven and those in Hell), there will be a barrier. And on Al-Araf (the Heights) there will be people who can see and recognize each group (the group in Paradise and the group in Hell) by their respective marks. They will call out to the people of Paradise, "peace be on you". For they (men on Al-Araf) have not entered paradise yet, yet they are hoping to (enter it). (46) And when their eyes will be turned towards the people of the Fire, they will say: "Our Lord, do not make us with the wrong doers." (47) And the people of Al-Araf will call out the people (of the fire) whom they will recognize by their marks, saying: "Of what benefit to you were your great number and resources or the arrogance that you used to show?" (48) Are those people about whom you used to swear that Allah would not show them mercy. (It has been said to them): "Enter Paradise, there shall be no fear on you, nor shall you grieve." (7:46-49)

It is significant to note that in this passage, Allah does not declare the fate of those who stand upon Al-A'raf. These were the passive, uncommitted individuals in this life. Allah considered them unworthy of having their verdict disclosed in the Quran, leaving them in a state of suspense and distress.

Moreover, there is no authentic hadith from the Prophet ﷺ regarding their final fate. While some scholars speculate that the people of Al-A'raf are those whose good deeds and bad deeds are equal, this is merely conjecture. The Qur'an and the Prophet ﷺ provide no such confirmation.

A more reasonable explanation—consistent with the flow of the Surah—is that these are the passive bystanders, those who did not act upon the truth nor oppose it. They were kept in a state of suspense, seeing both Paradise and Hell, awaiting Allah's final decision. Even if Allah admits them into Paradise at the end, the agony of waiting is a severe punishment in itself. Considering that the Day of Judgement spans fifty thousand years, even a brief delay becomes immensely painful. Life on earth, in comparison, is like a fleeting dream.

Among the verses of Surah Al-A'raf is a powerful ayah about noble character. Imam Ja'far Al-Sadiq (رحمه الله) said about this verse:

"There is no verse in the Qur'an that is more comprehensive in regard to the noble traits of character than this one (يس في القرآن آية أجمع لمكارم الأخلاق من هذه الآية)" The verse is:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (١٩٩)

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

This ayah encompasses three essential principles:

1. Forgive and overlook people's faults — it encourages patience and pardoning others.
2. Command what is recognized as good — to proactively promote goodness and uphold moral values.
3. Avoid the ignorant — meaning, do not waste your energy on those who are arrogant or argumentative for the sake of argument.

In the context of the Surah, "the ignorant" also refers to those who may outwardly claim belief but discourage others from fulfilling their duty to enjoin good and forbid evil. This highlights the critical role of committed believers in society.

True prosperity for any society is tied to faith and piety. Allah (SWT) makes this clear:

وَلَوْ أَنَّهُ أَهْلُ الْقُرَىٰ ءَامَنُوا لَفُتِحَتْ عَلَيْهِمْ كِتَابٌ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
بِآيَاتِنَا فَهُمْ بِمَا كَانُوا يَكْسِبُونَ (٩٦)

“If the people of the towns believed and have Taqwa, We would have opened for them blessings from heaven and earth; but they disbelieved, so We seized them on account of what they used to earn for themselves.” (7:96)

Those who see wrongdoing and remain silent are complicit in allowing sin to spread in their community. Allah describes such heedlessness:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ أَكْثِيرًا مِّنَ الْجِنَّةِ وَالنَّاسِ لَمْ يَشْعُرُوا بِهَا لَأَنَّهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَٰؤُلَاءِ فَهُمْ لَا يَفْعَلُونَ
أُولَٰئِكَ كَانُوا لَكُمْ فِتْنَةً ۖ أَفَلَا تَعْلَمُونَ (١٧٩)

And surely, We have created for Hell many of the jinn and mankind. They have hearts with which they understand not, and they have eyes with which they see not, and they have ears with which they hear not (the truth). They are like cattle, nay even more astray! They are the heedless ones. (7:179)

Thus, if believers remain neutral and do not strive to awaken their society from heedlessness, they bear responsibility for its moral decline. Allah warns that He will neglect them on the Day of Judgment, leaving them in suspense and distress.

Surah Al-Ma'idah also strongly condemns bystanders who fail to uphold righteousness:

لُعِنَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَوْا
وَكَانُوا يَعْتَدُونَ (٧٨) كَانُوا لَا يَتَنَاهَوْنَ عَن مَّنْكَرِهِ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩)

Curses were pronounced on those who disbelieves among the Children of Israel by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. (78) They did not forbid each other from any evil they committed. Evil indeed is what they have been doing! (Al-Ma'eda 5:78-79)

This is a universal principle, recognized even outside of Islamic thought. As famously noted by John F. Kennedy: ***“The hottest places in Hell are reserved for those who, in times of moral crisis, maintain their neutrality.”***

سَقَاوَسَوْسَ لَهُمَا يَسْلُطَانِ بَلِيدِي لَهُمَا مَا يُورِي عَنْهُمَا مِنْ سَوْءِ أَتْهَمَا وَقَالَ مَثَلِكُمَا رَبُّكُمَا
عَنْ هَذِهِ لَشَجَرَةٍ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ (٢٠) وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ
الذَّخِيرِينَ (٢١) فَذَلَّهُمَا يُعْزِرِينَ فَلَمَّا ذَاقَا الشَّجَرَةَ تَلَّوْهُمَا صَوْرَتُهُمَا وَطَفَعَ خَصِيْفَانِ
عَلَيْهِمَا مِنْ وَرَقٍ لَجْنَةٍ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ جَرَّةٍ وَأَقُلْتُ لَكُمَا إِنْ
تَنْتَظِرَانِ لَكُمْ عَذَابٌ مُبِينٌ (٢٢)

In this passage, we witness several strategies employed by Shaytan:

- What is critical here is the psychological manipulation. Shaytan convinced them to focus on what was prohibited, making it seem attractive, while ignoring the vast blessings they were already enjoying in Paradise.

What is even more concerning is that Shaytan's success with Adam and Hawwa' continued to echo through the generations of mankind. Even today, he continues to deceive people, particularly in making indecency and nakedness appear acceptable or even fashionable. However, unlike our parents who immediately felt shame and covered themselves, today many see shamelessness as "freedom" or "modernity," unaware that they are falling into the same old trap of Shaytan.

Following the account of Adam (عليه السلام), the Aurah continues to illustrate the ongoing battle between truth and falsehood through the stories of several prophets. Each narrative follows a clear pattern:

- The Prophet delivers the message of Tawheed (Oneness of Allah).
- The people reject the message due to arrogance, ignorance, or desire.
- The eventual victory of truth and the destruction of falsehood.

The first account involves **Prophet Nuh (Noah)**:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ
عَذَابَ رَبِّي عَظِيمٍ (٥٩) قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ مُّبِينٍ (٦٠)

Indeed, We sent Nuh (Noah) to his people and he said: "O my people! Worship Allah. You have no god other than Him. I fear for you the punishment of a great day". (59) The chiefs of his people said: "Indeed, we see you are clearly misguided." (7:59-60)

Nuh (عليه السلام) preached for centuries, yet the arrogance of his people led them to their doom.

وَأَنبَايَاتِهِ لَتُؤْتَيْنَا وَلَّذِينَ مَعَهُ ۚ فِي لُغُلَاءٍ عَارِضَاتٍ لِّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ (٦٤)

"So, We saved him and those with him in the Ark, and drowned those who rejected Our Ayat (signs). They were indeed a blind people (7:64)

The next account involves **Prophet Hud**

وَالْبِ عَادًا خَاهُمْ ۖ هُوَ قَالَ أَلَا يَتَّقُونَ ۚ أَفَلَا تَتَّقُونَ (٦٥) قَالَ
الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۚ إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ (٦٦)

And to Ad (We sent) their brother Hud. He said: "O my people! Worship Allah. You have no god other than Him. So, will you not fear Allah?" (65) The chiefs of his people who disbelieved said: "Indeed, we see you in foolishness, and we think that you are one of the liars." (7:65-66)

Hud (عليه السلام) faced mockery and rejection, yet Allah's decree prevailed.

وَأَنبَايَاتِهِ لَتُؤْتَيْنَا وَلَّذِينَ مَعَهُ ۚ فَرَحْمَةً مِّنَّا وَلِظُلْمٍ لِّدَابِرِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ (٧٢)

So, We saved him and those with him out of mercy from Us, and We eradicated those who rejected Our Ayat (signs), They were not believers. (7:72)

Then we moved to the account of **Prophet Saleh**:

وَالِى تَمُودَ خَاهُمْ ۖ صَلِحًا ۖ قَالَ يَتَّقُونَ ۚ عِبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ قَدْ جَاءَتْكُمْ مِيثَاقُهُ
مِّن رَّبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ ۚ فَاذْكُرُوا كُلٌّ فِي أََرْضِهِ ۖ وَلَا تَمْسُوهُ بِسُوءٍ ۚ
فَلَا يَذْكُرْكُمْ عَذَابَ الْيَوْمِ

To Thamud (We sent) their brother Saleh. He said: "O my people, worship Allah. You have no god other than Him. There has come to you a clear sign from your Lord. This is the she-camel of Allah, a sign for you. So, leave her to graze in Allah's earth, and do not touch her with harm, lest a painful punishment should seize you. (7:73)

Their rejection and aggression against the miracle of the she-camel led to their destruction:

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثَمِينَ (٧٨)

So, the earthquake seized them, and by the morning they were dead falling on their faces in their homes. (7:78)

Then, the next account is of **Prophet Lot**:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ۚ أَتَأْتُونَ النِّجَاسَ ۚ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (٨٠)

A clear example of moral corruption leading to divine punishment.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا وَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Then the next account is of Prophet Shuaib:

[illegible]

Despite his clear warnings and calls for economic justice and integrity, his people continued their fraud and rebellion.

لَا تَزِدْهُمْ مِلًّا وَلَا كِبْرًا ۚ فَاصْبِرْ لَهُمْ جَسِيمًا ۖ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْرِفُوا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ

The Surat gives special attention to Prophet Musa detailing the defiance of Pharaoh and the many signs shown to the Children of Israel.

ثُمَّ بَعَثْنَا مِنْ عِبَادِهِمُ مُوسَى بَآيَاتِنَا
عَاقِبَةُ الْمُفْسِدِينَ (١٠٣)

When the Pharaoh and his people rejected the message and continued their transgressions, Allah's decree prevailed

عَلَمْ أَنَا مِنْ قَوْمِهِمْ فِي إِيْمَانِهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنَّا غَفِلِينَ (١٣٦)

Among the powerful stories in Surah Al-A'raf is the transformation of Pharaoh's magicians. Initially, they were enlisted to challenge the truth of Prophet Musa (Moses,

(عليه السلام), but through witnessing the clear signs from Allah, their hearts were awakened, and they became symbols of courage and steadfast faith.

Allah (SWT) describes this moment:

وَأَلْقَى لَسَّ حَرَهُ سَجْدِينَ (١٢٠) قَالُوا ءَامَنَّا بِرَبِّ لَعَلَمِينَ (١٢١) رَبِّ مُوسَى وَهَارُونَ (١٢٢) قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُهُمْ فِي الْمَدِينَةِ لَئِيْزُ جُؤَادٍ مِّنَ الْفُلْهَاءِ قَسَوْفَ تَعْلَمُونَ (١٢٣) لَأَقْطَعَنَّ بِأَيْدِيكُمْ وَبِأَرْجُلِكُمْ خِلْفًا ثُمَّ لَأَضَلِّبَنَّكُمْ جَمْعِينَ (١٢٤) قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ (١٢٥) وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَجَاعِلْنَا رَبَّنَا فَرَعْدٌ عَلَيْهِمْ ظُفْرًا وَتَوْفَقٌ مُّسْلِمِينَ (١٢٦)

And the magicians were put down prostrating. (120) They said: "We believe in the Lord of all the worlds. (121) The Lord of Musa (Moses) and Harun (Aaron)." (122) Pharaoh said: "You have believed in him before my permission. Surely, this is a plot which you have designed in the city to expel its people from it, but you shall come to know. (123) I will cut off your hands and your legs from opposite sides. Then I will crucify all of you." (124) They said: "We will surely return to our Lord. (125) "And for what fault would you punish us, is it only because we believed in the Ayat (signs) of our Lord when they appeared to us! O our Lord, pour out patience upon us and cause us to die as Muslims." (7:126)

This immediate submission is extraordinary. A moment earlier, they were opponents of truth; the next, they became its defenders — willing to sacrifice their lives for their newfound faith. This teaches us a profound lesson:

- Faith is not about social status or background.
- True belief, when it enters the heart, transforms fear into courage.
- The magicians embraced their destiny with honor, illustrating the essence of commitment to truth.

Their story stands in stark contrast to the hesitant attitude of some among Bani Israel, who wavered in their faith despite witnessing clear signs from Allah. After being saved from Pharaoh and witnessing multiple miracles, some among Bani Israel still displayed weak commitment. Instead of appreciating their liberation, they complained:

قَالُوا أَوِذْنَا مِن قَبْلِ لَأَتَيْنَا وَمِنْ قَبْلِ مَحِلَّتْنَا قَالَ عَسَى رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ قَالُوا لَكُمْ فِي الْأَرْضِ قَيْنَظٌ كَيْفَ تَعْمَلُونَ (١٢٩)

They said: "We were persecuted before you came to us, and after you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors in the earth, so that He will see how you act." (7: 129)

Here, we see the danger of conditional faith — the kind of faith that depends on immediate rewards and is shaken in times of difficulty. This comparison between the magicians and some of Bani Israel highlights a central theme of the surah: True believers are those who remain steadfast regardless of circumstances, while hesitant hearts waver in trials. Believers must rise above fear and worldly concerns, trusting that victory belongs to Allah, and the truth will ultimately prevail

Following their miraculous salvation from Pharaoh, Bani Israel witnessed the immense power and mercy of Allah firsthand. However, their hearts still clung to ignorance and

imitation of falsehood. As they journeyed through the wilderness, they encountered some people who were devoted to idol worship, and instead of taking this as a lesson in what to avoid, they made a shocking request:

وَجَاءُوا بَنِي إِسْرَءِيلَ عَلَى مِصْرَ فَقَالُوا عَلَيْنَا أَنْصَابُهُمْ قَالُوا لَمْ نَجْعَلْ لَكَ إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (١٣٨)

We made the Children of Israel cross the sea. Then, they came upon a people devoted to their idols. They (the Israelites) said: "O Musa (Moses), make a god for us as they have gods." He said: "you are people who have truly steeped in ignorance." (7:138)

This moment reflects a critical flaw in passive or superficial faith. Without deep-rooted conviction and understanding, a person — or an entire nation — can still fall into the traps of imitation and error

The story continues further. After Prophet Musa went up to the mountain for forty days to receive the divine commandments, some among Bani Israel, in his absence, fell into an even greater error: they worshipped the golden calf. Although this incident is described in detail elsewhere in the Qur'an, the theme aligns seamlessly with the warning in Surah Al-A'raf: The absence of commitment leads to vulnerability against deviation.

The story of Bani Israel in the Surah underscores that salvation and protection are granted not to the entire community indiscriminately, but to those who actively fulfill their responsibilities. As Allah (SWT) reminds us:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِأَنفُسِهِمْ يَمَآكُتُوا يَفْسُقُونَ (١٦٥)

"When they forgot what they had been reminded of, We rescued those who forbade evil, and We seized the wrongdoers with a wretched punishment because they were defiantly disobedient." (7:165)

This affirms a critical principle:

- Salvation is for those who take a stand for righteousness.
- Destruction is the fate of those who promote evil or remain silent in its face.

The narrative of Bani Israel is not a distant tale but a living lesson, but it serves as a mirror for the Muslim Ummah:

- We are reminded not to be content with mere identity as Muslims.
- True faith demands active engagement, responsibility, and leadership in promoting truth and justice.
- Passive belief — or belief conditioned upon worldly ease — is insufficient and dangerous.

As Surah Al-A'raf draws to a close, it offers powerful final warnings against heedlessness (الغفلة) — a state of spiritual blindness that leads to destruction. Allah (SWT) describes those who are heedless in stark terms:

وَلَقَدْ دَرَأْنَا لَجَهَنَّمَ كَثِيرًا مِّنَ الْجِنَّ وَالْإِنسِ لَهَا قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ وَأُولَٰئِكَ هُمُ اللَّغَفِلُونَ (١٧٩)

"And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle — rather, they are even more astray. It is they who are the heedless." (7:179)

This verse paints a picture of those who, despite having faculties of understanding, choose ignorance. Their passive existence, devoid of purpose and commitment to truth, renders them more astray than even the animals. It is a deeply sobering reminder:

- Heedlessness is not innocent neglect; it is a chosen blindness that leads to ruin.
- True believers are commanded to remain vigilant, aware, and active in pursuing righteousness.

As the Surah nears its conclusion, Allah (SWT) shifts the focus to personal devotion and remembrance. In one of the most tender invitations to worship in the Qur'an, He commands:

وَاذْكُرْ رَبَّكَ فِي نَفْسٍ لَّتَضَرُّكَ عَٰوِجَةً ۖ وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ اللَّغَفِلِينَ (٢٠٥)

"And remember your Lord within yourself, in humility and fear, without being loud in words, in the mornings and in the evenings. And do not be among the heedless." (7:205)

This verse provides a gentle but firm reminder to stay awake, stay aware, stay committed.

Finally, the surah closes with a glimpse into the world of the angels — perfect models of submission and devotion to Allah:

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ ۖ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ (٢٠٦)

"Surely, those who are near your Lord are never too proud to worship Him; they glorify His praise and to Him they prostrate." (7:206)

This closing scene inspires the believers to emulate the angels by never feeling above worship and by constantly glorify Allah's perfection in submission and humility.

Surah Al-A'raf is not just a recounting of past nations — it is a living message to every believer:

- Choose commitment over passivity.
- Support the truth actively, no matter the circumstance.
- Deliver the message of Allah and trust the outcomes to Him.
- Avoid the trap of heedlessness.
- Pursue the path of humility, remembrance, and righteous action.

Al-Anfal (الأنفال) (The Spoils of War) (8:1-75)

Surah Al-Anfal was revealed in Madinah after the Battle of Badr. This battle took place on the 15th of Ramadan in the second year after Hijrah (2 A.H.), and it marked a pivotal turning point in Islamic history. It clearly distinguished between the previous state of Muslim weakness and the new emergence of Muslim strength. It also marked the end of the old leadership order represented by Quraysh and the rise of the new leadership represented by the Muslims. For this reason, the day of the battle is called Yawm al-Furqan — the Day of Distinction.

Interestingly, the Surah does not detail the events of the battle itself. Rather, it focuses on the prerequisites for victory, which is the main theme of the Surah. It identifies two essential conditions that guarantee the victory of Muslims in any battle:

1. True belief that victory comes only from Allah (وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ) **“The victory is from none but Allah.” (8:10)**, and
2. Fulfilling the responsibility of proper planning and preparation to the best of one’s ability (وَأَعِدُّوا لَهُمْ مَا سَتَطِيعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطٍ لَاحِظٍ) **“Prepare for them all you can of force and trained horses. (8:60).**

If Muslims neglect preparation and rely solely on Allah, victory will not come. Similarly, if they prepare fully but fail to place their complete trust in Allah, they will not be victorious. Victory is only assured when both trust in Allah and thorough preparation are combined.

The Surah is structured into two main halves. The first half emphasizes reliance on Allah, while the second half focuses on proper preparation. One can observe the shift in emphasis by comparing the description of the true believers in each section. In the first half, believers are described in terms of their spirituality and devotion in worship:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ رَبِّهِمْ زَادَتْهُمْ إِيمَانًا وَعَلِمُوا بِهَمِّهِمْ يَتَوَكَّلُونَ (۲) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (۳) أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (۴)

Certainly, the believers are those whose hearts are filled with awe, when Allah is mentioned, and when His Ayat are recited to them, they increase their faith; and upon their Lord alone they rely/ (2) They are those who establish the prayer and spend from what We have provided them. (3) Those are the believers in truth. For them there are high ranks with their Lord, and forgiveness and dignified provision. (8:2-4)

The first half also emphasizes obedience to Allah and His Messenger (peace be upon him). Notably, in this Surah, the command comes three times as **“Obey Allah and His Messenger,”** without repeating the verb “obey” before “the Messenger”, as it appears in other parts of the Qur'an. This wording places a special emphasis, indicating that in matters of war, the commands of Prophet Muhammad (PBUH) are divinely guided and inseparable from the commands of Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عُنْفَ وَأَنْتُمْ مَسْمُوعُونَ (٢٠)

O you who have believed, obey Allah and His Messenger, and do not turn away from him when you hear (him speaking). (8:20)

In the second half of the Surah, the focus shifts to the physical actions and characteristics of the believers:

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّوْا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ غُفْرَةٌ مِّن رَّبِّهِمْ (٧٤)

Those who have believed and emigrated and strove hard in the path of Allah, and those who gave (them) asylum and support; they are the believers in truth, for them is forgiveness and dignified provision. (8:74)

The second half also emphasized the necessity of patience, steadfastness, obedience to Allah and His Messenger, and unity:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ لَقِيتُمْ غَفَّةً فَرَّقُوا فَرَقًا وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَذَكِّرُوا لِلْمُرْكَبِينَ لَعَلَّكُمْ تَهْتَفُونَ (٤٥) وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَذَرُوا وَتَفْتَحُوا فَنَفْسُ لُؤْلُؤًا وَتَذْهَبَ رِيحُكُمْ وَأَصِيرُوا إِنَّا اللَّهُ مَعَ الصَّابِرِينَ (٤٦)

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 quarrel with each other, lest you fail and lose your power, and be patient. Surely, Allah is with those who are patient. (8:45-46)

The Surah further explains an extraordinary principle: the relationship between the level of faith and the scale of divine assistance. The stronger the believers' faith and patience, the less physical strength they need to overcome their enemies. When their faith is at its peak, Allah grants them a tenfold advantage; when their faith is weaker but still acceptable, He grants them a twofold advantage:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنُونَ مِنَ الْأَنْدَلُسِ فَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الصَّابِرِينَ (٦٥) وَإِنْ يَكُن مِّنْكُمْ عِشْرُونَ صَابِرِينَ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ فَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الصَّابِرِينَ (٦٦) وَإِنْ يَكُن مِّنْكُمْ أَلْفٌ يَعْلَبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ (٦٧)

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 who are patient, they will overcome one thousand of those who disbelieve for they are people who do not understand. (65) Now Allah has lightened your (task), for He knows that there is weakness in you. So, if there are a hundred of you who are patient, they shall overcome two hundreds, and if there are one thousand of you, they shall overcome two thousand by the will of Allah. And Allah is with those who are patient. (8:65-66)

This scale provides a measurable standard for assessing the level of faith in any Muslim army.

Without Allah's divine assistance at the Battle of Badr, the Muslims would have faced defeat. They were only 315 men with just two horses, whereas Quraysh's army

consisted of 1,300 men and 200 cavalry. Moreover, Quraysh's army had come fully prepared for battle, while the Muslims had only expected to intercept the lightly defended trade caravan of Quraysh, which carried goods purchased with wealth seized from the Muslims when they were forced out of Mecca.

The Muslims' intention had been the caravan, but Allah had His greater plan, far beyond their immediate goal:

وَإِذْ يَعِدُكُمُ اللَّهُ أَحَدَ لَطَائِفَتَيْنِ أَتْلُكُمَ وَتَوَدُّونَ أَنْ يَغِيرَ دَاتَ وَلِشُّوكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (٧)

Behold, Allah promised you (Muslims) one of the two parties that it should be yours. You wished that the unarmed one (the caravan) would be yours, but Allah intended to establish the truth by His Words and to cut off the roots of the disbelievers (8:7)

Allah guided the Muslims to the battlefield by His will, arranging circumstances in such a way that even if they had planned a meeting, it would not have happened so perfectly. But Allah orchestrated it to fulfil His decree:

لَئِنْ أَنْتَا بِلْعَدْوَةِ آلِ دُنْيَا وَهَذَا بِلْعَدْوَةِ لِقُصُوكِ كَبِمُ أَسْفَلَ مِنْكُمْ لَوْ تَوَاعَدْتُمْ لَخَلَفْتُمْ فِيمَا لِمِيعَةً وَلِكَيْلِ يَقْضَىٰ لِلرَّامِرَا كَانَفْعُوا لِيَهْلِكُنَّ هَلَاكُنَّ بِنَيْتِهِ وَيُحْيِيَهُنَّ حَمَقُنَّ بِنَيْتِهِ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ (٤٢)

(On that Day) you (the Muslim army) were on the near side of the valley, and they were on the farther side and the caravan on the ground below you. Even if you had made a mutual appointment to meet, you would have certainly failed in the appointment, but (you met) so that Allah accomplishes a decree that had already been determined; so, whoever would perish in the battle would perish knowingly, and whomever would live would live knowingly, Allah is All-Hearing, All-Knowing. (8:42)

The Surah begins by addressing a dispute that arose among the Muslims regarding the distribution of spoils after the victory at Badr. Rather than answering immediately, Allah first redirects their attention to what truly matters: fearing Allah, maintaining unity, and obeying Allah and His Messenger:

لَا تَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلْ لِلَّهِ الْأَنْفَالُ وَلِلرَّسُولِ أَتَقْوَاهُ لِلَّهِ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ (١)

They ask you about the spoils of war (the disposition of them). Say: The spoils of war belong to Allah and the messenger. So, have Taqwa of Allah, and mend the relationship between yourselves, and obey Allah and His messenger, if you are believers. (8:1)

Later in the Surah, Allah provides a definitive answer, stating that one-fifth of the spoils is for Allah and His Messenger, and the rest is for those who participated in the battle:

مَنْ عَمِلُوا أَنْتَىٰ عِلْمُكُمْ مِّنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ يَوْمَ يُسَيَّلُ إِرْكِنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا نَزَّلْنَا عَلَىٰ عَبْدٍ يَوْمَ لَفِرْقَانِ يَوْمَ آتَاكُمْ لَتَقْرَأَنَّكُمْ وَلِلَّهِ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٤١)

And know that whatever spoils you gain (from a war) its one-fifth is for Allah, the Messenger, the near relatives, the orphans, the needy, and the wayfarer, if you do believe in Allah and in what We sent down to Our slave on the Day of distinction, the Day when the two forces met (the battle of Badr) - and Allah is powerful over all things. (8:41)

Allah warns them not to let worldly gain, such as ransom money from captives, distract them from the greater objective: to uphold the religion of Allah and ensure the enemy's defeat.

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهْذًا أَسْرَىٰ حَتَّىٰ يَتَّخِذَ فِيهِ لَأَرْضٍ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٦٧)

It is not befitting for any prophet to have captives until he has totally eradicated the enemy (to ensure their no ability to fight again). You desire the lure of this world and Allah desires (for you) the Hereafter, and Allah is All-Mighty, All-Wise. (8:67)

Throughout the Surah, Allah details the many forms of divine assistance that He granted to the Muslims at Badr, both psychological and physical:

1/ Harmonizing the Muslims' hearts to ensure their unity:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ
بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

"He has united their hearts. Had you spent all that is in earth, you could not have brought their hearts together, rather Allah brought them together. He alone is overpowering, all-wise." (8:63)

2/ Easing their anxiety and cleansing them with rain, strengthening their resolve:

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ
عَلَىٰ قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ { [الأنفال: 11].

"(Remember) when He covered you with a sort of drowsiness as a tranquility from Him, and He caused rain to descend on you from the sky, to purify you with it and to remove from you the whispering of Satan, and to strengthen your hearts, and make your feet firm therewith." [Al- Anfal 8:11]

3/ Removing fear from their hearts and building confidence by making the enemy appear few in their eyes.

إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا لَّوْلَوْ أَرَأَيْتُمْ كَثِيرًا لَّفَتِلْتُمْ وَلَتَرْعَبُنَّ ۚ فَمَلَأَ مِرَ وَلَكِنَّ
اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (٤٣)

(Recall) when in your dream, Allah showed them to you as few in number. And if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you). Certainly, He is the fully aware of what lies in the hearts." (8:43)

4/ Casting terror into the hearts of the enemy

إِنَّا يُوحِي رَبُّكَ إِلَىٰ مَلَائِكَةٍ أُنَمِّعُكُمْ أَقْتَبْتُوا الَّذِينَ ءَامَنُوا أَسْأَلُكَ فِي قُلُوبِ الَّذِينَ كَفَرُوا
 وَأَوْصِرْهُم بِقُوَّةٍ فَاعْتَصِمْ كُلَّتَانِ (١٢)

And behold, your Lord revealed to the angels, "Verily, I am with you, so make firm the feet of those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and strike over all their fingers." (8:12)

5/ Removing thoughts of retreat and assuring the believers of victory:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا رَحْمًا فَلَا تُولُوهُمُ وُجُوهًا وَلَا دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّرًا لِّلْجَنَّةِ نَفَقَ بِلَعَصْفٍ مِّنَ الْجِبَالِ تَخْرُجُ دُخَانًا وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (١٦) قُلْ قَاتِلُوهُمْ وَلَٰكِنَّ اللَّهَ قَتَلَهُمْ وَمَذَرَنِي إِذَا رَهَيْتُ وَلَٰكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١٧) ذَٰلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ (١٨)
 “O you who have believed, when you face the disbelievers in a battle, never turn your backs to them. (15) Whoever turns his back to them on such a day, unless it is for a tactic in the battle, or to join a troop (of his own), he draws on himself the wrath of Allah, and his abode is Hell, and evil place to return. (16) It is not you who killed them; it was Allah. And when you threw, it was not you who did, but Allah did the throw, so that He might test the believers with a gracious test from Himself: for Allah is All-Hearing, All-Knowing. (17) Apart from that, Allah is the One who makes ineffective the schemes of the disbelievers. (8:15-18)

6/ Reinforcing them with angels

لَقَدْ مَنَّ اللَّهُ عَلَىٰ الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمُ الرَّسُولَ قُلُوبُهُمْ قَدْ خَلَتْ وَمَا لَّهُمْ لَاقِيًا (٩) وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (١٠)
 “When you called your Lord for help, and He answered you (saying): "I am going to reinforce you with a thousand of the angels following each other in succession. (9) And Allah made it (the promise) merely to give you good news and so that your hearts be calmed by it. Victory is from no one but Allah. Indeed, Allah is All-Mighty, All-Wise. " (8:9)

Allah emphasizes the critical importance of unity. If Muslims fail to unite, the consequence is not merely their own defeat but widespread chaos and corruption across the earth:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (٧٣)
 And those who disbelieve are allies of one another, if you (Muslims) do not do so [i.e., become allies of one another) there will be chaos in the earth and great corruption. (8:73)

This Ayat debunks all claims that Muslims' suffering is due to external conspiracies. Rather, Allah places the responsibility squarely on Muslims themselves, for their divisions and failure to unite.

Moreover, Allah's support is conditional upon the Muslims maintaining their inner state of righteousness:

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

Indeed, Allah will never change a blessing He has bestowed on a people unless they change their own condition. For Allah is All-Hearer, All-Knower. (8:53)

Islam is a religion of peace. However, to preserve peace, Islam commands full preparation for war — a deterrent that discourages aggressors from attacking. This is the principle of “peace through strength”:

وَأَعِدُّوا لَهُمْ مِمَّا تَسْتَطْعُمُونَ مِّنْ قُوَّةٍ وَمِنْ رِّبَاطٍ يَخْلِلُ ثَرَاهِيُونَ بِهِ عَدُّوا لِلَّهِ عَدُوًّا كُفْرًا
وَأَخْرَيْنَ مِنْ دُونِهِمْ لَدَعَلُمُوهُمْ لِلَّهِ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ أَثَرُهُمْ لَا تَطْمُئِنُّ (٦٠)

“Prepare against them whatever force you can muster, including cavalry posts, 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, it will be repaid to you in full, and you shall not be wronged.” (8:60)

Finally, even when victory seems imminent, and the enemy offers peace, Muslims are commanded to incline towards it, trusting fully in Allah’s wisdom and support:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْبَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦١) وَإِنْ يُرِيدُوا أَنْ
يَخْدَعُوكَ فَإِنْ أَحْسَبَكُمُ اللَّهُ هُوَ الَّذِي آيَّدَكُمْ بِنَصْرِهِ وَالْمُؤْمِنِينَ (٦٢)

“And if the enemy inclines towards peace, you should incline towards it, and rely on Allah, for He is the One who hears and knows (all things). (61) Should they intend to deceive you, then Allah is sufficient for you: He it is the One who has strengthened you with His victory and with the Believers.” (Al-Anfal 8:61-62)

These verses demonstrate Islam's commitment to peace, even at great risk, knowing that true success lies in complete obedience to Allah

In conclusion, while the Surah is titled Al-Anfal (The Spoils of War), its true focus lies in the laws of victory. Allah teaches Muslims to beware of the dangers of greed and disputes over worldly gains, as these will lead to failure. True victory is from Allah alone — but unity, preparation, and unwavering reliance upon Him are the necessary conditions for success.

Al-Twbah (التوبة) (the Repentance) (9:1-129)

Surat At-Tawbah (التوبة) was the last complete Surat revealed to the Prophet (PBUH). It is the only Surat in the Quran that does not begin with Basmallah (بسم الله الرحمن الرحيم). The theme of the Surat is closely related to the likely reasons behind the omission of the Basmallah at its opening:

1. The Surah addresses, more than any other, the belligerent idolaters and the hostile People of the Book. These specific groups were deprived of the mercy and compassion conveyed by Allah's attributes "Al-Rahman" and "Al-Rahim" in the Basmallah. Furthermore, the Surah exposes the traits of the hypocrites and condemns them harshly—again, matters that do not reflect the attributes of mercy mentioned in the Basmallah..
2. This Surah acts as a continuation of Surat Al-Anfal, which focused on the two conditions for the victory of the Muslim army:
 - a. Complete conviction that victory comes only from Allah.
 - b. Proper planning and preparation for any battle.

Surat At-Tawbah provides examples of these two conditions through three key battles: the Conquest of Mecca, the Battle of Hunain, and the Battle of Tabuk. In each of these battles, the Muslims prepared themselves, but the outcomes varied, illustrating the importance of both faith and preparation.

The Conquest of Mecca was a direct result of Quraysh violating the terms of the Treaty of Hudaibiyyah (الحديبية). The Muslims were victorious in this battle, and by taking control of Mecca, they established themselves as the dominant force in Arabia.

In contrast, during the Battle of Hunain, which took place shortly after the Conquest of Mecca, the Muslims initially placed their reliance on their large numbers and military might. Despite outnumbering the enemy, this reliance proved misplaced. The Muslims suffered a severe setback when most of their army fled the battlefield, and only the Prophet (PBUH) and a small group of steadfast believers remained. Though vastly outnumbered, this small band of true believers triumphed, teaching a crucial lesson.

Allah says:

لَقَدْ تَصَرَّكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ يُذَوِّجُكُمْ بِبَيْنٍ لَا إِنْذَارَ عَجَبْتُمْكُمْ أَنْ تُكْمَرُوا وَلَمْ تُغْنِ عَنْكُمْ
أَنْفُسُكُمْ وَصَافَتْ بِعَلَيْكُمْ لَأَرْضٌ يَوَاحِشَتْكُمْ ثُمَّ لَيْتُمْ هَٰذِهِ الْأَرْضَ لَكُنْ أَهْلًا بِهَا
رَسُولُهُ أَلَّا تَعْلَمُونَ الْمُؤْمِنِينَ وَأَنْزَلْنَا جُنُودًا لَمْ تَرَوْهَا وَعَذَّبْنَا الَّذِينَ كَفَرُوا
وَمَا أَتَوْا بِكَ جَرَاءٍ

Truly Allah has given you victory on many battlefields. And on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you nothing and the earth, vast as it is, was constrained for you, then you turned away in retreat. (25) Then Allah sent down His tranquility on the Messenger and on the believers and sent down forces (angels) that you did not see and punished the disbelievers. Such is the recompense of disbelievers. (9:25-26)

The third significant event mentioned in this Surah is the Battle of Tabuk (غزوة تبوك), the final battle witnessed by the Prophet (PBUH). After this battle, the Muslim nation became firmly recognized as the dominant power in Arabia.

To put the Ayat of the Surat in perspective and avoid the misapplication of some of the commands in the Surat, one needs to study the background of both the conquest of Mecca and the battle of Tabouk.

The background on the Conquest of Mecca

In the 6th year of Hijrah, the Prophet (PBUH) set out for Umrah, accompanied by fifteen hundred (1500) Muslims. However, in a blatant violation of the long-established tradition that no one should be prevented from entering the Ka'bah, Quraysh blocked the Prophet (PBUH) and his companions from performing the Umrah. To resolve this standoff, Quraysh and the Prophet (PBUH) agreed to a treaty, known as the Treaty of Hudaibiyyah (الحديبية), which contained the following terms:

1. The Muslims would be allowed to return the following year to perform the Umrah, but they would not carry weapons, except the basic traveler's weapons.
2. Hostilities between Quraysh and the Muslims would cease for ten years.
3. During this period, if anyone from Quraysh defected to Muhammad (PBUH) without the permission of their guardian, they would be returned to Quraysh. However, if any follower of Muhammad (PBUH) returned to Quraysh, they would not be returned.
4. All tribes were free to ally with either Muhammad (PBUH) or Quraysh. Any tribe under the protection of either party would be protected under this agreement, and any attack upon them would be considered a violation of the treaty.

Naturally, this agreement appeared one-sided and caused distress among many Muslims. However, the Prophet (PBUH) accepted it, prioritizing peace with Quraysh to allow him the freedom to spread the message of Allah without the constant burden of war. Furthermore, this treaty was, in itself, an acknowledgment by Quraysh of the legitimate presence of the Muslims on the political stage in Arabia.

In response to the treaty, Khuza'ah (خُزَاعَة) joined the camp of the Prophet (PBUH), while Banu Bakr (بنو بكر) joined Quraysh. However, Banu Bakr, supported by Quraysh, violated the treaty by attacking Banu Khuza'ah at night during the month of Sha'ban in the 8th year of Hijrah. Even when the people of Khuza'ah sought refuge in the Ka'bah, they were mercilessly pursued and killed by Banu Bakr, in clear violation of all traditions. In response, the Prophet (PBUH) demanded immediate redress from Quraysh for violating the treaty and killing his allies within the sacred precincts of the Ka'bah. He made two demands:

1. That Quraysh pay blood money for the victims from Khuza'ah.
2. That Quraysh sever their alliance with Banu Bakr.

Quraysh expressed a desire to maintain the truce but refused to meet these demands. Consequently, the Prophet (PBUH) decided to prepare for battle against Quraysh. However, Allah commanded him to grant Quraysh a four-month grace period to reconsider their position, while assuring them that any attempt to resist the Muslims would end in defeat. Allah said:

بَرَآءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (٢)

A (declaration) of immunity from Allah and His Messenger to those of the polytheists with whom you a treaty. (1) Go ye, then for four months, backwards and forwards, (as you will), throughout the land, but know that you can never frustrate Allah (by your falsehood) but that Allah will disgrace the disbelievers. (9:1-2)

Moreover, Allah clarified that war was not to be waged against all idolaters indiscriminately. If any of the non-combatant idolaters sought refuge with the Muslims, they were to be granted protection and safely escorted. Allah said:

وَإِن أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ (٦)

If one amongst the polytheist ask you for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure: That is because they are people who do not know. (9:6)

After the four-month grace period ended, the Prophet (PBUH) advanced with an army of 10,000 fighters toward Mecca and purified the Ka'bah from all idols. This historic event took place on the 20th of Ramadan, 8 A.H. Remarkably, the Prophet (PBUH) did not seek revenge against those who had persecuted him and the Muslims for over twenty years. Even more astonishing is that he left for the people of Mecca all the properties they had confiscated from the Muslims when they had been forced to emigrate from Mecca.

The background on the Battle of Tabouk

The Prophet (PBUH) sent Al-Harith bin 'Umar Al-Azdi (الحارث بن عمار الأزدي) as an envoy carrying a letter to the ruler of Busra (بصرى). However, on his way, the messenger was intercepted and killed by Sharhabeel bin 'Amr Al-Ghassani (شراحبيل بن عمرو الغساني), the governor of Al-Balqa' (البلقاء) and a close ally of the Byzantine Emperor Heraclius. Killing an envoy was regarded as a grave crime, tantamount to a declaration of war.

In response, the Prophet (PBUH) mobilized an army of 3,000 men to discipline the transgressors. He appointed three commanders: first, Zayd bin Haritha (زيد بن حارثة); if he were to fall, Ja'far bin Abi Talib (جعفر بن أبي طالب) would take his place; and if he too were killed, then 'Abdullah bin Rawaha (عبد الله بن رواحة) would lead. The Prophet (PBUH) gave them his usual noble instructions for conduct in war:

(اغزوا بسم الله، في سبيل الله، مَنْ كَفَرَ بِاللَّهِ، لَا تَغْدُرُوا، وَلَا تَغْلُوا، وَلَا تَقْتُلُوا وَلِيداً وَلَا امْرَأَةً، وَلَا كَبِيراً فَانِيّاً، وَلَا مَنَعِزَلاً بِصُومَعَةٍ، وَلَا تَقْطَعُوا نَخْلاً وَلَا شَجَرَةً، وَلَا تَهْدُمُوا بَنَاءً).
""Fight in the Name of Allah, in the cause of Allah, against those who disbelieve in Allah. Do not act treacherously or deceitfully, do not mutilate, do not kill children, women, elderly men, or monks in their monasteries. Do not cut down palm trees or other trees, and do not demolish buildings."

When news of the Muslim army reached Heraclius, he mobilized a vast army of two hundred thousand (200,000) soldiers, composed of Byzantines and their Arab allies, the Ghassanids. The two armies — the 3,000 Muslims and the 200,000 Byzantines — met at Mu'tah (مُوتَة).

On the first day of the battle, all three Muslim commanders were martyred. The companions handed the banner to Khalid ibn al-Waleed (خالد بن الوليد). While still in Madinah, the Prophet (PBUH) described this momentous event with tears in his eyes:

أخذ الراية زيد فأصيب، ثم أخذ جعفر فأصيب، ثم أخذ ابن رواحة فأصيب - وعيناه تذرفان - حتى أخذ الراية سيف من سيوف الله، حتى فتح الله عليهم).

"The banner was carried by Zayd, and he was martyred. Then Ja'far carried it, and he too was martyred. Then Ibn Rawaha carried it and met the same fate. Finally, the banner was taken by a sword from the swords of Allah, and Allah granted victory at his hands."

Under Khalid's leadership, the Muslim army continued to fight valiantly. Recognizing the sheer disparity in numbers, Khalid devised a brilliant strategy to withdraw safely and avoid total annihilation. During the night, he generated loud noise and stirred up dust behind the Muslim camp, creating the illusion of massive reinforcements arriving. He also rearranged his troops, placing fresh faces at the front lines to mislead the enemy into thinking they faced a new force.

The following morning, Khalid ordered an intense attack and then commenced the withdrawal. The Byzantine commanders, deceived by the tactics and wary of a potential ambush, ordered their forces not to pursue the Muslims. In this way, Khalid successfully led the Muslim army to safety with no further casualties.

Upon the army's return to Madinah, they were criticized and accused of fleeing from the battlefield. This reaction stemmed from the understanding of the following verse in Surat Al-Anfal:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ لَأَذْبَا (١٥) وَمَنْ يُؤَلِّهِمْ يُوَلِّهِمْ
 دُبْرَهُ ۖ وَالَّذِينَ لَقُوا لِقَاءَ أَمْنٍ مِّنَ اللَّهِ فَصَلُّوا لَهُمْ وَامْلَأُوا لَهُمْ جَهَنَّمَ مَوْنًا
 (الأنفال)

"O you who believe! Whenever you meet those who disbelieve in battle, do not turn your backs to them. (15) Whoever turns his back on them on that day, except while maneuvering for battle or intending to join another detachment, will incur the wrath from Allah, and his lodging will be hell, and how awful is such an end. (Al-Anfal 8: 15-16)

However, the Prophet (PBUH) immediately refuted these accusations, declaring that they were not deserters but brave warriors who would return to the battlefield — "they are the returning ones (Kararoun)."

It is important to note that the Muslim army at Mu'tah was outnumbered by 67 to 1 — not just the 10 to 1 ratio mentioned in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَاتُوا بِغَيْرِ حَرٍّ أَوْ هَلَكَ أَوْ مَلَكَ أَوْ غَرَّتْ بِكُمْ الْأَعْيُنُ أَوْ كَانَ يَنْصُرُكُمْ سَيَرُّ الْمُؤْمِنِينَ أَوْ لَمْ يَنْصُرْكُمْ سَيَرُّ الْمُؤْمِنِينَ أَوْ لَمْ يَنْصُرْكُمْ سَيَرُّ الْمُؤْمِنِينَ أَوْ لَمْ يَنْصُرْكُمْ سَيَرُّ الْمُؤْمِنِينَ (٦٥)

"O Prophet, urge the believers to battle. If there are among you twenty steadfast, they will overcome two hundred; and if there are among you one hundred, they will overcome a thousand of those who disbelieve, because they are a people who do not understand." (Al-Anfal 8:65).

Although the Muslim army had retreated from Mu'tah, the Byzantines and their Ghassanid allies were discontented with the outcome. They believed that failing to defeat the Muslim army at Mu'tah had emboldened the Arabs and spread the influence of Islam. Heraclius, therefore, resolved to launch a full-scale attack to destroy the Muslims once and for all, mobilizing an army of over 40,000 soldiers.

In addition, the emperor learned that his governor in the district of Mu'an (معان), Farwah ibn Amr al-Judhami (فروة بن عمرو الجذامي), had embraced Islam. When Farwah refused to renounce his faith, the emperor ordered his execution by crucifixion and declared that anyone accepting Islam would face the same fate. This was, unmistakably, an open declaration of war against Islam.

The Prophet (PBUH), upon learning of this looming threat, decided it would be wiser to confront the Byzantine army on their own borders rather than wait for them to reach Madinah. He called upon his Companions to prepare for this difficult expedition. However, many found this command burdensome, for several reasons:

1. Tabuk was a long and arduous journey through harsh terrain.
2. The weather was extremely hot.
3. It was harvest season, and Madinah had been suffering from drought.
4. The enemy's army was vast and heavily equipped.

Despite these challenges, the Prophet (PBUH) led an army of approximately 30,000 Muslims to Tabuk. Upon hearing of the Muslims' remarkable crossing of the desert, the Byzantines and their allies were gripped with fear and retreated, avoiding engagement. When the Prophet (PBUH) and his army arrived at Tabuk, they found no enemy army to confront.

The Prophet (PBUH) camped at Tabuk for twenty days, but when it became clear that the Byzantines had withdrawn, he gave the order to return to Madinah. Although no battle had taken place, this military expedition was a great success. The Muslims returned victorious, and their reputation soared throughout the Arabian Peninsula.

Clarifying the Context of Ayah 5 and Ayah 29

After understanding the backdrop of the Conquest of Mecca and the Battle of Tabuk, it becomes easier to appreciate the proper context of certain verses in Surat At-Tawbah that are often misunderstood. These include Ayah 5, commonly referred to as **Ayat al-Sayf (The Verse of the Sword)**, and Ayah 29, concerning the People of the Book. Without the background of Quraysh's treaty violations and the Byzantine threats, these verses may seem to command unrestricted warfare. But in truth, they were revealed in very specific historical and political contexts.

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوا حُيُوتَهُمْ وَهَلِكُوا بِنَافِثَتِهَا وَرَأَيْتُمُوهُم بِكُلِّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (5)

Then when the Sacred Months have passed, then kill the idolaters wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the prayers, and give Zakat, then leave their way free. Indeed, Allah is Oft-Forgiving, Most Merciful. (Al-Tawba 9:5)

This verse addresses a specific group of polytheists who had repeatedly violated their treaties, attacked Muslims and their allies, and showed treachery even in the holiest places like the Kaaba. This verse is not a blanket command for Muslims to fight all polytheists at all times, but a legal directive in response to those who broke the peace agreement and killed allies under the protection of the treaty.

Regarding the aggressors among people of the book:

قَاتِلُوا الَّذِينَ لَوْ يُؤْمِنُونَ بِاللَّهِ ۖ فَلَا يَلِيَوْمَ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ ۚ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ تَبَتَّ خَلَقُكُمْ الْعِزَّةَ عَرَبِيَّوَهُمْ صَغُرُونَ (٢٩)

Fight against those who (1) do not believe in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who do not acknowledge the religion of truth among the people of the book (Jews and Christians), until they pay the Jizyah when having capable hand, while they are subdued. (Al-Tawba 9:29)

This Ayah refers to those among the People of the Book (Jews and Christians) who, after repeated aggression, betrayals, and conspiracies (especially in alliance with the Byzantines), were plotting to attack the Muslims. The historical backdrop here is essential: the Byzantines, a Christian empire, were preparing to invade Madinah. This verse is a response to actual military threat, not a general instruction for forced conversion or oppression of religious minorities.

In fact, the verse mentions **Jizyah**, which is a tax paid by non-Muslims living in a Muslim state in exchange for protection and exemption from military service. The verse does not command forced conversion; it instructs Muslims to offer protection in return for a civic contribution, a common practice in that era for subjects of a state

Enemies of Islam often isolate these verses to portray Islam as inherently violent. Tragically, even some Muslims have misunderstood these verses, claiming they abrogate more than one hundred other verses promoting peace, patience, and freedom of religion.

However, such an understanding contradicts both:

- The context of revelation,
- And the actions of the Prophet (PBUH), who consistently pursued peace treaties and never forced anyone to convert to Islam.

This is precisely why the Prophet (PBUH) warned against misinterpretation of the Qur'an: The prophet (PBUH) said:

هَلَاكُ أُمَّتِي فِي الْكِتَابِ ... قَالُوا: يَا رَسُولَ اللَّهِ، مَا الْكِتَابُ..؟ قَالَ - صلى الله عليه وسلم -: "يَتَعَلَّمُونَ الْقُرْآنَ فَيَتَأَوَّلُونَهُ عَلَى غَيْرِ مَا أَنْزَلَ اللَّهُ.." (رواه أحمد وصححه الألباني)

“The destruction of my nation is in the book.”

The companions asked: What is the book.

The Prophet (PBUH) said: **“They learn the Quran and interpret it contrary to what Allah has revealed”**. *Narrated by Ahmad and authenticated by Al-Albani)

Moreover, Allah confirms the role of the Prophet (PBUH) as the clarifier of the Qur'an:

وَأَنْزَلْنَاهُ إِلَيْكَ لِتُخَيِّرَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ [النحل:44]

“We sent down the Reminder (The Quran) to you, so that you explain to the people what has been revealed to them.” (Al-Nahl 16:44)

Despite the Surat's strict tone against the hypocrites and aggressors, it is remarkable that the word "Tawbah" (repentance) and its derivatives appear seventeen times in this Surah — the highest in the Qur'an.

This repetition signifies that no matter the level of transgression — whether disbelief, hypocrisy, or betrayal — the door to repentance remains wide open. For every group, Allah invites them to return to Him:

أَنَّ اللَّهَ مَعَهُ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِذَا جَاءَ فَهُوَ يَوْمَ لَكُمْ

Allah is free from (all) obligations to the polytheist and so is His Messenger. But if you (the polytheist) repent, it is better for you (9:3)

وَلَقَدْ قَالَُوا كَلِمَةً تَكْفِيرٍ وَكَفَرُوا بِتَعْلِيمِهِمْ وَهُمْ يَوْمَ يَمْلَأُ يَتَالُوهَا وَمَا تَعْمُوا إِلَّا أَنْ تَغْنَمُ
اللَّهُ وَرَسُولُهُ ۚ مِّنْ فَضْلِهِ إِن يَتُوبُوا يَكُنْ خَيْرًا لَهُمْ

“They said the word of disbelief and disbelieved after accepting Islam, and they intended a plot which they were unable to achieve. They could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If they repent it will be better for them.” (9:74)

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبَهُمْ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ

Allah has forgiven the Prophet, the emigrants and the Ansar who followed him in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the right path), but He accepted their repentance.” (9:117)

This powerful emphasis on repentance highlights Allah's mercy, even in a Surah known for its strong denunciations.

In this Surah, Allah draws attention to eight powerful forms of human love — natural attachments that can, if not balanced, become obstacles in the path of obeying Allah and supporting His religion. Allah warns the believers clearly:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight - are dearer to you than Allah, Or His Messenger, or the striving in His cause - then wait until Allah brings about His decision: and Allah does not guide the rebellious.”(Al-Tuba 9:24)

These are natural loves, but Allah reminds us: they must never surpass our love for Allah, His Messenger, and the effort to uphold His religion. Whenever worldly attachments override obedience and sacrifice for Allah's cause, it signals a grave weakness in faith.

This verse serves as both a warning and a guidance — it helps the believer calibrate their priorities in life, especially in times of trials, tests, and critical decisions.

One of the critical revelations of this Surah is the exposure of the hypocrites' plans, especially their attempt to undermine the unity of Muslims by building a Masjid Dirar (the Mosque of Harm and Division).

These hypocrites constructed this mosque with multiple corrupt intentions:

- To divide the believers,
- To support those who were enemies of Allah and His Messenger,
- To spread disbelief and create suspicion among Muslims.

Allah exposed their deceitful claim that they only intended good, and He forbade the Prophet (PBUH) from ever standing in that mosque:

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِزْمَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَادْنَا إِلَّا الْحُسْنَیَّ وَلَلْمُؤْمِنُونَ لَكَذِبُونَ (١٠٧) لَقَدْ م فِيهِ

“And as for those who built a mosque to cause harm, promote disbelief and to cause dissent among the believers, and as an outpost for one who has been at war with Allah and His Messenger even before. They will certainly swear (and say): “We only intended to do nothing but good”. But Allah bears witness that they are liars. (107) Do not ever stand there (in prayer).” (9:107-108)

Instead, Allah praises the true mosque established on piety from the first day — the Prophet’s Mosque in Madinah — where believers purify themselves and seek Allah’s pleasure.

This episode is a profound lesson about the dangers of internal division and the importance of sincerity in community institutions. The mere outward structure of a mosque is not enough; its purpose, leadership, and intentions must align with the objectives of unity, truth, and righteousness.

Although the Surah begins without the **Basmallah**, and despite its tone of strong warnings and exposure of enemies and hypocrites, it ends on a note of profound hope and mercy. Allah reminds the believers of the special nature of the Messenger (PBUH):

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَّا لَكُمْ تَوَسُّعٌ خَرِيصٌ ۖ عَلَيْهِ مَلَكُوتُكُمْ هُودًى وَبُشْرَىٰ ۚ وَعَلَىٰ الْأَعْيُنِ عَنَانٌ رَّحِيمٌ (١٢٨)

“Indeed, there has come unto you a Messenger from amongst yourselves. It grieves him that you should face any difficulty. He is most eager for your welfare, and to the believers (he is) compassionate and always merciful.” (9: 128).

This verse encapsulates the deep concern and compassion of the Prophet (PBUH) for his ummah. Despite all the challenges and betrayals, he faced, his ultimate desire remained the guidance and well-being of his people. Finally, the Surah closes with an empowering declaration of trust in Allah:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)
“But if they turn away, say: “Allah is sufficient for me. There is no god but He, on Him I put my trust and He is the Lord of the Magnificent Throne.” (9:129).

This final verse reinforces the core lesson of Surat At-Tawbah:

- Ultimate reliance is upon Allah alone.
- Victory is in His hands.

Success is assured for those who trust in Him and remain firm upon His path

Surat At-Tawbah is a manifesto of Islamic resilience, responsibility, and hope. It teaches us:

- The importance of context in understanding divine commands,
- That unity and sincerity are paramount for the Muslim community,
- That no matter the sin, the door of repentance remains wide open,
- And that ultimate trust and victory belong to Allah alone.

Being the final complete Surah revealed to the Prophet (PBUH), it serves as both a warning and a farewell message of guidance and mercy to the Ummah.

Surat Yunus (Jonah) (يونس) (109-10:1)

Surat Yunus, revealed in Mecca, centers on the theme of *divine decree* (القضاء والقدر) and the belief in *predestination*. The Surah addresses the common confusion that arises when trying to reconcile Allah's absolute knowledge with human free will. Typical questions include:

1. Are we compelled, or do we have free will? (هل الإنسان مسير أم مخير؟)
2. Why does Allah guide some and not others?
3. If Allah has predetermined everything, why are we judged for our actions?
4. Are wrongdoers justified in claiming, "If Allah willed, we would not have done wrong"?
5. If our final destination is already recorded, why should we strive?

Surat Yunus provides clarity. While Allah's knowledge encompasses everything, humans are free to choose their path. The final verse of the Surah summarizes this responsibility:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ لَحَقُّ رَبِّكُمْ فَمَنْ هَدَىٰ فَإِنَّمَا يَهْدِي نَفْسَهُ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِكَلِيلٍ (١٠٨)

Say: "O you mankind; the truth has come to you from your Lord. So, whosoever is guided, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not responsible for your affairs." (10:108)

Thus, while Allah's will encompasses all, our choices remain ours. The confusion often arises from assumptions rather than revelation. Hence, the word Al-Haqq (the truth) appears prominently in this Surah—mentioned 23 times—to emphasize following truth over assumptions. Allah rebukes those who justify their sins by blaming fate:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ فَعَلَّا كَذِبًا لَدُنَّ رَبِّهِمْ قُلْ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ قُلْ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَثَلًا بَشَرًا مِّثْلَ بَشَرٍ قُلْ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَثَلًا بَشَرًا مِّثْلَ بَشَرٍ قُلْ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ مَثَلًا بَشَرًا مِّثْلَ بَشَرٍ (١٤٨)

"Those who associate partners with Allah will say: "Had Allah willed, we would have not taken partners with Him, nor would our fathers, nor would we have anything prohibited." Likewise belied those who were before them, till they tasted Our punishment. Say: "Do you have any sure knowledge that you can produce to us? Indeed, you follow nothing but assumption and you do nothing but falsifying." (Al-Anaam 6:148)

Allah sent messengers to convey His message clearly so that no one can claim ignorance of the truth. The Surah opens by affirming the wisdom behind revelation:

الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ (١)

"Alif-Lâm-Râ; these are the ayat (Verses) of the Wise Book" (10:1)

The Surah repeatedly urges people to worship Allah alone, refrain from idolatry, and not call upon what neither benefits nor harms.

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنْ لَمَشِّ رِكِيِّنَ (١٠٥)

And keep your face (your focus) entirely towards the religion in upright manner and never be one of those who ascribe partners to Allah (10:105)

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ (١٠٦)

"And do not invoke besides Allah that which will neither profit you, nor hurt you because if you do, you shall certainly be one of the unjust. (10:106)

Yet, some reject messengers, questioning why Allah would send a human as His representative. Allah responds:

أَكَانَ لِلنَّاسِ عَجَبًا أُنْزِلَ الْوَحْيُ إِلَيْنَا أَلَمْ نُجِلْ مِنْهُمْ لَمَنْ أَنْذِرَ النَّاسَ وَبَشِّرَ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمٌ صَدِقٌ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ (٢)

Is it wonder for mankind that We have sent Our Revelation to a man from among themselves (saying): "Warn mankind and give good news to those who believe that they shall have sure footing with their Lord?" (But) the disbelievers say: "This is indeed an evident sorcerer". (10:2)

Those people follow their own whims because they want to restrict Allah's choices while He alone governs the universe, and His will prevails in all affairs:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ عِزِّهِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ عَبْدُكُمْ أَفَلَا تَذَكَّرُونَ (٣)

"Surely your Lord is Allah, Who created the heavens and the earth in six days; then set himself over the Throne, conducting the Command (regulating and governing all things; directing all things; disposing and governing the affairs of all things) In no way is there any intercessor (ever) except after His permission. That is Allah, your Lord; so, worship Him. Will you then not be mindful?" (10:3).

All people will return to Him and will be judged individually according to their deeds:

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ مَهْرَاجٌ بِمَنْ تَحْمِيهِمْ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (٤)

"To Him will be your return altogether, the promise of Allah, truly (binding). Surely, He begins the creation; thereafter He brings it back again to recompense the ones who have believed and done deeds of righteousness with equity. And the ones who have disbelieved will have a drink of scalding water and a painful torment for that they have been disbelieving." (10:4)

The Surah invites reflection on the natural order as evidence of divine wisdom:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَلِحِسَابٍ مَّا خَلَقَ اللَّهُ ذَٰلِكَ الْإِنشَاقُ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (٥) إِنَّ فِي خَلْقِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فَإِنَّ لِلْمُؤْمِنِينَ لَآرْطَابًا لِقَوْمٍ يُتَّقُونَ (٦)

"He is the (One) Who has made the sun an illumination, and the moon a light and determined it by phases that you may know the number of years and the reckoning. In no way has Allah created that except with the truth. He explains the

signs in detail for people who know. Surely, in the alternation of the night and the daytime and whatever Allah has created in the heavens and the earth, are indeed signs for a people who have Taqwa.” (10:5-6).

The confusion regarding the divine decree is created when people ignore that Allah is never unjust. He punishes none but those who wrong themselves:

إِنَّهَا لِلَّهِ لَا يَظْلِمُ لِنَاسٍ أَلْسِيًّا وَلَكِنَّ لِنَاسٍ أَنْفُسُهُمْ يَظْلِمُونَ (٤٤)

Surely, Allah does not wrong people at all; but people wrong themselves. (Yunus 10:44)

وَالَّذِينَ كَسَبُوا ذُنُوبًا لِّسِيَّاتٍ جَزَاءُ سَيِّئَةٍ يَمَثِلُونَ بِمِثْلِهَا يُضَاعَفُونَ ذَلِكَ مَا لَهُمْ مِّنَ لِّهْنٍ عَاصِمِينَ

As for those who commit evils, the recompense of an evil deed is proportionate to it and humiliating disgrace will cover them and there is none to save them from Allah. (10:27)

Throughout history, nations that chose wrongdoing suffered the consequences:

وَلَقَدْ أَهْلَكْنَا لُقُرُونََ هَٰؤُلَاءِ لَمَّا ظَلَمُوا وَجَاءَهُم بَرُؤُنَا فَكَفَرُوا بِآيَاتِنَا وَمَا كَانُوا لِيُؤْمِنُوا
كَذَٰلِكَ نَجْزِي الْفَٰقُونَ أَلَمْ جَرِمِينَ (١٣)

And indeed, We destroyed generations before you, when they committed injustice while their Messengers came to them with clear proofs, but they were not willing to believe. This is how We punish the guilty people. (10:13)

however, Allah gives people many chances to correct their path and offers them repeated chances for repentance.

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْبُلُوكِ وَخَرَيْنَ بِمِزْجٍ خَالِيقَةٍ وَقَرِحُوا بِهَا جَاءَتْهَا ريحٌ عاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْنَا مِنْ هَٰذِهِ لَنُكَوِّنَنَّ مِنَ الشَّكِرِينَ (٢٢) فَلَمَّا أَنْجَيْنَاهُمْ إِتْلَاهُمْ بِهَا يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا رَاجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (٢٣)

He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them under a favorable wind, and they are pleased with it, there comes upon them a violent wind and the waves come to them from every direction, and they think that they are surrounded from all sides. Then they pray to Allah, having faith in Him alone, (saying): "If You (Allah) deliver us from this, we shall truly be grateful. (22) But when He delivers them, they start rebelling in the earth wrongfully. O people, your rebellion is, in fact, against your own selves. It is only worldly life that you are enjoying and then (in the end) to Us is your return, and We shall tell you what you have been doing." (10:22-23)

The Surah beautifully contrasts the fate of two nations: the people of Prophet Yunus and Pharaoh's army. Both initially rejected their prophets, and they were destined to face divine punishment, but the people of Yunus repented before the punishment befall then and this they were spared:

If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the people of Jonah! When they believed We removed from them the torment of disgrace in the life of the world and gave them comfort for a while. (10:98)

سُورَةُ الْاِنْفِلَةِ ٩٠
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْهُمۡ فَاَتَّبِعُوْهُمۡ يَفۡتَرُوْا عَلَیْکُمۡ مَا لَیْسَ بِکُمۡ بِهٖۤ اِلَٰهَۃٌ اِلَّا الْاِلَٰهَ الَّذِیۡ ءَاٰمَنۡتُ بِهٖۤ اَنۡتُمۡ بَنُوْا اِسۡرَءِیۡلَ وَاَنَا مِّنَ الْمُسۡلِمِیۡنَ (٩٠)
اَلَّذِیۡنَ وَقَدِ عَصٰیۡتَ قَبۡلُ وَکُنۡتَ مِّنَ الْمُنۡفَرِّقِیۡنَ (٩١) یَوْمَ تَجۡبِیۡکَ بِیَدِیۡکَ لِتَکُوۡلَ مَنۡ
فِیۡکَ عَآثَۃٌ وَّ اِنۡ کَثِیۡرًا مِّنَ النَّاسِ عَنِۢۤ اٰیٰتِنَا لَٰعٰفِلُوۡنَ (٩٢)

This contrast teaches that Allah's decree is just and is based on people's choices. His mercy is available until the final moment, but once death arrives, repentance is too late. Some may still question: If Allah knew the people of Yunus would believe, why decree their punishment initially? The answer lies in understanding that Allah's knowledge transcends time. He is not bound by past, present, or future. To Him, all events are witnessed simultaneously. Just as watching a movie at high speed does not change its plot, Allah's foreknowledge does not compel our choices.

Nothing in Allah's decisions is random or arbitrary. Allah has established rules/laws/regulations that govern the universe. He clearly revealed the outcome for those who violate them. Allah also established that people can always change the outcome by changing their actions before the decree befalls them, Allah said:

Ultimately, belief in divine decree is an article of faith. The Prophet ﷺ taught:

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن بالقدر خيره وشره

Imam is to believe in Allah, His angels, His Books, His Messengers, the Day of Judgment, and the Divine Decree, both its good and its bad.”

These six pillars of faith are the foundation of Islam. While Muslims may differ on jurisprudential matters, there can be no difference regarding these core beliefs.

Debating the unseen leads only to confusion and division. Allah warns

مُعَسَّدَمٌ إِلَهُمْ لَّذِينَ قَرَّ قُؤُلُهُمْ فِي شَيْءٍ إِنْ تَطَرَّاهُمْ إِلَى اللَّهِ ثُمَّ يَنْبِئُهُمْ بِمَا كَانُوا يَفْعَلُونَ (١٥٩)

“Surely, those who have made divisions in their religion and broke up into sects, you have nothing to do with them. Their case rests with Allah: He will tell them what they have been doing.” (Al-Ana’am 6:159)

In conclusion, the message of Surat Yunus is clear: while Allah’s knowledge is perfect and His decree inevitable, human beings possess free will and are responsible for their choices. This understanding should motivate us to seek righteousness, avoid speculation about the unseen, and place our full trust in Allah.

Surat Hud (هود) (123-11:1)

Surah Hud was revealed in Makkah during a particularly difficult time for the Prophet (PBUH). He was facing rejection from all surrounding tribes and suffered harsh treatment from the people of Taif when he invited them to Islam. Moreover, he lost two of his greatest supporters: his beloved wife Khadijah (RA) and his uncle Abu Talib.

The theme of the Surat is outlining the proper approach that Muslims should take in response to oppression and injustice. The proper response under these conditions is presented in two pivotal Ayat:

1. Endurance and Patience

وَلَا تَقْصِرْ كَمَا أَطَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

So, stand firm as you have been commanded, as well as those who turn in repentance with you, and do not transgress. Surely, He (Allah) is All-Seer of what you do. (11:112)

2. Avoid Inclining Towards the Oppressors:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ (١١٣)

And do not incline to those who have done injustice, lest the Fire should touch you; you have no protecting friends other than Allah, and afterward ye would not be helped (if you incline to the unjust) (11:113)

These two Ayat establish three foundational principles for believers under oppression:

1. Steadfastness (الاستقامة): “stand firm,” (فَإِصْبِرْ كَمَا أَمَرْتَ) Maintain patience and perseverance.
2. Avoid transgression (عدم الطغيان): “do not transgress” (وَلَا تَطْغَوْا) Do not respond to oppression with injustice.
3. Avoid inclination (عدم الركون): “Do not incline” (وَلَا تَرْكَبُوا) Do not lean towards oppressors, nor accept their guardianship in place of Allah.

In commenting on these Ayat, Imam Hassan Al-Basri (حسن البصري) beautifully summarized this balance, saying:

سبحان الذي جعل اعتدال هذا الدين بين لا عين وهي لا تطغوا ولا تتركبوا

“Glory to Allah who placed moderation between two negations: do not transgress and do not incline.”

The Surah opens by reminding the Prophet (PBUH) and all believers of Allah’s infinite wisdom and perfect knowledge:

الرَّحْمَٰنُ كِتَابُ الْحِكْمَةِ ؕ آيَاتُهُ تُفَصِّلُهَا وَلَهُ يُعْزِزُ مَنْ يَّشَاءُ مِنْ دُونِ الْحَقِّيقَاتِ (١)

“Alif, Lam, Ra. A book whose Ayat (verses) are perfected and then explained in detail from the One (Allah), Who is All-Wise, All-Aware”. (11:1)

The following verse sets the balance of warning and glad tidings:

أَلَا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي لَكُنَّ نَذِيرٌ وَبَشِيرٌ (٢)

You should worship none but Allah. (Say) "Verily I am (sent) to you from Him to be Warner and deliverer of glad tidings" (11:2):

Further, by mentioning that Allah created the heavens and the earth in six days, the Surah highlights a cosmic lesson in gradual progress and patience:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

"And He (is The One) Who created the heavens and the earth in six days" (11:7).

Although Allah could have created all instantly, He chose gradual creation to teach patience and persistence in all endeavors.

The Surah emphasizes patience as an essential tool:

وَلَيْنَ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَفُورٌ (٩) وَلَئِنْ أَذَقْنَاهُ مَسَّةً لَيَقُولَنَّ دَهْبَنِي لَسَبَّاتٌ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ (١٠) إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ (١١)

And if We give man a taste of Our mercy and then take it from him, he becomes highly desperate and utterly ungrateful. (9) But if We give him a taste of comfort after a hardship has touched him, he will say "All ills have gone away from me, (and thus) he will be over-exulting, and boastful. (10) Except those who are patient and do righteous deeds; for them is forgiveness and a great reward. (11:9-11)

Interestingly, here Allah pairs patience with righteous action (صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ) while in 52 other verses, Allah paired righteous deeds with belief (آمَنُوا وَعَمِلُوا الصَّالِحَاتِ). This gives additional emphasis to the command of patience in the Surah.

Further, the Surah warns the Prophet (PBUH) not to let rejection cause him distress or to hold back from delivering the full message:

فَلَعَلَّ النَّارَ لِبَعْضِ مَا يُوحَىٰ إِلَيْكَ وَصَاقِبُ يُنِىٰ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ إِلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُزْ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَلِلَّهِ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (١٢)

"So perchance you (O Prophet) may give up part of what is being revealed to you, and that your chest feels constrained by it just because they say, "Why a treasure has not been sent down to him, or an angel not with him?" But you are only a Warner. And Allah takes care of everything. (11:12)

This serves as a lesson for all Muslims to never compromise or hide any part of the truth, even under pressure.

The Surah narrates the stories of seven Prophets: Nuh, Hud, Saleh, Ibrahim, Lot, Shu'ayb, and Musa (نوح وهود وصالح و ابراهيم و لوط وشعيب وموسى عليهم السلام) (peace be upon them). Each faced their people's oppression and rejection yet remained firm.

وَمَا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِكَ قُورَاقَ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ
 وَذِكْرٌ لِلْمُؤْمِنِينَ (١٢٠) وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَمَلَكُمْ إِنَّا عَامِلُونَ (١٢١)
 وَأَنْتُمْ مُنْتَظِرُونَ (١٢٢)

We narrate to you all such stories of the messengers to strengthen your heart. And in these (stories) come to you the truth, as well as a good counsel and a reminder to those who believe. (120) Say to those who do not believe: "Do whatever you can: we are doing (what we can). (121) "And wait. We too are waiting." (11:120-122)

Prophet Nuh (AS) stands out as an emblem of endurance, preaching to his people for 950 years despite their relentless rejection:

قَالُوا يَنْتُحِ قَدْ جَدَلْنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٣٢)
 They said: "O Nuh (Noah)! You have argued with us and prolonged this dispute; so, bring on us what you threaten us with, if you are of the truthful." (11:32)

Yet Nuh (AS) remained steadfast, continuing his mission until Allah commanded him to build the Ark and prepare for deliverance.

Prophet Hud (AS), after whom the Surah is named, displayed remarkable steadfastness. He challenged the powerful people of 'Aad, who arrogantly mocked him, claiming their gods had seized him with evil. He boldly replied:

قَالَ إِنِّي أَنَا عَبْدُ اللَّهِ ۖ وَأَشِدُّ أَلْفًا ۖ وَشَدُّوا أُنْبَرِيءُ ۖ مُمْسِكِرُكُونَ (٥٤) مِنْ دُونِهِ ۖ فَكِيدُوا جَمِيعًا ثُمَّ لَا تُنْظَرُونَ (٥٥)

"He said: "I make Allah my witness and you bear witness that I have nothing to do with what you take as gods besides Him. So, plot against me, all of you, and give me no respite. (11:54-55)

Hud (AS) demonstrated unwavering trust in Allah and refused to compromise, warning them of their impending ruin.

The Surah continues with the stories of Prophets Saleh, Ibrahim, Lot, Shu'ayb, and Musa (peace be upon them), illustrating how nations that oppressed and rejected their messengers were destroyed by divine decree:

الْأَنْبَاءِ ۖ نَبَا نَبَا لِقُرَى تَقُصُّهُ عَلَيْكَ مِنْ أَنْبَاءِ قَوْمٍ مَنَعُوا آلَهُمْ حَرِّ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَهُمْ رَسُولٌ مِنْ رَبِّكَ وَمَا رَأَوْهُ إِلَّا بِمُتَشَابِهٍ (١٠١) وَأَخَذُوا لِقُرَى وَهِيَ ظَالِمَةٌ أَنْ أَخَذَهُمْ
 شَدِيدٌ (١٠٢)

That is a part of the stories of the (destroyed) towns that We narrate to you. Some of them are (still) standing, and some have been wiped out. (100) We did not wrong them, rather they wronged themselves. So, their gods whom they used to invoke beside Allah did not help them in anyway, when came the command of your Lord, and they added nothing to them except destruction. (101) Such is the

Seizing of your Lord when He seizes the (people of) towns when they are transgressing. Indeed, His Seizing is painful, severe. (11:100-102)

After recounting these stories, Allah reinforces His core commands of steadfastness and avoiding transgression and inclination to the aggressors.

وَأَقِمُّوا الصَّلَاةَ كَمَا أُطِرَتْ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (١١٢)

So, stand firm as you have been commanded, as well as those who turn in repentance with you, and do not transgress. Surely, He (Allah) is All-Seer of what you do. (11:112)

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ (١١٣)

And do not incline towards those who have done injustice, lest the Fire should touch you; and you have no supporters other than Allah, then you would not be helped (if you incline to the unjust) (11:113)

And Allah emphasizes prayers and patience as the tools to maintain resilience against oppression and in fulfilling the mission of truth:

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النُّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسَافًا ذَلِكَ ذِكْرُ لِلذَّاكِرِينَ (١١٤) وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (١١٥)

Establish the prayer at both ends of the daytime and in the early hours of the night. Surely, good deeds erase bad deeds. That is a Reminding to the mindful. (114) And be patient, for Allah does waste the reward of the righteous". (11:114-115).

The Surah also acknowledges that differences among people will always exist due to free will:

وَلَوْ أَشَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ (١١٨) إِلَّا مَن رَّحِمَ رَبُّكَ وَلَئِنَّكَ لَخَلْقُوهُمْ مَّتَّعْتٌ كَلِمَةً رَبُّكَ لَا مَلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) (هُود)

"And if your Lord had so willed, He could surely have made mankind one Ummah [community], but they will not cease to disagree, (118) Except those whom your Lord has blessed with Mercy and for that He has created them. And the Word of your Lord has been fulfilled (i.e., His Saying): "Surely, I shall fill Hell with jinn and men all together." (Hud 11:118-119)

Ultimately, final judgment belongs to Allah alone, and the rewards or punishments of the Hereafter await every soul based on its choices in this life.

Surah Hud is a timeless lesson in patience, perseverance, and integrity in the face of injustice. The Prophet (PBUH) once remarked, "Surah Hud and its sisters have made my hair grey." This highlights the weight of its message.

The Surah teaches that, while we cannot prevent people from differing in their beliefs, we must remain firm, avoid transgression, and never incline towards injustice. We must persist with patience, uphold the truth, and entrust our affairs to Allah, the Most Wise.

Surat Yusuf (Joseph) (يوسف) (111-12:1)

Surat Yusuf recounts the entire story of Prophet Yusuf (AS), from beginning to end. The central theme of the Surah is to trust in Allah's plan for our lives. The story inspires patience and reminds us never to despair, no matter the circumstances. Key lessons are encapsulated in the following Ayat:

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۚ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢١)

And Allah has full control over His affair, but most people do not know. (12:21)

لَا يَأْيُسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ (٨٧)

"Certainly no one despairs of relief from Allah, except the people who disbelieve." (12:87).

إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ (٩٠)

'Indeed, whoever has Taqwa of Allah and is patient, then surely Allah never let the reward of those who do good goes to waste.' (12:90)

Before we explore the lessons, let us briefly outline the sequence of events in Yusuf's life.

Prophet Yusuf (AS) was one of twelve sons of Prophet Yaqub (Jacob, AS). He and his younger brother Binyamin were from one wife, while the older ten brothers were from another. As a child, Yusuf dreamt of the sun, the moon, and eleven stars prostrating to him. His father interpreted this dream as a sign of prophethood and cautioned him not to share it with his brothers, fearing their jealousy.

However, his brothers were already consumed by envy. One day, they took Yusuf with them and threw him into a well. A passing caravan found him and took him to Egypt, where he was sold to the finance minister, Al-Aziz. Yusuf grew up to be handsome, righteous, and wise. The wife of Al-Aziz tried to seduce him, but he firmly resisted her advances. Wrongfully accused, Yusuf was thrown into prison.

In prison, Yusuf's piety and ability to interpret dreams impressed his fellow inmates. One prisoner, later freed, ended up serving at the king's court. When the king had a troubling dream, this man recalled Yusuf's gift and sought his help. Yusuf not only interpreted the dream accurately but also offered a strategic plan that saved Egypt from a devastating famine. He was then elevated to a high position in the kingdom, becoming Al-Aziz himself.

During the famine, Yusuf's brothers came to Egypt in search of food. Eventually, they recognized Yusuf and pleaded for forgiveness, which he graciously granted. He invited them and their families to settle in Egypt.

The story closes with Yusuf's heartfelt supplication, praising Allah for His wisdom in shaping his life's journey — from the darkness of the well and the injustice of prison to the heights of power and prosperity. Yusuf recognized that every hardship was part of Allah's perfect plan to prepare him for his destiny.

The Qur'an teaches lessons through stories, and the story of Yusuf offers profound insights:

1. Allah Controls All Affairs

Yusuf's transformation from a slave to the highest-ranking minister in Egypt demonstrates Allah's full control over life's events. His success was a reward for his steadfastness and piety:

وَلَقَدْ مَكَّنَّا يُوسُفَ فِي الْأَرْضِ يَتَّبَوَاءُ ۖ مِمَّا طِئْتُ يَسْأَلُ نَصِيبٌ مِّمَّا رَحِمْنَا مَنْ تَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ (٥٦)

Thus, We gave Yousef the control in the land to settle in wherever he wished. We bestow our mercy on whomsoever We wish, and We never let the reward of the righteous to get lost.” (12:56)

2. Life's Ups and Downs are Part of Allah's Wisdom

Our limited perception may not always grasp Allah's wisdom. Events that seem harmful may lead to great good:

- Yusuf's cherished status with his father led to his brothers' envy.
- His abandonment in the well led him to Egypt, where he gained valuable experience.
- His imprisonment, though unjust, paved the way for his rise to power

3. Forgiveness and Nobility of Character

When Yusuf interpreted the king's dream, he didn't seek revenge on those who wronged him. Instead, he offered solutions to save the nation from famine. His forgiveness towards his brothers teaches us to rise above personal grievances. The dream was:

وَقَالَ لِلْمَلِكِ إِنِّي أَرَأَيْتُ سَبْعَ تَنَائِبٍ زَيْبَانٍ قَدْ رَأَى فِيهَا سَبْعَ شَعِيرٍ وَأَنَا أَصْغَرُ وَنَادَىٰ يُوسُفُ يَا بَنِي إِسْرَءِيلَ لَا يَخَفُ مِن قِصَّتِي ۚ إِنِّي بِكُمُ خَيْرٌ مِّنْ أَلْفِ نَفْسٍ ۚ وَارْجِعُوا إِلَىٰ آبَائِكُمْ ۖ إِنِّي أَرْجِعُكُمْ إِلَيْهِمْ ۚ إِنِّي أَصْدَقُ الرَّاسِخِينَ فِي الدِّينِ ۚ وَأَرْجِعُوا إِلَيَّ بِأَصْفَافٍ آلَافٍ (٤٣)

And the king said: I saw (in adream) seven fat cows being eaten by seven lean ones, and seven green corn ears and seven others that are dry. O notables, give me an answer for my vision if you can interpret visions. (12:43)

Although Yousuf was unjustly sent to prison, he did not ask for favors for interpreting the king's dream. Furthermore, he provided a plan to save the entire region from the seven-year famine. His interpretation and his plan were as follows:

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ فَمَا حَصَدْتُمْ فَذَرُوهُ ۖ فَنُخْطِلُ بِهِ ۖ الْاَقِيلَا ۖ مِمَّا تَأْكُلُونَ (٤٧) ثُمَّ مَعَهُ سَبْعَ سِنِينَ شِدَادٌ ۚ يَأْكُلْنَ ۚ مِمَّا حَصَدُوا ۚ لَهَا ۖ الْاَقِيلَا ۖ مِمَّا حَصَدُوا (٤٨) ثُمَّ يَأْتِيهِنَّ عِبَادٌ ذُلًّا مُّغْتَمُونَ فِيهِ يُعَاقِبُ النَّاسُ وَفِيهِمْ يَعْرِضُونَ (٤٩)

He (Yousuf) said: "You will grow crops for seven consecutive years. So, what you have harvested, leave it in its ears, (all) - except a little of it which you eat. (47) Then seven hard years will come after that, which will consume what you have

stored for them, all except a little which you preserve (to sow). Then thereafter will come a year in which people will have abundant rain and in which they will extract oil." (12:47-49)

4. Parents Must Exercise Wisdom in Treating Their Children

Prophet's Yaqub's apparent favoritism contributed to his sons' jealousy. Parents must be careful to treat their children with fairness to prevent discord did.

قَدْ كَانَ فِي يُوسُفَ حِوَارٍ خَوَاتِمًا بَيْنَ السَّائِلِينَ (٧) إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّنْ وَلَحْنَهُ غِيظًا إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ (٨) لَقَدْ قَاتَلُوا يُوسُفَ أَوْ طَرَدُوهُ أَرْضَ حُومٍ لَكُمْ فَتَكُونُوا أَتَقُونَ أَنْ يَمُنَ بِكُمْ وَتَكُونُوا مِنْ عَدُوِّ قَوْمٍ مُّحِلِّينَ (٩)

Surely, in (the story of) Yousuf and his brothers, there were lessons for those who ask. (7) When they said: "Truly, Yousuf and his brother are dearer to our father than we, but we are a strong group. Surely, our father is in clear error. (8) Let us kill Yousuf, or cast him to some (other) land, so that your father's full attention will be devoted to you alone, and after doing that you will become righteous people." (12:7-9)

The apparent special treatment that Yousuf received from his father sowed envy in the hearts of his brothers to the point that they started plotting to kill him and rationalized their action by blaming their father's excessive love for Yousuf.

5. Never Despair of Allah's Mercy

Prophet Yaqub never lost hope, even in his deepest sorrow. He directed his grief to Allah while continuing to act by giving advice to his sons to find Yousuf.

قَالَ إِنِّي أَشْكُوا بَرِّئَ مِنْ رَبِّي إِنْ يَرَوْا غَيَّبَهُ بِرَبِّي إِنَّهُمْ يَكْفُرُونَ (٨٧) فَتَحَسَّسْ وَأَمِنْ يُونُسَ وَأَخِيهِ وَلَا تَأْيِسْ وَأَمِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْكَافِرُونَ (٨٨)

"He said: "I only complain my worry and sorrow to Allah, and I know from Allah what you do not know". (86) O my sons; go and search for Yousuf and his brother, and do not lose hope in the mercy of Allah. Certainly no one despairs of Allah's Mercy, except the people who disbelieve." (12:86-87).

6. Speak Gently to Those Who Have Wronged You

Yusuf addressed his brothers with grace when confronting them:

قَالَ هَلْ عَلِمْتُمْ مَلَأْتُكُمْ يُونُسَ وَأَخِيهِ إِذْ كُنْتُمْ جَاهِلُونَ (٨٩) He said: "Do you know what you did to Yousuf and his brother when you were ignorant?" (12:89)

Then, he absolved them and asked Allah to forgive them:

قَالَ لَا تَثْرِبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (٩٢) He said: "No blame will there be upon you today. May Allah forgive you; He is the Most Merciful of the merciful." (12:92)

Also, when his parents came and his dream was fulfilled, he never chastised his brothers in front of his parents. Instead, he said:

قَالَ يَأْتِبِ هَٰذَا أَوَّلُ بَرَاءَتِي مَرَّقِلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنَ الْمَدِينَةِ أَن تَرْغَبَ إِلَيْهِ لَشَيْطَانٍ بَيْنَ يَدَيْ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ (١٠٠)

He said: "O my father! This is the fulfillment of my early dream. My Lord has made it come true. He favored me when He released me from prison and brought you from the countryside after Satan had caused a rift between me and my brothers. Certainly, my Lord is subtle in what He wills. Truly He is the All-Knowing, the All-Wise". (12:100)

7. Humility in Success

Despite his power, Yusuf remained humble, acknowledging Allah's favor:

رَبِّ قَالِ لَئِنِّي مِن مَّملُكٍ أَوْ عَلَّمْتَنِي طِبًّا أَوْ لِيَتْ لَأَحَادِيثِ قَاطِرُ لِّلْمَوْتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ أَوَّلُ الدُّنْيَةِ وَالْآخِرَةِ تَوَقَّهْ مُصْلِمًا وَطَافِي بِالصَّالِحِينَ (١٠١)

"My Lord! You have indeed bestowed on me some power and taught me something of the interpretation of dreams – You are the Creator of the heavens and the earth! You are my Guardian in this world and in the Hereafter. (My Lord) make me to die as a Muslim and unite me with the righteous." (12:101).

Notice his humbleness and recognition that Allah has full control over him when he said, "make me die as a Muslim and unite me with the righteous" as if the righteous people preceded him and he wanted to join them.

8. Qualifications for Leadership: Trustworthiness and Knowledge

Yusuf demonstrated that seeking a position of leadership is permissible when one is qualified:

وَقَالَ الْمَلِكُ أَتَنْتُونِي بِمَا أَنَا خَلِيفَتِي قَلَمًا كَلَمَةً قَالَ إِنَّكَ وَلِيَوْمٍ يَكُونُ لَدَيْنَا مَكِيلٌ مِّنْ (٥٤) قَالِ لَئِنِّي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ (٥٥)

And the king said: "Bring him to me, and I shall attach him to myself. So, when (the king) spoke to him, he said: today you are with us highly placed, fully trusted. (54) He (Yousuf) said: "Appoint me over the storehouses of the land. I am indeed a knowledgeable custodian". (12:54-55)

This shows the basic characteristics of an employee: honesty, sincerity, and knowledge. If you are in authority to hire someone, honesty, sincerity and knowledge should be the basis for selection and not favoritism. The Prophet (PBUH) warned against favoritism:

عن ابن عباس قال: قال رسول الله - صلى الله عليه وسلم -: «من استعمل رجلاً من عصابة وفيهم من هو أَرْضَى لهُ منه، فقد خان الله ورسوله والمؤمنين» رواه الحاكم
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 appoints someone to a position and there are others more qualified than him would have betrayed Allah and His messenger and all the believers.”

9. The Most Beautiful of Stories

Allah describes the story of Prophet Yousuf as best of stories:

تَحْرُ نُقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

"We do relate to you the best of stories, in that We have revealed to you of this Quran." (12:3).

This Surah offers every element of a compelling narrative: suspense, character development, conflict, and resolution, making it an enduring source of guidance and inspiration. The story involved the following key elements:

1. Main character who is the hero. (He is Yousuf).
2. Powerful enemies: (The old brothers, and the wife of Al-Aziz)
3. An event that sets actions in motion. (Yousuf's vision).
4. Conflicts (conflict with the brothers and conflict with the wife of Al-Aziz).
5. A natural arc that connects the beginning of the story to its end (the dream and the fulfillment of the dream).
6. A hook (the shirt that was involved in three accounts).
7. Transformation of the main character. (Yousuf transformed from a child to slave to handsome youth to prisoner, and later to powerful minister)
8. Dramatized visual scenes (the brothers getting together to plot against Yousuf, placing Yousuf in the well, the wife of Al-Aziz running after him, and the women cutting their hands, et.).
9. Climax resolution (the fulfillment of the dream).

The experience of Yousuf in this Surat is an experience of a human being who faced betrayal, deceit, injustice, false accusation, and temptations, but he was able to remain steadfast through patience and belief.

Surat Ar-Ra'd (الرعد) (Thunder) (13:1-43)

Surah Ar-Ra'd, revealed in Madinah, centers on the powerful theme that truth (الحق) is enduring and deeply rooted, even if it appears hidden or overlooked by many, while falsehood (الباطل) is weak and transient, despite its apparent dominance. The Surah beautifully illustrates this theme through vivid examples.

Allah begins by affirming that there is only one true call — the call to Allah alone:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى
الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (١٤)

“For Him alone is the call of truth, while those they call upon besides Him respond to them no more than if someone were to stretch out his hands to water and it could not reach his mouth. And the supplication of disbelievers is only in vain.” (13:14)

Seeking benefit from anyone besides Allah is as futile as trying to catch water with bare hands — it slips away. Falsehood can never yield benefit, no matter how eagerly it is pursued.

The Surah continues with two striking parables to emphasize the contrast between truth and falsehood:

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ سُدُودُهُ يُخْرِجُهُ مِنْ بَيْنِ أَيْدِيهِمْ أَنْهَارًا فَتَجَلَّى لَكَ الْإِثْمَانُ فَتَدَارَىٰ عَلَيْكَ
فِي النَّارِ اتِّبَعَاءَ حَلِيقَةٍ زَبَدٌ مِثْلُ النُّعْمِ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ
فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ (١٧)

"He sends water from the sky that fills riverbeds to overflowing, each according to its measure. The stream carries on its surface a growing layer of scum, like the scum that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood – the scum is Cast away, but what is of benefit to man stays behind – this is how Allah sets forth the parables.” (13:17)

The imagery is clear: scum and impurities float to the surface, seeming visible and dominant, but they are destined to vanish. The pure water and valuable metal remain, benefiting humanity. So, it is with truth — deep-rooted and enduring — while falsehood is hollow and fleeting.

This teaches us not to be deceived by appearances. Truth may seem hidden beneath layers of falsehood, but its foundations are firm, and it will prevail. Allah affirms that sooner or later the scum will eventually disappear, and the truth will prevail and stay to benefit mankind.

The very name of the Surah, Ar-Ra'd (Thunder), reflects this duality. Though thunder may seem fearsome, it signals the arrival of life-giving rain and praises Allah:

وَيُسَبِّحُ عَزْمُ بِحَمْدِهِ آلَ وَلَمَّا يَكْتُمُونَ خِيفَتِهِمْ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَن يَشَاءُ مِنْهُمْ يُجَادِلُونَ فِي آلِهِ وَهُوَ شَدِيدُ لَمَحَالٍ (١٣)

"The thunder hymns His praise and (so do) the angels for awe of Him. He sends the thunderbolts striking with them whom He wills, yet they (the disbelievers) dispute about Allah, and He is Severe in punishment. (13:13)

Thunder is both a reminder of Allah's mercy and His might. Thunderbolts were even a means of divine punishment for those who plotted to assassinate the prophet (PBUH).

The Surah opens by asserting the truth of the Qur'an itself::

تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

"These are the verses of the Book; what has been revealed to you from your Lord is the truth, but most people do not believe." (13:1)

The Surah contrasts the reward of those who respond to this truth with the fate of those who reject it:

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ (١٨)

"For those who respond to their Lord's Call is the best reward. But those who do not respond - even if they possess all that is in the earth and as much again - they would offer it to save themselves. For them there will be a terrible reckoning, and their home will be Hell which is indeed an evil place to rest." (13:18)

For those who deny the recited Ayat of Allah, the Surah points to the visible signs in the universe, perhaps this leads them to the truth:

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ ۚ وَسَخَّرَ اللَّهُ مَسَ الْوُجُوهِ لِيَجْزِيَ الْجَلَّ مُسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ (2).

"Allah is the One who raised the heavens without pillars you see, then He established Himself on the Throne, and subjected the sun and the moon, each running to an appointed term. He arranges all matters and explains the signs (revelation) in detail so that you may be certain of the meeting with your Lord." (13:2)

The universe itself, in its perfect order, is a clear testament to Allah's power and design. Even fruits from the same water vary in taste and form, teaching us to reflect on the signs embedded in creation.

وَاللَّهُ الَّذِي خَلَقَ الْفَاكِهَ وَجَعَلَ فِيهَا رِجَالًا لَّيَمْلِكُنَّ الْأَشْيَاءَ فِيهَا وَإِنْ نَشَاءُ يُغَيِّرُهَا بِغَيْرِ إِفْعَالٍ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (٤)

"And in the earth are neighboring tracts and gardens of vineyards and plantation and date-palms, like and unlike, all of them are irrigated with the same water. And we have made some of them better in taste from others. Surely in that are signs for a people who have intellect." (13:4)

Despite these signs, disbelievers question resurrection and Allah declares his ultimate warning to them:

وَلِيَعْلَمَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٥)

"And if you wonder (at those who deny Allah's message), then wondrous is their saying: "When we are dust, will be created anew?" They are those who disbelieve in their Lord, and for them will be chains around their necks. They will be the companions of Fire to abide therein forever." (13:5)

Then, the Surat shifts the focus to Allah's power to harmonize opposing permutations in the universe such as empty and full; secret and open; fear and hope; willingness and unwillingness; benefit and harm; increase and decrease, etc. The Surat lists about 32 of these opposites such as:

The Surat repeatedly highlights Allah's mastery over all things: the balance between opposites — life and death, light and darkness, abundance and scarcity. All are signs of His wisdom and power.

هُوَ الَّذِي يُرِيكُمْ تِلْكَ حَافَاتِ الْجِبَالِ وَيُنشِئُ السَّحَابَ الثِّقَالَ (١٢)

"He is the One who shows you the lightning, as a fear (for travelers) and as a hope (for rain). And He is the One Who forms the heavy clouds." (13:12)

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ ﴿١٥﴾

"And to Allah falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons" (13:15)

أَلَمْ يَنْزِلْ عَلَيْكَ الْقُرْآنُ مَنزُورًا ۖ وَلَقَدْ نَزَّلْنَاهُ قُرْآنًا مُّذْنَبًا ۖ وَأَلَمْ تَرَ أَنَّ اللَّهَ يَنْزِلُ فِي السَّحَابِ الْمُنِيرِ ۖ وَنَزَّلْنَاهُ مِنَ الْقَدَرِ ۚ وَقَرِئُونَهُ بِحَمْدِ رَبِّكُمْ ۚ وَسَبِّحُوْهُ ذِكْرًا ۖ وَالْحَمْدُ لِلَّهِ أَكْثَرُ (٢٦)

"Allah increases the provision for whom He wills, and decreases (it for whom He wills). They are happy with the worldly life, while the worldly life compared with the Hereafter is nothing but a little enjoyment." (13:26)

مَّا مَخْلُوعًا ۚ وَلِلَّهِ مَا تَشَاءُ وَتَشَاءُ تَحِيَّتُهُ ۚ وَعِنْدَهُ أُمُّ الْكِتَابِ (٣٩)

"Allah wipes off what He wills and affirms (what He wills). And with Him is the Mother Book (the Preserved Tablet, Al-Lauh Al-Mahfuz)." (13:39)

The Qur'an embodies the ultimate truth, capable of moving the universe — but guidance remains solely in Allah's hands.

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتُ بَل لَّهِ الْأَمْرُ
جَمِيعًا أَفَلَمْ يَتَفَكَّرْ الَّذِينَ ءَامَنُوا أَن لَّوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا (٣١)

" If there were ever to be a Qur'an with which mountains could be moved, the earth shattered, or the dead made to speak [it would have been this one], a but everything is truly in God's hands. Do the believers not realize that if God had so willed, He could have guided all mankind?" (13:31)

Surah Ar-Ra'd delivers timeless guidance: truth is powerful and enduring, even if falsehood temporarily dominates. Falsehood may rise to the surface and captivate people, but it is rootless and destined to perish.

People often admire apparent success built on corruption, mistaking short-term gain for true prosperity. The Surah cautions against being deceived by appearances. Islam upholds principles of justice, honesty, humility, and mercy — all signs of truth. There is no such thing as partial truth in Allah's sight. Either we fully embrace His commands, or we fall into falsehood. Allah warns against selective adherence to His guidance. Moreover, Allah reminds us that societal change begins with self-change:

And Allah makes it clear that He does not change the condition of people unless they change themselves. He says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَطْوُم حَتَّىٰ يَغَيِّرُوا مَا بِأَنفُسِهِمْ

"Indeed, Allah does not change the condition of a people unless they change what is within themselves:" (13:11)

Thus, Surah Ar-Ra'd is a call to recognize the enduring power of truth, to align ourselves wholly with Allah's guidance, and to trust that truth will always outlast falsehood.

Surat Ibrahim (Abraham) (إبراهيم) (52 - 14:1)

Surat Ibrahim was revealed in Mecca. Its central theme is the power of words: a good word leads to belief, light, and the blessings of this world and the Hereafter, while an evil word leads to disbelief, darkness, and ultimate misery.

Throughout the Surah, belief is contrasted with disbelief, light with darkness, and good words with evil ones. This is established right from the opening verse:

الرَّكَابُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ
لِّعَزِيزٍ لَّحَمِيدٍ (1)

“Alif, Lam, Ra; (This is) a Book that We have sent down to you in order that you lead the people, with the will of their Lord, out of (all sorts of) darkness into the light, leading them to the path of the Almighty, the Praiseworthy.” (14:1)

Notably, in the Quran, "light" (نور) appears in the singular, affirming that truth is one, while "darkness" (ظلمات) is plural, indicating the many forms of falsehood. It is interesting that in English the word light comes as singular and plural (light and lights) but the word darkness comes mainly as singular, and it is rarely used as plural. This linguistic precision highlights the depth of the Arabic language in expressing profound concepts.

The Surah explains that the purpose of divine revelation is always to guide people from the darkness of ignorance to the light of faith. This was true for Prophet Musa (Moses) as well:

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ
فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (5)

“We certainly sent Moses with Our signs, saying, 'Bring your people out of (all sorts of) darkness into the light, and remind them of the Days of Allah.' Surely in that are signs for every patient and grateful person.” (14:5).

The “Days of Allah” are the days when He destroyed the wrongdoers and saved the believers — days that contain vital lessons in patience and gratitude.

Prophet Musa عليه السلام reminded his people of these blessings and the dangers of ingratitude:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ذَكِّرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ يَدِ الْفِرْعَوْنَ سَوْمَتَكُمْ
مِنْ سَوْءِ الْعَذَابِ وَيَذَرُكُمْ أَبْنَاءَكُمْ وَيُعَمِّقُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ هَلَاءٌ مِّنْ رَّبِّكُمْ عَظِيمٌ (٦)

“And [remember] when Moses said to his people, 'Recall Allah's favor upon you when He rescued you from Pharaoh's people who afflicted you with terrible torment, slaughtering your sons and sparing your women. Indeed, in that was a tremendous trial from your Lord.'” (14:6).

Gratitude is a choice, and its reward is increase, while ingratitude leads to severe consequences:

وَلَكُمْ تَأْدِيرُكُمْ رَبُّكُمْ لِيَشْكُرْتُمْ أَزِيدَنَّكُمْ وَلِكْفُرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (٧)

“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." (14:7)

The Surah then outlines the timeless message of all Prophets: belief in the One Creator, seeking His forgiveness, and preparing for the Day of Judgment. Yet, the disbelievers reject this call with typical objections: "You are only humans like us," or "You challenge our ancestral traditions," or "Bring us a clear miracle!"

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَأُطِيعُوا اللَّهَ وَالْأَرْضَ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجَكُم إِلَىٰ أَجَلٍ مُّسَمًّى قَالُوا إِنَّا أَنُشْرِدُمْ مِثْلَ مَا نُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ آبَاؤُنَا لَمَّا تَوَسَّلَ الْفُلُ فِيهِ (١٠)

“Their Messengers said: "Is there any doubt about Allah, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us clear proof (of what you say)." (14:10)

The messengers reply:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنَّا نَحْنُ الْبَشَرُ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

“Their Messengers said to them: "We are only human beings like you, but Allah favors whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (Alone) let the believers put their trust." (14:11)

When rejection persisted, the disbelievers threatened to exile the messengers. Allah then revealed His decisive judgment:

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ آلَ الْفَاسِقِينَ (١٣)

“And those who disbelieved said to their Messengers: "We shall certainly expel you from our land unless you return to our religion." So, their Lord revealed to them: " We will surely destroy the transgressors." (14:13)

The Surah vividly describes the fate of these tyrants, both in this world and the Hereafter. In the Hereafter, they will drink boiling, festering water, enduring death from every side without dying:

وَلَا يَمُوتُونَ فِيهَا وَلَٰكِنَّ يُسْجَنُ فِيهَا كُلُّ غَافِقٍ (١٥) مِّنْ ذَٰلِكَ وَرَأَىٰ جَهَنَّمَ وَسَفَىٰ مِنْهَا صَافِي (١٦) يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَأُولَٰئِكَ يَلْمِزُونَ لِمَوْتُ مِّنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ (١٧)

“And they (the Messengers) sought victory and decision (from Allah), and thus every obstinate, tyrant failed. (15) Hell is pursuing him, and he will be made to drink festering water. (16) Which he will sip unwillingly, and will find a great

difficulty swallowing, and death will come to him from every side, yet he will not die and in front of him there is still a great torment.” (14:15-17)

All their good deeds will be rendered worthless, like ashes blown away by a storm:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٨)

“The parable of those who disbelieved in their Lord is that their deeds are like ashes blown away by the wind on a stormy day, they shall not be able to gain anything of what they have earned. That is the extreme failure.” (14: 18)

In Hell, blame will circulate among the followers and their leaders, yet no one can help the other:

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا هَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنَ عَذَابِ اللَّهِ مِن شَيْءٍ قَالُوا لَوْلَا هَدَيْنَا يَدَيْكُمْ سَوَاعِدٌ عَلَىٰ أَجْنَاحِنَا أَمْ صَهْرَنَا مَا لَنَا مَصْرُوحٌ (٢١)

“And they all shall appear before Allah. Then the weak will say to the arrogant (chiefs): "We were following you; can you relieve us a little from Allah's punishment?" They will say: "If Allah had guided us, we would have guided you. It makes no difference to us whether we rage, or endure, we have no way out.” (14:21)

Even Satan will disown them and will stand and give a clear sermon to wash his hand from any responsibility:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدْتُكُمْ فَأَغْوَيْتُكُمْ وَمَا كَانَ لِي عَلَيْكُم مَّا يُلَظُّكُمْ إِلَّا لَوْ تَوَكَّلْتُمْ عَلَيَّ لَا تَلُمُونِي وَلَوْ مَوَّانُفْسُكُمْ مَا أَنَا بِمُصْرِحِكُمْ وَمَا أَنُكُمْ بِمُضِرِّ خِيٍّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٢)

And Satan will say when the matter has been decided: "Surely, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So do not blame me but blame yourselves. I cannot help you, nor can you help me. I reject your associating me as a partner with Allah (by obeying me). Indeed, there is a painful torment for the wrong doers." (14:22)

The Surah uses a striking parable of the power of words to demonstrate the differences between the words of the righteous and the words of the transgressors:

أَلَمْ تَرَ كَيْفَ جَعَلَ رَبُّ الَّلَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤) وَتُؤْتِي أُكْلَهَا كُلَّ حِينٍ ذِيادًا وَنَبَاتًا وَيَصْرُبُ اللَّهُ لَهَا مَثَلًا لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)

“Have you not considered how Allah has set forth a parable? A good word is like a good tree, whose roots are firmly fixed, and its branches (reach) to the sky. (24) It always produces its fruit by the will of its Lord, and Allah sets forth parables for mankind in order that they may learn a lesson.” (14:24-25)

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ مُوقُودٌ لِّأَرْضٍ مَّا لَهَا مِنْ قَرَارٍ (٢٦)

And the parable of a bad word is like a bad tree uprooted from the face of the earth, it has no firm root." (14: 26)

Words are not merely sounds; they shape destinies. On the average, every person whether man or women utters about 20,000 words per day that we often do not give attention to most of them although each word can have major impact on us and on others. A good word can build a nation, a family, or a life, while an evil word can destroy them.

Since no matter how righteous people are, they cannot be assured that all what they utter is proper whether in this life or the hereafter, they will need divine help external help to keep their words pure. Allah promises:

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ
وَيُفَعِّلُ اللَّهُ مَا يَشَاءُ (٢٧)

Allah will reinforce those who believe with the firm word in this life and in the Hereafter. And Allah will lead the wrong doers astray, and Allah does what He wills." (14:27)

The Surah highlights the importance of du'a (supplication). The Surah bears the name of Prophet Ibrahim (Abraham), yet it focuses not on his biography but on his heartfelt prayers:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (٣٥) رَبِّ إِنِّي
رَأَيْتُ النَّاسَ يَمْرُؤْنَ لِلنَّاسِ فَمَنْ تَبِعَنِى فَإِنَّهُ مُتَعَبٍ وَمَنْ عَصَانِى فَإِنَّكَ غَافُورٌ رَحِيمٌ (٣٦) رَبَّنَا إِنِّى
أَتَيْنَكَ مِنَ الذُّرِّيَّاتِ بَوَادِعَ غَيْرِ ذِكْرِ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ وَاجْعَلْ
الْأَرْضَ مِنَّا ذُرِّيَّتٍ تَوَّيَّ إِلَيْنَا وَارْحَمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٧) رَبَّنَا إِنِّى لَتَعْلَمُ مَا
تُخْفِى وَمَا تُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ (٣٨)
الْحَمْدُ لِلَّهِ الَّذِى وَهَبَ لِى الْكِبَرَ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّى لَسَمِيعٌ الدُّعَاءِ (٣٩) رَبِّ
اجْعَلْنِى مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِى رَبَّنَا وَقَبَّلْ دُعَاءِ (٤٠) رَبَّنَا اغْفِرْ لِى وَلِوَالِدَى لِيُؤْمِنُوا بِمَا لَدُنَّا رَبَّنَا
يَوْمَ يَقُومُ الْحِسَابُ (٤١)

And (recall) when Ibrahim said: "My Lord, make this city (Makkah) peaceful, and keep me and my children away from worshipping idols. (35)

"My Lord, they have misled many people. But who so follows me, they are surely of me. And as for the one who disobeys me, still You are indeed Oft-Forgiving, Most Merciful. (36) "Our Lord, I have settled some of my children in an arid valley by Your Sacred House (the Ka'bah); in order, our Lord, that they establish Salat, so make the hearts of people incline towards them and provide them with fruits so that they be grateful. (37) "Our Lord, surely You know what we conceal and what we reveal. Nothing on the earth or in heaven is hidden from Allah (38) "All the praises and thanks are to Allah, who despite my old age blessed me with Ismail (Ishmael) and Ishaq (Isaac). Verily! My Lord is the One who listens to the prayers. (39) "My Lord, make me steadfast in Salat and my offspring, as well. And

our Lord, accept my Dua. (40) "Our Lord, forgive me and my parents, and all believers on the Day when the reckoning will take place." (14:35-41)

His prayers for his children, for safety, provision, and forgiveness, demonstrate the power and significance of sincere supplication.

The Surah then warns against those who exchange Allah's blessings for disbelief:

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ لَبْوَارٍ (٢٨) جَهَنَّمَ طَوْنَهَا لَئِيَّانٍ فَاصِخِرْ لَهَا قَوْمًا (٢٩)

Have you not seen those who have changed the Blessings of Allah into disbelief, and caused their people to dwell in the house of destruction? (28) Hell, in which they will burn, - and what an evil place to settle in!" (14:28-29)

The Surah reminds the believers to express their faith through action — especially prayer and charity:

قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّنْ قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا يَلْبِغُ فِيهِ وَلَا خَلٌّ (٣١)

Say to My slaves who have believed that they should perform the prayers and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending. (14:31)

The Surat continues by reminding people with several of Allah's blessings to soften their hearts to believing the messengers:

اللَّهُ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ السَّمَاءِ مَآءً فَخَرَجَ مِنْهُ شَجَرًا لِّكُلِّ ثَمَرٍ فَتٰوٰنٍ (٣٢) وَهُوَ الَّذِي يَخْرِجُ الْحَيَّ مِنَ الْمَمَاتِ وَيُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَهُوَ الَّذِي يُخَوِّلُ رِزْقًا (٣٣) وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَهُوَ الَّذِي يُخَوِّلُ رِزْقًا (٣٤)

"Allah is He Who created the heavens and the earth and has sent down water from the sky, and with it brought forth produce to nourish you; and He has made the ships to be of service to you, sailing the sea by His Command; and the rivers too. (32) And He made the sun and the moon useful to you, steady on their courses; and He has made the night and the day useful to you. (33) And He gave you some of everything you asked for. If you consider a single of Allah's favors, you could never properly count it. Man is truly unjust and ungrateful (14:32-34).

The Surat concludes with a scene from the day of Judgement so people will have a chance to heed the message of the messengers and learn from the fate of past nations.

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ (٤٢) وَمَن يَعْصِ رَبَّهُمْ وَهُوَ غَافِلٌ عَمَّا يَعْمَلُونَ (٤٣) وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَّجِدْ عَلَيْهِ عَوَتَكَ وَتَسْبِيحَكَ لِرُسُلِكَ وَلَمْ تَكُنْ تُؤَاخِذُهُمْ بِمَا كَانُوا يَكْمُلُونَ (٤٤)

"Never think that Allah is unaware of what the wrongdoers are doing, He only gives them respite up to a Day when the eyes will remain staring in horror. (42)

They shall be rushing with their heads upraised, their gaze shall not return towards them, and their hearts shall be hollow (because of extreme fear). (43) And warn the people of the Day when punishment will come upon them; and the wrong doers will say: "Our Lord, give us respite for a little while, and we will answer Your call and follow the messengers." (It will be said): "Is it not that you had sworn oaths earlier that you would not leave (the world for the Hereafter). " (14:42-44)

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ (٤٨) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ (٤٩) سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَى وُجُوهُهُمْ النَّارُ (٥٠) لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (٥١)

The day on which the earth will be turned into another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the All-Dominant. (48) And you will see the guilty on that day tied together in chains. (49) Their garments will be of pitch, and fire will cover their faces. (50) So that Allah may repay everyone in full whatever he earned. Truly, Allah is Swift at reckoning." (14:48-51)

The Surat ends with a clear reminder on the purpose of Allah's message to mankind:

هَٰذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ ۖ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُولُوا الْأَلْبَابِ (٥٢)
 "This is a message for mankind in order that they be warned and know that He is only One God, and that those of understanding may take heed." (14:52)

Surat Al-Hijr (الحجر) (Thamood's Habitation) (15:1-99)

Surah Al-Hijr was revealed at a time of intense hardship for the Prophet ﷺ and his companions. They were facing severe persecution, verbal abuse, and mockery from the disbelievers, who sought to belittle both the Prophet ﷺ and the message of Islam. The Surah comes as powerful reassurance: Allah will protect His Messenger, His religion, and ultimately grant victory to the believers. Therefore, Muslims should remain steadfast, not be disturbed by insults or overwhelmed by the apparent power of their enemies, and continue to focus on conveying Allah's message with patience and clarity.

From the opening to the conclusion, the message of this Surah remains consistent and clear.

At the very beginning, Allah declares:

الرَّحْمَنُ الرَّحِيمُ ۝ آيَاتُ الْكِتَابِ قُرْءَانٌ يُزَكِّي ۝ (١) رَبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا وَكَانُوا مُسْلِمِينَ (٢)
مَّا أَكَلُوا لَمْ يَكُلُوا ۖ وَبَتَّمَعُوا وَآوَىٰ لَهُمْ لِأَمْ لَهُمْ قَسُوفٌ يَعْلَمُونَ (٣)

Alif-Lam-Ra. These are verses of the Book, and a clear Quran. (1) Perhaps those who disbelieve will wish that they were Muslims, (2) Let them eat and enjoy, and be preoccupied with (false) hope for they shall soon come to know (their ultimate end) (15:1-3)

And at the conclusion of the Surah, He reaffirms:

فَاصْذَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ (٩٤) إِنَّا كَفَيْنَاكَ لِمُسْ تَرِي (٩٥) الَّذِينَ يَجْعَلُونَ مَعَ
رَبِّهِمُ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ (٩٦)

Proclaim what you have been 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 along with Allah, but they shall soon come to know (their ultimate end). (15:94-96)

These verses emphasize a crucial lesson: Do not be provoked by the insults and ridicule of the disbelievers. Responding with anger and impulsiveness is not the answer. Rather, place full trust in Allah, for He is sufficient to deal with those who mock and oppose His religion (إِنَّا كَفَيْنَاكَ لِمُسْ تَرِي). History provides living examples of this divine promise.

One such example from our time is Arnoud Van Doorn, a Dutch politician who once produced the blasphemous film Fitna. Later, after studying Islam deeply, he embraced the faith, performed Hajj, and stood before the Prophet's ﷺ grave, tearfully repenting. He said: "I hope that my tears of regret will wash away my sins."

A historical example is Suhayl ibn 'Amr (سهيل بن عمرو), once an outspoken enemy of Islam. He used his eloquence to mock the Prophet ﷺ and Islam publicly. After being captured at Badr, Omar رضي الله عنه suggested pulling out Suhayl's front teeth to silence him, but the Prophet ﷺ refused and instead predicted, "Perhaps Suhayl will do something in the future that will please you."

True to the Prophet's ﷺ words, Suhayl later accepted Islam and became one of its most ardent supporters. His inspiring speech after the Prophet's ﷺ death preserved the unity of Muslims in Makkah. He famously declared:

يا معشر قريش، لا تكونوا آخر من أسلم وأول من ارتد والله إن هذا الدين ليمتدن امتداد الشمس و
من طلوعهما إلى غروبهما في طلام طويل.

“O people of Quraysh, do not be the last to become Muslims and the first to turn back. By Allah, this religion will spread as far as the sun and moon reach.”

Omar رضي الله عنه, upon hearing this, remembered the Prophet's ﷺ earlier words, praised Allah and said: **The day had come when Islam benefitted from the two middle teeth of Suhayl that Omar wanted to pull out.**

Indeed, Allah is always sufficient against those who mock His Messenger.

Though ridicule hurts, Allah instructs us not to dwell on it emotionally, but to respond with worship and steadfastness:

وَلَقَدْ عَلِمْتُمْ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ (٩٧) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ (٩٨)
وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ لَيَقِينُ (٩٩)

Indeed, We know that your heart is distressed by what they say. (97) So glorify the praises of your Lord and be among those who prostrate (to Him). (98) And worship your Lord until there comes unto you the certainty (i.e. death). (Al-Hijr 15:97-99)

The Surah emphasizes perseverance and warns against partial adherence to the Qur'an:

وَقُلْ إِنِّي أَنَا نَذِيرٌ مُبِينٌ (٨٩) كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ (٩٠) لَّذِينَ جَعَلُوا لَفْظَةً
عَظِيمَةً (٩١) قَوْلَ رَبِّكَ لَتَسْلَتْهُمْ أَجْمَعِينَ (٩٢) عَمَّا كَانُوا يَعْمَلُونَ (٩٣)

And say: "I am indeed a clear warner" (89) As We have sent down on those who made divisions (in the scriptures) (90) those who split the Qur'an into parts. (i.e. believed in one part and disbelieved in the other). (91) So, by your Lord, We will surely question them all (92) about what they used to do. (15:89-93)

The Surah also beautifully lists six divine protections that Allah has granted:

1. Preservation of the Quran:

إِنَّا نَحْنُ نَحْفِظُونَ (٩)

Verily, It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption) (15:9)

2. Protection of the righteous servant of Allah from Satan:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

“Certainly, you shall have no authority over My slaves.” (15:42).

3. Preserving Paradise for the righteous:

"Indeed, the righteous will be within gardens and springs. (45) [It will be said], 'Enter it in peace, safe [and secure].'" (15:45-46)

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ (١٦) وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ (١٧) إِلَّا مَنْ سَلَقَ مَسْجِدَ بَنِي إِسْرَءِيلَ فَهَدَّ وَهُوَ مُبِينٌ (١٨)

5. Maintaining the stability of the earth:

**“And the earth We have spread out and have placed therein firm mountains.”
(15:19).**

لَوْ جَاءَنَا لَكُمْ فَيَا مَعِيشَ وَمُتَشَمِّمَ لَهُ ۖ بَرَّازِقِينَ (٢٠)

وَإِنْ فِي شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ (٢١)

And We have treasures of everything, but We only send down in a determined quantity. (15:21)

لَا تُؤْخِلُنَا الرِّيحُ لَوْ فُجِئْنَا نَرْتَدَّ مِنَ السَّمَاءِ مَا أَفْسَقَ بِكُمُوهُ وَمَأْنُتُمْ لَهُ بُخْرَيْنِ (٢٢)

And We send the winds pollinating, and send down water from the sky, and give it you to drink, and you are not able to store.” (15:22)

These signs remind us to study the universe, as Allah frequently commands. Knowledge of natural sciences deepens our understanding of Allah's power, turning study into a form of worship.

Finally, why is this Surah named Al-Hijr (الحجر) (the Rocky Valley)?

The name refers to the place of Thamud, who arrogantly believed they were safe by carving homes in stone mountains. But no fortress can shield from Allah's decree:

وَكَاثُوا يَنْجِيئُونَ مِنْ أَجْبَالٍ بَيُوتًا ءَامِنِينَ (٨٢) ﴿٢٧١﴾ لَكُمْ يَلْصِقَ مُصْحِينَ (٨٣) فَعَنَّا عَنَّا عَنَّا

“They used to carve out homes from the mountains for security. (82) But the deadly blast seized them in the early morning. (83) So, nothing availed them from what they used to earn.” (15:82-84).

Surah Al-Hijr powerfully reassures the believers that Allah is the ultimate protector of His message and His servants. It calls for steadfastness, trust in divine justice, and continued dedication to worship and calling to Allah, no matter how fierce the opposition.

Surat Al-Nahl (The Bees) (النحل) (128-16:1)

Surah An-Nahl was revealed in Mecca and is often referred to by scholars as Surah of Blessings (سورة النعم) because of its focus on enumerating the countless favors of Allah. The Surah emphasizes two essential truths:

1. All blessings come from Allah.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ

“And whatever blessing you have is from Allah.” (16:53)

2. No one can fully account for the value of even a single blessing of Allah.

وَإِنْ تَعْدُوا نِعْمَةَ اللَّهِ الَّتِي أَنْحَاسُوهَا إِنَّ اللَّهَ لَظَعُورٌ رَّحِيمٌ (١٨)

“And if you would count one blessing of Allah, you could not enumerate its value. Indeed, Allah is Oft-Forgiving, Most Merciful. (16:18)

To illustrate this, consider the blessing of the human brain. A Japanese study using one of the world's most powerful supercomputers found that it took 40 minutes to simulate just 1% of the brain's activity for one second. That 1% involves two billion neurons and ten trillion synapses. Simulating just half an hour of brain activity would require 15 such supercomputers working for an entire year. How, then, could anyone fully grasp the magnitude of Allah's blessings?

The Surah begins by mentioning the greatest blessing: the guidance of revelation:

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ لِنُنْذِرَ وَأَنذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَتَقُونَ

“He sends down the angels with the Spirit of His Command upon whomever He wills of His slaves to warn mankind that there is no god but Me, so be mindful of Me.” (16:2).

The Surah enumerates approximately twenty blessings, covering life's necessities, often-overlooked favors, and hidden benefits. These include: (see appendix for details)

These include:

1. Creation of the heavens and earth
2. Creation of man
3. Domesticated animals
4. Guidance and free will
5. Water and plant life
6. Day and night cycles
7. Colors in nature
8. Seas and their resources
9. Mountains and rivers
10. Stars for navigation
11. The Qur'an as guidance

12. Rain
13. Cattle and milk
14. Fruits
15. Bees and honey
16. Spouses and progeny
17. Hearing, sight, and intellect
18. Birds in flight
19. Shelters
20. Materials for garments

Throughout the Surah, Allah intersperses these blessings with descriptions of human attitudes: some people enjoy these blessings yet reject their Giver, while others acknowledge them and live in gratitude and obedience

For those who deny these blessings, Allah issues severe warnings:

وَإِذَا قِيلَ لَهُمْ مَّاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ (٢٤) وَلَوْ رَأَوْهُمْ كَمَا يُلَاقِيهِمْ كَذِبًا لَيَقِيمُنَّ يَوْمَ تَأْتِي سَاءَ مَا يَحْكُمُونَ (٢٥) قَدْ كَانَتْ لَكُمُ الْآيَاتُ مِنْ قَبْلُ وَلَٰكِنْ كُنْتُمْ أَصْرَارَ قَالُوا أَفَاتَىٰ لَّهُ يُنَبِّئُهم مِّنْ دَلْفَوَاعِدٍ فَخَرَّ عَلَيْهِمُ الْغُيُوبُ فَهُمْ فِي سَوَاءٍ وَمَا يَشْعُرُونَ (٢٦)

“And when it is said to them: What has your Lord revealed? They say: Ancient fables. (24) On the Day of Resurrection, they will bear the full weight of their own burden, as well as some of the burden of those they misled with no true knowledge. How terrible their burden will be! (25) Those who went before them also schemed, but Allah attacked the very foundations of what they built. The roof fell down on them: punishment came on them from unimagined directions.” (16:24-26)

Allah presents the example of a once-prosperous town that denied His blessings:

وَصَرَبَ اللَّهُ مَثَلًا ثَلَاثَ مِائَةٍ مِّنْهُمُ الْمُؤْمِنُونَ يَأْتِيهِمْ الرِّزْقُ فَهُمْ عَدَا مِّنْ كُلِّ مَكَانٍ وَكَفَرَتْ نَأْتِيهِمُ اللَّهُ فَأَدَّىٰهَا اللَّهُ لِبَاسٍ لِّلْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ (١١٢)

“Allah presents the example of a town that was secure and at ease and its provision coming to it in abundance from all places. Then it became ungrateful for Allah’s blessings. So, Allah afflicted it with the garment of famine and fear, for what its people had done.” (16:112)

In contrast, those who acknowledge Allah’s blessings and live accordingly are promised goodness in this life and eternal reward in the Hereafter:

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ (٣٠) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ هَٰذَا لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَٰلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ (٣١)

“When it is said to those who have Taqwa "What has Your Lord sent down?" They say: "All that is good." For those who do good in this world, there is good, and their home of the Hereafter will be far better. And excellent indeed will be the home of those who have Taqwa. (30) They will enter perpetual Gardens graced

with flowing streams. There they will have everything they wish. This is the way Allah rewards the righteous.” (16:30-31)

The Surah is named after the bees because they epitomize the divine blessings. Allah inspired the female bees:

وَأَوْحَىٰ رَبُّكَ إِلَىٰ النَّحْلِ أَنْ لِّتْخِذِي مِنْ أَلْجِبَالِ ذُبُوبًا وَمِنْ أَلْشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ ۚ فَيُشْفِقُ فَيُغْلِي لِلنَّاسِ إِنَّ ۙ فَقَدْ لَلِآيَةِ لِقَوْمٍ يَتَفَكَّرُونَ (٦٩)

And your Lord revealed to the (female) bees: "Take habitations in the mountains and in the trees and in the hives people construct. (68) "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes out from their bellies, a drink of varying color in which there is healing for mankind. Indeed, in this there is a sign for people who think. (16:68-69)

Bees provide not only honey but also crucial pollination for plants. The reference to female bees is striking, as modern science confirms that worker bees responsible for labor and honey production are female. The lesson is profound: following divine guidance, as bees follow their instincts from Allah, results in beneficial outcomes for all. Likewise, if a nation follows Allah's guidance, automatic benefits must come out of them.

The Surah ends with an appeal to patience and reliance on Allah:

أَمْ وَظَرًا وَمَهْ طَبْرَكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِصْحِي فِي مِمَّا يَمْكُرُونَ (١٢٧) إِنَّ اللَّهَ مَعَ الَّذِينَ تَقَوَّوْا وَالَّذِينَ هُمْ حَسْبُنَا (١٢٨)

“And be patient, for your patience is only with Allah. Do not grieve over them, nor be distressed by what they plot. (127) Truly, Allah is with those who have Taqwa and those who do good.” (15:127-128)

Appendix: Ayat listing the Blessings

1. <u>Creation of the heavens and earth</u> He has created the heavens and the earth with truth. High is He the Exalted above all they associate as partners with Him.	خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ
2. <u>Creation of man:</u> He has created man from a mixed drop, then he (man) becomes an open adversary. (4)	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ
3. <u>Domesticated animals:</u> "And the cattle-He created them for you; in them is <u>warm</u> (clothing) and (<u>various</u>) uses and of them you <u>eat</u>; and wherein is <u>beauty</u> for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning. And they <u>carry your loads</u> to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful. "And <u>horses and mules and donkeys for you to ride, and as an adornment</u>; and He creates what you do not know (in reference to all modern means of transportation in present world)	وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا فَوَاحٍ وَمَنْفَعَةٌ وَمِنْهَا تَأْكُلُونَ (٥) وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْبِحُونَ وَحِينَ يُنْقَلُونَ (٦) وَالْأَشْجَالَ لَكُمْ فِيهَا إِلَىٰ بَلَدٍ لَمْ تَكُونُوا بِالْغَيْبِ إِلَّا يَبْقَىٰ أَلْسِنًا لِنَفْسٍ أَنْ يَرْكَبَكُمْ وَهُوَ بِرُءُوسِهِمْ (٧) يَا أَيُّهَا الَّذِينَ آمَنُوا لَوْ لَيْعَالَ أُولَٰئِكَ لَاسْتَغْنَوْا لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُ وَلَا تَقُولُوا لِمَا يُكَذِّبُ اللَّهَ فَإِنْ أَتَيْنَا بِشَيْءٍ لَّيُكْفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَئِنْ أَتَيْنَا بِشَيْءٍ لَّيُصْغِرَنَّ عَنْهُمْ حُجَّتُهُمْ دُونِ مَا هُمْ كَاذِبُونَ (٨)
4. <u>Guidance and plant life</u> And it is for Allah to set the straight path, but there are <u>different ways</u> that deviate. And had He willed, He would have guided you all.	وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهُدِّكَ جَمَاعَةً مِّنْهُنَّ (٩)
5. <u>Water and plantation</u> He it is Who sends down water (rain) from the sky; from it you <u>drink</u> and from it (grows) the <u>trees</u> that you mark for (your herds) to graze. With it He causes to grow for you <u>the crops, the olives, the palms, the vineyards, and every kind of fruit</u>. Verily! In this is indeed a manifest sign for people who think. <i>(While we could survive with only one kind of plant, but for surely, we will get sick of it, but Allah created variety to make us happy)</i>	هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَّكُم مِّنْهُ شَجَرٌ فِيهِ تُسِيمُونَ (١٠) يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالنَّخْلَ وَالْأَعْنَابَ وَكُلِيَّاتٍ مِّنَ الْأَشْجَارِ أَكْثَرُ لَا يَحْصِيهَا النَّاسُ وَالْأَنْعَامُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ (١١)
6. <u>Day and night cycles</u> And He has subjected to you <u>the night and the day, the sun, and the moon</u>; and the <u>stars</u> are subjected by His Command. Surely, in this are clear signs for people who understand. <i>(To appreciate the presence of day and night, you need to live in countries where they have times when it is night all the time or day all the time)</i>	وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنَّجْمُ الثَّاقِبَ يُجِيرُ (١٢) إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

7. <u>Colors in nature</u> And whatsoever He has created for you on the earth of <u>varying colors</u> [vegetation, fruits, birds and animals). Verily! In this is a clear sign for people who constantly remember. <i>(Can you imagine what would happen if Allah only created one color for us, say everything looks gray or say red)</i>	وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ لَذَّةً لَّطِيلَةً ۚ إِن فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَذْكُرُونَ (١٣)
8. <u>Seas and their resources</u> And He it is Who has subjected the sea (to you), that you eat thereof fresh <u>tender meat (fish)</u> and bring out of it <u>ornaments to wear</u>. And you see the <u>ships sailing</u> through it, that you may seek (thus) His Bounty (<i>by transporting the goods from place to place</i>) and that you may be grateful. (14)	وَهُوَ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ مَوْجِرٍ فِيهِمْ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ
9. <u>Mountains and Rivers</u> And He has affixed into the earth <u>anchoring mountains</u>, so it does not shake with you, and <u>rivers and roads</u>, that you may guide yourselves. <i>(Think of the blessing of Allah who made the earth stable for us that we sit comfortably on it while it is moving at a speed of 1070 miles per hour around its axis and at a speed of 67,000 miles per hour around the sun.)</i>	وَأَلْقَى فِي الْأَرْضِ رَوَابِيَّ أَنْ تَمِيدَ بِكُمْ وَالنَّجْدِ وَالْأَنْهَارِ لَعَلَّكُمْ تَهْتَدُونَ (١٥)
10. <u>Stars for navigation</u> And <u>landmarks (during the day)</u> and the <u>stars (during the night)</u>, so you are guided (as you travel). (16)	وَعَلَّمَ الْجِبَالَ وَالنَّجْمِ تَهْتَدُونَ (١٦)
11. <u>The Quran as guidance</u> And We have not <u>sent down the Book</u> to you except that you <u>make clear to them those things that they dispute</u> and (as) <u>guidance</u> and a <u>mercy</u> for people who believe.	وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمْ لَذَىٰ لَّذِي فِيهِمْ وَهُدًى وَمَوْجِزَةً لِّقَوْمٍ يُؤْمِنُونَ (٦٤)
12. <u>Rain</u> And Allah sends <u>down water (rain)</u> from the <u>sky</u>, then He <u>revives the earth therewith after its death</u>. Verily, this is a clear sign for people who listen (to the revelation). (65)	وَلِلَّهِ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَالَتْ بِهِ الْأَرْضُ حَيًّا ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ (٦٥)
13. <u>Cattle and milk</u> And surely, in the <u>cattle</u>, there is a lesson for you. We give you a drink of that which is in their bellies, from between filth and blood, <u>pure milk, pleasing and palatable to the drinkers</u>.	وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعَلَّةً لَّعَلَّكُمْ تَعْلَمُونَ فِي بُطُونِهِمْ مِنْ بَيْنِ فِيلٍ وَدَمٍ لَبَنًا خَالِصًا سَوِيًّا لِلشَّارِبِينَ (٦٦)
14. <u>Fruits</u> And from the fruits of palms and vineyards, you derive <u>intoxicating drink</u> and a <u>goodly provision</u>. In all of this, there is indeed a clear sign for people who have wisdom.	وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأعنابِ تَخْذُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا

	إِنَّ قُدْرَةَ الْآيَةِ لَمَقُومٍ يَعْقِلُونَ (٦٧)
15. <u>Bees and honey</u> And your Lord revealed to the bees: "Take habitations in the mountains and in the trees and in the hives people construct. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes out from their bellies, a <u>drink of varying color in which there is healing</u> for mankind. Indeed, in this there is a sign for people who think. (69)	وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اخْذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (٦٨) ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ وَأَسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا مَّا خَرَتْ مِنْهُنَّ يُطْوِنَهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِي يَفْعَلِي النَّاسِ إِنِّي فِي أَعْيُنِنَا الْآيَةَ لَمَقُومٍ يَتَفَكَّرُونَ (٦٩)
16. <u>Spouses and progeny</u> And Allah has made for you mates from yourselves and has made for you from your mates children and grandchildren and has bestowed on you good provision. Do they then believe in false deities and deny the Favor of Allah.	وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَلَا يَتَذَكَّرُونَ فِي الْفَعْلِ لِلَّهِ كَيْفَ تَقْرُونَ (٧٢)
17. <u>Hearing, sight and intellect</u> "And Allah brought you out of your mothers' bellies not knowing anything and He has made for you hearing, sight and intellect, so that you may thank (Him)" (16:78).	وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمْ مَسْمَعًا وَبَصَرًا وَأَفْئِدَةً لَّعَلَّكُمْ تَشْكُرُونَ (٧٨)
18. <u>Birds in flight</u> "Have they not looked at the birds made to master flying in the air of the sky? None holds them except Allah. Indeed, in that there are sure signs for a people who believe"	أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي سَمَاءِ مَالِكِهِمْ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٧٩)
19. <u>Shelters</u> And it is Allah who made you able to make houses for your residence, and to make for yourselves tents out of the hides of the cattle that you find light to carry when you travel and when you camp, and of the cattle's' wool, fur, and hair are furnishings and utility of convenience for a preordained time.	وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ مَسَاكِنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ خِيَامًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ مِنْ (٨٠)

	وَأَوْفَىٰ وَآوَىٰ بِهَا وَأَنْتَ عَارِهُ أَتْلَا وَمَنْعَا إِلَىٰ حِينَ (٨٠)
20. Materials for garments And Allah has made for you shades out of that which He has created and has made for you places of refuge in the mountains and has made for you garments to protect you from the heat (and cold), and armored garments that protect you in your battles. So it is that He perfects His blessings upon you that you may submit to Him alone in worship. (16:81)	وَلِلَّهِ جَعَلَ لَكُم مِّمَّا خَلَقَ طَائِفَةٌ وَجَعَلَ لَكُم مِّنْ أَزْوَاجًا كُنَّا وَجَعَلْنَاكُمْ سَرَابِيلَ تَقِيكُمْ الْحَرَّ وَالْقُرْبُوعَ تَقِيكُمْ أَسْكَكُمْ كَذَلِكَ يُتِمُّهُ عَمَّتَهُ بِقَلْبِكُمْ لَعَلَّكُمْ تُسْلِمُونَ (٨١)

Al-Isra (الإسراء) (The Night Journey) (17:1-111)

Surat Al-Isra (الإسراء), also known as Bani Israel (بنی اسرائیل), was revealed in Mecca. The title refers to the miraculous night journey of the Prophet Muhammad (PBUH), by divine power, from the Sacred Mosque in Mecca to Al-Aqsa Mosque in Jerusalem. Based on the events associated with this journey, and the link between the two names of the Surah — Al-Isra and Bani Israel — the central theme of this Surah is the Qur'an itself and the transition of the divine message from the nation of Bani Israel to the nation of Prophet Muhammad (PBUH).

The significance of the Qur'an in this Surah is remarkable. Across the Qur'an, the term "Qur'an" appears 67 times in 48 Surahs. Yet, in Surat Al-Isra alone, it appears 12 times, while in larger Surahs such as Al-Baqarah, An-Nisa, Al-Ma'idah, and Al-A'raf, it is mentioned only once. This frequency underscores the Qur'an as the focal point of this Surah.

To understand this connection deeply, we should recall the event of Al-Isra itself. According to the Seerah, on a single night, the Prophet (PBUH) was taken from Mecca to Jerusalem (Al-Isra), and from there he ascended to the heavens (Al-Mi'raj). While the ascension to the heavens is an even greater miracle, it is noteworthy that we have a Surah named Al-Isra, not Al-Mi'raj. This highlights the particular importance of the night journey to Jerusalem.

When we reflect on what happened during Al-Isra, we realize the central event was the congregational prayer at Al-Aqsa Mosque. All the Prophets and Messengers from Adam (AS) to Isa (AS) were gathered there, awaiting the arrival of Prophet Muhammad (PBUH), who was appointed to lead them in prayer. This event is recorded in many books of Tafsir, such as Ibn Kathir, and in the books of Hadith, such as those by Imam Ahmad, Al-Tabarani, Al-Bayhaqi, and others. Anas ibn Malik (RA) narrated that the Prophet (PBUH) said:

دخلت بيت المقدس فاجتمع ناس كثير ، ثم أذن مؤذن وأقيمت الصلاة فقمنا صفوفًا ننظر من يؤمننا ، فأخذ بيدي جبريل عليه السلام ، فقدمني فصليت بهم . فلما انصرفت قال جبريل : يا محمد ، أتدري من صلى خلفك ؟ قال : " قلت لا . قال : صلى خلفك كل نبي بعثه الله عز وجل " .

"When I entered the Bayt al-Maqdis (Jerusalem), many people had gathered. A call for prayer was made, and we lined up to pray. Jibril (AS) took my hand and advanced me to lead the prayer. After I finished, Jibril asked, 'Do you know who prayed behind you?' I said, 'No.' He said, 'Every prophet whom Allah had ever sent prayed behind you.'"

The fact that Prophet Muhammad (PBUH) led all previous prophets in prayer demonstrates that he was chosen to assume leadership over the divine message, now taking responsibility for its delivery to all nations. The responsibility of safeguarding and conveying the divine message had historically been entrusted to different prophets and their nations. However, these nations often failed to preserve the message after their

prophets' passing. The last nation to bear this responsibility before the advent of Islam was Bani Israel, who similarly fell short.

Thus, the Surah's alternate title, Bani Israel, highlights the transition of the divine trust from them to the nation of Muhammad (PBUH). The scene at Al-Aqsa Mosque, where all the prophets prayed behind him, serves as a clear symbol of this transition. The Torah, once the last divine message, is now superseded by the Qur'an — the final and preserved message for humanity.

The Surah opens with the magnificent mention of the night journey:

الْحَمْدُ لِلَّهِ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي كُنَّا
حَوْلَهُ لِنُرِيَهُ مِّنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (١)

“Glory be to Him who took His servant by night from the sacred Mosque (in Mecca) to the farthest Mosque (in Jerusalem) whose surrounding We have blessed, so that We show him some of Our signs. Surely, He is the All-Hearing, the All-Seeing.” (17:1).

Immediately after, Allah references the book given to Musa (AS) — the Torah:

وَأَتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ [2]

“And We gave Musa (Moses) the Book and made it guidance for the children of Israel.” (17:2).

Then, Allah mentions the corruption of Bani Israel and their transgressions:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا [4]
“And We declared to the Children of Israel in the Book that you will surely cause corruption in the earth twice, and you will surely become extremely arrogant.” (17:04).

Immediately following this, the Surah introduces the Qur'an, its character, and its role in guiding the new nation:

إِنَّ هَذِهِ السُّرَّةُ الْفُرْقَانُ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ
أَجْرًا كَبِيرًا (٩)

“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.” (17:9)

The Surah moves seamlessly from mentioning the divine books to introducing the third book — the personal record of deeds for every individual, to be presented on the Day of Judgment:

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣)
أَفَرَأَىٰ كِتَابَكَ كَفَىٰ بِنَفْسِكَ لِيَوْمٍ عَلَيْكَ حَسِيبًا (١٤)

“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 wide open. (13) (It will be

said to him) Read your Book! Yourself is sufficient as your own reckoner."
(17:13–14)

Then, the Surah lists ten fundamental divine commands, consistent with pure human nature and sound reasoning. These include:

1. Kindness to parents.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عَنْكَ لِكَبَرٍ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا & وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24 - 23)

“And your Lord has decreed that you should worship none but Him and that you be kind to your parents. Whether one or both reach old age in your presence, do not say to them, “uff” (an expression of discomfort) nor scold them and address them with respectful words. (23) And submit yourself to them in humility out of compassion, and say, “My Lord, be merciful to them, as they raised me when I was small.” (17:23–24).

2. Charity to relatives, the needy, and travelers:

وَأَاتِ ذَا الْفَرْصَىٰ حَقَّهُ وَلِمَنْ مَسَّ يَدَاكَ سَبِيلٌ وَلَا تَبْذُرْ تَبْذِيرًا & إِنَّ لِمَنْ يَذَرُون أَثْرًا خُوفًا الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (27 - 26)

“And give the relatives their due rights and also those who are in need and the wayfarer; and do not squander your wealth. Surely the squanderers have been brethren of Satan and Satan has ever been ever ungrateful to his Lord” (17:26–27).

3. Avoiding extravagance and miserliness:

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا (29).
“And do not keep your hand shackled to your neck, (miser) nor extend it to the full extent (spendthrift), let you become blameworthy and destitute” (17:29).

4. Trusting Allah in providing for children:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا (31).
“And do not kill your children in fear of poverty; We provide for them and for you (too); surely the killing of them has been a terrible sin” (17: 31)

5. Guarding chastity:

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (32)
“And do not come near to fornication. It is indeed a shameful deed and an opening to the road of evil.”(17: 32).

6. Preserving human life:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّكُمْ لِلْحَقِّ] (33)

“And you shall never kill any human soul that Allah has prohibited, except for just cause.” (17:33)

7. Protecting the wealth of orphans:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِتِلَافٍ هِيَ أَحْسَنُ [(34)

“And do not draw near the wealth of the orphan except to make it better...” (17:34).

8. Honesty in measurements and dealings:

وَأَوْفُوا بِالْكَيْلِ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطِ طَائِسِ أَلْمُسِّ تَقِيمِ.. [(35)

“And give full measure when you measure, and weigh with the straight equitable balance... (17: 35).

9. Avoiding baseless accusations:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا [(36).

“And do not pursue what you have no knowledge of; surely hearing and sight and conceptions of the heart, one shall answer for (in the Hereafter). (17:36).

10. Walking humbly on the earth:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا [(37).

“And do not walk in the earth with arrogance; surely you will neither pierce the earth, nor attain the height of mountains” (17:37).

Allah concludes these commandments by saying:

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنْ لَحْكَمَةٍ.. (39)

“This is part of the wisdom your Lord has revealed to you.” (17:39).

Following this, the Surah continues its emphasis on the Qur'an as the source of complete guidance, the protection it offers, its role in healing hearts and bodies, and its miraculous nature — challenging all mankind to produce anything like it.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا (41)

“We have explained things in various ways in this Qur'an, so that such people might take notice, but it has only turned them further away.” (17:41).

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْثُورًا (45)

“when you recite the Qur'an, We put an invisible barrier between you and those who do not believe in the life to come.” (17:45)

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا (82)

“And We send down of the Quran that which is a healing and mercy to the believers; but it adds nothing to the unjust but loss.” (17:82)

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَلِجِنَّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (88)

“Say. If the entire mankind and the jinn were to get together to come up with the like of this Quran, they would not come up with anything like it, even if they were supporters of one another” (17:88).

وَالْحَقُّ أَنزَلْنَاهُ بِالْحَقِّ تَزْلَ وَمَا زَيَّلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (١٠٥) وَفَرَقْنَاهُ وَأَنزَلْنَاهُ عَلَى كَلِّ نَاسٍ عَلَى كَلِّ نَاسٍ لِّتَعْلَمُوا أَنَّمَا هُوَ الْحَقُّ وَتُذَكَّرُوا بِهِ (١٠٦)

“And with truth We have sent it (the Quran) down, and with truth it descended; and We have not sent you (Mohammad) except as a bearer of good tidings and a warner. (105) And We have divided the Quran in portion, so that you may recite it to the people gradually and We have revealed it to you in stages.” (17:105-106).

Finally, as the Surah draws to a close, Allah reminds us of the emotional impact the Qur'an has on those who truly understand its message:

قُلُوبُهُمْ آمِنُوا بِهِ أَوْ لَا يُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذْ يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٧) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا مَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

" Say, 'Whether you believe it or not, those who were given knowledge earlier fall down on their faces when it is recited to them (107) and say, "Glory to our Lord! Our Lord's promise has been fulfilled." (108) They fall down on their faces, weeping, and [the Qur'an] increases their humility." (17:107-109)

Appendix 1: Comparison Table — The Ten Commandments in the Torah and the Qur'an (Surat Al-Isra)

No.	Torah Commandments (Exodus 20:2–17)	Qur'anic Commandments (Surah Al-Isra 17:22–39)	Notes
1	You shall have no other gods before Me.	“Do not set up with Allah any other god, lest you be thrown into Hell, blamed and rejected.” (17:39)	Direct correspondence — clear emphasis on Tawheed (Oneness of God).
2	Honor your father and mother.	“Your Lord has decreed that you worship none but Him, and to be kind to your parents...” (17:23–24)	The Qur'an expands: compassion, humility, and supplication for parents.
3	Do not murder.	“And do not kill the soul which Allah has forbidden, except by right.” (17:33)	Same fundamental value: sanctity of life.
4	Do not commit adultery.	“And do not come near to fornication. Indeed, it is an abomination and an evil way.” (17:32)	Qur'an intensifies the caution: not even approaching the sin.
5	Do not steal.	“Give full measure when you measure, and weigh with an even balance.” (17:35)	While theft is addressed elsewhere, here honesty in transactions is emphasized.
6	Do not bear false witness.	“Do not pursue that of which you have no knowledge.” (17:36)	The Qur'an focuses on accountability of speech and thought.
7	Do not covet your neighbor's house, wife, or possessions.	“Do not squander your wealth extravagantly... Surely the squanderers are brothers of Satan.” (17:26–27)	Qur'an addresses misuse of wealth and trust in Allah's provision.
8	Remember the Sabbath day and keep it holy.	“Establish prayer at the decline of the sun until the darkness of night and the Qur'an of dawn — indeed, the recitation of dawn is ever witnessed.” (17:78)	Qur'an emphasizes daily devotion over weekly observance.
9	You shall not misuse the name of the Lord your God.	“Say: Call upon Allah or call upon the Most Merciful. Whichever you call — to Him belong the best names.” (17:110)	The Qur'an teaches reverent invocation of Allah's Names.
10	You shall not make for yourself an idol.	“Do not make [as equal] with Allah another deity.” (17:22)	Same direct prohibition against idolatry.

Surat Al-Kahf (The Cave) (الكهف) (110-18:1)

Surat Al-Kahf was revealed in Mecca. The theme of the Surat is the nature of the challenges/hardships/testing that people get subjected to in order to assess the degree of truthfulness of their belief. The Surah presents four distinct stories, each illustrating a specific type of trial:

1. The Youth of the Cave – A trial of faith.
2. The Man with Two Gardens – A trial of wealth.
3. Prophet Musa and the Knowledgeable Man – A trial of the unseen and unexplained.
4. Dhul-Qarnayn – A trial of authority and power.

These narratives are not mere stories; they are timeless parables offering insight, reflection, and spiritual direction to believers facing similar challenges in life.

The first story in the Surat is related to the trial of one's willingness to bear the hardship of going against the societal norms in order to obey Allah. In this story, a few believing youth were threatened by the disbelieving majority. The youth were given the choice between their prosecution or abandoning their belief in Allah. The youth chose to leave the comfort of living in town and chose the expected harsh living in a nearby cave to protect their faith.

The first story in the Surah highlights the trial of remaining firm in faith despite societal pressure. A group of believing youth faced threats from a disbelieving majority. They were given a choice: abandon their belief in Allah or face persecution. Choosing faith over comfort, they left their town and sought refuge in a cave, fully trusting Allah to protect them.

لَا إِلَهَ إِلَّا اللَّهُ قُصِّ عَلَيْكَ نَبَأَهُم بِحَقِّ آيَاتِنَا فَتَنَّا عَنْ آمَنُوا بِرَبِّهِمْ وَفَدَتْهُمْ هَدَى (١٣) وَأَوْثَقْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا (١٤) هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا إِلَهُنَا لَنَفَعَهُم صُلُبُهُمْ وَأَسْفِلُ سَوَابِغِ رِيحِنَا وَمَا كُنَّا بِمُعْجِزِيهِمْ أَعِزَّ لَنَا هَؤُلَاءُ وَآزَلْنَا عَنْهُمُ الْغَايِبَ إِذْ آتَيْنَا آلَ إِبْرَاهِيمَ الْإِسْلَامَ لَنُبَيِّنَ لَهُمُ الْآيَاتِ هَدَى (١٥) وَإِذْ آخَرْنَا عَنْهُمْ وَعَمَّا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْذَاهُمْ بِآيَاتِنَا وَأَعْرَضُوا عَنْهَا (١٦)

“We relate to you their story in truth. They were young men who believed in their Lord and We increased them in guidance. (13) We made their hearts firm when they stood up and said, “Our Lord is the Lord of the heavens and the earth. Never will we call upon any god besides Him—for that would be far from the truth. (14) These people of ours have taken gods other than Him. Why do they not bring clear evidence for them? Who is more unjust than one who fabricates lies against Allah? (15) (They said to one another): “When you withdraw from them, and from what they worship besides Allah, let us seek refuge in the Cave. Your Lord will shower His Mercy upon you, and make you an easy way out of your ordeal.” (18:13-16)

Because of their sincerity, Allah protected them by causing them to sleep in the cave for 300 years. He awakened them only after their society had changed and faith had returned.

وَمِنْ أَهْلِ الْبَيْتِ عِشْرًا عَلَيْهِمُ السَّلَامُ وَأَنَّ السَّاعَةَ لَا يَرِيبُ فِيهَا إِذْ يَسْتَرْعُونَ
مِنْ آيَاتِهِمْ هُمْ فَقَالُوا ذُنُوبُهُمْ عَلَيْهِمْ السَّلَامُ رَبُّهُمْ عَلِيمٌ بِمَا هُمْ
فَعَلُوا لَتُخَذَنَّ عَلَىٰ مَسْجِدٍ (٢١)

And thus, We made their story known to (the people), so that they realize that Allah's Promise is true, and that there is no doubt about the Hour. When they (the people of the city) disputed about their matter. (Some) said: "Construct a building over them, their Lord knows best about them. Those who prevailed said, 'We shall build a mosque over them.'" (18:21)

This story is followed by a powerful reminder of the core message of Islam: the truth is from Allah, and every person has the freedom to accept or reject it—but with clear consequences.

فَاللَّهُ لَاحِقٌ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّ آعْدَانَنَا لِلظَّالِمِينَ تَارًا أَحَاطَ
بِمَا سُرَادِقُهَا وَلْيَسْغَبُوا يُعَانُوا بِمَالِهِمْ لِمَا يَنْشَوْنَ مُلْجُومًا يَنْسَى الشِّرَاءَ الْوَسَاءَتِ
وَلَمْ يَتَفَقَّ (٢٩) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ خَيْرًا مِنْهُمْ عَمَلًا (٣٠)
أُولَئِكَ لَهُمْ جَدَّتْ عَذَابٍ تَجْرَى مِنْ تَحْتِهِمُ أَنْهَرُ يُحَلَوْنَ فِيهِ مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَكَرِّرِينَ فِيهَا عَلَى الْأَرْبَابِ نِعَمُ الثَّوَابِ
وَحَسَنَتْ عَمَلُهُمْ تَفَقَّ (٣١)

"Say: "The truth is from your Lord." let those who wish to believe in it do so, and let those who wish to reject it do so. Verily, We have prepared a fire for the unjust that will envelop them from all sides. And if they beg for relief, they will be relieved with water like molten metal, scalding their faces. What a terrible drink! What a painful resting place! (29) As for those who believe and do righteous deeds, We do not let the reward of those who excel go to waste. (30) They will have Gardens of lasting bliss graced with flowing streams. There they will be adorned with bracelets of gold. There they will wear green garments of fine silk and brocade, reclining on raised thrones. How excellent is the reward and how pleasant is the resting place. (18:29-31)

The second story in the Surah addresses the trial that comes with wealth and its potential to corrupt. It tells of a wealthy man whose abundance led him to arrogance and denial of the Hereafter. He believed that, even if there were a Hereafter, he would receive even better rewards.

يَا ضَرْبُ ۝ لَهُمْ مَلَأَ جُلُوسٍ جَعَلْنَا لِأَجْدِهِمْ جَنَّتَيْنِ مَأْنَسِبَ ۝ وَخَفَقْنَاهُمْ مِخْلَ لَ وَجَعَلْنَا بَيْنَهُمَا زَبْعًا (٣٢) ۝ لَقَدْ أَهْلَقْنَا الْجَمْعِيَّاتِ ذَ أَكَلَهَا وَآيَمَ تَطْلُغُنَّهُ شَيْبًا وَفَجَّرْنَا خِلَافَهُمْ لَمْرًا (٣٣) وَكَانَ لَهُ تَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُخَاوِرُهُ ۝ أَنْتَ أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا (٣٤) وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ۝ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا (٣٥) وَمَا أَظُنُّ السَّاعَةَ عَاقِبَةً ۝ وَلَئِنْ رُدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهُ مُنْقَلَبًا (٣٦)

Give them the example of two men. We gave one of them two gardens of grapevines, surrounded them with date-palms; and placed crops between them.

(32) Both gardens yielded their produce without fail, and We caused a river to flow through them. (33) And so he had abundant fruit. One day, while talking to his friend, he said, 'I have more wealth and a larger following than you. (34) And he entered his garden while wronging himself and said: 'I don't think this will ever perish. (35) "And I do not believe the Hour will ever come, and if I am returned to my Lord, I will surely find something better than this in return." (18:32-36)

Despite his friend's sincere advice and reminder of Allah's power, the arrogant man remained heedless.

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ
لَكَ شَكْلًا (٣٧) لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا (٣٨)

“His companion said to him as he was conversing with him: "Do you disbelieve in the One Who created you out of dust, then from a drop of fluid, then shaped you into a man? (37) "As for me, I believe that Allah is my Lord and I will never set up any partner with Him." (18:37-38)

As a result of his arrogance and denial, the man's wealth was destroyed:

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنِيقَ قَبْلَ وَهِيَ خَاطِبَةٌ عَلَى الْغُرُوشِ وَيَقُولُ
يَا قَاتِلِي الْأَشْرَكَ لَا يَرْبِي أَحَدًا (٤٢) وَلَمْ يَكُنْ لَهُ فِتْنَةٌ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ
مُنْتَصِرًا (٤٣)

“And his fruits were completely ruined, and he stood wringing his hands over what he had invested in it, while it was all destroyed on its trellises, he could only say: "I wish I had not ascribed any partner to my Lord!" (42) And he had no group to help him other than Allah, nor was he able to defend himself.” (18:42-43)

Following this story, Allah offers two profound reminders to protect people from becoming attached to worldly pleasures.

The First Reminder: The Fleeting Nature of This Life

وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنْ سَّمَاءٍ فَأَخْطَلَتْ بِهِ نَبَاتُ الْأَرْضِ
لَهُمَا صَبْغٌ وَفَيْضٌ يُزْرَعُ وَكَانَ لِلَّهِ عَلَى كُلِّ شَيْءٍ مُقَدِّرًا

“And give them the example of the worldly life “it is like rain We send down from the sky and the vegetation of the earth absorbs it, but soon the plants turn to dry stubble scattered about by the wind. And Allah has power over everything” (18:45).

This verse captures the rapid transitions of life—from growth to decay—highlighted by the use of the Arabic letter fa’ (ف), which indicates swift progression. This emphasizes how quickly worldly life passes and how unworthy it is of our deep attachment.

The Second Reminder: The Inevitable Day of Judgment:

وَالَّذِينَ يُسَيِّرُ الْجِبَالَ
وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْتَهُمْ فَلَمْ تُغَادِرْ مِنْهُمْ أَلَمًا (٤٧) وَعَرَّضُوا عَلَى
رَبِّكَ صَفًا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ وَاعظَمُوا لَكُمْ مَوْعِدًا (٤٨) وَوَضَعَ

أَلَا كِتَابٌ فَتَرَىٰ لَهَا جَرَمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا خَاصِرًا ۚ وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا (٤٩)

And (remember) the day We will make the mountains move and you will see the earth as an open plain, and We shall gather all people together, leaving no one. (47) They will be lined up before your Lord. (It will be said to them): "Now, you have come to Us as We had created you for the first time, while you claimed that We had not made any such appointment for you." (48) And the Book (of deeds) will be placed (before them), then you will see the guilty ones scared of what is in it. They will say: "Woe to us! What sort of Book is this that does not miss any small or large without recording it. And they will find everything they did laid in front of them, and your Lord will be unjust to anyone. (18:47-49)

The third story in the Surah deals with the trial of facing events or hardships in life that seem unjust or inexplicable. It emphasizes that frustration during such trials often stems from limited human knowledge. What appears to be evil may, in fact, be a concealed form of mercy. Allah guided Prophet Musa (AS) to a man endowed with special knowledge, described as follows:

فَوَجَدْنَاهُ عَبْدًا مِّنْ عِبَادِنَا الَّتِي هَدَيْنَاهُ مِّنْ قَبْلُ ۚ وَعَلَّمْنَاهُ مِمَّا نَشَاءُ ۚ وَلَدُّهُ عِلْمًا (٦٥)

"They (Musa and his servant) found one of Our servants whom We had granted mercy from Us and taught him knowledge from Our own." (18:65)

Musa (AS) sought to learn from this man. They agreed that Musa would follow him without questioning his actions until they were explained. The man warned Musa that he would not be able to remain patient over matters beyond his understanding.

قَالَ لَقَدْ مُوسِيئٌ لَّكَ أَتَيْتُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عُلِّمْتُ رَبِّي ۖ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ ۚ (٦٦) قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ رَاضِيًا وَلَا مُنَافِيًا ۚ (٦٧) قَالَ فَإِنِ لَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠)

"Musa said to him, "May I follow you so that you teach me some of the right guidance you have been taught." (66) The man said: "You will not be able to bear with me patiently. (67) "And how could you be patient in matters beyond your knowledge?" (68) Musa said: "You will find me patient, if Allah wills, and I will not disobey you." (69) The man said: "If you follow me, do not ask me about anything until I explain it to you." (Al-Kahf 18:66-70)

Despite the agreement, Musa questioned the man's actions each time they encountered a trial.

The First Incident: Damaging the Boat: They boarded a ship, and the man deliberately made a hole in it. Musa was shocked and asked why he would harm a vessel that belonged to innocent people.

وَأَنظَرْنَا حَتَّىٰ إِذَا رَكِبُوا فِي الْفِئَةِ خَرَقَهَا ۚ قَالَ أَخَرَقْتُهَا لِتُفْرَقَ أَهْلُهَا ۚ لَعَنَ شَيْءًا مِّنْ أَمْرٍ ۚ (٧١) قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۚ (٧٢) قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُزِهِنِي عَنِ ذِكْرِ اللَّهِ ۚ (٧٣)

“So, they moved ahead until when they boarded a ship, he made a hole in it. Musa said: "Have you made the hole to drown its people? You have done a terrible thing." (71) The man replied, ‘Did I not tell you that you could not remain patient with me?’ (72) Musa said, ‘Do not hold me accountable for what I forgot, and do not be hard on me.' (18:71-73)

The Second Incident: Killing a Child: Later, the man killed a boy without any clear reason. Musa could not tolerate what appeared to be a heinous act:

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ۖ قَالَ أَقَتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا
رُّشُودًا ﴿٧٤﴾ قَالَ لَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٥﴾ قَالَ لِي سَأَلْتُكَ عَنْ شَيْءٍ مِّنْهَا
فَلَوْلَا تُصَاحِبُنِي فَفَقَتَ بَلَعْتَ مِنِّي لَذَرُّهُنَّ رِجَالًا ﴿٧٦﴾

“And so, they travelled on. Then, when they met a young boy and the man killed him, Moses said, ‘How could you kill an innocent person? He has not killed anyone! You have, indeed, committed a heinous act' (74) He said: "Did I not tell you that you can have no patience with me?" (75) Musa said: "If I ask you anything after this, do not allow me in your company, you have neem patient with me." (18:74-76)

The Third Incident: Rebuilding a Wall for Ungrateful People: They arrived at a town where the people refused to offer them hospitality. Yet, the man rebuilt a crumbling wall in that town without asking for compensation. Musa questioned the wisdom of offering charity to such people.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَاهُ قَرْيَةً تَسْتَطِيعُهَا أَهْلُهَا قَالُوا إِن يُصِيفُوهُمَا فَوَجَدَهُ إِفْرًا جِدَارًا
يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۖ قَالَ لَنَنْصِفَنَّكَ لَتَتَذَكَّرَ عَلِيمٌ أَجْرًا ﴿٧٧﴾

“And so they travelled on. Then, when they came to a town and asked the inhabitants for food but were refused hospitality, they saw a wall there that was on the point of falling down and the man repaired it. Moses said, ‘But if you had wished you could have taken payment for doing that.' (18:77)

At this point, the man told Musa that they must part ways and proceeded to explain the wisdom behind his actions.

قَالَ هَذَا فِرَاقُ بَيْنِكَ وَبَيْنَكَ سَتُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِيعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾ أَمَّا لِسَفِيهُكُمَا تَت
لَمَسَ لَكِنَّ يَجْعَلُونَ فِي الْبَحْرِ فَأَرْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِيهَةٍ
بِأَعْيُنِنَا ﴿٧٩﴾ وَأَمَّا لَوْلَا لَعَلِمُ فَكَانَ أَبُوهُمَا مُؤْمِنِينَ فَخَشِينَا أَن يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٨٠﴾
فَأَلْفَلَاكُنَا أَن يُبَدِّلَهُمُ اللَّهُ خَيْرَةَ مِمَّا كَانُوا فَوَأَقْرَبَهُمْ رَحْمَةً ﴿٨١﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ
يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا
كَنْزَهُمَا مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ ۖ عَنَّا وَرِيقَ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِيعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

“He said, “This is where we part ways. I will now explain the reality behind what you could not bear patiently. (78) As for the ship, it belonged to needy people who made their living from sea, and I damaged it because I knew that coming after them was a king who was seizing every [serviceable] ship by force. (79) As for the boy, his parents were believers, and we feared he would burden them with rebellion and disbelief. (80) So, we wished that their Lord would give them a

better, more righteous child in his place. (81) As for the wall, it belonged to two orphan boys in the town. Beneath it was a treasure belonging to them, and their father was righteous. So, your Lord intended that they grow up and retrieve their treasure as a mercy from Him. I did not do these things on my own of my accord. This is the explanation of what you could not bear with patience.” (18:78-82)

These three incidents illustrate different forms of divine decree:

1. A trial initially seen as harmful but later appreciated — The damaged boat saved its owners from the tyrant king.
2. A decree whose wisdom may never be fully understood — The killing of the boy was a mercy to his parents, though they may remain sorrowful.
3. A hidden blessing that remains unrecognized — The wall preserved the orphans' treasure, though they were unaware of the favor done for them.

The identity of the man with divine knowledge is not given, indicating that his name is irrelevant to the lesson. Many scholars refer to him as *Al-Khidr*, and opinions differ on whether he was a prophet. One interpretation is that this man represents *Qadar* (divine decree) in human form, demonstrating that Allah's will is always wise and just—even when it is beyond our understanding.

The fourth story in Surah Al-Kahf deals with the trial of being granted great power. It centers on a righteous ruler known as Dhul-Qarnayn (ذُو الْقَرْنَيْنِ).

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا (٨٣)

“They ask you about Dhul-Qarnayn. Say: “I will tell you something about him.” (18:83)

The name *Dhul-Qarnayn* literally means “The One with Two Horns.” While the Qur’an does not reveal his personal name, it describes a man of extraordinary character and ability who was blessed by Allah with unique qualities. From his story, we can identify five key attributes:

1. He was a king blessed with immense power and resources

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا (٨٤) فَأَتْبَعَ سَبَبًا (٨٥)

“Indeed, We established him on earth and gave him the means to achieve all things. (84) So, he followed a path.” (18:84–85)

2. He traveled extensively, using his power to uphold justice—punishing wrongdoers and rewarding the righteous.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلُوبًا يَدَا
الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا (٨٦) قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ
يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا (٨٧) وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ
وَسَنَقُولُ لَهُ مِنْ أَمْرٍ يُرِيدُ (٨٨)

“When he reached the place of the setting sun, he found it (seemed to be) setting in a muddy and found people nearby. We said: O Dhul-Qarnayn, either punish them or show them kindness. (86) He said: As for the one who does wrong, we

will punish him, then he will be returned to his Lord, who will punish him severely. (87) But as for the one who believes and acts righteously, he will have the best reward and we will speak to him kindly.” (18:86–88)

3. He encountered a people who could not speak clearly and sought his help against the corrupt tribes of Gog and Magog (Ya'juj and Ma'juj). He accepted without asking for any payment.

حَتَّىٰ إِذَا بَلَغَ ابْنُ لَسَدٍ بَيْنَ وَجَدٍ مِنْ دُونِهِمْ قَوْلًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا (٩٣) قَالُوا يَدَا
 ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠

“Until, when he reached a place between two mountains, he found by them a people who were unable to understand anything said. (93) They said: "O Dhu al Qarnayn! Gog and Magog do great mischief on earth. Should we apay you a tribute to build a barrier between us and them?" (18:93-94)

4. He was skilled in engineering and metallurgy. With the help of the people, he built a mighty barrier using iron and molten copper to contain Gog and Magog.

قَالَ مَا مَكْنِيَ فِيهِ رَبِّي خَيْرٌ قَالَ عَيْنُونِي يَقُولُ أَجْعَلْ لِي سِكَرَةً وَبَيْتًا وَدَمًا (٩٥) ءَاثُونِي رُبَرِ
الدَّخْدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدِيقَيْنِ قَالَ انْفُخُوا حَتَّى إِذَا جَعَلَهُ رُثَارًا قَالَ ءَاثُونِي أُفْرِغْ
خَالِي فَقَرَأَ (٩٦) فَلَمَّا سَطَعُوا أَلْفَظُوهُ وَمَا سَطَعُوا لَهُ قَدَقَاتٍ (٩٧)

“He said: “What my Lord has given me is better than any tribute: help me with some manpower and I will make a strong filled barrier between you and them” (95) “Bring me blocks of iron, and place in the space between the mountain sides and blow until the iron becomes (red) as fire, Then bring me molten copper and I will pour over it (the iron).” (96) So that, they (Gog and Magog) were not able to scale it nor to pierce it.” (18:95-97)

5. Despite his power and accomplishments, he remained humble and credited everything to Allah.

قَالَ هَلْ حِمَّةٌ مَّرْرَبِي

“This is a mercy from my Lord.” (18:98)

The story teaches that true gratitude for power is shown by using it justly and for the benefit of others. The Qur'an does not name this king, possibly to shift focus from his identity to the lessons of his character and actions. This approach also invites reflection and analysis.

Some have speculated that Dhul-Qarnayn was Alexander the Great or Cyrus of Persia. However, both theories are problematic: Alexander was a polytheist, and Cyrus (کوروش) followed Zoroastrian beliefs centered on fire worship. Neither fits the profile outlined in the Surah.

A closer analysis of the Qur'an reveals four key qualities of Dhul-Qarnayn:

1. A righteous ruler granted immense power.
2. Able to understand unfamiliar languages.

3. Knowledgeable in metals and construction.
4. Referred to as “the one with two horns,” possibly symbolizing command over two forces.

These attributes closely match Prophet Sulayman (Solomon), who ruled over humans and jinn, understood the speech of creatures, possessed immense power, and mastered metalwork. Though the Qur’an does not equate the two explicitly, the resemblance is notable. The use of the title *Dhul-Qarnayn* may, like *Dhul-Kifl* (ذو الكفل), *Dhul-Noon* (ذو النون), and *Dhul-Awtad* (ذو الأوتاد), emphasize function over identity, inviting believers to focus on character and divine mission.

Common Thread in All Four Stories

Each of the four stories highlights people who acted with purpose:

1. The Companions of the Cave left their homes to protect their faith.
2. The righteous man confronted his wealthy friend to guide him to truth.
3. Musa (AS) undertook a long journey in pursuit of divine knowledge.
4. The knowledgeable man implemented Allah’s decree in hidden yet wise ways.
5. Dhul-Qarnayn traveled widely to support the oppressed and restrain corruption.

After these stories, the Surah turns our attention to those who deny the truth, thinking they are righteous while their deeds are in vain.

قُلْ أَهْلَ لَيْلٍ تُبْذَرُونَ خَيْرِينَ أَعْمَالًا (٣٠) الَّذِينَ صَلَّيْتُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُجْتَنِبُونَ ضَعْفًا (١٠٤) أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ وُزْنٌ لِقِيمَةٍ نُورًا

“Say: “Shall We tell you about the greatest losers in respect of (their) deeds? (103) “Those whose efforts in this worldly life are misguided while they thought they are doing good. (104) “They are those who reject the signs of their Lord and the meeting with Him (in the Hereafter). So, their deeds have gone to waste, and on the Day of Resurrection, We shall assign them no weight.” (18:103-105)

The Surah concludes with the two essential ingredients for success in the Hereafter: righteous deeds and pure intention (Tawheed).

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ لَا وَحْدَ قَمَرٍ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ ۚ فَلْيَعْمَلُوا لِنَفْسِهِمْ صَالِحًا ۚ وَإِلَىٰ رَبِّهِمْ يُعْبَادُونَ رَبَّهُمْ حَادًّا (١١٠)

“Say: “I am only a man like you. It has been revealed to me that your God is One God. So, whoever hopes for the meeting with his Lord, he must do righteous deeds and must associate none in the worship of his Lord.” (18:110)

And it begins and Surah ends by affirming the ultimate source of guidance: the **Qur’an**.

مُذْ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ

“All the praises be to Allah, Who sent down the book (the Quran) to His slave and allowed no crookedness in it.” (18:1)

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Surat Ta-Ha (طه) (135-20:1)

Surat Ta-Ha (طه) was revealed in Mecca. Its theme is: life becomes easy when following Allah's guidance and becomes difficult when deviating from Allah's guidance. This theme is summarized in two verses:

مَا أَنزَلْنَاهُ عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ (٢)

"We have not sent down the Qur'an unto you to cause you difficulty." (20:2).

وَمَنْ عَازَىٰ عَرَضَ طَغْرًا كَرِي قَائِنَ لَهُ مَعِيشَةً صَنْكًا وَلِحُشْرِهِ نَوْمًا أَلْقِيَمَةً أَعْمَىٰ (١٢٤)

But whosoever turns away from My Message (the Quran) verily, for him is a life of hardship, and on the Day of Resurrection We shall raise him up blind." (20:124)

The Surat discusses in some details the story of Prophet Musa to illustrate that Allah's message is intended to make life easy and comfortable and Allah's support will always be with those who follow it and deliver it. Allah says:

وَهَلْ لَّكَ أَتَكَ حَدِيثُ مُوسَىٰ (٩) إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ لَمَكُونُوا إِنِّي أَتَيْتُ نَارًا لَّعَلِّي آتِيكُمْ بِهَا يَقْبَسُ أَوْ أَجِدُ عَلَى النَّارِ هُدًى (١٠) فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَىٰ (١١) إِنِّي أَنَا رَبُّكَ خَلَعَ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

And has there come to you the story of Musa (Moses)? (9) When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire. (10) And when he came to it (the fire), he was called: "O Musa (Moses)! (11) "It is Me, I am your Lord! So, take off your shoes, you are in the sacred valley of Tuwa. (20:9-12)

In these verses, Allah commanded Prophet Musa to take off his shoes without any explanation regarding its significance. Allah leaves the understanding of the relevance of this command to the readers to come up with an understanding that is consistent with the theme of the Surat. The books of Tafseer offer two primary explanations:

1. Prophet Musa's shoes were made of the skin of a dead donkey and are not befitting to enter with them the sacred valley of Tuwa.
2. Prophet Musa was asked to take off his shoes so his feet could touch the scared valley.

These explanations are questionable for several reasons: 1) Shoes are made of the skin of the dead animal and the donkey is not an inferior/dirty animal. It is mentioned in the Quran in the story that glorifies Allah's power and greatness (Story of Uzair). 2) All the people who entered and are still entering that valley of Tuwa enter wearing their shoes and also animals roam free. 3) Prophet Musa was walking in the desert, so his shoes must have been clean. 4) Muslims stand in sacred places such as in Mecca and Madina and pray while in their shoes and this is the preference since the Prophet (PBUH) said:

قال رسول الله صلى الله عليه وسلم "خالفوا اليهود فإنهم لا يصلون في نعالهم ولا خفافهم".

Be different from the Jews, who do not pray in their shoes or in their leather slippers (khufoof)." The Prophet (PBUH) also said:

إذا جاء أحدكم إلى المسجد فلينظر ، فإن رأى في نعليه قدراً أو أذى فليمسحه وليصل فيهما

"When any one of you comes to the Masjid, let him look if he sees any dirt on his shoes, let him wipe it and then pray in them." (Abu Dawood)

In addition, this unique command was mentioned only once in the Quran and in this specific Surat while the account of Prophet Musa came in the Quran about 136 times in 34 Surat. Therefore, it is most likely that this command is related to the theme of the Surat.

Considering the theme of the Surat, taking off the shoes suggests putting one at ease and comfort. For example, when one returns home after hard work, the first thing that one commonly does is to take off one's shoes. The command to Prophet Musa to take off his shoes signifies the start of life of comfort and ease as he becomes Allah's messenger and falls under His protection.

The way Allah communicated with Prophet Musa when He informed him of his role as Allah's messenger to Pharaoh was in soft and comfortable tone. And whatever request prophet Musa made to Allah, Allah granted it to him. These requests were:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاجْلُ عَقْدَةً لَّيْ لِسَانِي (٢٧) وَيَقْهُوْا
وَقَوْلِي (٢٨) وَاجْعَلْ لِّي زَوْجًا مِّنْ أَهْلِي (٢٩) هَؤُلَاءِ أَخِي (٣٠) أَشْدُدْ بِهِ أَزْرِي (٣١)
كَوَأَنْتَ أَلْهَيْتَنِي فِي أَمْرِي (٣٢) لِّي نُسَبِّحُكَ كَثِيرًا (٣٣) وَنُكْرِكَ كَثِيرًا (٣٤) إِنَّكَ كُنْتَ بَصِيرًا
(٣٥) قَالَ قَدْ أُوتِيتُ سُؤْلَكَ يَا مُوسَى (٣٦)

[Musa] said: "O my Lord, expand my chest (with assurance and contentment) (25) "And ease my task for me. (26) "And untie the knot from my tongue. (27) So that they understand my speech. (28) And appoint for me a minister from my family. (29) "Harun (Aaron), my brother. (30) Increase through him my strength. (31) And let him share my task. (32) That we may glorify You much. (33) And remember You much. (34) Indeed, You are Ever a Well-Seer of us. (35) (Allah) said: "You are granted your request, O Musa (Moses). (20:25-36)

Allah guided prophet Musa and his brother Harun to deliver the message to Pharaoh in a soft tone. When Prophets Musa and Harun expressed their fear, Allah comforted them and gave them the assurances that they will be under His watch to protect them.

أَذْهَبَ إِنِّي وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي (٤٢) أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (٤٣) فَقُولَا لَهُ
قَوْلًا تَنبِيًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (٤٤) قَالَ رَبَّنَا إِنَّا أَتَيْنَا نَحَافًا فُبِعِرْ طِينًا عَلَيْنَا وَهُوَ الْغِيَطَىٰ (٤٥)
قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (٤٦)

Go you and your brother with My signs and do not slacken in My Remembrance. (42) Go, both of you, to Pharaoh, verily, he has transgressed. (43) "And speak to him with gentle speech that perhaps he may be reminded or fear (Allah)." (44)

They said: "Our Lord, indeed we fear that he should hasten to punish us or lest he should transgress." (45) He (Allah) said: "Fear not, verily! I am with you both, I hear and I see. (20:42-46)

Allah's support and comfort to Prophet Musa was clear during the challenge that he had with the magicians. When the magicians threw their ropes and sticks and it started moving, Prophet Musa feared that they may succeed in refuting his miracle of changing the staff into a snake, but Allah comforted him and assured him of his success.

فَإِذَا جَاءَهُمْ عَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ يَهَيَّجُهُمْ أَمْسَعَى (٦٦) وَاللَّوْجِسَ فِي فَيْسِيخِيَّةً مُوسَى (٦٧) فَلَمَّا لَا تَخَفَ إِنَّكَ أَنْتَ لَأَعْلَى (٦٨) وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (٦٩)

Then behold, their ropes and their sticks seemed to him from their magic they are moving. (66) So, Musa (Moses) sensed fear in himself. (67) We (Allah) said: "Fear not. Surely, you will have the upper hand. (68) "And throw that which is in your right hand. It will swallow up that which they have made. What they have made is but the trick of a magician, and the magician will never be successful, to whatever amount (of skill) he may attain." (20:66-69)

When Prophet Musa threw his staff and it became a snake and it swallowed what the magicians threw, all the attendees were stunned but such clear miracle did not change the attitude of Pharaoh and his associates. But the magicians prostrated and declared their belief.

لَقَالُوا لِسِحْرٍ مَسْجُودًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَى (٧٠)

So, the magicians were led down prostrating. They said: "We believe in the Lord of Harun (Aaron) and Musa (Moses)." (20:70)

Many interpreters suggested that what led the magicians to prostrate and the belief in the God of Musa was their overwhelming by the miracle of Prophet Musa. But where in history did people ever believe as soon as they saw a miracle that made them to immediately change their religion and risk being subjected to major suffering and rejection. Certainly, such a clear miracle did not change the attitude of Pharaoh and his associates.

But the verb (أَقْبَى) is a passive verb that means that someone led the magician down in prostration. This may suggest that Allah is the One who made the magicians prostrate and declare their belief. Allah also inspired them with what to say in response to the severe threats of Pharaoh when he told them (لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ) (النَّحْلِ) "I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms." Their response is clearly a revelation from Allah and cannot be just their own thought on the moment. They said to Pharaoh:

قَالُوا وَلَوْ شَاءَ رَبُّكَ عَلَيْنَا مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَلَئِي فَطَرَكًا فَقَضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ لِحَيَاةٍ لَدُنِّيَا (٧٢) إِنَّا ءَامَنَّا بِرَبِّكَ لَغَفَرٌ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَهُ عَلَيْنَا مِنْ سِحْرٍ وَاللَّهُ خَيْرٌ مِنْ رَبِّدَّوَابِّهِ (٧٣) إِنَّهُ رَبُّ مُفْجِرٍ مَا قَانَ لَهُ جَهَنَّمَ لَا يَمُوتُ قِيَا وَلَا يَحْيَى (٧٤)

وَمَنْ يَأْتِهِمْ مِّنْهُم مَّا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الَّعْلَى (٧٥) جَنَّاتُ نَّجْوَ
مَعَالِيهَا دَرَجَاتٌ لَّا تُرْجَى خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّى (٧٦)

They said: "We will never prefer you over the clear signs that have come to us, and over Him (Allah) who created us. So, decree whatever you desire to decree, for you can only decree for this worldly life, (72) "Verily! We have believed in our Lord, so that He may forgive for us our sins, and the magic you compelled us to perform. And Allah is the Best and Everlasting. (73) Verily whoever comes to his Lord as a sinner, for him there is Hell, wherein he will neither die nor live. (74) But whoever comes to Him (Allah) as a believer and has done good deeds, for such are the highest ranks. (75) The eternal garden under which rivers flow, in which they will live forever. That is the reward of one who purifies himself. (20:72-76)

The Surat continued with giving the details of the escape of Musa with Bani Israel from Egypt and the drowning of Pharaoh and his army by another support from Allah that involves splitting the sea. During the travel of Prophet Musa and Bani Israel in Sinai desert, Allah supported them by sending to them nutritious food:

يَسْأَلُ إِسْرَءِيلَ قَدْ أَنَجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْيَمِينِ وَتَزَلَّيْنَا عَلَيْكَ
الْمَنَّاءَ السَّلَوى (٨٠) كُلُوا مِن طَيِّبَاتِ مَوْزَنِكُمْ وَانظُرُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي
وَمَنْ حَلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى (٨١)

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna and quails, (80) (Saying) eat of the good things that We have provided to you, and do not transgress therein, lest My anger should descend upon you. And he on whom My anger descends, he shall surely be ruined. (20:80-81)

This story is followed by verses that offer commentary on it and clarify the main objective of the Surah: real happiness lies in following the path of religion, while misery is in keeping away from it.

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا (٩٩) مَنْ تَوَلَّى عَصَاكَ فَإِنَّهُ يُجْزَى يَوْمَ الْآخِرَةِ كَمَنْ تَوَلَّى عَصَاكَ (١٠٠) خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

Thus, We relate to you some information of past events. And We have given you a Reminder (this Qur'an) from Us. (99) Whoever turns away from it will indeed bear a heavy burden (of sins) on the Day of Judgement, (100) which they shall bear forever. It will be a grievous burden for them on the Day of Judgement." (20:99-101)

The Surat presents an account of Prophet Adam to further emphasize the theme of the Surat that obedience to Allah's commands results in comfort, and His disobedience causes distress and hardship.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسَىٰ وَلَمْ يَتَّبِعْ لَهُمْ عَزْمًا (١١٥) وَإِذْ قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦) لَقَدْ قُلْنَا يَا آدَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا تَخْرُجَنَّ مَعَهُ مِنَ الْجَنَّةِ فَتَشْقَى (١١٧) إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨) وَأَنَّكَ لَا تَظْمَأُ
وَلَا تَصْحَى (١١٩)

And We made a covenant with Adam before, but he forgot, and We did not find in him a firm resolve. (115) And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblīs (Satan), who refused. (116) "Then We said: "O Adam, this is an enemy to you and to your wife. So, do not let him expel you both from Paradise, lest you will face hardship. (117) While here you will neither be hungry nor naked. (118) And you (will) neither suffer thirst nor exposed to the sun's heat." (20:115-119)

Despite Allah's warning, Satan was able to deceive Adam on the account that eating from that tree will make them eternal and will ensure that they have everlasting kingdom. This enticed them to disobey Allah's command.

يَقُولُ الشَّيْطَانُ قَالَ يٰٓآدَمُ هٰذَا اَدْٰلُكَ عَلٰى شَجَرَةٍ لِّلْخُلُوْٓءِ لَكُمْ لٰذِيْكَ (١٢٠) فَاْكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ وَعَصٰى ءَادَمُ رَبَّهُ ۖ فَغَوٰى (١٢١) ثُمَّ جَعَلَتْهُ رَبُّهُ ۙ قَتٰبًا عَلَیْهِ وَهَدٰى (١٢٢)

Then Satan whispered to him, saying: "O Adam! Shall I guide you to the tree of eternity and to a kingdom that will never decline?" (120) So, they both (Adam and Hawa) ate from it, and so their private parts became apparent to them, and they began covering themselves with the leaves of Paradise. Thus, Adam disobeyed his Lord, and erred. (121) Then his Lord chose him, and accepted his repentance and gave him guidance (20:120-122)

We note that Allah never placed the blame on Hawa (Eve); Allah put the blame of disobedience solely on Adam (وَعَصٰى ءَادَمُ رَبَّهُ ~ فَغَوٰى). Also, Allah only warned Adam that leaving paradise will cause him distress (فَلَا يُخْرِجُكُمَا مِنْ ۙ الْجَنَّةِ فَتَشْقٰى). So, it was the man and not the woman who is to blame for the problem and thus man is the one who must suffer on this earth. Allah never put the blame in Hawa, this may be that women cannot take blames. Therefore, if you want to be happy at home, never reprimand your wife of anything wrong, take responsibility for anything wrong.

Following this account, the theme of the Suart is re-emphasized that even on earth if people follow Allah's revealed commanded, they will live a life of comfort but if they disobey Allah's commands, they will face hardship Allah says:

قَالَتْ هٰٓيَا لِنَهَا جَمِیْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ فَاِمَّا لِيَتَّيْنَكُمْ مِّنْهُ هَدٰى ۖ فَمَنْ اَتَّبَعَ هٰذٰى فَلَا يَضِلُّ ۖ وَلَا يَشْقٰى (١٢٣) وَمَنْ عٰوٰى عَرَضَ ۖ خُرِجْكَ رِیِّ ۖ فَاِنْ لَّهٗ مَعِیْشَةٌ صَنْعٌ وَنَحْشٌ ۚ وَیَوْمَ ۚ اَلْقِیْمَةً ۚ اَعْمٰى (١٢٤)

He (Allah) said: "Go down from here (from Paradise) all of you, some of you enemies of some others. Then should some guidance come to you from Me, whoever follows My Guidance shall neither go astray, nor shall be distressed. (123) "But whosoever turns away from My message, he will have a life of hardship, and We shall raise him up blind on the Day of Judgement." (20:123-124)

Obedience to Allah requires perseverance and the means of achieving perseverance are patience and prayers as Allah says:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ
الْيَمِينِ ۖ فَسَبِّحْ بِحَمْدِهَا طَرَفَ النَّارِ لَعَلَّكَ تَرْضَىٰ (١٣٠)

“So, be patient over what they say, and glorify the praises of your Lord before sunrise and before sunset and during some hours of the night, and at the ends of the day, so that you may be pleased.” (20:130)

In this verse as in many other verses in the Quran, Allah states that patience and prayers are the foundation of obedience. Therefore, commanding one’s household to pray is an important command from Allah as He said:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُ رِزْقًا إِنَّا نَزَرْنَا مُنْقَلَبًا ۖ وَلَعَقِبَتِ اللَّيْلُ (١٣٢)

And order your family to pray and be patient with them. We do not ask of you a provision; We provide for you. And the best end is that of Taqwa. (20:132)

Allah gives important advice that commanding one’s household to perform prayers requires patience. Following this important command of Allah can resolve many family problems.

Surah Al-Anbiya (الأنبياء) (The Prophets) (21:1-112)

Surat Al-Anbiya (الأنبياء) was revealed in Mecca. The theme of the Surat is the role of the Prophets which is to deliver a singular message that there is no god but Allah, so worship Him.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ (٢٥)

**And We did not send any Messenger before you, but We revealed to him that:
"There is no deity except Me, so worship Me." (21:25)**

And theme affirms that none of the prophets ever claimed to be gods.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ (٢٦) لَا يَسْبِقُونَهُ الْقَوْلُ وَهُمْ
مِمَّا يَعْمَلُونَ (٢٧) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَنْ لَدَيْهِمْ وَمَنْ يُفْلِتُ مِنْهُمْ إِنَّا إِلَهٌُ مُنِ
شَاقِصِينَ مُشْفِقُونَ (٢٨) لَنْ نَذَرَهُمْ آلِئَلاَّ الْيَمِينِ (٢٩)

And whosoever says: "The Rahman has taken a son." Exalted is He! Rather, they (the prophets) are [but] honored slaves. (26) They cannot precede Him in word, and they act by His command. (27) He knows what is in front of them and what is behind them, and they cannot intercede on behalf of anyone except for whom He approves of and in awe of Him, they are apprehensive. (28) Should any of them say, "I am god besides Him", We will recompense with Hell. Thus, do We recompense the wrongdoers." (21:26-29)

The surah starts with stating that the main reason for the deviation of people from the path of Allah is heedlessness (الغفلة) and thus a key mission of Prophets is to awaken people from such heedlessness.

أَفَقَرَّبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ (١) أَكَلَا تَنبَهُونَ (٢) أَلَا هِيَ قُلُوبُهُمْ وَأَسْرُؤُا لِّلْجَوِّ الَّذِينَ ظَلَمُوا هَٰذَا
الْبَشَرُ مِثْلُكُمْ أَفَتَأْتُونَ خُلُوعًا وَأَنْتُمْ مُبْصِرُونَ (٣)

"Draws near for mankind their reckoning, while they are in heedlessness turning away. (1) Even when a message comes to them from their Lord, they listen to it while they play. (2) With their hearts occupied in trivialities. The wrongdoers whisper in secret: "Is he but a human being like you? Do you then yield to sorcery even as you see (his reality)?" (21:1-3).

Heedlessness (الغفلة) is such a dangerous illness that infects people and societies and results in taking them away from the path of Allah. The Ayat indicate that heedless may be manifested in three symptoms:

1. Dismissing the existence of the Hereafter (مُعْرِضُونَ).
2. Not taking the revelation seriously (هُمْ يَلْعَبُونَ)
3. Having preoccupied hearts with trivialities (لَا هِيَ قُلُوبُهُمْ)

The Surat names 16 Prophets and referred to two without naming them (Prophet Isa and Muhammad). The 16 prophets who were named are:

مُوسَىٰ وَهَارُونَ وَإِبْرَاهِيمَ وَ لُوطًا أَلُوهُنَّ لَعَنَ اللَّهُ لَعْنَةَ الرَّاكِبِينَ الَّذِينَ كَفَرُوا وَذَا الْكُفْلِ وَذَا النُّونِ وَزَكَرِيَّا الْيُحْيَىٰ
 دَاوُدَ يُسَمَّى الْيَهُودِيَّ

Musa (Moses), Harun (Aaron), Ibrahim (Abraham), Lut (Lot), Ishaq (Isaac), Ya'qub (Jacob), Nuh (Noah), Dawud (David), Sulaiman (Solomon), Ayyub (Job), Isma'il (Ishmael), Idris (Enoch), Dha'l-kifl (Ezekiel), Dhal-Noon (Yunus /Jonah), Zakariyya (Zechariah) and Yahya (John)

In total, the Quran named 25 Prophet. The 18 mentioned in this Surat plus: Adam, Hud, Saleh, Yousef (Joseph), Shu'aib, Ilias (Elias), and Al-Yasa'a (Elisha).

There are many other prophets and messengers who were not mentioned in the Quran. It is reported that Abu Dhar asked the Prophet (PBUH) about the number of the Prophets and the number of messengers, and the Prophet (PBUH) said:

قال أبو ذر : قلت يا رسول الله: كم وفاء عدة الأنبياء ؟ قال : مائة ألف ، وأربعة وعشرون ألفا ، والرسول من ذلك: ثلاثمائة وخمسة عشر ، جما غفيرا .).

The number of the prophets is 124 thousand. And the number of messengers is 315.

The Surat highlights for each Prophet his relationship with Allah regarding worship and obedience and his relationship with the people regarding calling to Allah. This should teach us that we should consider both our relationships; the relationship with Allah through our worship and the relationship with the people through our Da'wa (inviting the people to Allah).

The Surat emphasizes the importance of study and rational thinking because these are the tools that allow people to easily accept the message of the prophets to believe in and worship none by Allah.

One of the common justifications that people used in rejecting the Prophets is that they are merely men. Allah responds by directing them to study history to realize that all prophets were mortals, and that Allah have always supported His Prophets:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحيَ إِلَيْهِمْ فَسَلُّوا هَٰؤُلَاءِ لِلَّذِينَ ارْتَكَبُوا لَعْنَةً لَعْنَةُ الرَّاكِبِينَ (٧) وَمَا جَعَلْنَاهُمْ جَسَداً لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ (٨) ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا لَمْ تُغْنِ (٩)

And We did not send messengers before you (O Muhammad) except men whom we inspired with revelation. So, ask the people (having knowledge) of the revealed message if you do not know. (7) And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals. (8) Then We fulfilled to them the promise, so We saved them and those whom We willed, and We destroyed the exceedingly rebellious. (21:7-9)

Another reason used by people to reject the prophets has been questioning the existence of only one God. Allah said:

لَوْ كَانَ فِيهِمَا آلَٰهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا فَسُبْحٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ (٢٢) لَآ يُسْئَلُ عَمَّا فَعَلَ وَهُمْ يُسْأَلُونَ (٢٣) أَمْ لَهُمْ نَسَبٌ مِّنْ دُونِهِ ۚ ٱلَّذِينَ هَٰؤُلَاءِ يَرَاهُمْ هَٰكَذَا كَرَّ مَعَكُمْ ذِكْرُكُمْ قُلْ لِّيَ بَلَدٌ كَثِيرٌ هُمْ لَآ يَعْلَمُونَ لِحَقِّ فَهُمْ عُرْضُونَ (٢٤)

Had there been gods besides Allah in the heavens and the earth, both of them would have been ruined. Glorified is Allah, the Lord of the Throne, from what they describe. (22) He cannot be questioned as to what He does, while they will be questioned. (23) Have they taken gods besides Him? Say: "Bring your proof". This (the Quran) is the reminder for those with me and the reminder for those before me. Yet, most of them know not the truth, and therefore they are turning away. (21:22-24)

Allah appeals to reason by asking the disbelievers a rhetorical question on who protects them night and day:

قُلْ مَنْ يَكْلُوكَ ٱلْجِبَالِ ۚ وَلَنَّهَارٍ مِّنْ غَدٍ ۖ حَمَزٌ لِّهِمْ غَزْزٌ مِّنْ رَبِّهِمْ عُرْضُونَ (٤٢)
Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious?" Nay, but they turn away from the remembrance of their Lord. (21:42)

The Surat directs attention to the significance of studying the science of creation to further appreciate the Creator and His creation:

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُواْ أَن ٱللَّهُ مَوْلَىٰ ٱلْأَرْضِ ۖ كَآتِبَةٌ رَّاٰفَقَفْتَهُمَا ٱللَّهُ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ (٣٠) وَأَن ٱللَّهُ مَوْلَىٰ ٱلْعَالَمِينَ (٣١) وَأَن ٱللَّهُ مَوْلَىٰ ٱلْعَالَمِينَ (٣٢) وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۚ فَبِٱلْكَوْكَبِ ٱلَّذِى يُسَبِّحُونَ (٣٣)

Have those who disbelieve not observed that the heavens and the earth were a joined entity, then We parted them? And We have made from water every living thing. Would they still not believe? (30) And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. (31) And We have made the sky a protected roof. Yet they turn away from its signs. (32) And He it is One who has created the night and the day, and the sun and the moon, each gliding in an orbit. (21:30-33)

Allah also points out how the creation will end:

وَٱلْيَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَٰىءِ ٱلسَّجِ ٱلْكِتَٰبِ ۖ كَفًى بِآنَا ٱلْوَٰلِقِ ۚ نَعِيدُهُ عِدًّا عَلَيْنَا إِنَّا كُنَّا فَٰعِلِينَ (١٠٤)

And (beware of) the Day when We shall fold the heaven like the folding of a scroll for books. Just as We began the first creation, We shall repeat it. (That is) a promise binding upon Us. Truly, We shall do it." (21:104).

The most recognized scientific model today for the beginning of the universe is the big bang model that suggests that the universe began 13.8 billion years ago as a tiny, dense fireball that exploded. Hope one young Muslim scientist can contribute to the

Lut

وَلَوْضَلَّ الْمُتِينَمُ حُكْمًا وَعِلْمًا وَتَجَلَّىٰ لَهُ مِنَ الْإِقْرَةِ عَذَابُهُ ۖ كَالَّذِينَ كَفَرُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا سَوَغًا ۖ فُلْسِقِينَ (٧٤) وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الْغَالِبِينَ (٧٥)

And to Lut, We gave him wisdom and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were the people of evil, defiantly rebellious. (74) And We admitted him into Our mercy. Indeed, he was of the righteous. (21:74-75)

Nuh

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (٧٦) وَنَاوِلْنَاهُ الْمَصَدَّقَاتِ ۚ إِنَّهُمْ كَانُوا قَوْمًا كَاذِبِينَ (٧٧)

And [mention] Nuh, when he called (for help) earlier, so We responded to him and saved him and his family from the terrible agony (great flood). (76) And We supported him against the people who denied Our signs. Indeed, they were a people of evil. Therefore, We drowned them, all. (21:76-77)

Dawud and Suliman

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتِ فِيهِ غَنَمُ الْقَوْمِ وَكَلَّمَهُمَهَا (٧٨) فَفَهَّمْنَاهَا سُلَيْمَانَ ۚ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ وَأَوَّلْنَا لَهُ سُلْطَانًا وَلَاطِيًّا ۚ وَكُنَّا فَاعِلِينَ (٧٩) وَنَزَّلْنَا مِنْ سَمَوَاتِنَا مَائِدَةً لِلَّذِينَ يَكْفُرُونَ (٨٠) وَلِسَ لِسَانُ لُوطٍ عَصِيفَةً ۖ فَنَادَىٰ بِأَمْرِهِ إِلَى الْأَرْضِ ۖ لَئِن لَّمْ يَنتَهِ يَأْكُلْ كُفْرًا تَافِتًا ۚ وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ (٨١) وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُ يَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)

And [mention] Dawud and Suliman, when they judged concerning the tillage in which the sheep of other people overran it at night (and destroyed it), and We were witness to their judgement. (78) And We enabled Suliman to understand it. And to each [of them] We gave judgement and knowledge. And We subjugated to Dawud the mountains to exalt [Us], and the birds as well. And We were the One who did it. (79) And We taught him the skill of making armor as garments to protect you [in battle]. So, will you then be grateful? (80) And to Suliman [We subjugated] the violent wind, that blew under his command toward the land which We had blessed. And We are ever, of all things, Knowing. (81) And of the devils were those who dived for him and did work other than that. And We kept watch over them. (21:78-82)

Ayyub

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ أَيُّبَىٰ مَسَّ بَنِي الْأُصْرُ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (٨٣) فَاسْتَجَبْنَا لَهُ ۖ وَنَرَيْنَاهُ آيَاتِنَا ۖ وَأَتَيْنَاهُ أَهْلَهُ بِتُورٍ مِّنْ سُلَيْمٍ ۚ وَتَوَسَّلْنَا بِهِمْ إِلَىٰ عِزِّهِمْ ۚ وَكَرِهِيهِمْ (٨٤)

“And (remember) Ayyub, when he called his Lord saying: "Adversity has touched me, and you are the Most Merciful of the merciful." (83) So, We answered his prayer and removed what afflicted him of adversity. And We gave him [back] his

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً مِّنَ اللَّعَالَمِينَ (١٠٧) أَفَلَمْ يَأْتِ الْهَيْكُلَ بِهِ لَوْ جَاهِلِ
 أَنَّهُمْ سِلْمُونَ (١٠٨) قُلِ تَوَلَّوْا فَمَا أَدْنَاكُمْ عَلَىٰ سَوَاءٍ وَإِنِّي لَأَدْرِي أَقْرِبُكُمْ مَا
 تُوعَدُونَ (١٠٩)

And We have not sent you, [O Mohammad], but as a mercy for all the worlds.
 (107) Say, "What is revealed to me is simply that your God is but one God. So, will
 you be Muslims (submit to Him)?" (108) But if they turn away, then say (to them),
 "I have announced to [all of] you equally. And I do not know whether what you
 have been warned of is near or far. (21:107-109)

The Surat includes mention of some key signs of the end of time with its reference to
 Gog and Magog. Also, the Surat emphasizes the expected punishment for those who
 reject the prophets' message and worship anyone other than Allah:

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُودِبٍ يَنسِلُونَ (٩٦) وَأَقْتَرَبَ لَوْعْدُ لَحَقِّ
 فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا بَوَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ (٩٧) إِنَّكُمْ مَّ
 تَعْلَمُونَ مِن دُونِ اللَّهِ حَصْبُ جَهَنَّمَ لَهَا وَارِدُونَ (٩٨) لَوْ كَانَ هَؤُلَاءَ إِلَهَةً مَا وَرَدُوهَا
 وَكُلٌّ فِيهَا خَالِدُونَ (٩٩)

Until when Ya'gog and Ma'gog (Gog and Magog) let loose, and they descend from
 every mound. (96) And the true promise draws near, then the eyes of those who
 disbelieved will be staring [in horror, while they say], "O woe to us; we had been
 unmindful of this; rather, we were wrongdoers." (97) Indeed, you (disbelievers)
 and what you worship other than Allah are the firewood of Hell that you will be
 coming to [enter] it. (98) Had they been gods, they would not have come to it, and
 all of them will remain there forever. (21:96-99)

The Surat ends with an affirmation that the earth belongs to the believers.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (١٠٥) إِنَّ فِي هَذَا
 لَبَلَاءً لِّقَوْمٍ غَبِيِينَ

"And We have written in Az-Zabur [the written text that was given to any
 messenger) after the reminder (refers to what is written in the preserved tablet Al-
 Lawh Al-Mahfouz) that the earth will be inherited by My righteous slaves. (105)
 Surely, in this (message) an all-sufficing Message for people who worship Allah."
 (21:105-106)

Surah Al-Hajj (الحج) (The Pilgrimage) (22:1-78)

Surat Al-Hajj was partly revealed in both Mecca and Madina. The theme of the Surat is The Hajj is a journey that should inspire the pilgrims to reaffirm their belief in the Oneness of God and their commitment to embrace the values of unity, humility, and social responsibility.

The Surat starts with describing the last day and the feeling of those how will witness it:

يَا أَيُّهَا النَّاسُ اسْمِعُوا رَبِّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ (١) يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢)

O mankind, have Taqwa of your Lord. Indeed, the earthquake of the (final) Hour is something terrible. (1) The Day you shall see it, every nursing mother will become utterly diverted from what she is nursing, and every pregnant woman will abort her fetus, and you shall see mankind as if they are drunk, while they are not drunk, but rather the torment from Allah is very severe. (22:1-2)

Then the Surat summarizes the human life from conception to resurrection:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّن مَّا بَلَّغْتُمْ فِيهَا أَنفُسَكُمْ فَذَرْوُنَا غَدًا ثُمَّ لَقِّنْهُمْ ثُمَّ مَرْصَعَةً مِّن مَّا بَلَّغْتُمْ فِيهَا أَنفُسَكُمْ ثُمَّ تَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يَرْدُ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْءٌ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْبَاسَتْ وَرَبِّهِ وَنَبَتَتْ وَمِنْ كُلِّ ثَوْبٍ نَّهِيحٌ (٥) ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٦) وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْأُبُورِ (٧)

“O People, if you are in doubt about the Resurrection, then [consider that] We created you from dust, then from a drop of semen, then from a clinging clot, and then from a lump of flesh, shaped and unshaped – so that We show (our power) to you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] so that you reach your maturity. And among you there is one who dies, and among you there is one who reached the worst part of age, so that he knows nothing after [once having] knowledge. And you see the earth barren, but once We send down upon it rain, it quivers and swells and puts forth pairs of every beautiful kind. (5) That is because Allah is the Truth and because He gives life to the dead and because He is powerful to do everything. (6) And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves. (22:5-7)

The Command for the believers to perform the Hajj started with a command from Allah to Prophet Ibrahim to call people for Hajj.

وَأَذِّن فِي النَّاسِ لِحَجِّ أَتَاوَنَكَ رَجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ مُّبِينٍ (٢٧) فَلْيَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْلُومَاتٍ

And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every deep and distant highway. (27) So that they witness benefits for them and mention the name of Allah in known days ... (22:27-28)

Allah commanded Prophet Ibrahim to call people to the Hajj while he was standing in the middle of the desert. How can his call reach people all over the world? Impossible, but it is easy for Allah. Prophet Ibrahim followed Allah's command without any hesitation or doubt and the results as Allah said, billions of people responded to that single call from all over the world.

Yes, Prophet Ibrahim must act and make the call because the action is necessary, but it is in no way sufficient to achieve this dream results. It is the power of Allah that delivers the results. If our actions are guided by the command of Allah in every step, Allah will transform our sincere yet small efforts into something far bigger than we can imagine. But the key is that our action must follow Allah's command in every step without any compromise.

Immediately following that Ayat that describe the Hajj, comes that Ayat that gives Muslims permission to fight those who commit injustice against them and trust that Allah will grant them victory. Similar to the call of the one person, Prophet Ibrahim, that Allah made it realized, Allah can grant victory to the weak who fight to remove injustice.

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ أَنْ يَغْلِبُوا وَإِنَّ اللَّهَ عَلَىٰ مَهْزَبِهِمْ لَقَدِيرٌ (٣٩) الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ بغيرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ

Permission (to fight) is given to those who are being fought because they have been wronged, and surely, Allah is Able to give them victory. (39) (They are) those who have been expelled from their homes without any just reason except that they say: "Our Lord is Allah".... (22:39-40)

Muslims are not only commanded to fight to remove the injustice committed against them, but they are also required to fight to defend all places of worship including the non-Muslim ones. Allah says:

فَإِنَّمَا أَفْعُ اللَّهُ
لِلَّهِ يُعْصِبُ عِظْمُ هَذِهِ مَاتَتْ صَوَامِعُ بَيْعُ صَلَوَاتُ أَتْ وَمَسْجِدُ يَذْكُرُ قِيَا
إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠)

For had Allah not been repelling some people by means of some others, monasteries, churches, synagogues, and mosques, where Allah's name is abundantly mentioned would have been demolished. Allah will definitely help those who help His (Cause). Truly, Allah is All-powerful, All-Mighty. (22:40)

One may wonder how a Muslim is commanded to fight and sacrifice his life to protect the places of worship for the followers of other religions that may have elements of shirk. The reason is that freedom of religion is a right granted by Allah to every human being and Allah alone has the authority to judge between the followers of all religions.

Thus, the Suart highlights a very important rule on the day of Judgement. The rule is that no one but Allah can decide the fate of anyone else. Allah says:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

“Those who believe, and those who are Jews, and the Sabaeans and the Christians and the Magians and those who ascribe partners to Allah – Indeed Allah will judge between them on the Day of Judgement. Indeed, Allah is Witness over all things.” (Al-Hajj 22:17)

This Ayat emphasizes that Allah is the only One who declares judgements. This includes those who believe in Allah by following Prophets, or believe in Allah without following any Prophet, or even associate others with Allah. No one has the right to make decisions on behalf of Allah.

However, Allah provides the attributes of those who will be successful on the day of judgment, Allah says:

إِنَّ الَّذِينَ دَخَلُوا الصَّالِحِينَ تَجَرَّتْ عَنْهُمْ بِيْرٌ مِنْ أَسْوَدٍ مِنْ دَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (٢٣) وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا
إِلَى صِرَاطٍ الْحَمِيدِ (٢٤)

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be (of) silk. (23) They were guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy. (22:23-4)

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا الْيَتْرُقْتُهُمْ زَلَّلِمُزَقَاحَسَتًا وَإِنَّ اللَّهَ لَهُوَ
خَيْرُ الرَّازِقِينَ (٥٨) لِيَدْخُلْنَهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (٥٩)

And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And surely Allah is the best of providers. (58) He will definitely admit them to an entrance they will be pleased with, and indeed, Allah is All-Knowing Forbearing. (22:58-59)

And Allah provides the attributes of those who will be punished, Allah says:

وَمِنْ النَّاسِ مَنْ يُجَادِلُ فِي دِينِهِ لِيُتَبَدَّلَ فِيهِ لَئِيْطِلَّ عَلَيْهِ لِيُضِلَّ
عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيْقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ (٩) ذَلِكَ بِمَا عَصَيْتُمْ
يَدَاكَ وَأَنْتُمْ كَاذِبُونَ (١٠)

Among the people is one who disputes about Allah with no knowledge, no guidance or no enlightening book. (8) Turning his side away in arrogance to mislead [people] from the way of Allah. For him, there is disgrace in the world, and We will make him taste the punishment of fire on the Day of Judgement. (9) (and will say to him) "That is for what your hands have put forth and because Allah is never unjust to [His] slaves." (22:8-10)

مَا أَهْدَانِ خَصْمَانِمْ خَتَمُوا فِي رَبِّهِمَا الَّذَيْنِ كَفَرُوا فَطَعَنَتْ تَلْهِيْمًا بَابٌ مِّن تَارِيْزٍ يُصَبُّ مِّن فَوْقِ رُءُوسِهِمْ تَحْمِيْمٌ (١٩) يَمْطَهُرُ بِهِمْ مَا فِي بُطُونِهِمْ تَلْجُلُودٌ (٢٠) وَلَهُمْ مَّقْلَجٌ مِّن حَدِيْدٍ (٢١) كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهُ مِّنْ غَمٍّ أُعِيدُوا فِيْهِ وَذُوقُوا عَذَابَ تَحْرِيقٍ (٢٢)

These are two adversaries who have disputed over their Lord. But those who disbelieved will have garments of fire tailored for them, and boiling water shall be poured upon their heads. (19) By which everything in their bellies and [their] skins will be melted. (20) And for them, there are hooked rods of iron. (21) Every time they want to get out of Hellfire from anguish, they will be returned back to it, and [it will be said], "Taste the punishment of the Burning Fire." (22:19-22)

وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُونِ اللّٰهِ لَمْ يَنْزِلْ بِهِ سُلْطٰنٌ وَمَلٰ يَسْلَمْنٰ لَهُمْ بِهٖمْ عِلْمٌ وَمَا لِلظّٰلِمِيْنَ مِنْ نّٰصِيْرٍ (٧١) وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٌ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوْا اَلْمُنْكَرُ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ اَلنّٰرُ وَعَذَابُ اللّٰهِ الَّذِيْنَ كَفَرُوْا وَبَشِّرِ اَلْمَصِيْرُ (٧٢)

And they worship beside Allah that for which He has never sent down an authority and about which they have no knowledge. And for the wrongdoers there is no helper. (71) And when Our Ayat are recited to them as clear evidence, you (can) recognize the denial in the faces of those who disbelieve. They are almost on the verge of assaulting those who recite to them Our Ayat. Say, "Shall I inform you of [what is] worse than that? [It is] the Fire which Allah has promised those who disbelieve, and it is an evil final destination." (22:71-72)

The Surat highlights the danger of making false claims about Allah:

وَمِنَ النَّاسِ مَن يُجَادِلُ فِيْ اللّٰهِ لِيُغَيِّرَ عِلْمَهُ وَيَتَّبِعُ كُلَّ شَيْطٰنٍ مُّرِيْدٍ (٣)

And among the people there are one who disputes about Allah without knowledge and follows every rebellious devil. (22:3)

وَمِنَ النَّاسِ مَن يُجَادِلُ فِيْ اللّٰهِ لِيُغَيِّرَ عِلْمَهُ وَلَا هُدًى وَكَلٰٓهٖ بِنُصْيِرٍ (٨)

And among the people there are one who disputes about Allah with no knowledge, no guidance, and no enlightening Book. (22:8)

The Surat gives a critical warning to Muslims regarding superficial beliefs. A sign of a superficial beliefs is manifested by improper responses to tests from Allah:

وَمِنَ النَّاسِ مَن يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ فَاِنْ اَصَابَهُ خَيْرٌ اَظْمَأَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةٌ اَنْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذٰلِكَ هُوَ الْخُسْرٰنُ الْمُبِيْنُ (١١) اَلَمْ تَعْلَمُوْا اَنَّ اللّٰهَ مَا لَا يُضْرُّهُ ۚ وَمَا لَا يَنْفَعُهُ ۚ ذٰلِكَ هُوَ الْمَلِكُ الْبَعِيْدُ (١٢) اَلَمْ تَعْلَمُوْا اَنَّ اللّٰهَ لَا يَمُوتُ ۚ فَاَقْرَبُ مِنْ نَّفْعِهٖ ۚ لَيْسَ لِمَوْلٰى وَلَيْسَ لِعَشِيْرٍ (١٣)

And among the people there is one who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns his face back. He loses both this world and the Hereafter. That is the manifest loss. (11) He supplicates to someone, instead of Allah, who can neither harm him nor benefit him. That is the extreme error. (12) He invokes one whose harm is more

likely than his benefit - how wretched is such protector and how wretched is such a companion. (22:11-13)

Allah provided a compelling demonstration of the helplessness of those whom people worship besides Allah.

ضَرِبَ مَثَلٌ فَسَمِعُوا آلِي ۚ لَآ آسَ ه ۚ إِنَّ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَيَخْلُقُونَ ذُبَابًا وَلَوِ اجْتَمَعُوا لَهُ ۚ وَإِن يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِذُوهُ مِنْهُ ضَعُفَ ۚ لَطِيفٌ ۚ لِّمَطْلُوبٍ (٧٣)

O mankind, a similitude has been set forth, so listen to it. All those whom you invoke besides Allah, cannot create (even) a fly, even if all come together for that purpose. And if the fly snatches something away from them, they cannot release it from it. Equally weak are (both) the invoker and the invoked. (22:73)

There is a specific reason for why Allah specified a fly, in particular, in this Ayat. A fly eats by dropping its saliva on the food. The saliva contains a chemical called amylase. This amylase breaks down the food into simple chemicals. The fly then sucks up the liquid. Then, the liquid food moves through the fly mouth into its digestive system, where the food is further broken down. So, when the fly grabs something, you will never take it back from it because it changes its chemical composition before it even takes it. Thus, even if you extract it from the fly, you will not get the same material it took it from you.

Following this example, Allah gives the real reason why people associate others with Allah and this reason is that they don't know Allah:

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٧٤)

They have not made a rightful estimate of Allah. Indeed, Allah is the most powerful, All-Mighty. (22:74)

Only those who give Allah His rightful estimate will truly submit to Allah. The essence of Hajj is that it makes you feel that the whole universe is in total submission to Allah. On the day of Arafat, you witness that you are not the only one who prostrates to Allah and calls on Him; but people from every corner of our planet are doing the same. You, all, join in a collective act of submissiveness to Allah. This is evident in Allah's saying:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ ۚ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ لِيَسْبِقَ ۖ لَآ إِلَهَ إِلَّا هُوَ ۚ وَكَثِيرٌ مِّنَ النَّاسِ لَا يَعْلَمُونَ

Have you not seen that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts and many human beings willingly prostrate themselves to Allah. (22:18)

The Surat ends by emphasizing the key responsibilities for the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمُكُم مِّمَّنْ لِّمِينَ مِن قَبْلُ وَفِي هَٰذَا لِيَكُونَ لِرَّسُولٍ شَٰهِيدًا عَلَيْكُمْ وَتَكُونُوا شَٰهَدًا

عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ (٧٨)

O you who have believed, bow and prostrate and worship your Lord and do good so that you may succeed. (77) And strive for the cause of Allah a strive that is due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Ibrahim. In this, as in formal scriptures, Allah has named you "Muslims. So that the Messenger will be a witness over you and you will be witnesses over the people. So, establish prayer and pay the zakat and hold fast to Allah. He is your protector. How excellent He is as a protector, and how excellent as supporter. (22:77-78)

In addition to the well-known responsibilities of the believers to perform prayers, do good deeds and striving for the sake of Allah to defend themselves and others, these Ayat identifies one major responsibility for Muslims will do on the day of Judgement and thus they must prepare themselves for it. This responsibility is to make themselves qualified to testify in front of Allah against those who associate others with Allah that they have delivered to them the true message of Allah. This responsibility is the same responsibility of the Prophet (PBUH) who will testify that he (PBUH) delivered the message of Allah to us. Based on this testimony of the Prophet (PBUH), Muslims will be judged and based on the testimony of the Muslims all other people will be judged.

Before I wrap up, there is one more verse in this Surat that I would like to comment on to clarify some false narratives regarding its interpretation. Unfortunately, such false narratives propagated into a number of well-known Islamic books such as Al-Tabari (الطبري), Ibn Abi Hatim, (ابن أبي حاتم), and Al-Bazar (البيزار). The verse says:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢)

“And We did not send before you any messenger or prophet except that when he had a wish (for people to accept Allah’s revelation), Satan threw (obstacles) in his wish. But Allah annuls whatever Satan casts. Then Allah confirms His Ayat. And Allah is All-Knowing, All-Wise. (22:525)

The Arabic word (تَمَنَّى) means “to wish” and “to desire”. But strangely enough, it is misinterpreted to mean “recite” (تلى). This misinterpretation crept in most translations as follows:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٢) (الحج)

And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah annuls whatever Satan casts. Then Allah confirms His Ayat. And Allah is All-Knowing and Wise. (22:52)

This false interpretation led the myth known as Al-Gharaniq (الغرائيق) "the Cranes". Though this myth story never happened, it crept into some Islamic books, then it was propagated further by both naïve Muslims and those who want to create doubts and spread falsehood about Islam.

The false story claims that one day the prophet (PBUH) was sitting near the Ka'bah and reciting Surah al-Najm (النجم). After the prophet (PBUH) reached these two Ayat:

أَفَرَأَيْتُمْ لِلَّاتِ وَالْعُزَّىٰ (١٩) وَلِلْأَنفُسِ لِلسَّالِثَةِ ۖ أَتُحَرِّى (٢٠) [النجم]

"Have you thought on al-Lat and al-Uzza (19) and Manat, the other third?" (Al-Najim 53:19-20)

Satan influenced the Prophet (PBUH) and made him follow by saying:

تلك الغرائيق العلى وإن شفاعتهن لترجى

"These are high 'Gharaniq' whose intercession is sought."

Then the prophet (PBUH) continued with the recitation of the proper Ayat. It does not require much intelligence to know that this story is false because the following Ayat say:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ ۖ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ (٢٣)

"Indeed, (what they worship) are nothing but mere names you and your forefathers have invented; Allah has sent down no authority attached to them. They are following nothing but mere guess and what they themselves desire, while guidance has truly come to them from their Lord." (Al-Najim 53: 23)

This story was rejected by many scholars such as ibn Khuzimah (ابن خزيمة), ibn Al-Arabi (ابن العربي), Al-Qadi Eiad (القاضي عياض) and many others as false and illogical because nothing the Prophet (PBUH) can utter in the Quran but divinely protected. When it comes to revelation, the Prophet (PBUH) is infallible and cannot make any mistake whether it is an addition or deletion. Allah says in the same Surat (Surat Al-Najm):

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ ۖ شَدِيدُ الْقُوَىٰ (٥)

"And he in no way speaks out of whim. (3) It is but a revelation revealed (to him). (4) It is taught to him by the one of potent powers." (Al-Najm 53:3-5)

Surah Al-Mu'minun (المؤمنون) (The Believers) (23:1-118)

Surah Al-Mu'minun was revealed in Mecca. This Surah lists the most important traits of believers. It provides a score card for the believers to judge themselves before they are judged by Allah. It is important to note that these traits include both morals and rituals (الأخلاق والعبادات) and they are the key to paradise. Omar ibn Al-Khatib reported that the Prophet (PBUH) said:

عن عمر بن الخطاب - رضي الله عنه - قال : قال رسول الله - صلى الله عليه وسلم "أُنزِلَ عَلَيَّ عَشْرُ آيَاتٍ مِّنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ ، ثُمَّ قَرَأَ : " قَدْ أَفْلَحَ الْمُؤْمِنُونَ " ، حَتَّى خَتَمَ عَشْرَ آيَاتٍ (الترمذي)

"Ten Ayat were revealed to me. Whoever abides by them (practices their commands) will enter paradise. Then He (PBUH) recited (قَدْ أَفْلَحَ الْمُؤْمِنُونَ) "Indeed the believers had succeeded" until He finished the ten Ayat off Surah Al Mu'minun [Tirmidhi]

Note: When the term (قد) comes before a present tense verb, it implies doubt and thus can be translated as "may be", such as: (قد ينجح فلان) "such and such may succeed". But, if the term (قد) comes before a past tense verb, it implies confirmation and assurance and thus it is translated as "indeed or truly", such as () "Indeed, the believers had succeeded", i.e. success has already been achieved.

We note that the term (قد) came before a past tense verb in the form (قَدْ أَفْلَحَ) in the Quran in three places to give assurance by Allah that success is indeed achieved. The three places are:

﴿ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴾ سورة الشمس)

"Indeed, he who purified his own self had succeeded." (Ash-Shams 91:9)

﴿ قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴾ سورة الأعلى)

"Indeed, he who is purified had succeeded." (Al-Ala 87:14)

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ) (سورة المؤمنون)

"Indeed, the believers had succeeded". (Al- Mu'minun 23:1)

The Surat identified six traits of the believers. These six traits include three worship traits followed by three manner traits. These six traits are:

1. Reverent (have Khoshoo) in their prayers. (الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ)
2. Abstaining from vain talk. (وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ)
3. Actively working to pay the Zakat. (وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ)
4. Chaste by guarding their private part. (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (0) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَ تَمِيمْتُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ)

5. Faithfully observe their trusts and their covenants.

6. Carefully maintain their prayers. (وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ غَافِلُونَ رَاعُونَ)

Whosoever truly fulfill these six traits wins the divine prize that is guaranteed by Allah:

أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) الَّذِينَ يَرْتَوُونَ لِقَاءَ رَبِّهِمْ فِيهَا خَالِدُونَ (١١)

These are indeed the inheritors who shall inherit Paradise where they shall live therein forever. (23:10-11)

It is important that we evaluate ourselves according to these traits and ensure that we are continuously improving. The wisest among us is the one who holds himself accountable before he will be held accountable by Allah. The Prophet (PBUH) said:

عن أبي يعلى شداد بن أوس - قال : قال رسول الله - صلى الله عليه وسلم : " الكيس من دان نفسه وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها وتمنى على الله - عز وجل . "[رواه البيهقي والترمذي وابن ماجه].

“A wise person is one who holds himself accountable and strives for that which will benefit him after death; and the incapacitated is one who subordinates himself to his temptations and expects from Allah the fulfillment of his futile desires.” (Tirmidhi and others)

Let us examine these 6 traits and assess where we stand:

Reverence (Khoshoo) in the prayers (الخشوع في الصلاة): The “Khoshoo” (الخشوع) is the attentive humility and the feeling of an awe of Allah that resides in the heart and is manifested by the limbs (الخشوع محله القلب ، ومظهره في الجوارح). What is the quality of our prayers? Do you concentrate on what you are saying while praying? What is the score we give to ourselves with respect to concentration in the prayer? Do you feel an awe of Allah in front of Whom you are standing? A sign of the lack of “Khoshoo” (الخشوع) in the prayer is the excessive unnecessary movements.

Abstaining from vain talk (عروض عن الغو): Are your talks free from words that could cause problems or hatred? Do we stop your tongue from gossiping and useless speech? Do we abstain from attending assemblies where people talk badly about each other?

Maintaining Chastity (حفظ الفرج): How much do you safeguard your heart from unclean feelings/thoughts, and preserve your eyes from mischievous sights? How far do you abstain from all avenues that could lead to adultery and fornication? It is reported that Prophet Isa (PBUH) said:

ورد في الأناجيل للسيد المسيح عليه الصلاة والسلام : أنه ليس الشريف الذي لا يقترب الخطيئة ، بل هو الذي يهرب من أسباب الخطيئة.

“The honorable is not the one who escape from the sin but the honorable is the one who escapes from its causes.”

In the Gospel of Matthew, Jesus (PBUH) said:

« قَدْ سَمِعْتُمْ أَنَّهُ قِيلَ لِلْقُدَمَاءِ: لَا تَزْنِ. ٢٨ وَأَمَّا أَنَا فَأَقُولُ لَكُمْ: إِنَّ كُلَّ مَنْ يَنْظُرُ إِلَى امْرَأَةٍ لِيَشْتَهِيَهَا فَقَدْ رَبَىٰ فِيهَا فِي قَلْبِهِ. ٢٩ فَإِنْ كَلِمَتُ عَيْنِكَ الْيُمْنَى تُغَيِّرُكَ فَأَقْلَعُهَا وَأَلْقِهَا عَنْكَ لِأَنَّهُ خَيْرٌ لَّكَ أَنْ يَهْلِكَ أَحَدُ أَعْضَائِكَ وَلَا يُلْقَى جَسَدُكَ كُلَّهُ فِي جَهَنَّمَ.

You have heard that it was said, ‘You shall not commit adultery. (28) But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. (29) If your right eye causes you to stumble, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. (Matthew 5:27-30)

Faithfully observe trusts and covenants (الامانة): How much do we cling to honesty, whether in minor issues or major ones? Issues such as distributing copyrighted materials, identifying deficiencies in anything you sell, or borrowing something and never returning it. How about our covenant with Allah to believe in none but Him and to seek help from none but Him (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ). Also, how about our commitment to spread the message of Allah. How about making a commitment just to avoid the argument while you have no intention to fulfill it.

Maintaining the prayers (المحافظة على الصلاة): Do we pray regularly and on time? Are we keen on praying in groups and in the Masjid? Note that Allah sandwiched the attributes between two attributes associated with prayers. This clearly emphasizes the criticality of prayers. No one can truly claim belief without performing the prayers. The Prophet (PBUH) said:

عن جابر بن عبد الله رضي الله عنهما، قال: سمعتُ النبي صلى الله عليه وسلم يقول: (إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرَكَ الصَّلَاةِ) صحيح مسلم

“Indeed, between a person and the shirk (polytheism) and the kufr (unbelief) is the abandonment of the prayer”.

The Surat continues to provide additional traits the believers:

إِنَّ الَّذِينَ هُمْ مِّنْ خَشْيَةٍ رَّئِيسٌ يُشْفِقُونَ (0٧)

Surely, those who are anxious out of awe of their Lord. (23:57)

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (0٨)

And those who believe in the Ayat of their Lord. (23:58)

وَالَّذِينَ هُمْ رِيبًا لِّشَيْءٍ مِّنْهُ لَا يَشْرِكُونَ (0٩)

And those who do not associate any partner with their Lord. (23:59)

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أُنْمِ إِلَىٰ رَبِّهِمْ رَاجِعُونَ (٦٠)

And those who give whatever they (have to) give with their hearts trembling at the thought that to their Lord they must return. (23:60)

For the believers who have these traits, Allah made divine testimony about them by saying:

أُولَٰئِكَ يُسْرِعُ لِرِغْوَنَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (٦١)

It is these who hasten in the good deeds, and they are indeed foremost in attaining them. (23:61) [i.e., they never miss a chance for getting more reward from Allah.

Upon hearing the Ayat (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ) **“And those who give whatever they (have to) give with their hearts trembling at the thought that to their Lord they must return”**, Sayeda Aisha asked the Prophet (PBUH), are those who drink Alcohol (Khamr) and steal? The Prophet (PBUH) said:

سَأَلْتُ عَائِشَةَ أُمَ الْمُؤْمِنِينَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ الْآيَةِ {وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ} قَالَتْ عَائِشَةُ: أَهْمُ الَّذِينَ يَشْرَبُونَ الْخَمْرَ وَيَسْرِقُونَ؟ قَالَ لَا يَا بِنْتَ الصِّدِّيقِ، وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَّا تُقَبَّلَ مِنْهُمْ، أُولَٰئِكَ الَّذِينَ يَسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ [الترمذي وابن ماجه]

“No, O the daughter of As-Siddiq (Abu Bakr), they are those who fast, pray, and give charity but are afraid that they (their good deeds) may not be accepted (by Allah) from them. They are those who hasten in the good deeds, and they are indeed foremost in attaining them.” (Tirmidhi and Ibn Majah)

All the traits that Allah identified for the believers are feasible for every person to achieve because Allah will never impose on people requirements beyond their capacity, as He said:

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْكُمُ الْكِتَابُ فَلَا يَنْطِقُ بِحُكْمٍ إِلَّا بِمَا يَرَىٰ ۚ لَهُ أَتَمُّ مِمَّا يُحِيطُونَ (٦٢)

And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged. (23:62)

The Surat also gives accounts of the people's response to past prophets. Some prophets are mentioned by name such as (نوح موسى هارون عيسى ابن مريم), and others were not. Allah says:

وَأَرْسَلْنَا رُسُلَنَا فِي كُلِّ قَوْمٍ مُّذَكِّرِينَ ۚ وَمَا كَانَ لَكُمْ عَلَيْهِمْ سُلْطَانٌ ۚ قُلْ إِنِّي خَشِيتُ الْمَظَالَاتِ ۚ فَاتَّبِعْنِي أُوْا بِعِزٍّ لَّكُمْ وَلِكُلِّ قَوْمٍ مُّجْرِمٍ (٤٤)

Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another and We made them as examples. So away with a people who do not believe!” (23:44)

Generally, those who disbelieve reject two issues:

1. The oneness of God.
2. The resurrection.

The Surat presented their argument regarding resurrection as follows:

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ تُخْرَجُونَ (٣٥) أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ تُخْرَجُونَ (٣٦) إِنَّا نَحْنُ الْغَنِيُّونَ ۚ وَإِنَّكُمْ لَنَا يَوْمَ الْمَوْتِ خُوفَىٰ ۚ وَنَحْنُ الْمُبِيتُونَ (٣٧)

Does he promise you that when you have died and become dust and bones that you will (again) be brought forth? (35) How too improbable is what you are being promised. (36) There is nothing but our worldly life - we die and live, but we will not be resurrected. (23:35-37)

بَلْ قَالُوا مِثْلَ مَا قَالَ لِأَوْلَٰئِكَ أَتَخْتَشِتُنَا ۚ وَكُنْتُمْ تُرَابًا وَعِظَامًا ۚ أَأَبْلَسُ لَبُوءُكُمْ (٨٢) لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَٰذَا مِنْ قَبْلُ ۚ إِنَّا هَٰذَا إِلَّا أَسَٰطِيرُ الْأَوَّلِينَ (٨٣)

Rather, they say as the earlier people had said. (81) They said, "Is it that. when we have died and become dust and bones, are we to be resurrected? (82) This is what has been promised to us and to our fathers before; this is nothing but the fables of the ancients." (23:81-83)

The belief in resurrection is critical because without it, there will be no accountability and thus there will be no ultimate justice. Also, without it, the belief in One God becomes inconsequential.

Therefore, belief in resurrection was emphasized as part of explaining the cycle of man's creation in the following Ayat:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ مُضْغَةً فَبَعَثْنَاهُ فِي قَرَارٍ رَوَّكِينَ (١٣) ثُمَّ خَلَقْنَا الْعِظَامَ لَعَلَّكُمْ تَعْلَمُونَ فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَلْنَاهَا لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ثُمَّ إِنَّكُمْ سَعِدُونَ (١٥) ثُمَّ إِنَّكُمْ مَرْجُومُونَ إِلَى الْقِيَامَةِ تَبْعُونَ (١٦)

We created man from an extract of clay, (12) Then We made him as a sperm-drop in a firm resting place, (13) then We developed that drop into a clinging clot, and We made the clot into fetus lump of flesh, and We made from the lump bones, and clothed the bones with flesh. Then We developed him into another creation. So glorious is Allah, the best of Creators, (14) After this you shall surely die. (15) Then you will be raised up again on the Day of Judgment. (23:12-16)

The Suart challenges the disbelievers by asking them questions to make them realize the disconnect between what they really know about Allah and what they claim:

قُلْ لِّمَنْ لِّلْأَرْضِ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (٨٤) سَيَقُولُونَ لِلَّهِ أَقَلَّا تَذَكَّرُونَ (٨٥)
Say: "To whom belongs the earth and whoever is in it, if you have knowledge?"
(84) They will say: "To Allah." Say: "Will you not then remember?" (23:84-85)

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (٨٦) سَيَقُولُونَ لِلَّهِ أَقَلَّا تَتَّقُونَ (٨٧)

Say: "Who is Lord of the seven heavens and Lord of the Great Throne?" (86) They will say, "All belongs to Allah." Say, "Will you not be conscious of Him?" (23:86-87)

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارَى عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨٨) سَيَقُولُونَ لِلَّهِ فَأَنَّى تُسْحَرُونَ (٨٩)

Say: "In whose hand is the dominion of all things - and He protects while none can protect against Him - if you have knowledge?" (88) They will say: "[All belongs] to Allah." Say: "Then how can you be so deluded?" (23:88-89)

These questions are concluded by rationalizing why what Allah has revealed is the truth and all what they claim is mere lies.

بَلَّيْلَ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ (٩٠)

The fact is that We have brought to them the truth, and they are absolute liars.
(23:90)

Also, if they use their logic, they will conclude that Allah is the only God.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ ۚ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَدَّهَبَ كُلُّ آلِهَةٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ إِلَهِ عَمَّا يُصِفُونَ (٩١) عَلِيمٌ الْغَيْبِ وَلَشَّهَادَةٍ فَعَلَى عَمَلٍ شَرِكَوْنَ (٩٢)

Allah has not taken any son, nor has there ever been any god with Him. Had there been so, then each god would have taken away what he created, and each one of them would have sought to overcome others. Exalted is Allah above what they describe. (91) He is the Knower of the invisible and the visible. So, He is far above what they associate [with Him]. (23:91-92)

The Surat ends by re-emphasizes again the fact that everyone will face death and will be resurrected for facing the Judgement of Allah. The Surat presents a clear scene of the state of the disbelievers:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ (١٠٠) قَائِدًا نُّفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (١٠١)

Until, when death comes to one of them (the disbelievers), he says: "My Lord, send me back. (99) So that I might do righteousness in that which I left behind." No, it is only a word he is saying; and behind them is a barrier until the Day they are resurrected. (100) When the trumpet is blown, no ties of kinship will there be among them that Day, nor will they ask about one another. (101)

فَمَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (١٠٣) تَتَلَاقُ وُجُوهُهُمْ لِلنَّارِ وَهُمْ فِيهَا كَالِحُونَ (١٠٤)

And those whose scales are heavy [with good deeds] - they who are the successful ones. (102) But those whose scales are light – they are the ones who have failed themselves. In Hell they are to remain forever. (103) The Fire will scorch their faces, and they will be disfigured therein. (23:99-104)

While people may feel that this worldly life is long, on the day of judgment, it will seem that it was too short.

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ فَسَلِّ لَعَادِينَ (١١٣) قُلِ الْبَشَرُ إِلَّا قَلِيلًا لَّوْا نَكُفُّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) أَلَمْ نَخْلُقْكُمْ مَدَّ عَيْنًا وَأَنْتُمْ لَا تَرْجِعُونَ (١١٥)

[Allah] will say, "How long did you remain on earth by number of years?" (112) They will say, "We remained a day or part of a day; ask those (angels) who can enumerate." (113) He will say: "You did not stay but for a little - if only you had known. (114) So, did you think that We created you nothing and that you will not be brought back to Us?" (23:112-115)

Surat Al-Mu'minun closes with a supplication for the believers, who may have erred or failed to always maintain the traits of the believers. Allah comforted them by teaching them to ask for His forgiveness and mercy.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ (١١٨)

“And say: “My Lord! Forgive and have mercy, for You are the Best of those who show mercy!” (23:118).

Surah Al-Nur (The Light) (النور) (64-24:1)

Surat In-Nur (النور) was revealed in Madina. The Surat focuses on the social manners (الأداب الاجتماعية) that regulate the personal life of people at home and relationships among people in Muslims' societies to ensure harmony and high morality. The Surat sets rules emphasizing the prohibition of gossiping and spreading malicious rumors.

Surat An-Nur was revealed after the spread of a very damaging rumor against the honor of Sayeda Aisha, the wife of the Prophet (PBUH) and the daughter of the most honorable companion (Sayedna Abu Bakr). This rumor started by the hypocrites and spread even by the believers. The vindication of the honor of Sayeda Aisha is made by Allah and the prohibition of spreading malicious rumors are set:

الَّذِينَ جَاءُوا بِغُلُوبٍ غَضَبَتُكَ مِنْكُمْ لَمْ تَحْسِبُوهُ شَرًّا لَّكُلِّ فِتْنَةٍ لَّكُمْ لِكُلِّ فِتْنَةٍ مِّنْكُمْ
أَكَاثِمًا كَتَسَبَّ مِنَ آلَائِهِمْ وَلِذِي تَوَلَّى ذِكْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١)

“Indeed, those who came with the wicked slander are a group among you. Do not think that this incident is bad for you; rather it is good for you. For every person among them shall be charged with the sin he had earned, and as for he who took the greater share in spreading it, for him there shall be a great punishment. (24:11)

Allah says that this slander against Sayeda Aisha is good (لَا تَحْسِبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ) **“do not consider it bad for you, rather it is good for you”**. What is the good in it, may be the following:

1. All Islamic societies throughout the ages learnt from this incident.
2. If an innocent woman is falsely accused in her honor, the accusation of Sayeda Aisha serves to ease the pain when facing such an accusation.
3. The incident provides a real example to demonstrate the value of the social rules established in this Surat.
4. It sets the moral responsibility of all Muslims regarding their response to rumors, and this is to think highly of each other:

وَلَا تَسْهَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَاعِمُونَ (١٢)

“Why, when you heard it, the believing men and believing women did not think good about their own selves and say, “This is an obvious lie?” (24: 12)

In this Ayat, Allah emphasizes that the believers should automatically think highly of each other, exactly as you think of yourselves. The Ayat highlights that an ill-talk about any believer should be considered an ill-talk about oneself.

The following Ayat emphasizes the rule for addressing any slanderous accusation which is to demand four witnesses, otherwise the accuser is considered a liar in the sight of Allah:

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهِدَاءِ فَقَدْ وَكَلْتُكَ عَلَيْهِ هُمْ لَكَ زُيُورٌ (١٣)

Why did they [who slandered] not produce four witnesses? Since they do not produce the witnesses, then they are liars in the sight of Allah. (24:13)

The requirement of four witnesses in this Ayat is a reemphasis of Allah's divine rule regarding those who make an accusation against a woman's honor (حد القذف) that came early in the Surat. Allah says:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

And those who accuse chaste women (of immorality), and do not produce four witnesses, flog them with eighty stripes, and do not accept their testimony forever; they indeed are the transgressors. (4) Except those who afterward repent and make amends, (for such) Allah is Oft-Forgiving, Most Merciful. (24:4-5)

The punishment of those who make the accusation and don't have four witnesses is:

1. They will be flogged with 80 stripes in public.
2. They will never be allowed to provide any testimonies in the future.
3. They will be designated as sinful, and liars and it is allowed for anyone to insult them.

But Allah gave them a way out of the two continued punishments, and this is to make sincere repentance and show their remorse and mend the harm they have caused by admitting that they are liars to remove all the doubts about the woman they accused, and these two punishments will be removed from them after one year. But they must be punished by flogging and there is no expiation for this punishment, and it cannot be waived even if the woman forgave the person.

Note: The punishment rule applies even after the death of the accused woman. There is a story that seems fable but it is reported by (شهاب الدين ابن حجر الهيتمي الشافعي في تحفة المحتاج) [Imam Shab Eldin Ibn Hajar al-Shafi in his book "the masterpiece of the needy"] that during the time of Imam Malik (الإمام مالك) time, a woman mortician who washes the dead in preparation for burial said to herself while washing a dead woman, I wonder how many times this woman committed adultery and suddenly her hand got stuck to the body of the deceased woman and it cannot be separated by force. Several hours passed and people were perplexed regarding what to do to separate the woman mortician's hand from the deceased and they started considering to either cut the woman mortician hand or to cut the flesh of the deceased woman. When the confusion about this matter spread, people went to ask Imam Malik. His answer was to flog the woman 80 lashes. And as soon as they flogged her last lash her hand came loose from the deceased body. It is said that based on this ruling, people started saying: (لا يفتى ومالك في المدينة) (No one can give religious ruling when Malik is in the city)

Allah reprimanded the believers for slandering a woman without having sure knowledge by saying:

لَوْ تَلَوْتُمْ كِتَابَ اللَّهِ لَأَسْتَكْمِلَكُمْ فِي تَقْوَاهُ وَإِنَّمَا تَقُولُونَ بَيِّنَاتٍ فَوَاهِكُمْ مَلَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هُتَاتًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥)

"When you were receiving it with your tongues, and uttering with your mouths that of which you had no knowledge, you think it a light thing, while it is enormous with Allah. (24:15)

Notice the words selected here: “receiving the rumor with your tongues”. Receiving rumors is never by the tongues. Receiving any information is always by the ears/eyes that send it to the brains, that send it to tongues. But Allah wanted to paint a vivid picture of how those people acted. They did not even engage their brains to comprehend what they were uttering with their tongues. Some people, particularly, the youth may say a word or make a gesture in this respect; they might even be joking without aiming at harming anybody, but the Ayahs give them a clear serious warning. Allah says:

وَلَا تَسْبُوهُ ۖ هِيَئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

“You think it a little thing, while it is enormous with Allah.” (24: 15).

The next two Ayat establish the proper behavior that Allah expects from the believers:

وَلَا تَقُولُوا لِمَا يُذَمَّرُ لَكُمْ إِنَّا سَنَعْمُوهُ أَقُولُ لَنَا أَنْ تَتَكَلَّمُ بِدَبْسٍ لَكَ هَذَا مِنْ عِنْدِ عَظِيمٍ (١٦)
يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧)

When you heard it, you should have said: “It is not befitting for us to speak of this. Glory be to You (O Allah)! This is a great lie. (16) Allah admonishes you never repeat the like of this, if you are believers.” (24:16-17)

The Surat starts with a unique introductory Ayat. It starts by Allah designating it as Surat and in a strong tone to emphasize the importance of its presented decree:

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَاهَا فِى آيَاتٍ مَبِينَاتٍ لِّعَلَّكُمْ تَذَكَّرُونَ (١)

(This is) a Surat that We have sent down and ordained (its legal laws) and in it We have sent down clear Ayat so that you may take heed. (24:1)

The 2nd Ayat directly lists the penal law for committing adultery.

الرَّانِيَةُ وَالرَّانِي فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (٢)

The adulterer and the adulteress, flog each of them with one hundred stripes. Let not pity for them should prevail upon you in the matter of Allah’s religion, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (24:2)

However, it should be noted that such punishment can only be applied by the Islamic government; it is prohibited for individuals to apply them in order to ensure justice, due process and maintaining peace in the society.

There is major confusion regarding the punishment for this crime regarding whether the 100 stripes applied to both unmarried and married persons. The Ayat clearly does not differentiate but it is recorded that the Prophet (PBUH) would apply the Jewish laws in the Torah when he faced a legal issue in which he (PBUH) has not received revelations. The punishment for the adulterous in the Torah is stoning (Appendix 2). It is recorded that the Prophet ruled with stoning in couple of cases but there is no confirmation that he (PBUH) applied the stoning punishment after this Ayat was revealed to him.

Therefore, any jurist who suggests that the punishment for an adulterous married person is stoning must come with sure conformation that the Prophet (PBUH) ruled with stoning after this Ayat was revealed and for a case that was not pending before the Ayat was revealed, otherwise such a jurist will be placing the rules of the Torah above the rules of the Quran. It was reported in Al-Bukhari (6428) that the Prophet's companion Abdullah Ibn Abi Awfa was asked whether the Prophet (PBUH) ordered the stoning. He said: Yes.

عن الشيباني سألت عبد الله بن أبي أوفى هل رجم رسول الله صلى الله عليه وسلم قال نعم قلت قبل سورة النور أم بعد قال لا أدري (البخاري)

Then he was asked: **Was it after Surat Al-Nour.** He said: **He does not know.** (Bukhari)

It must be noted that confirming the crime is adultery is extremely difficult because it requires 5 reliable witnesses and any person who makes an accusation and cannot come with four reliable witnesses will be subjected to receive the severe punishment that was previously discussed. Therefore, the punishment was never applied during the time of the Prophet (PBUH) unless those who committed it came forward and voluntarily admitted committing the crime.

The requirement for having four witnesses will not be feasible in a case where one accuses his wife of adultery. For this case, Allah provided the following alternative:

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا حَذِيثًا أَحَدُهُمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ (٦) وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (٧) وَيَذَرُونَ أَهْلَهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ (٨) وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (٩)

And for those who accuse their wives (of adultery) while they have no witnesses except their own selves, then the evidence of one of them would be to swear four oaths by Allah that he is truthful. (6) And the fifth (oath) that Allah's curse be on him if he is one of the liars. (7) And there will be no punishment for her if she swears four oaths by Allah that he (the accuser husband) is one of the liars. (8) And the fifth (oath) that Allah's wrath be on her if he is one of the truthful. (24:6-9)

The Surat sets the following rules to protect the society from immorality: (see appendix for referenced Ayat)

1. Proper Protocol for visiting Peoples' homes.
2. Respecting the privacy of family members.
3. Decency in interaction between men and women.
4. Modesty of women dress.
5. Helping young people to get married.
6. Prohibition of prostitution.
7. Prohibiting the spread of vice.
8. Prohibition of spreading rumors and defamation.

The Suat is named Al-Nour (The Light) may be to emphasize that the rules stated brighten the social and moral character of the society and bring trust and purity to

human relationships. The commands in the Surat are intended to protect peoples' reputation, purify them from lust, and illuminate their path to Allah.

Allah is the Light of the heavens and the Earth, and His light is the one that brings clarity and purity to any society that seeks it. The light that Allah brings on societies that follow His revelations is like the light of a very bright lamp that is in a dark and small niche.

Allah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ ۚ كَمَشْكُونَةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُسْقَى ۖ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ ۚ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

Allah is the Light of the heavens and the earth. The parable of His Light is that of a niche in which there is a lamp, the lamp is in glass, the glass looks like a brilliant star, lit from a blessed tree, an olive, which is neither of the east nor of the west, whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything. (24:35)

Where does the light of Allah shine? It shines in and from the houses of Allah as He says:

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ يَرْفَعَ ذِكْرَهُ فِيهَا يَدْعُونَ ۖ يُسَبِّحُ لَهُ ۚ فَيُنَادِي نُورًا وَلِأَصْوَالِ (٣٦)
“In houses (mosques) that Allah has permitted to be raised and in them His Name is remembered, and His purity is pronounced in the morning and in the evening”
(24:36).

On whom does this light shine? On those whom Allah describes as:

رَجُلًا لَمْ يَلْهَمْ لَمْ يَجْرِدْ وَلَا يَبِغْ ۚ عَزَّ ذِكْرُ اللَّهِ ۚ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانَ مِنْ خَائِفِي يَوْمَ
تَقْلَبُ فِيهِ الْأَلْبَابُ ۚ (٣٧)

“Men whom neither trade nor sale (business) diverts them from the remembrance of Allah nor from establishing prayers, nor from giving the Zakat. They are fearful of a day in which hearts and eyes will be overturned.” (24: 37).

But for those who reject Allah's revelations, they will be deprived from Allah's light, and they will remain in darkness as Allah says:

وَالَّذِينَ كَفَرُوا وَعَمَلُهُمْ سِرَابٌ بِحَقِيقَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ ۖ لَمْ يَجِدْهُ
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ ۖ فَوَقَّعَهُ حَسَّابُهُ ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩) ۚ وَلَوْ ظَلَمْتِ ۚ فِي حَرِّ
لَّعَنُوا وَيَغْسِلُوهَا ۚ مَرْفُوقَةٌ مَرْفُوقَةٌ ۚ سَحَابٌ ظَلَمْتِ ۚ بَعْضُ لَوْقَةٍ بَعْضٍ ۚ إِذَا خَرَجَ
يَدُهُ لَمْ يَكْدِرْ لَهَا ۚ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ ۚ مِنْ نُورٍ (٤٠)

“As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty person thinks it is water, until he comes up to it, he finds it to be nothing, but he finds Allah there, Who will render him his due (Hell). And Allah is Swift in taking account. (39) Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers

of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And for the one to whom Allah does not provide light, there is no light. (24:39-40)

One notes in this Surat that after every part that speaks about Allah's rule, there is another part that encourages repentance and affirms the mercy of Allah.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

“Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful” (24: 5).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (١٠)

“And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who forgives and accepts repentance, the All-Wise” (24: 10).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ وَفٌ رَحِيمٌ (٢٠)

“And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful” (24: 20).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

“And all of you, the believers, repent to Allah that you may be successful” (24: 31).

The Surah ends with an affirmation that no one can hide from Allah:

أَلَا إِنَّ اللَّهَ يَعْلَمُ غَيْبُوكُمْ وَاللَّهُ بَصِيرٌ أَلِيمٌ (٦٤)

Certainly, to Allah belongs all that is in the heavens and the earth. Surely, He knows every condition you are in; thus, on the Day when they all return to Him, He will inform them of what they did. And Allah is All-Knowing of everything. (Al-Nur 24:64)

Appendix 1: The background of the story about Sayeda Aisha

It was the custom of the Prophet (PBUH) to take one his wives with him on any military campaign. When he went to the conquest of Bani Al-Mustaliq, he took his wife Sayeda Aisha with him. In the return of the army to Madina, they stopped to have some rest. Sayeda Aisha went to meet her personal needs and returned to her hawdaj (a closed tent placed on the back of the camel) but she discovered that she lost her necklace that she was borrowing. She left the hawdaj and went to search for it without the notice of the people around her.

The Prophet (PBUH) called on the army to start moving. The men who lead her camel did not recognize her absence and departed with the rest of the army. When she came back, she found that the army had left, and she was left alone in the desert.

But it was the practice of the Prophet (PBUH) to keep somebody in the rear of the army, to look for and guide anyone who may have been missed. At that time, it was (صَفْوَانُ بْنُ) Safwan Ibn Al-Mu'attal who remained behind. He found Sayeda Aisha alone, so he put her on a camel until they entered Al-Madinah.

Abdullah bin Ubai Ibn Salool started a rumor that spread by the rest of the hypocrites that Sayeda Aisha and Safwan committed adultery. People began to spread these false rumors. Even some believers fell into the trap, and they said, "No smoke without fire".

Muslims argued about that matter: some were puzzled; some did not believe it at all; and some did. Even the Prophet (PBUH) did not know the truth with all the rumors around him. He did receive any revelation for a whole month while this rumor continues to spread. It was a very hard test on everyone until Ayat from Surat An-Nur was revealed to prove Sayeda Aisha's innocence.

Appendix 2: The Rulings of Adultery in the Old Testament (New International Bible)

Deuteronomy 22:23-24: "If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, 24 you shall take both of them to the gate of that town and **stone them to death**—the young woman because she was in a town and did not scream for help, and the man because he violated another man's wife. You must purge the evil from among you."

Ezekiel 23:46-48: "This is what the Sovereign Lord says: Bring a mob against them and give them over to terror and plunder. 47 The mob will **stone them and cut them down with their swords; they will kill their sons and daughters and burn down their houses**. 48 "So I will put an end to lewdness in the land, that all women may take warning and not imitate you".

Appendix 3: The Moral Safety Rules

1. Proper Protocol of visiting Peoples' homes
2. Respect the privacy among family members.
3. Decency of visual interaction between men and women
4. Modesty of women dress
5. Helping young people to get married,
6. Prohibition of prostitution
7. Prohibiting the spread of vice
8. Prohibition of spreading slanders

1. Proper Protocol of visiting Peoples' homes

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ غَيْرِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَيْهِمْ
فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ
لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨)

“O you who believe! Do not enter houses other than your own, until you have been given permission and greeted those in them; that is better for you, in order that you may remember; And if you find no one therein, still, do not enter until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do” (24: 27-28).

2. Respect the privacy among family members.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ ۖ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَوةِ الْعِشَاءِ ۚ ثَلَاثُ مَرَّاتٍ ۚ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ فِيمَا بَعْدَ ذَلِكَ إِن كَانَ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَدًّا لِّكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨)

“O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions. Before Fajr prayer, and while you put off your clothes for the noonday (rest), and after the ‘Isha’ (late-night) prayer. (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus, Allah makes clear the Ayât to you. And Allah is All-Knowing, All-Wise” (24: 58).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

“And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus, Allah makes clear His Ayat for you. And Allah is All-Knowing, All Wise” (24: 59).

3. Decency of visual interaction between men and women:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِمَّا بَصَرُهُمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكُمْ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا صَنَعُوا (٣٠)

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

“Tell the believing men to lower their gaze and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do. (30) And tell the believing women to lower their gaze, and protect their private parts. (24:30-31).

4. The modesty of women dress:

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَائِهِنَّ أَوْ ءَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَٰئِكَ مِنَ الرِّجَالِ أَوْ ذُرِّيَةً مِّنَ الَّذِينَ لَمْ يَكُن لَّهُمْ بَعْضُهَا عَلَىٰ بَعْضٍ تَلَبَّسُوا بِلِبَاسِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ أَيُّهُنَّ وَثُبُورًا إِلَى اللَّهِ جَمِيعًا ۚ اللَّهُ سَمِيعٌ عَلِيمٌ (٣١)

“And tell the believing women to lower their gaze, and protect their private parts (and not to show off their adornment except only that which is apparent, and to draw their head covering over their over Juyubihinna (the necks and bosoms,)

and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigor, or small children who have no sense of the feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (24:31).

5. Helping young people get married:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ غَنَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٣٢)

“And marry those among you who are single and (also marry) the fit of your (male) slaves and maid servants (female slaves). If they be poor, Allah will enrich them out of His Bounty. And Allah is All-Sufficient for His creatures’ needs, All-Knowing” (24: 32).

6. Prohibition of prostitution:

Allah warned those who force female members of a family to commit adultery as a means to gain financial profits. Allah says:

وَالَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ لَا يَجِدُوا حَتَّىٰ يَصِلُوا إِلَىٰ الْكُتُبِ أُولَٰئِكَ أَتَمَّتْ أَيْمَانُكُمْ عَلَىٰ أَنْفُسِكُمْ ۚ فَوَلَّيْتُمْ ۖ وَأَنْتُمْ تَعْلَمُونَ ۚ وَالَّذِينَ لَا يَجِدُونَ حَتَّىٰ يَصِلُوا إِلَىٰ الْكُتُبِ أُولَٰئِكَ أَتَمَّتْ أَيْمَانُكُمْ عَلَىٰ أَنْفُسِكُمْ ۚ فَوَلَّيْتُمْ ۖ وَأَنْتُمْ تَعْلَمُونَ ۚ وَالَّذِينَ لَا يَجِدُونَ حَتَّىٰ يَصِلُوا إِلَىٰ الْكُتُبِ أُولَٰئِكَ أَتَمَّتْ أَيْمَانُكُمْ عَلَىٰ أَنْفُسِكُمْ ۚ فَوَلَّيْتُمْ ۖ وَأَنْتُمْ تَعْلَمُونَ ۚ وَالَّذِينَ لَا يَجِدُونَ حَتَّىٰ يَصِلُوا إِلَىٰ الْكُتُبِ أُولَٰئِكَ أَتَمَّتْ أَيْمَانُكُمْ عَلَىٰ أَنْفُسِكُمْ ۚ فَوَلَّيْتُمْ ۖ وَأَنْتُمْ تَعْلَمُونَ ۚ (٣٣)

“And do not force your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women)” (24: 33).

7. Prohibiting the spread of vices:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِيهِمْ لَ الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۖ وَالَّذِينَ لَا يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِيهِمْ لَ الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۖ وَالَّذِينَ لَا يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِيهِمْ لَ الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۖ (١٩)

“Verily, those who like that illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” (24:19)

8. Prohibition of spreading slanders

This is a command to all those who spread the news of scandals and distort the reputation of others, listen to these Ayahs and beware of Allah’s punishment. Allah says:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ لَأُمُوءَاتٍ يُعْتَبَأُ ۖ وَتَلَدُّ لَوِ الْخَبْرَ لَهُمْ عَذَابٌ عَظِيمٌ (٢٤)

“Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers are cursed in this life and in the

Hereafter, and for them will be a great torment; On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.”(24: 23-24).

Surah Al-Furqan (The Criterion) (الفرقان) (77-25:1)

Surat Al-Furqan (الفرقان) was revealed in Mecca. This Surat was revealed at the time when the polytheists of Mecca were making every possible argument to justify their denial of the Prophet and the Quran. Therefore, the theme of the Surat is setting a clear demarcation between truth and falsehood, providing responses to refute all the claims made by the disbelievers, and providing key attributes of the believers.

The Surah starts by confirming that the Quran is a revelation sent from Allah, the creator of that exist, to His slave Mohammad (PBUH):

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (١) الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ
رُفُوعًا (٢)

Blessed is He Who sent down the criterion (this Qur'an) to His slave so that he may be a warner to all the worlds (mankind and jinn). (1) The One to whom belongs the kingdom of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the kingdom. He has created everything and designed it in a perfect measure. (25:1-2)

Then the Surat lists the allegations that disbelievers were making against both the Quran and the messenger. They start by attacking the message:

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا
وَكُفْرًا (٤) وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ كَتَبْنَاهَا فِيهِمْ تُحْمَلُونَ عَلَيْكَ بِرَهْوَ أَصِيلًا (٥)

Those who disbelieve say: "This (the Qur'an) is nothing but a lie that he (Muhammad SAW) has fabricated, and other people have helped him in it. Thus, they produced sheer injustice and falsehood. (4) And they said: "(these are) tales of the ancients that he (the messenger) has written down, and they are dictated to him morning and afternoon. (25:4-5)

In response to these allegations, Allah affirms that He is the one who sent the Quran:

قُلْ إِنَّا أَنْزَلْنَاهُ آتِلْفًا لِّمَنْ يَعْلَمُ السِّرَّ ۖ فِرٌّ لِّسَمْعِ الْوَسْطَى ۖ وَالْأَرْضُ إِنَّهُ كَانَ غَفُورًا رَحِيمًا (٦)

Say: "It (this Quran) has been sent down by the One who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful." (25:6)

Then the disbelievers moved to a common tactic used by weak debaters, when they do not have a good basis for their argument. They switch the focus from attacking the message, the Quran, to attacking the messenger.

وَقَالُوا مَا لَ هَذَا إِلَّا رَسُولٌ آتَاكُمْ لَطَعَامٍ لَّيْمِشِي ۖ فَمَا سَوَاءٌ قُلُوا لَا أَنْزَلْنَاهُ إِلَّا بِهَيْلِكَ ۖ فَيَكُونُ
مَعَهُ نَذِيرًا (٧) أَوُلَوْ قُلْنَا لِيَلْقَ إِلَيْهِ كَنَزًا لَّهُ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ
إِلَّا لَرَجُلًا مَّسْحُورًا (٨)

And they said: "What sort of messenger is he who eats food and walks in the markets. Why an angel has not been sent down to him to be a warner with him? (7) "Or (why) a treasure has not been granted to him, or why he did not have a garden to eat from?" And the wrong doers said (to the believers): "You are following none, but a man bewitched." (25:7-8)

Allah rebuttals the distracting issue they presented (personal attack on the messenger) by saying:

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكُم مِّن دَالِجَتِ السَّجَّةِ نَجْرًا مِّن تَحْتِهَا أَنْهَارٌ جَارِيَةٌ لِّكُم مِّن تَحْتِهَا بَنَاتٌ مِّثْلُ بَنَاتِ الدُّنْيَا مُؤْتًى وَأَمَّا بِنَاكُمْ إِن كُمْ رَبُّ مُتَّبِعًا (١٠)

Blessed is He Who, if He so wills, would give better than that, gardens under which rivers flow and would give you palaces. (25:10)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ (٢٠)
And We never sent before you any of the Messengers but all of them used to eat food and walk in the markets. (25:20)

Note: Those who rejected a messenger from Allah by claiming that he is just a man who eats food and attend to his needs from the market are far more intelligent than those who claim that a man who eats food, attend his needs from the market and even suffer from insults is God himself.

And again, the disbelievers use the same tactic of switching the focus from the main issue (The message) by requesting the impossible: seeing Allah and His angels.

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَ رَبِّهِمْ أَفَلَا أُنزِلُ إِلَيْكُم مِّن سَمَاءٍ مَّا يَشَاءُونَ فَأُفَكِّكُمْ فَلَوْلَا أَنزِلُ إِلَيْكُم مِّن سَمَاءٍ مَّا يَشَاءُونَ أَفَتَعْتَبُونَ وَيُغْفَرُ لَهُمْ لِقَاءَ رَبِّهِمْ إِن يَسْأَلُونَهُمْ بِهِمْ أَتُعْذِرُونَ لَكُم مِّن سَمَاءٍ مَّا يَشَاءُونَ (٢١)

And those who do not expect a Meeting with Us, said: "Why the angels are not sent down to us, or why we do not see our Lord?" Indeed, they think too highly of themselves, and have gone too far in rebellion. (25:21)

Allah responds to them in a way as if He is saying: you better be careful of what you wish for!! His response was a clear warning of what will happen on the day on which they will see the angels:

وَيَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ وَلَاحِقٌ عَلَيْهِمُ الْعَذَابُ (٢٢)
On the day when they see the angels, there will be no good news for the guilty on that day, and they will say: "(We need) a shelter fully protected. (25:22)

وَيَوْمَ يَعْصِي الْأَمْرُ عَلَى يَدَيْهِ يَقُولُ يٰأَيُّهَا الْمَلَأَتْ أَعْيُنُهُنَّ الْغِبْرَةُ فَقُلْ أُوْصِيكُمْ بِمَا نُهُتُمْ عَنْهُ وَإِنَّ يُصِيبُكُمْ عَذَابٌ أَلِيمٌ (٢٧)
 وَيَوْمَ يَنْفَعُكَ إِيَّاكَ مَا كُنْتَ تَكْفُرُ (٢٨) لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا (٢٩)

And (remember) the Day when the wrongdoer will bite his hands (in regret) saying: "Oh! If I only had taken a path with the Messenger. (27) "Ah! Woe to me! If only I did not take so-and-so as an intimate friend! (28) He had indeed led me astray from the reminder after it had come to me. And the Satan is man's betrayer. (25:27-29)

Again, the disbelievers continued with the tactic of distraction and made another request that is irrelevant to the main issue (the message) and Allah responds to them:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِغُورَاكَ الْقُرْآنَ وَنُفِثَ
(٣٢)

Those who disbelieve said: "If only the Qur'an was revealed to him all at once?" Yet (it is revealed in parts), so that We make your heart firm. And We revealed it in parts in the right order. (25:32)

The Surat provides the real reason for their rejection which is denying the Hereafter and gives a vivid picture to what they will face in the Hereafter:

بَلْ كَذَّبُوا بِآيَاتِنَا وَاعْتَدْنَا لِمَنْ كَذَّبَ بِآيَاتِنَا سَعِيرًا (١١) إِذْ تَرَأْتُهُمْ مِصْرًا نَاعِبِينَ
سَمِعُوا لَهُمْ تَغِيظُ وَزَفِيرًا (١٢) وَإِذْ أَلْقَوْا مِنْ ذُرِّيَّتِهِمْ صَبْرًا مَقْرَرِينَ وَدَعَا هَٰؤُلَاءِ لِرَبِّهِمْ (١٣) لَا
تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا (١٤)

Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell). (11) When it (Hell) sees them from a far place, they will hear its raging and its roaring. (12) And when they will be thrown into a narrow place therein, while they are chained together, they will plead for death. (13) (it will be said to them) Today, do not plead for one death, but plead for many deaths. (14) (25:9-11-14)

After presenting all the reasons that the disbelievers made to justify their rejection of the message, Allah gives the true reality of why they rejected Allah's message. The reality is that the disbelievers follow their own vain desires. Anyone who follows his desires does not hear or reflect on anything except what his desires are telling him, and this makes such a person worse than an animal.

يَا أَيُّهَا الَّذِينَ كَفَرُوا أَتَأْتُونَ آلِهَتَكُمْ هَوًى مُتَّبِعِينَ أَفَأَنْتُمْ تَكُونُونَ عَلَيْهِمْ وَكِيلًا (٤٣) أَمْ حَسِبْتُمْ أَنْ تُطِغْتُمْ هُمْ
يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤)

Have you seen him who has taken his own desire as his god? Will you then be a guardian for him? (43) Or do you really think that most of them even listen or understand? They are but like cattle. Rather, they are even farther astray from the right Path. (25:43-44)

To their bad fortune, instead of opening their hearts and minds to Allah's words, they transgressed beyond bound by even denying Allah.

وَإِذَا قِيلَ لَهُمْ سَجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا لِلرَّحْمَنِ أَنْتَجِدُ لِمَا نَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

"And when it is said to them: "Prostrate to Al-Rahman. They say: "And what is Al-Rahman? Are we to prostrate to one to whom you command us?" And it only increases their aversion. "(25:60)

Allah responds by telling them who is Allah:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِيَّارَ جَرٍّ وَقَهَرَّ مُنِيرًا (٦١) وَهُوَ الَّذِي جَعَلَ
 آتِلًا وَلَيْلًا خَلَقَهُ لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا

**Blessed be He Who has placed in the heaven constellations and set therein a
 radiant lamp and a luminous moon. (61) And He is the One who made night and
 day in succession, for him who wishes to be mindful, or wishes to be thankful.
 (25:61-62)**

The Surat gives a subtle warning to the Muslims. It is a warning to those who desert the Quran not by ignoring it but by not paying great attention to understanding and applying its rules and guidance.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذِهِ الْقُرْآنَ لَهْجُورًا (٣٠)

**And the Messenger will say: "O my Lord, my people took this Quran as a deserted
 thing. (25:30)**

Note: Many of the quoted Hadith about the value of reading certain Ayat or Surat are not authentic. So, don't distribute anything that you received until you verify the authenticity.

The Surat turned the page on the disbelievers and focuses on the believers the faithful slaves of Allah (عِبَادٌ لِلرَّحْمَنِ). It provided detailed description of their character and attributes:

And the (faithful) slaves of Al-Rahman are those who walk on the earth in humility and when the foolish address them they say only: Peace. (63)	وَعِبَادُ الرَّحْمَنِ الَّذِينَ لَيَسْجُدُونَ عَلَىٰ أَرْضِهِمْ وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (٦٣)
And those who spend the night before their Lord prostrating and standing (in prayers) (64)	وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا مُّوَدِّعًا (٦٤)
And those who say: "Our Lord, avert us from the torment of Hell. Indeed, its torment is unrelenting" (65) Surely, it is evil as residence and a place to dwell in. (66)	وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥) إِنَّهَا سَاءَ ثَرٌّ مِّسْتَقَرٌّ وَمُقَامًا (٦٦)
And those who when they spend, are neither extravagant nor stingy, but are moderate in between. (67)	وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يَسْرِ سَفَرًا وَلَا يَهْتَفُوا لَهُمْ وَكَانَ بَيْنَهُمْ دَالِكَةٌ قَوَامًا (٦٧)
And those who do not invoke any other god along with Allah, and do not kill a person whom Allah has given sanctity, except for just cause, nor they fornicate and whoever does this shall receive the penalty of his sin (68) The punishment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. (69)	وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ لَنَكْثِبَنَّ لَهُ أَشْرًا وَلَهُ عَذَابٌ أَلِيمٌ (٦٨) وَلَهُ عَذَابٌ أَلِيمٌ (٦٩)

Except the one who repents and believes and does righteous deeds, for those, Allah will substitute their sins with good deeds, and Allah is Oft-Forgiving, Most Merciful (70) And whoever repents and does righteous deeds, he has indeed repented to Allah with true repentance. (71)	فِيهِ مُهَاتَا (٦٩) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ لَعَمَلًا سَابِقًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ لِمُسَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ لِلَّهِ عَفْوٌ رَحِيمًا (٧٠) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يُتُوبُ إِلَى اللَّهِ مِئْتَابًا (٧١)
And they are those who do not bear false witness, and if they pass by those engaging in senseless talk, they pass by with dignity. (72)	وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (٧٢)
And they are those who when reminded of the Ayat of their Lord, do not fall deaf and blind upon them (73) And those who say: "Our Lord! grant that our spouses and our offspring be a joy to our eyes, and make us to be a foremost among the righteous." (74)	وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا طُمَأً نُورًا (٧٣) وَالَّذِينَ يَقُولُونَ رَبَّنَا بِنَا مِنْ آذَانِنَا وَدَّرَيْتَنَا فَرَّغْنَا عَيْنِنَا لِلْمُتَّقِينَ إِمَامًا (٧٤)
Those who will be rewarded with the high place (in Paradise) because of their patience and will be received therein with greetings of peace. (75) They shall abide in forever, a most excellent residence and station. (76)	أُولَٰئِكَ يُجْزَوْنَ لَعْرَفَةً بِمَا صَبَرُوا وَلَوْ يُقَالُونَ فِيهِمْ وَسَلَامًا (٧٥) خَالِدِينَ فِيهَا حَسَنَتٌ مُسْتَقَرَّةٌ وَمَقَامًا (٧٦)

You often find the translators of the Quran translate the word “Ebad” (عباد) which is one of the plural forms of the word “Abd” (عبد) as servants instead of the correct translation as faithful slaves. The other plural form of the word “Abd” (عبد) is “Abeed” (عبيد) that is used in the Quran in reference to the disbelievers and thus can be translated as slaves or disobedient slaves. The reason that translators use servants and not slaves may be because of the humans’ negative views about a slave. But the word servant is not proper because Allah has no need for anyone to serve Him. In fact, the opposite is true because Allah is the one who takes care of us. But a slave is one who is supposed to be fully obedient to the command of his master, and this is our true position regarding our relationship to Allah.

The final verse addresses those who continue with their rejection of Allah’s message.

قُلْ إِنَّمَا أَعِيبُكُمْ رِبِّكُمْ دَعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (٧٧)

Say: " My Lord will never care about you, if you will not supplicate Him. But since you have now denied (the truth), your (punishment) will be inevitable." (Al-Furqan 25:77)

Surat Al-Shu'ara (The Poets) (الشعراء) (227-26:1)

Surat Al-Shu'ara (الشعراء) was revealed in Mecca. The theme of the Surat is the effective methods for inviting people to Islam (Dawah). The Surat highlights the importance of the mass media and the importance of learning public speaking and the art of debate to properly convey the message of Islam to mankind.

The Surah starts with:

تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ (٢) لَعَلَّكَ بَخِيعٌ نَفْسِكَ ءَلَّا يَكُونُوا مُؤْمِنِينَ (٣)

These are the Ayat of the clear Book (2) It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers. (26:2-3)

The Ayat clearly shows the degree of grave concern the Prophet (PBUH) had for those people who did not believe. This concern is motivated by his sincere care for them because he (PBUH) knows of the dire consequence of their disbelief. How about us? Do we care to follow in our Prophet's footsteps and care for our friends, neighbors and colleagues who are disbelievers? Almost all of us will say we care, but we don't know what to do. This Surat is helping us with what to do. It identifies the importance of using mass media and effective communications in delivering the message of Islam.

The form of mass media continuously changes with time and thus the most effective mass media should be identified and used. As examples, the most effective mass media during the time of Prophet Musa was magic demonstrations while it was poetry during the time of Prophet Mohammad (PBUH). In recent times, radio became the dominant mass media starting 1920 and television became the key one starting 1950 and now the most effective mass media now is the internet.

Since the most effective form of mass Media at the time of the Prophet (PBUH) was poetry, the prophet (PBUH) used encourage the poet Hasaan ibn Thabit to write poems to expose the wrongdoings of those who fought the Muslims to defend Islam and Muslims. The Prophet (PBUH) told encouraged Hasaan ibn Thabit:

قالت عائشة سمعت النبي صلى الله عليه وسلم يقول لحسان : إن روح القدس لا يزال يؤيدك ما نافحت عن الله ورسوله [ينافح معناها يدافع أو يرامي]

“That the Holy Spirit (holy Angel Gabriel) will continue supporting you as long as you are defending Allah and his Messenger.”

While poetry was a great mass media to during the life of the Prophet (PBUH) and thus the name of the Surat, like any mass media it can be used to guide people to righteousness or to mislead them and corrupt their morals. The last Ayat of the Surat warned of using poetry to mislead and identified how to use it for guidance, and the same principle can be applied to any other form of mass media.

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ (٢٢٤) تَرَاهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ (٢٢٥) وَأَنْتُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ (٢٢٦) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ وَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ قَلْبٍ يَنْقَلِبُونَ (٢٢٧)

“As for the poets, they are followed by the erring people. (224) Did you not see that they wander in every valley (speak about every subject)? (225) And that they say what they do not do. (226) Except those who believe and do righteous deeds, and remember Allah much, and defend themselves after they have been wronged. And the wrongdoers will soon know to which place they are going to return.” (26:224-227)

The Surat contains several stories to guide us in the proper way to create a dialogue with the disbelievers. Different public speaking success factors were raised in the different dialogues presented in the stories of the Prophets Musa, Ibrahim (Abraham), Noah, Hud, Saleh, Lot and Shu'aib. The different dialogues prepared the Prophet (PBUH) to begin his public preaching.

For example, prophet Musa identified the importance of diction (correct and clear pronunciation) as a key to successful public speech, learning public speech. He said:

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ (13)

“And my chest becomes strained, and my tongue is not fluent. So, send for Harun (Aaron) (to come along with me)”. (26:13)

The dialogue between Prophet Musa and the Pharaoh of Egypt offers great example of effective dialogue by focusing on the main message and avoid being distracted by any personal attacks. Prophets Musa and Haroun went to speak to Fira'un (Pharaoh), as Allah instructed them to say:

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ لَعَلَّمَيْنِ (١٦) أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ (١٧)

“And go. both of you, to Fir'aun, and say: ‘We are the Messengers of the Lord of all the worlds. (16) You must send the Children of Israel with us.’ (26:16-17)

But Fira'un ignored what they are saying and wanted to discredit Prophet Musa by attacking him as ungrateful and criminal by saying:

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ (١٨) لَقَدْ فَعَلْتَ آثِمًا كَرِيمًا وَأَنْتَ مِنَ الْكَافِرِينَ .

(Pharaoh) said (to Musa): Did we not raise you up among us as a child? And you lived with us for years of your life. (18) And then you did the blunder you did (i.e. the crime of killing a man), still you are ungrateful.” (26:18-19).

Obviously, these are damaging accusations. How did Prophet Musa respond? Prophet Musa closed the door on the past, admitted his past error and focused on delivering what is important that he is Allah's messenger. He said:

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ (٢٠) فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ .

I did that when I was mistaken. (20) Then, I fled from you when I feared you. But my Lord granted me guidance and made me one of the Messengers” (26:20-21).

He also provided a rebuttal for the Pharaoh's allegation of him not being grateful.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَدْتُ بَنِي إِسْرَءِيلَ

“And for the favor with which you are obliging me, it is you have enslaved the Children of Israel”. (26:22).

At this point the exchange of accusations ended and the Dawa dialogue started. The dialogue went as follows:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ (٢٣) قَالَ رَبُّ آدَمَ وَالنُّفُوتِ لَأَرْضِ وَمَالِيتُهُمَا إِن كُنْتُمْ مُوقِنِينَ (٢٤)

“(Pharaoh) said: “And what is the Lord of the worlds?’ (23) (Musa) said: “Lord of the heavens and the earth, and all that is between them, if only you would be convinced.” (26:23-24)

Losing this line of argument, Pharaoh used a different type of attack by engaging his people to support ridiculing what Prophet Musa was saying. He sarcastically said:

قَالَ لِمَنْ حَوْلَهُ أَأَلَا تَسْمَعُونَ (٢٥)

“Fir’aun said to those around: “Are you not hearing (what he says)?” (26:25)

Prophet Musa did not want to engage others in the dialogue responded by expanding on his response on who is the Lord of the worlds (وَمَا رَبُّ الْعَالَمِينَ). He said:

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمْ لِأَوَّلِينَ (٢٦)

(Musa) said: “Your Lord and the Lord of your early forefathers!” (26:25-26).

Pharaoh went back to the personal attack:

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ (٢٧)

He (Fir’aun) said: “Your Messenger who has been sent to you is indeed a mad man!” (26:27)

But Prophet Musa ignored the personal attack and went back to the main issue to expand on who is the Lord of the worlds:

قَالَ رَبُّكَ لِمَشْرِقِ الْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ بِعِزِّكَ عَلَوْنَ (٢٨)

(Musa) said: “Lord of the east and the west, and all that is between them, if you are able to understand!” (26:28)

At this point Pharaoh did not want the discussion to continue and thus threatened prophet Musa with imprisonment:

قَالَ لَبِنٍ لَّخَذْتُ إِلَٰهَهَا غَيْرِي لَأَجْعَلَنَّكَ مِنْ لَمَسِّ جُونِينَ (٢٩)

[Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned." (26:29)

One more time Prophet Musa intelligently turned the dialogue to where he could show his strength: the miracle that Allah gave him.

قَالَ أَوْ لَوْ أَنَّي لَأُفِيضَ بِكَ فِي مِثْلِي (٣٠)

“(Musa) said: “will you (do this, i.e., imprison me) even if I bring you something clear (and convincing)?” (26:30)

Fir'aun agreed and Musa demonstrated how he could transform his cane into a snake. This must have relieved Fir'aun because he was confident that his media personalities, the magicians, could discredit Musa. Fir'aun's inner circle who were attending suggested that the best way to humiliate Musa is for the Magicians to defeat him in public gathering. The meeting was set, and the scene was as follows:

فَلَمَّا جَاءَ لَسَّ حَرَهُ قَالُوا لِفِرْعَوْنَ أَبِئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ (٤١) قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لُمْتُمْ لَمُقَرَّبِينَ (٤٢) قَالَ لَهُمْ مُوسَى اأَلْقُوا مَا أَنْتُمْ مُلْقُونَ (٤٣) فَأَلْقَوْا حِبَالَهُمْ وَعِصَمَهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ (٤٤) فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ زَلْزَلٌ مَّائًا فُكُونًا (٤٥)

When the magicians arrived, they said to Pharaoh, "Will there be a sure reward for us if we are victorious?" (41) He said, "Yes, and indeed, you will be among the closer ones." (42) Moses said to them, "Throw whatever you will throw." (43) So, they threw their ropes and their sticks and said, "By the might of Pharaoh, we will be the triumphant." (44) Then Moses threw his staff, and in no time, it swallowed what they falsified. (26:41-45)

Musa was clearly victorious, and the magicians prostrated and declared their belief in the God of Musa. Obviously, this had major impact of Egyptian who started to recognize the falsehood of Pharaoh's religion. The impact of this outcome would be like if the Pope and his cardinals convert to Islam after an open debate with a Muslim scholar.

The Surat continues with the story of Prophet Ibrahim to present another style of presenting Allah's message through a rational dialogue. Prophet Ibrahim asked the disbelievers rhetorical questions to encourage them recognize their false belief:

قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ (٧٢) أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ (٧٣)

"He (Ibrahim) said: "Do they hear you, when you call (them)? (72) Or do they bring benefit to you or harm?" (26:72-73)

All the response he got was:

قَالُوا بَلَدَوْا وَاجِدْنَا ءَابَاءَنَا كَذًا لِّلَّهِ يَفْعَلُونَ (٧٤)

They said, "No, but we found our fathers doing this." 26:(74)

When he received no rational answer, he expressed his utter rejection of what they worship:

قَالَ يَا قَرِئْتُمْ مَا كُنْتُمْ تَعْبُدُونَ (٧٥) أَنْتُمْ وَءَابَاؤُكُمْ الْأَقْدَمُونَ (٧٦) فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِنَّهُ لَمَرِاضٌ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَن تَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢)

"He said: "Have you ever considered what you have been worshipping. (75) You and your ancient fathers? (76) They all are enemies to me, except the Lord of all the worlds" (77) "He is the One who created me, and He is the One who guides me. (78) And He is the One who feeds me and gives me to drink. (79) And when I

become sick, He is the One who cures me. (80) And He is the One who makes me die, then will bring me to life (again). (81) And He is the One who I hope will forgive my faults on the Day of Judgment”. (26:75-82)

The Surat ends with emphasis on Allah’s final revelation to mankind, the Quran:

وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ (١٩٢) نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (١٩٣) عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (١٩٤) بِلسانٍ عَرَبِيٍّ مُبِينٍ (١٩٥)

This (Quran) is a revelation from the Lord of the Worlds, (192) Which the trusted Sprit (Gabriel) has brought down; (193) Upon your heart so that you be one of the warners; (193) in clear Arabic tongue (speech/language). (16:192-195)

It is noted that Ayat 195 did not say that the Quran was revealed in Arabic language, but it said it was revealed on clear Arabic tongue. While many researchers discussed the attributes of the Arabic language and why it is the most suitable for the last message of Allah to mankind. These attributes included:

1. The Arabic language is the only language that preserved almost all feature of the Proto-Semitic language which is the language spoken by the first man on earth. Thus, it is considered the oldest language in comparison to all others. The age of the Arabic language is 8000 years, while the Hebrew language age is only 4000 years, and the Chinese language is about 3,000 years old.
2. The Arabic language has more roots than any other language, it has 16,000 roots while the Hebrew language has 2,500 roots, the Saxon language has 1000 roots, and the Latin has only 700 roots.
3. The Arabic language is very rich with synonymous, as an example the word lion has about 10 synonymous. (اسد, ليث, ضرغام, هزبر, عمرو, سبع, عتريس, قشعم, أسامة, قسورة غضنفر, ورد, ضيغم)
4. The Arabic language is rich in derivatives, as example the word good in English, has only one derivative which is goodness, but the equivalent word in Arabic (جيد) that sounds similar to “good” has many derivatives such as (جيد يجيد اجادة جواد جودة جود)
5. The Arabic language can express the thought with minimum words, as example in English you say: “I shall not go” while in Arabic you only use two words لن اذهب
6. The Arabic language is known to be a language of the fifth level because even a single letter can have a meaning. As example when a child touches something hot, he will say (اح) and the letter (ح) is used in words related to heat such as (حر حرارة حريق حمى حميم)

But the emphasis on the Ayat that the Quran is revealed in the clear Arabic tongue suggests that the way the Quran is recited in accordance with the way the Prophet (PBUH) transmitted has unique features of the acoustic waves created by the reciter. As a reminder the speculation is that the electric signal created by the reciter’s brain to be transformed into acoustic waves by the reciter mouth has enough waveforms with varying amplitudes, frequencies and phases that can be transformed into any other languages. This should be an interesting topic for an acoustic and vibration scientist to study.

Surat Ash-Shu’ara teaches us two main lessons:

1. When calling people to Allah, Muslims must use the most effective and eloquent ways in addressing people.
2. Muslim must take advantage of the most effective mass media to deliver the message of Islam.

Observation 1:

The combination of Allah's names (Al-Aziz Al-Rahime) came in the Quran 13 times, 9 of which are in this Surat and always followed an account of a prophet. It came eight times in the following Ayat after mentioning the punishment inflicted on those who denied their prophet:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And indeed, your Lord in the Mighty, the Merciful. (26:9, 68,104, 122, 140, 159, 175, 191)

This may be to emphasize that while Allah is merciful and his mercy that encompasses everything, it is not based on weakness but rather based on strength, dominance and might.

Observation 2: Focusing on the letter (kaf) in the word (كَانَ), note the differences between these Ayat with each following one the prophets (Musa, Ibrahim, Nuh, Hud, Saleh, Lot and Shu'aib). It is written 7 times one way and but written only once in a different way with the extended letter (kaf), what could be the reason? Who are the people this unique (kaf) referred to? (The people of Prophet Nuh who received the longest Dawah).

إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (٨) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (٩)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (٦٧) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (٦٨)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٠٣) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٠٤)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٢١) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٢٢)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٣٩) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٤٠)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٥٨) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٥٩)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٧٤) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٧٥)
إِنَّ فِي دَالِكِ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (١٩٠) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ (١٩١)

“In this there is a sign, yet most of them were not believers. (121) And indeed, your Lord in the Mighty, the Merciful.”

Observation 3: The People of Hud (The nation of Ad)

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ (١٢٩)

And take for yourselves factories that you may live forever. (26:129)

What are these life extending factories? (Ref: Secrets of the Great Pyramid by Peter Tompkins Book (1976)

Surah Al-Naml (The Ants) (النمل) (93-1 :27)

Surat An-Naml was revealed in Mecca. The theme of this Surat is the importance of technological advances in supporting the propagation of Allah's message. Conveying Allah's message is more effective when Muslims are leaders in science and technology. As we all note, nations that are leaders in science and technology have financial and military supremacy. They are well positioned to influence the morals and beliefs of other nations. Surat Al-Naml provides the story of Prophet Suliman (Solomon) and his kingdom as an example of the effectiveness of combining faith and technical superiority.

The Surat highlights that Allah favored Prophet Dawud and Suliman with knowledge. It is knowledge that was the key to their preference over others. Allah says:

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ (١٥)

And indeed, We gave knowledge to Dawud (David) and Suliman (Solomon), and they both said: "All the praises and thanks are to Allah, Who has favored us over many of His believing slaves!" (Al-Naml 27:15)

In a subtle way, the Surat directs our attention to the importance of learning different languages. Mastering foreign languages is key in advancing knowledge and facilitating interaction with others. Allah says:

وَوَرِّثْ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَٰذَا لَهُوَ لَفَضْلٌ لِّمُبِينٍ

And Suliman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and we have been given of all things. Indeed, this is an evident grace (from Allah)." (Al-Naml 27:16)

Learning different languages does not only improve communications, but it could also prevent any unintended harm to others. An example is in this account:

وَخُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ (١٧) حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادٍ لِّمَلَأَتْ عَلَيْهِمُ يَأْتِيهِمُ اللَّيْلُ أَذْخُلُوا فِيهَا صَافِحِينَ (١٨) فَتَبَسَّ بِمَضْجِكِهَا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْني فِي عِبَادِكَ الصَّالِحِينَ (١٩)

And mustered for Suliman (Solomon) his forces from among the jinn, the humans, and the birds. All of them are kept under (his) control (17) When they came to the valley of the ants, one of the ants said: "O ants! enter your dwellings, lest Suliman and his army crush you unknowingly." (18) So, he (Solomon) smiled, amused at her speech, and said: "My Lord, enable me to be grateful for Your favor that You have bestowed on me and on my parents, and that I do good deeds that will please You, and admit me by Your mercy among Your righteous slaves." (Al-Naml 27:18-19)

These Ayat illustrate the importance of communication technologies. In a previous talk, we discussed the issue of speaking and sound transmission. This was discussed when we addressed how Allah translated to Arabic in the Quran the speeches of many creations who did not speak Arabic, including in this case the ants. You can review the presentation on a YouTube Video entitled: “The Straight Path to Richness – The Quran’s Multi-Billion Dollar Ideas.”

The Surat also records a discussion between Prophet Suleiman and a Hoopoe. This discussion implied some scientific knowledge about the Hoopoe that is still undiscovered. We note that immediately after Prophet Suleiman heard the warning of the ant, he asked about the Hoopoe. When he discovered its absence, he made a serious threat against it.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ (٢٠) لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا
أَوْ أَذْلًا وَلَوْ بَعَتْهُ أَوْ أَلْيَأْتِيَنَّ سُلَيْمَانَ يَبَيِّنُنِي (٢١)

And he checked the birds and said: “Why I do not see the hoopoe or is he among the absent. (20) “I will surely punish him with a severe punishment, or I will slaughter him, unless he brings to me a clear excuse.” (Al-Naml 27:20-21)

This raises a question regarding the role of the Hoopoe and whether his absence has relevance to the warning of the ant that made prophet Suleiman threats to punish him with death. This requires a study of the characteristics of the Hoopoe. One could speculate that the Hoopoe’s role is reconnaissance to provide advanced warnings on issues that the leader (Prophet Suliman) should know of. Therefore, as soon as prophet Suleiman heard the cry of the ants and did not hear the early warning from the Hoopoe, he realized his absence. Although the hoopoe is a tiny soldier; this account shows that everyone in an army is important.

The Surat continues to give us a demonstration that everything in the universe is conscious of Allah and worships Him. In this account, we realize that even this tiny bird is committed to the mission of Prophet Suliman. The Hoopoe flew from Jerusalem to Yemen which is about 1400 miles for reconnaissance to check on the people there.

It appears that Hoopoe made this trip on his own and was planning to join the army when he returns. But it seems that he was delayed a little and thus his return was not long from the time when his absence was noted. As soon as the Hoopoe returned, he went to Prophet Suleiman and addressed him directly:

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ حِطْ بِهِ مَدُونُكُمْ مِنْ سَبَأٍ بِبَيِّنٍ (٢٢)

But the hoopoe did not take long, he said (to Suliman): “I have discovered what you did not know, and I have come to you from Saba’ (Sheba) with sure information. (27:22)

The Hoopoe appeared to have resilience and a high level of observation and intelligence. He travelled long distances and studied the situation very well. He brought accurate information on that nation’s belief and economic and military power. He said:

إِنِّي وَجَدْتُكُمْ قَوْمًا مَّتَّكِلِينَ أَتَيْتُ مِنْ كُلِّ شَيْءٍ وَآيَاتٍ وَلَٰكِنْ عَرَضْتُمْ عَلَيْكُمْ (٢٣) وَجَدْتُمْهُمْ قَوْمًا يَسْجُدُونَ لِلشَّمْسِ مِنَ دُونِ اللَّهِ وَرَبِّ لَهُمْ الشَّيْطَانُ أَعْمَلْتُمْ فَضْلَهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤)

"I found a woman ruling over them", all sorts of things are given to her, and she has a great throne. (23) "I found her and her people prostrating to the sun instead of Allah, and Satan has beautified their deeds for them, and has averted them from (Allah's) Way, so they are not guided." (27:23-24)

He also displayed his belief commitment by being upset about their disbelief. He said:

أَلَيْسَ جَدُّو اللَّهِ أَلَوْ يُخْرِجُ الْحَبَّ فَإِنَّ لِلْمُؤْتُونَ الْأَرْضَ وَيَعْلَمُ مَا تُحْشَوْنَ وَمَا
عَالِيُونِ (٢٥) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

" How can they not prostrate to Allah, Who brings forth what is hidden in the heavens and the earth, and who knows what you conceal and what you reveal. (25) Allah, there is no God but He, the Lord of the Supreme Throne. (27:25-26)

Here we need to realize that the stories in the Quran are not only intended to help us draw lessons but also to help in expanding the cognitive capacity of Muslims, particularly the young. This is achieved by leaving gaps in the story for the reader to fill. The missing information leads the young mind to search for new knowledge or speculate on new technologies, yet to be discovered. The reader of this story should be encouraged to study the characteristics of the Hoopoe. But one can also consider that the Hoopoe's trip from Jerusalem to Yemen and back was about 2800 miles. Data shows that the maximum flying speed of a Hoopoe is 25 mph. This means that if the Hoopoe is to fly 24 hrs per day, he will be absent from Prophet Suliman court without permission for about 5 days. This is a long time for the Hoopoe to be absent and thus one must speculate on the knowledge that could have allowed him to travel this long distance in a far shorter time.

The Surat continues to highlight the importance of technology in the communications between Prophet Suliman and the Queen of Sheba. This technology was demonstrated by the transfer of the Queen's throne from Yemen to Palestine in a blink of an eye.

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَيُّكُمْ يَأْتِيَنِي بِعَشِيْدٍ قَبْلِي ۚ لِيَأْتُوْهُ مُسْلِمِيْنَ (٣٨) قَالَ عِفْرِيتٌ مِّنْ الْجِنِّ أَنَا ءَاتِيْكَ بِمَلَأٍ قَبْلَ أَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِئْ أَمِيْنٌ (٣٩) قَالَ الَّذِي عِنْدَهُ لِمَلَأٌ مِّنَ الْكِتَابِ أَنَا ءَاتِيْكَ بِهِ بَرَقِبَل ۖ أَلَيْسَ لَكَ طَرَفٌ لِّمَا رَءَاهُ مُسْتَقَرًّا عِنْدَهُ ۚ قَالَ هَٰذَا هُوَ فَضْلُ رَبِّي (٤٠)

He (Suliman) said: "O chiefs! Which one of you can bring her throne to me before they come to me submissively?" (38) A strong one from the jinn said: "I will bring it to you before you rise up from your place; and I am indeed powerful, and reliable." (39) The one who has knowledge of the Book said: "I will bring it to you before your glance returns to you." And when he (Solomon) saw it (the throne) well placed before him, he said: "This is by the grace of my Lord." (Al-Naml 27:38-40)

These Ayat clearly showed the benefits of technology. The Ayat imply that teleportation is feasible. Current research on quantum entanglement suggests this possibility. Though the technology of teleportation is still in its infancy, Muslim researchers should have an edge because they already know that it is feasible. It has been suggested that when Allah does not mention the name of the person who conducted what appeared to be a miracle, this miracle will be materialized in the future by others through knowledge. But miracles that Allah granted to messengers to support their role and message, are beyond human knowledge/duplication.

The Surat presented another technology that Prophet Suliman demonstrated to the Queen as follows:

لَهَاطُ عَرْشِكَ قِيلَ أَهَكَذَا عَرْشُكَ أَلَيْسَ كَمَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّكَ مَقُومٌ وَمِنْ كَافِرِينَ (٤٢) قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً مَوْجًا كَسَفَتْ أَعْيُنَهَا وَقَالَ إِنَّهُ ضَرْحٌ مَمْرُورٌ مِّنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٤)

So, when she came, it was said (to her): "Is your throne like this?" She said: "It seems to be the same as it." And (Suliman) said: "We have been given Knowledge before her and we have been Muslims." (42) And she was prevented (from submitting to Allah) by that which she used to worship instead Allah. Indeed, she was of a disbelieving people. (43) It was said to her: "Enter the "Sarh" (palace, hall) but when she saw it, she thought it was a pool, and she uncovered her legs. He (Suleiman) said: "it is a "Sarah" (palace, hall) made of glass placed over glasses." She said: "My Lord! I had surely wronged myself, and I submit with Suleiman (Solomon), to Allah, the Lord of the worlds." (27:40-44)

In these Ayat, most interpreters suggested that the queen was amazed by the use of transparent glass in the construction of the hall in which the throne was placed, and this made her embrace Islam. This interpretation seems unconvincing for two reasons:

1. Even after she saw her thrown, the Ayat states that what she used to worship prevented her from the worship of Allah (وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ).
2. Just by being impressed by a construction of a building would not make people change their religion, let alone a powerful Queen.

Perhaps, the key to her conversion is related to entering the "Sarh". The term "Sarh" came in reference to Pharaoh in both Surat Al-Qasas (28:38) and Surat Ghafer (40:36). In Surat Ghafer, Allah says:

وَقَالَ فِرْعَوْنُ يَهْمَعُنْ ابْنِي لِي صَرْحًا لَّعَلِّي أَبْلُغُ الْأَسْبَابَ (٣٦) السَّابِغَاتِ فَاطْلَعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا

And Pharaoh said: O Haman! Build a "Sarh" (tower) for me, perhaps I could reach the ways. (36) The ways to the heavens, and may look upon the God of Moses, though I think that he is a liar. (Ghafer 40:36-37)

The term "Sarh" was translated as tower because the goal of Pharaoh is to see the God of Moses in heaven. But would building a tower really allow Pharaoh to penetrate the sky to see the God of Moses. And why he needs a tower, he could have gone on the

If one is to investigate the sky, he would likely be using a telescope. It would seem reasonable that the term “Sarh” refers to an observatory that contains a telescope. The reference to pure glass in the construction of the “Sarh” of Prophet Sulieman reinforces this idea. The lens of a telescope is made from a very pure glass, optical glass. This may also explain why the Queen of Sheba believed in Allah and overcame her worship of the sun when she looked and saw the existence of many stars that are like the sun and even bigger than it.

أَلَمْ يَرَوْهُوَ أَتَا جَلَسْتَ لَيْلَ الْيَسْكُونُوا فِيهِمْ وَلَنَهَاراً مُبْصِراً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ (٨٦)
Did they not see that We have made the night for them to rest therein, and the day to make them see? Surely, in this there are signs for the people who believe.
(27:86)

أَوَلَمْ يُنْفَخْ فِي الصُّورِ فَقِرْعَ مَنْ
فَالْ لَسَّمُوتَ وَمَنْ
فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ
ذُنُوبُهُمْ دَاخِرِينَ (٨٧)

The Ayat refers to the presence of intelligent life outside our planet, the earth. These beings will return to Allah on the day of judgement for accountability. This Ayat is not the only Ayat in the Quran that talks about the existence of intelligent beings in other places in the universe. For Muslims the mention of extraterrestrial beings in the Quran is sufficient evidence to resolve Fermi paradox that refers to the conflict between the lack of evidence for intelligent extraterrestrial beings and the various high estimates for their existence as suggested by Drake Equation that estimates the existence of 300 million intelligent civilizations in our Milky Way Galaxy.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي الَّذِي أَتَقَنَ كُلَّ شَيْءٍ إِنَّهُ ۖ خَبِيرٌ بِمُفْعَلُونَ

And you will see the mountains and think that they are stationary, but they pass away as the passing away of the clouds. The work of Allah, Who perfected all things. Indeed, He is Well-Acquainted with what you do. (Al-Naml 27:88)

The scientific knowledge embedded in this Ayat refers to the movements of the mountain that is quite complex and its speed is relative for us and only absolute for Allah. The speed is relative because we cannot measure it from a fixed place since everything in the universe is moving. The earth rotates around its axis at 1000 miles/hr and rotates around the sun at 67,000 miles/hr and rotates with others in the solar system around the center of the galaxy at 490,000 miles/hr and moves with the galaxy at 2.24 million miles/hr and so on. Even the edge of the universe that is located 13.8 billion light years away from us is also moving at over 150,000 miles/hr, Only Allah knows the exact location and the true speed of everything.

After demonstrating the importance of the technological excellence, Surah Al-Naml shifts to displaying Allah's power in the universe using six rhetorical Questions so that people may think and not be lured by civilization and forgets Allah, the Creator. Thus, a balance is established between civilization and faith in Allah, who has indeed power and authority over everything.

Say: Praise belongs to Allah, and peace be on His servants whom He has chosen. Is Allah better or that which they associate with Him?	قُلْ لِلَّهِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ أَمْ لِي ذِئْبِي صُلَحِيَ ۖ وَاللَّامِي خَيْرٌ أَمْ شَيْئَانِ كُونَ (٥٩)
Is not He (best), the One who created the heavens and the earth and sent down for you water from the sky wherewith We cause to grow glamorous gardens. It was not within your ability to grow their trees. Is there any God along with Allah? No, but they are people who ascribe equals (to Allah).	أَمْ مِنْ خَلْقٍ أَلَسْتُمْ مَوْجِدِينَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ ۖ حَدَائِقَ ذَاتَ بَهَاجَةٍ ۚ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَ هَٰؤُلَاءِ ۚ مَعَ هَٰذَا لَطَلُّهُمْ قُوَّةٌ يَبْعِدُونَ (٦٠)
Is not He (best), the One who has made the earth firm to live in; made rivers in its midst; set thereon mountains for making it firm; and made a barrier between the two seas? Is there any God along with Allah? No, but most of them do not have knowledge.	أَمْ مِنْ جَعَلِ لَآرْضَ قَرَارًا وَجَعَلَ خِلَافَهَا نُهْلًا ۖ وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِرًا ۚ هَٰؤُلَاءِ مَعَ اللَّهِ بَلَّغٌ تَرَاهُمْ لَا يَعْلَمُونَ (٦١)
Is not He (best) the One who responds to the distressed when he calls on Him and removes the distress, and Who makes you (mankind) vicegerents of the earth? Is there any God along with Allah? No, but little you heed to advice.	أَمْ مِنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيُخْرِجُ السُّوْءَ وَيَجْعَلُ لَكُمْ خُلَافًا ۚ لَآرْضُ هَٰؤُلَاءِ ۚ مَعَ هَٰذَا قَلِيلًا مَا تَذْكُرُونَ (٦٢)
Is not He (best), the One who guides you through the depths of darkness on land and sea, and who sends the winds as bearing good news before His mercy? Is there any God along with Allah? No,	أَمْ مِنْ يَهْدِيكُمْ فِي ظُلُمَاتٍ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بِأَنْبَاسٍ لِيُنْذِرَ ۚ هَٰؤُلَاءِ

Surah Al-Qasas (The Narratives) (القصص) (88:1-28:1)

This Surat was revealed in Mecca. Its theme is that Allah always prevails, and Allah's promises will always be fulfilled. This Theme is demonstrated by focusing exclusively on the story of Prophet Musa (موسى). Allah says:

إِذْ هَارَوْنُ عَلَا فِطَارِضَ وَجَعَلَ أَهْلَهُ ثَلَاثَ تَشْجِيعَاتٍ مِّنْهُمْ يَدَّخِلُ أَبْنَاءَهُمْ
وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤) وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (٥) وَنُفَصِّلُ لَهُمْ فِي الْأَرْضِ وَنُرِيهِمْ عَذَابَ
وَجْهِهِمْ مَا كَانُوا يَحْذَرُونَ (٦)

Verily, Firawn (Pharaoh) exalted himself in the land and divided its people in groups, oppressing a group of them (i.e. Children of Israel), slaughtering their sons, and keeping their daughters alive. Indeed, he was of the mischief-makers. (4) And We intended to favor those who were oppressed in the land, and make them leaders and make them the inheritors, (5) And to establish them in the land, and We show Firawn (Pharaoh) and Haman and their army the very thing they were fearing from them. (28:4-6)

Prophet Musa was born in the worst time, and his survival was practically impossible. It was the time when Pharaoh ordered the slaughter of all the newborn boys of Bani Israel out of fear that one of them will be responsible for the demise of his kingdom. But Allah has the ultimate control over what happens. Allah's control was clearly manifested in the most unexpected way. Allah made Pharaoh, himself, to be the one who protected and raised the one child from Bani Israel who will be responsible for his downfall.

The life of Prophet Musa was full of events that demonstrated that everything is under the control of Allah. It started with his mother placing him in a cot and putting him in the river Nile to avoid him being discovered by the soldiers of pharaoh.

وَأَوْفَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ رَأَتْهُ بِمَا وَرَاضِعِيهِ فَآتَتْهُ لِقِيَاهُ فِي لَيْلٍ وَلَا تَخَافِي وَلَا
تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنْ لَدُنَّا لَمُرْسَلِينَ (٧)

And We inspired the mother of Musa (Moses), (telling): "Suckle him but when you fear for him, cast him into the river and fear not, nor grieve. Indeed, We shall return him to you, and shall make him one of (Our) Messengers." (28:7)

By doing so, Musa was not only at risk of drowning but also at risk of being eaten by the crocodiles in the Nile. However, Allah had other plans:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا
خَاطِئِينَ (٨) وَقَالَ لِفِرْعَوْنَ أَفَرَأَيْتُ لَكَ شَيْئًا إِنِّي خَشِيتُ أَن يَنْفَعَنِي يُؤْمِنُوا أَنَّ يَنْفَعَنِي
تَجِدُهُ يُؤْمِنُونَ (٩)

Then the household of Firawn (Pharaoh) picked him up (out of the river), so that he would become for them an enemy and a (cause of) grief. Indeed, Firawn (Pharaoh), Haman and their soldiers were mistaken (8) And the wife of Firawn (Pharaoh) said (to Pharaoh): "He will be a delight of the eye for me and for you.

Do not kill him, perhaps he will be of benefit to us, or we will adopt him as a son." And they were not aware (of the outcome). (28:8-9)

Because Allah is always in control of everything, Musa was saved from these dangers, his cot did not land in any other location other than the shore of Pharaoh's palace. Allah also planned his arrival when the wife of the Pharaoh was absent. If she was absent at that moment, the servants could have taken him to Pharaoh who would have killed him. Allah also placed instantaneous love in the heart of pharaoh's wife for that baby so that she would ask pharaoh to not kill Moses. Allah also made the pharaoh agree to break his own rule/law (killing Jewish babies) and to keep Moses alive.

In addition, Allah ensured that Moses would be returned to his mother as He promised her. Allah did that by making baby Moses refuse any wet-nurse (مَرَضِعَهُ) to suckle him. These accounts are presented in the Surat as follows:

وَأَصْحَ فُؤَادٍ أُمُّ مُوسَىٰ قَارِعًا إِنْ كَادَتْ بِشَدِيدِ بِهِ وَلَوْلَا أَنَّنَا بِهَا عَلَىٰ أَقْلِيهَا لَتَكُونَ
 مِنَ الْمُؤْمِنِينَ (١٠) وَقَالَ خَلَّيْتِهِ فَصَبَّرَتْ بِهِ عَجُوبَهُمْ لَشَيْعُرُونَ (١١)                          
 وَهُمْ لَهُ نَصْحُونَ (١٢) إِلَىٰ أُمِّكَ يَ تَقَرِّبُهَا وَلَا تَحْزَنُ وَلَتَعْلَمَ أَنَّ وَعْدَ
 اللَّهِ حَقٌّ وَلَكِنَّكَ تَرَاهُمْ لَا يَعْلَمُونَ (١٣)

And the heart of Moses' mother became restless. She was about to expose him, had We not strengthened her heart to remain among the believers. (10) And she (Musa' mother) said to his sister: "track him." So, she (his sister) watched him from a distance without being noticed. (11) And We had already barred him (Musa) from (accepting) any suckling women. So, she (his sister came up and) said: "Shall I point out a family to you that will nurse him for you, and will take good care of him?" (12) Thus, We brought him back to his mother, so that her eye might be comforted, and that she might not grieve, and so that she might know that Allah's Promise is true, but most of them do not know not. (28:10-13)

Allah promised the mother of Musa that He would protect her son and He would return her son to her, and He did, despite all the impossibilities. In addition, Allah protected Musa by reinforcing the heart of his mother when she was about to expose him by the doubt that crept in her heart.

The accounts in this story should have comforted Prophet Mohammad (PBUH) and his companions because the Surat was revealed during the time of the Prophet's emigration (Hijra) from Makkah to Madinah. Just like the return of Musa to his home, the Surat assured the Prophet (PBUH) that he too will return to Mecca victoriously after leaving it secretly and in fear.

إِنِّي لَأُذِي قَرَضَ عَلَيْكَ ذِكْرًا لَرَأَيْكَ إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ مَنْ هُوَ
فِي ضَلَالٍ مُّبِينٍ (٨٥)

Surely, the One who imposed the Quran upon you, will surely bring you back to a place of return (Makkah). Say: "My Lord knows best the one who has come with guidance, and the one who is in manifest error." (28:85)

There is an analogy between Allah's promise to the mother of Prophet Musa and the His promise to Prophet Muhammad (PBUH). However, the promise to Prophet Musa's mother was fulfilled in about one day while the Prophet's promise was fulfilled after 8 years. We should always be confident that Allah's promises will always be fulfilled in the time Allah decides and not necessarily the time we desire. So, we should always be patient and remain steadfast on the path of Allah.

The Suart presents another part of Prophet Musa's life after he became an adult / Musa was involved in a fight between one of Bani Israel and an Egyptian. He took the side of the one from Bani Israel and unintentionally killed the Egyptian. Fearing the punishment of death for what he did, he fled from Egypt. He went to Midian, which is located on the Red Sea, on the east shore of the Gulf of Aqaba, northwest of the Arabian Peninsula. Prophet Musa travelled about 300 miles to reach there.

The Surat provides several details and lessons to be learnt. The Tadabour of these Ayat is essential when reading the Quran. The account goes as follows:

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سَوَاءَ تَسْبِيلٍ (٢٢) وَلَمَّا وَرَدَ مَادْيَنَ وَجِدَ عَلَيْهِ مَرَأَةً آتَتْهَا سَلْسَلًا تَيْسِقُونَ وَوَجَدَ مِنْ دُونِهِمَا مِرْيَتَيْنِ تَذُودَانِ قَالَ هَاطَبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأُبُونَا لِشَيْخٍ كَبِيرٍ (٢٣) فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَ أَتَيْتُكَ إِهْمًا بِرَبِّ قَوْمٍ يُفْقِرُونَ (٢٤) فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى لَبِّهَا فَسَاءَ قَالَتْ إِنِّي أُنَدُّعُوكَ لِيَجْزِيَكَ أَجْرٌ مَيِّسَقَتِ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ (٢٥) قَالَتْ إِحْدَاهُمَا يَأْبَتُ لَكَ تَجَرُّهُ إِنِّي خِيرٌ مِنْ لَكَ تَجَرَّتْ أَلْفَوْى لَأَمِينٍ (٢٦) قَالَ إِنِّي أَرِيدُنَّ أَنْ كَخَلِّجَ أَحَدِي بَيْنِي وَبَيْنَ عِلِّيٍّ لَأَتَأْجُرَنِي تَمْنِيَتْ خَلِّجَ فَإِنْ تَهَمَّتْ عَشْرَ فَمِنْ عِنْدِي وَمَا أَرِيدُكَ أَشَقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الْمَلِكِينَ (٢٧) قَالَتَا ذَلِكَ بَيْنَ وَبَيْنَا أَيَّمَا الْإِخْلَاقِ لَقِصَّتْ فِي الْهَدْيِ وَاللَّهُ عَلَى مَا تَقُولُ كَبِيرٌ (٢٨) فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ هَوَیَّةٍ مِنْ نَارٍ لَعَلَّكُمْ تَصْطَلُونَ (٢٩)

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way." (22) And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." (23) So, he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need." (24) Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people." (25) One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (26) He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from

among the righteous." (27) [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness." (28) And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves." (28:22-29)

As in many stories in the Quran, Allah does not provide all the details and leaves gaps for the reader to derive. This is an educational tool to build the cognitive capacity of Muslims, particularly the youth. Many questions can be raised out of curiosity:

1. Who was the man whom Musa married his daughter? Was he a prophet, chief of tribe or a common person? The reader needs to study other references to address this question. Many interpreters suggested that he was Prophet Shuaib (شعيب). This is probably based on an Israelite account that mentioned the man's name as Jethro. Jethro, in the Old Testament, is the priest of Midian of the Kenite clan. While the name is not that important, giving a youth the assignment to find the name offers training on research.
2. How long did prophet Musa serve, 8 or 10 years? The host of Prophet Musa gave him the option to serve 8 or 10 years as a dower for his daughter. The Ayat only state that after Musa finished the term, he decided to return to Egypt with his wife. For a youth to figure out the number of years, he/she needs to consider the following: The reason that Musa left Egypt in the first place was that he killed an Egyptian. For him to return to Egypt it must be after the statute of limitation for this crime. For the youth to figure the answer, he/she needs to search for the ancient Egyptian law. The youth will discover that a formalized Egyptian law was established about 3000 BC and that system was adopted by the Greek and the Romans.
3. What lessons one can learn from the encounter between Prophet Musa and the two women that he helped with their flock of sheep? The encounter can give some guidance to the issue of woman's work. One can draw two conclusions in this regard. First, it is permissible for women to work if there is a need. Second, when women work, they should keep their boundaries and do not expose themselves to situations that require close mingling with men.

This Surat mentioned four women in the life of Prophet Musa. They were Prophet Musa's mother, his sister, the Pharaoh's wife, and Prophet Musa's wife. Probably, she was the one who recommended to her father to hire Musa based on her assessment of his character.

قَالَتْ إِحْدَاهُمَا يَأْبَتُ لَكَ تَجَرُّهُ إِنِّ خَيْرَ مَنْ لَكَ تَجَرَّتْ لَقَوِيْ لَأَمِيْنُ (٢٦)

And one of them (the two daughters) said: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy." (28:26)

Similarly, several women played a very significant role in the life of Prophet Muhammad (PBUH). They were Sayeda Khadijah (خديجة رضي الله) who supported Prophet Muhammad (PBUH) with her money and love; Umm Salama (أم سلمة), Aisha (عائشة) and the rest of the

Prophet's wives, Somaiya (سمية), the first martyr in Islam, and Fatima (فاطمة), the daughter of the Prophet (PBUH).

The Surat provides details on the encounter of Musa with Allah during which Musa was assigned the responsibility of Allah's messenger to Pharaoh.

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم بِخَبَرٍ أَوْ بَعُودَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (٢٩) فَلَمَّا أَتَاهَا نُودِيَ مِن شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنِ يَمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْأَعْلَمِينَ (٣٠) وَلَمَّا رَأَى أَنَّهُ ظُلُمٌ ذُو الْحُقُوفِ خَشَعَتِ الْأَصْوَاتُ لِغَضَبِ اللَّهِ أَنَّهُ حَوَّاهُ وَيَكْمُرُ بِالْإِنسَانِ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٣١) وَأَسْلَمَ يَدَاكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۚ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۚ فَذَٰلِكَ بُرْهَانُكَ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ (٣٢)

And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves." (29) But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds." (30) And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure. (31) Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his chiefs. Indeed, they have been defiantly disobedient people." (28:29-32)

Despite the miracles and signs, the Pharaoh's arrogance blinded him from the truth and thus he and his followers suffered the wrath of Allah.

وَقَالَ فِرْعَوْنُ يَأْيُهَا أَلَمَلَأَ مَا عَلِمْتُ لَكُم مِّنَ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْـمُّ عَلَى الطِّينِ ۖ وَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ (٣٨) وَكَذَٰلِكَ جَاءَهُ نَذْرُهُ ۚ فَتِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ (٣٩) وَجُنُودُهُ ۖ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَأَنْظَرَ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ (٤٠) وَجَاءَهُمْ مُّسَمِّعُهُمْ نَذْرُهُ ۚ إِنَّهُمْ كَانُوا لَبِغًا (٤١)

And Pharaoh said, "O chiefs, I did not know any god for you other than me. Then, O Haman, ignite for me [a fire] on the clay and make for me a "sarh" that I may look at the God of Moses. And indeed, I deem him to be one of the liars." (38) This, he and his army showed arrogance in the land without any right, and they thought that they would not be returned to Us. (39) So, We took him and his soldiers and threw them into the sea. So, look how was the fate of the wrongdoers. (40) And We made them leaders calling (people) to the Fire, and on the Day of Resurrection they will not be helped. (28:38-41)

In these Ayat, Pharaoh asked Haman to build for him Sarh to search in the sky for the God of Musa. As a reminder we discussed this term in Surat Al-Naml and suggested that this could have been an observatory.

In this Surat, Allah mentioned Haman several times, who apparently was a person of major authority in the kingdom of Pharaoh. This raises another question: Who is Haman and what was his role? Searching for the answer through studying the ancient Egyptian language may clarify whether Haman is a personal name or a title. This search will help in building superior cognitive capacity especially for the young reader of the Quran.

While the common understanding is that the children of Israel were all prosecuted in Egypt, the Surat shows that this understanding is incorrect and some of Bani Israel were part of the elite in the Egyptian society. The Surat gives us the story of one of them and he is Qaroun who extremely wealthy and also a participant in abusing and prosecuting the children of Israel. He also rejected Prophet Musa and deserved to receive the wrath of Allah. Allah says:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَىٰ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (٧٦) وَبَنَعَ فِيمَا آتَاهُ اللَّهُ لِدَارِ الْآخِرَةِ وَلَا تَنسَ تَصِيبَكَ مِنْ خَلْدٍ نَاطِئًا وَاحْسِنْ كَمَا حَسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ آفَسًا أَدْفَىٰ لَأَرْضٍ إِنَّ لِلَّهِ لَا يُحِبُّ الْمُفْسِدِينَ (٧٧)

Verily, Qaroun was from the people of Musa, but he transgressed against them. And We had given him such treasures, the weight of their keys would be too heavy for strong men. Recall when his people said to him: "Do not exult (with riches). Surely, Allah does like those who exult. (76) But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and do not forget your portion of lawful enjoyment in this world and do good as Allah has been good to you, and do not cause mischief in the land. Verily, Allah does not like the mischief-makers. (28:76-77)

قَالَ إِنَّمَا أُوتِيتُهُ بِأَعْلَمَ عِنْدِي (٧٨)

He said: "This has been given to me only because of knowledge I possess (28:78)

As punishment for his arrogance and lack of gratitude to Allah, Allah made an example out of him:

فَنَفَخْنَا فِيهِ مِنْ رَبِّهِ وَالْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنْ الْمُنتَصِرِينَ (٨١)

So, We caused the earth to swallow him and his home. So, there was no group to help him against Allah, nor was he one of those who could save themselves. (28:81)

Another question for the curious youth: Where is the location at which Qaroun and his treasures were swollen by earth? So far, no one discovered Qaroun's treasures though it is suggested that the location is near the lake of Qaroun in Fayoum (الفيوم) district in Egypt. The lake covers about 330 square km, and its age is estimated to be 40 million years.

Another interesting area in Fayoum (الفيوم) district where Qaroun lake exist is the valley of the whales (Wadi al-Hitan) where hundreds of fossils of the earliest forms of whale exist.

Following this account, Allah stated the criteria for those who deserve success in the Hereafter:

اللَّهُ الَّذِي خَلَقَ لَكُمْ أَجْلًا خَيْرًا مِّنْ تَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ الْعُلُوفَ ۚ فِيهَا أَرْضٌ وَأَنْبِيَاءُ وَأَلْفُ مِائَةٍ أَلْفٌ مِّنَ الْمَلَائِكَةِ ۚ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ (٨٤)

“As far as the ultimate home of the Hereafter (i.e. Paradise), We assign it to those who do not show arrogance and do not cause mischief on the earth. And the good end is for those who have Taqwa. (83) Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed, those who commit evils will not be recompensed except with what they used to do. (28:83-84)

There is another interesting question which is: Who ruled Egypt Pharaoh and his army drowned. Ayat suggest that Bani Israel ruled Egypt, as Allah says regarding Bani Israel:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ (٥) وَتُكْفَىٰ لَهُمْ فِيهَا رِزْقٌ غَيْرٌ زَعُونَ وَهَمُّهُمْ وَنُفِذُ قُوَّتِهِمْ مَا كَانُوا يَحْذَرُونَ (٦).

And We intended to favor those who were oppressed in the land, and make them leaders and make them the inheritors, (5) And to establish them in the land, and We show Firawn (Pharaoh) and Haman and their army the very thing they were fearing from them. (28:5-6)

As final observation, there may be an analogy between the story of Prophet Musa in Surat Al-Qasas, and that in Surat Al-Kahf.

- In Surat Al Kahf, Prophet Musa was bewildered by what Al-Khidr did when he ruined the ship, killed the boy and showed generosity to the people who refused to host them.
- These three incidents happened to Prophet Musa as Surat Al-Qasas: his mother threw him into the river, he unintentionally killed one of the Egyptians, and the father of the two women hosted him for several years.

Surat Al-Ankaboot was revealed in Mecca close to the time before the Hijra when Muslims were facing major difficulties from the disbelievers. The theme of the Surat is that life is a series of trials and success will always be for those who are truthful in their belief in Allah and face these trials with patience and resolve. The Surat starts with:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا بِهِمْ لَوْ لَمْ يَنْزِلْ بِهِ الْكِتَابُ ۚ لَقُتِلُوا ۖ وَلَقَدْ آتَيْنَا لَدِينَ مِنْ قَبْلِهِمْ ۚ وَلَئِنْ لَمْ يَنْزِلْ بِهِ الْكِتَابُ لَقُلْنَا لَكُمْ آيَاتٍ ۚ وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ الْكِتَابَ فَاتَّبِعُوهُ ۚ وَلْيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّ إِلَٰهَنَا إِلَٰهُكُمْ ۚ وَلْيَعْلَمَنَّ الَّذِينَ كَفَرُوا أَنَّ يَوْمَ عَذَابِ الْكَافِرِينَ ۖ

Do people think that they will be left (at ease) because they say: "We believe," and will not be tested. (2) Indeed, We have tested those before them. So, Allah will surely make evident those who are truthful, and He will surely make evident the liars. (29:2-3)

This Ayat addresses the often-raised question: “Why are we subjected to trials since Allah knows everyone’s response in advance?”

The literal translation on the term (فَلْيَعْلَمَنَّ اللَّهُ) is “So Allah will surely know”. This literal translation contradicts the attribute that Allah knows everything. We need to realize that Allah speaks to us in a language that we understand while taking into account our constraint of time and space. But when we speak about Allah’s actions, we should consider that He is neither constrained by time nor by space and thus associating Allah’s actions with time is not valid. We also need to realize that while Allah is All-Knowing, His knowledge has no influence on our actions. In addition, it is an element of absolute justice that a judge does not use his own special knowledge to make a ruling. Therefore, Allah will only judge us based on testimonies, recordings, and eyewitnesses.

The trials that we are subjected to are different levels. Everyone will be tested according to his/her capabilities. Every person will be judged based on his/her response to these trials. A general grade of pass or fail will be given to everyone in the Hereafter. Within each general grade, there are rankings to distinguish between high performers. We all aspire not only to have a passing grade but also to achieve the highest grade that allows us a place in the Ferdous Al-Ala. Those who receive a failing grade will have their ranking with the worst ranking given to the hypocrites who will deserve a place in the worst place in Hell.

Trials are different, the most challenging trial is that involving belief to differentiate between true believers and hypocrites. Allah says: عَمَّا يُدْعِيهِمْ إِلَىٰ

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً لِلنَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ (١٠) وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ (١١)

Among the people there are those who say: "We believe in Allah", but if they are harmed for their belief in Allah, they consider the trial of the people equal to the punishment of Allah, and if victory comes from your Lord, they will say: "Verily! We were with you (helping you)." Is it not that Allah knows well what lies in the

Note: Reflecting on the current condition in Gaza, when the people of Gaza gain victory, insha'Allah, I wonder how many people, particularly those leaders of Islamic countries, will claim that they were supporting them.

عَيْنُ أَبِي يَحْيَى مُهَيَّبُ بْنُ سَمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ: عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنْ أَمَرَهُ كَلَهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ صَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ. رواه مسلم.

One of the difficult trials that is mentioned in the Surat is that by one's own parent who pressure their child to associate others with Allah while the child is commanded by Allah to be kind to them. Allah gives the guidance regarding how to balance kindness with lack of obedience:

[illegible]

The word “Shirk” does not necessarily mean to worship another god. Shirk is broader. It includes attempts by the parents to convince their children to compromise their morals to achieve some materialistic gains on the belief that their fortune in life is in the hands of other people. Also, parents may intercede on behalf of someone to force their children who are in position of authority to give a position to an undeserving candidate. Parents may also push their children to violate Allah’s command thinking that this will help them in securing jobs. This may happen regarding proper Islamic dress for girls. Those parents forget that Allah says:

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رَزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ (٦٠)

The Surat narrates many trials involving Prophets such as Nuh (Noah), Ibrahim (Abraham), Lut (Lot), Shu'aib and Musa (Moses) (Peace upon them) and how they faced trials. Prophet Nuh's trial was the responsibility of delivering the Da'wa to Allah and his trials lasted for 950 years.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ (١٤)
يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا الصَّبْرَ الطَّيِّبَ الَّذِي جَعَلْنَا آيَةً لِلْعَالَمِينَ (١٥)

And We sent Noah to his people, and he remained among them a thousand years minus fifty years. Then the flood seized them, and they were wrongdoers. (14) But We saved him and the people of the ship, and We made it a sign for all the worlds. (29:14-15)

The Ayat referring to the Prophets' trials show that their patience and perseverance have always led to success and comfort. Realizing the extent of the Prophets' trials should help us to endure our trials which are certainly much less difficult than those of the Prophets. We also realize from the stories of the Prophets that Allah's assistance will also come with the trials.

The Surat highlights the worldly punishment of those who failed in their trials and insisted on their disbelief and rejection of the guidance delivered to them by Allah's messengers.

فَقُلْنَا أَأَنتُمْ نَبِيٌّ مِّنْ رَّسُولِنَا عَلَيْهِ خَاصِمٌ مِّنْ أَهْلِ قَوْمِهِ لَمْ يَكُنْ لَهُ قُوَّةٌ يَأْتِيهِ الْغُلَامُ يَمْشِي عَلَى كَتِفَيْهِ وَالشَّجَرُ يَسْجُدُ لَهُ وَهُوَ فِي الْإِلَاحِ مُمْتَدٍ ۚ وَمَا كَانَ اللَّيْلُ عَلَيْهِمْ نَوْمًا ۚ وَكَانُوا أَنفُسَهُمْ يَكْفُرُونَ (٤٠)

“Thus, We seized each one of them for his sin. To some of them We sent a violent wind (tornado), and some of them we seized by the acoustic blast, and some of them we caused the earth to swallow, and among them were those whom We drowned. And Allah was not to do injustice to them, but it was they who did injustice to themselves.” (29:40)

Typically, when people face trials, they automatically rush to Allah. But, once they are out of the difficulty, they may revert to other than Allah after Allah removes their suffering.

فَإِذَا رَكِبُوا فِالْفُلِكَ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥)

And when they embark on a ship (and face storm), they supplicate Allah, having their faith purely to Him. But when He saves them (and brings them) to the land, at once they associate others with Him (29:65)

In the following Ayat, Allah gives a parable of people who seek guardians and refuge in others than Allah:

مَثَلُ الَّذِينَ تَخْذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ لَعْنَكُبُوتَ عَصِيدَتِ شَبِيحًا وَإِنْ أَوْهَنَ الْيُبُوتِ لَيْبَتِ
أَلْبِ لَعْنَكُبُوتِ لَوْ كَانُوا يَعْلَمُونَ (٤١)

“The example of those who take guardians other than Allah is the likeness of a spider who builds (for itself) a house, while indeed the frailest of houses is the spider’s house, if they but knew. (29:41)

Those who turn to others than Allah are like seeking help from weak and fragile resources that cannot even protect themselves. Allah sets parables in the Quran as an

educational tool to give people a clearer idea about the subject and thus these parables need to be seriously studied to draw lessons from it. But understanding these parables is a measure of the reader's skills and knowledge. Thus, early Muslim used to cry if they don't understand a parable as it will be a statement about the lack of their intelligence since Allah says:

وَتِلْكَ لَآ مَثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا تَعْلَمُونَ (٤٣)

And We cite these examples to the people, but no one will grasp their meaning except the knowledgeable ones. (29:43)

So, when Allah sets for us a similitude, we should seek to understand the relevance. So why did Allah use the frail spider web as a similitude? Would anyone go to a frail weak structure for protection? Studying spider webs proved that the spider web is not a frail structure. Spider silk is five times stronger than steel. However, such a strong material does not offer security for any insect that seeks shelter and protection in a spider web. The insect gets stuck on the sticky web and gets stung by the spider to keep the insect alive but paralyzed. The insect suffers a slow death as the spider repeatedly sucks its blood while keeping it alive for as many days as it would last.

The insect focused on the materialistic strength of the web but failed to comprehend the horrible destiny that its decision led to. In other words, what looked like a safe haven, turned out to be a trap for extended suffering and total destruction. Similarly, people who seek security by someone other than Allah will end up being captured, paralyzed, enslaved, and abused by those who provided what appeared to be a safe haven. Just like spider webs for unwary insects!! *(If you are teaching this Ayat to the Youth, ask him to study the spider because there are many elements about its nature that give more insight to this parable.)*

We should always remember that no matter how long a trial may take in worldly life, it is extremely short in terms of the infinity in the Hereafter. Allah gives a comparison between this worldly life and the life in the Hereafter by saying:

وَمَا هَٰذِهِ الْحَيٰوةُ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيٰوةُ لَئِنْ كَانُوا يَعْلَمُونَ (٦٤)

The life of the world is nothing but amusement and a play, whereas the home of the Hereafter is the only real (and true) Life, if they but knew. (29:64)

In the Quran, when Allah referred to this life, He used the term Hayat (حياة). But when Allah referred to life in the Hereafter, He used an exaggeration term for life which is the unique term (لَحْيَوَانٌ) “Hayawaan”. Allah ended the Ayat with “if they but know”, to motivate us to search for the meaning of this word. Here one finds that it linguistically means a life without end, a unique life, and a true life.

Allah identified for us the tools that will help us in facing any trial. These are reciting and conveying the Quran, establishing prayers and remembrance of Allah.

أَتَذَكَّرُ مَا أُوحِيَ إِلَيْكَ مِنْ ءَلْكِتَابٍ وَأَقِمِ الصَّلٰوةَ إِنَّ دِلَّصَلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَلْمُنْكَرِ
وَالَّذِي لِلْمَرَاكِبِ وَاللِّمَعْلَمِ صَلُّعُونَ (٤٥)

Recite (Convey to others) what has been revealed to you of the Book and establish prayer. Indeed, prayer restrains one from shameful deeds and evil (deeds that run counter to reason and pure instinct). And the remembrance of Allah is indeed greater. And Allah knows what you do. (29:45)

While prayers are a form of remembrance of Allah that is intended to cleanse the person's heart from the temptations of engaging in evil deeds, continuous remembrance of Allah is required to ensure that one does not fall into temptations while engaged with the rest of society in his affairs. Therefore, the remembrance of Allah is greater in the sense that it is 24 hrs a day activity. Also, remembrance of Allah is not a mere uttering of Allah's names, but it is state of mind.

The Surat ends with an Ayat that should comfort the believers that Allah. It says that Allah will help them to ensure that they do not fail their tests.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ (٦٩)

As for those who strive in our ways, We will surely guide them to Our paths, and indeed Allah is with the Muhsineen (those who do good by always being aware of Allah's presence). (29:69)

This Ayat was revealed in Makkah when military Jihad had not yet been decreed. Thus, this Ayat refers to striving against oneself in facing the trials. As if it says, 'If you strive against yourselves and succeed, you are guaranteed victory over the internal and external enemies.

The Surat identifies the four key attributes of those who are successful in the hereafter. These attributes are belief, doing good deeds, patience, and reliance on Allah. Allah says:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ (٥٨) الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٥٩)

And those who have believed and done righteous deeds - We will surely accommodate them in mansions of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers (58) Who have been patient and upon their Lord rely. (29:58-59)

Surat Ar-Rum (The Romans) (الروم) (60-30:1)

Surat Al-Rum was revealed in Mecca. The theme of the Surat is that the signs of Allah are so clear to demonstrate His lordship and full control over the universe and everything that happens in it. The signs identified in the Surat include those related to the universe, human development, and history. These signs should reinforce the faith of the believers and eliminate any excuse for disbelief. However, to truly appreciate the signs mentioned in the Surat, one needs to have knowledge of many natural and social sciences such as astronomy, meteorology, geology, geography, psychology, sociology, anthropology, and historiography.

It is noted that the phrase (وَمِنْ آيَاتِهِ) "and among His Signs is," stated in this Surat 7 times out of the 11 times that came in the whole Quran.

1	And among His Signs is that He created you (Adam) from dust, and then - behold you are human beings scattered! (20)	وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ شَرُّرٌ تَنْشُرُونَ (٢٠)
2	And among His Signs is that "Among His signs (Ayat) is that He created for you mates from yourselves, in order to have tranquility and contentment with each other, and He put love and mercy between you. In this, there are signs for people who think. (21)	وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (٢١)
3	And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for those of sound knowledge. (22)	وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَخَلْقُكُمْ فِي السَّائِغَاتِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ (٢٢)
4	And among His Signs is your sleep by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for people who listen. (23)	وَمِنْ آيَاتِهِ مَنَامُكُمْ وَبُيُوتُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ (٢٣)
5	And among His Signs is that He shows you the lightning creating fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for people who understand. (24)	وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ فِي سَحَابٍ مُمِطًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ (٢٤)
6	And among His Signs is that the heaven and the earth stand by His Command and when He calls you by single call, behold, you will come out from the earth. (25)	وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ الْأَرْضِ إِذَا أَنْتُمْ خَرُجُونَ (٢٥)
7	And among His Signs is that He sends the winds	وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ

as glad tidings, giving you a taste of His Mercy, and that the ships sail at His Command, and that you may seek of His Bounty, in order that you may be thankful. (46)	مُبَشِّرَاتٍ أَتٍ وَلِيُذِيقَكُمْ مِّن رَّحْمَتِهِ عَ وَلِيَجْزِيَ تِلْكَ مَبَآئِلُهَا وَلِيُبَيِّنَ لَكُمْ هِرْقَضِيَّةَ وَلَعَلَّكُمْ تَشْكُرُونَ (٤٦)

These Ayat in Allah's recited book (كتاب الله المقروء), the Quran, direct us to study Allah's visual (perspective, observed, seen) book (كتاب الله المنظور), the universe and all living beings. These Ayat suggest that the more we observe the universe and contemplate on it, the more we strengthen our belief, and the more Allah's attributes are made evident.

An additional example of Allah's visual signs for us is our own development and the phases of our own life. Allah says:

اللَّهُ الَّذِي خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ (٥٤)

“Allah is He Who created you in (a state of) weakness, then after weakness ordains strength (for you), then after strength ordains weakness and grey hair. He creates what He wills, and it is He Who is the All-Knowing, the All-Powerful.” (30:54).

The Surat directs us to also study the history and the divine rules that control the rise and fall of nations/civilizations, Allah says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (٤١) فِي الْأَرْضِ قَنَاطِرٌ مِّنَ الْغَنَمِ لَا يَحْسِبُونَ أَنَّ غَنَمَهُمْ تُكَلِّفُهُمْ شَيْئًا يَوْمَ يُنْفَخُ الْأَشْفَارُ وَيُنْزَلُ السَّحَابُ نَبِّئِ النَّاسَ بِآيَاتِنَا وَلَعَلَّهُمْ يَرْجِعُونَ (٤٢)

Corruption appeared throughout the land and sea as an outcome of what the hands of people have earned, that He (Allah) may make them taste a part of that which they have done, perhaps they may return (to the right path). (41) Say: Travel in the land and see what happened in the end to those who were before you, most of them were idolaters. (30:41-42)

The word “Idolaters - مُشْرِكِينَ” here does not necessarily mean that they worshipped physical entities such as statues or humans. It could mean that they deviate from the pure and natural disposition that Allah instilled in them (فطرت الله). Thus, they placed themselves as partners with Allah (shirk) to formulate false religions. In a very concise Ayat that represents the basics of Allah's revealed religion, Allah said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ لَدَيْنِ الْقَيُّمِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٣٠)

So, set your purpose steadily towards the religion, turning away from all that is false, in accordance with the natural disposition that Allah has instilled into people. Let there be no change in the creation of Allah. This is the ever-true faith. But most people do not know. (30:30)

The pure religion that Allah commands people to charter their life according to is consistent with the pure nature that Allah instilled in every human being. Allah equipped

every human being with a brain that is programmed with pure instinct that only accepts the truth. Thus, all people will have no respect for the liar or the deceiver or the miser or the arrogant or the cruel, etc.. There is nothing in Allah's pure religion that the brain will ever reject because Allah's religion is the truth, and our brain is naturally inclined to accept the truth. But Satans enticed people to follow different ways that change the nature of what Allah created.

The Surat points out an economic sign that ignoring it negatively impact the Muslims' world today. Allah says:

أَهْلُوا بِتِهْوَا أَنَّ اللَّهَ يَبْسُطُ الرُّزْقَ لِمَن يَشَاءُ وَيُقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَلَقَوْمٌ يُؤْمِنُونَ (٣٧)
فَإِذَا تَوَلَّى سَوَآءُ الْأَنْفُسِ أَنَّهُنَّ الْفَرَسِ وَأَبْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٣٨) وَمَا أَتَيْتُم مِّن رَّبًّا لِّتَرْبُوهَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوهَا عِنْدَ اللَّهِ وَمَا أَتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ لَمَفْضَعُونَ (٣٩)

Do they not see that Allah expands the provision for whom He wills and restricts (it for whom He wills). Verily, in that are indeed signs for a people who believe. (37) So, give to the kinsman his due, and to the needy and to the wayfarer; that is best for those who seek Allah's Countenance, and it is they who will be successful. (38) That which you give in usury in order that it may increase from people's property has no increase with Allah; but that which you give in charity, seeking Allah's Countenance, has manifold increase. (30:37-39)

This economic sign confirms that usury does not increase wealth but decreases it and if societies want to achieve growth and economic prosperity, they need to set the interest rate set at 0%. This is what Federal Reserve Banks do to stimulate the economy. The Ayat also points out the importance of Zakat as an economic tool to uplift people from poverty and expand the economy. And this is a promise from Allah to those who know and have full trust and confidence in Allah's Wisdom.

An important point when reflecting on the signs of Allah is to realize that scientific, financial, and physical powers are required for the truth (الحق) to be victorious and for the word of Allah to be propagated. The lack of power can be hindrance in the acceptance of the truth. This fact is emphasized by the Prophet (PBUH) in his discussion with Uday ibn Hatem (عدي بن حاتم) who was an Arabian king and was resisting accepting Islam. The Prophet (PBUH) told him:

يا عدي لعلَّه إنما يمنعك من دخول في هذا الدين ما ترى من حاجتهم - المسلمون فقراء ، فقراء لا يملكون شيئاً - وأيم الله ليوشكنَّ المال أن يفيض فيهم حتى لا يوجد من يأخذه

Uday, probably the reason for you not entering in this religion is the poverty of the Muslims and that they have nothing, but by Allah, money is on the verge of flooding them that they will not find anyone who will take it.

ولعلَّه يا عدي إنما يمنعك من دخول في هذا الدين ما ترى من كثرة عدوهم ، وقلة عددهم ، فوالله ليوشكن أن تسمع بالمرأة تخرج من القادسية على غيرها فتزور هذا البيت لا تخاف .

“Uday, may be the reason for you not entering this religion is their meager number and the large number of their enemies, but Allah they will become so strong and their land so secure that a Muslim woman will travel alone from Al-Qadisia (القادسية) (in Iraq) to visit this house and fear nothing”.

ولعله إنما يمنعك من الدخول في هذا الدين أنك ترى المُلْك والسلطان في غيرهم ، فوالله ليوشكن أن تسمع بالقصور البيض من أرض بابل قد فُتحت عليهم ، وأن كنوز كسرى قد صارت لهم

“Uday, maybe the reason for you not entering this religion is what you see of power and glory of others, by Allah you will soon hear that the white palaces of Babel have become under their control and the treasures of Kisra have fallen in their hands”.

Yes, it is true that some may not enter Islam because of the poverty and weakness that they see in the Muslim countries compared with the wealth and power of the non-Muslim countries. Thus, seeking wealth and power is a requirement to encourage people to follow the truth.

Regarding to Uday, after listening to the Prophet (PBUH), he declared his Islam and he lived until he saw the transformation of the Muslims state from weakness to strength and from poverty to wealth and he witnessed the fall of white palaces of Persia in the Muslims' hands as the Prophet (PBUH) told him.

In addition to the physical, economical, anthropological and historical signs, the Surat highlighted in its beginning an international conflict as part of Allah's historical signs. This historical sign is related to the two great civilizations that existed before and during the revelation of the Quran. It referenced the major battle that occurred 6 years after the Prophet (PBUH) started his prophethood mission between the Persian (الفرس) and the Romans (الروم). In that battle, the Persians achieved great victory and they took over Damascus and Jerusalem (بيت المقدس). Allah says:

الْم (١) غُلِبَتِ رُومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ يَنْصَرُونَ (٣) فِي بَعْضِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤) لِلَّهِ يَنْشَأُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥) إِنَّ هَذِهِ لِلَّهِ الْخِطَابُ لَلْمَعْرُوءَةِ ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٦)

Alif-Lam-Mîm. (1) The Romans have been defeated. (2) In the nearest land but they, after their defeat, will be victorious. (3) Within a few (three to nine) years. To Allah belongs the decision of the former and the later matter. And on that Day, the believers (i.e. Muslims) will rejoice. (4) With the victory of Allah. He gives victory to whom He wills, and He is the All-Mighty, the Most Merciful. (5) (It is) a Promise of Allah and Allah never fails in His Promise, but most of men know not. (Al-Rom 30:1-6)

This revelation occurred at a time when Muslims were severely prosecuted in Mecca. The pagans of Mecca used this revelation to mock the Muslims on several grounds. They ridiculed the Muslim on how those who are so weak to even defend themselves worry about international affairs and wars between the two superpowers, the Romans, and the Persians. In their argument, the pagans of Mecca failed to realize that Islam is

a universal religion, and it has been revealed to all mankind and thus Muslims must be interested in the world affairs.

The pagans of Mecca also mocked the whole concept of revelations and Allah's support for the believers because the Romans who were closer to the Muslims' belief suffered a major defeat on the hand of the Persians who were pagans (وَتَشْتُونَ). To the disbelievers in Mecca, this proved that they would always have the upper hand over Muslims and rejected any suggestion that a war will occur in a few years and the Roman will be victorious.

Seven years later a battle between the Romans and the Persian took place and the Romans won and regained control over Damascus and Jerusalem (بيت المقدس), the land they previously lost. This victory was a fulfillment of the prediction made in this Surat and a proof of the truthfulness of the Quran.

The Ayat predicted that the Roman will be victorious in less than ten years and that day, the believers would rejoice (وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ). And the Ayat gave the reason of this happiness that they will rejoice with Allah's (يَنْصُرُ اللَّهُ). But why the Muslims would rejoice the victory of the Romans? This is a historical miracle that Allah revealed years before it occurred. On the same day the Romans won against the Persians, the Muslims won against the pagans of Mecca in the battle of Badr and thus they rejoiced with the victory that was a fulfillment of the promise of Allah (وَعَدَ اللَّهُ) in these Ayat.

One more comment that deserves our attention here. Allah said: The Romans have been defeated in the nearer land (غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ). The word "Adna" (أَدْنَى) has two meanings. It could be translated as nearest or lowest. Early Muslims took the word "Adna" to mean nearest (in approximation) since the battle occurred near the Arabs' land. However, the recent advancement of Geodetic Science helped in discovering the correct meaning of the word "Adna" in this Ayat.

That the battle occurred at the lowest elevation on earth (the area of the Dead Sea Shores), which is 1390 ft (424 m) below sea level. So, the Quranic description of the battle location is incredibly accurate and can only prove the divine source of the Quran.

When this Surat was revealed and mentioned that the Roman will win against the Persian Ubay ibn Khalaf who was a disbeliever came to Abu Bakr and told him, your companion, referring to the Prophet (PBUH) claims that the Romans will be victorious in three to nine years, I challenge you for a bet of 10 camels that this is a lie, and this will not happen. Abu Bakr accepted the bet and said that the Romans would win in three years. Abu Bakr may have selected the lower limit of the period that Allah specified on the assumption that Allah will not allow the pagans of Quraysh to challenge the authenticity of this revelation for the whole period on nine years.

Abu Bakr informed the Prophet (PBUH) about his bet. The Prophet (PBUH) said to him: **Go back and challenge Ubay for a larger bet but increase the period to 9 years.**

Abu Bakr went to Ubay ibn Khalaf and challenged him to increase the bet to 100 camels that the Romans to win in 9 years and Ubay agreed.

When the Muslims began immigrating to Madina, Ubay ibn Khalaf came to Abu Bakr on the assumption that he will also be leaving Mecca and asked him on who will be paying his bet if he leaves. Abu Bakr said: my son Abdul Rahman who had not entered in Islam will be honoring the bet.

Seven years after the bet was made, Abdul Rahman saw Ubay ibn Khalaf preparing to leave for the battle of Badr, he told him, who will pay the bet you made with my father if you are killed. Ubay said: My son will honor it.

During the same time of the battle of Badr, a battle between the Romans and the Persian occurred and the Romans won and regained control over Damascus and Jerusalem (بيت المقدس). Abu Bakr's son went to Ubay and collected 100 camels from him. When the camels arrived at Madina, Abu Bakr asked the Prophet (PBUH) what to do with them. The Prophet (PBUH) advised him to distribute them as charity.

This incident may clarify the difference between an allowed bit and gambling. In this case Abu Baker was 100% sure that he would win the bet, thus it cannot be considered gambling.

The Surat ends by directing people to study and ponder on the extensive signs that Allah revealed in the Quran because through these signs they will truly know Allah. Unfortunately, the hearts of the disbelievers are blind to all these signs.

وَلَقَدْ مَرْبِيًّا لِلنَّاسِ فِي هَٰذَا الْفُرْعَانِ مِنْ كُلِّ مَثَلٍ وَلَيْنَ جَنَّتْهُمْ بِآيَةٍ لِّيَقُولُوا الَّذِينَ كَفَرُوا
إِنَّا نُنْتُمُ الْإِطْلُونَ (٥٨) كَذَّالِطَّيْعُ اللَّهِ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ (٥٩) فَأَصْبِرْ إِنَّ
أَوْعَىٰ لِلَّهِ حَقٌّ وَلَا يَسْخَفَنَّكَ الَّذِينَ لَا يُوقِنُونَ (٦٠)

"And, indeed, We have set forth for mankind in this Qur'an all kinds of parables. Yet if you bring to them any sign, the disbelievers are sure to say: "You are but making false claims." (58) In this way, Allah seals up the hearts of those who so not (want to) know. (59) So be patient, Allah's promise is the very truth, and do not let those who are devoid of certainty shake your firmness." (30:58-60)

Extra:

In addition to the seven times the phrase (وَمِنْ آيَاتِهِ) "And among His Signs" is stated in Surat Al-Room, there are only four others that are mentioned, two in Surat Fusulat (فُصِّلَتْ) (41:37 and 39) and two in Surat Al-Shura (الشُّورَى) (42:29 and 32). These are:

وَمِنْ آيَاتِهِ لَيْلٌ أَوْ نَهَارٌ وَالشَّمْسُ وَالْقَمَرُ لَسَجْدُولَهُ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَسَجْدُوا لِلَّهِ
لَذِي خَلَقَهُنَّ إِن كُنتُمْ مِّنْ إِتَابَةِ تَعْبُدُونَ (٣٧)

"And among His Signs is the night and the day, and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah Who created them, if you (really) worship Him". (Fusulat 41:37)

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِنَّا أَنزَلْنَا عَلَيْهَا مَاءً فَهَرَّتْ وَرَبَتْ إِنَّ اللَّهَ بِحَيَاتِهَا
 وَكَافٍ بِهٖ لَمَوْتِ الْبَشَرِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

And among His Signs is that you see the earth barren, when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely is Able to give life to the dead. Indeed! He is Able to do all things. (Fusulat 41:39)

وَمِنْ آيَاتِهِ مَا خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَتْ فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ
 قَدِيرٌ (٢٩)

And among His signs is the creation of the heavens and the earth, and whatever beasts He has dispersed in both of them. And He is Able to gather them whenever He wills. (Al-Shura 42:29)

وَمِنْ آيَاتِهِ الْجَوَارِ الْفُلُ لِيُجْرِيَ فِيهَا الْبَحْرَ لَعَلَّ الْبَشَرَ يَشْكُرُونَ (٣٢) إِنَّ يَسْأَلُكُمْ فِي الْبَلَاءِ لَيُؤَيِّدَنَّكُمْ
 وَيُخْرِجَنَّكُمْ مِّنَ ظُلُمَاتٍ إِلَى نُّورٍ (٣٣)

“And among His Signs are the ships, in the sea, like banners. If He wills, He causes the wind to cease so they keep still on its surface. Verily, in that are signs for everyone patient and grateful.” (Al-Shura 42:32-33)

Surat Luqman (لقمان) (34-31:1)

Surat Luqman was revealed in Mecca after surat As-Saffaat (الصفافات) (37) and comes after surat Ar-Rum (الروم) in the Qur'an. The theme of the Surah is wisdom and it is stated in the start of the Surah:

الَمْ (١) تِلْكَ ءَايَاتُ □ لِكَذِّبِ □ لِحَكِيمِ (٢) هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (٣)

“Alif-Lam-Mim. These are Verses of the Wise Book, A Guide and a Mercy to those who do good.” (31:1-3).

The focus on the application of wisdom in the Surah is on teaching our children. The name of the Surah was related to Luqman whom Allah described as having wisdom and his approach for teaching his son. On Luqman, Allah says:

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ □ لِحِكْمَةً أَن □ شَكَرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ □ وَمَن كَفَرَ فَإِنَّ □ اللَّهُ غَنِيٌّ حَمِيدٌ (١٢)

We bestowed Wisdom on Luqman: "Show gratitude to Allah." Any who is (so) grateful does so to his own benefit; but if any is ungrateful, verily Allah has no need for it, He is worthy of all praise. (Luqman 31:12)

Who is Luqman, some scholars said that he was a prophet and others said that he was a righteous servant of Allah. But the reality is that the response to the Question is of no value because if the information about him was of value to us, Allah would have revealed it. The important point is that Allah informed us that Luqman was given wisdom and thus the focus should be on the wisdom and not on who possessed the wisdom. The door of wisdom is open for anyone to seek and this should be our aim since Allah tells us that whosoever is given wisdom is given great blessing as Allah says:

يُؤْتِي □ لِحِكْمَةً مَّن يَشَاءُ □ وَمَن يُؤْتَ □ لِحِكْمَةً فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا □ وَمَا يَذَّكَّرُ إِلَّا أُولُو □ الْأَلْبَابِ (٢٦٩)

“He grants wisdom to whom He pleases, and he, to whom wisdom is granted, is indeed granted abundant good. But none remember except those who have understanding.” (Al-Baqarah 2:269).

The Surah focuses on Luqman's approach and priorities in teaching and guiding his son in both religious and worldly matters. Luqman's advice to his son is the fruits of his wisdom and experience in life and he is passing it on to us.

Luqman started his advice to his son by saying:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“Behold, Luqman said to his son by way of teaching: "O my dear son! Do not associate others in worship with Allah: for associating other with Allah is indeed the highest level of injustice." (Luqman 31:13)

Notice that Luqman addressed his son with affection saying (يَا بُنَيَّ) “my dear son.” If you say (يَابْنِي) means son but when you say (يَا بُنَيَّ) it means my dear son. This teaches us to be affectionate with our children.

Luqman has a clear vision of his priorities; he did not start by teaching his son about prayers or fasting and do or don't. He started by teaching him the concept of Tawhid. He did not just tell him not to associate others with Allah, he pointed to him a reason and the reason was not a threat that he will go to Hell if he associated others with Allah, as most parents tend to do by always invoking threats.

But Luqman, the wise, appealed to his son's intelligence by telling him that worshipping others with Allah constitutes a great injustice “zulm Azeem.” (لُظْلُمٌ عَظِيمٌ). While this verse does not tell us what else Luqman told his son to expand on this statement, one can expect that he discussed with his son the creations and all the gifts that Allah created for us because few verses prior to this verse, Allah emphasized the injustice of associating others with Him when He informed us of some of His creations and challenges those who associate others with Him:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَآلَفَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ
هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ

“He created the heavens without any pillars that you can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.

Such is the Creation of Allah: now show Me what is there that others besides Him have created; nay, but the unjust, (the transgressors) are in clear error.” (Luqman 31:10-11)

When teaching your children about Allah, take them outside, spend time with them studying the stars and explaining the universe. Take them to the park and tell them how from a single seed Allah makes this entire tree. Get them a biology book and sit with them and study the miracles of our eye sight our hearing and our ability to walk and read. We must get the children to know about the greatness of The Creator (SWT) from the wonder of His Creations. Note that this was the theme of the previous surah, Surah Al-Rom.

Teach the children about Allah and His creations. Let them know Allah and why associating others with him is a grave injustice.

While the following verses 14 and 15 are very fascinating, they are not given to the son by his father, Luqman, but rather by Allah. But Luqman continued by emphasizing to his son a critical attribute of Allah. Luqman said:

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِنْقَالًا حَبَّةً مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

"O my dear son!" "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (any where) in the heavens or on earth, Allah will bring it forth: for Allah is (Lateef), Gentle, and (Khabeer) All-Aware. (Luqman 31:16)

Luqman is teaching his child the absolute knowledge of Allah and His attributes.

We see a progression in child's education which begins with tawheed, but it is not followed by do's and don'ts, instead it is followed by knowledge of Allah. Luqman is teaching his son about God's awareness and that Allah is infinitely knowledgeable and watching everything being done. It emphasizes to the child that whatever and wherever he is doing something whether in the presence of anyone, Allah is seeing him all the time and everything he does no matter how small is being recorded. .

Luqman is teaching his son that even little things are important and this is emphasized in the Prophet's hadith **"do not underestimate small deeds."** As parents, you should perhaps recognize the little actions of your child and acknowledge them when they are good

What we may be noticing from Luqman's approach is the early focus on teaching the child two issues of Tawheed and Muraqaba before teaching him the commands of do and don't.

Luqman also teaches his son that Allah who is watching him is "Al-Lateef" "Al-Khabeer" **إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ**. Here Luqman teaches his son Allah's beautiful name, Al-Lateef" to give comfort to his son and instill in him the love of Allah who is gentle, kind, forgiving.

He did not threaten the child that Allah will punish him and throw him in Hell if he did not do this or that. We should never threaten our children with Allah; we should always develop in them the love of Allah because only through love they will obey Allah.

This should remind us also, as parents, that we should watch our children with the eye of Al-Lateef, the gentle and kind and not the eye of "The Enforcer" and "The Punisher".

After Luqman taught his son about Allah, now the child is ready to receive commands, so he gives him the first set of command:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ
"O my dear son! establish regular prayer, enjoin what is good and forbid what is wrong; and be patient in facing whatever happens to you; for this is firmness in (the conduct of) all matters. (31:17)

The first commend Luqman gave to his son is to establish prayers which relates to building the child's connection with Allah whom he now knows. He is asking his son to pray and this allows the information about Allah to go from simply an intellectual knowledge to actions and personal experience that can impact the child's life in a real way.

Luqman followed by teaching his son the impact of the prayer in commanding good and forbidding evil. Through this knowledge of what is good and what is evil, the second command is to share this knowledge with others. This gives the child a sense of his social responsibility toward others who will be mainly his friends.

Then the child was told to be aware that standing for what is good and against what is evil requires patience. The advice is concluded with emphasizing to the son that this commitment in facing difficulties is a proof of his firmness and leadership character (إِنَّ (ذَلِكَ مِنْ عَزْمِ الْأُمُورِ).

Because teaching the son leadership and standing for the truth may give him a sense of superiority over his peers, Luqman wanted to instill in his son humility by warning him of arrogance. Luqman said:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ
وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And do not turn your cheek (with pride) at people, and do not walk in insolence (arrogance) through the earth: for Allah does not love any arrogant boaster. (18)
"And be modest in your walking, and lower your voice; for the ugliest sound is the braying of a donkey." (31:19)

The child is now being taught to be humble and not to be arrogant because arrogance does not invite guidance. The child is learning more details about how to be humble. The child is learning how to walk properly and how to speak properly. The child is being taught not to rush and not to be lazy, but to be moderate and balanced. This balance will extent beyond walking, it will extend to all movement whether it is homework, worship, etc.

Note that Luqman in this verse does not say "Allah hates the arrogant boaster" Instead he said (إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ), **"Allah does not love the arrogant boaster."** So perhaps we, as parents, should learn how to frame our words when addressing children regarding all matters.

An example: if a child does something wrong the parents can express their displeasure by saying: "I am mad of you" or by saying "I do not love what you have done." The first seems to be playing on the child's desire to simply avoid the anger of the parent; while the other seems to be playing on the child's desire to maintain the love of the parents.

Luqman ends his advice by telling his son how to communicate:

وَأَعِضْضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

"And lower your voice; for the ugliest sound is the braying of a donkey." (31:19)

The child is learning to communicate calmly. Calm communication demonstrates that the child is patient and intelligent. Then Luqman gives his son a picture of how people see a person who raises his voice and shouts; people see such a person as a donkey.

The child has now become sophisticated enough to understand that he does not want to be like a donkey. He understands that he is not an animal but a human being who knows Allah and is able to communicate intelligently and reach his objectives patiently.

Obviously, patience and speaking softly should not only be a command to the child alone but it should also be considered by the parents, the teachers and the community. Parents need to be patient and speak softly and don't shout and scream at the child or at each other; otherwise they will sound as donkeys.

Note that Sayedna Luqman does not tell his son that if he raises his voice you will sound like a donkey. He seems to just politely allude to the fact and since the child has been raised properly, he is intelligent enough to make the connection.

Note that Luqman did not give his son an advice to respect and obey him and his mother. But Allah considers that the respecting relationship of the son to his parents is very important that this advice was delivered by Allah as He said:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ
“And We have commanded man (to be good) to his parents: in weakness and hardship his mother bore him, and in two years (after) was his weaning: (so the command from Allah is), "Show gratitude to Me and to your parents: to Me is (your final) destination." (31:14)

We may note the following:

1. When you show your gratitude to Allah, He will guide your children to your respect and obedience without you asking for them.
2. As Allah directs your children to love, respect and obey you, you should give your parents their due rights of love, respect and obedience; after all you are a role model for your children.
3. Allah gives special attention to the mother because of the hardship that she faced in bringing the child to this life and taking care of the child in the most critical time, which is the first two years. With this special emphasis from Allah, the father must take heed and show his gratitude, love and respect for his wife as an example to the children on how the mother should be treated. Also, both the husband and wife must demonstrate to their children the type of love and respect they give to their own parents. Your child's character is very closely related to how he sees you treating your spouse and your parents.
4. Allah reminds the children to grateful to Allah and to their parents. Gratitude seems to be a dominant theme in the relationship with Allah and the relationship with members of the family.
5. Allah ends the verse by emphasizing the key point that the journey you are taking in this life will end at Him. Remember that all of this process of tarbiyya of yourself and your child has a bigger purpose than simply getting your kids to behave or getting them into the best profession when they are older. It is about

your personal journey to Allah and helping them to begin their personal journey to God.

Allah continues to give the one situation when a child should be trained to have a conscious and to know when to say no and don't follow anyone blindly, if what he is being asked is to disobey Allah. Allah emphasizes to the son Luqman's advice not to associate others with God even if this request is coming from a parent. But even in this case of the son or daughter's disobedience should not be accompanied with separation and improper treatment but rather with continued courtesy and love. Allah says:

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

But if they strive to make you join (others) in worship with Me, things of which you has no knowledge, then do not obey; yet bear them company in this life in a just manner (And pay regard to them), and follow the way of those who turn to Me (in love). In the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did." (31: 15)

Allah also give the advise that when facing difficulty is to follow the footsteps of those who always to turn to God. This highlights two issues:

1. Your child needs support group of righteous friends and community members whom he can turn to for advice in case he does not turn to you. He can turn to them in issues that he may not be able to turn to you. Whether we like or not, the fact is that your child may sometimes be willing to accept an advice from someone else other than you. This makes it important for the community to develop this support group.
2. You, yourself, needs to be an example of doing good and turning to God because this will make you a role model for your children as well as others.

At the end of the ayah, Allah emphasizes the point that you will return to Him and He will tell you about your actions. So in these two verses, Allah introduced to the son the importance of respecting, loving and obeying his parents and also emphasizing to the concept of monotheism (Taweed) and guiding him to develop his direct relationship with Allah that does not involve any intermediary. .

Just as the surah starts with monotheism, its ends by focusing on Allah's (SWT) knowledge and power, Allah (SWT) says,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

“Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the blessed rain, and knows what is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.” (31: 34)

There are five hidden spheres of information no one but Allah (SWT) knows, these are: 1) the time of the Day of Judgment, 2) the time of rainfall, 3) the type of fetus before its creation, 4) what one will earn in the future, and 5) where each person will die.

Regarding the hidden knowledge of what is in the womb, note that Allah did not say He knows who is the womb (يَعْلَمُ مَنْ فِي الْأَرْحَامِ) but He said that He knows what is in the womb (يَعْلَمُ مَا فِي □ الْأَرْحَامِ). Man knows now who is the womb, but man does not know what is in the womb. He does not know the nature of the one in the womb, no one, other than Allah knows the future, the level of intelligence, the length of his age, his job, this health, he place when they will live, etc.

There a symbolic story that is related to Sayedna Suliman that he was setting with a companion and the angel of death dropped by. The angel of death kept looking at the companion of Prophet Suliman. The man became so scared and asked Prophet Suliman to please send him to the end of earth, so Syenda Suliman ordered the wind to take him to India. Sayedna Suliman asked the angel of death why were you looking at my companion. The angel of death said: I kept looking at him of wonder why he is here with you when Allah ordered me to take his life in India.

Surat As-Sajdah (السَّجْدَة) (Prostration) (32:1-30)

Surat As-Sajdah was revealed in Mecca. The theme of the Surat is the willing submission to Allah. This may suggest why the Prophet (PBUH) often recited this Surat in the Friday morning prayer.

There are two kinds of submission to Allah: Compulsory submission and Voluntary Submission.

The compulsory submission is physiological in nature. Our bodies submit to Allah's control over the functions of breathing, digestion, genetic codes, biological changes, etc.

The voluntary submission is manifested in several ways such as:

1. Ritualistic submission as symbolized by physical prostrations (السجود).
2. Psychological submission by accepting Allah's decree in times of trial.
3. Behavioral submission by firm adherence to Allah's commands.

The Surat highlights the ritualistic submission through prostration as an attribute for those who believe.

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾
“Only those people believe in Our signs who when they are reminded of them, fall in prostration, and glorify the Praises of their Lord, and they do not show any arrogance.” (32:15)

This Ayat tells us that reflecting on Allah's Ayat (signs) is the way to know Allah and believe in Him because Allah Himself cannot be seen but His signs are seen. When seeing the signs of Allah, a believer should prostrate in submission as an expression of awe of Allah. Since the Quran emphasizes the importance of reflecting on Allah's signs in the universe, many scholars suggest that studying the signs of Allah in the universe is an important act of worship. Abu-Aldarda (أبو الدرداء) and Hassan Al-Basri (الحسن البصري) said that contemplation for one hour is better than spending all night praying (تفكر ساعة خير من قيام ليلة).

The Surat provides another picture of the believers. While sleeping represent rest and relaxation; the bodies of those who truly believe in Allah refuse to sleep due to the extent of their fear of hellfire and their longing for Paradise.

تَتَجَافَى جُنُوبُهُمْ عَنْ لَمَضَاجِعِهِمْ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾
“Their sides forsake their beds, calling on their Lord in fear and hope, and spend (in charity) out of what We have bestowed on them.” (32:16)

Notice the brilliance of the expression (تَتَجَافَى جُنُوبُهُمْ عَنْ لَمَضَاجِعِهِمْ) **“Their sides forsake their beds” (32:16)**. This Ayat has an explicit meaning and an implicit meaning. The explicit meaning is that the believer's body refuses to go to sleep because it rather worships Allah and supplicates to Allah. The implicit meaning is that their bodies do not relax in this life because they focus on preparing for the Hereafter.

The Ayat also provides the balance of the believer's feelings between fearing Allah and hoping in Allah's mercy. The believers neither have killer fear nor silly hope.

Then the Surat presents an example of two people and in a way asks everyone: who represents you the best?

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨)

Is he who is a believer like him who is defiantly disobedient? Surely, they are not equal. (32:18)

Does anyone really think that Allah will treat those who obey Him as those who disobey Him? Since these two groups are not equal in this life, they surely will not be equal in the Hereafter. Thus, their eternal compensation will be dramatically different. The reward for the believers who submit freely to Allah will be:

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ حَبَّاتُ الْمَآوَىٰ يُرَلَّوْنَ بِمَا كَانُوا يَعْمَلُونَ (١٩)

As for those who believe and do righteous deeds, for them are the gardens of retreat, an honorable hospitality for what they used to do. (32:19)

This Ayat makes it clear that paradise requires belief and the righteous deeds to validate the belief. The promise of Paradise with all what it will have, should make the believers live happily in this life even when facing hardships. To illustrate that awaiting a huge reward can ease current pains, let us consider the case of a poor man who is continuously in debt. This man inherited a huge wealth, but it will take two years to settle the legal matters before he will get the money. What do you think this man feels about his poverty within these two years? Most likely, he would not care about his poverty because of the promise of the money he would get in two years. A believer should feel the same by focusing on the promise of Allah of Paradise.

If we look at this illustration and consider the relative time between the time on earth and the time with Allah, we will recognize that all difficulties one faces on earth are merely a fraction of an hour. Allah highlights the relativity of time by saying:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ ۖ إِلَيَّ تُرْجَعُ الْأُمُورُ ۚ كَانَ يَوْمُكُمْ كَانَ مِقْدَارُهُ ۚ أَلَمْ تَسْتَعِذْ بِمَا تَعُدُّونَ (٥)

He directs [every] matter from the heaven to the earth (i.e., all that exist in the universe); then it (every matter) will ascend to Him in a day whose length is like one thousand years of those which you count. (32:5)

This means that Allah sends His commands to all who exist in the universe and receives the response to His commands in one day. So, all the record of a human being who lives 100 years will be equivalent to less than 2 ½ hrs in that time. Keeping in mind that there is another Ayat in the Quran that refers to a day with Allah as 50,000 years. This means that our life on earth is extremely short when we look at the hereafter.

But there are those who are willing to sacrifice happiness in eternal time for the enjoyment of part of an hour by their continuous disobedience and transgression. For them, the reward will be:

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِيَ تُكَذِّبُونَ (٢٠)

And as for those who are defiantly disobedient, their retreat is the Fire. Whenever they desire to come out of it, they will be turned back into it, and it will be said to them: Taste the torment of the Fire that you used to deny. (32:20)

It is of Allah's mercy on those who are defiantly disobedient that Allah will give them warnings in this life by giving them a taste of suffering, so they may return:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ (٢١)

And verily We make them taste the lower punishment (in this life) before the greater punishment, in order that they may return (in repentance). (32:21)

Reflecting on this Ayat, one may note that people fall in four groups:

1. A righteous group who lives happily in his life.
2. A righteous group who lives miserably in his life.
3. A disobedient group who lives happily in his life.
4. A disobedient group who lives miserably in his life.

A happy life for the righteous group and a miserable life for the disobedient group should generally be expected. The righteous group who lives miserably in this life indicates that Allah loves it and tests it to grant it additional rewards. The worst group is the one who lives happily in his life because this implies that Allah has abandoned it. The disobedient group who lives miserably is a group that Allah did not abandon, as addressed in the above Ayat.

If you note that a bad thing happens each time you commit a sin, it means that Allah loves you and thus sends you warning messages. Imagine you are walking and suddenly someone slaps you on the back, you turn around looking very angry for what happened to you but when you look back, you see a scorpion that fell off your back. You should be grateful to the person who slapped your back because he saved you from harm. But if you see someone who is indulging in sins and suffers no harm perhaps Allah no longer cares for such a person.

Those who ignore all the chances given to them to repent commit the fatal mistake by rejecting their resurrection.

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ ۖ جَدِيدٍ ۚ هُمْ يُلَاقَاءَ رَبِّهِمْ كَافِرُونَ (١٠)

And they say: "Is it that when we disappear in the earth, shall we really come into a new creation?" Rather, they deny the truth that they are destined to meet their Lord! (32:10)

But they must be assured that they will leave this life and will be resurrected to face Allah:

قُلْ لَّيْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي ذُكِّرْتُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (١١)

"Say: "The angel of death, who has been assigned for you will take your soul. Then you will be brought back to your Lord." (32:11)

Unfortunately, some people will remain heedless and will not recognize the truth about the Hereafter until they are there, when regrets are of no avail.

وَلَوْ أَن تَرَىٰ إِذْ يُلْجَرُونَ تَاكِسُوا زُؤُسِيْمَهُمْ عِنْدَ رَبِّهِمْ رَبَّنَا بِطُغْيَانِ قَوْلِ كَذِبٍ عَلَّمَلِ
صَلِحًا إِنَّا مُوقِنُونَ (١٢)

And if you only could see when the criminals (sinners) hanging down their heads before their Lord (and saying): "Our Lord, we have now seen and heard, so send us back and we will do righteous deeds; for (now) we are certain." (32:12)

But it would be too late because Allah has already decreed that He will not compel anyone to believe. Rather He made it clear that there will be people who deserve to go to Hell for ignoring the Day of Judgement.

وَلَوْ أَن شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى لَّكِن بِنِ حَقِّ قَوْلٍ مِّنْ أَمَلَانِ جَهَنَّمَ مِنَ الْإِنْسِ وَالْجِنِّ جَمْعِينَ (١٣) قَدْ وَفُوا بِمَقْسِيَّتِهِمْ وَلِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ (١٤)

If We had so willed, We could have imposed Our guidance upon every human being: but My word had come to pass: "I will fill Hell with jinn as well as humans, all together." (13) We shall say to them, "Taste this - for you had forgotten the meeting of this day. We too have forgotten you - taste the eternal punishment for what you used to do." (32:13-14)

The Surat directs us to Bani Israel to inform us that Allah honored those of them who are guided, patient and have firm belief in Allah's revelations.:

وَمِنْهُمْ نَائِمَةٌ يَدْخُلُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ (٢٤)

"And We made from among them (Children of Israel), leaders who give guidance under Our command because of their patience and certainty of belief in Our revelations (signs)." (32:24)

To achieve this honor, the person must be committed to guiding others, have patience, and have certainty of belief. This also implies that for an action to be accepted by Allah it must be sincere and according to the command of Allah.

No one is allowed to judge people's belief because judgment is for Allah alone:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ (٢٥)

Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. (32:25)

This Ayat should warn those who go around passing judgement on others and thus create divisions and conflicts. Only Allah knows who the true believer is and who is not.

The Story of the Prophet's companion Othman ibn Mazoun (عُثْمَانُ بْنُ مَظْعُونٍ) that has been reported by Bukhari and others should serve as great lesson not to pass judgment on anyone. Othman ibn Mazoun was one of the early followers of the Prophet (PBUH) and one of those who immigrated to Madina and participated in the battle of Badr where he was severely injured. He was nursed by Umm Al-Ala'a (أُمُّ الْعَلَاءِ الْأَنْصَارِيَّةُ) until he died. By

all grounds, we can judge him as being a righteous man. The Prophet (PBUH) went to see him and Umm Al-Ala'a who said:

رَحْمَةُ اللَّهِ عَلَيْكَ يَا أَبَا السَّائِبِ , شَهِدَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ ,

“Mercy be on you Aba Alsa’ab, I am sure that Allah has blessed you (meaning with paradise)”. The Prophet (PBUH) said: **How do you know that Allah has blessed him.** She said: **I do not know** (لَا أَدْرِي , بِأَيِّ أَنْتَ وَأُمِّي)

The Prophet (PBUH) said:

أَمَّا هُوَ , فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ , وَإِنِّي لَأَرْجُو الْخَيْرَ لَهُ , وَاللَّهُ مَا أَدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفَعَلُ بِي وَلَا بِكُمْ.

As for him, he met the truth from His Lord and I wish good for him, by Allah, I don’t know, and I am the messenger of Allah, what will be done to me or you. She said: **By Allah, I will never ascribe purity to anyone after him.** (وَاللَّهُ لَا أَزْكِي أَحَدًا بَعْدَهُ أَبَدًا)

The Prophet (PBUH) gave through another story major warning to those who appoint themselves as judges over other:

قال أبو هريرة سمعت رسول الله صلى الله عليه وسلم يقول “كان رجلان في بني إسرائيل متواخيين فكان أحدهما يذنب والآخر مجتهد في العبادة فكان لا يزال المجتهد يرى الآخر على الذنب فيقول أقصر فوجده يوما على ذنب فقال له أقصر فقال خلني وربّي أبعثت علي رقيبا فقال والله لا يغفر الله لك أو لا يدخلك الله الجنة فقبض أرواحهما فاجتمعا عند رب العالمين فقال لهذا المجتهد أكنت بي عالما أو كنت على ما في يدي قادرا وقال للمذنب اذهب فادخل الجنة برحمتي وقال للآخر اذهبوا به إلى النار قال أبو هريرة والذي نفسي بيده لتكلم بكلمة أوبقت دنياه وآخرته [أخرجه أبو داود وأحمد]

There were two very good friends from Bani Israel. One of them was very pious in his worship and the other used to commit sins. The pious one was always advising his sinful friend to stop and one day he saw him sinning and advised him to stop. But the sinful friend told him: just leave alone to my Lord, did He send you a watcher over me. The pious friend told him: By Allah, Allah will not forgive you and will not admit you to paradise. Allah ordered them to die, and both met Allah Who told the pious one: did you know what I’ll do, or did you have control over what is in My power? Then Allah said to the sinful person, enter paradise by my mercy and told the angles, take the other one to the Hellfire. Abu Huriarah (أبو هريرة) who narrated this account said: By Allah, He just spoke one word that ruined both his life and his Hereafter.

In addition to patience, the leader must have certainty in belief because both are interlinked. Sayedna Ali said: **(الرضا بمكروه القضاء أرفع درجات اليقين) the highest level of certainty in belief is by being satisfied with the divine decree of misfortune.**

Also, Imam Al-Shafie (الشافعي) said:

إذا كان سرورك بالنعمة كسرورك بالنعمة فقد رضيت عن الله .

If your happiness with a misfortune is as your happiness with a blessing, you are then satisfied with Allah.”

To see Allah’s warning regarding disbelief, He preserved for us the archeological effects of pervious nations to study and learn:

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاجِدِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ (٢٦)

Do they learn no lesson by recalling how many generations We have destroyed before them; in whose dwellings they walk about? Surely, in this there are signs. Would they not then listen? (32:26)

Muslims of today should learn from what happened to Muslims in Spain 500 years ago. Their divisions and deviation from the path of Allah led to their demise. Their palaces and mosques are still there offering lessons to those who can reflect. History is a school for those who want to learn.

Other signs of Allah that we can learn from are those related to natural science.

هَؤُلَاءِ الَّذِينَ هُوَ آتٍ سَوْفُهُمْ أَتَى سَمَوَاتِهِمْ ثَلَاثُ أَسْفُودٍ إِنَّهَا نَبَذَتْ آسَافًا مَذْمُومًا ۖ خَالٍ يَوْمَئِذٍ إِلَّا ظَرْفًا مُسْوًى عَلَيْهِ سِجِّينُ ۚ إِنَّهُمْ فِيهَا مُنْقَرِعُونَ

Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then, see? (32:27)

Through both History and natural sciences, people learn that they must submit to Allah. But despite all the signs that exist, some will remain blind and deaf to all these signs. Some even sarcastically and mockingly ask when this judgment will be. Unfortunately, they ignore that when judgment comes there will be no repentance or return allowed:

وَيَقُولُونَ ۚ هَذَا مَا كُنَّا فِيهِ كَاذِبِينَ (٢٨) قُلْ يَوْمَ الْقِيَامَةِ كَفَرُوا بِمَا كَانُوا يَكْفُرُونَ (٢٩) قُلْ يَوْمَ الْقِيَامَةِ كَفَرُوا بِمَا كَانُوا يَكْفُرُونَ (٣٠)

They say: "When will this decision be (regarding the Day of Judgment), if you (believers) are truthful?" (28) Say: "On the Day of decision, the belief will not be of any use to the disbelievers, nor will they be given any respite." (29) So, just ignore them and await, they (too) are awaiting (32: 28-30)

For those who are arrogant, and no sign of Allah impacts them, they do not deserve the attention of the believers; let them wait for their judgment. The time will come when everyone regrets what he has done. Therefore, the intelligent person must seize the moment and do the right thing before it is too late. The Prophet (PBUH) reminded us of this by saying:

عن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لرجل وهو يعظه: ((اغتنم خمساً قبل خمس: شبابتك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك))؛ أخرجه الحاكم في المستدرک.

"Seize the advantage of five matters before five other matters: your youth, before you become old; and your health before you fall sick; and your richness before you become poor; and your free time before you become busy; and your life, before your death."

Surat Al-Ahzab (الأحزاب) (The confederates) (33:1-73)

Surat Al-Ahzab (الأحزاب) was revealed in Madina. The theme of the Surah is maintaining submission to Allah even in difficult and embarrassing situations.

While all Muslims profess belief in Allah, such claims require evidence. The depth of belief in Allah is gauged by one's acceptance of His will and adherence to His commands. While people may submit to those more powerful or to their own desires, believers recognize Allah's supremacy and thus submit to Him without questioning or hesitation.

Difficult situations often test a believer's submission to Allah. These situations may involve physical danger, embarrassment, or the risk of losing something valuable. Surat Al-Ahzab provides examples of such challenging circumstances that may lead individuals to compromise their obedience to Allah.

To underscore the central theme of submission and obedience to Allah, the term "obedience" (الطاعة) is mentioned seven times and "honesty" (الصدق) eight times throughout the Surah. The opening Ayah instructs the Prophet (PBUH) not to obey anyone other than Allah.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (١)
“O Prophet! Keep your duty to Allah, and do not obey the disbelievers and the hypocrites. Verily, Allah is Ever All-Knowing, All-Wise.” (33:1)

Furthermore, numerous other verses in the Surah convey a similar message. For example:

وَلَا تُطِيعِ الْكَافِرِينَ وَلَا الْمُنَافِقِينَ وَادْعُهُمْ تَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ مَوْكِيلاً (٤٨)
“And obey not the disbelievers and the hypocrites, and do not harm them. And put your trust in Allah, and Allah is sufficient as a Trustee.” (33:48)

The Surah presents various challenging situations to exemplify submission to Allah under diverse conditions.

1. Submission to Allah in facing enemies:

The situation that Muslims faced in the battle of confederates (Al-Ahzab) (الأحزاب غزوة); also called the battle of the Trench (غزوة الخندق) was extremely difficult. The following Ayah describes the tough situation the Muslims faced:

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا (١٠) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا (١١)
“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking.” (33:10-11)

Yet, the Muslims' reaction in this difficult situation was:

وَلَمَّا رَأَوْا لَظُهُمُنْوَ الْأَحْزَابِ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ ۖ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَٰنًا وَتَسْلِيمًا (٢٢)

“When the Believers saw the Confederate forces, they said: “This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true.” And it only added to their faith and their zeal in obedience. “(33:22)

And in return those Muslims received wonderful testimony from Allah for their trust in Him:

مِّنَ الْمُؤْمِنِينَ جَٰلٌ صَدَقُوا مَا عَاهَدُوا لِلَّهِ عَلَيْهِمْ مِنْ قَضَىٰ تَحَبَّهٖ ۚ وَفِيهِمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا بَدْلًا (٢٣)

“Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait but they have never changed (their determination) in the least.” (33:23)

The Surah was named “Al-Ahzab”, meaning “the parties”, “the confederates”, “the allies” because there were many parties opposing the Muslims in this battle. Also, besides the external parties on the enemy side, the following two internal parties among the Muslims contributed to the challenge:

1. The hypocrites (حزب المنافقين)

هُنَالِكَ آتَتْهُمُ الْيَهُودُ وَرُزِلُوا زُلُومًا شَدِيدًا (١١) وَإِذْ يَقُولُ الْمَتَفِئُونَ وَلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا (١٢)

There, the believers were tried and shaken with a mighty shaking. (11) And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusion!" (33:11-12)

2. The frightened and hesitant (حزب المترددین الخائفین)

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا (١٣) وَلَوْ دُخِلَ فِيهِمُ النَّارُ فَاطَّارَهَا ثُمَّ سَبَلُوا لَقَبِلْتُمْ لَاتُّوهُمَا وَمَا تَلَبَّسُوا بِهَا إِلَّا رِيْسِيرًا (١٤)

And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore, go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee. (13) And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islam) they would surely have committed it and would have hesitated thereupon but little. (33:13-14)

وَلَقَدْ كَانُوا عَاهَدُوا لِلَّهِ مِن قَبْلُ لَا يُؤْلُونَ مَوْلًى دُبْرَ وَكَانَ عَهْدُهُمْ لِلَّهِ يَسْمُوعًا (١٥)

And indeed, they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. (33:15)

Despite the huge challenge that faced Muslims from all the different parties, sincere Muslims exhibited unwavering trust in Allah. As a result, Allah rewarded them by

sending a powerful storm that dispersed the external enemies causing them to flee the area. Allah says:

وَأَرْسَلْنَا عَلَيْهِمْ صَيْحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا (٩)

“...We sent against them a hurricane and forces that you did not see...” (33:9).

2. Submission to Allah in opposing social norms.

The second difficult situation that is presented in the Surah involves submission to Allah in areas that may cause embarrassment because they go against the social norms of society. This difficult situation is related to the divorce of Zaid (زَيْدٌ) from Zaynab bint Jahsh (RA) (زينب بنت جحش) and the Prophet's (PBUH) subsequent marriage to her:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا لِلْمُؤْمِنِينَ مِنْ نَاسٍ وَلِلَّهِ أَحَقُّ بِخَشْيَةٍ

“And (remember) when you said to him (Zaid bin Harithah) on whom Allah has bestowed Grace and you have conferred favor on him: "Keep your wife to yourself, and fear Allah." But you did hide in yourself that which Allah has brought to light (i.e. that Allah has already made known to you that will marry her). You are afraid of the people (i.e., what they will say about you) whereas Allah is more deserving to fear Him. (33:36)

قَلَمَّا قَضَىٰ زَيْدٌ مِّنْهُنَّ مَا ظَهَرَ لَكُمْ لِحَالِكُنَّ لَا يَكُونُ غَلَاً لِّلْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ الْمُؤْمِنَاتِ إِنْ قَضَوْا مِنِّي وَطَرًا وَكَانَ أَمْرٌ آ لِّلْمُفْضِلِينَ (٣٧)

So, when Zaid had completed the necessary formalities (i.e. divorced her), We gave her to you in marriage, so that (in future) there will no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled. (33:37)

This situation illustrates the significant social pressure that led the Prophet (PBUH) to initially resist what Allah had informed him would come to pass. Allah had revealed to the Prophet (PBUH) that Zayd would divorce Zaynab, and upon this occurrence, the Prophet was to marry her. However, the Prophet hesitated, mindful of societal norms and the anticipated attack from disbelievers and hypocrites.

So, he (PBUH) kept counseling Zayd not to divorce Zaynab, but Zayd persisted in his decision. Ultimately, Allah's decree unfolded, compelling the Prophet (PBUH) to submit to His will. Zayd divorced Zaynab, and the Prophet (PBUH) married her.

Regrettably, some Muslim scholars continued the falsehoods propagated by disbelievers and hypocrites concerning this event. They misinterpreted the Quranic verse (وَتُخْفِي فِي نَفْسِكَ مَا □ اللَّهُ مُبْدِيهِ) to imply that the Prophet harbored secret affection for Zaynab, whereas its true meaning pertains to concealing Allah's command to marry her post-divorce. They overlooked Zaynab's familial relation to the Prophet (PBUH) and her marriage to Zayd at the Prophet's encouragement, indicating her obedience to him.

Allah instructed the Prophet to marry Zaynab to abolish the practice of adoption, which was relevant to Zayd, a former slave liberated and adopted by the Prophet (PBUH). For an extended period, the Prophet referred to Zayd as "Zayd ibn Mohammad" until Allah revealed verses clarifying that a man does not have two fathers. Subsequently, Zayd's name was changed to "Zayd ibn Harithah" (زيد بن حارثة) after his biological father.

مَا جَعَلْنَا لِلرِّجَالِ مِ مَّقَاتِلِينَ فَعِي جَوْفِي وَمَا جَعَلْنَا أَرْوَاجَكُمْ ذَلِي تَطَاهُرُونَ مِنْ أُمَّهَاتِكُمْ وَمَا جَعَلْنَا أَدْعِيَاءَكُمْ مَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ (٤)
 أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ رَءُوفًا رَحِيمًا (٥)

“Allah has not placed two hearts in any man’s body: nor He has granted you wives whom you may back away from, to act as if they are your mothers: nor has He made your adopted sons to be your own sons. Such is your own statement made by your mouth. But Allah tells the Truth, and He guides to the (right) Way.

(4)

Call them after their own fathers: that is more just in the sight of Allah. But if you do not know who their fathers are, then (call them) your brothers in Faith, or your wards (dependents, protégés). There is no blame on you if you have made a mistake; what counts is what your heart have done intentionally: Yet, Allah is Forgiving, Merciful.” (Al-Ahzab 33:4-5)

The Prophet’s marriage of Zayd’s former wife caused embarrassment and provided an opportunity for the hypocrites to attack the Prophet (PBUH). Although the Prophet (PBUH) sought to avoid this situation, Allah intended to preempt any future restrictions, explaining this rationale in following Ayah:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ آ فِيمَا فَرَضَ اللَّهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ دَخَلُوا مِنْ قَبْلُ وَكَانَ أُولَٰئِكَ قَدَرًا مَقْدُورًا

“There is no blame on the Prophet in that which Allah has made legal for him. This has been Allah’s Way with those who have passed away of (the Prophets of) old. And the Command of Allah is certain destiny. (33:38)

So, despite the social pressure and the potential embarrassment, the Prophet (PBUH) submitted to Allah’s command.

3. Submission to Allah in face of family pressure

The third challenging circumstance pertains to family matters, a significant aspect due to the fact that numerous husbands find themselves unable to adhere to the commands of Allah due to pressure from their wives. This predicament was encountered by the Prophet (PBUH) when his wives urged him to provide them with additional financial resources. While their request was not unreasonable, primarily seeking comfort, Allah intended to establish them as examples for Muslim women and the Prophet (PBUH) as an example for Muslim men.

فَالْأَزْوَاجُ إِن كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا (٢٨) وَإِن كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ جَزَاءً حَسَنًا لِّمَن كَفَّ أَعْظَمًا (٢٩)

“O Prophet; say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). “But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for the good doers among you an immense reward.” (33:28-29)

This verse elucidates that if a wife places financial demands on her husband that lead him to compromise Allah’s commands to satisfy her, he should contemplate divorcing her, regardless of his affection for her. This should also serve as a clear warning to the wife.

4. Submission to Allah’s rulings without hesitation.

Submission to Allah’s commands should be wholehearted, without hesitation or pretext, even if one does not comprehend the underlying wisdom. Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا (٣٦)

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And who disobeys Allah and His messenger, he has indeed gone astray in a plain error.” (33:36)

5. Submission to Allah’s covenant

The Surah reaffirms that obedience to Allah’s covenant is a command given to all the Prophets of Allah. Allah says:

وَلَمَّا أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ يَا أَيُّهَا الْبَرُّ إِبراهيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ أَن يَقُولُوا إِنَّمَا أَلِيقَا بِمَا عَلَىٰ يَدَيْهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّبِينًا (٨)

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and Isa (Jesus), son of Maryam (Mary). We took from them a strong covenant. (7) That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment. (33:7-8)

If submission to Allah’s covenant is a command to Prophet Mohammad (PBUH), it is also a command to all his followers who are instructed to emulate him:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

Indeed, in the Messenger of Allah you have a good role model for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much. (33:21)

6. Submission of women through modest attire

Submission of women through modest attire is emphasized by Allah, demonstrating His concern for Muslim women and prescribing a means for their protection:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّلرِّجَالِ مِثْلَ مَا لِّلنِّسَاءِ ۚ ذُكِّرُوا وَلَمْ يُتَذَكَّرْ ۚ فَمِنْ ثَمَرِهِ عَلَىٰ نَفْسِهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٥٩)

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their outer garments over themselves (when they go abroad). That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful." (33:59)

7. Submission through frequent remembrance of Allah and invoking blessings upon the Prophet (PBUH)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكْزُبُوا لِلَّهِ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوا مَغْرِبَهُ وَأَصِيلًا (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ الْمُؤْمِنِينَ مَرْجِيًا (٤٣)

"O you who believe! Remember Allah with very frequent remembrance (42) And glorify Him morning and evening. (43) He sends blessings to you, as do His angels, so that He brings you out from the depths of Darkness into light: and He is Merciful to the Believers." (Ahzab 33:41-43)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (٥٦)

"Allah and His Angels send blessings to the Prophet: O you who believe! Ask blessings for him and salute him with a worthy salutation. (Al-Azab 33:56)

8. Submission by fulfilling our entrusted responsibilities.

We have previously explored these verses, and thus I will interpret them in light of our previous discussion.

مَّا أَعَارَضْنَا الْأَمَانَةَ ۖ عَلَآءَ السَّمِيعِ وَالْأَرْضِ وَلِجِبَالِهَا قَائِمِينَ ۚ شَاءَ أَلِيحْمَلُوهُوَ أَشَقُّ مِنَّا ۚ وَحَمَلَهَا النَّسْرُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (٧٢) لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ ۚ وَلِيُؤْمِنُوا بِمَا وَعَدَ اللَّهُ الْمُؤْمِنِينَ ۚ وَكَانَ اللَّهُ عَظِيمًا (٧٣)

"(To demonstrate to man his unique capabilities compared to other creation) Allah projected the Trust (the guardianship on earth following His guidance) to the Heavens and the Earth and the Mountains; but they were unable to bear it because of their limited capacity and softness. But man (whom Allah equipped with special capabilities) was given the trust. (But if man does not recognize the capabilities and the talents that Allah endowed him with) He will be truly unjust and foolish. (72) (Therefore) Allah punishes the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women (those who commit injustice against themselves and do not protect the trust). And Allah pardons the believing men and the believing women (those who acknowledge the resources that Allah endowed them with and protect the trust), and Allah is Forgiving, Merciful. "(Al-Ahzab 33: 72-73)

Surat Saba' was revealed in Mecca. Its theme is that preservation of civilization is directly linked to acknowledging and showing gratitude for the blessings bestowed by Allah. The Surah discusses two contrasting types of civilizations. The civilization of Prophets Dawud and Suliman who consistently displayed gratitude towards Allah. And the civilization of the people of Saba who rejected Allah's blessings and refused to submit to His will.

وَلَقَدْ آتَيْنَا دَاوُدَ دَمِيقًا فَصَلَّىٰ يَجِبَالٍ أَوْبَىٰ مَعَهُ ۖ
سَبْعِينَ رُقْعَةً وَقَدَّرْنَا فِي لِسَانِهِ وَعَمَلُوا صَٰلِحًا ۖ إِنِّي
بِمُعْمَلُونَ صَبِيرٌ (١١)

وَلَا تَقْلِبُ عَلَيْهِمُ الْقُلُوبَ ۚ لَنَرْجِعَ عُذُوهُمْ شَرًّا ۖ وَرَوَّاحُهَا شَرٌّ ۖ وَأَسْلَتْنَا لَهُ الْإِغْيِينَ لِقَطْرِ ۖ وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ لَسْعٍ ۖ عِيرَ (١٢) يَعْمَلُونَ لَهُ ۖ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثَّلُوا هَٰذَا ۖ كُلَّ جَوَابٍ قُدُّورٌ ۖ رَاسِيَتِ (١٣)

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1. The ability to control the wind, allowing him to direct it to wherever necessary to benefit his vast kingdom. He would be able to send and receive anything that would take a month of travel twice daily, one in the morning and one in the afternoon. This helped him overcome the problem of transportation in his vast kingdom.
2. The skill to melt and cast brass (قُطْر) (a Copper-Zinc Alloy) with a melting point of 1700°F (920°C).
3. Control over the Jinn, supported by Allah's intervention to punish any Jinn who defied his commands. The Jinn built for him:
 - a. Mahariib (محاريب) which are places of worship or tall chambers for worship.
 - i. This led scholars to conclude that the Mosques need to be high and grand because after all they are the houses of Allah. Mosques need to be in a place by themselves that nothing over them. Therefore, it is discouraged that mosques be built in apartment buildings where apartments will be over them.
 - b. Tamaathil (تماثيل) interpreted as statues but also potentially mockup models, possibly representing weapon systems to be manufactured.
 - c. Jifaan (جفان) oversized cooking pots capable of serving over 1000 people. Due to their size, they were often placed underground as reservoirs.
 - i. *Note: in Arabic, there are different names for a cooking pot based on size: The word (القَصْعَة) is a pot used to cook for 10 people. The word (الصَحْفَة) is a pot used to cook for 5 people. The word (المِكْلَة) is a pot used to cook for two or three people. The word (الصَحِيفَة) is used to cook for one person.*
 - d. Qudoor (قدور) which are cookware or kettles that are very large that require them to be fixed in place.

Allah instructed Prophets Dawud and Solomon to demonstrate gratitude for these blessings through actions, rather than mere verbal expressions of appreciation.

آغْمَلُوا ءَالَ دَاوُدَ دُشْكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ (١٣)

"O family of Dawud, work for thanks!" But few of My slaves are thankful. (34:13)

Expressing thanks to Allah through actions involves:

1. Attributing the blessings to Allah, the provider of the blessings.
2. Utilizing the blessings in the obedience of Allah's command and directives.
3. Guarding against becoming preoccupied with the blessings to the extent of neglecting the One who provided them.
4. Avoiding the trap of becoming arrogant or feeling superior to others due to the blessings received.
5. Consistently and continuously praising and thanking Allah for His blessings.

It's worth noting that the Ayah concludes by highlighting that only a minority truly express gratitude to Allah. An incident involving Khalifa Omar illustrates this point. Upon

hearing a man praying to be among the minority (اللَّهُمَّ اجْعَلْنَا مِنْ هَؤُلَاءِ الْقَلَّةِ), Omar inquired about the nature of the supplication. The man explained that he wished to be counted among the few mentioned by Allah (وَقَلِيلٌ مِّنْ عِبَادِيَ ۖ الشَّكُورُ). Reflecting on this, Omar humbly acknowledged his own lack of understanding, recognizing the wisdom in man's words.

The subsequent verse underscores a significant fact regarding the limitations of the Jinn:

فَلَمَّا قُضِيَ عَلَيْهِ الْيَمُوتُ مَدَّ لَهُمْ عَلَمٌ مِّمَّاتِهِ ۖ إِلَّا دَابَّةٌ مِّنَ الْأَرْضِ تَأْكُلُ مِنْ سَائِغِهِ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَّوْكَانُوا يَعْلَمُونَ ۚ لَّغَيْبٌ مَّا لَبِثُوا فِي لَعَذَابٍ لِّمُهِّينَ

Then when We decreed death for him [Suliman)], nothing informed them (jinn) of his death except a little worm of the earth, which kept (slowly) chewing his stick, so when he fell down, the jinn saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment. (34:14)

This Ayah clearly states that the Jinn have no knowledge of the future or the unseen (الجن لا يعلمون الغيب). If they had known that Prophet Sulaiman died, they would have surely stopped work immediately. This should refute all claims by unscrupulous and deceitful individuals who assert that they possess knowledge of the future through communication with the Jinn. The Ayah does not specify how long they continued working while Sulaiman was deceased, but this detail is not crucial; the essential point is their lack of knowledge regarding the unseen.

The civilization of Dawud and Sulaiman serves as an example of a society in which devout believers expressed their gratitude to Allah through actions. Consequently, Allah preserved their civilization and ensured their security and happiness.

Subsequently, the Surah illustrates the civilization of Saba (Sheba) as a contrasting example—a civilization whose people failed to show gratitude to Allah and even dismissed His blessings. As a consequence, they faced punishment, annihilation, and the destruction of their civilization.

The people of Saba resided in what is now modern-day Yemen. Saba was a significant kingdom that endured for over 1000 years, from the 8th century BCE until the 3rd century CE. Their capital was the city of Ma'rib. The Sabaeans were renowned for their affluence and prosperity, primarily attributed to agricultural and trading activities. (Note: The Quran previously mentioned Saba in the encounter between Prophet Sulaiman and their Queen).

The people of Saba were blessed advanced knowledge of construction that allowed them to build a large dam, known as the dam of Ma'rib, also referred to as the Dam of 'Arim (سَدُّ ٱلْعَرَمِ). This dam facilitated their agricultural prosperity by regulating the water flow from seasonal floods of two rivers. Controlled irrigation channels enabled the Sabaeans to cultivate crops in an otherwise arid environment. Allah describes His blessings upon Saba by saying:

لَقَدْ كَانَ لِسَبَإٍ فِي مَكَانِهِمْ آيَةٌ ۖ جَنَّاتٍ عَرَبِيٍّ يَنْشَرُ لَهَا كُثُوفًا ۖ وَزُرْقٍ رَّيْحَانًا فَاثْنَوْا صُنُوفَكُمْ لِأَنْ يَكُونَ لَكُمْ مَتَافِيهُ ۚ (١٥)

Indeed, there was for Saba' (Sheba) a sign in their dwelling place; two gardens on the right and on the left (and it was said to them) "Eat the provision of your Lord, and be grateful to Him, for an exceedingly good city and an Oft-Forgiving Lord! (34:15)

Furthermore, in addition to those blessings, Allah also favored them with safe and convenient travel routes to other nations. Along these routes, Allah provided a series of towns closely spaced together, ensuring travelers' security as they always found towns for protection, sustenance, and shelter. This facilitated the development of a prosperous commercial network.

وَجَعَلْنَا بَيْنَهُمُ الْوَادِيَّ سَافِرِينَ آسَافِينَ فِي الْأَرْضِ ۚ وَجَعَلْنَا لِكُلِّ مَدِينَةٍ مَّا يَنْشُرُ لَهَا كَافُورًا ۚ (١٨)

And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day." (34:18)

However, rather than expressing gratitude, they disregarded and diminished Allah's blessings. Consequently, deprived them from these blessings:

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَصْحَابَ الْأَنْحَادِ ۚ (١٩)

But they said: "Our Lord! place longer distance between our journey," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person). (34:19)

Not only did Allah withdraw the ease and comfort of their trading routes due to their ingratitude, but He also deprived them of agricultural blessings by unleashing a significant flood that breached their dam, the Ma'rib Dam, destroying their gardens and dwellings. Allah says:

فَأَرْسَلْنَا ضُوفًا فَزَالَتْ ۖ وَآلَيْنَاهُمُ الْمَاءَ ۖ نَزَّلْنَاهُ سَافِرِينَ ۚ (١٦) ۚ وَجَعَلْنَا بَيْنَهُمُ الْوَادِيَّ سَافِرِينَ ۚ (١٧)

But they turned away (from the obedience of Allah), so We sent against them the flood from the Arim dam, and We converted their two gardens into gardens producing fruits of bitter taste, and tamarisks, and some bushes of wild lotes (thorny brushes). (16) Thus, We punished them because of their ungratefulness. And never punish in such a way except for the ungrateful. (34:16-17)

Those who refuse to show gratitude for Allah's blessings are confirming Satan's plan to entice people to be ungrateful to Allah." Allah remarks regarding the people of Saba:

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ ۖ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ (٢٠) وَمَا كَانَ لَهُ عَلَيْهِ عَظِيمٌ
مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ
حَفِيظٌ (٢١)

And indeed Iblīs (Satan) did prove true his thought about them, and they followed him, all except a group of believers among them. (20) And he (Iblīs) had no authority over them, except that We might distinguish who believes in the Hereafter from him who is in doubt about it. And your Lord is watching protectively over everything. (34:20-21)

The above Ayah serves as a warning not to follow Iblis' calls and to always remember that he is our true enemy. Stay vigilant and on guard against this relentless enemy.

1. Exercise patience and forgiveness when someone provokes you, thereby thwarting Iblis's aims.
2. Extend your assistance to those in need to defy Iblis's intentions.
3. Refrain from lying for personal gain and always uphold the truth, thus disappointing Iblis.
4. Fulfill your obligations and honor your commitments even when betrayal seems advantageous, thus disappointing Iblis.

Iblis can only suggest and insinuate; he lacks control over you and cannot compel you to act. Disappoint him by refusing to heed his suggestions and instead follow Allah's commandments.

Towards the conclusion of the Surah, Allah instructed the Prophet (PBUH) to convey four statements to anyone who harbors doubt regarding his role as a messenger:

قُلْ إِنَّمَا أَعِظُكُم بِوَحْيِهِ أَن تَقُومُوا لِلْمَدْمَنَةِ ۖ وَقُرَآدٍ ثُمَّ تَتَفَكَّرُوا ۚ مَا يَصَاحِبِكُم مِّنْ جِنَّةٍ
إِنْ هُوَ إِلَّا تَذِيرٌ لَّكُمْ ۖ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ (٤٦)
قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٤٧)
قُلْ إِنَّ رَبِّي يَبْعُثُ بِالْحَقِّ عِلْمَ الْغُيُوبِ (٤٨)
قُلْ جَاءَ الْحَقُّ وَمَبْعِدُ الْبَاطِلِ وَمَا يُعِيدُ (٤٩)
قُلْ إِنْ مَلَكَتْ فَايَئُهَا أَضَلُّ عَلَىٰ نَفْسِي ۖ وَإِنْ آمَنَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ
قَرِيبٌ (٥٠)

Say, "I advise you to do one thing: and that is to stand up before Allah, in pairs, or in singles, and then reflect. You will realize that your companion is not afflicted with madness. He is none but a warner to you of an impending severe torment." (46)

Say, "No reward do I ask you, the reward is yours. My reward is only from Allah. He is the witness to everything." (47)

Say, "My Lord sends forth the Truth and He is the knower of the Unseen." (48)

Say, "The Truth has come, and falsehood has no power to produce or reproduce (anything)." (49)

Say: "If I am in error, I shall carry the burden thereof; and if I am rightly guided, it is because of what my Lord has revealed to me. Truly, He is All-Hearing Ever Near." (34:46-50)

Then the Surat ended with warnings to all who will not reflect on these statements:

وَلَوْ تَرَىٰ إِذْ ذُقُوا فَلَوَقَوْلَتْ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ (٥١) وَقَالُوا ءَأَمَّا بِهِ عَاثِيَ لَهُمُ
الْتَّأْوِيلُ مِنْ مَّكَانٍ نَّعِيدُ (٥٢) وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْعِيبِ مِنْ مَّكَانٍ نَّعِيدُ (٥٣)
وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشَاءُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّبِينٍ (٥٤)

And if you could only see when they are terrified but there is no escape, and they will be seized from a place nearby. (51) And they will [then] say, "We believe in it (the message)" But how can they grasp it from a place far away? (52) And they had rejected it before and would cast (slanders) on the unseen from a position far off. (53) And a barrier will be placed between them and what they desire, as was done with their kind before. Indeed, they were in perplexing denial. (34:51-54)

History of the Arabs

The Arabs are classified into three groups based on lineage:

1. Perishing Arabs (العرب البائدة): These ancient Arabs of whose history little is known, notably the tribes of Ad and Thamud that were mentioned in the Quran.
2. Arabized Arabs (العرب المستعربة): Descendants of Prophet Ishmael, also known as 'Adnanian Arabs (العرب العدنانية).
3. Pure Arabs (العرب العاربة) specifically the Qahtanian Arabs (العرب القحطانية). They trace their lineage back to Ya'rub bin Yashjub bin Qahtan (يَشْجُب بن يَعْرُب بن قحطان). Following the destruction of the Dam, this tribe split into two factions:
 - a. Himyar (حِمْيَر) remained in Yemen.
 - b. Kahlan (كَهْلَان) migrated from Yemen to various parts of the Arabian Peninsula, dividing into four main groups:
 1. A faction under the leadership of Imran bin 'Amr (عمران بن عمرو) settled in Oman (عُمان).
 2. A faction led by Tha'labah bin 'Amr (ثَعْلَبَة بن عمرو مزيقياء) relocated in Madinah with some of their descendants becoming the Aws and Khazraj.
 3. A group led by Haritha bin 'Amr (حارثة بن عمرو), known as Khuza'a (خزاعة), wandered in Hijaz until they conquered Makkah and settled there after displacing its inhabitants, the tribe of Jurhum Jurhum (الجراهمة).
 4. A faction led by Jafna bin 'Amr (جَفْنَة بن عمرو) migrated to Syria, where they established the kingdom of Ghassan near the Byzantine Empire's borders.

During the Umayyad Dynasty (العصر الأموي), conflicts erupted between the Qahtani tribes (القبائل القحطانية) and the Adnani tribes (القبائل العدنانية), resulting in wars that weakened the Umayyads and eventually led to the downfall of their empire (سقوط الدولة الأموية).

Surat Fatir (The Originator) (فاطر) (45-35:1)

Surat Fatir was revealed in Mecca. Its theme is the significance of studying Allah's creation as a means to truly comprehend His attributes. The Surah starts by portraying Allah's power through His creation of the heavens, the earth, and the remarkable spiritual beings endowed with magnificent forms.

وَرُبَّاعٍ أَلَّ يَزِيدُ فَوَلِّخْ مِلْشَاءَ إِبْنِ لَهْ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

“All praise belongs to Allah, the Originator of the heavens and the earth, Who made the angels messengers with wings, in twos, threes and fours, and He increases in creation what He wills. Indeed, Allah has power to do anything.” (35:1).

The Surah makes it clear that acquiring advanced knowledge of natural sciences to explore the universe is pivotal for gaining a genuine understanding of Allah's attributes. Allah said:

أَلَمْ أَتْرَأَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَخَرَجَ مِنْهُ شَجَرٌ يَتَخَفَتِ الْوُثْيُ وَالْمُخْتَلِفُ مِنَ الْجِبَالِ جُدُدٌ
بَيْضٌ وَخُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَبِيٌّ سُودٌ (٢٧) وَمِنْ النَّاسِ وَالدَّوَابِّ أَلْوَانٌ مُخْتَلِفٌ أَلْوَانُهُ
كُلٌّ كَلِمَتٌ لِّمَنْ يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعِلْمُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (٢٨)

Did you not see that Allah has sent down water (rain) from the sky? Then We produce with it fruits having different colors, and among the mountains there are tracks white and red of varying colors and (others) very black. (27) And among humans, creeping creatures, and cattle, there are those having different colors as well. Only those who fear Allah are the knowledgeable (scientists) among His slaves. Indeed, Allah is All-Mighty, Oft-Forgiving. (Fater 35:27-28)

These verses underscore that authentic belief stems from expertise in scientific disciplines such as climatology, botany, geology, biology, and animal sciences. It is worth noting the linguistic structure of the phrase (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) because it deviates from the common grammatical order of the verb sentence that have the following sequence: verb, subject, and object. In this phrase the positions of the subject (the scientists العلماء) and the object (Allah) are reversed. By this reversal, (verb, object, and subject), linguistic scholars argue that the verb is exclusively attributed to the subject. This implies that only the scientists genuinely fear Allah. Moreover, the structure implies that anyone who does not fear Allah cannot be considered a scientist, regardless of this/her degrees or scientific accomplishments. If the normal structure would have been used (verb, subject and object), the phrase would imply that both scientists and non-scientists fear Allah.

The verb "يَخْشَى" in the sentence (إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الَّذِينَ لَهُمْ أَلْغَمَاءٌ) is commonly translated as "fear". This may suggest that scientists fear Allah's punishment. However, this translation only offers a narrow interpretation. The broader interpretation of the term "خشية" entails an awe of Allah attained through knowing His attributes and through acknowledging one's insignificance in comparison to His magnificence. It is narrated in both Bukhari and Muslim that Sayeda Aisha reported the Prophet (PBUH) said:

والله إني لأعلمهم بالله ، وأشدهم له خشية) البخاري ومسلم)
“By Allah, I am the most knowing of Allah and the strongest in my fear (awe) of Him.”

The crucial point to understand is that the fear (awe) of Allah (الخشية) stems from knowledge of His attributes acquired through the study of His creations.

The above two verses are followed by two verses that fuse the pursuit of natural sciences to devotion to religious practices.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ (٢٩) لِيُؤْفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (٣٠)

Surely, those who recite the Book of Allah, and establish the prayers, and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a trade that will never perish. (29) So that He pays them their rewards in full and gives them more out of His Grace. Verily! He is Oft-Forgiving, Most Appreciative. (Fater 35:29-30)

In other words, the study of the universe and religious observance are mutual and inseparable. They represent the two sides of the same coin, both essential for submitting to Allah. Through science, one knows Allah's attributes and through the Quran one knows the commands of Allah.

In addition to identifying climatology, botany, geology, biology, and animal sciences as areas to study, the Surah identified several other branches of science that are important to study to realize the wonders of Allah's creations. The Surah emphasizes to mankind that Allah is their Creator and provides details on their origin and evolution. Allah says:

وَاللَّهُ خَلَقَكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مَّعْمَرٍ وَلَا يُنْقِصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ (١١)

Allah created you from dust, then from Nutfah (a mixed drop of male and female discharge), then He made you pairs (male and female). No female conceives nor gives birth, without His Knowledge. And no life of a man is lengthened or shortened but is in a Book (Al-lauh Al-mahfuz). Surely, that is easy for Allah. (35:11)

When one studies biology, he will truly realize the miraculous transformation of a single cell within nine months into an infant having 20 to 30 billion cells of various types, each with its own unique function. In addition, through science we realize that throughout one's life, there is a continual turnover and replacement of these cells. For example:

1. The outer layer of the skin undergoes continuous renewal as old skin cells are shed and replaced by new ones at a turnover rate of about 2-4 weeks.
2. Red blood cells have a lifespan of about 120 days. They are constantly being produced in the bone marrow and replaced as old cells are removed.

- The Surah refers to other sciences that highlight the greatness of Allah's creation of contrasting pairs. Referring to the science of oceanography, Allah says:

And the two seas are not alike, one is fresh sweet, and pleasant to drink, and the other is bitter salt. And from both you eat fresh meat (fish) and derive the ornaments that you wear. And you see the ships cleaving through water, so that you may seek of His Bounty, and that you may be grateful. (35:12)

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَاسْخَرَهُ لِّلشَّمْسِ وَالْقَمَرِ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا إِلَهُكُمْ إِلَّا اللَّهُ لَئِنْ دَعُوتُنِي لِمِطْلَاقِ مَا كُنتُمْ تَعْبُدُونَ مِن دُونِهِ مَلِكُمْ وَمَلِكُكُمْ فَتَمْلِكُونَ (١٣)

The surah further highlights Allah's dominion over the universe to keep it intact and this leads to the study of Mechanics (gravity, inertia, and centrifugal force), Allah says: ﴿١٠﴾

“Verily! Allah holds firm the heavens and the earth lest they should deviate (from their place), and if they were to deviate, there is none who can hold them except Him. Truly, He is Forbearing, Oft-Forgiving.” (35:41)

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَكَانُوا أَشَدَّ مِمَّنْ وَوَعَدَهُمُ اللَّهُ لَيُعْجِزَهُ مِن شَيْءٍ آءٍ ۚ إِنَّا لَنَسْمَعُ وَلَا نُلْقِي ۚ إِنَّا كَانُوهُ غَلِيظَ قَدِيرًا (٤٤) وَلَهُ يُوَادِّ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُوحِثُهُمْ إِلَىٰ الْأَعْلَىٰ مُسْتَمْعِنِينَ ۚ إِذَا جَاءَ جُلُومُهُمْ قَانَ آلِهَ كَانَتْ بَعَادُهُمْ بَصِيرًا (٤٥)

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the earth that cannot be overcome by Allah. Verily, He is All-Knowing, All-Powerful. (44) And if Allah was to punish the people for what they earned, He would not leave a living creature on the surface of the earth, but He gives them respite up to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His slaves. (35:44-45)

With the emphasis on the important studying the wonders of Allah's creations to truly know Allah, early Muslims were motivated to excel in all branches of science: natural, formal, and social. Muslims emerged as pioneers in natural sciences, making significant contributions in fields such as chemistry, biology, cosmology, and geology. Their advancements in formal sciences, such as mathematics and logic, are widely acknowledged. Moreover, their contributions to social sciences are well-documented across disciplines like anthropology, economics, education, government, sociology, theology, and history.

The decline of Muslims as a leading nation began when they separated "religious" sciences from natural sciences. Consequently, Muslims have faltered in both realms; they have not fulfilled the expected moral standards, nor have they emerged as science and technological leaders, as Allah desires them to be for leading humanity.

Additionally, Allah guides those who associate partners with Him in worship to study His creations and consider what those whom they worship have created to make them deserving worship.

قُلْ أَدْعَاكُمْ إِلَىٰ شُرَكَاءِ كُفٍّ لِّذِينَ دَعَّوْنَ مِنْ دُونِ اللَّهِ أَزْوَاجًا خَلَقُوا مِنْ لَدُنْهُمْ أَمْ لَهُمْ آلٌ فَإِنْ لَسَتْ بَرَاهِيقُ أَيْمَانِهِمْ كَتَبَتْ عَلَيْهِمْ مِنْهُ بَلَلٌ إِنْ يَعِدُوا لَظْلُمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا (٤٠) ﴿٤٠﴾

Say, "Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the (creation of) heavens? Or have We given them a book, so that they are upon a clear proof from it? No, rather, the wrongdoers do not promise each other except delusion." (35:40)

One might question why, if studying Allah's creation leads to true belief, some accomplished scientists are atheists. I addressed this issue in a previous talk titled "Atheism between Arrogance and Stupidity." As an illustration, consider Dr. Martin Rees, a renowned British cosmologist and astrophysicist. He illustrates that the number N which is the ratio between the strength of the electrical forces holding atoms together and the force of gravity between them were to change by just 1 every 10 Decillion (change by 10^{-34}), only a short-lived miniature universe could exist, and creatures larger than insects could not develop. ($N = 10^{36}$ (trillion trillion trillion))

To grasp the level of precision required for the universe to exist, consider this analogy: imagine you're an accountant for a company valued at \$100 trillion, and you're warned that any error, even a cent, will result in a government takeover. Your margin of error would need to be less than 10^{-16} . However, we're dealing with a scenario where the margin of error must be less than 10^{-34} , otherwise, the universe would not exist.

Another example is Dr. Stephen Hawking, an atheist and prominent cosmologist and theoretical physicist. Through rigorous mathematical derivation, he concluded that if the universe's expansion rate differed by 10^{-15} per second after the big bang, the universe would have collapsed back onto itself, never evolving into galaxies. Given that scientists estimate the universe's age to be 13.7 billion years, according to Hawking's prediction, collapse would have occurred if expansion took place just 1.2 hours earlier than the current age.

The two main arguments put forth by these scientists are:

1. If God exists, He would have created the universe with conditions that do not demand such precision.
2. God does not exist because we cannot incorporate God into mathematical equations.

What counterargument can be made to persuade them otherwise? For them, Allah says in Surat Yunis that they will only believe when they witness His punishment:

إِنَّ الَّذِينَ كَفَرُوا لَا يَزِيدُكُمُ اللَّهُ كُفْرًا وَلَئِنَّكُمْ كُفْرًا إِلَّا لِيُعَذِّبَ الَّذِينَ كَفَرُوا وَاللَّهُ الْعَزِيزُ الْحَكِيمُ (٩٦) وَلَوْ جَاءَتْكُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ
الْأَلِيمَ (٩٧)

Surely those against whom your Lord's word has been confirmed will never believe; (96) not even if every Sign were to come to them - until they see the painful punishment. (Yunus 10:96-97)

By truly comprehending Allah's attributes through the study of His creations, Muslims should never seek status from anyone other than Him, as they are fully convinced that their honor and prestige emanate solely from Him as He declares:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ (١٠)

“Whosoever desires glory, to Allah belongs all the glory. To Him ascend (all) the goodly words and He exalts the righteous deeds exalt it; but those who plot evils will have severe punishment and the plotting of theirs will perish.” (Fater 35:10).

This point is underscored by a saying of the Prophet Muhammad (PBUH), narrated by Sayeda Aisha (عائشة رضي الله عنها):

من التمس رضا الله عنه بسخط الناس رضي الله عنه ، وأرضى عنه الناس ، ومن التمس رضا الناس بسخط الله ، سخط الله عليه وأسخط عليه الناس . [أخرجه البيهقي في شعب الإيمان]

“Whoever seeks the pleasure of Allah even if it incurs the displeasure of people, Allah will accept them and make people respect them. And whoever seeks the acceptance of people at the expense of Allah's displeasure, Allah will reject them and make people despise them.”

It is worth noting that the verse addresses two actions: good speech (الكلم الطيب) and righteous deeds (العمل الصالح). Good words are decent, proper, and beneficial words. Allah states that all good words ascend to Him (يصعد إلى الله). However, when Allah

speaks of good deeds, He says He will exalt them (يَرْفَعُهُ), implying that Allah will elevate and honor individuals through their actions. While you will be rewarded for your speeches, it is your deeds that elevate you; thus, words and deeds are not equivalent.

Serious study of the universe and realizing that Allah did not only create it but He is also maintaining it under His control, should lead us to constantly express our gratitude to Him, hold Him in awe and submit to none but Him. Unfortunately, people frequently submit to the desires of others instead of Allah. They do this primarily for two reasons: the fear of losing their wealth and/or their life. Yet, they overlook the fundamental truth that all wealth belongs solely to Allah, and life itself is in His hands. As Allah asserts:

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ حِمَّةٍ فَلَا مُمْسِكَ لَهَا وَهُم بِمَنْزِلِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ (٢)

Whatever blessing Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. (35:2)

يَا أَيُّهَا النَّاسُ أَنْتُمْ لِقَائِ اللَّهِ إِلَهٍ وَلِلَّهِ هُوَ لَعَنَى لَحْمِيذُ (١٥) إِنْ يَشَاءُ يُدْهِبْكُمْ أَوْ يُبَدِّلْكُمْ بِخَلْقٍ جَدِيدٍ (١٦) وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (١٧)

“O mankind, it is you who stand in need of Allah and He is Free-of-All Needs, the Worthy of all praise. (15) If He willed, He could do away with you and brings forth a new creation. (16) And that is not difficult for Allah.” (35:15-17).

I'll end by illustrating the breadth of knowledge of early Muslims by just two examples: Ibn Rushd (Averroes) was driven by the conviction that all natural phenomena adhere to laws established by Allah. To anticipate events and harness the system ordained by Allah, one must uncover the divine laws governing the universe. This inspired him to delve into and write extensively on a multitude of subjects, including mathematics, medicine, astronomy, physics, mechanics, logic, geography, philosophy, psychology, classical music theory, theology, and Islamic jurisprudence.

Ibn Sina (ابن سينا) (Avicenna), of the approximately 450 works attributed to him, around 240 have endured. His contributions span a wide array of disciplines, encompassing philosophy, medicine, astronomy, alchemy, geography, geology, psychology, Islamic theology, logic, mathematics, physics, and poetry.

Surat Ya-Seen (يس) (83-36:1)

Surah Yaseen was revealed in Mecca around the time of the Prophet's migration to Medina. The central theme of the Surah revolves around the individual duty to convey Allah's message faithfully and without alteration. Unlike previous religions where followers compromised divine teachings to gain acceptance, Islam upholds the unadulterated transmission of Allah's message. There's no watering down of the message to please others; rather, it's about conveying Allah's revelations faithfully, irrespective of acceptance or rejection by people.

This discussion doesn't concern the dissemination of Fiqh matters, which often stir debates among Muslim scholars. Instead, it focuses solely on spreading the Quran, the book of Allah, to others. A study of the Prophet's history reveals that he exclusively preached the Quran. Whenever questioned about his message, he would cite verses from the Quran. Thus, the beginning of the Surah confirms that the Quran is evidence that Prophet Mohammad is indeed Allah's messenger, and consequently, his followers are messengers of Allah's messenger.

يس (١) وَأَلْفُ رَءَا ان لَحَكِيم (٢) إِنَّكَ لَمِنَ لَمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤) تَنْزِيلَ لَعَزِيزٍ
لَرَحِيم (٥) لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦)

Ya-Seen. (1) By the Quran, full of wisdom, (2) You are truly one of the Messengers, (3) On the Straight Path. (4) (the Quran is) sent down by the All-Mighty, the Most Merciful, (5) So that you may warn a people whose fathers were not warned, so they are heedless.” (36: 1-6).

At the start of the Surah, Allah swears by the wisdom of the Quran, affirming it as sufficient evidence of Mohammad (PBUH) as His messenger. This assertion challenges anyone doubting Mohammad's authenticity to scrutinize the Quran. This challenge differed for other messengers. For example, when Prophet Musa proclaimed his message, people demanded proof. Musa didn't cite the Torah as his proof of authenticity but presented physical miracles. Consequently, after Musa's death, the Torah did not offer evidence of Musa's prophethood or its divine origin. Similarly, Prophet Isa faced questions about his legitimacy as Allah's messenger and didn't rely on the Gospel (Injeel) as proof. Consequently, with Isa's departure, the Injeel remained devoid of evidence of his prophethood.

When asked about the divine origin of their scriptures, Jews and Christians often argue that belief transcends intellectual proof and requires submission to God, who guides to truth. This reasoning is common only among those lacking tangible evidence.

In Islam, the Quran remains as unequivocal evidence of Prophet Mohammad's prophethood and as proof that the Quran is a divine revelation.

يس (١) وَأَلْفُ رَءَا ان لَحَكِيم (٢) إِنَّكَ لَمِنَ لَمُرْسَلِينَ (٣) عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤)

Ya-Seen. (1) By the Quran, full of wisdom, (2) You are truly one of the Messengers, (3) On the Straight Path. (36: 1-4).

The verse affirms that Prophet Mohammad (PBUH) is one of the messengers. According to a hadith, the Prophet (PBUH) mentioned that Allah sent 315 messengers. A messenger brings a new message from Allah and guides people to it. Conversely, a prophet does not introduce a new message but rather guides people to the message sent before him. As per another hadith, Allah sent over 124,000 prophets. While every Messenger is a Prophet, not every Prophet is a Messenger. It's noted that when Allah proclaimed the completion of His revelation to humanity through the Quran and vowed to preserve it, He also declared that Mohammad (PBUH) would be the seal of the Prophets.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رُّسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
مُّبِينًا (٤٠)

“Mohammad (SAW) is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets. And Allah is All-ware of everything. (Al-Ahzab 33:40)

This declaration signifies not only the absence of any future messengers from Allah but also the absence of prophets to guide people to the message. This is because Allah's final message to humanity, the Quran, is comprehensive and safeguarded by Allah against any alterations. Furthermore, Allah's final message is inherently clear, and humanity has reached a level of maturity where they can govern their own affairs guided by the Quran. Thus, eliminating the need for prophets to clarify or protect it from corruption. The task of conveying the last divine message falls upon us, the followers of Prophet Mohammad.

The emphasis on the responsibility of every Muslim to deliver the Quran to those unaware of it is evident from the narrative recounted in the Surah. This narrative includes the tale of a town to which Allah sent three messengers, but its people rejected them.

وَأَصْرَبَ لَهُمْ مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (١٣) لَمَّا رَأَوْهُمُ الْغَالِيْنَ أَلَيْسَ لَكُم مِّنْ رَسُولٍ مِّمَّنْ لَّكُم بَيِّنَاتٌ مِّن قَبْلِهِمْ قَالُوا إِنَّهُمْ كَاذِبُونَ (١٤)

“Cite for then the example of the people of the town when Messengers came to them. (13) When We sent to them two Messengers, they rejected both of them, so We reinforced them with a third. And they said: "Verily! We have been sent to you as Messengers." (36: 13-14)

Not only that the people rejected the messengers, but they also threatened to kill them.

قَالُوا إِنَّا تَطَيَّرُ بِكُمْ لَٰكُم مِّنَّا عَذَابٌ أَلِيمٌ (١٨)

They (The people of the town) said: "We consider you a bad omen. If you do not stop, we shall certainly stone you, and you will suffer a painful punishment at our hands." (36:18)

However, there was a person who accepted the message, albeit residing on the outskirts of the town. This individual could have absolved himself of any responsibility in delivering the message, especially with three messengers of Allah already present.

However, he chose differently and took upon himself the duty to assist the messengers of Allah in their mission to convey the divine message. Allah recounts to us his decision:

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَدْعُونَ أَتَّبِعُوا أَلَمْ يَسْأَلِ لَكُمْ مَ رَافِقًا وَهُمْ يَحْتَدُونَ (٢١) وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (٢٢) ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِنِّي إِذًا لَفِي ضَلَالٍ مُبِينٍ (٢٤) إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ (٢٥)

“And there came a man rushing from the farthest part of the town. He said: "O my people, follow the Messengers. (20) Follow those who ask for no rewards from you and who are rightly guided. (21) "And why should I not worship Him Who has created me and to Whom you shall be returned. (22) Shall I take gods besides, if Al-Rahman intends for me some adversity, their intercession will not avail me at all, nor can they save me? (23) Indeed, I would then be in manifest error. (24) Indeed, I have believed in your Lord, so listen to me." (36: 20-25)

By taking this initiative, he incurred the anger and wrath of the townspeople, and he was ultimately killed. Allah informs us of his fate and reveals his prayer for the people of his town despite their actions against him:

قِيلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يَلَيْتَوُ قَوْمِي يَعْلَمُونَ (٢٦) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧)

It was said to him, "Enter Paradise." He said, "I wish my people could know (26) How my Lord has forgiven me and placed me among the honored." (36:26-27)

Thus, we observe that the narrative directly ties into the central theme of the Surah: one should never remain passive, leaving the conveyance of the message to someone else who may be more qualified. Rather, the responsibility of conveying the message is incumbent upon everyone of us as affirmed by the Prophet (PBUH):

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي [سورة يوسف الآية: 108]
 “Say (O Mohammad): "This is my way: I invite to Allah with sure knowledge, I and those who follow me.” (Yousef 12:108)

And the Prophet (PBUH) said: (بلغوا عني ولو آية) “Convey from me even if one ayah (verse).” (Al-Bukhari)

Since that town not only refused to accept Allah's message but also killed the messengers sent to them, Allah's warning was fulfilled. They received no further messages and faced destruction.

مَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ تَعْدِهِ ۚ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (٢٨) إِنْ كَانَتْ إِلَّا صَرْجَةً ۖ وَجِدَّةً ۖ فَإِلَهُمُ خَمْدُونَ (٢٩) يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِسَيْسَرَةٍ ۚ وَكَذَّبُوا مَا كَذَّبُوا ۚ وَلَمْ يُحْدِثُوا بِهِ ءِلَافًا ۚ وَلَمْ يَكُن لَّهُمْ لِقَاءُ رَبٍّ يَحْكُمُ بَيْنَهُمْ ۚ وَكَانُوا فِي شُكٍّ ۖ فِئْتَنَةٌ يَرْتَدُّوا عَلَىٰ أَعْقَابِهِمْ ۚ لَا تَرْجِعُونَ (٣١)
 And We did not send down to his people after him any soldiers from the heaven, nor would We have done so. (28) It was no more than a single shout, and

immediately they were extinguished. (29) How regretful for the salves. No messenger came to them, but they used to ridicule him. (30) Have they not considered how many generations We have destroyed before them who will not return to them. (36:28-31)

The responsibility of Muslims is to deliver Allah's message while recognizing that they will encounter two types of people. Those who are arrogant, hard-hearted and reject the message, and those who are humble, kind-hearted and accept the message. Since one cannot discern who will accept guidance and who will reject it, it is imperative to call all people to Allah regardless of the potential outcome.

Allah says regarding those who refuse guidance:

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (١٠)

And it is same to them whether you warn them, or you do not warn them, they will not believe.” (36: 10).

And regarding those who accept guidance, Allah says:

إِنَّمَا تُنذِرُ مَنِ لَّبَعَ لِذِكْرٍ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (١١)

“Surely you only warn the one who embraces the Remembrance and who fears Al-Rahman without seeing (Him). So, give him the good news of forgiveness and of a noble reward.” (36: 11)

Perhaps revealing this Surah to Prophet Mohammad (PBUH) before his emigration from Mecca was to alleviate his distress as Islam's spread had halted, leading Muslims to feel discouraged.

The Surah reveals various scenarios regarding the fate of disbelievers on the Day of Judgment.

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ (٦٣) وَيَوْمَ نَبْلُغُ الْيَوْمَ بِمَا كُنْتُمْ كَفَرُونَ (٦٤) وَلَيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشَارِعُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (٦٥)

This is the Hellfire which you were consistently warned. (63) Burn in it today for what you used to deny." (64) Today We shall seal over their mouths, and their hands will speak to Us, and their legs will testify about what they used to earn. (36:63-65)

We underscore the Muslim's role in delivering Allah's message without alteration to please others. This is crucial because when some Muslims are questioned about whether those holding certain beliefs will go to Hell, they tend to sugarcoat their responses by emphasizing Allah's mercy, thereby misleading questioners. While Allah is indeed merciful, His punishment is severe, a point He has made abundantly clear. Therefore, Muslims should simply quote relevant verses from the Quran, as Allah's words are more eloquent and truthful than any human utterance.

The Surah concludes by emphasizing the resurrection and the Day of Judgment.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ
 الْعَلِيمُ (٨١) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْءًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (٨٢) وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ الْكُتُبُ
 مَلَكُوتُ كُلِّ شَيْءٍ عِندَ إِلَهِمُ تَرْجَعُونَ (٨٣)

Is not He who created the heavens and the earth able to create the likes of them? Why not? He is the Creator., the All-Knowing (81) His command when He intends to do something, is no more than He says, "Be", and it comes to be. (82) So exalted is He in whose hand is the dominion of all things, and to Him you will be returned. (36:81-83)

Note: There are two hadith that are often quoted regarding Surat Yaseen abut they are considered weak.

The first is that Suart **Yaseen is the heart of the Quran.**

الحديث أن **يس قلب القرآن**، حديث ضعيف رواه أحمد وغيره،

The second is "**Read Surat Yaseen on your dead:**

روى أحمد وأبو داود وابن ماجه عن معقل بن يسار عن النبي صلى الله عليه وسلم أنه قال: "**اقرأوا على موتاكم يس**". والحديث فيه مجهولان هما: أبو عثمان وليس بالنهدي، وأبوه، وقد ضعف الحديث الألباني في ضعيف الجامع والمشكاة وضعيف أبي داود.

There is no suggestion from the Prophet (PBUH) to read this Surat on graves, as many people do. Rather, it should be read for the living, even those who are on the death bed, because they could still benefit from it.

Surat As-Saffat (Devotional Ranks) (الصافات) (182-37:1)

Surat As-Saffat, revealed in Mecca, emphasizes the importance of submitting to Allah's commands even when the wisdom behind them is unclear to us. The Surah opens by identifying creations of Allah who stand in complete obedience, ready to receive and fulfill His commands.

وَالصَّفَّاتُ صَفًّا (١) فَالزَّاجِرَاتِ زَجْرًا (٢) فَالتَّالِيَاتِ ذِكْرًا (٣)

By those who are lined up in rows. (1) those who dispel evil with serious cry to stop them. (2) those who recite the exalted remembrance of Allah. (37:1-3)

The Surah doesn't reveal the identities of the obedient beings who carry out Allah's orders and maintain universal order by stopping disruptions. These beings could be various types, including angels and even stars, as the Surah will explain. Despite their weighty duties, these creations never forget to remember Allah. Their unwavering obedience serves as a contrast to humanity, encouraging a greater level of submission to Allah's will.

Following the introduction of these creations, Allah affirms that He is the one who has created and sustains everything in the universe:

إِنَّا لَهُمْ لَوَدُّدُ (٤) رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ (٥)

Indeed, your God is One, (4) Lord of the heavens and the earth and what is between them, and Lord of the points of sunrise. (37:4-5)

Following the affirmation of Allah's oneness, this Surah reveals another group of creations dedicated to safeguarding the confidentiality of Allah's messages. These creations act as a barrier, preventing jinn from eavesdropping on divine commands and potentially deceiving humans with knowledge of future events. Any jinn who dares to intercept these messages is destroyed by these protectors.

إِنَّا زَيْنًا لَّسَّ مَاءً لَّدُنِّيَا بِزِينَةِ لَكُونَا كِب (٦) لَّا يَسْمَعُونَ إِلَى الْأَمَلِ إِلَّا عَلَىٰ وَفْقَدُونَ مِنْ كُلِّ نَائِبٍ (٨) دُخُورًا وَلَهُمْ دَابَّ وَاصِبٌ (٩) إِنْ لَمْ يَنْ حَطَفَ طَائِفَةٌ فَاتَّبَعَهُ شَيْءٌ تَلْقَبُ (١٠)

Verily! We have adorned the near heaven with an adornment of the stars. (6) And to guard against every rebellious devil. (7) They cannot listen to the transcendent assembly (of angels) for they are pelted from every side. (8) Repelled, and for them is a constant punishment. (9) Even if one of them snatch a trace (of the divine message), he is pursued by a piercing flame." (37:6-10)

Note These Ayat raise questions about how Allah communicates His messages and how Jinn might listen to them. What does it mean if one of them snatches a trace, a trace of what? This is a fascinating subject that I discussed in my previous talk on "The straight Path to Richness. I prepared a request for proposal to validate the feasibility of translating the Quran at any language accurately. This RFP is given in the appendix.

The Surah then explores human stories of submission. These include stories related to prophets Abraham (Ibrahim), Moses (Musa), Aaron (Harun), Elijah (Elias), Lot, and Jonah (Yunus). The Surah focuses particularly on Prophet Ibrahim and his son Ismael, as well as Prophet Yunus.

The story of Prophet Ibrahim and Ismael exemplifies unwavering obedience. Despite being very old and having finally got blessed with a son, Ismael, he was instructed by Allah to slaughter him. Without hesitation or questioning, Prophet Ibrahim accepted the command, demonstrating complete submission.

Similarly, young Ismael willingly accepted Allah's instructions to be sacrificed, displaying a profound level of submission to Allah's command. The Surah emphasizes that even if one doesn't understand the wisdom behind Allah's directives, complete submission is expected due to the faith in Allah's ultimate wisdom.

The Surat provided details on the life of Prophet Ibrahim by describing his conflict with his people who tried to burn him for refusing to worship their idols. Following this, he declared his intention to leave them and prayed to Allah for a righteous offspring.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (٩٩) رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (١٠٠)

And he said (after his rescue from the fire): "I am going to (where I am ordered by) my Lord. He will surely guide me!" (99) "My Lord, grant me (offspring) from among the righteous." (37:99-100)

Allah (SWT) answered his prayer and granted him his son, Ismael.

فَبَشِّرْهُ بِبُحْلٍ غَلِيمٍ (١٠١)

"So, We gave him the glad tidings of a forbearing boy. (37: 101)

Imagine the joy of Ibrahim, an elderly man living far from his homeland, when he finally had a son, Ismael. However, his happiness was soon tested by a challenging command. Ibrahim received a divine vision instructing him to sacrifice Ismael. Despite the emotional turmoil, Ibrahim recognized the importance of obeying divine commands. With a heavy heart but unwavering faith, he approached Ismael to share the news:

فَلَمَّا بَلَغَ مَعَهُ الْكُلُسَعَىٰ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي ذُلْمَنَامٍ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ (١٠٢)

"And, when he (his son) was at the age to walk with him, he said: "O my dear son! I have seen in a dream that I am slaughtering you, so see what you think!" (37:102)

His inquiry to his son stemmed not from doubt, but from a desire to share the reward of submission. Ismael's response mirrored this unwavering faith:

قَالَ يَأْتِبَتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢)

"He said: "O my dear father, do as you are commanded. You will find me, if Allah wills, of the patient. (37:102)

فَلَمَّا سَلَمَا لِلَّهِ إِلَاجِينَ (١٠٣) يٰٓإِبْرَاهِيمُ (١٠٤) وَقَدْ صَدَقَ الرُّعْيَا إِنَّا كَذٰلِكَ
نَجْزِي لِمُحْسِنِينَ (١٠٥) اِنَّ هٰذَا لَهٗوَ الْبَلٰٓءِ الْكَبِيْرُ (١٠٦) وَيٰٓإِسْمٰعِيْلُ (١٠٧)
And when they had both willingly submitted (to the Will of Allah), and he (Ibrahim)
put him (Ismael) down upon his forehead (for sacrifice). (103) We called out to
him: "O Ibrahim" (104) You have fulfilled the vision!" and thus We do reward
those who do good. (105) Indeed, this was a manifest trial. (106) And We
ransomed him with a great sacrifice (a ram); (37:103-107)

وَإِنَّ يُوسُفَ لَمِنَ الْمُرْسَلِينَ (١٣٩) إِذْ أُنْقِيَ إِلَىٰ لَئِكَ لَمَسَ جُودٍ (١٤٠) فَنَاسَهُمْ فَكَانَ مِنَ
الْمُذْخَبِينَ (١٤١) فَتَلَقَّمَهُ الْخُوتُ وَهُلِيمٌ (١٤٢)

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَّيْتُ فَلَيْطُهُ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
 فَيَنْبِذُهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ (١٤٥) وَأَنْجَيْنَا عَالِمِينَ شَجَرَةَ يَوْمَئِذٍ (١٤٦) وَأَرْسَلْنَاهُ إِلَى
 مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (١٤٧) فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ (١٤٨)

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can surely lead you astray in this life and major egret in the Hereafter. Here is the scene for those who are not careful with whom they take as associates and follow them.

وَالَّذِينَ يَتَّبِعُوكُمْ سَوَاءٌ لَوْ أَنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ (٢٨) قَالُوا بَلْ لَمْ يَكُونُوا مُؤْمِنِينَ (٢٩) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ (٣٠) فَحَقِّدْ عَلَيْهِمْ قَوْلُ رَبِّنَا إِنَّا لَذَٰيْقُونَ (٣١) فَأَعْوَبْنَاكُمْ مَّا إِنَّا كُنَّا عَٰوِبِينَ (٣٢) قَالُوا مَآذِرٌ لَّعَذَابِ مُشْتَرِكُونَ (٣٣)
And they will turn to one another, throwing blame. (27) The mislead will say, "it was you who deluded us from what is right." (28) The misleaders will say, "Rather, you were not believers, (29) And we had no authority over you, but you were a transgressing people. (30) So, decree of our Lord has come into effect upon us m we will taste [the punishment]. (31) If we caused you to deviate, it is because we, ourselves, were deviant." (32) Surely on that Day, they will be sharing in the punishment. (37:27-33)

Here is the scene of those who are careful, and do not blindly follow anyone:

وَالَّذِينَ يَتَّبِعُوكُمْ سَوَاءٌ لَوْ أَنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ (٢٨) قَالُوا بَلْ لَمْ يَكُونُوا مُؤْمِنِينَ (٢٩) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ (٣٠) فَحَقِّدْ عَلَيْهِمْ قَوْلُ رَبِّنَا إِنَّا لَذَٰيْقُونَ (٣١) فَأَعْوَبْنَاكُمْ مَّا إِنَّا كُنَّا عَٰوِبِينَ (٣٢) قَالُوا مَآذِرٌ لَّعَذَابِ مُشْتَرِكُونَ (٣٣)
And they will turn to one another, inquiring about each other. (50) A speaker among them will say, "I had a companion [on earth] (51) Who used to ask, do you actually believe (52) That when we have died and become dust and bones, we will really brought to judgement?" (53) He will then ask: "Would you care to to see (his fate)?" (54) And he will look and see him in the midst of the Hellfire. (55) He will say, "By Allah, you nearly ruined me. (37:50-56)

This Surat describes a unique tree that will be seen by the people in Hell to contrast it with the trees that will be in Heaven. The tree's description is used to create a mental image of what the devils appear like:

أَذَلَّكَ خَيْرٌ نُّزْلًا مَّ شَجَرَةُ الزَّاقِقُومِ (٦٢) إِنَّا جَعَلْنَاهُ لِلظَّٰلِمِينَ (٦٣) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥)
Is Paradise a better accommodation or the tree of zaqqum? (62) Indeed, We have made it a torment for the wrongdoers. (63) Indeed, it is a tree that springs from the bottom of Hell, (64) Its fruit are like the heads of devils. (37:62-65)

What do you think the heads of the devils look like? Are they as ugly and scary as we imagine them?

The Surah also describes the forced submission of the wrongdoers on the day of Judgement. Those who refused to submit to Allah in this life will ultimately be compelled to do so in the afterlife, facing punishment. However, those who submit willingly in this life are promised rewards in both worlds.

وَقِفُّهُمْ إِنَّهُمْ سَأُولُونَ (٢٤) مَلَكُكُمْ لَا تَنَاصَرُونَ (٢٥) لِيَوْمِ يُسْتَسْلَمُونَ (٢٦)
"But stop them there, Indeed, they are to be questioned. (24) "What is the matter with you? Why do you not help each other (as you used to do in the world)?" (25) Rather, on that day, all of them shall submit." (37:24-26)

Surah As-Saffat issues warnings to those who refuse to submit, indicating that by rejecting Allah's messengers, they are destined for defeat. Victory, as promised by Allah, belongs to His messengers.

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا لَمُرْسَلِينَ (١٧١) إِنَّهُمْ لَهُمُ الْمَنصُورُونَ (١٧٢) وَإِنَّ جُنَدَنَا لَهُمُ
الْعَالِمُونَ

“Our word has already gone forth to Our slaves, the Messengers. (171) that they verily would surely be triumphant. (172) and that Our forces will certainly prevail”. (73:171-173)

The Surat concludes by us acknowledging Allah’s perfect attributes and offering our thanks to Him.

تَبَارَكَ رَبُّكَ رَبُّ الْعِزَّةِ عَمَّا يَصِفُونَ (١٨٠) وَسَلَامٌ عَلَى الْمُرْسَلِينَ (١٨١) وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ (١٨٢)

Exalted is your Lord, the Lord of might, above what they describe. (180) And peace upon the messengers. (181) And praise to Allah, Lord of the worlds. (37:180-182)

Surat Sad (ص) (88-38:1)

Surat Sad was revealed in Mecca. It emphasizes the significance of patience. It conveys that any act lacking patience requires repentance towards Allah. Equally, patience always paves the way for great rewards from Allah. Refusing to repent after an impatient action signifies arrogance and stubbornness, leading one to justify their wrongdoing.

The Surat addresses three forms of patience:

1. Patience in the face of rejection when delivering the message of Allah.
2. Patience in the face of adversity such as sickness, loss of wealth and loss of children.
3. Patience in following the commands of Allah without the need to understand the wisdom behind them. This form helps avoid the impulsive reaction to reject them.

The Surah starts with recounting the challenges faced by Prophet Mohammad (PBUH) and then narrates the stories of four figures to illustrate both patience and impatience, along with the consequences of each. These figures include Prophet Dawud (David), Prophet Suliman (Solomon), Prophet Ayoub (Job), and Iblis (Satan).

Ayah 17 is a key Ayah in Surat Sad. It serves as a pivotal point, commanding Prophet Mohammad (PBUH) to be patient in facing rejections from the people of Mecca by heeding the lesson from the story of prophet Dawud:

أَصْرًا صَبِرَ عَلَىٰ مَا يَقُولُونَ وَذُكِّرَ الْعِيدَتَا دَاوُدَ دَالِ لَأَيِّدَ اللَّهُ ۚ أَوَابُ (١٧)

“Be patient (O Muhammad) of what they say, and remember Our slave Dawud (David), the man of might. Verily, he was ever turning in repentance (towards Allah).” (Sad 38:17)

The type of rejections that the Prophet (PBUH) was facing is mentioned prior Allah’s command to him to be patient:

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ (٤) أَجْعَلْ لِلَّهِ إِلَهًا وَاحِدًا إِنَّا هُنَا لَنَاسٍ مُّجْتَابٌ (٥) وَأَنْطَلَقُوا الْمَلَأَ مِنْهُمْ أَنْ آمَسُوا وَأَصْبَرُوا عَلَىٰ إِلَهِتِكُمْ إِنَّا هَذَا لَشَيْءٌ يُرَادُ (٦) مَا سَمِعْنَا بِهَذَا فِي آلِ الْآخِرَةِ إِنَّا هَذَا إِلَّا آخِثٌ (٧) أُنْزِلَ عَلَيْهِ

“So, they (the idolators) wonder that a Warner has come to them from among themselves! And the disbelievers say: This is a sorcerer, a sheer liar. (4) "Has he made all the gods into one God? Truly this is a strange thing! (5) And the leaders among them walked out (saying) "Walk away (from the prophet) and remain firm on (adhering to) your gods! For this is truly a plot (against your gods). (6) We never heard of this in the last religion; this is nothing but an invention. (7) What! Has the Message been sent to him (of all people) among us?” (Sad 38:4-8)

Following The command to the Prophet (PBUH) to be patient, Allah narrated an account that happened to Prophet Dawud. The interpretation of this account must avoid being swayed by false Israelite narratives (الإسرائيليات). It's crucial to understand that the stories

in the Quran are intended to expand Muslims' cognitive capacity by not providing exhaustive details but rather leaving room for interpretation.

The account of Prophet Dawud, intended to help the Prophet (PBUH) remain patient, begins by reminding him that Prophet Dawud wasn't just any king but a powerful ruler with immense wisdom to govern his people:

أَمْ دَاوُدَ أَلْعَبَدَتَا دَاوُدَ دَاوُدَ لَا يَدِيَّ إِنَّهُ أَوَّابٌ (١٧) إِمَّا سَطَرْنَا أَلْجِبَالَ مَعَهُ خُيُسَبِّحُنَّ أَدَّ بِلَعْنَتِي
 وَأَلْسِرَاقِ (١٨) وَأَلْمِيزَةَ مَحْشُورَ كُلِّ لَأَوَّابٌ (١٩) وَشَدَدْنَا مُلْكَهُ ۖ وَءَاتَيْنَاهُ أَلْحِكْمَةَ
 وَفَصَّلَ أَلْخِطَابِ (٢٠)

And remember Our slave Dawud (David), the man of might. Verily, he was ever turning in repentance (towards Allah). (17) We subjugated the mountains to glorify Our Praises with him at evening and sunrise. (18) And (so did) the birds assembled all obedient to him [to glorify Allah's Praises along with him]. (19) We made his kingdom strong and gave him wisdom and decisive speech. (38:17-20)

Since the Prophet (PBUH) lacked the same authority as Prophet Dawud, one way to console and encourage him to be patient was by showing that even Prophet Dawud, despite his power and eloquence, couldn't convince everyone in his kingdom to believe in him as a prophet of Allah. The subsequent narrative that is presented in four scenes needs to be understood within this context and:

The first scene depicts Prophet Dawud in his sanctuary, which wasn't accessible to the public. Two men broke in, startling him, but they explained that they sought his judgment in a dispute. This scene is presented as follows:

وَهَلْ أَتَاكَ نَبُوءُ أَلْخَصَمِ إِذْ تَسُوْرُوا أَلْمَجْرَابَ (٢١) دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ قَالُوا لَا
 تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا أَلْحَقِّ وَلَا تُشْطِطْ وَآهَدِنَا إِلَى سَوَاءٍ
 أَلْمِرَاطِ (٢٢)

Has the story of the litigants reached you? When they climbed over the wall of the sanctuary (21) When they entered in upon Dawud, he was scared of them. They said: "Don't be scared, (we are) two litigants, one has wronged the other, so judge between us with truth, and do not cross the limits, and guide us to the Right path. (38:22)

The second scene presents the dispute over their ewes. One man owned 99 ewes, while the other owned only one. The latter explained how the former kept pressuring him to give up his one ewe to add to his own flock. This scene is detailed in Ayat 23.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَحْجَةً وَلِي نَحْجَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيَا وَعَرَّيْنِي فِي
 أَلْخِطَابِ (٢٣)

This is my brother, has ninety-nine ewes (female sheep), while I have a single ewe. He said: "Entrust it to me, and he overpowered me in speech." (38:23)

In the third scene, Prophet Dawud listened to the man with the single ewe and based his ruling on that, siding with him.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نِعَاجِكَ إِلَى نِعَاجِهِ وَإِنْ كَثِيرًا مِّنْ دَلِيلٍ عَلَىٰ لَيْبِغِهِمْ عَلَىٰ بَعْضِ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قَلِيلٌ مَّا هُمْ

[Dawud] said: "He has certainly wronged you by demanding your ewe to be added to his ewes. Indeed, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." (38:24)

The fourth scene shows Prophet Dawud recognizing the test and feeling remorse for potentially transgressing, thus repenting to Allah, who forgave him. This scene is presented as follows.

وَوَدَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ وَآتَيْنَاهُ لَهَاقًا ذَٰلِكَ وَإِنَّ لَهُ عِندَنَا لَآلَاءًا وَخُسُوفًا بَ (٢٥)

And Dawud realized that We have tested him, so he sought forgiveness of his Lord, and he fell down prostrating and turning (to Allah) in repentance. (24) So, We forgave him for that, and surely, he had access to Our presence, and a beautiful place of (final) return (Paradise). (25)

The story concludes with commands from Allah to Prophet Dawud.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَحُكِّم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا وَآيَوْمَ الْحِسَابِ (٢٦)

O Dawud! We have indeed made you a vicegerent on earth, so judge between the people with truth and do not follow your desire for it will mislead you from the path of Allah. Surely, those who deviate from the Path of Allah shall have a severe torment, because they had forgotten the Day of Judgment. (Sad 38:26)

This story, narrated to comfort and encourage the Prophet (PBUH) to be patient, must be interpreted in line with its objective. To find solace in the story of Prophet Dawud, one must consider the following:

1. The fact that this is the last mention of Prophet Dawud in the Quran suggests it occurred toward the end of his reign when he was at the height of his power.
2. Prophet Dawud, being a king, would have had a sanctuary in a fortified place, hence the term "Mehrab" (مِحْرَاب), indicating its fortified nature.
3. Despite being courageous, Prophet Dawud was startled, hinting that the intruders might not have been ordinary subjects but possibly angels sent by Allah to teach him a lesson.
4. A man with a single sheep approached Prophet Dawud, feeling overwhelmed by the man who possessed ninety-nine sheep. Prophet Dawud immediately recognized the situation, possibly interpreting the sheep as a metaphor for his people. While most of Prophet's Dawud subjects (99%) were believers, a minority (1%) remained disbelievers. He was committed to bringing this minority into the fold of believers.

As soon Prophet Dawud recognized his mistake of trying to compel people to become believers, contrary to the commands of Allah, he fell prostrating, repenting, and seeking Allah's forgiveness.

From this story, the Prophet (PBUH) learned the importance of patience in delivering Allah's message, recognizing that even Prophet Dawud, despite his power, had subjects who rejected his message. The Prophet (PBUH) understood that acceptance is a matter of free choice. He was reassured that rejection is part of the process and that his primary concern should be solely on delivering the message. This narrative reinforces Allah's commands to the Prophet (PBUH) not to be disheartened by rejection.

لَعَلَّابُخَعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ (الشُّعْرَاءُ)

“(O Prophet) It may be that you are tormenting yourself with grief, because they do believe” (Al-Shuara 26:3)

The two following narratives are related to both Prophets Suliman and Ayoub who were tested by being inflicted with major disease. They demonstrated patience in the face of this calamity and as a result they both received major rewards from Allah. Allah informed us that in spite the major power that Prophet Suliman has, Allah tested him with a major disease that paralyzed him:

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ (٣٤)

And indeed, We did try Sulaiman (Solomon) and We placed on his throne Jasad (and he did return (to Allah with obedience and in repentance and to his throne and kingdom by the Grace of Allah). (38:34)

Prophet Solomon's Test: Despite his immense power, Allah tested Prophet Solomon with a debilitating illness. However, Solomon displayed remarkable patience and was subsequently rewarded with an unparalleled kingdom, as mentioned in the following verses.

قَالَ رَبِّ آغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ عَدُوِّي إِنَّكَ أَنْتَ آتُوهُابُ (٣٥) لَهُ الرِّيحُ تَحْمِيهِ أَمْرِهِ رُخَاءٌ حَيْثُ أَصَابَ (٣٦) وَالشَّيَاطِينُ كُلٌّ أَعْوَاصِي (٣٧) وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ (٣٨)

He said: "My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." (35) So, We subjected to him the wind, it blew gently his order whithersoever he willed, (36) And also the Shayâtin (devils) from the jinn (including) every kind of builder and diver, (37) And also others bound in fetters. (38:35-38)

هَذَا عَطَاؤُنَا فَامْتُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩) وَإِنَّ لَهُ عِنْدَ رَبِّكَ لَوَاقِعًا وَخُسْفَانٍ (٤٠)
[Allah said to Sulaiman]: "This is Our gift, so spend you or withhold, no account will be asked (of you)." (39) And verily, for him is near access to Us, and a good (final) return (Paradise). (38:39-40)

The third story is about Prophet Ayoub who faced the most severe trials, including a major illness, loss of wealth, and loss of children. According to reliable hadiths, his tribulations lasted for eighteen years.

وَلَقَدْ كُذِّبَتْ عَيْدَتَا أَيُّوبَ إِذْ تَادَىٰ رَبُّهُ آتَىٰ مَسْنِيَ الشَّيْطَانِ لِيَضْحَكَ وَعَذَابٌ (٤١)

**And remember Our slave Ayoub (Job), when he invoked his Lord (saying):
"Verily! Satan has touched me with distress (by ruining my health) and torment (by
ruining my wealth)! (38:41)**

Despite these hardships, Prophet Ayoub exhibited exceptional patience. As a reward, Allah restored his health, children (including grandchildren), and wealth. But to gain his wealth he needed to take some action.

أَرْضُ رُكَ جِئْ جِلْ هَٰمُغْلَسْلُ تَارُشَرَابُ ب (٤٢)

(Allah said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink." (38:42)

Following his restored health, Allah blessed Prophet Ayoub with the return of his children and their families.

وَوَهَبْنَا لَهُ ۖ أَهْلَهُ ۖ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لَأُولَىٰ آلِ اللَّيْلِ (٤٣)

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand." (38:43)

It's important to note that regaining his wealth required some action from Prophet Ayoub:

لَمَّا وَجَدَ يَدَيْكَ صَعْدًا فَلَضْرِبَ بِيَدٍ وَلَا تَحْتِ إِثْمُ وَجَدْتَهُ صَابِرًا لِّتَعْمُدَ لِعَبْدٍ إِنَّمَا وَابُّ ب (٤٤)

And take in your hand a bundle of thin grass and strike therewith (your wife) and break not your oath. Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! (38:44)

One must ignore the Israelite based account that unfortunately most commentators presented. Considering the theme of the Surat and the guidance of Allah that wealth requires actions. Allah guided Prophet Ayoub to diversify his business ventures to regain his wealth ethically, ensuring his actions aligned with his promises.

The fourth story centers on Iblis, offering a sharp contrast. It emphasizes the consequences of impatience due to his impulsive rejection of Allah's command because he did not understand the divine wisdom behind it. Even when questioned by Allah, Iblis' arrogance and stubbornness prevailed. despite his full awareness of Allah's power, wisdom, and knowledge. Iblis remained defiant.

إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلِیْقُ بَشَرًا مِّن طِیْنٍ (٧١) قَالِیْ سَوٰٓئِلُهُ خَوۡفٌ فِیۡهِ مِّن رُّوۡحِیۡ فَقَعُوۡا
لَهُ ۥ سَاجِدِیۡنَ (٧٢) فَسَجَدَ لِلْمَلٰٓئِكَةِ كُلُّهُمۡ جَمْعًا (٧٣) اِلَّاۤ اِبۡلِیۡسَ کَفَرَ وَكَانَ مِّنَ
اَلۡكَافِرِیۡنَ (٧٤) قَالَۤ اِبۡلِیۡسُ مَا مَنَعَكَ اَنْ تَسۡجُدَ لِیَّ خَلَقْتُۢكَ مِّن طِیۡنٍ (٧٦) قَالِیْ وَخَرُّۡ لِّیَّ سَاجِدًا
اَلۡعَالِیۡنَ (٧٥) قَالَ اَنَا خَیۡرٌ مِّنۡهُ خَلَقَنِیۡ مِّن نَّارٍ وَخَلَقْتَهُ ۚ مِّن طِیۡنٍ (٧٦) قَالِیْ وَخَرُّۡ لِّیَّ سَاجِدًا
رَّجِیۡمٌ (٧٧) وَاِنَّ عَلَیۡكَ لَعَنَتِیۡ اِلَیَّ یَوْمَ لَیۡدِیۡنَ (٧٨) قَالَ رَبِّ فَاَنۡظِرْنِیۡ اِلَیَّ یَوْمَ یُعۡذِبُۮنِیۡ (٧٩)
قَالَ فَاِنَّكَ مِّنَ الْمُنۡظَرِیۡنَ (٨٠) اِلَیَّ یَوْمَ تَوۡفٰتِ لَمَعۡلُومَ (٨١) قَالَ فَبِعِزَّتِكَ لَاۤ اُغَوِّیۡهُمۡ جَمِیۡعًا
(٨٢) اِلَّا عِبَادَكَ مِنْهُمُ الْمُخَلۡصِیۡنَ (٨٣) قَالَ لَوۡلَیۡحُ لَوۡلَیۡحُ اَقُوۡلُ (٨٤) مَا لَآۤ اَنۡجَلٰۤیۡهِمۡ مِّنۡكَ
وَمِمَّنۡ تَبَعُكَ مِنْهُمۡ جَمِیۡعًا (٨٥)

(Remember) when your Lord said to the angels: "Truly, I am going to create man from clay" (71) So when I have fashioned him and breathed into him (his) soul

created by Me, then you fall down prostrate to him." (72) So, the angels prostrated themselves, all of them: (73) Except Iblis (Satan) he was arrogant and was one of the disbelievers. (74) (Allah) said: "O Iblis (Satan)! What prevented you from prostrating yourself to one whom I have created with My Hands. Are you too proud (to prostrate) or are you one of the high exalted?" (75) (Iblis) said: "I am better than he, You created me from fire, and You created him from clay." (76) (Allah) said: "Then get out from here, for verily, you are outcast. (77) "And verily! My Curse is on you till the Day of Recompense." (78) (Iblis) said: "My Lord! Give me then respite till the Day of their resurrection." (79) (Allah) said: "Verily! You are of those allowed respite (80) "Till the Day of the time appointed." (81) (Iblis)said: "By Your Might, I will surely mislead them all, (82) "Except Your chosen slaves amongst them." (83) (Allah) said: "The Truth is, and the Truth I say, (84) That I will fill Hell with you (Iblis) and those of them who follow you, together." (3871-:85)

The surah concludes by reiterating its beginning of the Quran's purpose - a source of guidance and reminder for all humanity. It emphasizes that regardless of one's current acceptance, the truth of the Quran will be revealed in the future. The Surat started with:

صَّ وَالْفُرَّاءِ اِنْ ذِي اَلَّذِكْرِ (١) بَلِ لَّذِيْنَ كَفَرُوْا فِى عَزَّةٍ وَّ شِقَاقٍ (٢)

Sad. By the Qur'an full of reminding. (1) But those who disbelieve are in false pride and opposition. (Sad 38:1-2)

And it ended with:

اِنَّ ذٰلِكَ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ (٨٧) وَلَتَعْلَمُنَّ نَبَاَهُٗ ۚ بَعْدَ حِينٍ (٨٨)

"It (this Quran) is but a reminder for all the worlds. (87) "And you shall certainly know the truth of it after a while." (Sad 38:87-88)

Surat Az-Zumar (الزُّمَر) (The Hordes) (39:1-75)

Surat Al-Zumar was revealed in Mecca. The main theme of the Surah is the importance of sincerity (ikhlas) to Allah in all actions. The surah also provides ways to assess the level of one's sincerity.

This theme is evident from the very beginning of the surah, where the command to worship Allah with pure devotion is highlighted: "فَاعْبُدْ اللَّهَ مُخْلِصًا لَهُ الدِّينَ" (meaning: "So worship Allah, devoting your religion to Him sincerely").

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ وَاعْبُدْ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢)

"Indeed, We have sent down the Book to you in truth: So worship Allah making the practice of your religion sincere to Him." (39: 2)

Allah emphasizes the importance of sincere worship, which means that no one should come between you and Allah. The following Ayah illustrates that Allah condemned the people of Mecca because they believed that others could intercede with Allah on their behalf. Allah considered this belief a form shirk.

أَلِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣)

"Surely, the sincere religion is for Allah. And those who take guardians other than Him (say): "We only worship them in order that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah does not guide him who is a liar, and a relentless disbeliever." (39:3)

Sincerity in worship is a divine command, and a lack of it implies a deficiency in belief.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (١١) وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ تَمِيمٍ لِمِيقَاتِ (١٢) قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٣) قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ دِينِي (١٤)
"Say, "Surely, I have been commanded to worship Allah, making the religion sincere to Him. (11) And I have been commanded to be the first Muslim. (12) Say, "Surely I fear, in case I disobey my Lord, the torment of a Tremendous Day." (13) Say, Allah I worship, making my religion sincere to Him." (39: 11-14).

Sincere worship has both external and internal manifestations.

1. External manifestation is demonstrated by one's action (obedience of all the limbs (الجوارح) to Allah's commands).
2. Internal manifestation is demonstrated by the intention behind the actions, which is within one's heart and known only to Allah and the individual.

True sincerity in worship requires full engagement of the body and the heart. People feel such sincerity during times of distress, in which they realize that only Allah can provide safety. Unfortunately, after Allah alleviates their distress, some people revert to making false claims.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِنْ خَوَّلْتُمْ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُمْ عَلَىٰ عِلْمٍ هِيَ قَوْلُهُ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٤٩)

And when affliction befalls man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know. (39:49)

Sincerity in worship requires a deep connection with Allah. Therefore, Allah encourages mankind to study His creations, as they are powerful testaments to His wisdom and omnipotence. Observing the intricacies and order in the universe leads to a greater appreciation of Allah as the sole being worthy of worship.

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ (٥)

He has created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon, each is running its course for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. (39:5)

Allah created the heavens and the earth with extreme precision. For example, Allah maintains the sun's position at an extremely precise distance from the earth. The sun's volume is 1.3 million times that of the earth, and its surface temperature is around 20,000 degrees. If the sun were closer, it would burn the earth, and if it were farther away, it would freeze the planet. Allah also highlights that each celestial body follows its course for an appointed term, indicating that the universe has an end.

Allah also said:

خَلَقَكُمْ مِنْ نَفْسٍ أَوْحَدَةٍ ثُمَّ جَعَلُوا مِلًّا وَاجْهًا وَأَنْزَلَ لَكُمْ مِنْ رَبِّكُمْ تَمَنِيًّا أَنْزَلَ خُلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مَثَرِ بَعِضٍ فَظَلَمْتُمْ أَتَلْسِمُ دَلِكُمُ الْاَللَّهُ بِكُمْ دَلِكُمُ الْاَللَّهُ لَا إِلَهَ إِلَّا هُوَ فَاتَّعِزُّوا بِهِ (٦)

He created you (all) from a single soul then made from it its mate. And He has sent down for you of cattle eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness; such is Allah your Lord. His is the kingdom; there is no God but He. How then you are turned away? (39:6)

Allah created all people from a single soul. And He has provided us with domesticated cattle: male and female of sheep, goats, cows, and camels. Imagine the suffering of mankind if these animals were wild.

Have you ever wondered about the changes that occur in a woman's body to allow a baby to grow? Notice how a newborn's head is proportionate to its shoulders to facilitate birth. If it were proportioned like an adult, the head might emerge, but the baby's body would get stuck.

Reflecting on the above verses strengthens one's belief. This strengthened faith helps to withstand temptations and the whispers of Satan,

We all understand that rewards are commensurate with effort. That is why you spent long years studying in school to achieve financial and social success in this life. Why would you assume that mere lip service to a belief you inherited from your parents would grant you eternal life in paradise?

After highlighting His creations and divine favors, Allah makes it clear that our obedience and sincerity are solely for our own benefit,

كَلَّا لِيَكْفُرُوا بِإِلَهِهِ فَإِنَّ آلَ اللَّهِ عِنْدُ عَذَابٍ مُّهِينٍ ۚ وَلا يَرْضَىٰ لِعِبَادِهِ لُكْفُورًا ۚ وَلِيَشْكُرُوا لِرَحْمَةِ اللَّهِ وَلِيَذْكُرُوا لَهَا ۚ وَاللَّهُ يَذُرُّ خُبْرًا خَفِيًّا ثُمَّ إِلَىٰ رَبِّكُمْ جَعِبْتُمْ ۚ فَبِئْسَ بُرْهَانٌ ۚ بَدَّاتِ الصُّدُورُ (٧)

If you disbelieve, then verily, Allah is self-sufficient in no need of you. Yet, He is not pleased with the disbelief for His slaves. And if you are grateful, He is well pleased with it for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return and He will inform you what you used to do. Verily, He is the All-Knower of all that is harbored within the breasts. (39:7)

The Surah introduces a parable to illustrate the foolishness of associating partners with Allah.

صَرَِبَ اللَّهُ مَثَلًا خَلَا فِيهِ شُرَكَاءٌ مُّتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ لِّسَوِيَّاتٍ مِّثْلًا ۚ أَلْحَمْدُ لِلَّهِ ۚ بِالْأَنزِلِ هُمْ لَعَلَّيْهُمْ (٢٩)

“Allah has put forth a parable of a man who is serving several partners who are in dispute with each other and a man who is serving one man. Are the two of equal condition? Praise be to Allah; Yet most of them do not know.” (39: 29)

Consider an employee who works for one boss compared to one who receives orders from many bosses with differing/opposing opinions. Indeed, having only one Lord (Allah) is a blessing for which we should be grateful (لَحْمَدُ لِلَّهِ) "Praise be to Allah".

The Ayat continues by emphasizing that everything in the universe is under Allah's control and gives a clear warning against worshipping any entity other than Allah or associating partners with Him.

لَهُ ۥ مَقَالِيدُ السَّمَوَاتِ وَالأَرْضِ ۚ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ (٦٣) أَوْفَعِيرَ ۚ لَهُ تَأْمُرُونَنِي أَعْبُدُ إِلَهُ لِّجَاهِلُونَ (٦٤) وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ ۚ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) بَلِ لِلَّهِ فَالِقُ الْبَدَنِ ۚ وَكُنْ مِنَ الشَّاكِرِينَ (٦٦)

“To Him belongs the treasure of the heavens and the earth. And those who disbelieve in the Ayat (signs.) of Allah, such are the losers. (63) Say: "Do you order me to worship other than Allah; you ignorant ones?" (64) And indeed, it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (65) Rather, it is Allah alone you worship, and you shall be among the grateful.” (39: 64-66).

Given all this information, how could any sane person worship anything other than Allah? Yet, the reality is that many people still do, and the reason is that they do not truly comprehend Allah's greatness.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا بِلَيْسَتِ يَوْمَ الْقِيَمَةِ وَالسَّمَاءُ مطوَّيَاتٌ
بِيَمِينِهِ مَسْبُوحَاتُهُ ۖ وَتَعَالَى عَمَّا يُشْرِكُونَ (٦٧)

“They have not given Allah His just estimate that is due to Him. The whole of the earth is in His grasp on the Day of Resurrection and the heavens will be folded in His Right Hand. Glorified is He, and High is He above all that they associate with Him! (39: 67).

Types of sincerity:

The Surah presents some signs of sincerity. Allah says regarding sincerity in Worship:

أَمَّنْ هُوَ قَانِثٌ ءَاتَاءَ يَلِيلٍ سَاحِجَهُ وَقَآئِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (٩)

“Is he who is devoutly obedient at various times of the night, prostrate and upright, being wary of the Hereafter, and hoping for the mercy of his Lord (the same as the disbeliever)? Say, “Are the ones who know equal to the ones who do not know?” Surely only the ones endowed with intellects would remind themselves.” (39: 9)

Regarding sincerity in repentance, Allah says:

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣) وَأَنِسُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ ۖ مَرْقَبًا لِّمَا تَعْمَلُونَ
الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤)

“Say: “O My servants who have committed excess against themselves, (i.e., who have committed sins) never give up hope in the mercy of Allah! Surely Allah forgives all sins; surely, He, Ever He, is The Ever-Forgiving, The Ever-Merciful. (53) And turn in penitence to your Lord, and surrender to Him, before the torment comes up to you; thereafter you will not be vindicated.” (39: 53-54).

The Surah then shifts to scenes from the last day on earth and the beginning of the Hereafter.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِالْأَرْضِ إِلَّا مَن شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ
أُخْرَىٰ فَإِنَّهُمْ قِيَامٌ يَنْظُرُونَ (٦٨) وَأَشْرَقَتِ لَارِضٌ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَ
السَّاعِيْنَ وَالتَّسَادَىٰ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (٦٩) وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا سَأَلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ (٧٠)

“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will truck down with death, except whomever Allah wills. Then it will blown a second time and behold, they will be standing, looking on. (68) And the earth will shine with the light of its Lord and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and a judgment will be rendered between them with truth, and they will not be wronged. (69) And each

soul shall be rendered in full for what it did; and He is best aware of what they do. (39:68-70).

In Ayat 70, we translated "Every soul is rendered what it did (عَمِلَتْ) and Allah is best aware of what they do (يَفْعَلُونَ)." Although we used the verb "do" in both cases, Allah uses the verb (عمل) regarding what we will be judged for and the verb (فعل) regarding what He knows. The subtle distinction lies in that (عمل) refers to conscious actions, which will be judged, while (فعل) encompasses both conscious and unconscious actions, which Allah knows.

After judgment and justice are rendered, people will be split into two groups, each led to its eternal destination. The destination of the first group is presented as follows:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحْتَبَاؤُهَا قَالُوا لَهَا خَرْمُنَا ۖ خَرْمُنَا ۖ سُلِّ مِّنْكُمْ مَّهْلُوكٌ لِّكُمْ ۖ آيَاتُ رَبِّكُمْ يُنذِرُكُمْ ۖ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ ۚ وَلَٰكِنَّ حَقَّ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ (٧١) قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبُئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ (٧٢)

And those who disbelieved will be driven to Hell in groups until when they reach it, its gates will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the revealed verses of your Lord, and forewarning you of the inevitable Meeting of this Day of yours?" They will say: "Yes. But the Word of torment has been justified against the disbelievers!" It will be said (to them): "Enter you the gates of Hell wherein you shall abide forever. A most evil abode for the arrogant!" (39:72)

The destination of the second group is presented as follows:

وَسِيقَ الَّذِينَ يَتَّقُونَ رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَز_mُنُّهَا سَلَامٌ عَلَيْكُمْ ۖ طِبْتُكُمْ فَاَدْخُلُوهَا خَالِدِينَ (٧٣) وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَقُوا عِدَّهُ وَوَأَوْفَتْهُنَّ الْأَرْضَ نَتَبَوُّا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ (٧٤) وَتَرَىٰ الْمَلَائِكَةَ خَافِضِينَ أَعْنَافَ الْعُرَشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُمُ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

"And those who kept their duty to their Lord will be led to Paradise in groups until when they reach it, and its gates will be opened, and its keepers will say: Peace be upon you! You are ever pure, so enter it abiding therein forever." (73) And they (who enter) will say: "All the praises and thanks are to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (good) workers!" (74) And you will see the angels surrounding the Throne (of Allah) from all around, glorifying the praises of their Lord. And it shall be decided between them in accordance with the truth, and so shall it be said: All the praises and thanks are to Allah, the Lord of all the worlds." (39:73-75)

The disbelievers will be led to Hell, frightened, and suddenly the gates of Hell will open to them.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحْتَبَاؤُهَا

Conversely, the believers will move peacefully toward Heaven, and its gates will already be open to them.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا

Reflecting on these Ayat describing these destinations, we note a slight difference in phrasing: the presence of the letter (و) for the believers indicates that the door of Heaven was already open for them. The opening of the doors of Heaven is consistent with verse 49-50 in previous Surah (Sad) in which Allah says

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُصُونًا بِ (٤٩) جَدَّتْ عَذْنٌ مُفْتَحَةٌ لَهُمْ الْأَبْوَابُ (٥٠)

This is a Reminder, and indeed for those who have Taqwa a good final return, the gardens of Edn (everlasting Gardens), whose doors are opened for them. (Sad 38:49-50)

In Ayah 23, there is the word “Mathani” (مَثَانِي), which is mostly translated as “Oft repeated” requires a separate discussion in combination with Ayat 87 from Surah Al-Hijr and Hadith.

أَلَلَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابٍ مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودٌ أَلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ... (٢٣)

Allah has sent down the best discourse: a book containing subjects resembling each other, “Mathai”. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah.... (Al-Zumar 39:23)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ (٨٧) لَا تَمُدِّعِيَّيَكَ إِلَى مَمْلَعَاتِهِمْ أَجْرًا... (٨٨)

“And We have certainly given you, [O Muhammad], seven of the “Mathani” and the great Qur'an. (87) Do not extend your eyes toward that by which We have given group of them to enjoy, ...(Al-Hijr 15:87-88)

The Prophet (PBUH) said:

رواه البخاري أن رسول الله صلى الله عليه وسلم قال : الحمد لله رب العالمين هي السبع المثنائى والقرآن العظيم الذي أوتيته . الراوي : أبو سعيد بن المعلى

Praise be to God, Lord of the Worlds, is the Seven “Mathani” and the Glorious Recital that I have been given.

Surat Ghafir (The Forgiver) (المؤمن / غافر) (85-40:1)

Surah Ghafir, also known as Surah Al-Mu'min, was revealed in Mecca. The Surah underscores that the duty of spreading the message of Allah is not solely entrusted to the Prophets and messengers, but also entrusted to the believers when the opportunity arises.

The Surah recounts the story of a believing man from Pharaoh's people. That man chose to intervene when he observed Pharaoh's aggression towards Prophet Musa, accusing him of falsehood and threatening his life.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا لِطَلْحَانَ مَبِينٍ (٢٣) الْفِرْعَوْنَ وَهَمَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ (٢٤) فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ ۖ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ (٢٥) وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ (٢٦)

And indeed, We sent Musa (Moses) with Our signs and a manifest authority (23) To Firawn (Pharaoh), Haman and Qaroun, but they said: A mere sorcerer, a sheer liar!" (24) Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live". Yet, the plots of disbelievers are nothing but in vain! (25) And Firawn said, "Keep away from me to kill Musa, and let him invoke his Lord. Surely, I fear that he may change your religion or that he may cause corruption to prevail in the land." (40:23-26)

Realizing that Pharaoh would no longer heed Prophet Musa, the man could no longer conceal his faith and decided to contribute to the spread of the message. His story shows the courage and wisdom of a believer in a hostile setting. By assuming this important role, he revealed a significant lesson in logical persuasion, as this endeavor was far from easy. The lessons we can learn from his logical persuasion strategy can be summarized as follows:

1. The Dawah does not have to be overt because under certain circumstances the person may be more effective if he is not known as a believer to avoid the automatic rejection of his argument. This also is important when using mediums like TV and radio, social media, etc. A Dawah program does not need to be explicitly labeled as such otherwise the audience you want to reach will not be drawn to listen or watch it. The essence of Dawah is to challenge the intellect and sense of fairness of people to guide them towards the desired conclusion.
2. Start with addressing the highest priority, such as appealing to the intellect of those around Pharaoh to discourage them from the notion of harming Prophet Musa.

وَقَالَ الرَّجُلُ الْمُؤْمِنُ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ هُوَ يَكْذِبُ كَذَابًا

“And a believing man from the followers of Firawn (Pharoh) who had concealed his belief said, ‘Will you kill a man for saying, ‘My Lord is Allah ‘, while he has come to you with clear proofs from your Lord? For if he is a liar, then his lying is upon himself, and in case he is truthful, some of what he promises you will strike you. Indeed, Allah does not guide the one who is rebellious and liar.” (40: 28).

3. It is important to be courteous and address people with titles they like, acknowledging their positions and giving credit where due, while also emphasizing commonality and shared interests. In this case, the believer acknowledged the authority of the Egyptian regime but reminded them of the ultimate authority of Allah.

**وَيَا أَيُّهَا الَّذِينَ آمَنُوا الْيَوْمَ الْمُلْكُ لِلَّهِ وَالْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَنِي آدَمَ إِنَّ جَاءَنَا
 “O my people, today the kingdom is yours; you are predominant in the land. But who will give us victory against the mighty power of Allah if it comes upon us?” (40: 29).**

4. The person who is engaged in the Dawah needs to use both emotional and logical arguments drawing upon historical knowledge to encourage reflection and learning from past civilizations and the history of their ancestors.
5. The person who is engaged in the Dawah needs to have sincere compassion for the people and make them feel his love, mercy and his serious concern about their future, particularly the Hereafter.

وَقَالَ لَّذِي آمَنَ يَتَقَوَّمُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ (٣٠) لَقَدْ آتَى بَنِي إِسْرَافِيلَ وَنُوحًا وَعَادًا وَتَمُوزًا وَلَازِيَةً وَأَمَّا لَوْلَا يَرْيَهُ تِلْكَ الْبَنَاتِ (٣١) إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (٣٢) يَوْمَ تُثْلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُهْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣) وَلَقَدْ جَاءَكُمْ مُوسَى بِآيَاتِنَا فَقَالُوا فَمَنْ يَنْصُرُنَا مِنْ بَنِي آدَمَ إِنَّ جَاءَنَا يُبْعَثُ لَنَا رَسُولٌ لَوْ لَمْ يَكُنْ لَكُمْ بَصِيرَةٌ (٣٤)

“The one who believed said: O my people, surely, I fear for you a fate like the day of the (ungodly) alliance of the past. "Like the fate of the people of Nuh (Noah), and 'Ad, and Thamud and those who came after them. And Allah does not desire any injustice for (His) slaves” (31) O my people! I fear for you the Day of calling one another (between the people of Hell and of Paradise)." (32) A Day when you seek in vain to turn away in retreat, yet you have no protector from Allah, and whomsoever Allah leaves to stray, he will have no guide. (33) And indeed Yusuf (Joseph) came to you before with clear signs, but you never ceased to doubt in that which he had brought to you, so much so that even when he died you said: "Allah will never send a Messenger after him. Thus, Allah leaves astray him who is exceedingly rebellious and doubting. (40: 30-34)

6. However, the Dawah may move to an overt and open form particularly when presenting specific religious principles, but the presentation must be logical, softer and in contrasting manner:

وَقَالَ لَّذِي ءَامَنَ يَتَقَوْمَ لِبُعُونَ أَهْدِكُمْ سَبِيلَ تَرَشَادِ (٣٨) يَتَقَوْمَ إِنَّمَا هَٰذِهِ تَحْيَوُهُ
 الدُّنْيَا مَتَّعَ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ (٣٩) مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا الْفِثْلَ وَلَمَنْ عَمِلَ
 صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ
 (٤٠) وَيَتَقَوْمَ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي إِلَى النَّارِ (٤١) لَا تَدْعُونَنِي إِلَى الْكُفْرِ
 بِاللَّهِ وَأَشْرَكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْغَيْرِ (٤٢) لَا جَرَمَ لَكُمْ أَنَّمَا
 دَعَاكُم إِلَى الْيَمِينِ لَيْسَ لَهُ قُوَّةٌ فَنَلَا دُنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنْ
 الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ (٤٣)

And the one who believed said: "O my people! Follow me, I shall guide you to the rightly guided path. (38) "O my people! This worldly life is nothing but a fleeting enjoyment. For indeed, it is the Hereafter that is the abode of enduring settlement." (39) Whosoever does an evil deed, will not be recompensed but with its like, and whosoever does a righteous deed, whether male or female while being a believer, such will enter Paradise, where they will be provided therein without limit. (40) And O my people! How is it that I call you to salvation while you call me to the Fire! You invite me to disbelieve in Allah and to associate partners with Him of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving! (42) It is obvious that those (gods) to whom you are inviting me are not worth calling, neither in this world nor in the Hereafter. And our return will be to Allah, and the exceedingly rebellious are, indeed, the dwellers of the Fire! (40:38-43)

7. When the main points are stated, conclude the presentation with a final appeal prompting listeners to reflect on the points raised.

ذَكَرْتُمْ مَّا أَقُولُ لَكُمْ وَأَقُوضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّصِيرَ إِذَا بَلَعَادَ (٤٤)

" And you will remember what I am telling you, and I entrust my affair to Allah. Verily, Allah is the All-Seer of (His) slaves." (40:44)

Despite the believer's apprehension upon revealing his faith to Pharaoh's inner circle, Allah assured him of protection.

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَخَاقَ بَالٍ فِرْعَوْنَ سُوءِ لَعْدَابِ (٤٥)

So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Firawn's (Pharaoh) people. (40:45)

This protection serves as a testament to Allah's promise to safeguard those who propagate His message:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ (٥١)

"Indeed, We shall, most surely, make our messengers triumphant, as well as those who believe both in the present life and on the Day when the (noble) Witnesses stand forth." (40: 51)

Those believers devoted to Dawah not only receive Allah's support but are also assured of the angels' prayers for them:

الَّذِينَ اتَّبَعُوا لِرَءْسِ الْعَرْشِ وَمَوْجِلَهُمْ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَمُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ
 ءَامَنُوا إِنَّهُمْ وَبِلَعَّتْ كُلِّ شَيْءٍ عَظِيمَةً لَهُ وَعَلَى الْغَفْرِ لِلَّذِينَ تَابُوا وَتَبِعُوا سَبِيلَهُمْ لَهُمْ عَذَابٌ

أَلْجِجِمْ (٧) رَبِّ ادْخُلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٨) وَفَهُمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩)

“Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You have embraced all things in Your mercy and knowledge, so forgive those who turn to You in repentance and have followed Your Way and save them from the torment of the blazing Fire! (7) Our Lord! admit them to the gardens of Adn (Eden) which you have promised them, together with whoever is righteous among their fathers, their spouses and their offspring! Indeed, You are the All-Mighty, the All-Wise. (8) And protect them from the consequence of evil deeds, and whomsoever You protect from the consequence of evil deeds on that day will have been shown Your mercy." And that is the supreme success. (40:7-9)

The Surah contains a famous Ayah emphasizing that Dua (supplication) is a powerful means of attaining Allah's protection and assistance. Dua represents a fundamental aspect of worship. Thus, anyone intending to engage in Dawah should always start with a sincere Dua.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ آ لَّذِينَ يَسْكُرُونَ عَنِّي عِبَادَ لَا يَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (٦٠)

“And your Lord has said, “Call Me, I will respond to you. Surely those who show arrogance against My worship shall enter Hell utterly humiliated.” (40: 60).

Sincerity in Dua is paramount, as commanded by Allah.:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ (١٤)

“So, call upon Allah making the practice of religion sincere to Him even if the disbelievers hate it.” (40: 14)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٦٠)

“He is the Ever-Living; there is no deity except Him, so call upon Allah making the practice of religion sincere to Him. [All] praise is [due] to Allah, Lord of the worlds.” (40:65)

Alongside sincere supplication, patience is also essential.:

أَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَسْئَلْكَ رَبُّكَ أَنْ تُبَدِّلَ لَكَ لَوْحًا وَلَئِنْ سَأَلْتَهُ لَقَدْ جَاءَكَ بِكَرَ (٥٥)

“So be patient – surely, the promise of Allah is truth. And seek forgiveness for your sin and proclaim the purity and praise of your Lord in the evening and at dawn.” (40:55)

فَصَبِرَانَ وَعَدَ لِلْمَرْءِ - لَوْ أَنَّ نَفْسًا تَرَىٰ رَبَّكَ تَبْعَضَ الَّذِي وَعَدْتَهُمْ أَوْ تَتَوَقَّعُكَ فَإِلَّا يَرْجِعُونَ (٧٧)

“So be patient – surely, the promise of Allah is truth. And whether We show you some of what We have promised them or We make you die (before they are punished), in any case they have to be returned to Us.” (40:77)

The Surah concludes with a warning to those persistently rejecting the call to Dawah.

فَلَمَّزُوا أَوَّلَ بَاسٍ قَالُوا ءَامَنَّا بِاللَّهِ وَحْدَهُ ۖ وَكَفَرْنَا بِمَا كُنَّا بِهِ شُرَكَائِينَ (٨٤) فَلَمْ يَنْفَعَهُمْ
إِيمَانُهُمْ لَمَّا رَأَوْا بَاسًا نَّاسُتَ اللَّهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٨٥)

“And when they saw Our punishment, they said,” We believe in Allah alone and disbelieve in that which we used to associate with Him.” (84) But their faith was not to benefit them once they had seen Our punishment. [It is] the established way of Allah that has been there all along in the matter of His slaves - and hence the disbelievers became the losers. (40:84-85)

Surat Fussilat (فُصِّلَتْ) (Expounded) (41:1-54)

Surat Fussilat (فُصِّلَتْ), also known as Ha Mim Al-Sajda (حُمّ السجدة), is one of the seven surahs that begin with the letters Ha Mim (حُمّ). All of these surahs were revealed in Mecca and emphasize the clarity of Allah's final message to mankind, the Quran, as well as the responsibility of Muslims to convey it to humanity. This Surah engages in a profound dialogue with those who disbelieve, addressing their doubts and misconceptions with clear evidence and logical rebuttals. It highlights Allah's magnificent creations as undeniable signs of His supreme power and authority.

The Surah starts by emphasizing the Quran's clarity and Allah's choice of Arabic as the language for conveying His final message to humanity.

حَمَّ (١) تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (٢) كِتَابٌ فُصِّلَتْ ؕ آيَاتُهُ يُقْرَأُ وَعَرَّلِلِقَوْمٍ يَعْلَمُونَ (٣)
رَبِّهِمْ وَأَوَّلَ آيَاتِهِمْ هُدًى وَبَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ (٤)

“Ha-Mim. (1) A revelation from Al-Rahman, the Merciful. (2) A Book whose verses are explained in detail — an Arabic Quran for people who know. (3) A bearer of good news and warning, yet most of them turn away, so they do not listen” (41:1-4)

The above Ayah and others refute any argument that the Quran is difficult to understand. Allah also pointed out that the Quran is Arabic, and this implies two meanings: it is in the Arabic language, and it is eloquent and easy to understand. The word Arabic (عربى) is often used as the antonym of the word “Agamie” (أعجمى), which means unclear and hard to understand. This second meaning, that Arabic means clear and easy to understand, is supported by Ayat 44 in the Surah, which emphasizes the clarity of the Quran:

وَلَوْ أَنَّهُ جَوَّلْنَا مُقْرَأَةً أَوْ عَرَبِيًّا لَّقَالُوا لَوْلَا هَٰذَا أَوَّلَ آيَاتِهِمْ هُدًى وَبَيِّنَاتٍ لِّقَوْمٍ يَعْلَمُونَ (٤٤)

“Had We revealed it as an “Agamie” Quran, they would have certainly argued, “If only its verses were made clear. Whether it is “Agamie” or Arabic (عربى), it is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears, and it is blindness for them. It is as if they are being called from a faraway place.” (41: 44)

In this Ayah, Allah emphasizes that the Quran is the source of guidance and healing to believers. But for the disbelievers, they will not understand it because they do not listen to it; their hearts are blind as they have condemned themselves by saying:

وَقَالُوا قُلُوبُنَا فِيْ كِتْفٍ مِّمَّا تَدْعُوْنَ إِلَيْهِ وَفِيْ آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنَكَ حَبَابٌ بَعْدَ عَمَلٍ
إِنَّا عَمِلُونَ (٥)

They say, “Our hearts are veiled against what you are calling us to, there is deafness in our ears, and there is a barrier between us and you. So do ‘whatever you want’ and so shall we!” (41:5)

Also, disbelievers actively encouraged others not to listen to the Quran and disturbed those who wanted to listen by making noise during its recitation:

وَقَالَ الَّذِينَ كَفَرُوا لِمُتَّبِعِيهِ الَّذِينَ يَتْلُو الْوَحْيَ لِيُفْشَرُوا فِيهِ لَعَلَّكُمْ تَهْتَابُونَ (٢٦) فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ سُوءَ الَّذِي كَانُوا يَعْمَلُونَ (٢٧)

Those who disbelieved said, "Do not listen to this Quran and make noise during its recitation, so that you may overcome." (26) Therefore, We will certainly make them taste a severe punishment and We will certainly recompense them for the worst of what they used to do. (41:26-27)

Allah's punishment only befalls those who receive His guidance but refuse to see the guidance and prefer to be blind to it. Allah says:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُ اآلَافَ سَبْعِينَ اَلْفًا فَلَمَّا رَآهُمْ عَصَا اَلْعَذَابِ اَلْهُونَ بِمَا كَانُوا يَكْسِبُونَ (١٧) وَلَقَدْ اَتَيْنَا اَلَّذِينَ اٰمَنُوا وَكَانُوا يَتَّقُونَ (١٨)

And as for Thamud, We guided them, but they preferred blindness over guidance, so they were seized by thunderbolt of humiliating punishment because of what they used to earn. (17) And We saved those who believed and had the Taqwa of Allah. (41:17-18)

Those who reject Allah's guidance do not only blind themselves to Allah's signs but also discourage others from listening to them and attempt to distort the message of Allah:

اِنَّ اَلَّذِيْنَ يُلْحِدُوْنَ فِيْ ءَايٰتِنَا لَا يَخَفُوْنَ عٰلِيْنَا اَفَمَنْ يُلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَنْ يٰتٰى ءَامِنًا وَلَهُمْ لَقِيْمَةٌ عَمَلُوا مَهْلِكْتُمْ اِنَّهٗ يَصْعَقُ مَلٰٓئِكَةٌ اَتَتْهُ بِصِيْرٍ (٤٠)

Indeed, those who distort Our Ayat are not hidden from Us. So, who is better, the one who is thrown into the Fire, or the one who comes secure on the Day of Judgement? Do whatever you wish. Indeed, He (Allah) is seeing whatever you do. (41:40)

However, Allah will not allow their distortions to lead others astray because He guaranteed that His final message, the Quran, will never be distorted:

لَا يٰتِيْهِ اَلْبٰطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ (٤٢)

Falsehood cannot approach it from its front nor from behind; [it is] a revelation from the All-Wise and Praiseworthy. (41:42)

We note from these verses that the disbelievers whom Allah condemns are not merely passive but are committed to their disbelief by preventing others from listening to the Quran and by trying to distort its verses. With all these transgressions, they surely deserve Allah's punishment. But on the day of Judgment, when Allah presents them with records of their deeds, they will deny everything and insist that the only way for Allah to be just with them is for them to admit their transgressions. In a hadith that is narrated by Anis and reported in Muslim, the Prophet (PBUH) said:

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم من مخاطبة العبد ربه يقول: يارب ألم تجرني من الظلم؟ قال: يقول: بلى قال: فيقول: فإني أجيز على نفسي إلا شاهدا مني قال: فيقول: كفى بنفسك اليوم عليك شهيدا وبالكرام الكاتبين شهودا قال: فيختم على فيه فيقال لأركانه:

انطقي قال: فتتطرق بأعماله ثم يخلو بينه وبين الكلام قال: فيقول: بعدا لكنّ وسحقا فعنكّ كنت أناضل) رواه مسلم

The disbeliever will say to Allah, 'My Lord, did You not protect me from injustice?' Allah says, 'Yes.' The disbeliever will say, 'I do not accept any testimony except from myself.' Allah says, 'Today, you are sufficient as a witness against yourself for what honorable scribes (the recording angels) witnessed.' Allah will order his mouth to be sealed, and asks his limbs to speak,' and they will speak of his deeds. Then, the man will be allowed to speak, and he will say to his limbs, 'Woe to you! I was only defending you. " (Muslim)

Allah presented the scene of what will happen to confirm the guilt of the disbelievers as follows:

وَالْيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ هُمْ فِي بُرْعُونَ (١٩) حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَتْ هُمْ
مَسْمُوعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٠) وَقَالُوا لَوْلَا جُودِهُم لَمْ شَهِدْتُمْ عَلَيْنَا
قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ (٢١) وَمَكُنْتُمْ
شَاقِصِينَ ۚ أَرْسَدَ عَلَيْكُمْ سَمْعَكُمْ وَلَآبْصَرَكُمْ وَلَجُلُودَكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا
يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ (٢٢)

On the Day that the enemies of Allah will be mustered towards the fire. So, they will be kept under control. (19) when they come close to it, their ears, eyes and skins will testify against them about what they used to do. (20) And they will say to their skins, "Why did you testify against us?" and their skins will reply, "We were made to speak by Allah who has made everything to speak. He who created you in the first time and to Him you are [now] brought back, (21) you could not hide yourselves from your ears, eyes and skins to prevent them from testifying against you. But you thought that Allah does not know much of what you do." (41:19-22)

These Ayat should inspire research into how a person experiences pain. One might make the following hypothesis: the limbs of a person destined for Hell will not feel pain, as they would otherwise suffer for actions they did not willingly commit. They were compelled to act against Allah's commands by the person for whom Allah had subjugated them. If the limbs do not feel pain, it may suggest that the actual experience of pain is created by the brain. However, this hypothesis requires data for validation.

When Allah speaks of believers who will be rewarded with paradise, they are always associated with righteous deeds. Conversely, disbelievers who will be punished by Hell are consistently linked with actively promoting their disbelief. This raises the question: what will happen to believers who do not perform righteous deeds and disbelievers who do not commit evil deeds? It appears that Allah will make the decision regarding them on the Day of Judgment, as suggested in the following verse in Surah Al-Hajj.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّالِينَ وَالنَّبِيِّينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (١٧)

“As for those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who ascribe partners to Allah - Allah

will judge between them on the Day of Judgement. Surely, Allah is witness to everything.” (Al-Hajj 22:17)

To refute the claims of the disbelievers regarding the truthfulness of the Quran, Allah provides details about the creation of the heavens and the earth as proof that the Quran is a revelation from the Creator Himself:

قُلْ أَنتُمْ لَكُمْ كُفْرُوكُمْ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ (٩) وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمَ (١٠) ثُمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ آتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (١١) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَافِيحٍ وَحِفْظٍ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (١٢)

Say, "Do you really disbelieve in the One who created the earth in two days and ascribe to Him equals? That is the Lord of the worlds." (9) He placed on the earth firm mountains, and He put blessings in it and ordained therein its sustenance in four days, equal for (all) who ask. (10) Then He turned to the sky when it was smoke and said to it and to the earth, "Come (into being) both of you, willingly or unwillingly." They said, "We come willingly." (11) And He decreed that they become seven heavens within two days and imparted in each heaven its command. And We decorated the closest sky (to the earth) with lamps and as protection. Such is the ordaining of the All-Mighty, the All-Knowing. (41:9-12)

These verses should refute any claim that population growth is the cause of food shortages. Allah has clearly affirmed that He has placed all the necessary provisions on Earth for everyone. The issue is not a lack of available resources, but rather the unequal distribution of these resources. Some people commit injustices by encroaching on the rights and resources of others.

Several scientific references and studies confirm that food shortages are more related to distribution and access rather than actual scarcity of resources.

1. According to the Food and Agriculture Organization (FAO) of the United Nations, global food production is currently sufficient to feed the world population. The world produces enough calories to feed 10 billion people, more than the current global population of around 8 billion. However, despite this, millions still face hunger due to issues like inequality, and distribution problems. [FAO. (2019). The State of Food Security and Nutrition in the World.]
2. A report by the World Food Programme (WFP) highlights that hunger is not typically due to the unavailability of food but rather the inability of people to access it. The causes include economic inequality, poor infrastructure, political conflict, and market failures. For example, many regions have plenty of food, but it is not accessible to those in need due to logistical, political, or economic barriers. [Reference: World Food Programme (WFP). (2020). Hunger and Famine: The Root Causes.]

While no one witnessed the creation of the heaven and earth, Allah points out a physical phenomenon that people can observe, how Allah brings life to barren land:

وَمِنْ آيَاتِهِ أَنْ تَرَوْا بِرُحْنٍ خَشِيعَةً فَإِنَّهُ أَنْزَلَ عَلَيْهَا مَاءً عَذْرَاءً تَرْتَجِي وَرَبَّتِ إِنَّ اللَّهَ أَهْيَاهَا
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٣٩)

"And among His signs is that you see the earth barren, but when We send down water upon it, it shakes and swells. Verily, He who gives it life is indeed He who gives life to the dead. Surely, He has the power to do everything." (41:39)

This Ayah should inspire research into how the delicate stems and roots emerging from a seed penetrate compacted soil. Based on this Ayah, one could make the hypothesis that when rain falls on the earth, it creates microearthquakes that cause microcracks, enabling the delicate stems and roots to penetrate the soil through these microcracks. However, this hypothesis requires data for validation.

Allah affirms that the Quran will keep revealing signs to all mankind, leaving no excuse for any disbeliever to deny the Quran as a message from the Creator. Allah says:

سَرِيهِمْ ءَايَاتُنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (٥٣)

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Quran) is the truth. Is it not sufficient that your Lord is a Witness over all things?" (41: 53)

But it should be noted that the Quran will not deliver itself. It is up to the Muslims to deliver it to others. However, to deliver it, Muslims must possess superior moral character by being kind, tolerant and being patient as they demonstrate their belief by their good deeds. Allah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ (٣٣)

"And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims." (41:33)

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ
وَلِيٌّ حَمِيمٌ (٣٤)

The good deed and the evil deed are not equal. Repel the evil deed with one which is better, then verily; he, between whom and you there was enmity, (will become) as he was a close friend. (41: 34)

وَمَا يُغْنِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُغْنِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (٣٥)

But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great fortune in this world." (41: 33-35)

Muslims need to be alert to the insinuations of Satan, He wants them to get angry, take revenge, and respond to evil with evil, forgetting Allah's command to repel evil with good (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ). Allah gives us advice on how to get rid of the insinuations of Satan:

وَإِذَا بَرَأَ عَنكَ مِنَ اللَّهِ بِطْنٍ نَزَعٌ فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٣٦)

"And if a whisper from the devil reaches you then seek refuge in Allah. Indeed. He is the All-Hearer, the All-Knower." (41:36)

Surat Ash-Shura (الشورى) (Counsel) (42:1-53)

The Surah (Surat Al-Shura (الشورى)) affirms at the outset that the Quran is a revelation from Allah:

حَمَّ (١) عَسَقَ (٢) كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ (٣) لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ (٤)

Ha-Mim (1) Ain-Sin-Qaf. (2) Thus Allah, the All-Mighty, the All-Wise revealed to you as He did to those before you. (3) To Him belongs all that is in the heavens and all that is in the earth, and He is the Most-High, the Most-Great. (42:1-4)

The central theme of this Surah is the prohibition against using Allah's revelation as a pretext for creating divisions among the believers. This critical prohibition was revealed to all past messengers of Allah, particularly the five most resolute among them (أولى العزم) : Noah, Ibrahim, Musa, Isa, and Muhammad (peace be upon them all). Allah says:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَآلَٰهُ وَحَيَّٰ إِلَيْكَ وَمَدَّوٰطَيْنَا بِهِ ۖ إِبْرٰهِيْمَ وَمُوسٰى وَعِيسٰى أَنْ أَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوا فِيْهِ (١٣)

He (Allah) has ordained for you the same religion which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and Isa (Jesus) saying you should establish the religion and make no divisions in it. (42:13)

This verse affirms that Allah's religion is one, and thus, there should be no divisions among the followers of different messengers. Yet, we observe divisions not only among the followers of different messengers but also among the followers of the same messenger. Allah identifies the cause of this division:

وَمَا تَفَرَّقُوا إِلَّا بِاللَّوْعِدِ مَا جَاءَهُمْ يَلْعَلُهُمْ بُغْيًا يُبَيِّنُ (١٤)

And they did not divide till after knowledge had come to them, out of transgression among themselves. (42:14)

The cause of division is the desire of one group to transgress against others. A symptom of this transgression is the claim of one group to be superior to others. Often, religion is exploited by unscrupulous and corrupt leaders to achieve their unholy goals of power and wealth. They achieve this by manipulating gullible people to blindly follow them and to sacrifice their lives and resources for the sake of these unholy goals.

While division is condemned by Allah, He grants human beings the freedom of choice throughout their lives on earth. When a person makes a wrong choice, Allah does not immediately hold them accountable. Rather, He continues to offer chances to correct that decision throughout one's life. If Allah immediately held everyone accountable for their mistakes, none would survive. But He grants everyone chances to repent:

وَمَا تَفَرَّقُوا إِلَّا بِاللَّوْعِدِ مَا جَاءَهُمْ يَلْعَلُهُمْ بُغْيًا يُبَيِّنُ وَلَوْ كَلِمَةً شَبَقَتْ مِنْ رَبِّكَ إِلَّا جَلَلِ الْعَلِيِّ لَقَضِيْمٌ بَيْنَهُمْ وَإِنَّ الَّذِينَ أَوْثَرُوا الزَّكٰتِ مِنْ عَدِهِمْ لَفِي شَكٍّ مِّنْ مُّضْرِبٍ (١٤)

And they did not divide till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And indeed, those who were made to inherit the Scripture after them are in grave doubt concerning it." (42:14)

To eliminate divisions and disputes, our responsibility is to stand firm on the truth and not follow the desires of those who seek to create divisions. Invite them to the truth and be a role model through your deeds. Know that, in the end, everyone will be gathered before Allah to receive His judgment on all matters and settle the differences among people. Allah says:

مَّا أَتَاكَ مِنْ شَيْءٍ فَقُلْ أُوْهِدُهُ وَإِنْ يَأْتِكَ مِنْ شَيْءٍ فَقُلْ أُوْهِدُهُ ۚ وَلَا تَتَّبِعْهُ ۚ وَآءِهُمُ قُلُوبٌ قَلِيلٌ ۚ أَمَّا نَبُذَ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابِهِ وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمُ لِلَّهِ رَبِّنَا وَرَبُّكُمْ ۚ لَمْ أَعْمَلْنَا وَلَكُمْ عَمَلُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ (١٥)

So, unto this then invite and stand firm as you are commanded, and do not follow their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to be just among you. Allah is our Lord and your Lord; for us is our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return." (42:15)

The Surah identifies mutual consultation (الشورى) as the mean to protect Muslims from the destructive behavior of division. Allah says:

وَالَّذِينَ آمَنُوا وَلَوْ أَنَّهُمْ رَأَوْا أَهْلَ الْقُرَىٰ أَن يَخْرُجُوا إِلَىٰ جِهَادٍ سَأَلَ إِلَهُهٖمُ يُنْفِقُونَ (٣٨)
And those who accept the Call of their Lord, and establish prayers, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them." (42:38)

Consultation (الشورى) is a mean by which disagreements can be aired, discussed, and resolved without leading to disputes and division. Disagreements resulting from differing opinions are natural because Allah did not decree that all people would be one nation:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً (٨)

And if Allah had willed, He could have made them one nation, (42:8)

To ensure that differences of opinion do not lead to disputes and division, Allah sets a clear rule for settling any disagreement:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ (١٠)

And in whatsoever you differ, the decision thereof is with Allah, (42:8-10)

Anyone who thinks that he has monopoly on truth and thinks he is the only one going to heaven and others will be in Hell is a misguided person because no one can judge in the matter of heaven and hell except Allah and only He. The Prophet (PBUH) warned of this level of arrogance by saying:

"من قال هلك الناس فهو أهلكهم" [الراوي: أبو هريرة، المصدر: صحيح مسلم]
"Whoever says the people are doomed is the one who is most doomed".

Disputes and divisions among believers inevitably lead to failures and misfortunes. When misfortune befalls, believers must examine their actions. Often their actions are the cause for their misfortune, as Allah says:

وَمَا أَصَابَكُمْ مَّرْصِصَةٌ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَهِيَ غَافِلَةٌ عَنْ كَثِيرٍ (٣٠)

And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much. (42:30)

While all messengers received the same religion from Allah, the only difference is that past revelations were intended for certain tribes, but the message of Islam is intended for the entire world, as Allah says:

وَكَذَٰلِكَ أُنزِلَ إِلَيْكَ الْقُرْآنُ قُرْآنًا عَرَبِيًّا لِّنُذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُذِرَ يَوْمَ الْجَمْعِ لَا يَرِيبُ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ (٧)

And thus, We have revealed to you an Arabic Quran that you may warn the Mother of the Towns (Makkah) and all around it; and warn (them) of the Day of Assembling, of which there is no doubt, when a party will be in Paradise and a party in the blazing Fire (Hell). (42:7)

An important aspect of the final revelation is that it came in clear and unambiguous text. As previously discussed, the word Arabic signifies clarity and understanding, as opposed to A'agamey, which means not understood.

While the main theme of the Surah addresses division and disputes based on religion, it also addresses a family issue that can create conflicts and strain family bonds. It addresses the matter of wives who are either not bearing children or only bearing daughters. Allah makes it clear that this is a matter He decrees, and no one bears responsibility for it:

لِلَّهِ الْمُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ (٤٩) أَوْ يَرْوِّجُهُمْ ذَكَرًا وَنَثَاءً وَتَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ (٥٠) ﴿٤٩﴾

To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills and bestows the male (offspring) upon whom He wills. (49) Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things. (42:49-50)

The surah includes a verse that may require some clarification:

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ

And whomsoever Allah lets go astray, for him there is no guardian to protect him. And you will see the wrongdoers when they see the punishment, that they will say: "Is there any way to be sent back (to the world)?" (Al-Shura 42:44)

This verse might seem to imply that Allah does not guide certain individuals, and if Allah does not guide someone, no one else can. However, this interpretation contradicts

Allah's attributes of justice and mercy and goes against the essence of the Quran. It is crucial to recognize that Allah offers guidance to everyone universally, both through the innate nature He has instilled in every person and through His messengers. If someone's innate nature becomes corrupted and they use their free will to reject the guidance provided by Allah's messengers, Allah will allow that person to follow their own path without offering any further guidance.

Just as Allah has established divine laws (سنن الله) that govern the workings of the universe, He has also established laws that dictate the consequences of human actions. Among these divine laws is the law that governs who will be deprived of guidance beyond what the messengers have delivered. Allah has made this law clear in the Quran by highlighting the behaviors of those whom He will not guide.

Allah said: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) **“Allah does not guide the unjust/wrong doers”**. This statement is emphasized 10 times in the Quran (Al-Baqarah 258, Al-Imran 86, Al-Maeda 51, Al-An'am 144, Al-Tuba 19, Al-Tuba 109, Al-Qasas 50, Al-Ahqaf 10, Al-Saf 7, Al-Jumma 5). Injustice is the most frequently mentioned attribute in the Quran as a reason for Allah depriving people of supporting guidance.

In addition to injustice, there are other attributes that render a person undeserving of Allah's supportive guidance:

Allah says: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ) **(All does not guide the rebellious)**. This statement is repeated 5 times in the Quran (Al-Maeds 108, Al-Tuba 24, Al-Tuba 80. Al-Saff 5, Al-Munafeqoon 6)

Allah also gives the warning: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ) **“Allah does not guide the disbelievers/those who reject faith”**. This warning is clearly spelled out in the Quran 4 times (Al-Baqarah 264, Al-Tuba 37, Al-Nahl 107, Al-Maeda 67)

Other behaviors that cause a person to be deprived of supporting guidance include:

(وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ) **“Indeed, Allah does not guide the snare the betrayers, (Yusuf 12:52)**

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ) **“Indeed, Allah does not guide anyone who is liar, disbeliever.” (Al-Zumur 39:3)**

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ) **“Indeed, Allah does not guide the extravagant, the liar.” (Ghafer 40:28)**

The Surah concludes by emphasizing that the role of the messengers is to guide people to the path of Allah.

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ خُرُوجًا مِّنْ ذِكْرِنَا مَا كُنْتَ تَدْرِي مَا آتَيْنَاكَ مِنَّا وَلَآ إِلَـٰهَ إِلَّا يَمُنْ وَلَـٰكِنَّا جَعَلْنَاهُ
 رُشْدًا يَهْدِي بِهِ مَن نَّشَآءُ مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ (٥٢) صِرَاطُ اللَّهِ الَّذِي
 لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ (٥٣)

And We have revealed to you (Muhammad) a Spirit from Our command. You did not know earlier what the book was nor what was the Faith. But We have made it (the Quran) a light with which We guide whomsoever We will from among our righteous slaves. And indeed, you are guiding (people) to the straight path, (52) The path of Allah, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Be aware that to all matter shall finally return. (42:52-53)

Before I conclude, I want to highlight an Ayat that describes a key attribute of those who place their trust in Allah. It is crucial to understand this attribute through the example of Prophet Muhammad (PBUH) to prevent chaos within the community.

وَالَّذِينَ إِذَا أَصَابَهُمُ لُغُوبٌ يُكْفُوا لَهُم مَّا قَالُوا وَهُمْ يُرِيدُونَ أَن يُقَاتِلُوا لَآئِنِ سَأَلْتَهُمْ لَيَقَاتِلُنَّ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَجْمَعِينَ وَاللَّهِ الْعَظِيمَ (٣٩)

And those who, when they are subjected to aggression (are oppressed, tyranny afflicts them), take revenge (defend themselves). (42:39)

The issue at hand is whether this Ayat should be applied to individuals or groups who are oppressed by their own society or by external forces. Additionally, it raises the question of what forms of defense or retaliation are appropriate. To grasp the difference, we need to study how the Prophet (PBUH) responded to aggression and tyranny when he was in Mecca and to the aggression of the hypocrites when he was in Medina. In both situations, he neither sought revenge nor defended himself through violence, despite the wishes of his companions. The Prophet's restrained response prevented chaos in the society in which he lived. However, his response differed when the aggression came from external forces.

The implications of this Ayah, and others like it, require careful analysis. Failing to acknowledge their application in the absence of the Prophet's actions is a significant factor that may contribute to the chaos and terror observed in many Muslim countries today.

Surat Az-Zukhruf (الزُّخْرَف) (Adornments) (43:1-89)

The main theme of Surat Az-Zukhruf (الزُّخْرَف) is that materialistic distractions, though enticing, are transient and should not divert us from the true path of Allah. The Surah warns us that those who turn away from Allah's guidance often do so by clinging to their worldly possessions and perceived superiority. The Surah highlights that disbelievers often use their material superiority as a false shield to reject the divine message.

The Surah commences with emphasizing the greatness of the Quran as it praises its clarity, prestige, and wisdom.

حَمِّ (١) وَآ لِكِتَابٍ لَّمْ يَبِينِ (٢) إِلَّا جَعَلْنَاهُ قُرْآنًا نَّذِيرًا لِّكَرْلِيَا لَعَلَّكُمْ تَهْتَفُونَ (٣) وَإِنَّهُ فِي أُمِّ
الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ (٤)

Ha-Mim. (1) By the clear Book (i.e. this Qur'an). (2) Verily, we have made it a Qur'an in Arabic, that you may be able to understand. (3) And verily, it is with us in the mother of the Book, indeed Exalted, full of Wisdom. (43:1-4)

Here, Allah describes the Quran as (لَعَلِّي حَكِيمٌ) which is translated as “exalted, full of wisdom”. Consequently, any person who understands it and applies it, would attain the highest status of knowledge and wisdom.

The Surah offers a contrast between the materialistic adornments of this world and the real adornments that exist in Hereafter, which has been promised to those who are committed to this book of Allah.

Verses 33 and 34 presents elements of the adornment of this world. To illustrate the triviality of this world richness and adornment, Allah is saying that if all people had been disbelievers, Allah would have showered them with materialistic pleasures of gold and silver that have no limit. But, because there will be believers who may be tempted and confused by what all the disbelievers have, Allah did not make this happen.

وَلَوْلَا أَن يَكُونَ لِّلنَّاسِ أُمَّةٌ أَوْجَدَ مَا جَعَلْنَا لِمَن يَكْفِرْ طَرَحًا لِّبُيُوتِهِمْ سُقُفًا مِّنْ فِصَّةٍ
وَمَعَارِجَ عَلَىٰ ظُهُورِهِمْ (٣٣) وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرٌ عَلَيَا يَتَّكُونَ (٣٤) وَزُخْرُفًا وَإِنْ كُلُّ
دَٰلِكَ لَّمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ (٣٥)

“And were it not that all mankind would have become of one community, We would have provided for those who disbelieve in Al-Rahman, silver roofs for their houses, and (silver) stairs whereby they ascend, (33) And also for their houses, doors (of silver), and couches (of silver) on which they could recline, (34) And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the righteous.” (43:33-35).

The Surah also reveals the real adornment that Allah has prepared for the believers in the Hereafter; Allah says:

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَزُوجُكُمْ حَيْرُونَ (٧٠) يُطَافُ فِيهَا بِمِثْقَالِ ذَرَّةٍ مِّنْ حَبِّ كَرْمٍ مِّمَّا كُنْتُمْ تَعْمَلُونَ (٧٢)
 شَمَلْتُمْ نَفْسَكُمْ وَتِلْكَ غَيْرُكُمْ أَنْتُمْ فِيهَا خَالِدُونَ (٧١) هَذِهِ الْجَنَّةُ الَّتِي ذُكِّرْتُمْ بِهَا

“Enter Paradise, you and your spouses, in happiness. (70) Trays and cups of gold will be passed round them, (there will be) therein all what the souls could desire, and all what the eyes could delight in, and you will abide therein forever. (71) This is the Paradise which you have been made to inherit because of what you used to do. (43:70-72)

It is as if the Surah is saying to us do not be dazzled by this life's ornaments and deceived by its enjoyment because the enjoyment prepared for you in the Hereafter is everlasting and the magnitude and intensity of the hereafter pleasures are beyond your imagination.

The Surah goes on to criticize those who rather than evaluating the Quran based on its own merit, they reject it based on materialistic considerations such as the status and wealth of the deliverer:

وَقَالُوا لَوْلَا نُزِّلَ هَذِهِ الْكُتُبُ عَلَى عَالِمٍ عَظِيمٍ (٣١)

And they say: "Why is not this Quran sent down to a great man of the two cities (Makkah and Taif)?" (43:31)

Allah responds to them by saying:

مَنَّا هَؤُلَاءِ مَقْسِيُمُونَ خَزَائِنَ رَحْمَةِ رَبِّكَ يُنْزِلُ فِي أَيِّ شَأْنٍ يَشَاءُ وَيُخَوِّضُ فِيهِ رُجُلَ الْأَوَّلِينَ وَالْآخِرِينَ وَمَنَّا هَؤُلَاءِ مَقْسِيُمُونَ خَزَائِنَ رَحْمَةِ رَبِّكَ يُنْزِلُ فِي أَيِّ شَأْنٍ يَشَاءُ وَيُخَوِّضُ فِيهِ رُجُلَ الْأَوَّلِينَ وَالْآخِرِينَ (٣٢)

Is it they who would divide the Mercy of your Lord? It is We Who divides between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others. But the Mercy (Paradise) of your Lord is better than the (wealth of this world) which they accumulate. (43:32)

The Surah gives an example of the Pharaoh of Egypt who used the same excuse of the materialistic measures of wealth and status to justify his rejection of prophet Musa:

وَاتَّخَذُوا عَصَا فِرْعَوْنَ وَقَالُوا لِمَ يُقِيمُهَا لَيْسَ لِمُوسَى إِلَّا جُنْدٍ مُّجْرِمُونَ (٥١)

And Fir'aun (Pharaoh) called his people, (saying:) "O my people! Does not the dominion of Egypt belong to me, and these rivers flowing underneath me. Can't you see? (43:51)

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْلُ آبٍ مُّهِينٍ وَلَا يَكَادُ يُبَيِّنُ (٥٢) فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَّهَبٍ أَوْ وُجِّعَتْ عَلَيْهِ أَسْوَارٌ مِّنْ ذَّهَبٍ أَوْ وُجِّعَتْ عَلَيْهِ أَسْوَارٌ مِّنْ ذَّهَبٍ أَوْ وُجِّعَتْ عَلَيْهِ أَسْوَارٌ مِّنْ ذَّهَبٍ (٥٣)

"Am I not better than this one [Musa], who is despicable and can hardly express himself clearly? (52) "Why then are not golden bracelets bestowed on him, or angels sent along with him?" (43:52-53)

The sad part is that most of the Pharaoh's people were fooled by his argument and followed him in rejecting the message of Allah that prophet Musa was delivering to them:

أَسَآءَ مَا كَانُوا يَعْبُدُونَ ۚ فَآطَا عُوْصَاهُمْ ۖ كَانُوا قَوْمًا فَٰسِقِينَ (٥٤) فَلَمَّآ ءَآسَفُوْهُ نَزَّلْنَا مُنۡهَمُومًا ۖ فَتَوَلَّوۡا ۚ فَجَمَعْنَاهُمْ جُمُوعًا ۖ فَغَرَقْنَاهُمۡ ۚ (٥٥)

Thus he (Pharaoh) befooled his people, and they obeyed him. Indeed, they were rebellious people. (54) So, when they angered Us, We punished them, and drowned them all. (43:54-55)

Recognizing that the wealth and power of the disbelievers can be a barrier for many people to accept the true message of Allah because of lack of wealth and power of those who are delivering it, it becomes incumbent upon Muslim to acquire wealth and power to facilitate their ability to deliver Allah's message.

Another Barrier that the Surah identifies as the cause for rejecting Allah's message is blindly clinging to the tradition and customs without reflecting on their validity:

بَلَّيْ قَالُوْٓا۟ اِلَّا وُجِدْنَا ءَابَاۡءَنَا عَلٰٓى اُمَمٍ ۖ وَاِنَّا عَلٰٓى اٰثَرِهِمْ هٰتِدُوْنَ (٢٢) وَكَذٰلِكَ مَدَّۤا رَسٰلَنَا مِنْ قَبْلِكَ فِىۡ قَرْيَةٍ مِّنۡ نَّذِيْرٍ اِلَّا قَالُ مُتَرَفُوْهَاۤ اِنَّا وَجِدْنَا ءَابَاۡنَا عَلٰٓى اُمَمٍ ۖ وَاِنَّا عَلٰٓى اٰثَرِهِمْ هٰتِدُوْنَ (٢٣) ﴿٢٣﴾

"Rather, they say: "We found our fathers following a certain way and we are guided by following their footsteps." (22) Similarly, We did not send a warner before you (O Muhammad) to any town but the wealthy ones among them said: "We found our fathers following a certain way, and we are indeed following their footsteps." (43:22-23)

And when challenged, they blame Allah for allowing them to follow their false belief and practices:

وَقَالُوْٓا۟ لَوْلَاۤ اَشَاعَ عَلٰٓمُ الرَّحْمٰنِ مَاۤ اَعْبَدْنٰهُمْۭ مَا لَهُمۡۤ اِلٰهٌۭ اِلَّا اللّٰهُ ۚ عَلٰٓمِۡنَ هُمۭۡ اِلَّا يَخْرُصُوْنَ (٢٠) اَلَمْ نَبَيِّنْ لَهُمۡ اٰيٰتِنَاۤ اَمْ كُنۡتُمْ مِّنۡ قَبْلِ هٰذَاۤ اَعْمٰى (٢١)

And they said: "If it had been the Will of Al-Rahman, we would not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie! (20) Or have We given them any Book before this (the Quran), to which they are holding fast? (43:21)

The response to those people case is what Allah told us to say:

قَالَ اُولُوۡ جُنۡدِكُمْۭ بِاِهْدٰىۤ اِمَّا وَجَدْتُمْ عَلٰٓيْهِ ءَابَاۡءَكُمْۭ قَالُوْٓا۟ اِنَّا بِمَاۤ اُرْسِلْتُمْۢ بِهٖۡ كٰفِرُوْنَ (٢٤) فَۤاَنۡتَقَمْنَا مِنْهُمۡ ۚ فَۤانۡظُرْ كَيْفَ كَانَ عٰقِبَةُ ۚ لِّمُكۡذِبِيۡنَ (٢٥)

Say: "Even if I bring you better guidance than that on which you have found your fathers?" They said: " We totally disbelieve in that with which you have been sent

with." (24) So, We punished them. Now look, what was the end of those who rejected (our messengers). (43:24-25)

These Ayat offer a warning to Muslims that they need to examine the customary practices to avoid falling in the trap of justifying their actions based on tradition and cultural practices. Unfortunately, this often happens, and the justification is often: my father or my sheikh used to allow/not allow this.

It is critical that we should stay firm on in the straight path while we are delivering the Quran to others:

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ أُولَٰئِكَ أَرْسَلْنَا رُسُلَهُم مِّن قَبْلِكَ لِيُزَكِّيَهُمْ أَوْ يَكْفُرُوا بِالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهُونَ (٤٣) وَإِنَّكَ لَمِنَ الْمُنذِرِينَ (٤٤)

So, hold fast to that which is revealed to you. Verily you are on the Straight Path. (43) And indeed, this (the Quran) is a reminder for you and your people and all of you will be questioned (about it). (43:43-44)

If one faces false arguments by those who choose to disbelieve, one should not become angry with them. Rather one should remain kind and tolerant to them, as Allah says:

وَقِيلَ لِمَ يَرِبُ إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ (٨٨) عَنَّمْهُمْ قُلُوبٌ سَلَامٌ فَسَوْفَ يَعْلَمُونَ (٨٩) And his (the prophet) saying: "O my Lord; these are a people who do not believe!" (88) So, forgive them and say: Salam (peace)! Then, soon they will come to know (the result of their attitude). (43:88-89)

While we should not be impressed by the materialistic resources of the disbelievers, we must acknowledge that if Muslims don't have access to these resources, they will often be used by the disbelievers against them. When Muslims are oppressed and backward while others are wealthy and powerful, it impacts people's beliefs and affects their commitment to the commands of Allah. This was recognized by the Prophet (PBUH) in his discussion with Uday ibn Hatim (عدي بن حاتم), the chief of his tribe. Uday said, I came to see the Messenger (PBUH) but was hesitant to accept Islam and he (PBUH) recognized my hesitancy. So, he (PBUH) said to me:

لعلك يا عدي إنما يمنعك من دخول في هذا الدين ما ترى من حاجتهم ، فوالله ليوشكن المال أن يفيض فيهم حتى لا يوجد من يأخذه ؛ ولعلك إنما يمنعك من دخول فيه ما ترى من كثرة عدوهم وقلة عددهم ، فوالله ليوشكن أن تسمع بالمرأة تخرج من القادسية على بغيرها (حتى) تزور هذا البيت ، لا تخاف ؛

ولعلك إنما يمنعك من دخول فيه أنك ترى أن الملك والسلطان في غيرهم ، وإيم الله ليوشكن أن تسمع بالقصور البيض من أرض بابل قد فتحت عليهم ؛ قال : فأسلمت

O Uday, perhaps what is preventing you from entering this religion is what you see of their poverty. By Allah, soon wealth will overflow among them until there is no one left to take it. And perhaps what is preventing you from entering it is the large number of their enemies and their small numbers. By Allah, soon you will hear of a woman traveling from Qadisiyyah on her camel to visit this House (the Kaaba), without fear. And perhaps what is preventing you from entering it is that

you see the power and authority in the hands of others. By Allah, soon you will hear of the white palaces of the land of Babylon being opened for them."

Uday ibn Hatim (عدي بن حاتم) said: Upon hearing this, I accepted Islam. Later, he used to say:

مضت اثنتان ، وبقيت الثالثة ، والله لتكونن ، قد رأيت القصور البيض من أرض بابل قد فتحت عليهم ، وقد رأيت المرأة تخرج من القادسية على بعيرها ولا تخاف حتى تحج هذا البيت ، وإيم الله لتكونن الثالثة ، ليفيض المال حتى لا يوجد من يأخذه.

"Two have passed, and the third remains, and by Allah, it will surely come to pass. I have seen the white palaces of the land of Babylon opened for them, and I have seen a woman traveling from Qadisiyyah on her camel, fearing nothing until she performs the pilgrimage to this House (the Kaaba). By Allah, the third will surely happen: wealth will overflow until there is no one left to take it."

Realizing that lacking wealth and power by Muslims are barriers that may prevent people from accepting Islam, it is a religious obligation for Muslims to strive to become the most advanced technologically and financially. The clear confidence of the Prophet (PBUH) is based on his full conviction that Allah is in full control of what happens and will happen on the earth.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ (٨٤) وَتَبَارَكَ الَّذِي لَهُ الْمُلْكُ
الْعَلِيِّ وَالْأَرْضِ وَمَمْلِكَتُهُمَا وَعِنْدَهُ الْعِلْمُ السَّاعَةِ وَالْيَمْرِ تُرْجَعُونَ (٨٥)

It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower. (84) And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned. (43:84-85)

Allah gave a severe warning to those who reject Allah's message based on their arrogance and transgression by saying:

أَلَمْ نَرْبُ عَنْكُمْ خَلْقًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ (٥)

"Shall We withdraw the message, disregarding you because you are a transgressing people?" (43:5)

The verse is basically saying that Allah will erase those people from His consideration and thus will leave them on their transgression without creating from them opportunities to correct themselves. Such people have no chance of Allah's mercy on the Day of Judgment. But those people who fall outside Allah's mercy are not necessarily those who are rejecting Allah as creator, because Allah talks about those people by saying:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (٩)

"And indeed, if you ask them, "Who has created the heavens and the earth?"

They will surely say: "they are created by the All-Mighty, the All-Knower." (43:9)

وَلَيَسْأَلَنَّهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ لِلَّهِ فَاسْمُ يُؤْفَكُونَ (٨٧)

And if you ask them who created them, they will surely say, God. How then are they turned away? (43:87)

These Ayat clearly illustrate that just believing that Allah is the creator is not sufficient for salvation, it must be manifested by full obedience to His commands.

Extra Clarification Regarding Um Al-Kitan

In the beginning of the Surah, Allah states that the Quran is in Um Al-Kitab

إِنَّا جَعَلْنَاهُ قُرْآنًا لِّعَرَبٍ لَّعَلَّكُمْ تَعْقِلُونَ (٣) وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ (٤)
Verily, we have made it a Qur'an in Arabic, that you may be able to understand. (3)
And verily, it is with us in the mother of the Book, indeed Exalted, full of Wisdom. (43:1-4)

The reference that the Quran is in Um Al-Kitab (أم الكتاب) which is translated as the “Mother of the Book”, is generally interpreted to mean Al-Lawh Al-Mahfouz (اللوح المحفوظ) “The Preserved Tablet” in which all the information about the creations is recorded. The consideration that the mother of the Book/ the Preserved Tablet contains everything is inferred from the following Ayat:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ [الحج: 70]
“Do you not know that Allah knows that in the heavens and the earth? All is recorded in a Book. Indeed, it is easy for Allah.” (Al-Hajj 22:70)

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِى الْأَرْضِ وَلَا فِى أَنْفُسِكُمْ إِلَّا فِى كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ [الحديد: 22]
“No calamity befalls the earth or yourselves, but it is in a Book before We bring it into being. Indeed, that is easy for Allah.” (Al-Hadid 57:22)

بَلِّغْ هَٰذَا الْقُرْآنَ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (٢١) فِى لَوْحٍ مَّحْفُوظٍ (٢٢)
“But this is a glorious Quran (21) in a Preserved Tablet (Lawh Mahfouz).” (Al-Burooj 85:22)

Surat Ad-Dukhan (الدُّخَان) (Smoke) (44:1-59)

The central theme of Surat Al-Dukhan revolves around two significant events that profoundly impact human life on earth:

1. The revelation of the Quran, a great blessing for humanity.
2. A smoke that will engulf the earth. a yet to occur calamity as a sign and warning of the impending end of life on earth.

The Surah starts with the first significant event which is the revelation of the Quran:

حَمِّ (١) وَأَلَكِّبَ لَمَّيْنِ (٢) إِنَّا أَنْزَلْنَاهُ فَنَسْفَةً مُّبَرَكَةً إِنَّا كُنَّا مُنْذِرِينَ (٣) وَنُفِخَ فِي سُورٍ كُلِّ أَمْرٍ حَكِيمٍ (٤) أَمْ لَمْ نَكُنْ مِنْكُمْ أَلَمْ نَكُنْ مِنْكُمْ أَمْ لَمْ نَكُنْ مِنْكُمْ أَمْ لَمْ نَكُنْ مِنْكُمْ أَمْ لَمْ نَكُنْ مِنْكُمْ (٥) رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦) رَبِّ آلَ لِّلْمَمَوْنَ وَآلِ نَارِضٍ وَمَا لَيْتُهُمَا إِنْ كُنْتُمْ مُوقِنِينَ (٧) لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ بَيْنَكُمْ وَرَبُّ آبَائِكُمْ لِأُولَيْنِ (٨)

Ha-Mim. By the clear and manifest Book (this Qur'an), We sent it down on a blessed night (i.e. night of Qadr). Verily, We are giving mankind forewarning. Herein (that night) is decreed every prudent matter (4) by a Command from Us. For, indeed, We have been sending (the Messengers). (5) (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower. (6) The Lord of the heavens and the earth and all that is between them, if ever you were to have certainty. (7) There is no God by He; it is He Who gives life and causes death, your Lord and the Lord of your forefathers.” (44:1-9)

It is important to delve deeper into the significance of the blessed night during which the Quran was revealed. This event involved the descent of the Quran from the Preserved Tablet (Al-Lawh Al-Mahfuz) in the seventh heaven to the House of Might (Baytul-Izzah) in the first heaven, a night that is also mentioned in Surat Al-Qadr (97).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)

We sent it down in a night of Al-Qadr (1) And how will you know what a night of Al-Qadr is? (2) a night of Al-Qadr is better than a thousand months. (Al-Qadr 97:1-3)

Both Surat Al-Qadr (97) and Surat Al-Dukhan (44) refer to this same night, emphasizing its immense importance as the night when all divine decrees were established.

According to several hadiths, the prevailing opinion is that this night, known as Laylat Al-Qadr, occurs during the month of Ramadan. The question arises: Is this a Ramadan on earth or a Ramadan in heaven? It appears that there is indeed a Ramadan in heaven, as Allah states:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّامِزُومِ خَلَقَ أَلِلْمَمَوْنَ وَآلَارِضَ

“The number of months with Allah is twelve months in the Book of Allah on the day He created the heavens and the earth.” (Al-Tawba 9:36)

From this, we can infer that Ramadan exists every year, regardless of one's location in the universe. However, the length of this month depends on the rotation cycle of that location relative to other celestial bodies. The Quran explicitly mentions this concept when Allah says:

وَأَن يَوْمًا عِندَ رَبِّكَ ذَا أَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (٤٧)

“Indeed, one day with your Lord is equivalent to as a thousand years according to your calculations.” (Al-Hajj 22:47)

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَرْجِعُ إِلَى يَوْمِهِ كَانَ مِقْدَارُهُ ذَا أَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ (٥)

“He manages and regulates (every) matter from the heavens to the earth, then it (every matter) will ascend to Him, in a Day equivalent to a thousand years of according to your calculations” (Al-Sajda 32:5)

Therefore, when Allah tells us that He revealed the Quran during one night of Ramadan, it might not refer to a night in earthly Ramadan, but rather to a night in heavenly Ramadan, which is equivalent to 1,000 years by earthly calculation.

Since Ramadan occurs annually in any location within the universe, the duration of this heavenly Ramadan night would be equivalent to 1,000 earthly years, encompassing 1,000 earthly Ramadan months. Thus, this heavenly night during which the Quran was revealed surpasses the value of 1,000 earthly Ramadan months, as Allah states:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (٣)

“The Night of Qadr is better than a thousand Months.” (Al-Qadr 97:3)

A question may also arise as to why Allah specifically mentions "night" rather than "day." This choice of wording may be due to the fact that outside Earth's atmosphere, the universe is dark; in essence, the entire 24-hour day in the universe could be considered night. If one were to leave Earth's atmosphere, they would observe that everything, even around the sun, is enveloped in darkness. The space between stars is completely devoid of light, and only the thin atmospheric layer surrounding Earth allows us to perceive daylight. This idea is hinted at in verse 12 of Surat Al-Isra, where Allah says:

وَلَقَدْ جَاءَنَا اللَّيْلُ وَلَتَّارٌ عَائِبِيهِ أَفَمَحْوًى آيَةً يُلِيلُ أَوْ جَعَلْنَا آيَةً لِلنَّارِ مُبْصِرَةً لِّتَبْتَغُوا أَفْضَلًا مِّن رَّبِّكُمْ آلَوْ كَمْ عَلِمْتُمْ أَنَّ الدَّالِّينَ وَلَجَسَابٍ وَكُلَّ شَيْءٍ عَدَبٌ لِّسِّنِينَ فَصَلِّ تَفْصِيلاً (١٢)

“We have made the night and the day two signs: then We obscured the sign of the night and made the sign of the day bright; so that you may seek bounty from your Lord, and that you may know the number of years and how to compute and We explained everything in detail,” (Al-Isra 17:12)

The second significant event that the Surat mentioned a great natural event that involve a smoke that will engulf the earth:

بَلْ لَهُمْ فِي شَيْءٍ لَّا يَتْلَعُونَ (٩) فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ دُخَانًا مُّبِينًا (١٠) يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ (١١) رَبُّكَ يُكْشِفُ عَنْكَ الْعَذَابَ الْوُثْمُونَ (١٢) أَلَيْسَ لَهُمْ لَذَّةٌ مِّمَّا كَرِهُوا قَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ (١٣)

Yet, those who disbelief (in the Quran) are immersed in doubt, playing their lives away. (9) But wait for the Day when the sky brings forth a visible smoke. (10) Covering the people? This is a painful torment. (11) (They will say): "Our Lord!

Remove the torment from us, really, we shall become believers! (12) How can there be remembrance for them, when a Messenger explaining things clearly has already come to them." (44:9-12)

These verses allude to one of the major signs of the approach of the Last Hour on earth, which is the smoke. Based on several hadiths, many commentators have suggested that the major signs include: (الدجال والدخان وطلوع الشمس من مغربها ودابة الأرض ويأجوج ومأجوج) the Dajjal, the smoke, the rising of the sun from the west, the speaking beast, and Gog and Magog. The Quran specifically mentions three of these signs: the smoke, the speaking beast, and Gog and Magog.

Understanding these future major signs is an important part of the religion because it helps believers prepare for them. For example, knowing that smoke will engulf the earth, blocking out the sun, and will last for an entire year according to the interpretation of the hadith by several commentators, prompts the question of how Muslims should prepare for such an event. Shouldn't Muslims develop technologies that will allow humanity to survive under such conditions? These technologies might include methods for food production in the absence of sunlight. Additionally, it is likely that the smoke will disrupt the function of satellites, so people need to consider how they would manage their affairs without internet and GPS services. At the very least, everyone should keep paper copies of their financial records.

Beyond developing technologies to protect humanity from these expected calamities, studying the signs of the Last Hour allows for a better understanding of certain verses in the Quran that might seem unclear without considering these signs. These signs also serve as warnings that unless mankind follows Allah's commands, they will be destroyed, just as previous nations were destroyed. Unfortunately, when we look at the world today, we see that humanity is committing a combination of violations that led to the destruction of past nations.

The importance of studying the signs of the Last Day is underscored by the well-known hadith reported by Omar ibn Al-Khattab (رضي الله عنه), which recounts a question-and-answer exchange between the archangel Jibril and the Prophet (PBUH). In this hadith, Jibril asked the Prophet (PBUH) four questions that summarize the religion of Islam and address all aspects of our lives, both present and future. These questions relate to:

1. The definition of Islam, which outlines the physical rituals involved in one's personal relationship with Allah.
2. The definition of Iman, which describes the articles of belief that reside in the heart.
3. The definition of Ihsan, which governs one's relationship with all of creation under the continuous observation of Allah.
4. The identification of some signs of the last hour, representing future events that Muslims need to be aware of in order to prepare for them, especially since most of these signs involve trials and challenges.

These four elements represent the essence of Islam, as the Prophet (PBUH) said to the companions after Jibril left: "He was Jibril who came to teach you your religion."

After mentioning the calamity of the smoke that will engulf the earth, the Surah refers to the destruction that befell Pharaoh (Firwan) and his army. This destruction occurred not only because they rejected Allah's message, but also because they refused to allow Prophet Musa and his followers to leave.

وَأَسْعِدْتُ رَبِّي بِرَبِّكُمْ ۖ لَئِنْ جُمُوعٌ (٢٠) وَإِنْ لَنُؤْمِنُوهَا لَئِنْ عَزَلُونِ (٢١) قَدَعَارَبْتَهُ ۖ أَن
هَؤُلَاءِ عَمَلُهُمْ مُجْرِمُونَ (٢٢) يَعْزِلُونَ (٢٣) وَأَتْرَكَ لَبَحَرٍ رَهْوًا إِنَّهُمْ
جُنْدٌ مَغْرُقُونَ (٢٤) تَرَكُوا مِجَنَّتَ بَنِي إِسْرَءِيلَ (٢٥) وَزُرُوعَ وَمَقَامَ كَرِيمٍ (٢٦) وَكُنُوزَ
كَانُوا فِيهَا فَكَيْهِنَ (٢٧) كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا ۚ آخَرِينَ (٢٨) فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ
وَمَا كَانُوا مُنظَرِينَ (٢٩)

And (Musa said) indeed, I seek refuge with my Lord and your Lord, so you do not stone me 'to death'. (20) 'But' if you do not believe me, then keep away from me." (21) Ultimately, he (Musa) prayed to his Lord, "These are a wicked people!" (22) 'Allah (answered his prayers saying) "Leave with My servants at night, for you will surely be pursued. (23) And leave the sea in state of stillness (parted), for they are certainly an army bound to drown." (24) 'Imagine' how many gardens and springs they left behind, (25) And how many fields and noble sites, (26) and how many luxuries they used to enjoy. (27) This is how it happened, and We made other people inherit all this. (28) Neither the sky nor the earth wept over them, nor was their fate delayed. (44:20-29)

(Question: I still cannot find good answer who ruled Egypt after the drowning of the Pharaoh and his army. May one of you can.)

The Surah presented two contrasting scenes from the Hereafter. A dreadful scene that awaits those who rejected Allah's message and a blissful scene for those who accepted the divine message and acted upon it.

Concerning those who rejected His message, Allah says:

إِنَّ شَجَرَتَ لَزْقُومٍ (٤٣) طَعَامُ الْآثِمِينَ (٤٤) كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) الْحَمِيمِ (٤٦) خُذُوهُ فَاقْتُلُوهُ إِلَىٰ سَوَاءٍ لَّجَجِيمٍ (٤٧) ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨) دُقْ إِنَّكَ أَنْتَ الْعَزِيزُ لَكَرِيمٍ (٤٩) إِنَّ هَذَا مَا كُنْتُمْ يَمْتَمَتُونَ (٥٠)

Indeed, the tree of Zaqqum (43) is the food of the sinners, (44) like molten brass boiling in the bellies, (45) Like the boiling of scalding fluids. (46) (It will be said to the angels) "Seize him and drag him into the midst of blazing Fire, (47) "Then pour over his head the torment of boiling water, (48) "Taste it, you were considered the mighty, the noble (49) "Indeed, this is the thing that you were doubting." (44:43-50)

Regarding those who accepted Allah's message and acted upon it, Allah says:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١) فَجَنَّتْ بُعُوثُهُمْ فِي الْأَنْبُسِ (٥٢) لِيُتَبَرَّكُوا فِيهَا
مُتَقِيلِينَ (٥٣) كَذَلِكَ جَزَاءُ الْيَوَّسِينَ (٥٤) يَدْعُونَ فِيهَا بِكُلِّ فُلْجَةٍ آمِينٍ (٥٥) لَا
يُدْفَعُونَ فِيهَا لَمَوْتَ إِلَّا لَمَوْتُهُمْ وَوَقَّتْ لِهِمْ فِي جَحِيمٍ (٥٦) مَنْ رَبُّكَ ذَاكَ هُوَ
الْقَوُّرُ الْعَظِيمُ (٥٧)

And to those who have Taqwa, they will be in a place of Security (Paradise), (51) amid Gardens and Springs; (52) They shall be dressed in fine silk and silk embroidery, facing each other, (53) Thus, We shall wed them to companions pure, with most lovely eyes. (54) Therein, they shall claim every kind of fruit in peace and security; (55) They shall never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire. (56) This is a bounty from your Lord! That will be the magnificent triumph! (44:51-57)

The surah concludes as it began, by referring to the Quran, and it offers a final statement that the messenger of Allah's message can deliver to those who persist in rejecting the message: "I will wait for Allah's decree, and you too will be waiting."

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥٨) □ رَتَّبَ إِنَّهُمْ مُرْتَقِبُونَ (٥٩)

Certainly, We have made this (Quran) easy in your tongue, in order that they may become mindful. (58) So, wait (for what the future will bring), they too are waiting. (44:58-59)

Surat Al-Jathiyah (الْجَاثِيَةِ) (Kneeling) (45:1-37)

The central theme of Surat Al-Jathiyah addresses the two primary reasons for rejecting Allah's message, along with Allah's response to them. These two groups are:

1. Those who reject the truth out of arrogance, refusing to submit even when they recognize what is right.
2. Those who reject the truth because they follow their own desires and whims as their sole guide.

The surah begins by introducing the Quran as Allah's book and presents several signs as evidence that the Quran is indeed from Him.

حَمَّ (١) تَنْزِيلُ لِكِتَابٍ مِّنَ اللَّهِ لَعَزِيزٍ لَّحَكِيمٍ (٢)

Ha, Mim. (1) The revelation of the Book is from Allah, the All-Mighty, the All-Wise. (45:1-2)

Note: The Quran is the only religious book in the world for which Allah explicitly declares that He is the one who revealed it.

Following this introduction, Allah explains how arrogance serves as a primary reason for some people's rejection of the Quran.

وَيَلْبِثُ لِكُلِّ أَفَّاكٍ أَثِيمٍ (٧) يَسْمَعُ ءَايَاتِ اللَّهِ يُتْلَىٰ عَلَيْهِ ثُمَّ يَصُرْمُنْ كُفْرًا كَانَ لَمْ يَسْمَعْهَا
وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ ذَابٌ مُّهِينٌ (٩)

“Woe to every sinful liar, (7) who hears the Verses of Allah recited to him and persists in his arrogance as if he never heard them. So, give him the “good news” of a painful punishment! (8) And when he learns anything of Our Verses, he takes them as a mockery. For such there will be a humiliating punishment. (45:7-9)

Arrogance is the most destructive disease of the human heart. The Prophet (PBUH) warned of its severe consequences, saying:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ [الراوي: عبدالله بن مسعود | المصدر: صحيح مسلم]

No one will enter paradise if he has an atom's weight of arrogance in his heart. (Muslim)

Since arrogance is a main cause for rejecting Allah's revelation, warning against is repeated in the Surah:

وَأَمَّا الَّذِينَ كَفَرُوا فَلَمْ يَكُنْ لَهُمْ ءَايَاتُنَا عَلَيْكُمْ مِنْ ءَايَاتِنَا وَقَدْ كُنْتُمْ قَوْمًا مُّجْرِمِينَ (٣١)

But as for those who rejected the truth (disbelieved) [it will be said], “Were not Our verses recited to you, but you showed arrogance, and you were criminals?” (45:31)

تَنْزِيلُ لِكِتَابٍ مِّنَ اللَّهِ لِعَزِيزٍ لَّحَكِيمٍ (٢)

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣٧)
 “And unto Him (Alone) belongs the Majesty in the heavens and the earth, and He
 is the All-Mighty, the All-Wise.” (45: 37)

قال رسول الله صلى الله عليه وسلم قال الله عز وجل "الكبرياء ردائي والعظمة إزاري فمن نازعني واحدا منهما قذفته في النار)" سنن أبي داود)

الَّذِينَ آمَنُوا مِن تَحَدُّ إِلَٰهَةٍ آهْوَاهُ وَأَصْلَهُ لَإِلَٰهٍ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَلَوْ كَانَ
وَجَعَلَ عَلَىٰ بَصَرِهِ عُشْوَةً فَهِيَ بِيَدِهِ مِمَّا بَعْدَ لِلَّهِ أَفَلَا تَذَكَّرُونَ (٢٣) وَقَالُوا مَا هِيَ إِلَّا
حَيَاتُنَا نَمُوتُ وَنَحْيَا وَمَا أُولَٰئِكَ إِلَّا الْآلِهَةُ وَمَا لَهُمُ اللَّيْلُ مِنَ الْعِلْمِ إِلَّا يَخْتَلِفُونَ (٢٤)
Have you seen he who has taken his desires as his god, and Allah has let him go
astray knowingly [that the mind of this person is closed to all guidance], and
whose hearing and heart He has sealed, and upon whose sight He has placed a
veil? Who, then, could guide him after Allah [has abandoned him]? Will you not,
then, take lesson? (23) And they say: "There is nothing beyond our life in this
world. We die as we come to life, and nothing but time destroys us." But they
have no knowledge whatever about that: they do nothing but guess." (45:23-24)

إِنَّ لِلَّهِ مِزَانَ مَا يُقَالُ (٣) وَفَعَلَكُمْ وَمَا يَبُثُّ مِنْ ذَاتِ عَذَابٍ لِقَوْمٍ يُوقِنُونَ (٤) وَأَخَذْنَا مِنْ آلِ نَارٍ وَمَا أَنْزَلْنَا لَهُ مِنْ لِسَانٍ مَاءٍ مِنْ رَبِّهِ فَاخْتَلَفَ بِهِ لَأَرْضٍ وَمَا كُنَّا بِمُصَدِّقِينَ لِمُوتٍ أُولُوا الْقُلُوبِ أَلَمْ يَلْبِسْ لَهُ الْعِلْمَ لَأَخِيهِ يَأْكُلُ غُلْفَهُ عَرَاهُ لِحَدِيدٍ وَهُوَ كَذِبٌ (٥) قُلْ أَتَدْعُونِي أَعْتَابًا لِئَلَّا يَكُونَ لِلنَّاسِ خِشْيَةُ اللَّهِ يَوْمَ الْقِيَامِ (٦)

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sends down from the sky of provision and gives life thereby to the earth after its death, and [in His] directing of the winds are signs for a people who reason. (5) These are the verses of Allah which We recite to you in truth. Then in which speech (discourse, statements) after Allah and His verses will they believe? (45:3-6)

Note that the rhetorical question is directed at Muslims as well. Unfortunately, we often ignore what Allah says in the Quran and follow what is written in other books.

Allah also touches people's hearts by directing them to His blessings and asks them to reflect on their complete dependence on Him. This should stop their rejection of His message.

لَلَّهِ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِ رَبِّكَ وَلَعَلَّكُمْ تَشْكُرُونَ (١٢) وَسَخَّرَ لَكُم مَّا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ جَمِيعًا مِّنْهُ اِنَّ فِىْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ (١٣)

Allah is the One who subjugated to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful. (12) And He has subjugated to you whatever there is in the heavens and whatever there is on the earth - all from Him. Surely, in that there are signs for a people who think (reflect, ponder). (45:12-13)

For those who continue to reject Allah's message, Allah reminds them of what they will face on the Day of Judgment.

وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ (٢٧) وَتَرَىٰ كُلَّ اُمَّةٍ خَائِفَةٌ كُلًّا مِّمَّا تُدْعٰى اِلَيْهِ كَتَبْنَا الْيَوْمَ جَزَاؤَ مَا كُنْتُمْ تَعْمَلُونَ (٢٨) هٰذَا كِتَابُنَا يَنْطِقُ بِمَا كُنْتُمْ تَعْمَلُونَ اِنَّا كُنَّا نَسْمِعُ مَا كُنْتُمْ تَعْمَلُونَ (٢٩)

To Allah belongs the dominion of the heavens and the earth and the Day when the Hour will take place. On that Day the adherents of falsehood shall lose. (27) And you will see every nation kneeling down. Every nation will be called to its book: "This Day you will be recompensed for all what you used to do. (28) "This is Our book that speaks against you in all truth: for We used to get recorded all that you used to do." (45:27-29)

The choice of the word (نَسْمِعُ), which is translated as "record," also means "clone," implying an exact replica of one's actions. This may suggest that the book of records will not merely be a text of what one said and did, but rather an actual video recording, as if it is a clone of the person in the record.

While we understand that each individual will be judged based on their personal record, could this Ayah suggest that there is also a separate record that documents the deeds of every nation? Could this imply that we will be judged not only for our personal actions but also for the collective actions of our community? If so, this would mean we bear a personal responsibility for the actions of the nation in which we live. This idea may be reinforced by several other Ayat that I listed in the appendix, at the end of the talk, for your consideration to draw your own conclusion.

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ؕ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ (٣٠)
وَأَمَّا الَّذِينَ كَفَرُوا فَلَمْ يَكُنْ لَهُمْ ءَايَاتُنَا سَلَامٌ ؕ عَلَيْهِمْ كَذِبُهُمْ وَكُفْرُهُمْ هُوَ جُجْرِمِينَ (٣١)

As in several other Surahs, Allah advises believers on how to respond to those who reject the Quran.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ لِّلْمُتَلَجِّزِ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ (٤ اٰهِن نَّ عَمَلُهُ صَالِحًا فَلِنَفْسِهِ مِّنْ اَسَاءَ فَعَلِيَ ا ثُمَّ اِلٰى رَبِّكَ مَرْجِعُونَ (١٥)

Allah draws the attention of Muslims to the reason for the division among Bani Israel. The cause was not a lack of knowledge of Allah's clear guidance but rather the desire to transgress against one another.

وَلَقَدْ عَلَّمْنَاهُ لَقِنَا رَبَّكَ إِلَهُ أَلَّا لِكِتَابِ وَالْحُكْمِ وَالنُّبُوَّةِ وَرَرَقَاهُمْ مِّنَ الطَّبِيبِ وَقَضَيْتَهُمْ عَلَى
 الْعَالَمِينَ (١٦) وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِّن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
 وَلَقَدْ لَبِيتَهُم بِرِجَالِهِم مِّنَ الْجِبَالِ فَذُوقُوا الْعَذَابَ بِمَا كَانُوا فِيعَزَّخَتْلِفُونَ (١٧)

Division arises when envy and hatred take root, leading to transgression among different groups. Unfortunately, Muslims did not heed Allah's warning and have fallen into the same trap of transgressing against one another. The cause of this transgression is the pursuit of one's own desires (هَوَاهِ) that leads away from the clear truth. Allah says to every one of us:

The choice is clear: You will either follow the commands of Allah in all your relationships and activities, or you will follow your own desires or the desires of others who manipulate you.

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Appendix: A possible justification is that our judgment may be based on a combination of our personal actions and the actions of the community to which we belong.

1/ In our recitation of Surah Al-Fatiha, we express our commitment in the plural form to worship and rely solely on Allah, and we pray for guidance, even when praying alone.

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ (0) أَهْدِنَا آلَ سِرَاطَ الْمُسْتَقِيمِ (٦)

“You alone we worship, and You alone we ask for help. (5) Guide us to the straight path.” (Al-Fatiha 1:5-6)

2/ Allah cursed the Children of Israel as a community because they did not prevent evil when they saw it.

لُعِنَ الَّذِينَ كَفَرُوا مِنَ الْبَنِيِّ إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٧٨) كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرِهِ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩)

“Those among the Children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and transgressed. (78) They did not forbid each other from the wickedness they did. Indeed, evil was what they have been doing!” (Al-Maeda 5:79)

3/ In Surah Al-Araf, when some people advised the sinners in their community to stop, they justified taking on this responsibility to absolve themselves before Allah:

ذُنُوبُهُمْ أَلْتُمِسُ لَهَا تَكْفِيرًا ۚ قَالُوا لِمَ تَعِظُونَ قَوْمَهُمْ لَأَفْضَلُ لَكُمْ أَنْ تَدْعُوهُمْ إِلَى التَّقْوَىٰ وَلَعَلَّكُمْ تَهْتَدُونَ (١٦٤)

“And when a group among them said: Why do you advise a people whom Allah is about to destroy or punish with a severe punishment, they said: In order to absolve ourselves before your Lord, and perhaps they may fear Allah.” (Al-Araf 7:164)

4/ Advising with goodness and warning against evil appears to be obligatory for everyone (fard 'ayn) (فرض عين), even if a group is already fulfilling this duty (fard kifaya) (فرض كفاية). The end of the following verse in Surah Al-Imran implies this:

وَالَّذِينَ آمَنُوا أَتَدْعُونَ إِلَى الْخَيْرِ أَمْ إِلَى الْبُرْءِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (١٠٤)

“There must be a group from among you who invite to goodness, enjoin what is right, and forbid what is wrong. They are the successful.” (Al-Emran 3:104)

Surat Al-Ahqaf (الاحقاف) (The Sand Dunes) (46: 1-35)

Surat Al-Ahqaf concludes the series of seven Surahs that begin with Ha-Mim, all of which focus on the Quran. The Surah opens with

حَمِّ (١) تَنْزِيلُ لِكِتَابٍ مِّنْ لِّلَّهِ لَعَزِيزٍ لَّحْكِيمٍ (٢)

Ha, Meem. (1) The revelation of the Book (Quran) is from Allah, the All-Mighty, the All-Wise. (46:1-22)

The central theme of this Surah is that the Quran is a divine message for both mankind and the Jinn, and those who receive this message bear the responsibility of conveying it to others. Additionally, the Surah emphasizes the rights and concerns of parents.

Allah records how the Jinn responded when they first heard the Quran from the Prophet Muhammad (PBUH):

وَلَقَدْ صَرَّفَرْنَا إِلَيْكَ الْتَقَرَّا مِّنْ سَلْجِنٍ آتِسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَصَرُوهُ قَالُوا أَنُصِئُوا فَلَمَّا قُضِيَ
وَلَقَدْ كَرَّمْنَا لَمْ يَكُنْ لَهُمْ مِّنْ دُونِهِ مَوْلَىٰ (٢٩)

“And (remember) when We sent towards you a group of the jinn, listening to the Quran, when they stood in its presence, they said: "Listen in silence!" And when it was finished, they returned to their people, as Warners. (46:29)

We should take lessons from the example of the Jinn. When they heard the Quran being recited, they listened attentively, and as soon as the recitation was over, they rushed to their people, declaring:

قَالُوا يَاقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ
وَالصِّرَاطِ الْمُسْتَقِيمِ (٣٠) يَاقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ
وَيُخْرِجَكُم مِّنْ عَذَابِ الْيَمِّ (٣١) وَمَن يَلْجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ
مِن دُونِهِ وَلِيَاءٌ أُولَئِكَ فِصْلًا لِّمَنِ (٣٢)

“They said: "O our people! Surely, we have heard a Book (Quran) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path. (30) O our people! Respond (with obedience) to Allah's caller and believe in him. He (Allah) will forgive you of your sins and will save you from a painful torment. (31) And whoever does not respond to Allah's caller will not escape on earth, and they will have no protectors besides Allah. They are in clear error. (46:30-32)

The statements of the Jinn highlight two key points:

1. When they said, "forgive you of your sins" (يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ), the use of the preposition "of" (مِّنْ) indicates their understanding that not all sins are automatically forgiven. They understood that while Allah forgives sins involving violations of His commands (such as rituals), sins against others require expiation.
2. They understood that no one can escape from Allah, and nothing happens unless He permits it. They also recognized that there is no protector other than Allah. Even the most intelligent human being can become powerless due to something as small as a clot in the brain.

The Surah also presents two contrasting situations regarding the relationship between parents and children. The first situation involves righteous children who recognize their parents' rights. Allah promises rewards for both the parents and their children:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ ١٠ وَفَصْلُهُ ٣٠ تَلْيُتُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ ١٠ وَبَلَغَ أَرْبَعِينَ سَنَةً ١٠ قَالَ رَاوُز عِنِّي أَن تَشْكُرَ نِعْمَتَكَ أَن لَّمْ نَعْمَتَ عَلَيَّ وَعَلَىٰ وَلَدِي ١٠ وَأَعْمَلُ صَالِحًا ضَرَفَ صَالِحٍ لِي فِي ذُرِّيَّتِي ١٠ إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِّنْ تَمْسُ لِّمِينَ (١٥)

"And We have enjoined upon man is goodness towards his parents. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. When he reached forty years, he said, 'My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and that I to do righteous deeds that please You, and make my offspring righteous. Indeed, I have repented to You, and indeed, I am truly of the Muslims.'" (46:15)

The number forty seems to hold significant meaning, whether it refers to 40 days, 40 months, or 40 years, as is discussed in the appendix. In the verses mentioned, the age of 40 years is highlighted as a time when a person should have reached the peak of spiritual and mental maturity, enabling them to fully recognize their responsibilities toward their parents, responsibilities they will uphold for the rest of their life. At this stage, the best supplication one can offer is the following:

قَالَ رَبِّ عِنِّي أَن تَشْكُرَ نِعْمَتَكَ أَن لَّمْ نَعْمَتَ عَلَيَّ وَعَلَىٰ وَلَدِي ١٠ وَأَعْمَلُ صَالِحًا تَرْمَدُهُ وَأَصْلِحَ لِي فِي ذُرِّيَّتِي ١٠ بُنْتُ إِلَيْكَ وَإِنِّي مِّنْ تَمْسُ لِّمِينَ

"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and that I to do righteous deeds that please You, and make my offspring righteous. Indeed, I have repented to You, and indeed, I am of the Muslims".

Following this supplication, Allah declares His acceptance of such a person, as He says:

أُولَٰئِكَ الَّذِينَ تَقْبَلُ عَنْهُمْ حَسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ وَعَدَ الصَّادِقَ الَّذِي كَانُوا يُوعَدُونَ (١٦)

"Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [being] among the companions of Paradise. That is the promise of truth which they had been promised." (46:16)

Regarding the rights of parents, a man asked Prophet Mohammad (PBUH): **"O Messenger of Allah, is there anything left from the goodness I owe my parents after their death?"** (يا رسول الله هل بقي علي شيء من برّ والدي بعد موتهما ؟)

The Prophet (PBUH) replied, **"Yes, four things:**

نعم ، أربعة أشياء ، أن تدعو لهما كل يوم خمس مرات ، رب اغفر لي ولوالدي ، رب ارحمهما كما ربياني صغيرا وأن تصل صديقهما ، وأن تنفذ عهدهما ، وأن تصل الرّحم التي لم يكن لها صلة إلا بهما ، فهذا الذي بقي عليك من برّهما بعد موتهما

- 1) Pray for them five times every day, saying: My Lord, forgive me and my parents. My Lord, have mercy on them as they raised me when I was young."
- 2) Maintain ties with their friends.
- 3) Fulfill their promises.
- 4) Keep good relations with the family members who were only connected through them.

This is what remains of your duty to honor them after their death. (Ahmad, Abu Dawood & Ibn Majah)

The second situation presents the most difficult challenge righteous parents can face: having a deviant child who refuses to accept Allah's message. This is undoubtedly a heartbreaking and devastating trial for the parents. Allah describes this situation and reveals the fate of such a child:

وَالَّذِي قَالُوا لَوْلَا تُفِي لَكُمْ مَا أَتَعَدَّيْنِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهَذَا يُسْتَعِثُّنَ اللَّهُ وَبِكَ ءَامِنُ لَنْ وَغَدَ اللَّهُ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ (١٧) أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فَمَتَّعْنَاهُمْ قَدْ جَلَّتْ أَمْ قَبْلَهُمْ مِنَ الْجِنَّ وَلِإِنْسَانِهِمْ كَانُوا خَاسِرِينَ (١٨)

"But he who says to his parents, 'Fie upon you both! Do you promise me that I shall be raised up (again) when generations before me have passed away?' While they (the parents) call on Allah for help and say, 'Woe to you! Believe! Verily, the promise of Allah is true.' But he says, 'This is nothing but tales of the ancients.' (17) Such are the ones upon whom the decree has come into effect, [joining] nations of jinn and humans who passed away before them. Indeed, they were losers." (46:17-18)

The Surah then recounts the story of the tribe of 'Ad, who lived in an area called Al-Ahqaf (الأحْقَاف), believed to be a region of rolling sand dunes in southern Arabia. The people of 'Ad received revelation through their Prophet Hud, but due to their arrogance and denial, Allah destroyed them with a powerful windstorm. Allah describes the dialogue between Prophet Hud and his people. Hud conveyed to them the universal message of all prophets: worship none but Allah or face severe punishment. However, the people's arrogance led them to continue their rejection of this clear message:

أَنذَرْتَهُمْ أَجَاءَ عَذَابِي أَنذَرُوا قَوْمَهُمْ إِلَّا أَحْقَافًا وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِهِ وَمِنْ أَنْ يُخْلِفَهُ إِلَّا أَنْ يُدْعَوْا إِلَى اللَّهِ أَنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٢١) قَالُوا أَجِئْتَنَا لِنَاكِفَ بِنِ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٢٢) قَالَ إِنَّمَا إِلَهُكُمُ عِنْدَ اللَّهِ وَأَبْلَغُكُمْ مَا أُزِيلْتُ بِهِ وَلَكِنِّي أَرَأَيْكُمْ أَهْوَجًا مِنْ هَؤُلَاءِ فَهُمْ جَاهِلُونَ (٢٣)

"And remember the brother of 'Ad (Hud), when he warned his people in Al-Ahqaf. Surely, warners had passed before and after him, saying: 'Worship none but Allah. Truly, I fear for you the punishment of a mighty day.' (21) They said: 'Have you come to turn us away from our gods? Then bring us what you threaten us with if you are truthful!' (22) He said: 'The knowledge (of the time) is only with Allah. I convey to you that with which I have been sent, but I see that you are people behaving ignorantly.'" (46:21-23)

The punishment of the people of 'Ad began with a severe drought as a prewarning so that they would turn to Allah in repentance. When they saw a storm approaching, they thought it would bring rain, but it was the promised punishment:

فَلَمَّا رَأَوْهُ غَارُوا مِنْهُ ثِقِيلًا ۖ أَوْدَيْتَهُمْ قَالُوا هَذَا رِطَابٌ مِطْرٌ نَزَّلَ هُوَ ۖ لَنَسْتَغْفِرَ لَهُمْ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ (٢٤) تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهِمْ فَأَصْحُوا لَا تَرَوْا إِلَّا مَسَكِنَتَكُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ (٢٥)

Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment! (24) Destroying everything by the Command of its Lord! So, they became such that nothing could be seen except their dwellings. Thus, do We recompense the guilty people. (46:24-25)

The verses affirm that all the disbelievers from the tribe of 'Ād were destroyed, leaving behind only their dwellings as a reminder for those who reflect. Despite being an advanced civilization known for its grand structures, including massive columns, as mentioned in Surah Al-Fajr, their city, Iram, is still a mystery.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَامَ دَاتٍ لَعِمَادٍ (٧) لَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي لَبَدٍ (٨)
Have you not seen how your Lord dealt with Ād (6) (the people of) Iram, famed for its great columns. (7) The like of which nothing was created in any land; (Al-Fajr 89:6-8)

Some archaeologists suggest that the people of 'Ād may have lived in Egypt and were responsible for building the pyramids. Others speculate that the pyramids might have been designed for purposes related to static electricity, possibly serving as factories intended to prolong life, as hinted at in Surah Al-Shu'ara:

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ (١٢٩)

"And make for yourselves factories, so that you may live forever. (Al-Shuara 26:129)

Note: Ancient Egypt is distinguished with its huge columns and the many pyramids. There are at least 118 pyramids in Egypt.

Appendix: The Relevance of Number forty (40)

In addition to mention that at age of 40 years, one should have achieved the highest level of spiritual and mental maturity to fully recognize his reasonability towards his parents that he will maintain to the end of his life. The number forty appears to have some significance since it was referenced in several situations.

1. Prophet Musa (Moses) spent 40 days on Mount Sinai where he received the 10 commandments
وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ (البقرة)

And when We did appoint for Moses forty nights, and then you chose the calf, when he had gone from you, and were wrong doers. (Al-Baqarah 2:51)

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا عِشْرِينَ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً (الأعراف)
And when We did appoint for Moses thirty nights, and added to them ten, and he completed the whole time appointed by his Lord of forty nights; s. (Al-Araf 7:142)

2. Allah forbade the deviant from Bani Israel from entering the Holy Land for 40 years.

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

He (Allah) said, “This (land) is prohibited to them for forty years. They shall be wandering around the earth. So, do not grieve for the sinning people.” (Al-Maeda 5:26)

3. Prophet Muhammad (PBUH) was forty years old when he first received the revelation. (نزل الوحي على النبي صلى الله عليه وسلم بعد الأربعين)
4. The righteous Islamic Khalifa rule was only for 40 years, Muawiya (معاوية بن ابي) became the Khalifa in year 41 H (سفيان)
5. Ibn Abbas (ابن عباس) reported that the Prophet (PBUH) said:

ما من رجل مسلم يموت فيقوم على جنازته أربعون رجلا لا يشركون بالله شيئا ، إلا شفّعهم الله فيه (رواه أحمد ومسلم وأبو داود) .

“No Muslim man dies, and forty men who do not associate anything with Allah stand for his funeral, except that Allah grants them intercession for him”.
(Muslim)

6. It is expected that by the age of 40, the person becomes righteous. It was reported that Ibn Abbas (ابن عباس) said:

أنه من بلغ الأربعين ولم يبلغ خيره شره فليتجهز إلى النار

“If a person reaches the age of forty and his good does not outweigh his bad, then let him prepare for the Fire.” (This is not hadith)

7. Negative forty is the unique temperature at which the Fahrenheit and Celsius scales correspond; that is, $-40^{\circ}\text{F} = -40^{\circ}\text{C}$. It is referred to as either "minus forty" or "forty below".
8. Al-Dajjal (the false Messiah) (الدجال) roams around the Earth for forty days. The Prophet (PBUH) said: Forty days, one like a year, one like a month, one like a week, and rest of his days like yours. The companions asked: will one day's prayer suffice for us on this day which will be like a year? He (PBUH) replied: No, you must make an estimate of its extent. [Sunan Abi Dawud]

9. Prophet Isa (Jesus) will descend to earth at the white minaret to the east of Damascus and will catch the Dajjal at the gate of Ludd and kill him and then rules the world for 40 years during which complete peace and prosperity will be spread worldwide. [Sunan Abi Dawud]
10. Puerperium (Post Partum) (the period immediately after childbirth when the womb is returning to its normal size) lasts for 40 days (النفاس اربعين يوم) after which the woman is considered pure to pray even if blood continues.
11. The ancient Egyptians bury their dead after 40 days. They took 40 days to complete the mummification. (تحنيط الفراعنة كان مدّة اربعين يوم).
12. 'Abdullah Ibn Mas'ud (A.S.) narrated, " The Messenger of Allah (PBUH) said: "Verily, each of you is gathered in his mother's womb for forty days as a drop of fluid (Nutfah), and as a clinging object ('Alaqah) for a similar (period) and thereafter as a chewed lump (Mudghah) for a similar (period). The angel is then sent to him and breathes into him the spirit."
13. Abu Hurairah reported: The Messenger of Allah (PBUH) said: "Between the two Blowing of the Trumpet there will be forty.' The people asked, "O Abu Hurairah! Do you mean forty days?" He said, "I don't know.' They said, "Do you mean forty years?" He said, "I don't know." They said, "Do you mean forty months?" He said, " I don't know".
14. The Nisab when Zakat becomes applicable is forty animals which are more than twelve months old. There is no Zakat if the number is less than forty.
15. The zakat on wealth is 1 in 40, and we can apply a similar concept to the zakat of time. A day has 24 hours (1,440 minutes), and 1/40 of that equals 36 minutes. With 17 obligatory rak'ahs in the daily prayers, each taking approximately 2 minutes, the total prayer time amounts to about 36 minutes per day, fulfilling the zakat of your time.
16. It is reported in Muslim that the Prophet (PBUH) said: "Whoever goes to a fortune-teller and asks him about something, their prayer will not be accepted for forty nights." (مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ لَيْلَةً)

Surat Mohammad (محمد) (38-47:1)

The central theme of Surah Muhammad focuses on the contrast between believers and disbelievers and the outcomes each group will face. The Surah also underscores that trials involving sacrifices of wealth and life serve to distinguish believers from hypocrites.

The Surah starts with the contrast between the believers and the disbelievers

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَصْلَحَ لَهُمْ (١) وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَعَامَنُوا بِمَا نُزِّلَ عَلَيْهِمْ مِنْ رَّبِّهِمْ كَذِبًا أُولَٰئِكَ يُجْزَوْنَ الْكَرْبَ (٢)
الَّذِينَ كَفَرُوا وَتَبِعُوا الْبَاطِلَ وَأَنَّا الَّذِينَ ءَامَنُوا نَتَّبِعُ الْحَقَّ مِنْ رَبِّهِمْ

Those who disbelieve and hinder 'others' from the Way of Allah, He will render their deeds vain. (1) And those who believes and do righteous deeds and believed in what has been revealed to Muhammad, and it is the truth from their Lord—He will absolve them of their sins and improve their state of affairs. (2)

This is because the disbelievers follow falsehood, while the believers follow the truth from their Lord. (47:1-3)

It is noteworthy to mention that the seven preceding Meccan Surahs that began with Ha-Mim emphasized the Quran and the believers' responsibility toward it while this Surah, along with the next two that were revealed in Madina, underscores the importance of obeying and honoring the Messenger, Muhammad (PBUH), as a prerequisite for the acceptance of one's deeds.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ (٣٣)

O you who have believed, obey Allah, and obey the Messenger, and do not void your deeds.” (47: 33)

The Surah urges believers to stay vigilant, emphasizing the importance of the serious study of the Quran and warns that not doing so is a sign of ailment of the heart:

The Surah emphasizes the importance of serious engagement with the Quran. It warns that neglecting this responsibility is a sign of a spiritual ailment within the heart.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ هُمْ عَلَىٰ قُلُوبِهِمْ أَقْفَالًا (٢٤)

"Do they not ponder over the Qur'an, or are there locks upon [their] hearts?" (47:24)

The Surah urges believers to stay vigilant and to realize that trials—particularly those requiring sacrifices of wealth and life during times of war—serve as a test to distinguish true believers from those afflicted with this ailment of the heart, namely the hypocrites.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُنَزِّلُ سُورَةً فَإِنَّا نُنَزِّلُ سُورَةً مَّحْكَمَةً ۚ وَذِكْرًا لِّقَبَالٍ يَرَأَىٰ
أَهْلُ الدِّينِ فِي قُلُوبِهِمْ أَنَّا نَنْظُرُ إِلَيْكَ تَطَرَّالْمَغْشَىٰ عَلَيْهِ مِنْ تِلْكَ الْقَوْلِ قَالُوا لَهُمْ (٢٠)
طَاعُوا وَقَوْلُوا مَعْرُوفًا إِذَا عَزَمَ الْأَمْرَ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ رَحْمَةً لَهُمْ (٢١)

“And the believers say, “If only a surah were sent down (permitting us to fight)!” Yet, when a clear surah was sent down, and fighting is mentioned, you could see

those who have disease in their hearts, looking at you with the look of one fainting by the death. And yet, far better for them (20) obedience and beneficent saying. So, had they been truthful to Allah when the matter had been decided, it would have been far better for them” (47: 20-21)

This affliction of the heart leaves individuals vulnerable to falling under the influence of Satan.

إِنَّ الَّذِينَ زَارَتْهُمْ عَلَىٰ أَدْبَارِهِمْ مَّرْغَبًا مَّا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ وَالشَّيْطَانُ سَوَّلَ لَهُمْ وَمَلَىٰ لَهُمْ
(٢٥) أَلَمْ يَأْتَهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ ۖ فَبَعْضُ الرَّاغِبِينَ وَاللَّهُ يَعْلَمُ
إِسْرَارَهُمْ (٢٦)

Indeed, those who turn back [to disbelief] after guidance had become clear to them, it is Satan who has embellished their fancies and filled them with false hopes. (25) That is because they said to those who hate what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal. (47:25-26)

Allah clarifies the motives behind the actions of these people and exposes them through their manner of speech.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَّا سَخَطَ اللَّهُ وَكَرِهُوا مَرْضَاهُ ۚ فَحَبَطَ اللَّهُ أَعْمَالَهُمْ (٢٨) أَمْ حَسِبَ الَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ أَن نَّخْرِجَهُمْ لِلْمُضْغَةِ (٢٩) وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَاعْرِفَهُمْ بِسِيمَاهُمْ
وَلَنُفَصِّلَنَّهُمْ ۚ فَوَلَحِنَ لِقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ (٣٠)

That is because they followed what Allah condemns and dislike His pleasure, so He rendered their deeds worthless. (28) Do those whose hearts are diseased think that Allah would never expose their secret hates? (29) Had We willed, We would have shown them to you, so, you would recognize them by their features. However, you will surely know them by the tone of [their] speech. And Allah knows your deeds. (47:28-30)

This verse suggests that believers need to be attentive to what others say, as the tone of a speech is a keyway to identifying the hypocrites.

Allah has established a clear law for believers: He will always support them if they stand up for Him.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَهْلَكُمْ (٧)

O you who believe, if you stand up for Allah, He will help you and make your steps firm. (47:7)

Believers stand up for Allah by fulfilling the two primary purposes for which He sent messengers: delivering His message and establishing justice. The clarity of this responsibilities was in the mind of every companion, and this is clear by the answer Of Rubai ibn Amer (ربيعي بن عامر) when he had a meeting with Rustom, the commander of the Persian army. Ruston asked Rubai why they were coming to fight us. Rubia gave him a straightforward answer, he said:

Believers stand up for Allah by fulfilling the two primary purposes for which He sent His messengers: delivering His message and establishing justice. The companions of the Prophet ﷺ clearly understood these responsibilities, as exemplified by the response of Rubai' ibn Amir (ربيعي بن عامر) during his meeting with Rustam, the commander of the Persian army. When Rustam asked Rubai' why the Muslims had come to confront them, Rubai' gave a direct and powerful answer:

الله ابتعثنا لنخرج من شاء من عبادة العباد إلى عبادة الله، ومن ضيق الدنيا إلى سعة الآخرة ومن جور الأديان إلى عدل الإسلام

“Allah has sent us to bring forth whomever He wills from the worship of men to the worship of Allah, from the narrowness of this world to the vastness of the Hereafter, and from the injustice of religions to the justice of Islam.”

Fulfilling these responsibilities may sometimes require engaging in physical conflict. Although Allah has the power to destroy the enemies of the believers without their intervention, He chooses not to, as this serves as a test of their faith and commitment.

However, since believers fight solely for the sake of Allah, they must adhere strictly to the rules of war that He has established. One of these rules concerns the treatment of prisoners of war. The divine instruction is to treat them kindly, and after the war concludes with victory, either release them as an act of goodwill or exchange them for ransom. This is clearly outlined in the following verses (ayat). Any approach that deviates from these instructions is man-made and has no basis in the commands of Allah.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْبَتْتُمُوهُمْ فَسُدُّوا أَلْوَتَاقَ فَإِذَا مَعَ لَقَاكُمْ
وَأَمَّا فِدَاءٌ حَتَّىٰ تَصِلَ إِلَى الْحَرْبِ أَوْ آرَافَهُمْ أُولَٰئِكَ لَوْ أَشَاءَ اللَّهُ لَنَصَرْتُمُنَّمْ وَلَكِنَّ لِقَاءَ
فِي بَعْضِكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ قُلُن يُضِلُّ اللَّهُ عَنْهُمْ (٤) وَيُصْلِحْ
بَالَهُمْ (٥) وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهُمُ (٦)

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. (4) (Instead) He will guide them to their reward, improve their condition, (5) and admit them into Paradise that He made known to them. (47:4-6)

When believers fulfill their duties and follow the commands of Allah, they should never feel inferior or fall into despair. Allah assures them that He will never abandon them but will grant them honor and elevate their status.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ أَغْلَوْنَ وَلِلَّهِ عَمَلُكُمْ وَلَنْ يَبْرِكُ لَكُمْ (٣٥)

“So do not feel weak and call for peace and you are superior, and Allah is with you, and He will never let your deeds go to waste.” (47: 35)

The Prophet (PBUH) also emphasized this in a hadith narrated by Awf ibn Malik (عوف بن مالك):

إِنَّ اللَّهَ يُلُومُ عَلَى الْعَجْزِ وَلَكِنْ عَلَيْكَ بِالْكَسْرِ فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ (سنن أبي داود)

“Allah blames those who claim weakness. Therefore, you must prepare, and if the situation becomes overwhelming, say: 'In Allah we trust, and upon Him we rely.'”

This hadith highlights that Allah does not accept weakness as an excuse for surrender or despair. Instead, believers are expected to prepare, plan, and exert their best efforts. They must place their full trust in Allah, knowing that He will never abandon them. He is sufficient for them, and upon Him alone they rely.

Believers must recognize that they serve the Master and Creator of the universe—He is the Most Powerful, the Most Just, and the Most Merciful. Without a doubt, Allah will support them and grant them victory if they sincerely strive in His cause. History provides ample evidence of Allah's support for believers, recording many instances where Muslims stood firm against powerful enemies and prevailed, as well as the eventual downfall of those who opposed them.

لَقَدْ آمَنَّا يَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ دَمَرَهُمُ اللَّهُ عَالِمُ الْغُيُوبِ (١٠) ذَلِكَ يَأْتِي الْمُؤْمِنِينَ الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَمَوْلَى لَهُمْ (١١)

Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable. (10) That is because Allah is the guardian of those who have believed and because the disbelievers have no guardian. (47:10-11)

The surah concludes with a warning to believers in general, and the companions of the Prophet (PBUH) in particular, against being stingy in offering their wealth for the sake of Allah. It emphasizes that if they choose stinginess, Allah will replace them with others who are willing to make the necessary sacrifices.

هَآأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مُّسَبِّحٌ وَمِنْكُمْ مَّوَدِّلٌ فَأَتَىٰ بَعْضُهُمْ أُمَّةً مِّنْ بَعْضٍ وَأَنَّهُمْ لَفَقْرَاءٌ وَلَوْ تَوَلَّوْا لَنَبِّدَلْنَا قَوْمًا لَّكُمْ تَمَنَّاؤُا (٣٨)

There you are, you are called upon to spend in the cause of Allah, yet some of you become miserly. Yet whoever becomes miserly, it is only at the expense of himself. For it is Allah who is Rich, and you are the poor. And if you ever turn away, He will replace you by some other people, and they will not be like you. (47:38)

This verse caused concern among the Prophet's companions, who asked him, “O Messenger of Allah, who are the people Allah mentioned—those who will replace us if we turn away and who will not be like us?”

In response, while Salman al-Farisi (may Allah be pleased with him) was beside him, the Prophet (PBUH) struck Salman on his thigh and said:

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَنبَأَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَأًهُ قَالَ قَالَ تَابَسُّ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ إِنْ تَوَلَّيْنَا اسْتَبْدَلُوا بِنَا ثُمَّ لَمْ يَكُونُوا أَمْثَالَنَا قَالَ وَكَانَ سَلَمَانُ يَجْنِبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَصَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَذَ سَلَمَانَ قَالَ " هَذَا وَأَصْحَابُهُ وَالَّذِي تَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا يَلْتَرَبَّأُ لَتَنَاولَهُ رِجَالٌ مِنْ قَارِسٍ " {أُخْرِجَهُ الترمذي (3261)} خلاصة حكم المحدث : صحيح

“This one and his people. By the One in Whose Hand is my soul, if faith were suspended near the Pleiades (the highest star), men from among these people would surely attain it.” (Al-Tirmidhi)

Note: Some may find this hadith unsettling. Therefore, I recommend consulting a scholar specializing in hadith authentication rather than relying on individuals whose judgments may be influenced by political considerations..

Surat Al-Fath (The Conquest) (48:1-29)

Surat Al-Fath was revealed in the 6th year of the Hijra, before the conquest of Mecca, during the Prophet's (PBUH) return from the outskirts of Mecca, where he signed the Al-Hudaybiyah peace treaty (صلح الحديبية). This treaty caused significant distress among many of the Prophet's companions.

Surat Al-Fath can be seen as complementary to Surat Muhammad. While Surat Muhammad emphasizes the importance of obeying the Messenger of Allah (PBUH) when he commands believers to fight for the sake of Allah, the theme of Surat Al-Fath is the importance trusting the Prophet's judgment even when he agrees to a treaty whose terms seem unfavorable to the Muslims. Although the treaty initially appeared unjust to the believers, it would ultimately lead to great benefits, which they would come to recognize in due time.

1/ Removing the barriers for victory	لَقَدْ فَتَحْنَا لَكَ فَتْحًا مُبِينًا (١) We have, indeed, We have laid open before you a clear victory. (1)
2/ Forgive the prophet's past faults and shielding him from future ones 3/ Fulfillment of favor 4/ Guidance to the straight path	لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (٢) That Allah may forgive you of your past faults and whatever in the future, and complete His Favor on you, and guide you on the Straight Path. (2)
5/ Grand Victory	وَيَنْصُرَكَ اللَّهُ نُصْرًا عَزِيزًا (٣) And He grants you mighty victory. (3)
6/ Send tranquility into the hearts of believers 7/ Increase their belief	هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدُّوا أَيْمَانًا مَعَ إِبْرَاهِيمَ وَلِلَّهِ جُنُودٌ لَسَلَوُوسٍ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٤) He is the One who sent down tranquility into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belongs the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise. (4)
8/ Admit the believers into Heaven 9/ forgive their sins	لَنَجْزِيَنَّ الْإِيمَانَ وَالْمُؤْمِنِينَ بِمَا كَانُوا يَعْمَلُونَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنَجْزِيهِمْ أَجْرَهُمْ أَثَرًا عِنْدَ اللَّهِ قُوَّةً عَظِيمًا (٥) That He may admit the believing men and the believing women to Gardens beneath which rivers flow, to abide therein forever, and He may absolve them of their misdeeds, and that is with Allah a supreme success, (5)
10/ Exposing and punishing hypocrites	وَيُعَذِّبُ الْمُنَافِقِينَ - وَلَمْ يَفْقَهُتْ أُولَٰئِكَ شَرْكَهُمْ لِلْمُشْرِكِينَ الَّذِينَ ظَلَمُوا اللَّهَ وَرَسُولَهُ أَلَّا يَخِفُّ عَلَيْهِمْ دَابْرُهُ أَلَّا يَعْذِبَ اللَّهُ

and polytheists	عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (٦) And that He may punish the hypocrite men and the hypocrite women, and also the polytheist men and the polytheist women, who think evil thoughts about Allah, for them is a disgraceful torment, And the Anger of Allah is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination. (48:1-6)
11/ Abundant material gains 12/ Saving from need to fight	وَعَدَكُمْ لِلَّهِ مَغَانِمَ كَثِيرًا مَّا اخَذُوا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ يَدَيَّ النَّاسِ عَنْكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ هُوَ يَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا (٢٠) “Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path. (48:20).
13/ Safe Umrah to Al-Masjid Al-Haram 14/ Promise with imminent control over Mecca	لَقَدْ صَدَقَ ٱللَّهُ رُسُولَهُ ٱلَّذِي ٱلَّهِزْبَ ٱلْأَحْقَ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَآمِنِينَ مُخْلِفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ يَعْلَمُوا فَبَعَثَ ٱلَّذِي ٱلَّهِزْبَ قَرِيبًا (٢٧) Indeed, Allah shall fulfill His Messenger vision in truth. Certainly, you shall enter the Scared Mosque by Allah’s will, in full security with your heads shaved or hair shortened, without any fear; for He knows what you do not know. Moreover, He decreed, apart from this, another imminent victory for you. (48:27)
15/ Confirmation that Islam will prevail over the whole world.	هُوَ ٱلَّذِي أَرْسَلَ رَسُولَهُ ٱلَّذِي هَدَىٰ وَدِينَ ٱلْحَقَّ لِيُظْهِرَهُ ۥ عَلَى ٱلدِّينِ كُلِّهِ ۚ وَكَفَىٰ ٱللَّهُ شَٰهِيدًا (٢٨) He it is Who has sent His Messenger with the guidance and the religion of truth, that He may make it prevail over all religions. And sufficient is Allah as a Witness. (48:28)

In this Surat, Allah emphasized granting the believers tranquility of the heart several times. This may be due to the unsettling terms of the peace treaty:

هُوَ ٱلَّذِي أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلْمُؤْمِنِينَ لِيُذْهِبَ ٱلْأَوْعَ ٱلْأَيْمَنَ مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَاتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا (٤)

He is the One who sent down tranquility into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belongs the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise. (48:4)

لَقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ إِلَيْهِمُ ٱلسَّكِينَةَ ۖ وَٱتَّبَعُوهُم مَّا هُمْ بِأَعْيُنِنَا قَرِيبًا (١٨)

Indeed, Allah was well-pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquility upon them, and He rewarded them with an imminent victory, (48:18)

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ۖ وَعَلَى الْمُؤْمِنِينَ وَأَلْهَمَهُمْ كَلِمَةً تُلْفَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَلْهَمَهُ ۚ وَكَانَ اللَّهُ يَكْلُ ۚ
 فِي شَيْءٍ عَظِيمًا (٢٦)

Behold, those who disbelieve had put in their hearts' indignation, the indignation of pagan ignorance. So Allah sent down His tranquility upon His Messenger and upon the believers, and made them stick to the word of piety and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything (48:26)

The Surat concluded with a description of the traits of the believers

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
 يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ أَن تَرُدَّ لِسَانُهُمْ رُكْعًا فَهُمْ يَدُفَعُونَ
 الْكُفْرَ ثُمَّ لَا يَنْصُرُونَ فِي الْأَنْجِيلِ كَرِخٌ أَخْرَجَ شَطْطُهُ ۚ فَآزَرَهُمْ يُحْشِلُونَ فَيَسْخَرُونَ مِنْهُمْ
 سَخِرَ لَكُمْ مِنَ الْأَلْبَابِ أَلَمْ تَرَوْا أَنَّ الَّذِينَ كَفَرُوا وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْكُمْ
 مَعَهُمْ وَأَجْرُهُ عَظِيمٌ (٢٩)

Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful to one another. You see them constantly bowing and falling down prostrating, seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces from the effect of prostration; that is their likeness in the Taurat (Torah) and their likeness in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick, and it stands straight on its stem, delighting the sowers causing the rage of the disbelievers with them. Allah has promised those who believe and do righteous good deeds, forgiveness and a magnificent reward (i.e. Paradise). (48:29)

This verse identifies several traits of the companions

- 1/ They have contradictory abilities of severity and mercy, but they know where to use each in the way that is pleasing to Allah.
- 2/ The signs of prostration to Allah in the face of the companions were foretold in the Torah.
- 3/ The materialistic gains of the companions that will be envious to the disbelievers were foretold in the Injeel.

Surat Al-Hujurat (الحُجَرَات) (18-49:1)

The theme of Surat Al-Hujurat is highlighting the Islamic moral code. Surat Al-Hujurat encapsulates the framework of the Islamic moral code, as follows:

1. Submitting to Allah's commands
2. Respecting the Prophet (PBUH)
3. Handling information responsibly
4. Managing conflicts among believers
5. Interacting with fellow believers
6. Relations with humanity at large
7. Recognizing the honor of being Muslim

The Qur'an leaves no essential matter unaddressed when it comes to fostering a harmonious and ethical society. It emphasizes that success in the Hereafter is directly tied to adhering to this moral code of conduct.

First, the surah begins by emphasizing the importance of adhering to the commands of Allah and His Messenger (PBUH):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١)

“O you who have believe, do not put yourselves before Allah and His Messenger, bur have Taqwa of Allah. Indeed, Allah is All-Hearing, All-Knowing.” (Al-Hujurat 49:1)

What does it mean to put oneself before Allah and His Messenger? It refers to making personal decisions or judgments that conflict with the commands of Allah and His Messenger. Applying this verse in our daily lives requires submitting to Allah's decrees and following the Sunnah of the Prophet (PBUH). Therefore, Muslims must be cautious about dismissing the entirety of hadith as unnecessary.

Second, the surah emphasizes the proper etiquette towards the Prophet (PBUH), including how to speak to him respectfully and honor his privacy:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ ۚ كَالَّذِينَ يَجْهَرُونَ بِالصَّوْتِ وَيُغْمِضُونَ عَيْنَهُمْ لِئَلَّا يَذَّكَّرُوا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ (٢)

O you who believe! Do not raise your voices above the voice of the Prophet or speak to him loudly as you do to one another, lest your deeds may be rendered fruitless while you are not aware. (Al-Hujurat 49:2)

إِنَّ الَّذِينَ يُتَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٥)

“Indeed, those who call you from behind the chambers, most of them have no sense. (4) If they had been patient until you came out to them, it would have been better for them. But Allah is Forgiving and Merciful.” (Al-Hujurat 49:4-5)

Reflecting on these verses, which taught the companions how to behave with the Prophet (PBUH), gives us insight into the cultural norms of that time. It also highlights the Prophet's (PBUH) modesty and tolerance. The verses suggest that some companions would call out to the Prophet (PBUH) from outside his chambers, saying, "O Muhammad, come out to us (يا محمد اخرج إلينا)." This demonstrates their lack of patience and respect in interacting with him.

Third, the surah addresses the importance of moral conduct in verifying the information we receive before sharing or acting upon it. This command is especially crucial in our time, given the rise of social media and the ease with which information can be transmitted to large audiences. We are instructed not to react to, circulate, or repeat any information without first confirming its accuracy. Allah says:

أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَآلَةٍ
مَّا تَصِحُّوا عَلَىٰ مَّا أَعْلَمَهُمْ تَدْمِينٌ (٦)

“O you who believe! If a Fasiq (an evil/sinful person) comes to you with news, verify it, lest you harm people unknowingly and become regretful for what you have done.” (Al-Hujurat 49:6)

Sharing or acting upon unverified information—whether through forwarding emails or reposting on social media—violates the principles of Islamic morality. Allah commands believers to exercise caution and ensure the truthfulness of what they share. Before making any decisions based on emotionally triggering information, we must pause and verify it, for acting impulsively on misinformation can lead to serious mistakes.

How many marriages have ended because of false rumors? How many partnerships have been ruined by baseless accusations? How many companies have gone bankrupt or even wars begun because of misinformation?

This divine command is even more relevant today, with the spread of falsehoods across the internet. It is unfortunate that many well-meaning Muslims neglect this instruction, forwarding unverified information without taking a few moments to check its authenticity.

While the internet can indeed facilitate the spread of misinformation, it also provides tools for verification. We are responsible for ensuring that we confirm the accuracy of what we share, especially when it involves slander or reported hadith of the Prophet (PBUH). It is essential to focus on the content's authenticity, not just the reputation of the person who shared it, as the verse emphasizes validating the information itself rather than questioning the transmitter, who may be described as a "Fasiq" (wicked person).

Forwarding information is a form of speech, and the more we share, the greater the risk of spreading falsehoods. The Prophet (PBUH) said:

مَنْ كَثُرَ كَلَامُهُ كَثُرَ سَقَطُهُ ، وَمَنْ كَثُرَ سَقَطُهُ كَثُرَتْ ذُنُوبُهُ ، وَمَنْ كَثُرَتْ ذُنُوبُهُ كَانَتْ النَّارُ
أُولَىٰ بِهِ ، أَلَا قَدْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

This hadith serves as a reminder to be mindful of our words and careful with the information we transmit. It is our duty as believers to ensure that every message we share is truthful and beneficial, in line with the teachings of Islam.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحْهُمَا إِنِ بَعَثَ أَحَدُهُمَا عَلَى الْآخَرِ فَقَتِلَ أَوْ لَبِغِيَ حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَ مِنْهُمَا فَأَصْلَحُوا ^{بِهِمَا} وَاعْدِلُوا وَأَفْسُطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٩)

It is important to remind both parties of their bond as brothers in faith.

“The believers are but brothers. So, make reconciliation between your brothers, and have Taqwa of Allah, that you may receive mercy”. (Al-Hujurat 49:10)

Fifth, The Surah addresses the importance of good moral behavior when engaging with other believers. It explicitly prohibits a Muslim from engaging in certain verbal offenses, including ridicule, slander, name-calling, suspicion, and backbiting. Allah says:

[illegible]

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than them. Nor shall you defame one another, nor insult each other with offensive nicknames. Wretched is the ungodly name after having believed. And those who do not repent are indeed the wrongdoers. (11) O you who believe! Avoid much suspicion, for some suspicion is a sin. Do not spy on one another, nor backbite one another. Would one of you like to eat the flesh of his dead brother? You would surely find it detestable. So, have Taqwa of Allah, for Allah is Most-Relenting, Most Merciful” (Al-Hujurat 49:11-12)

This series of prohibitions is emphasized in several of the prophet's hadith such as:

1. Focus on your own faults, not others: The Prophet (PBUH) advised:

طوبى لمن شغله عيبه عن عيوب الناس [[رواه البزار عن أنس بن مالك]
“Glad tidings to the one whose preoccupation with his own faults keeps him from becoming concerned with the faults of others.”

Believers are encouraged to refrain from searching for faults in others and instead focus on improving themselves.

2. Do not spy on others: The Prophet (PBUH) said:

من حسن إسلام المرء تركه ما لا يعنيه [أخرجه الترمذي عن أبي هريرة]
“Part of being a good Muslim is leaving alone what does not concern him.”

Islam forbids spying on others to discover their faults or weaknesses.

3. Refrain from backbiting: Abu Dharr (RA) asked the Prophet (PBUH):

يا رسول الله ما الغيبة ؟ قال : ذِكْرُكَ أَخَاكَ بما يكره فقال رجل : أَرَأَيْتَ إِنْ كَانَ فِي
أَخِي مَا أَقُولُ ؟ قال : إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ
بَهْتَهُ (أخرجه أبو داود عن أبي هريرة)
البهتان أي الافتراء ، تهمة ليس لها أساس من الصحة ، فهذا بهتان وإفك

"O Messenger of Allah, what is backbiting?"

The Prophet (PBUH) replied: **"It is to mention about your brother something he dislikes."** Abu Dharr (RA) asked: **"What if what I say is true?"**

The Prophet (PBUH) said: **"If it is true, you have backbitten him. If it is not true, you have slandered him."**

A believer should not remain in gatherings where backbiting occurs. Even if what is said is true, mentioning it in the person's absence still constitutes backbiting.

Backbiting is compared to eating the flesh of a dead brother, a deeply abhorrent act. Some scholars, including Sayyida Aisha (RA), have stated that backbiting invalidates the person's fast and requires them to make up for it with another day of fasting. Others argue that it does not invalidate the fast but diminishes its reward.

4. Avoid Actions that require apology: The Prophet (PBUH) gave timeless advice when he said:

جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا رسول الله أوصني، قال: عليك بالإياس مما في أيدي الناس، وإياك والطمع فإنه الفقر الحاضر، وصل صلاتك وأنت مودع، وإياك وما يعتذر منه. ورواه الطبراني من حديث ابن عمر.

"Beware of actions that will require you to apologize later."

This serves as a reminder to think carefully before speaking or acting, ensuring that our words and deeds do not cause harm to others or create situations we will regret.

Sixth, Islamic moral conduct addresses the relationship with humanity at large. This relationship is built on the principles of promoting brotherhood, cooperation, and respect rooted in righteousness. Allah says:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ).

"O mankind, indeed, We have created you from a male and a female and made you peoples and tribes so that you may know one another. Verily, the most honorable among you in the sight of Allah is the most in Taqwa among you. Indeed, Allah is All-Knowing, All-Aware." (Al-Hujirat 49:13)

This verse reminds us that all human beings share the same origin, descending from Adam and Eve (Hawa). Therefore, we are called to honor one another, work together, and judge others solely based on their consciousness and awareness of Allah.

Seventh, this moral conduct requires Muslims to recognize the honor and blessing bestowed upon them by being guided to Islam. No one should view their faith as a favor they have done for Allah; rather, it is Allah's favor upon them. Allah says:

يَمْتُونَكُمْ عَلَيْكَ أَتَأْسَلُمُوا قُلْ لَا تَمْتُونَا عَلَىٰ سَلَامِكُمْ بَلِ اللَّهُ يَمُنْ عَلَيْكُمْ أَنْ هَدَاكُمْ إِلَىٰ يَمَنٍ إِيَّاكُمْ إِنْ كُنْتُمْ صَادِقِينَ (١٧)

"They consider it a favor to you that they have accepted Islam. Say, 'Do not regard your acceptance of Islam as a favor to me. Rather, it is Allah who has favored you by guiding you to belief, if you are truthful.'" (Al-Hujurat 49:17)

Being a Muslim is among the greatest blessings Allah can grant. It is essential not to take this gift for granted. If you are sincere, you will express your gratitude by committing to follow Allah's commands and the teachings of His Messenger (PBUH). Furthermore, you will represent Islam authentically by upholding its moral values and etiquette.

Surat Qaf (ق) (45-50:1)

Surat Qaf was revealed in Mecca and it forms the start what is known as Al-Mufasssal in the Qur'an, which is the group of Surahs that start from the beginning of this Surah 'Qaf' and continue to the end of the Holy Qur'an.

We notice that the last four parts of the Qur'an focus on the revival of faith in the believers' souls, which is a fact which helps that helps us understand the ordering of Surahs in the Qur'an.

The Qur'an first presents this divine path from the beginning of Surat Al-Baqarah to Surat Al-Anfal. The following Surahs focus on the means that Muslims must have so as to safeguard this divine path. Such means include embracing the causes of progress and development, adopting the manners of Prophets and submitting to Allah (SWT).

As for the final Surahs of the Qur'an, the focus is primarily on strengthening the faith of the believers, reforming their hearts and reminding them of the Day of Judgment to aid them in fulfilling their responsibilities of living according to the message of Allah and delivering it to the humanity at large.

Choose between these two paths

The focus of Surat Qaf which comes at the end of the 26th part and the surats following it in the 27th part, is on providing a demarcation between two paths and asking which path would you choose: the path of guidance or the path of going astray, The path that leads to heaven or the one that leads to the hellfire. Through these series of surats, you will observe a contrasting presentation of blessing and affliction, of provision and deprivation, of extravagant materialism or spiritualism and a balance between both.

Surat Qaf (ق) starts with Allah making an oath with the Quran because the Quran is the greatest aid in achieving the heart's soundness and consequently choosing the right path:

قَ وَ ٱلْقُرْءَانِ ٱلْمَجِيدِ (١)

Qaf. By the all-glorious Qur'an, (50:1)

Then the surah sets the stage for the people to choose between two paths: the path of the Quran that leads to Heaven or the path of Satan that leads to Hellfire. Therefore, the Surah places strong emphasis on the hereafter and resurrection. Beginning with death, which is the starting stage of the Day of Judgment, Allah (SWT) says:

وَجَاءَتْ سَكْرَةُ ٱلْمَوْتِ ٱلْحَقِّ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ (١٩) وَنُفِخَ فِى ٱلصُّورِ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ (٢٠)
وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَاقِبٌ وَشَرِيدٌ (٢١)

And the stupor of death will come in truth: "This is the moment that you have been avoiding!" (19) And the Trumpet will be blown — that will be the Day of the

dreadful threat. (20) And every soul will come forth along with an (angel) driving it and an (angel) to bear witness. (50:19-21)

The Surah goes on to present to us scenes from the Hereafter by contrasting what happen to those who follow the path of Shytan and those who follow the path of Quran.

Before reciting the verses, let us discuss a term that is used and this is (قرين) which is translated as close companion. The word (قرين) is used to mean continuous association and presence of two entities buy with everyone keeping his identity and not transgressing on each other. This can be used for a husband and a wife because they are always together but with each one having his identity. Allah is informing us and the Prophet (PBUH) explained to us an element of the unseen which is that no human being is ever alone, everyone of us has two entities (قرين) with him all the time but they cannot forcefully affect us and we also cannot forcefully affect them.

Who are these two companions that are with you and I all the time. In a hadeeth that is reported by Muslim, 'Abd-Allah ibn Mas'ood (ابن مسعود) said: The Messenger of Allah (PBUH) said:

" ما منكم من أحد إلا وقد وكل به قرينه من الجن ، وقرينه من الملائكة (رواه مسلم)

There is no one among you but assigned to him a close companion from among the jinn and a close companion from among the angels."

So, you will have with you two companions, an angel and a Jinn. What is the nature of the Jinn, is he a good one or an evil one? In another hadeeth that is also reported by Muslim, Ibn Mas'ood (ابن مسعود) said and Sayeda Aysha said the same thing in another hadeeth: The Messenger of Allah (PBUH) said:

ما منكم من أحد إلا وقد وكل به قرينه من الجن، قالوا: وإياك يا رسول الله؟ قال: وإياي إلا أن الله أعانني عليه فأسلم، فلا يأمرني إلا بخير. (رواه مسلم)

"There is no one among you but a close companion from among the jinn has been assigned to him." They said, "Even you, O Messenger of Allah?" He said, **"Even me, but Allah helped me with him and he became Muslim, so he only enjoins me to do that which is good."**

This means that the companion from the Jin is a Shaytan because the Prophet (PBUH) said that Allah helped him and this Shaytan became Muslim. While the companion angel inspires you to do good, the companion shaytan inspires with evil. (ملك يلهمك الخير) (ومعك شيطان يلهمك الش).

There is absolutely nothing in the hadeeth that suggests that seeking Allah's help to make the Shaytan a Muslim is limited to the Prophet (PBUH). This means that you can also help your Shaytan to become a Muslim. So, as much as he will whisper to you to do evil, you can influence him by your actions how to be good. You have great

opportunity in this Ramadan to influence him because during this month, he is restricted from whispering to you.

But there are some people who with their wicked action reinforce the Shaytan assigned to them and instead of being a small Shaytan, he becomes a major Shaytan and if he cannot change, Allah will replace him with another one suitable for those wicked people, as Allah says:

وَمَنْ يَعْشُ عَنْ ذِكْرِ □ لَرَّحْمَنِ نُفِيضٍ لَهُ □ شَيْطَانًا فَهُوَ لَهُ □ قَرِينٌ (الزُّخْرَف)

And whosoever turns away blindly from the remembrance of the Most Gracious (Allah), We appoint for him a suitable Shaytan (Satan) to become his close companion. (Az-Zukhruf 43:36)

The more the person turns away from the remembrance of Allah, the more wicked his shaytan will be. Everything we do in Ramadan is a form of remembrance of Allah. Prayers, fasting, reciting the Quran, Islamic study sessions and dkir are forms of remembrance.

Everyone will have his two close companions Quareens (قرين), an angel and a shaytan with him during his trial in the Day of Judgment. After the trial, the Quareen angel will have the record of the divine sentence and the basis for it. You can imagine a court with Allah as the Judge and this court will have the person, the witnesses and the holder of the laws who will record the sentence.

The witnesses are the angels that record all a person does:

إِذْ يَتَلَقَّى □ مُتَلَقِّيَانِ عَنِ □ يَمِينٍ وَعَنِ □ لَشَّمَالٍ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)
Behold, the two receiving angels receive (each human being), one sitting on the right and one on the left (17) Not a word does he (or she) utter, but there is a ready observer. (50:17:18)

The witness will come with each person as he is being led to the divine court:

وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ (٢١)
And every soul will come forth along with an (angel) driving it and an (angel) to bear witness. (50: 21)

The angel Quareen is the one who holds the rule of laws to read to the guilty one and will also record the sentence

With this background, we can understand the following horrifying scene for those who choose to follow the path of the Shaytan:

وَقَالَ قَرِينُهُ □ هَذَا مَا لَدَى عَتِيدٌ (٢٣) أَتَقْبَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَتِيدٍ (٢٤) مَتَّاعٍ لِلْخَيْرِ مُعْتَذِرٍ مُرِيبٍ (٢٥)
□ الَّذِي جَعَلَ مَعَ □ اللَّهِ إِلَهاً آخَرَ فَأَلْقِيَاهُ فِي □ لْعَذَابٍ □ لَشَّدِيدٍ (٢٦) □

And his close companion (angel) will say: "Here is (this Record) ready with me!" (23). "Cast into Hell, every 1) stubborn disbeliever, 2) who is preventer of good, 3)

transgressor, 4) doubter, and 5) who sets up another god with Allah; Cast him in the severest torment." (50:23-26)

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ ۖ وَلَئِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧) قَالَ لَا تَجْتَنِبُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ
بِـلَوْعِيدٍ (٢٨) مَا يُبَدَّلُ لِقَوْلٍ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ (٢٩) يَوْمَ نَقُولُ لِحَبْلِهِمْ هَلْ أَتَيْنَا بِكُم مِّنْ
مَّزِيدٍ (٣٠)

His close companion in evil in this world will say: "Our Lord! I did not push him to transgress, rather he was himself was lost in uttermost misguidance." (27) Allah will say: "Do not dispute with each other in front of Me, I had already conveyed to you in advance forewarning. (28) Never My Sentence be altered, nor I ever be unjust to any among my slaves." (29) On the Day, We shall say to Hell: "Are you filled?" It will say: "Are there any more?" (50:27-30)

This horrible scene is contrasted with the comforting scene of those who chose to follow the path of Quran:

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ (٣١) هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَّنْ خَشِيَ ۖ لَّرَّحْمَنِ
بِـلُغَيْبٍ وَجَاءَ بِقَلْبٍ مُّنِيبٍ (٣٣)

And Paradise will be brought near to the pious not far off from their sight. (31) (It will be said): "This is the fulfillment of what you have been promised, - (it is) for those oft-returning (to Allah) in repentance, and those who preserve their covenant. (32) "Who has feared the Most Merciful while in the domain of the unseen, and who comes with a repenting heart. (50:31-33)

دَخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمٌ ۖ لَّخُلُودٍ (٣٤) لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ (٣٥)
(It shall be said to them)"Enter it, in peace and security — this is a Day of eternity!" (34) There they will have all that they could ever desire, yet with Us is even more. (50:34:35)

Note the contrasting situation, the disbeliever (فَأَقْبَاهُ فِي ۖ لَعَذَابٍ ۖ لَّسَدِيدٍ) will be led to Hell while paradise will come to the believers (وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ) as extra honor for them.

Reasons of deviation

The Surah identifies two main sources that lead to deviation, so we need to be aware of them to avoid them and protect ourselves against corruption. The first is heedlessness (الغفلة) as Allah says:

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ ۖ لَيَوْمَ هَدِيدٍ (٢٢)

“Indeed you were already in (a state of) heedlessness of this. Then (now) We have lifted off from you your veil; so your sight today is very sharp.” (50:22).

The second source of deviation is the evil whispers from both internal and Satan: Allah (SWT) says:

وَلَقَدْ خَلَقْنَا ۖ إِنْسَانًا وَنَعَلْمُ مَا تُوسْوَسُ بِهِ ۖ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبَلٍ ۖ لَّوْرِيدٍ (١٦)

“And indeed We already created man, and We know what he whispers to him, and We are nearer to him than the jugular vein.” (50:16).

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ ۖ وَلَئِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ (٢٧)

“His comrade (in evil in this world) will say, “Our Lord, I did not cause him to be transgress; but he was in uttermost misguidance.” (50:27).

The whispering is the most critical in causing deviation and this, and Allah knows best, is why He made it the last warning to us in the Quran, in Surat Al-Nas(114) and also provides us a treatment from it. In Surat Al-Nas, Allah is asking us to invoke all His attributes:

as Lord (رَبِّ) (the creator, the provider, the teacher) and
as King (مَلِك) (the owner of all things who has control over all things) and
and as God (إِلَهِ) (the one who is only worthy of being worshipped) to seek His refuge from whispering as He is saying in ending of His last message to you:

قُلْ أَعُوذُ بِرَبِّ ۚ النَّاسِ (١) مَلِكِ ۚ النَّاسِ (٢) إِلَهِهِ ۚ النَّاسِ (٣) مِنْ شَرِّ ۚ نَوَسْوَسِ ۚ الْخَنَّاسِ (٤) ۚ الَّذِي
يُوسْوِسُ فِي صُدُورِ ۚ النَّاسِ (٥) مِنْ ۚ لَجْنَةٍ وَ ۚ النَّاسِ (٦)

Say: I seek refuge in the Lord of mankind, (1) The King of mankind, (2) The God of mankind, (3) From the evil of the sneaking whisperer, (4) Who whispers in the hearts of mankind, (5) Of the jinn and of mankind. (6)

If you recognize Allah as your Lord, your King and Your God, He is teaching you to seek his protection from the whispers and the source of the whisper (مِنْ شَرِّ ۚ نَوَسْوَسِ ۚ الْخَنَّاسِ).

Whispers are attacking man continuously. Information goes to our brain from our senses like eye, ear and touch, and smell through the nerve system by translating the information to electrochemical waves. But, apparently Satan has the capability to whisper to us by transmitting information to the brain without passing thru any of our senses. . The only way to avoid these whispers is seek Allah refuge from the evil and sneaking whispers (نَوَسْوَسِ ۚ الْخَنَّاسِ)

The term (خَنَّاسِ) which is translated as sneaking or hidden, it actually has a broader meaning and this refer to the action of attack and retreat or expansion and shrinkage, so the sources of the whispering attacks and retreats. These whispers affect our emotion and impact our concentration and it comes not only from the Jinn but also from men. Men may be more dangerous because their whisper can overt or covert. Covert whispering can come when you watch a picture or a movie, it influences the person without even being aware of it.

Whispering is the main cause of being heedless and living in dreams and having doubt and falling in immoral passions and desires. Whispering is extremely dangerous and the only way to protect yourself from these whispers is by seeking Allah's protection.

The surah (Surat Qaf) highlighted the importance of the soundness of the heart to stand against all causes of deviations and identified two key treatment approaches for the heart: repentance and reminder with the Quran:

مَنْ خَشِيَ □ لِرَّحْمَنِ دِ □ لَغَيْبٍ وَجَاءَ بِقَلْبٍ مُنِيبٍ (٣٣)

Who has feared the Most Merciful while in the domain of the unseen, and who comes with a repenting heart. (50:33).

إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ □ قَلْبٌ أَوْ أَلْقَى □ لِسَمْعٍ وَهُوَ شَاهِدٌ (٣٧)

“Indeed, in this (Quran) there is a reminder to him who has a heart, or is eager on hearing with full presence of mind.” (50:37).

The Surah is then concluded, as it started, with the Quran which is the best way to help reforming the heart and helping it makes the right choice:

:

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ □ لِقُرْءَانٍ مَّنْ يَخَافُ وَعِيدِ (٤٥)

We are most knowing of all that they (the disbelievers) say and you are not the one to force them (to Belief). But remind by the Qur'an those who fear My Threat. (50:45)

Therefore, this Qur'an is the way to the soundness of the heart and for choosing the right path. Following Sura Qaf that starts with an oath with the Quran, Surats Adh-Dhariyat (الذَّارِيَّات), At-Tur (الطُّور), and An-Najm (النَّجْم), all started with an oath with the objectives of these Surahs are related to the Ayahs that contain the oaths as we noticed in Surat Qaf.

Two final comments, some people suggest that the five prayers are not listed in the Quran, but they are:

فَ □ صَبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ □ لَشَّمْسٍ وَقَبْلَ □ لَغُرُوبِ (٣٩) وَمِنْ □ لَّيْلِ فَسَبِّحْهُ □ وَأَذْبِخْ □ لِّلسُّجُودِ (٤٠)

So be patient with all what they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting.(39) And during a part of the night (also), glorify His praises, and after the prayers. (40)

Before the rising of the sun referring to the Fajr prayer
and before the sun setting referring to the Zuhr, and Asr prayers
And during a part of the night referring to the Maghrib and 'Isha prayers

Glorification after the prayers refers to the-Sunnah, Nawâfil — optional and additional prayers.

The second point is that this surah as in most of the other surats, Allah points mankind to his creations to know Him:

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (٦) وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ (٧) تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ (٨)

Have they not looked at the heaven above them, how We have built it and adorned it, and there are no flaws in it? (6) And the earth! We have spread it out, and set thereon anchoring mountains, and have produced therein every kind of delightful variety of (plants). (7) An insight and a Reminder for every slave who turns to Allah in repentance. (50:6-8)

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ لَحْصِيدٍ (٩) وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ (١٠) رَزْقًا لِّلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَادَةً مَّيْتًا كَذَٰلِكَ لُخْرُوجٌ (١١)

And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain that are reaped. (9) And tall date-palms, with ranged clusters; (10) A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead). (50:9-11)

It is only through the study of the universe that you will ever really know Allah and have an “awe: to his knowledge, power and wisdom. If you examine the Quran, you will not find the title scholars (الْعُلَمَاءُ) used except for those who study the divine laws in the universe:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ (٢٧)

“Do you not see that Allah sends down water (rain) from the sky, and We produce therewith fruits of varying colors, and among the mountains are streaks white and red, of varying colors and (others) very black.” (Fater 35:27)

وَمِنَ النَّاسِ وَالْأَنْعَامِ لَوَٰثِبٌ وَ لَأَنعَمَ مُّخْتَلِفٌ أَلْوَانُهُ ۚ كَذَٰلِكَ

And likewise of men, creeping creatures, and cattle are of various colors.

Then comes the critical conclusion on the value of being expert in these different sciences:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (٢٨)

It is only those scientists (experts) among His slaves that fear Allah. Verily, Allah is All-Mighty, Oft-Forgiving. (Fater 35:27-28)

Also, the tile learnt men (أَهْلَ الذِّكْرِ) refers to those who know history and studies past revelations:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ فَسَلُّوا أَهْلًا لِّذِكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٤٣)

And We have not sent not (as Our Messengers) before you (O Muhammad SAW) but t men to whom We sent revelation, So ask the learned men, if you know not. (Al-Nahl 16:43) (Al-Anbia 21:7)

Surah Adh-Dhariyat (الذاريات) (the Scattering Winds) (51:1-60)

The central theme of Surat Al-Dhariyat (الذاريات) revolves around the relationship between Allah and humankind. Allah provides everything necessary for humans to sustain their lives on earth, while humans are tasked with worshipping Him. If they fulfill this responsibility during their short time on earth, Allah promises them eternal life in Paradise.

The Surah begins with four oaths highlighting the means Allah has created to deliver provisions and sustenance for humanity. These means include the winds, clouds, oceans, and angels. Allah states:

وَالَّذَارِيَّتِ دَرُؤًا (١) وَالْحَمِلَتِ رُوقًا (٢) وَالْجَارِيَّتِ سُرًا (٣) وَالْمُقَسَّمَتِ أَمْرًا (٤) إِنَّمَا تُوعَدُونَ لَصَادِقٌ (٥) وَإِنَّ الدِّينَ لَوَاقِعٌ (٦)

By the winds, scattering far and wide. (1) And those (clouds) that carry heavy loads (water); (2) with those (ships) that glide with ease; (3) And those (angels) who distribute things (4) Whatever you are promised is surely true. (5) And the recompense will surely happen. (51:1-6)

This emphasizes that mankind's sustenance (رِزْقٌ) is entirely in Allah's hands. Allah further reinforces this truth by declaring:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢) قَوْرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطِقُونَ (٢٣)

And in the heaven is your sustenance and all that that you are promised; (22) So by the Lord of the heavens and the earth, it is as true as the fact that you speak. (51:22-23)

This powerful oath highlights Allah's authority over all provision. Reflecting on this truth, we recognize the wisdom of seeking our needs directly from Allah, the Provider, rather than from others who are equally dependent on Him.

There are two types of sustenance (Rizq):

Unconditional Rizq: Provisions granted by Allah without any effort on our part, such as the air we breathe.

Conditional Rizq: Provisions that require effort to obtain, such as water, food, and resources extracted from the earth. These are placed by Allah for us to discover and use responsibly.

Allah created humankind and provided them with all means of sustenance for the sole purpose of worshipping Him. Allah says:

مَّا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (٥٦) مَا أُرِيدُ مِنْهُمْ مَزْزِقًا وَمَا أُرِيدُ إِلَّا لِیُعْبُدُونِي (٥٧)
And I have not created the jinn and mankind but to worship Me. (56) I do not seek provision from them, nor do I ask that they feed Me. (51:56-57)

To fulfill this purpose, humans are entrusted as stewards (Khalifa) of the earth, responsible for developing its resources in a way that benefits humanity and aligns with Allah's commands. This stewardship requires acquiring knowledge to explore, produce, and refine the raw materials Allah has provided. However, all such efforts must be guided by Allah's commands, ensuring justice and removing any barriers that hinder delivering Allah's revealed message to all of mankind.

Those who fulfill this purpose of worship through Taqwa (God-consciousness) and Ihsan (excellence in action) are promised eternal bliss in Paradise. Allah describes them in the Qur'an:

إِنَّ الْمُنَّاقِينَ فِي جَنَّاتٍ وَعُيُونٍ (١٥) ءَاخِذِينَ مَعَ أَتْنِهِمْ رَبِّهِمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُجْسِمِينَ (١٦) كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (١٧) وَإِن مِّن سَاعَةٍ مُّذْ يَسْأَلُونَ (١٨) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ (١٩)

Indeed, those who have Taqwa will be in gardens and springs, (15) Receiving what their Lord has given them. Indeed, they were before Mohsineen. (16) They used to sleep but little of the night (in high prayers), (17) And in the hours before dawn they would ask forgiveness, (18) And in their wealth, there was a right for one who asks and for one who is deprived. (Al-Dhariyat 51:15-19)

Since the purpose of human creation is to worship Allah, and He guarantees their sustenance on earth, those who worship Allah as He has commanded will receive an infinite reward in the Hereafter. It is therefore essential to understand how Allah wants to be worshipped. Unfortunately, most definitions are of generic in nature such as: worship is a comprehensive term that encompasses everything Allah loves and is pleased with, including words and deeds, both inward and outward.

A straightforward approach is to observe the actions of those to whom Allah has promised eternal reward. In the verses above, Allah mentions three specific qualities of them:

1. They spend only a little of the night sleeping, dedicating much of it to prayer
2. They seek forgiveness before dawn.
3. They share their wealth generously with those who ask and those in need.

By reflecting on and adopting these qualities, we align ourselves with the purpose of our creation and secure Allah's infinite rewards in the Hereafter. However, this list is not exhaustive. It can be expanded by studying other verses in the Qur'an that outline the traits and actions of those who believe and have Taqwa. An expanded list is discussed in the appendix.

The resources that Allah placed in earth are for the benefit of all people. Allah warns against those who misuse their knowledge and power to monopolize resources and exploit others. He says:

إِنَّ لِلَّهِ هُوَ لَرَزَائِقُ ذُو الْقُوَّةِ لَمَتَيْنِ (٥٨) فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ (٥٩) وَيُولِي لِلَّذِينَ كَفَرُوا مِنْ تَوْبِهِمُ الَّذِي يُوعَدُونَ (٦٠)

Indeed, Allah is the Provider, the Possessor of all might, the Most Firm. (58) For those who did wrong will have their turn like the turn of their predecessors, so they should not hasten. (59) woe to those who have disbelieved of their Day that they are promised (for punishment). (51:58-60)

The Surah contains numerous references to natural sciences, reflecting the divine laws established by Allah to govern His creation. These references are intended to inspire Muslims to study, explore, and advance in science and technology, empowering them to become leaders in the world. The surah referenced the importance of winds, clouds, oceans for human survival. It also included the following verses that address profound scientific concepts—astronomy, geology, and biology. Allah says:

وَلَسَّمَا عَزَبَتْ بِتَبْيِينِهَا يُبْدِئُ وَآتَا لِمُوسَى عُورَ (٤٧) وَالْأَرْضَ فَرَشَ نَهَا فَنِعَمَ لَمْ يَهْدُونَ (٤٨) وَمِنْ
كُلِّ شَيْءٍ عَزَبَتْ خَلْقَيْنِ زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ (٤٩) فَفَرُّوا إِلَى اللَّهِ إِنِّي لَكُنَّ مَعْذِرٌ مِّنْكُمْ (٥٠)
وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُنَّ مَعْذِرٌ مِّنْكُمْ (٥١)

And heaven was built by Us with might, and indeed, We are its expander. (47) And the earth We have spread out, and how excellent We have smoothed it. (48) And of all things We created pairs, so that you may take heed. (49) So, flee to Allah. Indeed, I am a clear warner to you for Him. (50) And do not make any other god along with Allah. Indeed, I am a clear warner to you from Him. (Al-Dhariyat 51:47:51)

When reflecting on these five verses, one might wonder about the connection between the first three and the last two. The initial verses address the expansion of the universe, the smoothing of the Earth's surface, and the creation of everything in pairs—while the concluding verses command us to turn to Allah and heed His warnings. This suggests that understanding Allah's creation is one of the most profound ways to recognize Him. Anyone who seeks to know Allah without contemplating and studying His creation gains only a limited understanding of Allah's attributes.

In 1922, Einstein formulated the general relativity field equations to describe a homogeneous and isotropic universe. To support the prevailing belief at the time that the universe was stationary, he introduced a cosmological constant, λ . However, a young Russian mathematician later challenged Einstein's model and demonstrated that the universe is expanding, based on Einstein's own equations—without the need for this arbitrary constant.

Had a Muslim scientist, inspired by the Quranic declaration that Allah expands the universe, highlighted this insight, Einstein might have avoided this mistake. Einstein himself later referred to the introduction of the cosmological constant as his "greatest blunder."

Turning to the Earth, Allah has uniquely fashioned it for human habitation. How could life thrive if the Earth were entirely rocky? Who created fertile soil, embedded springs within it, and carved rivers through it? Allah also endowed water with its extraordinary property of expanding when frozen—unlike most substances that contract. This allows

ice to float, insulating the water below and preventing entire bodies of water from freezing solid, a crucial feature for sustaining life. Furthermore, Allah placed diverse minerals within the Earth, each with distinct properties, enabling countless applications.

Allah also reminds us of the paired nature of creation. This concept extends beyond living beings to the atomic level: atoms have positive and negative charges, and even protons are composed of paired quarks (up and down). DNA is another example, structured as a double helix. The more we delve into the study of creation, the more we are reminded of Allah's infinite greatness.

When we truly acknowledge Allah as the Creator and Sustainer of everything in the universe, our perception of Him deepens. This recognition compels us to turn to Him with humility and devotion, rushing to submit ourselves to His will and guidance.

فَاقْبِلُوا إِلَى اللَّهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ (٥٠) وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ (٥١)

So, flee to Allah. Indeed, I am a clear warner to you for Him. (50) And do not make any other god along with Allah. Indeed, I am a clear warner to you from Him. (Al-Dhariyat 51:50:51)

Appendix: Extended Discussion on Ibadah (عبادة)

The term *Ibadah* reflects the relationship between Allah as the Master and His creations as His Abeed (slaves). It signifies the primary purpose of human existence, as Allah states:

مَّا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي (٥٦) مَا أُرِيكُمْ مِنْ شَيْءٍ مَّا أُرِيدُ لَأُبْطِلَنَّكُمْ (٥٧)
And I have not created the jinn and mankind except to worship Me. (56) I do not seek provision from them, nor do I ask that they feed Me. (Al-Dhariyat 51:56-57)

While *Ibadah* is often translated as "worship"—typically referring to acts of prayer, praise, and expressions of reverence, adoration, and devotion to Allah—in Islam, its meaning extends far beyond rituals. *Ibadah* encompasses all actions a person undertakes to fulfill their role as a trustee and steward (*Khalifa*) of the earth. This responsibility involves developing and utilizing the resources Allah has provided for the benefit of humanity while adhering to His commands. Importantly, these efforts must ultimately lead to acquiring the means of power necessary to establish universal justice and to remove any barriers that hinder the delivery of Allah's revealed message to all of mankind.

This stewardship requires acquiring knowledge to explore, produce, and refine the raw materials that Allah has created. However, such efforts must always adhere to Allah's guidance, ensuring justice, promoting goodness, and spreading His revealed message. *Ibadah*, therefore, is a comprehensive concept that encompasses worship, responsibility, and service to both Allah and His creation.

The only "service" mankind can offer to Allah is the delivery of His message, but even this is not a service to Allah, as He is self-sufficient and gains nothing from our actions. Instead, it is a service to humanity, aimed at guiding them to the truth. Sometimes, *Ibadah* is translated as "to serve Allah," and the term *Abeed* is translated as "servants of Allah." However, these translations are inaccurate because Allah does not need service from anyone. On the contrary, Allah is the one who provides all sustenance and guarantees the essential services that humans need for their survival.

In reality, *Ibadah* encompasses all actions—whether words or deeds, internal or external—that are pleasing to Allah. While this definition is comprehensive, it remains broad and does not specify the exact actions required. A practical way to understand *Ibadah* is by examining the behaviors of those whom Allah has promised eternal reward in Paradise. Their actions clearly reflect what is pleasing to Him. These are the individuals who have willingly dedicated themselves and all they possess to Allah, living as His obedient and committed slaves. Allah affirms this by saying:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

“Indeed, Allah has bought from the believers their lives and their wealth in exchange for Paradise.” (Al-Tawbah 9:111)

Those who consciously choose to submit themselves as slaves of Allah fulfill the true essence of *Ibadah*. Such individuals are described as possessing *Taqwa* (God-consciousness), being true believers, and as the servants of Al-Rahman (*Ibad al-Rahman*). Their behavior and actions form the foundation of genuine *Ibadah*.

Those who embody genuine *Ibadah* exhibit profound love for Allah, complete trust in Him, and unwavering obedience to His commands. This profound love and absolute trust in Allah are prerequisites for their total obedience to Him. This obedience is reflected in their characteristics and deeds, which were detailed in the presentations on “Tadabbur of the Quran through the Lens of Key Terms” and can be summarized as follows:

1. Faith and Belief

- a. Believe in Allah, His angels, books, messengers, and the Day of Judgment.
- b. Make no distinction among Allah’s messengers.
- c. Invoke no god besides Allah.

2. Worship and Rituals

- a. Perform prayer, fasting, Hajj, and engage in frequent remembrance of Allah and the Hereafter.
- b. Trust in Allah and maintain reverence (Khushoo) in prayer, including night prayers.
- c. Regularly engage with the Quran, recitation and reflection.
- d. Frequent remembrance of Allah and praising the Prophet (PBUH).

3. Seeking Forgiveness and Gratitude

- a. Seek Allah’s forgiveness often and acknowledge His blessings.

- b. Repent sincerely after sinning.

4. Charity and Financial Ethics

- a. Give generously in charity, spend wisely, and avoid both extravagance and stinginess."
- b. Avoid Riba, gambling, and protect others' wealth.

5. Character and Morality

- a. Speak truthfully, testify honestly, and use respectful language.
- b. Avoid arrogance, suspicion, backbiting, and insulting others.
- c. Maintain self-restraint. Exercise patience, forgive others, and maintain contentment.
- d. Stay humble and respond peacefully to ignorant speech.
- e. Avoid and turn away from Laghw (vain talk and deeds)

6. Community Responsibility and Social Ethics

- a. Enjoin what is right, forbid wrong, and avoid vain talk.
- b. Keep trusts and covenants faithfully.
- c. Seek permission to enter others' property and verify information before acting.

7. Justice and Legal Matters

- a. Uphold justice, maintain proper legal documentation, and ensure fair retribution for crimes.

8. Unity, Striving, and Support

- a. Be prepared for Jihad with wealth and lives, supporting fellow believers, and striving to keep unity.
- b. Honor the sanctity of life.

9. Personal Conduct and Family Life

- a. Maintain cleanliness, eat lawful food, and restrain anger.
- b. Avoid alcohol and preserve chastity.

While the above are the key elements of worship, Allah has also outlined actions that warrant His punishment because they contradict His commands. These actions are considered grave sins, and engaging in any of them constitutes a clear violation of worship. These include:

1. Associating partners with Allah (Shirk) (Al-Nisa 4:48)
2. Neglecting prayer (Salah) (Maryam 19:59) (Al-Mudathir 74:42-43)
3. Murder (Taking a life unjustly) (Al-Maeda 5:32)
4. Consuming usury (Riba) (Al-Baqarah 2:278-279)
5. Consuming the wealth of orphans (Al-Nisa 4:10)
6. Adultery or fornication (Zina) (Al-Isra 17:32)
7. Slandering chaste women (Al-Nour 24:4)

8. Breaking covenants (Al-Emran 3:77)
9. Drinking alcohol or Gambling (Al-Maeda 5:90-91)
10. Despairing of the mercy of Allah (Yusuf 12:87) (Al-Hijr 15:56)
11. Undutiful to parents (Maryam 19:14) (Luqman 31:14-15)
12. Severing ties of kinship (Muhammad 47:22-23)
13. False testimony (Al-Baqarahh 2:283)
14. Fleeing from battle on the day of confrontation (Al-Anfal 8:15-16)

Surat At-Tur (الطور) (The Mountain) (52:1-49)

The theme of the Surat Tur (الطور) continued with the same issue of choice and stresses the fact that the destiny of every person in the hereafter totally depends on the earnings he receives for his deeds in this world. Thus, the central ayah in the Surat is:

كُلُّ مَرِيٍّ بِمَا كَسَبَ رَهِيْنٌ (٢١)

Every person is himself in pledge (is mortgaged, is collateral, is pawned, is hostage) for what he has earned. (52:21)

The surah starts with Allah making 5 oaths and anything that Allah makes an oath with from His creations magnifies that thing. Allah says:

وَٱلْطُّورِ (١) وَكِتَابٍ مَّسْطُورٍ (٢) فِى رَقٍّ مَّنشُورٍ (٣) وَٱلْأَيْتِ ٱلْمَعْمُورِ (٤) وَٱلسَّعْفِ ٱلْمَرْفُوعِ (٥) وَٱلْبَحْرِ ٱلْمَسْجُورِ (٦)

By the Mount of Tur, and by an inscribed book inscribed in unfolded parchment, and by the frequently visited house; and by the lifted roof. (5) And by the kindled sea. (52:1-6)

The Oath is with Al-Tur. The Tur is a mountain but not any mountain, it is a mountain that has plants grown over it and thus it goes through phases when the plants change with the change of seasons. The name Tur is derived from the word that means different stages as Allah says:

مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا [نوح]

“What is the matter with you, that you do not desire to give due reverence to Allah While He has created you in (different) stages” (Noah 71:13-14)

But, is the oath with any mountain is with a specific mountain because Allah is used the definite article (ال) “Al” “the” to indicate a specific mountain and not any mountain. We note that the word (الطور) “Al-Tur” came in the Quran nine times in addition to the one here and all the nine is in reference to Sayedna Musa and Bani Israel.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَٱذْكُرُوا مَا فِىهِ لَعَلَّكُمْ تَتَّقُونَ (البقرة)

“And recall, O Children of Israel, when We took your covenant and We raised above you the Tur (saying): "Hold fast to that which We have given you, and be ever mindful of what is in it so that you may become pious.” (Al-Baqarah 2:63)

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَٱسْمَعُوا (البقرة)

And recall when We took your covenant and We raised above you the Tur (saying), "Hold firmly to what We have given you and hear (Our Word).” (Al-Baqarah 2:93)

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا (النساء)

“And We raised over them the “Tur” mount for defying their covenant We said: “Enter the gate prostrating (or bowing) with humility;” and We said to them: “Do not transgress on the Sabbath (Saturday). And We took from them a most solemn covenant” (Al-Nisa 4:154)

وَذَكَرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا (٥١) وَذَرَيْنَاهُ مِنَ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (مريم)

“And mention in the Book (this Qur’an) Musa (Moses). Indeed, he was chosen and he was a Messenger (and) a Prophet (51) And We called him from the right side of the “Tur” Mount, and brought him near for close converse.” (Maryam 19:51-52)

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى (طه)
 “O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Tur Mount, and We sent down to you Al-Manna and the quails,” (Taha 20:80)

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ (١٩) وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْثِيثٍ بِهَا لَدَّهْنٌ وَصَبْغٌ لِلْيَاكِلِينَ (المؤمنون)

“Then We brought forth for you therewith gardens of date-palms and grapes, wherein is plenty of fruit for you, and from it you may eat. (19) And a tree (olive) that comes forth from the Tur Mount Sinai, that yields oil, and a fruit for the eaters.” (Al-Mumenoon 23:19-20)

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ (٢٩) فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يَمْوَسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص)

“Then, when Musa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: “O Musa (Moses)! indeed, I am Allah, the Lord of all the worlds!” (Al-Qasas 28:29)

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَّذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (القصص)

“And you were not at the mountainside of the Tur when We called (Musa). But as a mercy from your Lord, to give warning to people to whom no warner had come before you, in order that they may become mindful. (Tafsir At-Tabarî).” (Al-Qasas 28:46)

وَالَّتَيْنِ وَالْزَيْتُونِ (١) وَطُورِ سَيْنِينَ) التين)

“By the fig, and the olive, (1) By Tur Mount of Sinai” (Al-Teen 95:1-2)

It is sad that we haven't studied the Tur Mountain and its blessed area and the olive trees that grow in its valley. The Oath by Tur Mountain refers to all the blessings that Allah inferred on mankind by the revelation to Sayedna Musa. It is there where Allah spoke to Sayeda Musa and the Tur Mountain is the one that Allah raised over Bani of Israel as threat to them. The Tur Mountain is also near the mountain that collapsed when Allah exposed Himself.

Allah made an Oath with the Tur Mountain to remind us with the key revelation that preceded the revelation of the Quran.

وَالطُّورِ (١) وَكِتَابٍ مَّسْطُورٍ (٢) فِي رَقٍّ مَّنْشُورٍ (٣) وَلِأَيِّتٍ لِّمَعْمُورٍ (٤) وَالسَّعْفِ لِمَرْفُوعٍ (٥) وَلِلْبَحْرِ لِمَسْجُورٍ (٦)

By the Mount of Tur, and by an inscribed book inscribed in unfolded thin parchment, and by the frequently visited house; and by the lifted roof. (5) And by the kindled sea. (52:1-6)

The second oath is with (وَكِتَابٍ مَّسْطُورٍ (٢) فِي رَقٍّ مَّنْشُورٍ) **“an inscribed book in unfolded thin parchment”**. Some interpreters suggest that the book here is the Torah and others consider that it refers to the Quran. But what you note that Allah said “a Book” which makes it an indefinite book, but when Allah is talking about the revealed books, He used the definite article “the) as He said:

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الإسراء)

“And there is not a (disbelieving) town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is in the inscribed Book.” (Al-Isra 17:58)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الأحزاب)

“The Prophet is closer to the believers than their own selves, and his wives are their mothers. And the blood relatives are more entitled to have closer personal ties in the book of Allah (regarding inheritance) than the believers and the Muhajirûn (emigrants from Makkah) with the exception that you may do it of kindness for your close alliances. This is in the prescribed book.” (Al-Ahzab 33:6)

But in Surat Al-Tur, Allah made the book indefinite and this Allah is making an oath with any written book and gave this book three attributes. The first is that the book (مَسْطُورٍ) which means that it is organized. The second attribute is that it is written on (فِي رَقٍّ), meaning that it is written on thin materials. The Third attribute of such a book is that it is (مَنْشُورٍ) meaning that it is unfolded and widely available for anyone to read. The adjective (مَنْشُورٍ) is derived from the root (نشر) that means publish and spread and that

the word (ناشر) which is word “publisher” is also derived from it. So, it appears that Allah is making an oath with the blessing that he granted to mankind is to write and publish books to transfer knowledge and build civilizations. Note that the only way for books to be readily available is to be light, if the books were written on stones; very few would have access to them. But Allah wants these books to be written in organized way for easy reading. Note that Allah is making here an oath with the books and in surah Al-Qalam, he made an oath with the tool of writing which is the pen as He said:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ) القلم)

Nûn. By the pen and all that they inscribe. (Al-Qalam 68:1)

The writing is something that Allah values and thus He made an oath by the book and oath by the pen and also made his first command to the prophet (PBUH) is to read. This is why it is really shameful that many Muslims do not read. And, when Allah made an oath with the book, He made it indefinite to encourage Muslims to read all kind of books. The letter Nun that Allah started with in Surah Al-Qalam is quite interesting and it must have significance in its relationship to writing. When you look at the Quran you will note that it has 6236 verses, more than 50% of these verses (3127) ends with the letter Nun. Also, there appear to a relationship between writing and Prophet Younes whom Allah called (ذا النون):

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نَجِي الْمُؤْمِنِينَ".

“And (mention) Dhun-Nun (Jonah-Younes), when he went away in anger, and imagined that We would not constrain him! Then he called out through the darkness (saying): There is no God but You, Glorified are You; truly, I was of the wrong-doers.”

So We answered his call, and delivered him from the distress. And thus We do deliver the believers. (Al-Anbia 21:87-88)

The third oath is with (لَيْلَتٍ لَمْعَمُورٍ)

وَالطُّورِ (١) وَكِتَابٍ مَسْطُورٍ (٢) فِي رَقٍّ مَنشُورٍ (٣) وَلَيْلَتٍ لَمْعَمُورٍ (٤)

By the Mount of Tur, and by an inscribed book inscribed in unfolded thin parchment, and by the frequently visited house. (52:1-4)

Some interpreters suggest that the (لَيْلَتٍ لَمْعَمُورٍ) refers to the Kabba since it is frequently visited and support this interpretation that the Tur was related to Sayedna Musa and the (لَيْلَتٍ لَمْعَمُورٍ) as the Kabba is referring to Sayedna Muhammad. But we have hadeeth from the Prophet (PBUH) calling the Kabba as (لَيْلَتٍ لَمْعَمُورٍ), but we have the Prophet’s account of the ascension that tells us that (لَيْلَتٍ لَمْعَمُورٍ) is the seventh heaven and it visited every day by 70,000 new angels enter it and their turn never come back for them to enter it again because of the very large number of angels.

So, the first Oath with the Tur reminds us with the revelation and the honor that Allah granted man by speaking to Sayedna Musa in the earth. The second Oath is the

blessing of the capability to write and publish books. The third oath is the blessings of the angels who enter this house in the 7th heaven. The blessing for mankind is that these angels ask for forgiveness at all who are in earth, As Allah says:

الشورى 5 42 تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

“Nearly the heavens nearly burst, one above the other in awe of His Majesty. And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth, verily, Allah is the Oft-Forgiving, the Most Merciful.” (Al-Shura 42:5)

In addition, for the believers, there is an additional set of angels who ask for their forgiveness, as Allah says:

غافر 7 40 الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

“Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You have embraced all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire.” (Ghafer 40:7)

The fourth oath is with (وَالسَّقْفَ الْمَرْفُوعَ) which is the lifted roof:

وَالطُّورِ (١) وَكِتَابٍ مَسْطُورٍ (٢) فِي رَقٍّ مَنشُورٍ (٣) وَآيَاتٍ لَمَعْمُورٍ (٤) وَالسَّقْفَ الْمَرْفُوعَ (٥)
By the Mount of Tur, and by an inscribed book inscribed in unfolded thin parchment, and by the frequently visited house; and by the lifted roof. (Al-Tur 52:1-5)

Almost all interpreters say that (وَالسَّقْفَ الْمَرْفُوعَ) refers to heaven that above the earth, as Allah says:

الأنبياء 32 21 وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

“And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs” (Al-Anbia 21:32)

Now we know that the sky provides protection to mankind with all dangerous radiations and objects. And now we know that Stratosphere contains the ozone (O₃) ay about 15-30 kilometers above the Earth's surface and it protects us from the portion of the ultraviolet radiations called UVB. UVB has been linked to many harmful effects, including various types of skin cancer, cataracts, and harm to some crops, certain materials, and some forms of marine life. In this regard, in his reporting about what he saw during the ascension (المعراج), the Prophet (PBUH) said:

مشينا قُربَ بحرٍ منَ الهواءِ الأخضرِ فسألْتُ ما هذا يا جبريل ، فقال لولا هذا البحر منَ الهواءِ لاحتُرقت الأرضُ بمنَ فيها

We travelled through a sea of green air and I asked Gabriel about it and he said, if it was not for this sea of air, the earth would have been burnt with all that is on it,

The fifth oath is by (وَالْبَحْرِ الْمَسْجُورِ) “the kindled sea”.

وَالطُّورِ (١) وَكِتَابٍ مَّسْطُورٍ (٢) فِي رَقٍّ مَّنْشُورٍ (٣) وَالْأَيْتِ الْمَعْمُورِ (٤) وَالسَّمَاءِ الْمَرْفُوعِ (٥)
وَالْبَحْرِ الْمَسْجُورِ

By the Mount of Tur, and by an inscribed book inscribed in unfolded thin parchment, and by the frequently visited house; and by the lifted roof. (5) And by the kindled sea. (52:1-6)

The description of the seas that overflow by burning fire is also given surat Al-Takwir:

التكوير 6 81 وَإِذَا الْبَحَارُ سُجِّرَتْ

“And when the seas become as blazing Fire or overflow” (At-Takwir 81:6)

Now know the center of the earth is molten lave and when the core pressure increases, it releases by the abruption of volcanoes, it is of Allah’s mercy to mankind that most of the volcanoes occur in the bottom of the sea and as the lava cools down, it creates islands. These volcanoes are huge, if they were to happen on the land, it was have destroyed very large area. The Tamu Massif volcano that occurred in the Pacific Ocean extends over 100,000 square miles. Its top lies about 6,500 feet (about 2,000 meters) below the ocean surface, while the base extends down to about 4 miles (6.4 kilometers) deep.

Surat Al-Tur starts with five oaths and all are reminder of Allah;;s blessing to mankind, He is referring to the revelation and honor He gave to them by speaking to Syedna Musa in earth, followed by the blessing of having the ability and the resources to write and publish and transfer knowlege, followed by the blessing of having a hose in the seventh heaven where the angels asks forgiveness for mankind, following by the blessing of protecting mankind with the danger of what exists above them and ended by the blessing of protection from what exits below them.

After making the five oaths with the different forms of His mercy and blessing, then comes the response to the oaths with a clear warning:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ (٧) مَا لَهُ مِنْ دَافِعٍ (٨) يَوْمَ تَمُورُ لِسَّمَاءٍ مَمُورًا (٩) وَتَسِيرُ الْجِبَالُ سَيْرًا (١٠)
Indeed, the Torment of your Lord will surely come to pass, (7) There is none who can repel it; (8) On the Day when the heaven will shake with a dreadful shaking, and the mountains will move away, utterly fleeing. (52:7-10)

Allah makes it clear punishment will be inflicted on those who deserve it and no one can stop it. Even giving the warning is a form of mercy from Allah because this way no one of those who choose the wrong path should be surprised.

The Surah moves to present the destiny two kinds of people, the destiny of those who choose the path of the Shytan and the destiny of those who choose the path of Allah. Regarding the first group who does not believes and deny, Allah says:

فَوَيْلٌ لِلْمُكَذِّبِينَ (١١) الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ (١٢) يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَا (١٣) هَٰذِهِ
 النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ (١٤) أَفَسِحْرٌ هَٰذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ (١٥) صَلَوَاتُهَا فَصِيرُوا أَوْ لَا تَصِيرُوا
 سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ (١٦)

“So, woe that day to the beliers, those who play in vain indulgence; the Day when they are shoved into the fire of Hell with a vehement repulsing. (it was said to them) This is the Fire that you used to belie. So, is this magic, or is it you (who) do not see reality? Roast in it! So be patient of be impatient! It is all the same to you. Indeed you are only being recompensed for all that you used to do.” (52:11-16)

Then is contrasts the destiny of the beliers with the destiny of those who have Taqwa and keep Allah in their thoughts all the time:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ (١٧) فَيَكْهِنُونَ بِمَا آتَاهُمُ رَبُّهُمْ وَوَقَدِ لَهُمْ رَبُّهُمْ عَذَابٌ لَّجِيمٌ (١٨) كُلُوا
 وَشَرِبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (١٩) مُتَّكِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٢٠)

“And the Mutaqeen (pious) shall, indeed, be amid Gardens and pure delight, rejoicing in all that Lord has given them. For their Lord saved them from the torment of Hellfire. (It shall be said to them) ‘Eat and drink, (rejoicing) with wholesome appetite for that you used to do. They shall recline on arranged setters , for We shall wed them with the wide-eyed beauties.” (52:17-20).

This is not all that they will receive, but even better is to have their family raised up in status in Heaven to join them:

وَالَّذِينَ آمَنُوا وَتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا
 كَسَبَ رَهِينٌ (٢١)

“And for those who believe and whose children followed them in faith, We shall unite their children with them, and We shall not deprive them of any of the rewards of their deeds. Every person is himself in pledge for what he has earned. (52:21)

And the description of the rewards that will be received by the righteous continue:

وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ (٢٢) يَتَذَرَعُونَ فِيهَا كَأْسًا لَا لَعْنُ فِيهَا وَلَا تَأْنِيهِمْ (٢٣) وَيَطُوفُ
 عَلَيْهِمْ غِلَامٌ لَّهُمْ كَأَنَّهُمْ لُلُؤْلُؤُ مَكْنُونٌ (٢٤)

And We shall extend to them fruit and meat, such as they desire. Moreover, therein, they will pass to one another wine glasses without stirring any obscene talk or sinful deed. (23) And there will go round serving them immortal youth as if they were preserved pearls. (52:22-24)

So, it is the time while we still have a chance to cease the moment and decide which group, we need to be among and what do we need to do to earn all these pleasures.

This constant contrast held between the two parties throughout the Qur'an should have great impact on our commitment to Allah's message. In the following verses, Allah reveals to us a future scene when we sit together, Insha'Allah, in paradise and reflect on what we were doing here to deserve all these blessings from Allah:

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ (٢٦) فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَدَنَا عَذَابَ ۖ لَّسْمُومٍ (٢٧) إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ ۖ لَئِن لَّرَاحِمٌ (٢٨)

“They (The People in paradise) shall say, ‘Indeed, we were ever cautious about displeasing Allah when we were in our families. Then Allah conferred favor upon us and protected us from the torment of the blowing fire in Hell. Surely we were always calling upon Him, for Indeed He is the All -Benevolent, the Ever Merciful.’” (52:26-28).

Surat At-Tur gracefully concludes with a comfort to the believers that they will always be under the watching eye of Allah. Allah (SWT) says:

وَ ۖ صَبْرٌ لِّحُكْمٍ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ (٤٨) وَمِنْ ۖ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ ۖ النُّجُومِ (٤٩)

“So be patient with your Lord's decree; for you are under the care of our watching eyes, so glorify the Praises of your Lord when you get up and glorify Him during part of the night-time and at the receding of the stars.” (52:48-49).

The closing of Surat At-Tur is Allah's (SWT) ends with “and at the receding of the stars”, and the next Surat, Surat An-Najm starts with:

وَ ۖ النَّجْمِ إِذَا هَجَىٰ

“And (by) the Star when it tumbles down”

as if each of the Surahs of the Qur'an paves the way to the other.

Surat An-Najm (النجم) (The Star) (53:1-62)

Surah An-Najm, revealed in Mecca, highlights key aspects of the Mi'raj—the miraculous night journey and ascension of Prophet Muhammad (PBUH) from Jerusalem to the seventh heaven. This extraordinary event, as narrated by the Prophet, was met with disbelief by the idolaters and caused some confusion among Muslims, particularly regarding whether the journey involved both his body and soul or only his soul.

The central theme of the Surah addresses this debate by contrasting two sources of knowledge: divine revelation and human assumptions or desires. The Surah emphasizes the superiority of divine revelation as the only reliable source for understanding Allah and the unseen realities. It also warns against relying on baseless assumptions and personal desires, urging believers to seek truth solely through the guidance provided by divine revelation.

The Surat emphasizes that any knowledge the idolaters have about Allah, the angels, and the hereafter are based on false assumptions and wishful thinking. The truth can only be based on divine revelation. Allah says:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مِمَّا أُنْزِلَ إِلَيْهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ (٢٣)

“Indeed, they are nothing but names you and your forefathers have named, for which Allah has sent down no authority. They follow nothing but assumption and what their souls desire, though guidance has come to them from their Lord” (53:23)

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَظُنُّ لَا يُعْنِي مِنَ الْحَقِّ شَيْئًا (٢٨)

“They follow nothing but a guess, and verily, guess is of no use against the truth. (53:23-28)

ذَٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ (٣٠)

“That is the extent of their knowledge. Indeed, it is your Lord Who knows best who have strayed from His Path, and He knows best who is rightly guided. (53:30)

The Surat started directly by challenging the false belief of worshipping the star Sirius (الشِّعْرَى) using an oath that affirms the falling of an even such radiant and awe-inspiring star:

بِالنَّجْمِ إِذَا هَوَىٰ (١)

By the star when it tumbles. (53:1)

The oath shows the fallibility of such false knowledge that places reverence on something that tumbles and dies. The profound truth can only be based on the revelation brought by Prophet Muhammad (PBUH) because it is firmly rooted in divine guidance. Therefore, his account of the miraculous events of the Mi'raj must be accepted as truth and Allah affirms the prophet's account by declaring:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (٢)

“Your companion (the Prophet) has neither gone astray nor erred.” (53:2)

The Surah confirms what the Prophet (PBUH) reported is free from illusion and that his extraordinary experiences, such as his encounter with the Angel Jibril (Gabriel) were real:

وَهُوَ بِأَفْضَىٰ لَأَعْلَىٰ (٧) ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَلِيلًا مِّنَ الْأَمْوَالِ (٩) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَّا أَوْحَىٰ (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتَمَارُونَهُ ۚ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ (١٣) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (١٤)

“While he [Jibril] was in the highest part of the horizon (7), he approached and came closer, until he was at a distance of two bows' length or even nearer. (9) So He (Allah) revealed to His slave [Muhammad] what He revealed. (10) Never did the heart deny what it saw. (11) Will you then dispute with him about what he saw? (12) And indeed, he saw him [Jibril] at a second descent, (13) near Sidrat-ul-Muntaha (the lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).” (53:7-14)

The Surah emphasizes that what the Prophet (PBUH) reported was something he physically witnessed with his own eyes, not merely a vision.

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (١٧)

The sight did not waver, nor did it exceed any limit. (53:17)

The Surah reiterates that all the Prophet (PBUH) conveyed was revelation delivered by the Holy Spirit (Jibril), making it the most reliable source of knowledge:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (٤) عَلَّمَهُ ۖ شَدِيدُ الْقُوَىٰ (٥)

“And he does not speak from his own inclination. (3) It is nothing, but a revelation revealed (4) Taught to him by one of mighty power” (53:3-5)

True knowledge must translate into action, as Allah holds everyone accountable for their deeds:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ الَّذِينَ خَسِرُوا فِي الْحُسْنَىٰ (٣١)

“To Allah belongs all that is in the heavens and all that is on the earth, so that He gives punishment to evildoers from what they did and rewards those who did good with best reward.” (53:31)

Allah defined the traits of those who do good and will be rewarded with best rewards:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّعَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِنَّا نُنشِئُكُمْ فِي بُطُونٍ آمَهَاتِكُمْ فَلَا تُرْكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ

Those who abstain from major sins and shameful deeds except minor ones. Indeed, your Lord is extensive forgiveness. He knows you more than anyone else (from the time) He produced you from the earth and when you were fetuses in the wombs of your mothers. So, do not claim purity for yourselves, He knows best who has Taqwa. (53:32)

Reflecting on this verse requires defining the major sins (كَبِيرَاتٍ لَا تَمُوتُ) and shameful deeds (الْفَوَاحِشُ), as these must be avoided by every Muslim. These definitions can be derived through thoughtful reflection on the Quran. While we have discussed them previously, they are listed here as a reminder:

List of Major Sins

1. Associating partners with Allah (Shirk) (Al-Nisa 4:48)
2. Neglecting prayer (Salah) (Maryam 19:59) (Al-Mudathir 74:42-43)
3. Murder (Taking a life unjustly) (Al-Maeda 5:32)
4. Consuming usury (Riba) (Al-Baqarah 2:278-279)
5. Consuming the wealth of orphans (Al-Nisa 4:10)
6. Adultery or fornication (Zina) (Al-Isra 17:32)
7. Slandering chaste women (Al-Nour 24:4)
8. Breaking covenants (Al-Emran 3:77)
9. Drinking alcohol or Gambling (Al-Maeda 5:90-91)
10. Despairing of the mercy of Allah (Yusuf 12:87) (Al-Hijr 15:56)
11. Undutiful to parents (Maryam 19:14) (Luqman 31:14-15)
12. Severing ties of kinship (Muhammad 47:22-23)
13. False testimony (Al-Baqarah 2:283)
14. Fleeing from battle (Al-Anfal 8:15-16)

List of Shameful deeds (Fawahish) (Immoralities)

1. Adultery and fornication (Al-Isra 17: 32)
2. Homosexuality - The Immorality of the People of Lot (Al-A'raf 7: 80)
3. Speaking About Allah Without Knowledge (Al-Araf 7: 33)

The verse warns against claiming purity for ourselves or others, as only Allah truly knows who possesses Taqwa. This is because human judgment is limited to outward actions, while Allah has complete knowledge of both the outward and inward aspects of a person. These two dimensions—outward actions and inward sincerity—are the manifestations of Taqwa (God-consciousness combined with Ihsan) and also Iman (faith). Since the inward state resides in the heart and is known only to Allah, we are incapable of making definitive judgments about anyone's inner purity. Therefore, we cannot assert with certainty that someone has Taqwa. At most, we can say, "We consider him to be a person of Taqwa," while acknowledging that Allah knows best. Only Allah has absolute knowledge of who truly possesses Taqwa.

The Surah highlights universal truths shared by all of humanity, emphasizing that these are manifestations of the Oneness of the Creator. Among these truths are the expressions of extreme emotions—whether joy or grief—which are universally experienced by all people, regardless of language or culture. Additionally, the Surah affirms that Allah alone is responsible for both the beginning and the end of human life on earth, as well as the initiation of life in the Hereafter.

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى (٤٣) وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا (٤٤)

"And that He it is Who makes one laugh and makes one weep, (43) And that He it is Who gives death and gives life." (53:43-44)

In addition to its significance in relation to the miraculous journey, this Surah also holds an important historical account. During Ramadan in the fifth year of revelation, Prophet Muhammad (PBUH) entered the Kaaba, where a large gathering of Quraish leaders and notable figures was present. He began reciting Surat An-Najm. The majestic and awe-inspiring words of Allah took them by surprise, leaving them completely stunned.

For the first time, the Quraish polytheists were profoundly affected by the revelation. Previously, their tactic had been to dishonor the message by refusing to listen to it and creating noise to prevent others from hearing. However, when the captivating words of Allah reached their hearts directly, they were entranced and became completely absorbed in the divine message.

The Prophet (PBUH) ended by his recitation with the powerful and climactic ending verses:

هَٰذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ (٥٦) أَزِفَتْ لِأَرْفُفُهُ (٥٧) يَلْبِسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةً (٥٨)
أَقِمْنَ هَٰذَا الْحَدِيثَ تَعَجَّبُونَ (٥٩) وَتَصْحَكُونَ وَتَبْكُونَ (٦٠) وَأَنْتُمْ سَاهُونَ (٦١)
فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

"This [Quran] is a warning, like the earlier warnings. (56) The imminent Judgment is drawing ever closer. (57) And none besides Allah can avert it. (58) Are you astonished by this statement? And you laugh and do not weep. (59) Wasting your time in heedlessness? (60) So, prostrate to Allah and worship Him!" (53:56-62)

Upon hearing the concluding command, {فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا} **"Prostrate to Allah and worship Him,"** the idolaters, overwhelmed by the majesty of the words, involuntarily fell into prostration in awe and reverence for Allah.

This remarkable incident was later misreported to the Muslim emigrants in Abyssinia (Ethiopia). They were informed that the Quraish had embraced Islam, prompting them to begin their return to Makkah. However, upon reaching just an hour's distance from the city in Shawwal of the same year, they learned the true situation: Quraish had not embraced Islam.

Some of the emigrants chose to return to Abyssinia, while others entered Makkah either secretly or with the protection of a local ally. This incident underscores the impact of the Quran's message, even on its staunchest opponents, and the challenges faced by the early Muslim community.

Appendix 1: The death of stars

Stars, like all creations, experience a finite lifespan that spans billions of years. Ultimately, everything perishes except for Allah, who is eternal and beyond death, as He is the Creator of life and death.

The death of a star begins when its core exhausts its supply of hydrogen fuel. As the hydrogen depletes, the core contracts under the force of gravity, causing an increase in temperature. This rise in temperature heats the surrounding layers, prompting them to expand. As a result, the star's radius increases significantly, transforming it into a red giant.

At this stage, the core becomes sufficiently hot to initiate the fusion of helium into carbon. Once the helium fuel is depleted, the core undergoes expansion and cooling. Simultaneously, the star's outer layers are expelled into space, forming a planetary nebula—a cloud of gas and dust surrounding the dying star.

Ultimately, the core cools and contracts into a white dwarf. Over time, this white dwarf will cool further, eventually transitioning into a black dwarf. The entire sequence of a star's death unfolds over billions of years.

Appendix 2: List of Shameful deeds (Fawahish (Immoralities))

Fawahish encompasses all vile and sinful acts that contradict human nature and Islamic law, whether visible or hidden. These acts are condemned because of their severe harm and their transgression of the rights of Allah and others.

1. Adultery and fornication (Al-Isra 17: 32)

"وَلَا تَقْرُبُوا الزَّوَاجَ إِذَا كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (الإسراء)

"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."(Al-Isra 17: 32)

2. homosexuality - The Immorality of the People of Lot (Al-A'raf 7: 80)

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وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (الأعراف)

"And [We sent] Lot, when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds?'" (Al-A'raf 7: 80)

3. Speaking About Allah Without Knowledge (Al-Araf 7: 33)

"قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (الأعراف: 33)

"Say, 'My Lord has only forbidden immoralities—what is apparent of them and what is concealed—and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'" (Al-Araf 7: 33)

Surat Al-Qamar (القمر) (The Moon) (54:1-55)

The Surah delivers a powerful and clear statement emphasizing that Allah is serious about His punishment for those who reject His message and deviate from His path. To underline this, Allah provides several historical examples of His divine justice, illustrating how disbelieving nations were destroyed.

The Surah begins by addressing the idolaters of Mecca, who demanded a physical sign from the Prophet (PBUH) similar to those given to previous messengers. When Allah granted them such a sign—the splitting of the moon before their very eyes—they persisted in their rejection. Consequently, Allah directs them to reflect on the fate of past nations and warns them of the impending Day of Judgment, when they will face a terrifying and inevitable fate.

أَفَتَرَبَّتْ لِسَانُكَ وَلِسَانُ الْقَمَرِ (١) وَإِنَّ يَوْمَ يَفْعَلُ لَوَاحِشَهُمْ سُخْرًا (٢) وَكَذَّبُوا
مَّا بُدِعُوا بِهَا أَوَّاهٌ هُمْ وَكُلَّامٌ مِّنْهُمْ (٣) وَلَقَدْ جَاءَهُمْ مِنَ الْآبَاءِ مَا فِيمَ مِزَاجٍ (٤) حِكْمَةٌ
بَلِيغَةٌ فَمَا تُغْنِ الْيُذُرُ (٥) قَتَلْنَاهُمْ يَوْمَ يَدْعَىٰ لِدَاعٍ إِلَىٰ شَيْءٍ تُكْرَهُ (٦) حُشِبَ لُصُورُهُمْ
أَنَّهُمْ جُوعٌ مِّنْ طُجَاذَاتٍ كَانَتْهُمْ جَرَادٌ مُّنتَشِرَةٌ (٧) إِلَيْهِ يَلْعَبُونَ إِلَيْنَا يُقُولُ الْكَافِرُونَ هَذَا
يَوْمٌ عَسِيرٌ (٨) 

“The Hour has drawn near, and the moon has split. (1) But if they see a sign, they turn away and say, “This is continuous magic.” (2) They denied and followed their own desires. Yet every matter will be settled. (3) And there certainly came to them news containing enough to deter them, [Perfect] wisdom—but the warnings do not benefit them. (4) So, turn away from them. On the Day the Caller will call them to something dreadful, (6) Their eyes humbled, they will emerge from the graves as if they were swarming locusts. (7) Rushing toward the Caller. The disbelievers will say, “This is a difficult Day.” (54:1-8)

The miracle of the moon splitting remains a topic awaiting confirmation through scientific evidence, as current perspectives suggest that the moon was never split into two and then reassembled. I hope this inspires young Muslims to develop the necessary technology to explore the moon and uncover this truth, rather than waiting for Western scientists to make the discovery, only for us to later claim that the Quran revealed this over 1,400 years ago.

Following this introduction addressing the people of Mecca, the Surah goes on to describe the fate of five nations that rejected Allah’s message to them. These are the people of Noah (قوم نوح), the people of ‘Ad (قوم عاد), the people of Thamud (قوم ثمود), the people of Lot (قوم لوط), and the followers of Pharaoh (آل فرعون), all of whom rejected Allah’s message and faced the consequences of their disbelief.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَزُدْجَر (٩)

Before those who now reject prophet, Muhammad, were the people of Noah who denied (the truth), and called it a lie and said: “A madman,” and he was threatened (by them). (54:9)

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (١٨)

'Aad denied; and how [severe] were My punishment and My warning that they disregarded. (54:18)

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ (٢٣)

Thamud denied the warning. (54:23)

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذِي (٣٣)

The people of Lut denied the warning. (54:33)

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ لُذُرٌ (٤١) كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَآَخَذْنَاهُمْ أَخَذَ رَبُّهُمْ قُدْرًا (٤٢)
And there certainly came to the people of Pharaoh warning. (41) They denied all Our signs, so We seized them with a seizure of one Exalted in Might and Perfect in Ability. (54:41-42)

The Surah details the various forms of punishment inflicted on each nation, illustrating the variety of means that Allah used, the full extent of which is known only to Him. The people of Noah (قوم نوح) were destroyed by major flood, with water pouring down from the sky and gushing forth from the earth.

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ (١١) وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَتَنَقَّى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)
“We opened the gates of the sky to torrential water. And We made the earth to erupt forth with springs, so the waters met for a Command already determined.” (54:11-12).

The people of 'Ad (قوم عاد) were destroyed by violent tornado-like winds (ريحا صرصرًا), characterized by extreme intensity and devastating force.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ (١٩)
“We sent against them a thundering wind in a day of unrelenting misfortune.” (54:19).

The people of Thamud (قوم ثمود) were annihilated by a powerful acoustic wave, likely involving an intense and destructive sound energy phenomenon.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاجِدَةً فَكَانُوا كَهَشِيمٍ لِّمُخْتَطِرٍ (٣١)
“We sent against them one acoustic blast; so, they became like a dry stalks of a hedge-builder.” (54:30)

The people of Lot (قوم لوط) were destroyed by a storm of pelting debris (حاصبًا), likely involving a barrage of stones or other projectiles propelled with destructive force.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا ... (٣٤)
We sent upon them a storm of lethal pellets.” (54:34)

The followers of the Pharaoh (آل فرعون) were destroyed by drowning.

After recounting the stories of the people of Noah, 'Ad, Thamud, and Lot, Allah concludes by emphasizing that the message of the Quran is clear and accessible to those who are sincere and willing to reflect:

وَلَقَدْ يَسَّرَ لِّلْظَّالِمِينَ لِّلذِّكْرِ لِي مِّنْ مَّذَكِّرٍ (٤٠) (٣٢) (٢٢) (١٧)

And We have certainly made the Quran easy to understand. So, is there anyone who will be mindful? (54:17, 22, 32 and 40)

Following these accounts, a direct warning is issued to the people of Mecca and to others who reject the message, presented in the form of a rhetorical question:

أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ (٤٣)

Are your disbelievers better than all the aforesaid (punished people), or do have you immunity in the scripture? (54:43)

Allah then warns them of what awaits in the Hereafter, stressing that every action will have its consequence:

إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ مُّضَاعَفٍ (٤٧) يَوْمَ يُسْحَبُونَ فِي النَّارِ عُلُوًّا جُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ (٤٨)

Indeed, the wicked are in error and madness. (47) On the Day when they will be dragged into the Fire on their faces, they will be told, "Taste the touch of Hell!" (54:47-48)

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي لَوْحٍ مُّطَبَّقٍ (٥٢) وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَقَرٌّ (٥٣)

And everything they did is written records. (52) And every small and big deed is written down. (54:52-53)

After detailing the destruction of previous nations and the judgment awaiting the disbelievers, Allah concludes the Surah with glad tidings for those who have Taqwa:

إِلَى الْمُنَاقِبِ فَجَنَّتْ وَتَرَزَّ (٥٤) فَمَقْعَدٌ صِدْقٍ عِنْدَ لَبِيبٍ مُّقْتَدِرٍ (٥٥)

Indeed, those who have Taqwa will be among gardens and rivers, (54) In a seat of honor near the Omnipotent, Sovereign. (54:54-55)

Note: There exists a profound verse in the Surah that could inspire volumes of scholarly works:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

"Indeed, We have created everything with predetermined measure." (53:49)

The term بِقَدَرٍ ("by predetermined measure") serves as a compelling testament to Allah's existence, omniscience, and infinite wisdom. This concept is vividly reflected in the intricacies of the universe. When we delve into the quantities, properties, locations, and interactions of everything within creation, it becomes evident that all things are meticulously fashioned with precise measures.

Consider the Earth: its weight, size, shape, velocity, composition, gravitational forces, and its dynamic relationship with other celestial bodies. Each characteristic reveals an extraordinary balance that cannot be attributed to chance. Such precision undeniably points to the existence of a Creator who designed it all with unparalleled forethought.

Examine the diversity of life: animals, birds, plants, insects, bacteria, and viruses, each interconnected and intricately balanced with humanity. The interdependence and

complexity of these ecosystems provide further evidence of an intentional and predetermined design.

Even within ourselves, the study of human biology, embryonic development, and the astonishing orchestration of our bodily systems highlights the same divine principle. Every cell, organ, and process reflect the Creator's deliberate measure.

Indeed, dedicating an entire lifetime to exploring the world around us would only scratch the surface of the full meaning embedded in this verse. It encapsulates an infinite depth of knowledge, constantly reaffirming the precision and wisdom of the Creator.

Additional Comment

The splitting of the moon is a miracle that occurred during the time of the Prophet (PBUH) in Mecca. The chiefs of Mecca demanded a miraculous sign to believe in him. When the Prophet (PBUH) asked them what they wanted, they requested that he split the moon. In response, Allah split the moon, and they saw it divided until the mountain of Hira appeared between its two parts (فأراهم القمر شقتين حتى رأوا حراء بينهما).

Despite witnessing this extraordinary event, they broke their promise to believe and instead accused the Prophet (PBUH) of performing magic. To refute their claim, it was suggested that they ask travelers who were not present at the time if they had seen the moon split. Even when the travelers confirmed witnessing the event, the chiefs still persisted in their denial.

Historically, when people demanded a physical miracle as proof of their messenger's truthfulness, and Allah granted it, yet they continued in disbelief, Allah's wrath would typically descend upon them.

However, in the case of the people of Mecca, Allah did not destroy them after they denied the miracle they had requested. This change is tied to the arrival of the final Messenger. With the advent of Prophet Muhammad (PBUH), Allah altered the divine rule: He no longer destroys people for their rejection of signs, nor does He grant the believers victory without effort and struggle.

Surat Ar-Rahman (الرحمن) (The All-Merciful) (55:1-78)

The main theme of Surat Al-Rahman is the overwhelming and boundless mercy and blessings of Allah upon His creations. It highlights the numerous favors of Allah, urging humankind and jinn to recognize, appreciate, and be grateful for these blessings. This central message is reinforced by the recurring rhetorical question: **"Which of the favors of your Lord will you deny?"** (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ), prompting self-reflection and instilling a deep sense of gratitude and acknowledgment of His countless blessings. Anyone who reads Surat Al-Rahman and answers the question that Allah asked 31 times by not denying any of the blessings, there should be no excuse to continue rejecting Allah's message.

The Surat also makes it clear that Allah's last Message, the Quran, is directed to both mankind and Jinn. Addressing both mankind and Jinn, Allah says:

سَنَنْفِرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ (٣١) فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٣٢) يَوْمَ نَسْفَعُ بِالنِّفْثِ النَّاسَ أَجْمَعِينَ (٣٣) لَسَنَنْفَعُكَ لَأَرْضٍ أَوْ نَعْفُوكَ لَا تَنْفَعُكَ إِلَّا السُّلْطَانُ (٣٣)

"Soon, We shall attend to you, O you two weighty classes (jinn and men)! (31) Then which of the Blessings of your Lord will you both deny? (32) O assembly of jinn and men! If you have power to penetrate the regions of the heavens and the earth, then penetrate them. But you will never be able to pass them, except with (Our) sanction." (55: 31-33)

The Surat identified numerous favors and blessings that He has bestowed upon humanity and jinn. These favors are presented as signs of His mercy, power, and wisdom. Here are the key blessings mentioned in the surah:

1. The Gift of Revelation and Knowledge

- Allah's teaching of the Qur'an ((لَرَّحْمٰنُ (١) عَلَّمَ (٢) الْقُرْءَانَ (٢)) [Al-Rahman (1) He taught the Quran (2)]
- The creation of humanity and teaching them speech and communication ((خَلَقَ (٣) الْاِنْسَانَ (٣) عَلَّمَهُ (٤) الْبَيَانَ (٤)) {He created man (3) He taught him clear speech (4)}

2. The Natural Order and Balance

- The creation of the heavens and establishing a balance ((وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ (٧) الْمِيزَانَ (٧)) [He raised the sky high and has place the scale (7)]
- The command to maintain fairness and avoid transgressing the balance ((وَأَقِيمُوا (٨) الْوَزْنَ (٨) وَلَا تَحْسِرُوا (٩) الْمِيزَانَ (٩)) [So that you do not defraud the scales. (8) Observe the correct weight with equity, and do not make the balance deficient. (9)]

3. The Earth and Its Provisions

- The creation of the earth for all beings

وَوَضَعَهَا لِلْأَنَامِ (١٠) [And the earth He laid [out] for the creatures. (10)].

- The blessings of fruits, palm trees, grains, and fragrant plants
فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١) وَتَحْتُهَا زُكُوتٌ مِّنْ نَّخْلٍ لِّلَّذِينَ يُؤْتُونَ مَالَهَا سِوَىٰ بَاطِلٍ يُدْرِكُ الْوُجُوهَ (١٢) [In it are fruit, palm trees with date stalks, (11) and grain with husks, and aromatic plants. (12)]

4. The Creation of Humanity and Jinn

- The creation of humans from clay
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ (١٤) [He has created man out of sounding clay, like pottery, (14)]
- The creation of jinn from smokeless fire
وَخَلَقَ الْجَانَّ مِّنْ نَّارٍ مِّنْ تَحْتِ مَائِجٍ مِّنْ نَّارٍ (١٥) [And created the Jinn from smokeless flame of fire (15)]

5. The Gifts of Nature and the Universe

- The seas, from which emerge pearls and coral
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢) [From both the seas comes out pearl and coral. (22)]
- Ships that sail through the sea like mountains
وَلَهُ أَجْوَارٌ مِّنْشَرَّاتٍ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤) [His are the ships displayed upon the sea like banners. (24)]
- The harmonious motion of celestial bodies like the sun and the moon
لِّلشَّمْسِ وَالْقَمَرِ بِحُسْبَانٍ (٥) [The sun and the moon are (bound) by a (fixed) calculation. (5)]

6. Signs of Divine Power

- The vastness of creation and the inability of humans and jinn to escape Allah's domain
يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذُنُوبٍ وَأَنْتُمْ تُعْلَمُونَ (٣٣) [O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]. (33)]
- The eventual accountability of all beings on the Day of Judgment
يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١) [The wicked will be recognized by their appearance, then will be seized by 'their' forelocks and feet. (41)]

7. The Reminder of Accountability and the Fate of the righteous and the wrongdoers.

- The description of two gardens for the righteous
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ (٤٦) [And whoever is in awe of standing before his Lord will have two Gardens. (46)].
- The promise of eternal peace, happiness, and proximity to Allah
هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠) [Is there any reward for goodness except goodness? (60)]
- The terrifying scenes of Hellfire for those who deny Allah's blessings

[They will be told, "This is the Hell that the wicked denied." (43) They will alternate between its and scalding water. (44)] (هَذِهِ الْجَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣) يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ (٤٤).

After the Prophet (PBUH) recited this Surah to his companions and they were listening attentively dead silent, he (PBUH) told them:

عن ابن عمر أن رسول الله قرأ سورة الرحمن على أصحابه فسكتوا فقال: ما لي أسمع الجن أحسن جواباً لربها منكم؟ ما أتيت على قول الله تعالى [فبأي آلاء ربكما تكذبان] إلا قالوا لا بشيء من نعمك نكذب فلك الحمد

Why I hear the Jinn better than you in responding to Allah's question. Each time I recited (فبأي آلاء ربكما تكذبان) "Which of these favors of your Lord, that you deny?" they said: (لا بشيء من نعمك نكذب فلك الحمد) "None of your favors we deny, all the praises are for You" (At-Tirmidhi)

Surat Al-Rahman includes several unseen truths and natural phenomena, each of which demands careful study and could warrant a dedicated lecture. These include:

1. Whom did Allah teach the Quran before creating humankind?

أَلرَّحْمَنِ (١) عَلَّمَ الْقُرْآنَ (٢) خَلَقَ الْإِنْسَانَ (٣)

Al-Rahman (1) He taught the Quran (2) He created man. (55:1-3)

2. What is meant by Al-Mizan (The balance)?

وَلَسَّ مَاءَ رَفَعَهَا وَوَضَعَ لَمِيزَانَ (٧) أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨) وَأَقِيمُوا زُكُوتَ الْوُزْنِ الْقِسْطِ وَلَا تُخْسِرُوا لَمِيزَانَ (٩)

He raised the sky high and placed the scale (7) [So that you do not defraud the scales. (8) Observe the correct weight with equity, and do not make the balance deficient. (55:7-9)]

3. Where are the two Easts and the two Wests, and are there others?

رَبُّ لَمَشْرِقَيْنِ وَرَبُّ لَمَغْرِبَيْنِ (١٧)

"He is Lord of the two easts and the two wests." (55:17)

4. What limit has Allah set for mankind to travel in space, and have we reached it yet?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْصُودُوا دِيارَ الْغَيْبِ وَلَا تَتَّبِعُوا أَهْوَاءَ شَرِّ الْأَعْيُنِ فَإِنَّ عِلْمَ الْغَيْبِ لِلَّهِ فَالِقِ الْإِصْفَارِ (٣٣)

"O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah]. (55:33)

5. Does Allah's affirmation that the sun and moon follow precise calculations justify using astronomical calculations to establish lunar months?

الْقَمَرَ وَالْقَمَرَ حُسْبَانٍ (٥)

The sun and the moon are (bound) by a (fixed) calculation. (55:5)

6. Does the term (الْجَوَارِ) refer to something unique belonging to Allah, distinct from ships owned by human beings?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ (٢٤)

His are the ships towering upon the sea like banners. (55:24)

7. What is the nature of the barrier that Allah placed between different seas to preserve their unique properties?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ (٢٠)

He has let loose the two seas (the salt and the fresh water) meeting together. (19) Between them is a barrier so that they do not transgress. (55:19-20)

8. Since everything was already decreed before the creation of the heavens and the earth, what does it mean that Allah is engaged in a matter?

يَسْـَٔلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

All those in the Heavens and the earth beseech Him (for their needs). Every day He is engaged in a matter. (55:29)

These verses highlight profound themes that blend spiritual insights with natural and cosmic phenomena, inviting deep reflection and study.

Surat Al-Waqiah (الواقعة) (The Event) (56:1-96)

The main theme of Surat Al-Waqiah (الواقعة) is the unwavering certainty of the Hereafter and the ultimate destiny of individuals, determined by their faith and deeds. The Surah contrasts the bountiful rewards awaiting the inhabitants of Paradise and the severe punishments awaiting those destined for Hell.

The surah opens by describing the inevitable event (Al-Waqiah), which is the Day of Judgment.

إِذَا وَقَعَتِ الْوَاقِعَةُ (١) لَيْسَ لَهَا كَاذِبَةٌ (٢) خَافِضَةٌ رَّافِعَةٌ (٣) إِذَا رُجَّتِ الْأَرْضُ رَجًّا (٤)
وُبُسَّتِ الْجِبَالُ بُسًّا (٥) كَانَتْ هَبَاءً مُنْبَثًّا (٦) وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧)

When the Imminent Event occurs. (1) There can be no denial of its occurrence. (2) It will abase (some) and exalt (others). (3) When the earth will be shaken with a shock. (4) And the mountains will be crumbled to dust. (5) They become scattered particles. (6) and you are divided into three groups (kinds, classes, categories). (56:1-7)

Linguistic note missed in the English translation: In verse 7, the number three (ثَلَاثَةً) appears after the counted noun azwajan (أَزْوَاجًا), indicating limitation. In this context, azwajan thalatha (أَزْوَاجًا ثَلَاثَةً) translates to "three groups," meaning that there are only three groups. However, if the number had preceded the noun, such as thalatha azwaj (ثَلَاثَةُ أَزْوَاجٍ), it would suggest that there may be additional groups beyond the mentioned three. [Rule: If the number comes after the counted noun, it indicates limitation.]

In the Hereafter, humanity will be divided into precisely three groups. One of these groups, "the Companions of the Left" (*Ashab al-Shimal*), will be in Hell. The remaining two groups will be in Paradise: "the Foremost" (*As-Sabiqoon*) and "the Companions of the Right" (*Ashab al-Yameen*).

Question: Review *Surat Al-Rahman* (verses 46 to 77) to identify the differences in the rewards granted to the two groups destined for Paradise.

The Three Groups on the Day of Judgment: Humanity will be divided into:

1. As-Sabiqoon (The Foremost) – bound for the highest rank in Paradise
2. Ashab al-Yameen (Companions of the Right) – bound for a blessed rank in Paradise
3. Ashab al-Shimal (Companions of the Left) – bound for Hell

1. **The Foremost (As-Sabiqoon):** The elite believers who are closest to Allah, enjoying the highest ranks in Paradise:

وَلَسَّ ابْقُونَ لَسَّ ابْقُونَ (١٠) أُولَئِكَ لَمْ يَصْرَبُوا (١١) فِي جَنَّتِ لَنَعِيمٍ (١٢) ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ (١٣) وَقَلِيلٌ مِّنَ الْآخِرِينَ (١٤)

And the foremost shall be the foremost. (10) Those who are blessed with nearness (to Allah) (11) In gardens of bliss. (12) Many from the first generations. (13) and a few from the later ones. (56:10-14)

2. **The Companions of the Right (Ashab al-Yameen):** The general believers who will also enter Paradise and enjoy its blessings:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (٢٧) فِي سِدْرٍ مَّخْضُودٍ (٢٨) وَطَلْحٍ مَّنْضُودٍ (٢٩) وَظِلٍّ مَّمْدُودٍ (٣٠) وَمَاءٍ مَّسْكُوبٍ (٣١) وَفَاكِهَةٍ كَثِيرَةٍ (٣٢) لَّهُمْ قُطُوعَةٌ وَلَهُمْ مَوَاقِعُ (٣٣)

And the people of the right, how fortunate are the people of the right! (27) They will be amid thornless lote trees, (28) clusters of plantains, (29) extended shade, (30) flowing water, (31) abundant fruit, (32) never out of season nor forbidden. (56:27-33)

ثُلَّةٌ مِنَ الْأُولَىٰ (٣٩) وَثُلَّةٌ مِنَ الْآخِرِينَ (٤٠)

Many from the first generations. (39) and many from the later ones. (56:39-40)

3. **The Companions of the Left (Ashab al-Shimal):** The disbelievers and wrongdoers who will face severe punishment in Hell:

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (٤١) فِي سَمُومٍ وَخَمِيمٍ (٤٢) وَظِلٍّ مُّجْمُومٍ (٤٣) لَّيَّارٍ وَلَا كَرِيمٍ (٤٤) إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥) وَكَانُوا يُصْرُفُونَ عَلَى الْغَنِيِّ الْعَظِيمِ (٤٦) وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (٤٧)

And the people of the left—how miserable are the people of the left! (41) They will be in scorching wind and boiling water. (42) And a shade of black smoke, (43) neither cool nor refreshing. (44) They were indulging in luxuries before this. (45) And persisted in major sins. (46) And used to say: “When we are dead and reduced to dust and bones, will we really be resurrected? (56:41-47)

To eliminate doubts in the mind of the skeptics regarding the certainty of the Hereafter and the destiny of the disbelievers, the surah reflected on the signs of Allah's creation: life, rain, crops, and fire, as evidence of His power and mercy, urging humanity to recognize His authority. Regarding the creation, Allah reminds humankind of their origin and the ease of their recreation after death:

خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ (٥٧) أَفَلَا تَعْلَمُونَ (٥٨) أَمْ أَنْتُمْ خُلُقُوتٌ (٥٩) أَلَمْ نَخْلُقْكُمْ (٥٩) فَدَّرَيْتُمْ بَيْنَكُمْ وَمَوْتَ وَهَلْ حُنَّ يُمْسِقُونَ (٦٠) عَلَىٰ أَنْ تُبَدِّلَ لَكُمْ مَوْجِدًا (٦١) وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ (٦٢)

We created you, so why do you not believe? (57) Have you considered the semen that you emit? (58) Is it you who create it, or are We the Creator? (59) We have decreed death among you, and no one can prevent Us. (60) From transforming and recreating you in forms unknown to you. (61) Surely, you understand the first creation, so why do you not reflect? (56:57-62)

These verses emphasize the profound miracle of human creation. A single act of ejaculation typically releases over 250 million sperm cells. Each sperm cell has a unique and intricate design, an oval shaped head about 5 micrometers (µm) long and 3 µm wide, containing genetic material perfectly suited for penetrating the egg. The tail,

approximately 50 µm in length, propels the sperm with a whip-like motion to reach its target. It is astonishing that every human being originates from one of these microscopic cells. Who, if not Allah, could have designed such a detailed and purposeful system of creation?

Then the Surah affirms the divine origin and preservation of the Qur'an, challenging doubters:

فَلَا أُقْسِمُ بِمَوْاَجِ النَّجُومِ (٧٥) وَإِنَّهُ لَفَقْسٌ مِّمَّنْ لَّتَوَعَّلَمُونَ عَظِيمٌ (٧٦) إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧)
فِي كِتَابٍ مَّكْنُونٍ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٨٠)

So, I swear by the positions of the stars. (75) And this is indeed, a mighty oath, if you only know. (76) This is indeed a Noble Qur'an. (77) In a Book well-guarded. (78) Which none can touch but the purified (angels). (79) A Revelation from the Lord of all the worlds. (56:75-80)

Modern understanding of the stars further magnifies the significance of this oath. What we perceive as their positions is merely their light from the past—some may have moved or ceased to exist long ago, a reality only Allah fully comprehends.

The surah concludes with a powerful reminder of death, the inevitability of returning to Allah for judgment and the final fate of the three mentioned groups.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ (٨٣) وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ (٨٤) وَأَنْتُمْ أَقْرَبُ إِلَيْهِمْ وَأَنْتُمْ لَا تَبْصُرُونَ (٨٥) إِنْ كُنْتُمْ صَادِقِينَ (٨٦) إِنْ كُنْتُمْ صَادِقِينَ (٨٧)

“Why (are you helpless) when the soul (of a dying person) reaches the throat, (83) while you are looking on? (84) And We are closer to the dying person than you, but you do not see. (85) If you claim you are not subject to Our Will. (86) bring the soul back, if you are truthful. (56:83-87)

The final verse in the Surat Al-Waqia confirms the absolute certainty (حَقُّ □ اليقين) of Hellfire. The Quran categorizes the certainty of any truth into three levels:

1. **Knowledge-based certainty (علم اليقين):** This certainty arises from reasoning and inference, employing our judgment and evaluation of evidence. It typically stems from a reliable source or is derived from inferring something we already know.
2. **Sight-based certainty (عين اليقين):** This certainty is achieved by directly witnessing the evidence with our own eyes or through the use of auxiliary tools like microscopes or telescopes.
3. **Absolute certainty (حق اليقين):** This certainty is attained when all potential errors in judgment and observation are eliminated through personal experience with the truth. It represents a level of truth impervious to human error or psychological bias.

These three levels of certainty are defined in the Quran specifically in relation to Hellfire. In this life, our certainty about Hellfire is based on knowledge derived from the Quran, a reliable source. In the hereafter, everyone will witness Hellfire, establishing sight-based certainty. However, only those who enter Hell will experience absolute certainty.

To illustrate these levels, consider this scenario: I tell you a helicopter is in the parking lot. If you know I am truthful and the parking lot is large enough to accommodate a helicopter, you can be certain of its presence (knowledge-based certainty). Seeing the helicopter through the window provides a higher level of certainty (sight-based certainty). The highest level of certainty is achieved by physically interacting with the helicopter, such as sitting in the pilot's seat.

These three levels of certainties regarding Hellfire are alluded to in the following verses:

أَلَيْسَ لَكُمُ التَّكَاثُرُ (١) حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (٢) كَلَّا سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤)
 كَلَّا لَوْ كُنْتُمْ تَعْلَمُونَ عِلْمَ لَبِقَيْنِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّ عَنْهُ لَبِقَيْنِ (٧)

You are distracted by mutual competition for more gains (of worldly benefits). (1) until you end up in 'your' graves. (2) But no! You will soon come to know. (3) Again, no! You will soon come to know. (4) No, only if you only know based on knowledge-based certainty. (5) 'But' you will surely see the Hellfire. (6) Again, you will surely see it with sight-based certainty. (Al-Takathur 102:1-7)

وَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ لَعَذَابُ آلَيْنِ (٩٢) فَتَنْزِيلُ مِّنْ حَمِيمٍ (٩٣) وَالشَّوْطِيطَةُ جَحِيمٍ (٩٤) إِنَّ هَٰذَا لَهُوَ حَقُّ لَبِقَيْنِ (٩٥)

If the deceased is one of the misguided deniers, (92) Then awaits him boiling water. (93) And burning Hell. (94) Indeed, this is an absolute certainty. (Al-Waqia 56:92-95)

Extra:

Everything we do has both inward and outward manifestation. The inward manifestation resides in the spiritual heart and reflects the purity of our intentions, the depth of our trust in Allah, and the level of our sincerity. The outward expression is revealed through our physical actions—what we say and do. The greater the strength of our inward state, the superior our outward actions become, as measured by their alignment with Allah's commands and the effort exerted to achieve righteous goals.

Surat Al-Hadid (Iron) (الحديد) (29-57:1)

The central theme of Surah Al-Hadeed is the importance of adopting a balanced approach that integrates spiritual devotion, justice, and industrial strength. These three elements are interconnected and essential for fulfilling the divine mission of Allah's messengers. This principle is highlighted in the pivotal verse:

لَقَدْ أَرْسَلْنَا رُسُلًا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَدْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ (٢٥)

"We have indeed sent Our Messengers with clear proofs, and We sent down with them the Book and the Balance (justice) so that mankind may uphold justice. And We sent down iron, wherein is great military might and benefits for mankind so that Allah may know who supports Him and His Messengers, even though unseen. Verily, Allah is All-Strong, All-Mighty" (Al-Hadeed 57:25)

In this verse, Allah explains that He sent messengers with the Book to serve as a divine guide for humanity. Alongside the Book, He provided the "Balance" to establish justice among people. However, delivering Allah's message and upholding justice requires strength. Hence, Allah also sent down iron—a critical material for building the military, infrastructure, and machinery necessary to support societal advancement. Iron is described as the backbone of industrial development and the catalyst for societal progress.

The verse concludes by emphasizing that those who utilize what Allah has provided and work to uphold His message are the true supporters of Allah and His messengers. This implies that those who excel in three key areas are fulfilling their divine responsibility:

1. **Delivering the Book of Allah:** Conveying the divine message to guide humanity.
2. **Establishing Justice:** Ensuring fairness and equity in all aspects of life.
3. **Building military and Industrial Strength:** Utilizing resources such as iron to develop the military and industrial capabilities necessary for safeguarding justice and spreading the divine message.

Leadership in these areas is a prerequisite for earning Allah's support. This is affirmed in the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧)

"O you who believe, if you support Allah, He will support you and make your foothold firm." (Muhammad 47:7)

History has demonstrated that any Muslim nation that neglects these three key pillars—spiritual guidance, justice, and industrial strength—risks losing Allah's support. Conversely, nations that prioritize these principles achieve resilience and divine blessings.

The Surah further emphasizes that establishing justice and advancing industrial strength creates financial prosperity. Unlike systems that impose taxes on the wealthy

آمِنُوا بِاللّٰهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُتَخَلِّفِينَ فِيهِ ۖ وَلَذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ (٧)

To reinforce the importance of generosity, Allah repeats the call to give and highlights the special status of those who contribute during challenging times:

وَمَلَكُمْ أَلا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ يَنْفِقَ بِمَا وَقَّتَ اللَّهُ وَأُولَئِكَ لَهُمْ أَجْرٌ أَكْبَرُ مَنْ أَنْفَقَ مِنْ لَدُنْهِ أَنْفَقُوا مِنْ عَمَلٍ قَلِيلٍ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ يَعْلَمُ الْحَقَّ ۚ (١٠)

This verse promises a greater reward for those who contribute during times of hardship and vulnerability, as they support the faith before its victory. While some commentators associate the "victory" with the conquest of Mecca, the verse's wording suggests it applies to any situation where Muslims face challenges in establishing their leadership. Those who contribute when the community is struggling receive a greater reward than those who give after success is achieved.

مَنْ دَا أَلْفُ قَرْضٍ أَلْفَ قَرْضٍ حَسْبُنَا فَيُصْعِقُهُ لَهُ ، وَلَهُ جُزْجَرِيمٌ (١١)

"Who is there to lend to Allah a good loan, so that He may multiply it for them and grant them a noble reward?" (57:11)

This analogy portrays Allah as a generous giver who invites believers to contribute, knowing that everything they possess originates from Him. It is as if Allah is gently saying, "Can you lend a portion of what I have already given you? I promise to return it with even more."

To emphasize that all possessions belong to Allah and that humans are merely trustees, Allah began the Surah by affirming His absolute dominion over the universe:

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (١) لَهَذَا مُلْكُ رَلْسَمَتُ وَرَلْسَمَتُ وَرَلْسَمَتُ
مُخَيَّلِي وَمُخَيَّلِي وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢) هُوَ الْوَلَّاءُ الْوَلَّاءُ وَرَلْسَمَتُ وَرَلْسَمَتُ وَرَلْسَمَتُ
وَرَلْسَمَتُ عَلِيمٌ (٣)

“Whatever is in the heavens and the earth glorifies Allah, for He is the Almighty, All-Wise. (1) To Him belongs the kingdom of the heavens and the earth. He gives life and causes death. And He is Most Capable of everything. (2) He is the First

and the Last, the Most High and Most Near, and He has ‘perfect’ knowledge of all things.” (57:1-3)

These verses highlight Allah’s supreme authority over life, death, and all creation, reminding believers that their role is that of trustees, not owners.

After affirming His dominion and clarifying His expectations, Allah addresses the believers with a heartfelt reminder:

أَلَمْ يَهَيِّأَنَّ لِلَّذِينَ ءَامَنُوا لِيُخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا تَزَلَّ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
الْبُيُوتُ لَكُتِبَ مِنْ قَبْلُ قَطَالَمَ عَلِيمٌ لَأَمْفَقَسَتْ رُ قُلُوبُهُمْ كَثِيرٌ مِّنْهُمْ فَاسِقُونَ (١٦)

“Is not time that the hearts of those who believe should humble at the remembrance of Allah and the truth that has been revealed, and that they do not become like those who were given the book before them, and with passing time their hearts became hardened, leading many of them to become wicked.” (Al-Hadeed 57:16)

Here, Allah gently calls upon believers to soften their hearts, remain spiritually conscious, and avoid the fate of previous communities whose faith waned over time, leading them to stray from righteousness.

To inspire further reflection, Allah uses the imagery of barren land brought back to life by rain to symbolize how His remembrance can revive hardened hearts:

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (١٧)

“Know that Allah gives life to the earth after its death. Surely, We have shown you the signs, so that you may reflect.” (57:17)

This metaphor encourages believers to see their hearts as capable of renewal through the mercy and guidance of Allah, just as lifeless earth can flourish again when nourished by rain.

Allah further warns against excessive spirituality that neglects worldly responsibilities by recounting the history of the followers of Prophet Isa (PBUH):

ثُمَّ قَفَّيْنَا عَلَىٰ ءَاثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَءَاتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ تَبِعُوا آفَةً مِّنْ رَّحْمَةٍ (٢٧) وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ
وَأَقْلَمْنَا فِيهَا أَنَّ رِغَابَهُمْ قَاتِنَاهُمْ لَذِينَ ءَامَنُوا مِنْهُمْ كَثِيرٌ مِّنْهُمْ فَاسِقُونَ (٢٧)

“Then, in their wake, We sent Our messengers, followed by Isa (Jesus) the son of Mary and gave him the Gospel. We placed compassion and Mercy in the hearts of his followers. But the Monasticism which they invented, We did not prescribe for them. They sought Allah’s Pleasure but failed to observe it properly. So, We gave those among them who believed, their (due) reward, but many of them are rebellious.” (57:27).

This verse serves as a reminder that while spiritual devotion is commendable, abandoning worldly duties can lead to an unhealthy imbalance. True faith encompasses

fulfilling religious obligations while remaining engaged in society, promoting justice, and utilizing Allah's blessings responsibly.

The Surah concludes with a promise of immense reward for those who achieve balance in their lives:

وَالَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِّنْهُ ۖ وَجَعَلَ لَكُم مِّنْهُ نُورًا تَمْشُونَ بِهِ ۚ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٨)

“O you that believe! Have Taqwa of Allah, and believe in His Messenger, and He will grant you a double portion of His Mercy. Moreover, He will provide you with a light by which you will walk, and He will forgive you. And Allah is All-Forgiving, Most Merciful.” (57:28)

For those who live in obedience and maintain balance between devotion and worldly responsibilities, Allah promises an inner light that guides them, enabling them to perceive the truth and navigate life's challenges. This divine light, coupled with His mercy, covers past shortcomings and illuminates the path to success and salvation.

Conclusion

Surah Al-Hadeed beautifully intertwines themes of faith, justice, and responsibility towards technological advancement. The Surah reminds believers that everything they possess is a trust from Allah. It calls for humility, generosity, and spiritual revival while warning against the dangers of excess—whether in worldly pursuits or spiritual withdrawal. Those who strive for balance are promised Allah's mercy, guidance, and a light that leads them through life and beyond.

The Extraterrestrial Origin of Iron and Qur'anic Assertion

The verse explicitly states that Allah sent down the Book with the messengers (وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ) and also sent down iron (وَأَنزَلْنَا الْحَدِيدَ) which is a pivotal element in Earth's composition. Scientifically, iron constitutes more than 35% of Earth's mass, though most resides in its mantle and core. The significant question arises—how did this immense quantity of iron originate and penetrate the Earth's layers?

Cosmological discoveries have established the following:

1. Composition of the Universe:

- Hydrogen (74%) and helium (24%) make up over 98% of the observable universe.
- Heavier elements, including iron, account for only 1–2% of the universe's total mass.

2. Nuclear Fusion in Stars:

- Fusion in stars forms heavier elements up to iron.
- When fusion reaches iron, the process becomes endothermic, causing the star to collapse or explode (supernova).

The Source of Earth's Iron:

- The sun's temperature (~15 million°C) is insufficient for iron formation (requires ~4.7 billion°C).
- Heavier elements, including iron, are synthesized in massive stars (>10x the mass of the sun).

- Supernova explosions distribute iron-rich fragments across space, contributing to planet formation.

Iron's Arrival on Earth:

- Early Earth formed from lighter elements and later experienced heavy bombardment by iron-rich meteorites from supernova remnants.
- The impact of these meteorites generated extreme heat, melting iron, which sank to the Earth's center, forming its dense iron-nickel core.

This aligns with the Qur'anic phrase "sent down," suggesting that Earth's iron has an extraterrestrial origin, consistent with modern astrophysical discoveries.

Analysis of the Qur'anic Reference to Iron

The first mention of the "sending down" of iron to Earth is found in **Surah Al-Hadeed (Chapter 57), Verse 25**. This pairing of chapter and verse numbers is intriguing because the atomic mass* of iron is **56**, and its atomic number (the number of protons) is **26**. If the chapter number of Al-Hadeed were reduced by one (making it 56), and the verse number increased by one (making it 26), the alignment with iron's properties would be exact. However, can this adjustment be justified without appearing to manipulate the numbers for a desired outcome?

Key Assumptions in Current Numbering:

- **Surah Al-Fatiha** is counted as the first chapter of the Qur'an.
- The **Basmallah** ("In the name of Allah, the Most Gracious, the Most Merciful") is not counted as a verse in any chapter except Surah Al-Fatiha.

Alternative Interpretations:

In **Surah Al-Hijr, Verse 87**, Allah says:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (٨٧)

"We have given you the seven oft-repeated (verses) and the glorious Qur'an." (Al-Hijr 15:87)

This suggests that **Surah Al-Fatiha** may serve as a preface to the Qur'an rather than being part of the chapter numbering. If so:

1. The first chapter of the Qur'an could be **Surah Al-Baqarahh**, making **Surah Al-Hadeed** the 56th chapter. This matches iron's atomic mass.
2. If the **Basmallah** were counted as a verse in every chapter (as some scholars propose), the verse in Surah Al-Hadeed referring to iron would become **Verse 26**, matching iron's atomic number.

These alternative interpretations create a remarkable alignment between the numerical structure of Surah Al-Hadeed and the properties of iron. However, whether these adjustments are valid or represent an intentional divine design remains a subject of reflection and scholarly discussion.

(*) *The atomic mass unit (AMU) is defined as 1/12 the mass of a carbon-12 atom, equivalent to $1.660538921 \times 10^{-24}$ grams.*

Surat Al-Mujadilah (المجادلة) (The Dispute) (58:1-22)

The central theme of Surah Al-Mujadilah (المجادلة) revolves around the existence of two distinct groups in this life, and every individual must choose which one to align with. These two groups are the "Party of Allah" and the "Party of Satan." Notably, the term "Party of Satan" appears twice in the Quran, both times within this Surah. Allah says:

أَسْخَوْذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ (١٩)

Satan has prevailed over them. So, he has made them forget the remembrance of Allah. They are the party of Satan. Verily, it is the party of Satan that will be the losers! (58:19)

On the other hand, the "Party of Allah" is mentioned three times—twice in this Surah and once in Surat Al-Ma'idah. In this Surah, Allah describes them as follows:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِأَنَّ لِلَّهِ يَوْمَ الْآخِرِ يُؤَادُّونَهُمْ حَادِّ آلَهُ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الذِّكْرَ وَيَؤْتُهُمْ رُوحَهُ مِنْهُ وَلَهُمْ أَجْرٌ كَبِيرٌ مَا يَجِدُ بَيْنَهُمْ خِلَافِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ (٢٢)

You will not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even if they are their fathers, sons, brothers, or clan. Upon the hearts of these believers, He has inscribed true faith and strengthened them with a spirit from Himself. And He will admit them to Gardens under which rivers flow, where they will dwell forever. Allah is pleased with them, and they are pleased with Him. They are the Party of Allah. Verily, it is the Party of Allah who will be successful. (58:22)

In Surat Al-Ma'idah, Allah assures that the Party of Allah will always be victorious:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦)
“Whoever allies himself with Allah and His messenger and those who believe, behold, it is the party of Allah who shall be the victorious. (Al-Maeda 5:56)

This Surah also highlights the characteristics of those who claim to be Muslims yet align themselves with the Party of Satan, including hypocrisy and deceit.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ (١٤)

Have you not seen those who have taken as allies a people upon whom Allah has brought His wrath? They are neither of you nor of them, and they swear to falsehood knowingly. (58:14)

أَيَّخَذُوا بِأَيْمَانِهِمْ جُنَّةً ۖ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ لَعَلَّهُمْ هَذَابٌ بِضَعِيفُونَ (١٦) لَنْ نَغْنِي عَنْهُمْ أَشْفَاءُ لَهُمْ وَلَا أُولَادُهُمْ مَنْ يَلْعَنُ شَيْطَانًا أَوْلِيكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (١٧) يَوْمَ يَصْعَقُ لَلْمَجْمُوعَا حَافِلُونَ لَهُ ۖ كَمَا يَخْلِفُونَ لَكُمْ وَيَخَسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ إِلَّا إِنَّهُمْ هُمُ الْكَذِبُونَ (١٨)

“They have made their ‘false’ oaths as a shield, hindering ‘others’ from the cause of Allah. For them there is a humiliating punishment. (16) Neither their wealth nor children will benefit them against Allah. They are the residents of the Fire. They will be there forever. (17) On the Day Allah resurrects them all, they will swear to Him as they swear to you, thinking they have something to stand on. Indeed, they are sheer liars. (58:15-18)

The Surah affirms that Allah is fully aware of everyone's actions. The Party of Satan should beware that their deeds and intentions are known to Him, while the Party of Allah can find reassurance that no secret plot against them is hidden from His knowledge.

Allah's all-encompassing awareness is evident from the very beginning of the Surah when He intervenes in the personal matter of a believing woman:

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (١)

Truly, Allah has heard the statement of the woman who argued with you concerning her husband and who has complained to Allah. And Allah hears your discourse with each other. Verily, Allah is All-Hearing, All-Seeing. (58:1)

This verse highlights Allah's closeness, attentiveness, and compassion. Notably, this is the only Surah in the Quran where Allah's name is mentioned in every verse, emphasizing His constant awareness and presence. It serves as a reminder to both the Party of Allah and the Party of Satan that He knows all their words and actions, even those done in secret. This awareness should inspire accountability and mindfulness in one's speech and behavior.

The Surah also warns those who conspire in secrecy, mistakenly believing their actions go unnoticed. They must understand that Allah is always listening and will hold them accountable for their schemes.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَوَاتِ وَمَا فِى الْأَرْضِ مَا يَكُونُ مِنْ جَوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُ يَلْبِسُ مَا كَانُوا هُمْ يَنْبَغُهُمْ يَوْمَ عَمَلِ الْيَوْمَةِ لَقِيَمَةٍ إِنَّ اللَّهَ يَكْنِى شَيْءٍ عَلِيمٌ (٧)

Have you not seen that Allah knows all that is in the heavens and all that is on the earth? There is no private discourse among three but that He is their fourth, nor among five but that He is their sixth, nor of less than that or more, but He is with them wherever they may be. Then, on the Day of Resurrection, He will inform them of what they have done. Verily, Allah is the All-Knowing of everything. (58:7)

This powerful reminder emphasizes that nothing escapes Allah's knowledge, reinforcing the call for sincerity, faithfulness, and caution in all actions and speech.

Furthermore, Allah instructs believers that private discussions are only permissible if they serve a righteous purpose:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَدَجْتُمْ فَلَإِنَّ تَدَجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
لَوْ تَفَرَّقُوا أَوْ تَوَلَّيْتُمْ وَلَقَدْ رَءَوْا لَآلِهَ إِذْ يَدْعُو إِلَيْهِ يُحْشَرُونَ (٩)

"O you who believe! When you engage in private counsel, do not conspire in sin, transgression, and disobedience to the Messenger. Instead, confer for righteousness and Taqwa. And be mindful of Allah, for to Him you will all be gathered." (58:9)

Additionally, Allah instructs believers on proper etiquette when gathering in limited spaces, emphasizing the importance of making room for others:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَفَسَّحُوا يُفَسِّحْ لَكُمْ وَإِذَا قِيلَ
 أَنْشِزُوا فَانْشِزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ جُذُتٍ وَاللَّهُ بِمَا
 تَعْمَلُونَ خَبِيرٌ (١١)

**"O you who believe! When you are asked to make space in gatherings, then make room, and Allah will grant you space (from His mercy). And when you are told to rise, then rise. Allah will elevate in rank those among you who believe and those who have been granted knowledge. And Allah is fully aware of all that you do."
(58:11)**

In this verse, I want to highlight the term (نَشْرُوْا), meaning "rise up" or "stand up." This root also forms (نَشُوْز), which should carry a similar meaning.

The term (نشوز) appears twice in the Qur'an—once in Surah An-Nisa (4:34) regarding a wife's behavior and once in (4:128) regarding a husband's behavior. However, translators have rendered it differently in a way that seems biased against women.

Verse 4:34 (Regarding wife) وَلَّتِي تَخَافُونَ نُشُوزَهُنَّ	Verse 4:128 (Regarding husband) خَاقَتَتْ مِنْ عَلَيْهَا نُشُوزًا أ
استعلاءهن على أزواجهن , وارتفاعهن عن فرشهم بالمعصية منهم , والخلاف عليهم فيما لزمهن طاعتهم فيه , بغضا منهم وإعراضا عنهم - عصيانهن وتعالينهم ترفعهن عن طاعتكم وأصل النشوز الارتفاع , ومنه قيل للمكان المرتفع من الأرض نشز ونشاز "Showing superiority over their husbands. Refusal to share their beds due to disobedience. Defiance in matters where obedience is required - out of resentment and disregard for them. Disobedience, arrogance, and refusal to submit to their husbands. <i>The root meaning of نشوز is elevation, which is why a high place on the ground is called نشاز or نشز.</i> (books of Tafseer)	استعلاءً بنفسه عنها إلى غيرها، أثره عليها، وارتفاعاً بها عنها Exalting himself above her in favor of another, prioritizing others over her, and distancing himself from her with a sense of superiority." (books of Tafseer)
Disloyalty and ill-conduct	Cruelty (Saudi Arabia Fatwa) (Yusuf Ali) (Sayed Vikar Ahmad)
infidelity	Ill treatment (Wahidudin Khan)
High-handedness	High Handedness (Abdel Haleem)
Surliness	Abuse (T. B. Irving)
Refractoriness	Refractoriness (Abdul-Daryabadi)
Arrogance	Contempt (Saheeh International)
Desertion	Ill-usage (M. H. Shakir)
Discord and animosity	Animosity (Sayyed Hossein Nasr)
Rebellion	Ill treatment (Tariq Usmani) (Pickthal)
Ill will	Ill treatment (Asad)
Ill conduct	Cruelty (M.Mohsin Khan and M.Taqi-ud-din)
Ill conduct	Indifference (Mustafa Khattab)

More precise words that capture the meaning of nushuz (نشوز) in the context of treating others with a sense of superiority and asserting their inferiority include:

- Disdainful – treating others with scorn or a sense of superiority.
- Condescending – speaking to others as if they are inferior.
- Supercilious – behaving as though one is superior to others.
- Contemptuous – showing a lack of respect."

The word "Refractoriness" refers to stubborn resistance or defiance against authority or control.

The word "Surliness" describes a person who is rude, unfriendly, or bad-tempered.

Surat Al-Hashr (الحشر) (The Mustering) (59:1-24)

Surah Al-Hashr classifies those who identify as Muslims into two distinct groups, each aligning with one of the parties mentioned in the previous Surah, Al-Mujadilah (المجادلة): the **Party of Allah** (حزب الله) and the **Party of Satan** (حزب الشيطان). Those who claim to be Muslims yet align themselves with the Party of Satan are the hypocrites. They support those who betray and conspire against the Muslim community.

Historically, this refers to the Muslims who sided with the Jewish tribe of **Banu An-Nadir** (بنو النضير), who betrayed the Prophet (PBUH) and plotted to assassinate him. Allah exposed the true nature of these hypocrites, describing them as deceitful and cowardly.

أَلَمْ تَرَ إِلَى الَّذِينَ تَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١١)

“Have you not observed the hypocrites who say to their friends the disbelievers: If you are expelled, we too will go out with you, and we shall never obey anyone against you; and if you are fought, we shall indeed support you.’ But Allah is Witness that they are verily liars.” (59:11)

لَا يَخْرُجُوا لَمْ يَخْرُجُوا مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولِيَنَّ الْأُخْرَىٰ ثُمَّ لَا يَنْصُرُونَ (١٢)

“Surely, if they are expelled, they will never go out with them; and if they are fought, they will never support them. And (even) if they were to support them, they would turn their backs in flight, and they will not be helped.” (59:12)

The Surah then describes the second category of Muslims—those affiliated with the **party of Allah**. Allah classifies them into three groups:

1. **The Immigrants (Muhajirun):** The early Muslims who were forced to leave Mecca, abandoning all their possessions for the sake of Allah.
2. **The Supporters (Ansar):** The residents of Madinah who welcomed the immigrants, offering them protection and financial assistance.
3. **The Later Generations:** Those who came after the establishment of the Islamic nation and continue to acknowledge and appreciate the sacrifices of the early generations.

Regarding the **Immigrants**, who sacrificed everything for Allah, He states:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الَّذِينَ يَدْفَعُونَ (٨)

(A share in this booty) is for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and to please Him; and to support the cause of Allah and His Messenger. Such are indeed the truthful. (59:8)

The **second group**, the **Supporters**, are praised for their selflessness and generosity:

الَّذِينَ تَبَوَّعُوا لَدَانَا وَلِإِيمَانٍ فِيهِمْ يُجِبُونَ هَاجَرِ الْيَمِّ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
خَافَةً مِّمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ يَمُّهُ خَصَاصَةً وَمَنْ يُوَقَّ شَيْئًا مِنْ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (٩)

And (it is also for) those who established themselves in the home (Madina) and in faith before them (before the immigrant arrived). They love those who emigrated to them and have no desire in their hearts for that which has been given to them (from the booty of Banu An-Nadir), and they give preference to them over themselves, even though they are in need. And whoever is saved from the greed of his own soul, they are the successful." (59:9)

The **third group** consists of **later generations** who continue to pray for those who preceded them in faith:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (١٠)

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith and do not place any hatred in our hearts towards those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (59:10)

The Surah then delivers an essential command from Allah to the believers:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدِّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ (١٨) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسُهُمْ أُولَٰئِكَ هُمُ
الْفَاسِقُونَ (١٩)

O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for the tomorrow and have Taqwa of Allah. Verily, Allah is All-Aware of what you do. (18) And be not like those who forgot Allah, so He caused them to forget themselves. Those are the rebellious." (59:18-19)

Allah warns believers against forgetting Him, which can manifest in various ways—such as neglecting His presence, disregarding His commands, and failing to uphold justice and righteousness. Those who claim to be believers yet abandon prayer, engage in falsehood, commit injustices, break their promises, lack empathy, or sow division among the faithful are, in reality, forgetting Allah. If they do not repent and reform, Allah will cause them to forget themselves, leading them astray from the path of guidance and out of the fold of Islam.

Allah describes such individuals as (الْفَاسِقُونَ) —a term commonly translated as "rebellious," "sinners," "transgressors," or "disobedient." However, a more fitting translation might be **"separated" or "detached from what is valuable and beneficial."** The root **Fasaq** (فسق) refers to the skin of ripe date. This skin is loosened from the fruit and this is discarded. This metaphor suggests that such individuals have become detached from the essence of Islam, rendering them spiritually worthless. When someone separates from the core of faith, they ultimately become deserving of Hellfire.

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The root word Fasaq (فسق) refers to the outer skin of a ripe date that loosens from the fruit and is eventually discarded. This metaphor suggests that such individuals have become detached from the essence of Islam, rendering them spiritually insignificant. By distancing themselves from the core of faith, they ultimately become deserving of Hellfire.

Allah emphasizes this reality with the following verse:

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ (٢٠)

"The inhabitants of the Fire and the inhabitants of Paradise are not equal. It is the inhabitants of Paradise who are truly successful." (59:20)

Allah continues addressing the believers, not through commands or warnings, but by imparting profound knowledge about the Qur'an and Himself. Instead of imposing direct instructions, He encourages believers to use their intellect to understand the message. Regarding the Qur'an, Allah states:

لَوْ أَنزَلْنَاهُ هَذَا الْفُرْقَانَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (٢١)

"Had We sent down this Quran upon a mountain, you would have surely seen it humbled and shattered apart from the fear of Allah. Such are the parables We present to mankind so that they may reflect." (59:21)

If the Qur'an has the power to shake and humble a mountain, should it not stir and transform the heart of a believer?

Allah concludes the Surah by introducing Himself through some of His most Beautiful Names, each reflecting His Power, Majesty, and Perfection:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَلَشَّ هَدًى هُوَ لَرَّحَمَنُ لَرَّحِيمُ (٢٢)

"He is Allah—there is no deity except Him—the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful." (59:22)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّامِيُّ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ (٢٣)

"He is Allah—there is no deity except Him—the King, the Holy, the Source of Peace, the Giver of Faith, the All-Mighty, the Compeller, the Supreme. Exalted is Allah above all that they associate with Him." (59:23)

الْقَاطِرُ لِلَّهِ الْخَلِيقُ الْبَارِئُ السَّمِيعُ الْبَصِيرُ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَلِدْ وَلَمْ يُولَدْ لَمْ يَلِدْ وَلَمْ يُولَدْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

"He is Allah—the Creator, the Inventor, the Fashioner. To Him belong the most beautiful names. Whatever is in the heavens and the earth glorifies Him, and He is the All-Mighty, the All-Wise." (59:24)

When **Allah** declares, "*He is Allah*," it suggests that He is responding to an unspoken question. But what is the question? This implies that for any profound or complex question that arises in the human mind, the ultimate answer is: "**He is Allah.**" Human beings will ask countless questions:

- **Who designed?** **Who shaped?**
- **Who innovated?** **Who created?**
- **Who gives?** **Who takes away?**

The answer to all these inquiries is simply: "**He is Allah.**"

Surat Al-Mumtahina (المتحنة) (The Tested Woman) (60:1-13)

The central theme of Surah Al-Mumtahina is the appropriate relationship between believers and disbelievers, taking into account the differing attitudes of disbelievers towards believers. Not all disbelievers share the same stance—some harbor no ill will and pose no harm, while others openly declare enmity and commit acts of aggression against the believers.

(Note: There is a related story concerning this Surah regarding one of the Prophet's (PBUH) companions, Hatib ibn Abi Balta'ah (حاتم بن أبي بلتعة). This story is provided as an appendix for reference.)

Regarding those who are openly hostile towards the believers, Allah commands that no affection should be shown to them, regardless of any personal relationships that may exist between them and the believers. Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ وَأُولِيَاءِ عِتْلَفُونَ إِلَهُكُمْ لَمَّا قَدْ
كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ أَخْرِجُوهُمْ لِرَسُولٍ وَإِيَّاكُمْ لُتُؤْمِنُوا بِاللَّهِ بِكُمْ إِنْ كُنْتُمْ
مُحِبِّينَ فِي سَبِيلِ اللَّهِ وَيَتَعَايَ مَرْضَاتِي تُسِرُّونَ - إِلَهُكُمْ لَمَّا قَدْ عَلِمَ بِطَغْيَتِكُمْ
وَمَا أَغْنَيْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ (١) لِيَقْفُوَكُمْ يَكُونُوا لَكُمْ أَعْدَاءً
يُؤَسِّرُونَ لِيَوْمَ يُكْفَرُونَ أَلْسِنَتُهُمْ وَأَلْسِنَتُهُمْ وَوُدُّوا لِيُكْفَرُوا (٢) لَنْ تَنْفَعَكُمُ أَعْرَابُكُمْ وَلَا
وَالِدُكُمْ يَوْمَ تُلَاقِيكُمْ فَيُفَصِّلُ بَيْنَكُمْ وَاللَّهُ يَفْعَلُ مَا يَشَاءُ (٣)

“O you who believe! Do not take My enemy and your enemy as allies, extending affection to them while they have rejected the truth that has come to you. They have expelled the Messenger and yourselves simply because you believe in Allah, your Lord. If you have gone forth to strive in My cause, seeking My pleasure, will you secretly show them affection? I know all that you conceal and all that you reveal. And whoever does this has surely strayed from the right path. (1) If they were to encounter you, they would act as enemies, stretching forth their hands and tongues to harm you. They desire that you disbelieve. (2) Your kinship ties and your children will be of no benefit to you on the Day of Resurrection. He will judge between you, and Allah sees all that you do (60:1-3)

On the other hand, there are disbelievers who neither display hostility towards the believers nor engage in war against them. For such individuals, believers are commanded to treat them with kindness and ensure that they are dealt with justly. Allah says:

لَا تَنْهَيْكُمُ اللَّهُ عَنْ لِّذْرِهِمْ يُقَاتِلُوكُمْ فِي دِينٍ وَلَا يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ مَّنْ أَرَبَتْهُمْ
وَيُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٨) إِنَّمَا يَنْهَيْكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي دِينٍ
مَّنْ أَرَبَتْهُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ لَمْ تَقُولَهُمْ وَمَنْ تَوَلَّاهُمْ فَأُولَٰئِكَ هُمُ
الظَّالِمُونَ

Allah does not forbid you from dealing kindly and justly with those who have not fought against you because of your religion, nor driven you out of your homes. Indeed, Allah loves those who act justly. (8) Allah only forbids you from taking as allies those who have fought against you on account of your religion, expelled

you from your homes, or aided in your expulsion. And whoever takes them as allies is indeed a wrongdoer." (60:8-9)

Allah's expectation regarding the treatment of disbelievers who do not display hostility is expressed in the phrase (أَنْ تَبْرُوهُمْ), which is often translated as *"deal kindly with them."* However, the word **"bir"** (بر) carries a deeper meaning beyond mere kindness. It conveys a sense of piety, righteousness, and responsibility. Allah uses the same word when describing the treatment of children towards their parents, implying a high level of respect, care, and dutifulness. For instance, Prophet Isa (Jesus, peace be upon him) described how he was commanded to treat his mother with the words: **"(وَبِرًّا بِوَالِدَتِي)"** (Maryam 19:32)

This emphasizes that the kindness prescribed towards peaceful disbelievers is not superficial but rather reflects a deep moral and ethical responsibility akin to the duty of a child towards their parents.

Allah presents the example of Prophet Ibrahim (Abraham) and his followers as a model for how believers should interact with disbelievers. He instructs us to follow their example in dealing with the disbelievers among our people. Their approach involved rejecting false beliefs and showing enmity towards those who transgressed while keeping the door open for reconciliation, in case Allah willed to bring about love and understanding between the believers and the disbelievers. Allah says:

فَكَانَتْ مَ لَكُنْهُنَّ مَحْسَنَةً ۚ فَلِإِبْرَاهِيمَ ۖ وَلِذِينَ مَعَهُ إِذْ قَالَ لِلْقَوْمِ ۖ إِنَّكُمْ بَرَةٌ وَلِيْنَكُمْ ۖ وَهُمْ مُتَعَبِدُونَ مِنْ دُونِ اللَّهِ كَفَرْتُمْ لَكُمْ ۖ وَبَدَّابَيْنِي وَلِيْنَكُمْ ۖ أَلْعَدَا ۖ وَمَا لِيْغِيَا أَبَدًا حَتَّى تُؤْمِنُوا ۚ أَلَمْ تَوْحِدَهُ إِلَّا قَوْلًا بَرَّهِمْ ۖ لِأَيِّ الْأَمْثَلِ ۖ لَكَ ۖ وَفِي أَمْلِكُ لَكَ مِنْ اللَّهِ مِنْ نَبِيِّ رَبَّنَا ۖ عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا ۖ وَإِلَيْكَ الْمَصِيرُ (٤) رَبِّ اجْعَلْ بَيْنَنَا وَبَيْنَ الْكَافِرِينَ ۖ كَفَرُوا وَغَفِرَا لَنَا رَبَّنَا ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٥) لَقَدْ كَانَتْ لَكُمْ فِيهِمْ مَحْسَنَةٌ ۖ لَمَنْ كَانَ يَرْجُوا الْوَلَايَةَ ۖ عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ هَٰؤُلَاءِ مَوَدَّةً ۚ وَلِلَّهِ قَدِيرٌ ۖ وَاللَّهُ فَخُورٌ ۚ حَيْمٌ (٦) عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ هَٰؤُلَاءِ مَوَدَّةً ۚ وَلِلَّهِ قَدِيرٌ ۖ وَاللَّهُ فَخُورٌ ۚ حَيْمٌ (٧)

You have a good example in Abraham and his companions, when they said to their people, ‘We disown you and what you worship besides God! We renounce you! Until you believe in God alone, the enmity and hatred that has arisen between us will endure!’ — except when Abraham said to his father, ‘I will pray for forgiveness for you though I cannot protect you from Allah’— [they prayed] ‘Our Lord, we have put our trust in You; we turn to You; You are our final destination. (4) Our Lord, do not make us temptation (trial, test) for the disbelievers. Forgive us, our Lord, for You are the Almighty, the All Wise.’ (5) Truly, they are a good example for you to follow - for those who fear Allah and the Last Day. If anyone turns away, Allah is self-sufficing and worthy of all praise. (6) Allah may still bring about affection between you and your present enemies – God is all powerful, God is Most Forgiving and Most Merciful. (60:4-7)

One of the supplications is verse 5 is (رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا) “Our Lord! Do not make us temptation for those who disbelieve”. This means that we are asking Allah not to let our behavior or condition serve as a justification for the disbelievers to persist in their

- Muslims behave immorally,
- They become untrustworthy,
- They remain backward and ignorant, or
- They are weak and subservient to the disbelievers.

In this Surah, Allah provides a ruling on an issue that was ambiguous in the Treaty of Hudaibiyyah. One of the treaty's provisions stated:

"Whoever from Quraysh comes to Muhammad without the permission of his guardian shall be returned to them, whereas whoever from among those with Muhammad goes to Quraysh shall not be returned to him."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ مُؤْمِنَةٌ هَاجِرَةٌ أَفَرَأَيْتُمْ إِنْ كُنَّ نِسَاءً مَدْحُورَاتٍ غَيَّبُوا بِجَهَنَّمِ كَيْفَ تَصِفُونَ أَلَمَ لَكُمْ أَنْ تُقْبَلْنَ مِنْهُنَّ وَتَكُنَ صَاحِبَاتُكُمْ ثُمَّ تُنكِحْنَ مَا كَتَبَ اللَّهُ لَكُمْ وَأَنْ تَقُولُوا لَهُنَّ قَوْلًا تَأْمِنُهُنَّ بِهِ أَوْ تُبَرِّئَهُنَّ أَوْ تَقُولُوا لَكُنَّ زَانِجَاتٍ فَهُمْ لَا يَتَصَدَّقُونَ أَلَمْ تَكُنْ أَقْرَبَ إِلَهُنَّ فَأَمَّا هُنَّ فَبُذِلْنَ لَكَ وَأَمَّا لَكُنَّ تُجَنَّبْنَ وَذَلِكُمْ الْقَوْلُ الَّذِي تَقُولُونَ بِغَيْرِ عِلْمٍ ۚ إِنَّكُمْ كُنْتُمْ بِأَعْيُنِكُمْ قُبْحًا فَاعْبُودُوا بِلَا عِلْمٍ ۚ إِنَّكُمْ كُنْتُمْ سَافِلِينَ ۝۱۰

When any woman migrated from **Mecca to Medina**, the Prophet (PBUH) would ask her two key questions:

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Surat Al-Saf (الصف) (The Ranks) (61:1-14)

The theme of Surah Al-Saf is reflected in its title: The central verse of this surah states:

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ خُصُوفًا كَأَنَّهُمْ بُرُجٌ صُورٌ (٤)

"Verily, Allah loves those who fight in His cause in rows (ranks), as if they were a solid structure." (61:4)

However, Allah expects Muslim unity to be demonstrated not just through words but through actions. He warns against a dangerous trait that He finds most hateful:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (٢) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ (٣)

"O you who believe! Why do you say that which you do not do? (2) It is most hateful in the sight of Allah that you say that which you do not do." (61:2-3)

Without unity among Muslims, the final message of Allah to humanity will not reach its intended audience, as many will attempt to obstruct its delivery. However, their efforts will ultimately be in vain, for Allah has guaranteed the triumph of His message:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٧) يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (٨)

"And who does greater injustice than he who invents a lie against Allah when he is invited to Islam? And Allah does not guide the wrongdoers. (7) They want to put out the light of Allah with their mouths, but Allah will perfect His light even though the disbelievers hate it." (61:7-8)

These verses make it clear: Muslims must stand united in their commitment to Islam because their enemies seek to divide them to prevent their success. Nevertheless, Allah gives the glad tidings that, regardless of opposition, His religion will prevail:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ (٩)

"He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions, even though the polytheists hate it." (61:9)

For this victory to be achieved, there must be those who earn the honor of contributing to it. Such people will not only ensure the triumph of Islam but will also be saved from Hellfire and granted Paradise. Allah describes them as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَجْرٍ مِّنْ عَمَلِكُمْ بِمَالِكُمْ لِيُقَاتِلَ فِي سَبِيلِ اللَّهِ وَلِيُقَاتِلَ فِي سَبِيلِ اللَّهِ وَلِيُقَاتِلَ فِي سَبِيلِ اللَّهِ (١٠) وَتَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَلِيُقَاتِلَ فِي سَبِيلِ اللَّهِ (١١) وَتَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَلِيُقَاتِلَ فِي سَبِيلِ اللَّهِ (١٢) وَتَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَلِيُقَاتِلَ فِي سَبِيلِ اللَّهِ (١٣)

"O you who believe! Shall I show you a commerce that will save you from painful doom? (10) You should believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is better for you, if only you knew. (11) He will forgive your sins and admit you into Gardens beneath which rivers flow, and into pleasant dwellings in the Gardens of Eden. That is the supreme triumph. (12) And (He will give you) another blessing which you love: help from Allah and imminent victory. Give glad tidings (O Muhammad) to the believers." (61:10-13)

The surah concludes with a historical example of the true followers of Prophet Isa (Jesus, peace be upon him) and how Allah fulfilled His promise by granting them victory:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّيهِمْ أَنصَارِي لِلَّهِ قَالَ الْحَوَارِيُّونَ تَحْنُ أَنصَارُ اللَّهِ قَامَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عُدُوِّهِمْ فَأَمَبَحُوا ظَاهِرِينَ (١٤)

"O you who believe! Be Allah's helpers, just as Jesus, son of Mary, said to the disciples: 'Who are my helpers for Allah?' They said: 'We are Allah's helpers.' Then a party of the Children of Israel believed, while another party disbelieved. Then We strengthened those who believed against their enemies, and they became victorious." (61:14)

Surat Al-Jumua (Friday Congregation) (الجمعة) (11-62:1)

The central theme of Surat Al-Jumu'ah is the importance of solidarity and unity among Muslims. The Jumu'ah (Friday) prayer symbolizes this unity by bringing Muslims together from different districts for a weekly obligatory gathering to listen to a sermon and pray in congregation.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
وَذَرُوا بِعَٰلَمِهِم مَّا كَانُوا يَعْمَلُونَ (الجمعة) (٩)

“O you who believe, when the call is made for the prayer on the day of Jumu'ah, hasten to the remembrance of Allah and leave off your trade. That is better for you if you only knew.” (Al-Jumu'ah 62:9)

The Friday congregation is intended to strengthen the bonds between community members, fostering a sense of unity and renewal. The sermon (khutbah), in particular, serves as a means of spiritual upliftment, addressing religious concerns and challenges facing the community.

Additionally, the Surah imparts a crucial lesson: Islam emphasizes both spiritual devotion and worldly engagement, but prioritization and discipline are essential. Allah says: After the prayer, Muslims are encouraged to return to their daily work while seeking Allah's blessings:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ (الجمعة)

“And when the prayer has ended, disperse through the land and seek the bounty of Allah, and remember Allah much so that you may succeed.” (Al-Jumu'ah 62:10)

These two verses reflect a divine balance between religious and worldly obligations. In verse 9, Allah commands Muslims to halt all activities and hasten to the Friday prayer when the call is made. However, in verse 10, He instructs them to resume their work after prayer, seeking His material blessings. This highlights Islam's emphasis on harmonizing spiritual and material aspects of life.

Notably, the wording in these verses underscores the significance of remembrance of Allah. When calling believers to prayer, Allah says: “hasten to the remembrance of Allah” (فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ). However, when instructing them to return to their work, He emphasizes: “remember Allah much” (وَادْكُرُوا اللَّهَ كَثِيرًا). This distinction suggests that while engaging in business and worldly affairs, extra effort is required to keep Allah in remembrance, as such activities can be distracting.

Despite the emphasis on balancing worship and work, Allah warns against allowing business or entertainment to divert attention from the Friday prayer, particularly the sermon. A historical incident from the time of the Prophet (PBUH) illustrates this point:

وَاتَّخَذُوا تَجَارَةً أَلَيْهِمْ وَأَنفَضُوا إِلَيَّا وَتَرَكُوكَ قَائِمًا قَلِيلًا مَا عِنْدَ اللَّهِ إِلَّا يُزَيِّرُ مَن يَهْلِكُ وَمِنْ
التَّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ (١١)

“Yet when they saw a transaction or an amusement, they rushed to it and left you standing. Say: That which is with Allah is better than amusement and trade. And Allah is the best of providers.” (Al-Jumu'ah 62:11)

This verse highlights the temptation of business and entertainment, which even some of the Prophet's (PBUH) companions succumbed to despite their devotion. However, the verse does not condemn engaging in trade or enjoyment; rather, it criticizes prioritizing them over religious obligations, particularly at inappropriate times such as during the khutbah.

This Surah contains a particularly critical verse, arguably the most important in explaining the state of the Muslim community and the cause of its decline. Allah says:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ [الجمعة].

“He if the One Who has sent amongst the Unlettered a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book (Quran) and wisdom—although they were before in manifest error.” (Al-Jumu'ah 62:2)

Some may argue that they are not among the unlettered (الأميين) mentioned in this verse and that the Prophet (PBUH) was sent specifically for them. However, Allah addresses this directly:

وَأَٰخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣) أَفَلَا أَقْصَىٰ لِلَّهِ بُرْهَانٌ مِّنْ يَّشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٤)

“And [He has sent him] to others among them who have not yet joined them. And He is the Almighty, the Most Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the Possessor of great bounty.” (Al-Jumu'ah 62:3-4)

This clearly indicates that no one is excluded—the Prophet (PBUH) was sent not only to the people of his time but to all future generations as well.

Allah outlines a specific sequence regarding the responsibility of the Prophet (PBUH):

1. Reciting to them the signs of Allah in the universe (يَتْلُو عَلَيْهِمْ آيَاتِهِ) — To instill knowledge of Allah.
2. Purifying their hearts (يُزَكِّيهِمْ) — The concept of تزكية (purification or sanctification) involves two essential steps:
 - a. Removing all forms of evil characteristics.
 - b. Replacing them with good traits.
 - c. This means the heart must first be emptied of corruption before it can be filled with righteousness.
3. Teaching them the Book (Qur'an) and Wisdom (يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ).

This sequence is not arbitrary—it is divinely structured to emphasize that purification must precede knowledge. This is crucial because without purification, knowledge can be misused.

Muslims today possess knowledge, but their hearts remain unpurified. As a result, they often exploit their knowledge for power, influence, and corruption, rather than for righteousness. If the heart is diseased, knowledge does not lead to wisdom but instead fosters:

- Mischief and corruption
- Injustice and oppression
- Betrayal and aggression
- Exploitation of religion for personal gain

To illustrate this danger, Allah provides an example of those who possessed knowledge but lacked purification:

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥)

“The example of those who were entrusted with the Torah but did not uphold it is like that of a donkey carrying books. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.” (Al-Jumu'ah 62:5))

The worst individuals are those who possess knowledge but act contrary to Allah's commands. Unfortunately, this is a common reality among many Muslims today. It is easy to speak, but acting upon one's words is a different matter entirely. While almost every Muslim will verbally affirm that the Qur'an is the literal word of Allah, millions live their lives in a way that practically denies His commandments.

Thus, the real cause of decline in the Muslim world is not ignorance, but a failure to purify the heart—a failure to apply knowledge with sincerity and righteousness. True wisdom comes only when knowledge is paired with purification, ensuring that it leads to justice, integrity, and spiritual elevation, rather than corruption and destruction.

Surat Al-Munafiqun (The Hypocrites) (المنافقون) (11-63:1)

Surah Al-Munafiqun warns against one of the gravest internal threats to the Muslim community—hypocrisy. This danger undermines unity and weakens the bonds of brotherhood among believers. Hypocrites are those who outwardly profess Islam but conceal disbelief and corruption in their hearts.

From the opening verse, the Surah exposes the lies and deceit of the hypocrites:

إِذَا جَاءَ الشَّامِتُفِقُونَ قَالُوا نَشَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَلِلَّهِ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَلِلَّهِ يُشَدُّ
إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١)

"When the hypocrites come to you, they say, 'We bear witness that you are indeed the Messenger of Allah.' And Allah knows that you are His Messenger, and Allah bears witness that the hypocrites are truly liars." (63:1)

The Surah outlines several traits of the hypocrites:

1. Using oaths to fake honesty:

أَيُّهُمْ تَخَذُوا لِيَمْنَمُ جَنَّةٍ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ (٢)

They have taken their oaths a cover. Thus, they averted others from the path of Allah. Surely, evil is what they have been doing. (63:2)

2. Polished appearance and smooth speech used for deception, along with paranoia:

يَمْوَلِّكُمْ رَأْيَهُمْ سَمِعْتُمْ جِبْلَاجَ سَامُومَهُمْ وَإِنْ يَقُولُوا تَسْمِعُ لِقَوْلِهِمْ كَأَنَّ نُصُوبًا مَسْدَدًا يَحْسَبُونَ
بَيْنَكُمْ أَلَصِيحَةً عَلَيْهِمْ هُمْ زَلَعَدٌ وَخَذَرُهُمْ قَتَلَهُمُ اللَّهُ أَنْتُمْ يَوْفَكُونَ (٤)

And when you see them, their appearance pleases you; and when they speak, you listen to what they say (for their eloquence). Yet they are like propped up beams of timber. They think that every shout (they hear) is against them. They are the enemies, so beware of them. May Allah destroy them! How deluded they are! (63:4)

3. Arrogance preventing repentance:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا تَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ
كَالْمُتَكَبِّرُونَ (٥)

And when it is said to them: "Come so that the Messenger of Allah may ask forgiveness for you", they turn their heads away, and you see them evading in arrogance. (63:5)

4. Miserliness and discouraging charity:

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (٧)

They are the ones who say: "Do not spend on those who are with Allah's Messenger, until they desert him." But to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand. (63:7)

Based on these and other verses, the key characteristics of the Hypocrites are:

1. Lying: Using false oaths to gain trust.
2. Paranoia: Assuming all criticism or warnings are directed at them.
3. Deceptive appearance: Presenting themselves well to mislead others.
4. Eloquent speech: Masking their falsehood with charm and intellectualism.
5. Sharp tongue: Quick to insult and belittle others.
6. Arrogance: Refusing to admit faults or seek forgiveness.
7. Miserliness: Reluctant to give charity or support righteous causes.
8. Two-faced behavior: Displaying different personalities in public and private.
9. Untrustworthiness: Breaking promises and betraying agreements.
10. No benefit to others: Adding no value to the community.
11. Lack of understanding: Unable or unwilling to grasp the truth.
12. Discouraging good: Serving as a demotivating force for righteousness.

These traits reflect a deeper disconnection between a person's outward appearance and inner reality. To better understand the nature of hypocrisy, we must recognize that truth and falsehood manifest in three key areas: speech, actions, and beliefs.

- Truth in speech (صدق الأقوال): When a person conveys information that aligns with reality. If their words contradict the truth, it is lying in speech (كذب الأقوال).
- Truth in action (صدق الأفعال): When one's actions confirm their claims. If actions contradict their words, it is lying in action (كذب الأفعال).
- Truth with oneself (صدق النفس): When speech reflects one's genuine beliefs. If it contradicts what they truly believe, it is self-deception (كذب النفس). Hypocrisy is a form of this self-deception—when a person professes what they do not truly believe.

This framework explains why hypocrisy is so dangerous: it corrupts truth at every level — words, deeds, and intentions.

The Prophet ﷺ summarized the traits of a hypocrite in a well-known hadith:

عن عبد الله بن عمرو ، قال: قال رسول الله صلى الله عليه وسلم: أربعٌ من كنَّ فيه كان منافقاً خالصاً ومن كانت فيه خصلةٌ منهن كانت فيه خصلةٌ من النفاق حتى يدعها، إذا حدث كذب، وإذا وعد أخلف، وإذا خاصم فجر وإذا عاهد غدر) رواه الشيخان

"There are four traits that make someone a pure hypocrite. Whoever possesses one of them has a characteristic of hypocrisy until he abandons it: when he speaks, he lies; when he promises, he breaks it; when he disputes, he transgresses; and when he is trusted, he betrays." (Bukhari and Muslim)

The Surah references an incident involving Abdullah ibn Ubayy ibn Salul, the chief hypocrite in Madinah, who arrogantly insulted the Prophet (PBUH):

يَقُولُونَ هَاجِرٌ جَعَلْنَا إِلَى الْمَدِينَةِ دَلِيلًا لَّيُخْرِجَ عَنْهَا الْقَوْمَ وَكَانَ أَبُو هُرَيْرَةَ يَكْفُرُ بِهِ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَالَّذِينَ آمَنُوا وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ (٨)

They (hypocrites) say: "If we return to Al-Madinah, the more honorable will expel the more humble." But honor belongs to Allah, His Messenger, and the believers, though the hypocrites do not know." (63:8)

This verse is a powerful warning: If you do not feel honored by your association with Islam, beware—you may carry a trait of hypocrisy. Reflect on the words of Khalifa Umar ibn Al-Khattab (RA):

نحن قوم أعزنا الله بالإسلام ومهما ابتغينا العزة في غيره أذلنا الله.

"We are a people whom Allah has honored through Islam. If we seek honor through anything else, Allah will humiliate us."

Because wealth and children often distract people, Allah warns the believers not to let these blessings divert them from His remembrance:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَيَقْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (٩)

"O you who believe, let not your wealth and your children distract you from the remembrance of Allah. And whoever does so—it is they who are the losers." (63:9)

The Surah concludes with a stern call to give charity before it is too late. Generosity protects the heart from hypocrisy:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى
أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ (١٠) وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَعْمَلُونَ (١١)

"And spend from what We have provided you before death comes to one of you, and he says, 'My Lord, if only You would delay me for a short while, I would give charity and be among the righteous.' (10) But Allah will never delay a soul when its time has come. And Allah is fully aware of what you do." (63:10-11)

At-Taghabun (التغابن) (The Sorrow) (64:1-18)

The central theme of Surah Al-Taghabun is the deep regret that people will feel on the Day of Judgment, primarily due to worldly distractions that kept them from fulfilling the commands of Allah. The key verse of the Surah is:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ ۚ وَ الْمُؤْمِنُونَ بِاللَّهِ وَعَمِلُوا الصَّالِحَاتِ لَا يُكَفِّرُونَ عَنْهُ
سَيَّئَاتِهِ ۖ وَيُدْخِلُهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ (٩)
“(Be mindful of) the Day when He (Allah) will gather you on the Day of Assembly, that is the Day of sorrow (for lost opportunities). Whoever believes in Allah and does righteous deeds, He (Allah) will expiate his sins and admit him to Gardens under which rivers flow to dwell therein forever. That is the supreme success.”
(Al-Taghabun 64:9)

The word Al-Taghabun (التغابن)—meaning mutual loss—is one of the names of the Day of Judgment. It marks the day when all will regret missed opportunities: the condemned for trading eternal bliss for fleeting pleasures, and even the successful—those who enter Paradise—for not doing more to attain higher ranks in Paradise.

We often cherish our families, wealth, and social standing. But the essential question is: do these attachments bring us closer to Allah, or do they distract us from Him? Allah issues a clear warning:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَنْمَوَّالِكُمْ مَحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤)

“O you who believe! Indeed, among your spouses and children are enemies to you, so beware of them. But if you pardon, overlook, and forgive—then surely Allah is Most Forgiving, Most Merciful.” (Al-Taghabun 64:14)

This verse does not imply that all spouses or children are harmful. The Arabic word "من" indicates that only some may lead a person astray—by pushing them toward materialism, neglecting religious duties, or prioritizing worldly comfort over spiritual growth. They are not enemies in the traditional sense, but their influence may cause regret on the Day of Judgment.

Yet, Allah urges us to deal with our families not with hostility, but with forgiveness, patience, and compassion—recognizing that their behavior often stems from ignorance, not malice.

In the next verse, Allah generalizes the test:

إِنَّمَا مَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ جَزَاءٌ عَظِيمٌ (١٥)

“Your wealth and your children are but a trial, but with Allah there is a great reward. (Al-Taghabun 64:15)

Unlike the previous verse, this one treats all wealth and children as a universal test. Success lies in maintaining our faith and obedience to Allah despite these attachments. That means earning and spending money lawfully, raising righteous children, and resisting greed or worldly temptation.

While wealth and children are tests, they can also become sources of ongoing reward—if managed properly. The Prophet (PBUH) said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ، إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ [مسلم عن أبي هريرة]

"When a person dies, his deeds come to an end except for three: ongoing charity, beneficial knowledge, and a righteous child who prays for him." (Muslim, Tirmidhi)

To help us succeed in this test, Allah commands:

وَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرَ الْأَنْفُسِ كُمْ وَمَنْ يُوقْ شَحْحَ نَفْسِهِ فَوَاقِلُكَ هُمْ لَمْ يَفْلَحُوا

"So have Taqwa of Allah as much as you can; listen and obey; and spend in charity—that is better for your souls. And whoever is saved from his own greed, they are the successful." (Al-Taghabun 64:16)

Recognizing that our love for wealth may hold us back, Allah offers a divine bargain:

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧)

"If you lend Allah a goodly loan, He will multiply it for you and will forgive you. And Allah is Most Appreciative, Most Forbearing." (Al-Taghabun 64:17)

One of the greatest losses on the Day of Judgment will be realizing that one was deceived into rejecting the truth—denying resurrection and dismissing messengers for being human. Allah says:

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا ۚ كَانَتْ آيَاتِنَا إِلَيْهِمْ رُسُلُهُمْ يَلَيِّنَاتٍ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا (٦)

"That is because their Messengers came to them with clear proofs, but they said: 'Shall mere men guide us?' So, they disbelieved." (Al-Taghabun 64:6)

رَعَى الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْزِلَ إِلَهُكَ أَنْ لَنْ يُعْزِلَ إِلَهُكَ بَلَىٰ وَرَبُّكَ يُبْعَثُ مَنْ تَبَوَّأَ يَمَ عَطَلْتُمْ وَذَلِكَ عَلَىٰ اللَّيْسِيئِرِ (٧)

"The disbelievers claim that they will never be resurrected. Say: 'Yes! By my Lord, you will certainly be resurrected. Then you will be informed of all that you did, and that is easy for Allah.'" (Al-Taghabun 64:7)

The Surah then confirms the prophethood of Muhammad (PBUH) and the divine origin of the Quran:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَعُ الْعَمَلُونَ خَيْرٌ (٨)

"So, believe in Allah and His Messenger, and in the Light which We have sent down. And Allah is All-Aware of what you do." (Al-Taghabun 64:8)

The Quran is often referred to as Nour (نور), meaning "light," as it provides divine guidance to humanity. The Qur'an is called "Light (نور)" because it provides clear guidance from Allah.

Surat At-Talaq (الطَّلَاق) (Divorce) (65:1-12)

The theme of Surah Al-Talaq revolves around the regulations of divorce in Islam. While the family is the cornerstone of Islamic society, conflicts between spouses may sometimes escalate to an unbearable level, making divorce the lesser of two evils. Given its serious consequences, Allah established clear guidelines to prevent impulsive or emotionally driven decisions. The Surah emphasizes adherence to these divine rules, warning of the consequences of disobedience and highlighting the rewards of compliance.

The Surah opens with divine instructions directed to the Prophet (PBUH), making clear that divorce is a regulated process requiring time and oversight by the legal authority, as indicated by addressing the Prophet (PBUH) directly

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِغِلْظٍ مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ لِلْيَقَاقَةِ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ أَعْلَامًا (١)

“O Prophet, when you [Muslims] intend to divorce women, do so at a time when their waiting period (‘iddah) can properly start, and calculate the period carefully. Have Taqwa of Allah, your Lord. Do not expel them from their homes, nor should they leave—unless they commit clear immorality. These are the limits set by Allah; whoever transgresses Allah’s limits wrongs his own soul. You never know—perhaps Allah will bring about a new situation after that.” (Al-Talaq 65:1)

The verse commands three key points:

1. **The command is to the Prophet (PBUH) not the believers**
2. **Precise calculation of the ‘iddah (وَأَحْصُوا الْعِدَّةَ)**
3. **The wife must stay in the marital home (لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ)** — she cannot leave for her parents’ house. This ensures greater chances for reconciliation, as external interference often worsens conflicts.

Allah emphasizes these are His divine limits (وَتِلْكَ حُدُودُ اللَّهِ) that must not be transgressed. He offers hope for reconciliation: *“Perhaps Allah will bring about a new situation.”* (لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

The Prophet (PBUH) clarified the meaning of the “waiting period” (‘iddah) in authentic hadith reported by Bukhari and Muslim. Abdullah ibn Umar divorced his wife during her menstruation. The Prophet (PBUH) ordered him:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرَاجِعَهَا ، ثُمَّ يُمَسِكَهَا حَتَّى تَطْهُرَ ثُمَّ تَحِيضَ عِنْدَهُ حَيْضَةً أُخْرَى ، ثُمَّ يُفْهَلَهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا ، فَإِنْ أَرَادَ أَنْ يُطَلِّقَهَا ، فَلْيُطَلِّقْهَا حِينَ تَطْهُرُ مِنْ قَبْلِ أَنْ يُجَامِعَهَا ، فَإِنَّكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ

To revoke the divorce, wait until she became pure, then wait for her next period and purity. If he still wished, he could divorce her before any sexual relations. The Prophet (PBUH) said: This is the “prescribed period” “idah” that Allah ordered for divorcing women.” (Bukhari and Muslim)

From this, scholars derived that divorce is prohibited:

1. During menstruation.
2. During postpartum bleeding (nifas).
3. In the period between two menstruations if sexual relations occurred.

For a valid divorce, it must be pronounced in a state of purity (tuhr) after two menstrual periods without sexual relations. During the waiting period, the wife remains in the marital home and behaves as usual. If the husband dies during this period, she remains legally his wife and inherits from him, and vice versa.

The Surah also addresses cases of uncertainty regarding the waiting period: (Idah):

الَّذِينَ هُمْ يَشَارُونَ مِنْ نِسَائِكُمْ إِنْ هُمُ يَنْشُرْنَ فَعَمَّيْنِ ثَلَاثَةَ أَشْهُرٍ وَلَوْلَا ذَلِكَ لَفِي جَهَنَّمَ خِزْيٌ لِلَّذِينَ كَفَرُوا وَأُولَئِكَ هُمُ الَّذِينَ لَا يَخْشَوْنَ اللَّهَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا

“If you are in doubt, the waiting period shall be three months for those who no longer menstruate and those who have not menstruated; and for pregnant women, their waiting period is until delivery. Whoever Taqwa of Allah —He will make things easy for him. (4) This is the command of Allah, sent down to you.” (Al-Talaq 65:4-5)

It is surprising that many interpreters claim “those who have not menstruated” refers to young girls. This interpretation is incorrect, as Islam does not permit marriage to prepubescent girls who are not yet accountable in religion. The more reasonable explanation is that this refers to women who suffer from primary amenorrhea (complete absence of menstruation) due to health or hormonal issues.

Furthermore, any physical intimacy during the ‘iddah—such as kissing—nullifies the divorce, and the couple remains married without needing a new contract. Only after completing the waiting period without intimacy does the divorce take effect. If they later wish to remarry, a new marriage contract is required.

Sadly, many Muslims today violate these divine commands during divorce, disregarding Allah’s clear warnings. To stress the gravity of this matter, Allah repeatedly urges believers to have **Taqwa** (consciousness of Him) and promises ease and reward for those who do.

“And have Taqwa of Allah your Lord” (وَاتَّقُوا اللَّهَ رَبَّكُمْ) (65:1).

Allah then assures those who uphold Taqwa of His support and blessings:

“And whosoever has Taqwa of Allah, Allah will make a way for him (from any difficulty) and provide for him from where he never expects. (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) (3-65:2).

“And whoever has Taqwa of Allah, He will make his matter easy.”... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا .” (65:4)

“...and whosoever has Taqwa of Allah, He will expiate from him his sins, and will enlarge his reward... وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا” (65:5)

“ .. Have Taqwa of Allah, you who have understanding who have believed! - Allah has indeed sent down to you a Reminder (this Qur'an). فَأَتَقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (56:9)

Allah concludes with a stern warning to those who violate His commands. He calls on people of understanding to be mindful of Him and reminds them of the Quran as their guidance:

وَكَايْنِ رَمَضَانَ قَرِيعَتِ نِ عَمَّا مَرَّوِيَّا وَرُسُلِهِمْ فَحَاسِبْنَاهُمْ حِسَابًا شَدِيدًا وَعَلَّابْنَاهُمْ عَذَابًا مُّهِينًا
(هَذَا قِصَّةٌ مِمَّا تُلْقَى فِي الْأُذُنِ كَحِكْمَةٍ لِّقَوْمٍ يَعْلَمُونَ) (٩) أَعْلَمَ اللَّهُ لَهُ بِدَعْمٍ بِأَشَدِّدًا وَلَقَدْ
اللَّهُ يَأُولَى الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

“Whatever city revolted against the Command of its Lord and His Messengers, We have brought it to a severe account and punished it with a terrible punishment. (8) It tasted the consequence of its conduct, and the consequence of its conduct was loss. (9) Allah has prepared for them a severe punishment. So have Taqwa of Allah, O you who have understanding, who have believed. Allah has indeed sent down to you a Reminder (this Qur'an)”. (65:8-10)

These verses make it clear that disobeying Allah’s commands in matters like divorce is no trivial matter. Taqwa (God-consciousness) leads to mercy, ease, and provision, while disobedience brings loss and severe punishment.

The Surah then closes by affirming Allah’s immense power—reminding those who dare to violate His laws exactly whose commands they are ignoring:

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Allah is the One who created seven heavens and a similar (number) of earths. His Command descends throughout them. So that you may know that Allah has power over all things, and His knowledge encompasses everything. (Al-Talaq 65:12)

The mention of "seven earths" sparked several interpretations among scholars, though most are speculative and lack scientific evidence:

1. Some, like Al-Qurtubi, said the earth consists of seven layers, each separated by vast distances similar to the layers of the heavens, and each possibly inhabited.
2. Others viewed it as seven layers stacked without separation.
3. Another view describes a single planet divided into seven continents, separated by oceans and covered by one sky.

Also, scholars debated whether "seven" is literal or simply signifies abundance.

Many interpreters argue that the exact nature of the "seven earths" is not essential to understand since it imposes no legal obligation. However, the verse is meant to highlight the complexity of Allah's creation as a sign of His immense power, knowledge, and wisdom. It serves to remind us of our Creator's greatness. Additionally, a narration reported by Abu Hatim, Al-Hakim, and Al-Bayhaqi quotes Ibn Abbas interpreting this verse:

رواه ابن أبي حاتم في تفسيره والحاكم في مستدركه، ورواه البيهقي، عن أبي الضحى، عن ابن عباس رضي الله عنهما أنه قال: الله الذي خلق سبع سماوات ومن الأرض مثلهن. قال: سبع أرضين في كل أرض نبي كنبيكم، وآدم كآدم، ونوح كنوح، وإبراهيم كإبراهيم، وعيسى كعيسى. (قال الحاكم هذا حديث صحيح الإسناد ووافقه الذهبي في التلخيص فقال : صحيح، قال البيهقي : إسناده صحيح إلا أنه شاذ)

"Seven earths: In every earth is a prophet like your Prophet, an Adam like your Adam, a Noah like your Noah, an Abraham like your Abraham, and a Jesus like your Jesus."

This narration, though it is considered as strange, reflects the rich interpretative tradition emphasizing the vastness of Allah's creation.

Surat At-Tahreem (self-imposed prohibition) (التَّحْرِيمِ) (12-66:1)

Surah At-Tahreem emphasizes personal responsibility, accountability, and the limits of influence within family and society. While believers must strive to guide themselves and their families, ultimate salvation depends solely on individual faith and deeds before Allah. Kinship, even with prophets or the righteous, offers no protection from disbelief. What truly matters is sincere devotion, repentance, and obedience to Allah.

The Surah moves from private guidance to the Prophet ﷺ, to the duty of family leadership, and concludes with universal lessons on free will and divine justice, illustrated by powerful examples from the lives of the prophets and their families.

The Surah opens by addressing a specific incident involving the Prophet ﷺ:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ
(١) قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ (٢)

"O Prophet! Why do you forbid yourself what Allah has made lawful for you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you the absolution of your oaths. And Allah is your Guardian, and He is the All-Knowing, the All-Wise." (66:1-2)

In an effort to please his wives, the Prophet ﷺ temporarily prohibited himself from something that Allah had permitted. Through this revelation, Allah teaches both the Prophet ﷺ and the broader Muslim community a vital lesson: personal sacrifices made to appease others should not lead to self-imposed prohibitions on lawful matters.

Islam encourages balance and ease. The Shari'ah does not burden us beyond our capacity, and if someone, out of personal pressure or emotional reasons, falls into unnecessary hardship, Allah has provided a way out — the expiation (kafarah) for oaths. This reflects the mercy and wisdom of Allah, Who wants ease for His servants.

The lesson is timeless: we must not seek to earn people's pleasure at the expense of what Allah has permitted. Our ultimate responsibility is to Allah alone.

The Surah then recounts another incident from the private life of the Prophet ﷺ, concerning a confidential conversation between him and one of his wives:

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ ۖ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ ۖ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ ۖ قَالَتْ مَنْ أَنْبَاكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ (٣)

"And [remember] when the Prophet confided a matter to one of his wives, but she spread it, and Allah made it known to him. He informed her of part of it and overlooked a part. When he informed her about it, she said: 'Who told you this?' He said: 'I was informed by the All-Knowing, the All-Aware.'" (66:3)

Once again, the details of the incident are not specified, underscoring that the primary lesson lies not in the specifics, but in the principle derived from it.

The Prophet ﷺ demonstrated immense wisdom and compassion. When informing his wife of her mistake, he did not reveal everything he knew, choosing instead to mention only what was necessary to guide her back to the correct path. This approach maintained her dignity and spared her from unnecessary embarrassment.

This teaches us a critical principle in personal and community life: when correcting others, especially in sensitive matters, we should exercise discretion and mercy. Exposing faults fully or harshly serves no benefit and can damage relationships. As the Prophet ﷺ taught: "Do not cause people's faces to turn red" (لا تحمروا الوجوه) — meaning, avoid embarrassing them.

Our beloved Prophet ﷺ was always mindful of this. Once, after a meal of camel meat, someone passed gas. When it came time for prayer, the Prophet ﷺ said: "Whoever ate this meat should perform wudu." When they said, "We all ate," he replied, "Then all of you should perform wudu." He did this to avoid embarrassing the individual. Such was his mercy and consideration.

Surah At-Tahreem continues by highlighting the essential responsibility of a believer toward their family:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُولُوا أَنْفُسَكُمُ وَأَهْلِيكُمْ زَمَرًا وَقُولُوا هَٰذَا لِلنَّاسِ يُؤَلِّجَارَمَ عَلَيَّا
مَلِكِكُمْ لَا ظُلْمَ شِدَادُذْ لَعِيْعَضُونَ آلله مَا أَمَرَهُمْ وَيَفْعَلُونَ (مُؤَيُّمُونَ (٦)

"O you who believe! Save yourselves and your families from a Fire whose fuel is people and stones, over which are stern and severe angels who do not disobey Allah in what He commands them but do what they are ordered." (66:6)

This verse conveys a heavy responsibility: it is not enough to guard one's own faith; a believer must also make sincere efforts to guide their family. The Prophet ﷺ said:

"كلكم راع وكلكم مسئول عن رعيته" (رواه البخاري)

"Each of you is a shepherd, and each of you is responsible for his flock."

Parents, spouses, and guardians must create an environment of righteousness within the household, encouraging acts of worship, instilling moral values, and warning against the fire of Hell.

Yet, the verse also hints at a deeper reality: while the duty of care is upon the believer, guidance is ultimately in the hands of Allah. No amount of effort can guarantee success, and no one will bear the burden of another's choice. Thus, while we strive earnestly for our families, we remain at peace knowing that ultimate accountability lies with each soul individually.

To illustrate this profound truth, the Surah presents the stories of three women, judged solely by their own deeds, irrespective of their relationships.

Firstly, the examples of the wives of the Prophets Nuh and Lut:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا خِزْيَانًا مَرَّاتٍ نُّوحًا وَهُوَ كَانَتْهَا تَعْبُدِينَ مِنْ عِبَادِنَا
مُؤْمِنِينَ فَخَانَتْهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ (١٠)

"Allah sets forth for those who disbelieve the example of the wife of Nuh and the wife of Lut. They were married to two of Our righteous servants but betrayed them, so their husbands could not help them against Allah at all. It was said: 'Enter the Fire along with those who enter!'" (66:10)

Despite being the spouses of great prophets, these women chose disbelief. Their relationships did not shield them from the consequences of their choices. This reinforces the principle that proximity to the righteous alone is not enough for salvation.

In contrast, the Surah highlights the example of the believing wife of Pharaoh:

وَمَرْبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا لَمَّا رَأَتْ فِرْعَوْنُ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ ۖ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ (١١)

"And Allah sets forth for those who believe the example of the wife of Pharaoh, when she said: 'My Lord, build for me near You a house in Paradise, and save me from Pharaoh and his deeds, and save me from the wrongdoing people.'" (66:11)

Though married to one of history's most tyrannical rulers, her sincere faith and unwavering supplication earned her a place in Paradise. Her belief could not save her husband, just as his disbelief could not harm her ultimate fate.

These stories are not mere historical accounts; they are eternal lessons. They comfort the righteous whose family members may reject the path of guidance, as was the case with the wives of Nuh and Lut. And they inspire the believer in oppressive circumstances, like the wife of Pharaoh, to hold fast to faith regardless of external hardship

Surat Al-Mulk (The Dominion) (الْمُلْكُ) (30-67:1)

Surat Al-Mulk, revealed in Makkah. Its theme centers on recognizing Allah's supreme authority through reflection on His creation, human frailty, and the consequences of rejecting His message.

The Surah begins by declaring Allah's dominion and power:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١)

"Blessed be He in Whose Hand is the dominion; and He is able to do all things."
(67:1)

The word تبارك ("Blessed") conveys the vastness of Allah's goodness, the boundlessness of His power, and the perfection of His attributes. He is the Creator of all that we enjoy, and of Paradise, which spans the heavens and the earth.

The word تبارك (Blessed) also signifies His exaltation (Tasbeeh), sanctity (تقديس) (Taqdees), and His eternal existence—without beginning or end. He is the First with none before Him and the Last with none after Him.

All dominion belongs solely to Him. Realizing this should lead us to rely only on Allah, seek help from Him alone, and fear none besides Him.

The Surah continues to explain Allah's sovereignty:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ (٢)

"He is the One who created death and life that He test you as to who of you is best in deeds; and He is the All-Mighty, the Most Forgiving." (67:2)

Death and life are creations of Allah. We live to die, and through death we enter eternal life. Scholars have noted that death is mentioned before life because it is the undeniable reality that manifests Allah's ultimate control over all His creation. At the moment of death, all possessions, achievements, and attachments are left behind.

Life is a test. Every person is tested — even the Prophets themselves. Through tests, our character is developed and revealed. We are tested by trials and by blessings, through hardships and comforts, through adversities and opportunities. Each test holds eternal significance.

The Prophet (PBUH) said:

عجبا لأمر المؤمن إن أمره كله خير ، وليس ذاك لأحد إلا للمؤمن ؛ إن أصابته سراء شكر ؛ فكان خيراً له ، وإن أصابته ضراء صبر ؛ فكان خيراً له . (مسلم)

"How wonderful is the affair of the believer! All of his affairs are good, and this is only true for a believer. If something favorable happens to him, he is grateful and that is good for him. If something harmful happens to him, he is patient and that is good for him." (Muslim)".

Tests reveal the truth of a person's heart. Anyone can claim justice, but the true test is when you have power over an enemy. Anyone can claim honesty, but true honesty is tested when faced with financial temptation.

Regarding the fate of death itself, the Prophet (PBUH) said:

عن أبي سعيد الخدري أن النبي صلى الله عليه وسلم قال: "يؤتى بالموت كهيئة كبش أملح، فينادي مناد يا أهل الجنة فيشرئبون وينظرون، فيقول: هل تعرفون هذا؟ فيقولون: نعم، وكلهم قد رآه. ويقال لأهل النار مثل ذلك، فيذبح. ثم يقال: يا أهل الجنة خلود فلا موت، وبأهل النار خلود فلا موت." (رواه البخاري ومسلم وغيرهما)
[ليس المراد بالموت ملك الموت، المقصود نفس الموت، يمثله الله بكبش محسوس، وتمثيل المعنويات بالمحسوسات يوم القيامة كثير، ومنه جعل الأعمال أشياء محسوسة موزونة، وكونها تحتاج عن صاحبها]

Once judgment is completed, death would be brought in the form of a white-colored ram, and it would be said to the people of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, ' it is death. Then it would be said to the people of Hell. Do you recognize this? And they would raise up their necks and look and say: Yes, it is death. Then it will be slaughtered and then said: O people of Paradise, Eternity for you and no death. And said "O people of Hell! Eternity for you and no death." (Bukhari and Muslim)

Since misunderstanding Allah leads to disobedience, the Surah continues to call upon us to reflect on His creation so that no doubt remains in our minds:

أَبْأَثَلَّذِي خَلَقُ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَىٰ فَلِخَلْقِهَا وَرَحْمَتِ الرَّحْمَنِ مِن تَقْوِيَّتِكَ فَرَجِعِ إِلَىٰ بَصَرِكَ
تَرَىٰ مِن فُطُورِهِ (٣) ثُمَّ أَرْجِعْ إِلَىٰكَ أَلْبَسَ رُحَايَةً وَأَهُوَ حَسْبُكَ (٤)

"Who created seven heavens one above another. You see no flaw in the creation of Al-Rahman. So, look again: do you see any flaw? (3) Then look again and yet again, your sight will return to you humbled and weary." (67:3-4)

Here, Allah commands us to observe the heavens and the earth — for through reflection, we come to know Him. Only by knowing Allah can we obey Him.

Modern science has revealed layers of the universe beyond what the naked eye can see. Some speculate, based on cosmological models, that there may be multiple universes or dimensions, though the exact meaning remains within Allah's knowledge. And you see maps showing 7 universes as layers over each other and are separate spacetime continua, each having different physical laws, physical constants, and perhaps even different numbers of dimensions or topologies.

The Surah continues to point to the marvels of creation, urging us to reflect:

أَوَلَمْ يَرَوْا إِلَىٰ الطَّيْرِ فَوْقَهُمْ صَافًى وَيَقْبِضُ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ
بَصِيرٌ (١٩)

"Do they not see the birds above them, spreading their wings and folding them in? None holds them except Al-Rahman. Indeed, He is seer of all things." (67:19).

قُلْ لِّرَّءِئِئِمْ إِنْ صَارَ صَبَاحٌ مَّا وَكُذِّرَ غَمَرًا قَمَلْ تَأْتِيكُمْ بِمَاءٍ عَذْبٍ (٣٠)

"Say: Tell me! If your water were to sink into the earth, who then could bring you flowing water?" (67:30)

Allah reminds us that He created us and provided us with the faculties of hearing, sight, and intellect so that we may recognize His blessings and be grateful:

قُلْ لَّا هُوَ لَدَى أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْوَسْطَةَ وَالْأَبْصَارَ وَلَئِنْ سَأَلْتُمْ لَهُ شُكْرًا لَّا تَشْكُرُونَ (٢٣)

"Say, He is the One Who has created you, and endowed you with hearing, sight, and hearts. Little thanks you give." (67:23)

But even our inner thoughts and secrets are known to Him:

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ (١٣) أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (١٤)

"Whether you keep your words secret or say them aloud, He certainly knows what is within the hearts. (13) Does He Who created not know? He is the Most Subtle, the All-Aware." (67:13-14)

If people continue to ignore Allah's signs and blessings, Allah asks rhetorically: can anyone protect them if He chooses to punish them?

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ لَنْ يُخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (١٦) أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ لَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ تَذِيرُ (١٧)

"Do you feel secure that He who is in the heaven will not cause the earth to swallow you while it quakes? (16) Or do you feel secure that He who is in the heaven will not send against you a storm of stones? Then you shall know how (terrible) was My warning." (67:16-17)

The Surah ends with a powerful reminder of personal responsibility. No one can save a person from Allah's punishment if they persist in their disbelief:

قُلْ لَّوْ عَلِمْتُمْ إِنْ فُتِحَتْ أَلْحَاكِنِي اللَّهُ وَمَنْ مَّعِيَ أَوْ رَحِمَنَا قَمَنْ يُجِيرُ الْكَافِرِينَ نَعْدَا إِلَيمُ (٢٨) قُلْ لَّ هُوَ الرَّحْمَنُ أَمَّا بِمِيؤُ عَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ (٢٩) قُلْ لَّوْ عَلِمْتُمْ إِنْ صَارَ صَبَاحٌ مَّا وَكُذِّرَ غَمَرًا قَمَلْ تَأْتِيكُمْ بِمَاءٍ عَذْبٍ (٣٠)

"Say: Tell me! If Allah were to destroy me and those with me, or to show us mercy, who can protect the disbelievers from a painful punishment? (28) Say: He is Al-Rahman — in Him we believe, and upon Him we rely. Soon you will know who is in clear error. (29) Say: Tell me! If all your water were to sink into the earth, who could then bring you flowing water?" (67:28-30)

Surat Al-Qalam (القلم) (The Pen), or Nun (ن) (52-68:1)

Surat Al-Qalam focuses on the principles of Dawah and the essential qualities required of those who call others to Islam, emphasizing patience, steadfastness, and moral integrity.

The Surah presents two examples for those engaged in Dawah. The first is the model of Prophet Muhammad (PBUH), who demonstrated perseverance in delivering Allah's message despite facing intense opposition and false accusations, including being called insane. Allah refutes these accusations by affirming the Prophet's noble character and promising him endless reward:

نَاقِلٌ وَلَقَلَّمِ وَمَيْسَطُورٍ (١) مَا أَنْتَ بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (٢) وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣)
وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (٤)

“Nun. By the pen and what they write. (1) By the Grace of your Lord, You are not insane (2) And indeed, you will be an endless reward. (3) And you are, surely, on an exalted (standard of) character.” (68:1-4)

The second model is a cautionary one: Prophet Yunus (AS), who gave up and left his people prematurely after facing rejection and hardship. The Surah warns against impatience and emphasizes perseverance.

The accusation of insanity against those who engage in Dawah is not new. The Surah opens and closes with this charge to highlight the pattern:

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُوا أَبْصَارَهُمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١)
وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

“And indeed, those who disbelieve seem to trip you up with their glances when they hear the Reminder, and they say: "Verily, he is a madman!" (51) But it is nothing else than a Reminder to all the worlds.” (68:51-52)

Those who call to Allah must expect insults but remain undeterred. Their mission is a noble one: to offer humanity a divine reminder, enduring abuse only to save others from Hellfire, and earning endless reward from Allah.

The Surah opens with Allah's oath by the pen, highlighting the importance of knowledge and literacy as foundations for effective Dawah. Since Al-Qalam was the second Surah revealed after Al-Alaq—where Allah's first command was "Read"—the centrality of learning is clear. Yet, it is shameful that illiteracy remains high in many Muslim countries, and even those who can read often neglect reading.

The accusation of insanity also reveals ignorance about the true meaning of madness. Prophet Muhammad (PBUH) and his companions once passed by a mentally ill person. The companions called him mad (مجنون). The Prophet (PBUH) said: **No, he is merely afflicted. The truly mad is the one who disobeys Allah** (لا بل هذا مبتلى ، المجنون من عصى) (الله). Thus, rejecting Allah's call is true insanity.

The surah gives warning the Prophet (PBUH) and by extension, all believers—not to follow or obey certain types of people who exhibit the following specific set of corrupt moral traits.

آلْمُكَذِّبِينَ	Deniers of the truth
يُذْهِبُونَ	Wish for compromise in truth
خِلَافٍ مَّهِينٍ	Excessive swearer, despicable
هَمَّازٍ	Slanderer/backbiter
مَشَاءٍ يَمْنِمِ	Scandal-monger/gossip spreader
مَنْعًا لِّخَيْرٍ	Prevents good
عَاصٍ غَافِقٍ	Transgressor
أَثِيمٍ	Habitual sinner
عُتْلٍ	Cruel and violent
زَنِيمٍ	Disgraceful character and lineage
ظَالِمٍ وَنِينَ	Arrogant due to wealth and children
يَقُولُ أَهْلَ الْأَوَّلِينَ	Claims Qur'anic verses are legends

Those who possess these traits are warned that they shall be disgraced and humiliated if they persist in such traits. The expression used to describe this fate is:

سَنَسِمْهُ عَلَى الْخُرْطُومِ - “We shall brand him upon the snout (nose).” (verse 16)

The Surah then offers a parable illustrating the consequences of rejecting Allah’s message and commands. It recounts the story of brothers who owned a lush garden but, in their greed, decided to withhold charity. Planning to harvest the fruits early before the poor could come. But when they went, they found their garden destroyed overnight by divine punishment:

إِذْ لَوْ لَهُمْ كَمَوْا بِالْمَوَاصِبِ الْجَنَّةِ إِذْ قَدْ أَقْسَمُوا بِالْيَمْرِ مُمْطَرِحِينَ (١٧) وَلَا يَسْتَنْوُونَ (١٨) فَطَافِيَةً عَلَيْهِمْ مِنْ رَبِّكَ وَهُمْ تَائِيْمُونَ (١٩) فَكُلُّوا مِنْ ثَمَرِهِمْ (٢٠)

“We have tested them (those who reject the divine message) as We tested the owners of the garden, when they swore to harvest its fruit in the [early] morning (17) And do not make any exception. (18) So there came upon the garden an affliction from your Lord while they were asleep. (19) And it became as though harvested.” (68:17-20)

The punishment of the owners of the garden serves as a worldly example of divine retribution, but Allah warns that the punishment of the Hereafter is even greater:

بِالْآلِ الْكَافِرِينَ لَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

“Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.” (68:33)

The Surah concludes by exhorting those involved in Dawah to remain patient and not to give up, referencing the story of Prophet Yunus (AS) as a warning against impatience. The message is to wait for Allah's decision and to persist in the mission with trust and resilience:

أَمْ لَمْ يَلْبِسْكُمْ رَبُّكُمُ اللَّيْلَ وَالنَّهَارَ وَتَدَّاهَا وَهُوَ كَظُومٌ. (القلم)

“So be patient for the Decision of your Lord, and do not be like the Companion of the whale — when he cried out (to Us) in distress.” (Al-Qalam 68:48)

In summary, Surat Al-Qalam teaches that successful Dawah requires knowledge, patience, steadfastness, and moral excellence, using the examples of Prophet Muhammad (to emulate) and Prophet Yunus (as a caution) to guide those who call others to Islam

Regarding Prophet Yunus (AS), a key question arises: was he already a prophet when he left his people, or was he acting under another prophet's guidance? The belief that he was a prophet is largely based on Biblical traditions, which may not be entirely reliable. A clear understanding of this issue requires a comprehensive study of all Quranic references to his story. Additional questions also merit attention, such as why he is called Dhul-Noon and where he was sent after being saved from the belly of the whale, as that location appears to have had a sizable population for its time.

Surat Al-Haqqah (الْحَاقَّةُ) (The Inevitable) (69:1-52)

Surat Al-Haqqah presents a vivid and powerful portrayal of the Day of Judgment—one of its many names being Al-Haqqah (الْحَاقَّةُ), meaning the Inevitable, the Truth, or the Reality. The Qur'an uses several names to describe the Day of Judgment, each highlighting a distinct aspect of its terror and certainty, such as Al-Qari'ah (القارعة) (The Striking Calamity – 101:1), At-Tammah (الطامة) (The Overwhelming Disaster – 79:34), Al-Azifah (الآزفة) (The Imminent – 53:57), and Al-Qiyamah (The Resurrection – 2:85).

The Surah begins by drawing our attention to the seriousness of this Day, repeating the name Al-Haqqah three times in a rhetorical challenge:

أَلْحَاقَّةُ (١) مَا لَحَاقَةُ (٢) وَمَا أَذْرَكَ مَا لَحَاقَةُ (٣)

“The Inevitable! (1) What is the Inevitable? (2) And what made you know what the Inevitable is?” (69:1-3)

Before depicting the dramatic events of that Day, the Surah reminds us of the worldly destruction faced by past nations who denied the truth:

- Thamud (ثَمُودُ), the people of Prophet Ṣāliḥ
- ‘Ād (عَادُ), the people of Prophet Hūd
- Pharaoh, who opposed Prophet Mūsā
- The Overthrown Cities (الْمُتَكَوِّنَاتُ), referring to the people of Prophet Lūṭ
- and the people of Prophet Nūḥ

Their destruction serves as a warning of the consequences of rejecting divine truth.

Then the Surah transitions to the awe-inspiring scenes of the Day of Judgment:

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ (١٣) وَخُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا كَافَّةً (١٤) وَفِيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ (١٥) وَانْشَقَّتِ السَّمَاءُ فَهِيَ سِمْكَاتٌ مُنِيتَةٌ (١٦) وَالْمَلَائِكَةُ أَرْجَاءُ خِزْيَانٍ عُرِشٍ رَبِّكَ قَوْفًا مُبِيحِينَ (١٧)

“When the Trumpet is blown with a single blast. (13) And the earth and the mountains are lifted and crushed with one blow. (14) Then on that Day the Event will occur. (15) The sky will be torn apart, for it will be fragile that day. (16) And the angels will be at its borders, and eight will bear the Throne of your Lord above them that Day.” (69:13-17)

The Surah then describes the fate of two categories of people, distinguished by how they receive their record of deeds—a moment that determines their eternal destiny. The hand with which one receives their record is not a choice; rather, it reflects their true standing with Allah. Even those illiterates in this world will be able to read their book with perfect clarity

Those given their record in their right hand will rejoice:

فَأَمَّا الَّذِينَ أُوتُوا كِتَابَهُمْ فَيَقُولُ هَذَا مَا فَرَّغْتُ وَأَكْتَبِيهِ (١٩) إِنِّي طَنَنْتُ أَتَى مُلْكِي حَسْبَ ابْنَةٍ (٢٠) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٢١) فِي جَنَّةٍ عَالِيَةٍ (٢٢)

“As for he who is given his record in his right hand, he will say, ‘Here, read my record! (19) Indeed, I was certain I would be held accountable.’ (20) So he will be in a pleasant life, (20) in an elevated Paradise.” (69:19-22).

One can almost imagine the joy of that moment—holding your record with pride and gratitude.

In stark contrast, the one given his record in his left hand will be overcome with despair:
 وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهٗ (٢٥) وَلَمْ أَدْر مَا حَسَابِيهٗ (٢٦)
 يَلَيْتَنِي كَانَتْ لِقَافِيهٗ (٢٧) مَخَافَتِي عَنِّي مَالِيهٗ (٢٨) هَلْكَ عَنِّي سُلْطَانِيهٗ (٢٩) خُذُوهُ فَغُلُّوهُ
 (٣٠) ثُمَّ الْجَحِيمَ صَلُّوهُ (٣١) ثُمَّ فِئَالِيسِلَۃً ذَرَّعْهُ سُلْبُوعُهُ ذُرَّاعًا مَدْلُوكُوهُ (٣٢)

‘As for he who is given his record in his lefthand, he will say, “I wish that I had not been given my record! (25) nor known what my account is! (26) I wish it had been the end (death)! (27) My wealth has not helped me; My authority has gone from me!’ (29) (It will be said): Seize him and shackle him; (30) Then throw him in the blazing Fire. (31) Then bind him with a chain seventy cubits long!” (69:25-32).

The Surah then explains the root causes of this tragic fate, his failure in two core responsibilities: toward Allah and toward the needy:

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ (٣٤)
“Indeed, He did not believe in Allah, the Most Great, (33) nor did he encourage the feeding the poor” (69:33-34)

This connection between disbelief and neglecting the needy suggests that true faith must manifest in compassion. Those who refuse to help others when capable—or discourage others from doing so—should reexamine the sincerity of their belief.

The Surah affirms the authenticity of Prophet Muhammad’s message and warns against fabricating anything in Allah’s name:

إِنَّهُ وَلَقَوْلُ رَسُولٍ كَرِيمٍ (٤٠) وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ (٤١) وَلَا يَقُولُ كَاهِنٌ قَلِيلًا
 مَّا تَذَكَّرُونَ (٤٢) تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ (٤٣) وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ (٤٤)
 لَأَنذَرْتَهُمْ أَزْوَاجًا (٤٥) ثُمَّ لَقَطَعْنَا مِنهُ الْوَتِينَ (٤٦) فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧)

“Indeed, this is the word of a noble Messenger. (40) It is not the word of a poet, but little do you believe! (41) Nor the word of a soothsayer (a foreteller), but little do you remember! (42) This is a revelation from the Lord of the worlds. (43) Had he falsely attributed any words to Us, We would have seized him by the right hand (45) and severed his life artery. (46) And none of you could have protected him.” (69:40-47)

This is both a confirmation of the Quran’s truth and a stern warning to anyone who conveys Allah’s message: it must be delivered with complete honesty and integrity.

The Surah concludes by reinforcing the truth of the Qur’an and warning those who reject it:

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ (٤٨) وَإِنَّهُ لَعَلَّكُمْ تُكَذِّبُونَ (٤٩) وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ (٥٠) وَإِنَّهُ لَحَقُّ الْيَقِينِ (٥١) فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٥٢)

“And is in fact a Reminder for those who have Taqwa (48) And verily, We know that there are some deniers among you. (49) And surely it (this Qur'an) will be anguish for the disbelievers. (50) And it is surely the true certainty (51) So glorify the Name of your magnificent Lord.” (69:48-52)

Allah describes the Quran as "ḥaqq al-yaqīn" (حق اليقين) (the certainty of truth), the highest level of certainty. In Islamic epistemology, there are three levels of certainty:

1. 'Ilm al-Yaqīn (علم اليقين) – Certainty through knowledge (from a trustworthy source),
2. 'Ayn al-Yaqīn (عين اليقين) – Certainty through seeing with one's own eyes,
3. Ḥaqq al-Yaqīn (حق اليقين) – The ultimate certainty, confirmed by direct experience and irrefutable reality. The Quran is given this level of certainty " (حق اليقين) because every word in it is proof of its divine source.

Surat Al-Haqqah leads us through these levels—warning us, preparing us, and calling us to live a life anchored in truth before we are brought face to face with it.

Note: *The only other reality that is given this level of certainty (حق اليقين) in the Quran is that based on the actual experience of those people when they are in Hell.*

وَأَمَّا إِن كَانَ مِنَ الْمُكْذِبِينَ لَصَّا لَيْنَ (٩٢) نَزْلُ لَمِّنْ حَمِيمٍ (٩٣) وَطَلِيَّةٌ حَمِيمٍ (٩٤) إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥) الْوَاقِعَةُ

"However, if he is one who rejects the (truth) and goes astray. (92) For him is a welcome of scalding water, (93) and burning in hell. (94) This is the ultimate certainty.” (Al-Waqa 56:92-95)

The other forms of certainties are given in:

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧) التَّكَاثُرُ

"If you only know with certainty of knowledge. (5) You shall indeed see the Hell, (6) Then you shall see it with certainty of sight! (Al-Takathur 102:5-7)

Surat Al-Ma'arij (المعارج), (Ascending Stairways) (70:1-44):

Surat Al-Ma'arij (The Ways of Ascent) addresses the human struggle with impatience, particularly regarding belief in the Hereafter. It rebukes those who deny the afterlife for their demand to witness it now, driven by impatience and short-sightedness. In contrast, believers overcome this instinct through the discipline of prayer, which instills patience and certainty.

The Surah opens by affirming the certainty of the Day of Judgment, explaining that the perception of its delay is a result of human impatience and misunderstanding of time's true nature. What seems distant to people is in reality, very near in God's sight. The remedy for this impatience and heedlessness is to cultivate patience.

سَأَلِيسَآئِلُ يُعَذَّبُ بِأَوَاقِعِ (١) اللَّهُ الْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ (٢) مِّنَ اللَّهِ ذِي الْمَعَارِجِ (٣) تَعْرَجُ
الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤) أَفَصَبِرُ صِرَآءًا جَمِيلًا (٥)
إِنَّمَا يَتُوبُهُ ذَبْعِيْدًا (٦) وَتَرْتَمِ قَرِيْبًا (٧)

“A questioner asked about a punishment bound to happen (1) — for the disbelievers, none can avert it — (2) from Allah, Lord of the Ways of Ascent, (3) through which the angels and the Spirit ascend to Him on a Day fifty thousand years long. (4) So be patient with gracious patience. (5) They see it as far off, (6) but We see it as near.” (70:1-7)

To shake the heedless out of their denial, the Surah offers a vivid and terrifying image of the Day, where even close relationships offer no refuge, and every person would wish to sacrifice everything to save themselves, but such ransom will not be accepted. The punishment for those who deny the truth is severe and inescapable.

وَيَوْمَ تَكُوْنُ السَّمَاءُ كَالْمُهْلِ (٨) وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ (٩) وَلَا يَسْأَلُ حَمِيْمٌ حَمِيْمًا (١٠)
يُبْصِرُوْنَ وَيَوْمَ الْمُجْرِمُ لَوْ يَفْقَدُ مِنْ عَذَابٍ يَوْمِيْذٍ بَنِيْهِ (١١) وَصَحْبَتَهُ وَأَخِيْهِ (١٢)
وَقَصِيْلَتِهِ لَاتُؤَيِّهِ (١٣) وَمَنْ فِيْ الْأَرْضِ جَمِيْعًا ثُمَّ يُنْجِيْهِ (١٤)

“On the Day the sky will be like molten brass (8) and the mountains like tufts of wool, (9) and no close friend will ask about his friend, (10) though they will see one another. The sinner will wish to ransom himself from the punishment of that Day with his sons, (11) his wife, his brother, (12) and his clan who sheltered him, (13) and everyone on earth, if only it could save him.” (70:8-14)

But such pleas will be rejected:

كَلَّا إِنَّا لَطٰٓئِلٌ (١٥) مُّرَاعَةَ لِّلشَّوٰى (١٦) نَّغْوٰٓءُ مَنْ خَدَبَرَ وَتَوَلٰٓى (١٧) وَجَمَعُوْا قَآوِمًا (١٨)
But no! There is a raging flame (15) that strips away the skin, (16) and it will claim everyone who rejects the truth, turns away, (17) accumulates wealth and hoards it.” (70:15-18)

The Surah then explores the innate human traits of impatience, anxiety, and stinginess—as universal, but teaches that these can be overcome through sincere prayer, charity, and moral discipline. True believers are characterized by regular prayer, generosity, honesty, and self-restraint

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (١٩) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (٢٠) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (٢١) إِلَّا الَّذِينَ آمَنُوا لَهُمْ أَجْرٌ غَيْرُ الْمَنُوعِ (٢٢) عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِّمَّا عَمِلُوا مِنَ الْإِحْسَانِ (٢٤) لِّلْغُلَامِ وَلِلمَحْرُومِ (٢٥) وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (٢٦) وَالَّذِينَ هُمْ عَنْ عَذَابِ رَبِّهِمْ خَائِفُونَ (٢٧) إِنَّ عَذَابَ رَبِّهِمْ خِيفٌ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ رَبِّهِمْ (٢٨) وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩)

“Indeed, man was created anxious: (19) fretful when harm touches him, (20) and stingy when good fortune reaches him. (21) Except those who pray (22) and are constant in their prayers, (23) and give a rightful share of their wealth (Zakat) (24) to the one who asks and the deprived; (25) who believe in the Day of Judgment (26) and fear their Lord’s punishment — (27) for none feels secure from it — (28) and guard their chastity (70:19-29)

Those who are committed to their prayers are always trustworthy and those who possess these honorable traits are promised honor in Paradise.

وَالَّذِينَ هُمْ عَنْ أَمَانَتِهِمْ عَاهِدُونَ (٣٢) وَالَّذِينَ قَالُوا نُسْلُكُمْ (٣٣) وَلَٰكِن هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ (٣٤) أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ (٣٥)

They fulfill their trusts and promises; (32) who bear true witness (33) and are faithful in their prayers. (34) They will be honored in Gardens of bliss.” (70:19–35)

The surah concludes by confronting the arrogant disbelievers who mock the Prophet and remain heedless of the Hereafter: It reminds them that their denial will not prevent the coming of the promised Day, when they will face the consequences of their actions

فَمَالِ الَّذِينَ كَفَرُوا قِبَلِكُمْ مَهْطِعِينَ (٣٦) عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ (٣٧) أَكَلَمَرِّي هُمْ هَمْ لَا يُدْخِلُ جَنَّةَ عِيمٍ (٣٨) كَلَّا إِنَّهُم مَّخْلُوعُونَ (٣٩) فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ (٤٠) عَلَىٰ أَنْ نُبَدِّلَ خَيْسَتَهُمْ هَمْ وَنُحْلَنَ بِمُسْبُوقِينَ (٤١) فَدَرَبَتُهُمْ يَخُوضُونَ بِلَآءٍ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ (٤٢) يَوْمَ يُخْرَجُونَ مِنْ أَجْدَاثِهِمْ سُرَآعًا كَانَتْهُمْ الْوُجُوهُ يُوْفِضُونَ (٤٣) خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذَلَّةٌ ذَٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ (٤٤)

“What is wrong with the disbelievers that they rush towards you, (36) from the right and left in crowds? (37) Does each of them hope to enter a Garden of bliss? (38) No! We created them from what they know. (39) By the Lord of the Easts and the Wests, We are fully capable (40) of replacing them with better people. (41) So leave them to idle talk until they face the Day they are promised — (42) the Day they will rush from their graves as if racing to a banner, (43) eyes lowered, covered in humiliation. That is the Day they were warned of.” (70:36–44)

Surat Nuh (Noah) (نوح) (28-71:1)

Surat Nuh highlights the unwavering patience, persistence, and dedication of Prophet Nuh (Noah) in calling his people to the worship of Allah. Despite his tireless efforts, the Surah captures the moment when he concludes that neither his people nor their descendants will believe, ultimately asking Allah to destroy them.

The Surah opens with the divine mission common to all prophets: to warn their people of the consequences of rejecting Allah's message:

إِنذَارُ سَلَاتِنَا نُوْحًا إِلَىٰ قَوْمِهِ أَنِ ابْدُرُو قَوْمَكَ مِّنْ قَبْلِ أَن يَأْتِيَهُمُ عَذَابٌ أَلِيمٌ (١) قَالَ يَتَقَوَّمُ إِلَيَّ لَكُمْ مَذِيْرٌ مُّبِينٌ (٢) أَنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوْنِ (٣)

“Indeed, We sent Nuh (Noah) to his people (saying): ‘Warn your people before a painful punishment befalls them.’” (1) He said: O my people, I am a clear warner to you (2) that you should worship Allah, be mindful of Him, and obey me.” (71:1-3)

Prophet Nuh invited his people consistently, day and night, in public and in private. He promised them Allah's forgiveness, blessings, and prosperity if they would repent. Yet, they rejected his message with stubborn defiance:

قَالَ رَبِّ إِنِّي نَادَيْتُ قَوْمِي بِاللَّيْلِ وَالنَّهَارِ (٥) فَلَمْ يَنْتَهَبُوا مِنِّي فَذَرَيْتُهُمْ يَمْكُرُونَ (٦) وَإِنِّي كُلَّمَا دَعَيْتُهُمْ لِيُذَكِّرَهُمْ فَإِن كَانُوا صَاحِبِيْنَ فَتًى عَادَ إِلَيْهِمْ وَتَوَعَّدُوْنِي أَنِّي أَكْذِبُ (٧) ثُمَّ إِنِّي دَعَيْتُهُمْ فَتَوَلَّوْا مِنِّي وَكَانُوا صَاحِبِيْنَ فَتًى عَادَ إِلَيْهِمْ وَتَوَعَّدُوْنِي أَنِّي أَكْذِبُ (٨) ثُمَّ إِنِّي دَعَيْتُهُمْ فَتَوَلَّوْا مِنِّي وَكَانُوا صَاحِبِيْنَ فَتًى عَادَ إِلَيْهِمْ وَتَوَعَّدُوْنِي أَنِّي أَكْذِبُ (٩)

“He said: ‘O my Lord! My Lord, I have called my people night and day.’” (5) “Yet the more I call them, the further they run away (from the truth).” (6) “Every time I call them, so that You may forgive them, they thrust their fingers into their ears, cover their faces with their garments, persist in their rejection, and grow more insolent and arrogant” (7) “I called them openly. (8) I spoke to them publicly and privately.” (71:5-9)

He urged them to seek Allah's forgiveness, assuring them of abundant blessings:

وَأَنذَرْتُهُمْ لَآ أُغْنِي عَنْكُمْ كُفْرَكُمْ فَاسْتَغْفِرُوا لَكُمْ ذُنُوبَكُمْ إِنِّي أَنَا الْغَفُورُ الْكَرِيمُ (١٠) فَاسْتَغْفِرُوا لَكُمْ ذُنُوبَكُمْ إِنِّي أَنَا الْغَفُورُ الْكَرِيمُ (١١) فَاسْتَغْفِرُوا لَكُمْ ذُنُوبَكُمْ إِنِّي أَنَا الْغَفُورُ الْكَرِيمُ (١٢)

“I said (to them): Seek forgiveness from your Lord, verily, He is Most-Forgiving; (10) He will send down rain from the sky to you in abundance, (11) and will provide you with wealth and children, and grant you gardens and rivers.” (71:10-12).

He also appealed to their reason by pointing to the signs of creation:

مَلَّاكُمْ فِي الْبَرِّ لَتَرَ جُودَ الْوَقَارِ (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا (١٤) أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا (١٥) وَجَعَلَ لَكُم مِّنْ فِئْتِنٍ نُّوْرًا وَجَعَلَ لَكُم مِّنْ سَمِيسٍ رَّجَا (١٦) وَاللَّهُ دَانِيْبِكُمْ مِّنَ الْأَرْضِ دُنْيَا (١٧) ثُمَّ يُعِيدُكُمْ فِيْهَا وَيُخْرِجُكُمْ إِخْرَاجًا (١٨) وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ مَسَاوِيَّاتٍ (١٩) فَاسْتَغْفِرُوا لَكُمْ ذُنُوبَكُمْ إِنِّي أَنَا الْغَفُورُ الْكَرِيمُ (٢٠)

“What is the matter with you? Why do you not fear Allah’s majesty, (13) when He has created you stage by stage? (14) Have you not seen how Allah created seven heavens, one above the other, (15) and made the moon as a light in them and the sun as a lamp, (16) And Allah made you spring forth from the earth like a plant, (17) And He will return you into it and then bring you out again, (18) And Allah spread the Earth out for you (19) to walk along its spacious paths?” (71:13-20).

Despite all this, they persisted in rejection. Nuh identified the root cause: they blindly followed the wealthy and powerful rather than the truth.

قَالَ نُوحٌ رَّبِّ إِنَّمَا عَصَوْنِي وَاتَّبَعُوا مَا لَّهُمْ شَيْءٌ بِالدِّينِ وَلَا يُخْشَوْنَ اللَّهَ (٢١)

“Noah said, ‘My Lord, they have disobeyed me and followed those whose wealth and children only increase them nothing but loss.’” (71:21).

In the end, Nuh realized there was no hope for his people or their descendants and prayed for their destruction:

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دِبَابًا (٢٦) إِنَّكَ يَلْذُؤُا إِلَّا فَاكِهًا كَفَّارًا (٢٧) رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ (٢٨)

“And Noah said, ‘My Lord, do not leave a single disbeliever on the earth (26) for if you leave them, they will mislead Your servants and beget none but wicked disbelievers. (27) “My Lord, forgive me, my parents, and whoever enters my house as a believer and all believing men and women. And do bring nothing but ruin upon the evildoers!” (71:26-28)

Note: Prophet Nuh’s realization that his people would not believe may have come through divine revelation, not personal judgment. This is indicated in Surat Hud::

وَأَوْحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ (هود)

“And it was revealed to Nuh: “None of your people will believe except those who have believed already. So do not be distressed by what they have been doing.” (Hud: 11-36)

Surat Al-Jinn (الجنّ) (28-72:1)

The central theme of Surat Al-Jinn is the universality of the Quran as a divine message sent to both humans and jinn, affirming that Islam addresses all intelligent beings—both visible and invisible. The Surah emphasizes that both humans and jinn are accountable to Allah and have free will to believe or disbelieve.

The Surah opens by revealing that a group of jinn listened to the Prophet (PBUH) as he recited the Qur'an. They immediately recognized it as divine guidance and committed to spreading it among their kind:

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ سَمِعَ قَوْمٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١) يَهْدِي إِلَى تَرُشْدٍ
قَامَنَا بِهِ وَلَنُشْرِكَ بِرَبِّنَا عِلَدًا (٢)

“Say: ‘It has been revealed to me that a group of jinn listened (to the Quran) and said: we have heard a wondrous Quran. (1) It guides to the right path, and we have believed in it, and we will never associate partners with our Lord.’ (72:1-2)

Based on what they have heard, they started sharing what they know with each other and illustrating some naivety by being surprised that some from the humans and the Jinn would lie about Allah:

Upon hearing the Quran, the jinn expressed astonishment that both humans and jinn have lied about Allah by saying:

وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صِغَةً وَلَا ذَلًا (٣) وَأَنَّهُ كَانَ يَفُولُ فِيهِمَا عَلَىٰ آلِهِ شَطَطًا
(٤) وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ الْإِنسَآءُ لَوَلِجْنَا عَلَىٰ اللَّهِ بُكَدْبًا (٥)

“Exalted is the nobleness of our Lord; He has taken neither a wife nor a son. (3) And the fool among us used to say absurd things about Allah. (4) And we thought that no human or jinn would ever lie about Allah.” (72:3-5)

Lying about Allah is described in the Qur'an as a grave sin. Imam Al-Ghazali noted:

" لئن يرتكب العوام الكبائر فذلك أهون من أن يقولوا على الله ما لا يعلمون " .
" For the common people to commit major sins is less dangerous than for them to speak about Allah without knowledge."

The Surah warns against seeking protection from jinn, a practice some humans engaged in, which only led to greater humiliation:

وَأَنَّهُ كَآرٍ جَالٍ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ قَرَاهَةً (٦)

“Some men from among humans sought refuge with males among the jinn, but they (jinn) only increased them in humiliation.” (72:6)

This Ayat is a warning from the righteous Jinn to humans against taking refuge or seeking help from the Jinn.

The righteous jinn show remarkable wisdom and humility in response to the Qur'an's message:

وَأَنَّا لَمَّا سَمِعْنَا لَهْدًى عَامِنًا يُؤْتِيهِمْ قَوْلًا يَخَافُ فِيهِ بُخْسٌ وَلَا رَهَقًا (١٣) وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا وَلَا رَشَدًا (١٤) أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبٌ

“When we heard the guidance (the Quran), we believed in it. Whoever believes in his Lord shall have no fear of loss or humiliation. (13) Among us some are Muslims, and among us are the unjust “Al-Qasitoun”. Those who embraced Islam, have found the Right Path. (14) And as for the unjust “Al-Qasitoun”, they will be the fuel for Hell.” (72:13-15) The Wisdom of the ROughtous Jinn

A linguistic note: Although the words Muqsit (مُقْسِط) and Qasit (قَاسِط) share the same root (ق-س-ط), they have opposite meanings:

- Muqsit (مُقْسِط): Just, fair. إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. "Indeed, Allah loves those who act justly." (Al-Mumtahina 60:8)
- Qasit (قَاسِط): Unjust, oppressive. وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا. "As for the unjust, they will be firewood for Hell." (Al-Jinn 72:15)

The Surah closes by shifting from the unseen world of jinn to the Prophet's message to mankind. It affirms the Prophet's limited knowledge of the unseen and his sole role as a messenger:

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠) إِنِّي لَأَمْلِكُ لَكُمْ مَهْرًا وَلَا رِشْدًا (٢١) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ مِّنْ دُونِهِ إِذْ نُتِلَّخَدَا (٢٢) إِلْبَلَّغَا مِّنَ اللَّهِ وَرِسَالَتِهِ وَمَنْ عَصَى اللَّهَ وَرَسُولَهُ قَانَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا (٢٣)

Say, "I only call upon my Lord and do not associate anyone with Him." (20) Say, "I have no power to harm or guide you." (21) Say, "No one can protect me from Allah, and I have no refuge except in Him. (22) My duty is only to convey from Allah His messages." And whoever disobeys Allah and His Messenger, for him is the fire of Hell; wherein they will live forever. (72: 20-23)

The Prophet is also instructed to acknowledge his limited knowledge of the timing of the Hereafter:

قُلْ إِنِّي أَدْرِكُهُمْ بَيِّنَاتٌ مِّمَّا تُوْعَدُونَ أَفَجَعَلُ لَهُ رَبِّي أَمَدًا (٢٥) عَلِيمٌ بِالْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ شَيْءٍ إِلَهًا أَحَدًا (٢٦) إِلَّا مَنَ ارْتَضَىٰ مِّنْ رَسُولٍ فَإِنَّهُ سَيُفْلِكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ مَرْصِدًا (٢٧) لِّيَعْلَمَ أَن قَدْ يُبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَخَاطُ بِمَا لَدَيْهِمْ حَصَىٰ كُلُّ شَيْءٍ عَدَدًا (٢٨)

Say, I do not know whether what you are promised is near, or my Lord has set it for a distant time.' (25) [He is] the Knower of the Unseen, He reveals it to none. (26) but to a messenger of His choice whom He surrounds with watching guards before and behind him. (27) To ensure that they have delivered the messages of their Lord. He fully encompasses all that is with them and keeps count of everything. (72: 25-28)

Surat Al-Muzzammil (المُزَّمِّل) (The One Wrapped in Garments) (73:1-20)

The main theme of Surat Al-Muzzammil is the essential training for bearing the weighty responsibility of delivering Allah's message. This training builds physical strength, spiritual discipline, patience, and unwavering trust in Allah. These qualities are needed to endure opposition and tolerate the expected challenges from the detractors. requirements are necessary to face the expected adversity and challenges from the relentless opposition. The primary method of this preparation is long night prayers.

The Surah begins by calling for standing in prayer at night as a means of spiritual fortification and clarity of mind to carry the weighty message and fulfil your prolonged occupation by day:

يَا أَيُّهَا الْمُزَّمِّلُ (١) فُمِدِّلِ الْإِقْلِيلَ (٢) أَوْ أَنْقُصْ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ اللَّفْظَ إِنْ رَتَّلْتَهُ (٤) لِنُفُوسِكَ قَوْلًا تَقِيلَ (٥) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (٦) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا (٧)

“O you who wrapped in your cloak, (1) Arise [to pray] throughout the night, except a small part of it, (2) Half of it, or make it a little less, (3) or a little more and recite the Quran slowly and distinctly. (4) Indeed, We will send down to you a weighty discourse. (5) Truly, rising by night (for prayers) is more effective on (purifying) the self and most suitable for understanding the word. (6) Surely, in daytime, you are kept busy for long periods.” (73:1-7)

The Prophet is instructed and thus all who are engaged in Dawah, to be patient and to leave the disbelievers to Allah's judgment:

وَصَبِّرْهُ عَلَى مَا يَقُولُ وَاصْرُفْ عَنْهُمْ حَتَّىٰ حَبِيلًا (١٠) وَذَرِ الَّذِينَ يُكَلِّمُونَ الْفُلُكَيْنِ أُولَٰئِكَ عَمَلُ هَالِكٍ مُّخْلِطٍ قَلِيلًا (١١) إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا (١٢) وَفُتَاتًا دَخِيلًا (١٣) وَعَذَابُ الْآلِيمَا (١٣)

Bear patiently what they say, and part with them in a beautiful manner. (10) And leave to Me those who deny the truth, the people of luxury, and give them respite for a little while. (11) We have fetters and blazing fire, (12) food that chokes, and agonizing torment in store for them.” (73:10-13)

The Surah ends by Allah acknowledging the difficulty of sustained lengthy night prayer and thus lightening the initial command, allowing flexibility for prayer due to people's varying circumstances and obligations and reminding believers of what lies ahead:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِّ اللَّيْلِ وَنِصْفَهُ ، وَثُلُثَهُ نَوْمًا بِفَهْمٍ أَمَّا لَكَ لَدَيْنَ مَا يَكُنُ لَدَيْنَ مَعَكَ وَاللَّهُ يُقَدِّرُ الْخَلْقَ وَلَيْسَ أَعْلَمَ بِمَا تُخْصُونَ قَتَابَ عَلَيْكُمْ فَقَرُّوا مَا تَبَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَعَةٌ وَأَخْرُوبًا يُصْرَبُونَ فِي الْأَرْضِ يَتَّبِعُونَ مِلْقُطًا لِلَّهِ وَأَخْرُوبًا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَقَرُّوا مَا تَبَسَّرَ مِنْهُ وَاقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُّوا قُرْصًا أَرَبًا لِقَاصِرًا حَسْبًا وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ خَيْرٌ مِنْ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَأَشْفَعُ رُؤَاةً لِلَّهِ إِنَّ اللَّهَ مُفَوِّرٌ حِيمٌ (٢٠)

“Indeed, your Lord is well aware that you spend nearly two-thirds of the night at prayer — sometimes half, sometimes a third — as do some of your followers. Allah values the night and the day. He knows that you will not be able to keep up

doing in regular way, and He has turned to you in mercy, so recite as much of the Qur'an as is easy for you. He knows that some of you may be sick, and others travelling through the land seeking Allah's bounty, and yet others fighting in Allah's way. Therefore, recite as much as is easy for you, keep up the prayer, pay the Zakah, and advance to Allah a good loan. Whatever good you send ahead for yourselves, you will find it with Allah better and greater in reward. And seek Allah's forgiveness. Indeed, Allah is Forgiving, Most Merciful. (73:20)

Even after Allah made the night prayers lighter and rendered them optional, the companions of the Prophet continued to observe them, recognizing their immense spiritual value. A powerful example of this is seen in the life of Caliph Omar ibn Al-Khattab. Despite ruling over a vast empire and bearing great responsibilities during the day, he remained committed to worship during the night.

On one occasion, his governor in Azerbaijan came to visit him and arrived in Madinah late at night. Not wanting to disturb the Caliph at home, he went to the mosque instead. There, in the darkness, he saw a man praying and overheard him saying:

ربي هل قبلت توبتي فأهنت نفسي أو رددتها فأعزيتها.

"My Lord, if You have accepted my repentance, then let me rejoice; but if You have rejected it, then let me console myself."

The governor asked, "Who are you, may Allah have mercy on you?"

The man replied, "I am Omar, the Leader of the Believers."

The governor, surprised, said, "I thought you would be sleeping, so I didn't want to disturb you at home. O Leader of the Believers, don't you sleep at night?"

Omar responded:

إني إن نمت ليلي كله أضعت نفسي أمام ربي ، وإن نمت نهاري أضعت رعيتي.

"If I sleep all night, I neglect my duty to my Lord; and if I sleep all day, I neglect my duty to my people."

Surat Al-Muddathir (المدثر) (The one enveloped) (74:1-56)

Following the call to spiritual training in Surat Al-Muzzammil through night prayers, Surat Al-Muddathir marks the beginning of the Prophet's (PBUH) public mission. It opens with a divine command to arise and deliver the message, emphasizing the importance of both inner purification and outward presentation in Dawah:

ثُمَّ لَمَّا دَخَّرَ (١) أُمِّمْ فَأَنْذِرْ (٢) وَرَبَّكَ كَبِّرْ (٣) وَثِيَابَكَ فَطَهِّرْ (٤) وَالْزُّجْرَ فَحْجِرْ (٥) وَلَا تَمْنُنْ
كَاتِبِينَ (٦) وَلِرَبِّكَ قَصِيرٌ (٧)

“O you wrapped in your cloak, (1) stand up and warn, (2) proclaim the greatness of your Lord; (3) purify your clothes; (4) avoid all impurity; (5) do not do a favor to anyone expecting more in return, (6) and be patient for the sake of your Lord.” (74:1-7)

The Surah then shifts to warning about the Day of Judgment:

فَإِذَا نُفِثَ فِي لُبَابٍ (٨) قَدْ أَفْلَحَ يَوْمَ عَسِيرٍ (٩) عَلَى الْكَافِرِينَ يُعِيرُ سِيرِ (١٠)
“When the Trumpet sounds, (8) that day will be a difficult day, (9) Not easy for the disbelievers.” (74:8-10)

The Surah vividly describes Hellfire and issues a stern warning to arrogant deniers of the Qur'an:

سَأُصْلِيهِ سَقَرَ (٢٦) وَمَا أَدْرَاكَ مَا سَقَرٌ (٢٧) لَا تُبْقِي وَلَا تَذَرُ (٢٨) لَوَاحِشُهُ لِّلْبَشْرِ (٢٩) سَاقِعَةً عَسْرَ (٣٠)

“I will throw him into Saqar (Hell). (26) What made you know what Saqar is? (27) It spares nothing and leaves nothing; (28) it scorches the flesh of humans. (29) Appointed on it nineteen (angels).” (74:26-30)

While some books of Tafsir link these verses to the actions of Al-Waleed ibn Al-Mughirah (the chief of the Banu Makhzum clan), this person is not the cause of their revelation. Rather, his actions fit the pattern the verses describe and serve as a warning to anyone who behaves like him.

The Surah draws attention to number 19 which is the number of angels guarding Hell. The significance of Number 19 is discussed in the Appendix.

The Surah emphasizes personal accountability, quoting the confessions of those in Hell:

مَا سَلَكَكُمْ فِي سَقَرٍ (٤٢) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣) وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ (٤٤) وَكُنَّا نَحُوسُ مَعَ الْخَائِبِينَ (٤٥) وَكُنَّا نُكَذِّبُ بَيِّنَاتٍ لِّدِينِ (٤٦) حَتَّى أَتَانَا لَيَقِينُ (٤٧)

“What brought you into Sakar (Hell)? (42) They will reply: ‘We were not among those who prayed. (33) and we did not feed the poor, (44) and we indulged in false/vain talks with those who indulged in them. (45) and we denied the Day of Judgement (46) until the Certain End came upon us.” (74: 42-47)

The Surah concludes with affirming the divine nature of the Quran:

كَلَّا إِنَّهُ تَذَكُّرَةٌ (٥٤) فَمَنْ شَاءَ ذَكَرْهُ ۖ (٥٥) وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى
وَأَهْلُ الْمَغْفِرَةِ (٥٦)

“Truly this (Quran) is a reminder. (54) Let whoever wishes to remember: (55) they will not heed unless Allah wills. He is the only one worthy of being heeded and He is the One worthy of granting forgiveness.” (74:54-56)

Surat Al-Qiyamah (القيامة) (The Resurrection) (75:1-40)

Surah Al-Qiyamah offers a powerful reminder of the reality of resurrection and the certainty of divine accountability. It serves as a basic resource in Dawah to refute those who deny the afterlife. It offers strong arguments to prove not only the possibility but also the necessity of resurrection, using rational, moral, and spiritual arguments.

The Surah begins with a powerful oath affirms the certainty of the day of resurrection and the inescapability of its judgment:

لَا أُفْسِدُكُمْ يَوْمَ الْقِيَامَةِ (١)

By the Day of Resurrection. (75:1)

The Surah then confronts the mindset of those who reject resurrection—not due to intellectual doubt, but due to a desire to live without moral restraint:

أَيَحْسَبُ الْإِنْسَانُ أَنْ تَجْمَعَ عِظَامَهُ (٣) بَلَىٰ قَدَرِينٌ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ (٤) لِيُرِيدَ الْإِنْسَانُ أَنْ يُفْجَرَ أَمَامَهُ (٥)

Does man think that We will not assemble his bones (3). 4 In fact, We are able to make whole his very fingertips. (4) Yet man wants to deny what lies ahead of him. (75:3-5)

This response emphasizes not only the feasibility of resurrection but Allah's precision in re-creating every detail—down to the fingerprints.

The Surah then shifts to the Day of Judgment, where each person will be confronted with their deeds:

يَسْأَلُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣) بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ (١٤) وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ (١٥) لَأَخَّرَلَهُ بِهَا لِسَانُهُ لَعَجَلَ بِهِ (١٦) إِنْ عَلَيْنَا جَمْعُهُ وَفُرْءَانُهُ (١٧) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩)

On that Day, man will be told what he put first and what he put last. (13) Truly, man is a clear witness against himself, (14) despite all the excuses he may put forward. (15) Do not move your tongue to receive in hurry. (16) It is our responsibility to collect it and read it. (17) When We read it follow our readings. (18) Then it is our responsibility to make it clear. (75:13-19)

Note: Verses 16 to 19 are often interpreted as addressing the Prophet's eagerness to memorize the revelation by trying to repeat the revelation while it is still underway. He is told not to rush in repeating the revelation, as Allah will ensure its collection and explanation in your heart. However, the verses could also be seen, in context, as describing the Day of Judgment, when the record is read and the person and he is asked to listen in silence until it is fully recited and explained:

The Surah paints a vivid scene of death for those who denied the truth:

كَلَّا إِذَا بَلَغَتِ لَتْرَاقِيَ (٢٦) وَقِيلَ مَنْ رَاقٍ (٢٧) وَظَنَّ أَنَّهُ الْفِرَاقُ (٢٨) وَآ لَتَفَّتْ لِسَانُ
بِلِسَانٍ (٢٩) إِلَى رَبِّكَ يَوْمَئِذٍ لَمَسَاتُ (٣٠)

“Truly, when the soul reaches the collarbone; (26) when it is said, ‘Could any charm-healer save him now?’ (27) when he knows it is the final parting; (28) when the legs are intertwined together: (29) (it will be said to him) on that day you will be driven to your Lord.” (75:26-30)

This moment of helplessness and final realization is a warning to all who ignore the truth in life. The dying soul is surrounded by people, but no one can help—only Allah remains.

The Surah concludes by reinforcing its opening message: man will not be left without purpose or accountability. The final verses invite reflection on human origin to prove Allah’s power to resurrect:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) أَلَمْ يَكُنْ مِنْ مَرْثَمٍ مُسْتَمْسِكًا (٣٧) ثُمَّ كَانَ عَلَقَةً فَخَلَقَ
فَسَوَّاهُ (٣٨) فَجَعَلَ ذَكَرًا وَنَثَةً (٣٩) أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَمْرٍ (٤٠)

Does man think he will be left unchecked? (36) Was he not just an emitted sperm, (37) which became a clinging form, which was created and made in due proportion. (38) and from it made the two sexes, the male and the female, (39) Does He who can do this not able to bring the dead back to life? (75:36-40)

Surat Al-Insan (الإنسان) (Man) (76:1-31)

The central theme of Surah Al-Insan is a powerful call for every human being to recognize their origin, understand their nature as a free-willed creature, and become mindful of the consequences of their choices in life. The Surah emphasizes the outcomes of how we respond to Allah's guidance, contrasting the fate of the righteous with that of the ungrateful—placing greater focus on the eternal reward of the righteous.

The Surah begins by reminding us of the humble beginning of human life and the divine purpose of creation: to test us after showing us both paths—gratitude and denial. It opens with:

هَلْ أُنَبِّئُكَ أَنَّكَ شَيْءٌ ذَلَّذُكُورًا (١) إِنَّ اللَّهَ خَلَقَنَا الْإِنْسَانَ مِنْ طَلَقٍ أَلْمَسَاجِدَ تَبْتَلِيهِ أَفَجَعَلْتَهُ سَمِيعًا بَصِيرًا (٢) إِنَّ هَدَيْنَاهُ لِسَبِيلٍ إِمْرًا شَاكِرًا وَإِمَّا كَفُورًا (٣)

Was there not a period of time when man was nothing worth mentioning? (1) We created man from a drop of mingled fluid to put him to a test; We made him able to hear and see. (2) We guided him to the way to be either grateful or extremely ungrateful.” (76:1-3)

إِنَّا نَعْتَدُ لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَاقًا وَسَعِيرًا (٤)

We have prepared chains, iron collars, and blazing Fire for the disbelievers. (76:1-4)

In contrast to brief description of the fate of the disbelievers, the Surah presents a vivid and poetic description of the reward awaiting the righteous—those who chose gratitude—in nearly half its verses (from verse 5 to 22). It portrays their refined and luxurious life in Paradise.

إِنَّ لَآبْرَارٍ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا (٥)

“Indeed, the righteous will drink from a cup mixed with Kafur.” (76:5)

And the reward is ultimately affirmed as the result of their efforts:

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا (٢٢)

[It will be said to them] “This is your reward as your endeavors have been appreciated.” (76:22)

The Surah highlights the character and compassion of those deserving Paradise. Their righteousness is not abstract—it is demonstrated through tangible acts of mercy and sacrifice:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (٧) وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا (٩)

They fulfil their vows and fear a day of widespread evil. (7) They give food despite their need for the needy, the orphan, and the captive. (8) saying, ‘We feed you only for the sake of Allah, we desire no reward nor thanks from you.’ (76:7-9)

For those engaged in Da'wah, the Surah provides guidance and reassurance. It urges patience and steadfastness in the face of opposition:

أَمْ وَاصِغَ الْعُرُكُم رَّبَّكَ وَلَاطِعُ مِنْهُمْ ءَاتِمًا أَوْ كَفُورًا (٢٤)

“Be patient and await your Lord’s decree, and do not yield to any of the sinners and disbelievers among them.” (76:24)

The Surah also emphasizes the importance of spiritual discipline—remembrance of Allah and dedication during the night:

أَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥) وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ ۖ وَسَبِّحْهُ لَيْلًا طَوِيلًا (٢٦)

“Remember the name of your Lord morning and evening. (26) And during part of the night prostrate yourself to Him and pronounce His glorify for long time during the night.” (76:25-26)

In diagnosing the attitude of those who reject the message, the Surah reveals their preference for immediate pleasure and disregard for the Hereafter:

إِنَّ هَؤُلَاءِ يُحِبُّونَ لِعَاجِلَةٍ وَيَذَرُونَ وَرَاءَهُمْ يَوْمَئِذٍ لَا (٢٧)

“Indeed, they love that which is immediate and put aside (all thoughts of) a heavy Day ahead of them.” (76:27).

The Surah concludes with a clear division: Allah’s mercy for those He wills, and punishment for the wrongdoers:

ذَٰلِكُمْ مَن يَشَاءُ ۚ فَهِوَ حَمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا (٣١)

“He admits whoever He will into His Mercy and has prepared a painful punishment for the wrongdoers.” (76:31)

Surat Al-Mursalat (المُرْسَلَات) (the emissary winds) (77:1-50)

Surat Al-Mursalat focuses on stern warnings to those who deny the truth. The Surah presents ten distinct challenges to disbelievers, each followed by a powerful warning:

وَبَلَاءٌ مِّنْ ذُنُوبِهِمْ لَمَّا كَذَّبُوا

“Woe on that Day to the deniers!” (77:15, 19, 24, 28, 34, 37, 40, 45, 47 and 49)

The Surah closes with a decisive rhetorical question directed at those who still reject Allah’s message:

فَبِأَيِّ حَدِيثٍ شَعَبَهُ يُؤْمِنُونَ (٥٠)

“Now, in which discourse after this (the Quran), will they believe?” (77:50)

The Surah begins with five divine oaths, emphasizing the seriousness of the message. The first two oaths are generally understood to refer to winds, while the remaining three are interpreted by many scholars as referring to angels, though some hold that all five may refer to either winds or angels.

وَالَّذِينَ سَلَّتْ غُرْفًا (١) وَالَّذِينَ صَفَتْ عَصَا (٢)

“By those that are sent forth in succession. (1) And by those that blow with force.” (77:1-2)

وَالَّذِينَ تَرْتَبَتْ (٣) وَالَّذِينَ لَفَرَّقَتْ قِرْفًا (٤) وَالَّذِينَ لَمَلَقَيْتَ ذِكْرًا (٥) وَالَّذِينَ أَوْفَدْنَا (٦)

“And by those who spread all over (with revelation); (3) who differentiate distinctly (between truth and falsehood). (4) And deliver a reminder (revelations), (5) As justification or a warning.” (77:3-6)

These oaths are followed by a declaration affirming the certainty of the Day of Judgment:

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (٧)

“What you are promised will surely come to pass.” (77:7)

Then the Surah offers ten challenges and Warnings to those who deny the truth and reject Allah’s message:

The first challenge presents terrifying signs that signal the end of the world and the onset of the Day of Judgment. vividly describe the extinction of stars, the splitting of the sky, the destruction of mountains, and the gathering of messengers for testimony. And followed by warning to the deniers:

فَإِذَا النُّجُومُ طُمِسَتْ (٨) وَإِذَا السَّمَاءُ فُتِّرَتْ (٩) وَإِذَا الْجِبَالُ سُيِّفَتْ (١٠) وَإِذَا الرُّسُلُ أَقْبِلَتْ (١١) لَأَعْلَمَنَّ يَوْمَئِذٍ (١٢) لِيَوْمِ الْقَضَى (١٣) وَمَا أَدْرَاكَ مَا يَوْمَ الْقَضَى (١٤) وَلَئِنَّ الْكَافِرِينَ (١٥)

So, when the stars extinguished (8) And when the sky is split; (9) And when the mountains are blown away; (10) And when the Messengers are assembled at the appointed time; (11) For what Day has all this been postponed? (12) For the Day of Decision (on who is going to Paradise and who is going to Hell). (13) And what made you know what the Day of Decision is? (14) Woe on that Day to the deniers (of the day of Judgement)! (77:8-15)

The second challenge is a historical reminder of those who rejected Allah's message and were destroyed:

أَلَمْ نَكُنْ لَكُمْ لَأَوَّلِينَ (١٦) ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ (١٧) كَذَلِكَ نَفْعِلُ الْفَاسِقِينَ (١٨)

Did We not destroy the ancient people? (16) Then we shall make the last follow them. (17) This is how We deal with the guilty ones! (77:16-18)

Then followed by the warning for those who don't heed the lesson of past nations:

وَلَئِنَّ الْفَاسِقِينَ لَلْمُكَذِّبِينَ (١٩)

Woe on that Day to the deniers! (77:19)

The third challenge asks the deniers to reflect on their own creation—from a “despised fluid,” placed in a secure resting place, measured precisely and follow by warning for those who continue to deny Allah's message:

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ (٢٠) وَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ (٢١) إِلَىٰ قَدَرٍ مَّعْلُومٍ (٢٢) فَعَدَرْنَا فَنِعْمَ الْقَادِرُونَ (٢٣) وَلَئِنَّ الْفَاسِقِينَ لَلْمُكَذِّبِينَ (٢٤)

Did We not create you from a despised fluid? (20) Which We placed it in a safe lodging (womb). (21) For a determined period? (22) So, We determined, how excellent is our determination. (23) Woe on that Day to the deniers! (77:20-243)

The fourth challenge is a reminder of Allah's favors: the earth, mountains, and sweet water—all designed for life.:

أَلَمْ نَجْعَلِ لَكَ دَارًا مِّنَ الْأَرْضِ (٢٥) وَأَحْيَا فِيهَا (٢٦) وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ (٢٧)

Have We not made the earth a home? (25) For the living and the dead? (26) And have placed therein firm and lofty mountains; and have provided you with sweet water? (77:25-27)

Then the warning comes to those who continue showing no gratitude:

وَلَئِنَّ الْفَاسِقِينَ لَلْمُكَذِّبِينَ (٢٨)

Woe on that Day to the deniers! (77:28)

The fifth challenge is a terrifying preview of Hellfire: dark smoke, columns of flame, sparks like castles, blazing like wild yellow camels.

أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٩) أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ (٣١) أَلَّا تَرَى بُشْرَةً مِنْهُ تُفَشِّرُ رَكَعَاصِرَ (٣٢) كَأَنَّهَا خَمَلَاتٌ مُحَفَّرَاتٌ (٣٣)

"They will be told, 'Go to that which you used to deny! (29) "Go to a shadow (of smoke) that rises in three columns, (30) That has neither comfortable shade, nor relief from the flame." (31) It shoots out sparks like burning castles, (32)) And as if they were giant flaming ropes/ fierce yellow camels. (77:29-33)

Followed by warning for those who do not heed this fearful sight:

وَيْلٌ لِّلْمُكْذِبِينَ (٣٤)

Woe on that Day to the deniers! (77:34)

The sixth challenge is affirming that deniers will be speechless, and no excuses will be accepted on that Day and if they continue then comes the warning:

هَٰذَا يَوْمٌ لَا يَنْطِقُونَ (٣٥) وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ (٣٦) وَيْلٌ لِّلْمُكْذِبِينَ (٣٧)

On that Day they will be speechless, (35) And they will not be permitted to offer any excuse. (36) Woe on that Day to the deniers! (77:35-37)

The seventh challenge is an assurance that all generations will be gathered, and no scheme or plan can avert the outcome.

وَاللَّهُ يَوْمَ لِقَائِهِ يَجْمَعُنَا لَهَآؤُلَآئِينَ (٣٨) فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ (٣٩)

This is the Day of Decision! We have gathered you and earlier generations. (38) So, if you have any plot against Me, try them now. (77:38-39)

Then the warning comes to those who continue with their denial:

وَيْلٌ لِّلْمُكْذِبِينَ (٤٠)

Woe on that Day to the deniers! (40)

The eighth challenge is to entice those who deny with a contrasting glimpse into Paradise—shades, springs, fruits, and joy as a reward for righteous deeds.

إِنَّ الْاٰلَمَاقِينَ فِيْ ظِلِّ اَنْهَارٍ يُؤْتُونَ فِيْهَا (٤١) وَفَوَٰكِهِ مِمَّا يَشْتَوْنَ (٤٢) كُلُوْا وَشَرَبُوا هٰذَا بِمَا كُنْتُمْ تَعْمَلُوْنَ (٤٣) اِنَّا كَذٰلِكَ نَجْزِيْ اَلْمُحْسِنِيْنَ (٤٤)

"Indeed, for those who have Taqwa will be amid cool shades and springs. (41) And fruits of their desire. (42) (it will be said to them) "Eat and drink with pleasure content as a reward for your deeds. (43) Verily, this is We reward those who do good." (77: 41:44)

Then the warning to those who still deny and are willing to miss these blessings:

وَيْلٌ لِّلْمُكْذِبِينَ (٤٥)

Woe on that Day to the deniers! (77:45)

The ninth challenge is a sarcastic command to the deniers enjoy the world—for a short while—because judgment is coming.

كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ جَرِيْمُوْنَ (٤٦)

“Eat and enjoy yourselves (in this worldly life) for a short while, indeed you are the guilty ones. “(77:46)

Then the warning:

وَبَلَّغْ مَوْعِدَنَا لِلْمُكَذِّبِينَ (٤٧)

Woe on that Day to the deniers! (77:47)

The tenth challenge is that even when they are told to bow, they refused, but on the Day of Judgment, their chance to obey will be lost

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ (٤٨)

And when they are told: "Bow down!" They do not bow down. (77:48)

Then, comes the warning:

وَبَلَّغْ مَوْعِدَنَا لِلْمُكَذِّبِينَ (٤٩)

Woe on that Day to the deniers! (77:49)

The Surah ends with a piercing question that declares that the truth has been laid bare, the message is crystal clear for anyone willing to reflect. But for those who persist in denial, no further message will guide them.

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠)

“Now, in what discourse after this, will they believe?” (77:50)

Surah An-Naba (النَّبَا) (the Great News) (78:1-40)

We are now beginning Juz' 30, the final part of the Qur'an. The division of the Qur'an into thirty equal parts (ajzā') is not a divine arrangement but a later human development, introduced for ease of recitation and memorization. This division is generally attributed to Al-Hajjaj ibn Yusuf Al-Thaqafi (الحجاج بن يوسف الثقفي) (d. 110 AH), who also subdivided each Juz into two hizbs, and each hizb into four quarters. These structural divisions did not exist in the original Uthmanic manuscripts produced during the caliphate of Uthman ibn Affan.

Juz' 30 is unique as it contains a large number of short Surahs, 37 out of the Qur'an's 114 chapters—most of which were revealed in Mecca. The central theme of this Juz is the certainty of the Hereafter, focusing on resurrection and the consequences for those who deny it.

It opens with Surat Al-Naba ("The Great News") that begins with a rhetorical question that captures the confusion and disagreement among those who question the Resurrection and the Day of Judgment. It then firmly affirms its reality:

عَمَّ يَتَسَاءَلُونَ (١) عَنِ النَّبَاِ الْعَظِيمِ (٢) الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ (٣) كَلَّا سَ يَعْلَمُونَ (٤) ثُمَّ كَلَّا سَ يَعْلَمُونَ (٥)

What are they asking about? (1) About the momentous news, (2) over which they disagree. (3) But no, they will soon know! (4) Again no, they will soon know! (78:1-5)

Before describing the Day that the disbelievers deny, Allah presents signs of His creative power—the earth, mountains, sleep, night and day, rain, and lush gardens—to demonstrate that He who created all of this can certainly resurrect the dead:

أَلَمْ يَجْعَلْ لِّلْأَرْضِ ذِمَّهُدًا (٦) وَلِجِبَالٍ أَوْتَادًا (٧) وَفَوَقَ النَّجْمِ زُجْجًا (٨) وَفَوَقَ النَّجْمِ زُجْجًا (٩) وَفَوَقَ النَّجْمِ زُجْجًا (١٠) وَفَوَقَ النَّجْمِ زُجْجًا (١١) وَفَوَقَ النَّجْمِ زُجْجًا (١٢) وَفَوَقَ النَّجْمِ زُجْجًا (١٣) وَفَوَقَ النَّجْمِ زُجْجًا (١٤) وَفَوَقَ النَّجْمِ زُجْجًا (١٥) وَفَوَقَ النَّجْمِ زُجْجًا (١٦)

Have We not made the earth like as a smooth bed, (6) And the mountains as pegs? (7) And We created you in pairs. (8) And We made your sleep for rest. (9) And We made the night as a cover. (10) And We made the day for livelihood. (11) And We built above you seven strong (heavens), (12) And We made (therein) a blazing amp (sun). (13) And We sent down water pouring down from the clouds. (14) to produce therewith grain and vegetations, (15) and luxuriant gardens. (78:6-16)

The Surah then shifts to describe scenes from the Day of Judgment: the blowing of the trumpet, the arrival of people in crowds, the splitting of the heavens, and the vanishing of the mountains:

إِنَّ يَوْمَ الْقِيَامِ كَانَ ذُمِيْقًا (١٧) يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا (١٨) وَفُتِحَتْ لَسَّ مَاءٌ
فَكَانَتْ أَبْجَابًا (١٩) وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا (٢٠)

Indeed, the Day of Decision is a fixed appointment. (17) The Day when the Trumpet will be blown, and you shall come forth in multitudes (18) And the sky will be opened, and it will become as gates, (19) And the mountains shall be moved away and they become like a mirage. (78:17-20)

The fate of the disbelievers is then laid out in stark terms. Hell is prepared as an ambush for the transgressors, where they will remain for ages, tasting no relief:

إِنَّ جَهَنَّمَ كَانَتْ مِرْصِدًا (٢١) لِلطَّاغِينَ بِمَاءٍ (٢٢) لَيْشِينَ فَيَذَرُهَا حُمْلًا (٢٣) لَا يَذُوقُونَ فِيهَا بَرْدًا
وَلَا سَرَابًا (٢٤) إِلَّا حَمِيمٌ مُّوَسَّاسًا (٢٥)

Truly, Hell is a place of ambush. (21) A dwelling place for the transgressors (22) They will abide therein for ages, (23) Nothing cool shall they taste therein, nor any drink. (24) Except boiling water, and dirty wound discharges. (78:21-25)

In contrast, the Surah beautifully depicts the reward of the righteous: lush gardens, companionship, and eternal fulfillment:

إِنَّ لِلْمُتَّقِينَ مَفَارًا (٣١) حَدَائِقَ يُوقَظُ فِيهَا (٣٢) وَكَوَاكِبًا ثَرَاتًا (٣٣)

Surely, for those who have Taqwa, there will be supreme fulfilment. (31) Gardens and vineyards, (32) And full-breasted maidens of equal age.” (78:31-33)

The Surah concludes with a solemn scene in which the angels and the Spirit (Jibril) stand in rows before the Lord. No one will speak unless permitted—and only truth will be spoken:

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (٣٨)

“On the Day when the Spirit (Jibril) and the angels stand in rows, they will not speak except for him to whom Al-Rahman gives permission, who he will say only what is right.” (78:38)

The final verse delivers a decisive warning and a call to repentance before it's too late:

إِنَّا نَذَرَكُمُ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمُرءُ مَا دَلَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَدَّبَّبْتُ كُنْتُ
أَبْرًا (٤٠)

“We have warned you of imminent torment, on the Day when every person will see what their own hands have sent ahead for them, when the disbeliever will say, ‘If only I were dust!’” (78:40)

Surah An-Naziat (النَّازِعَات) (pull out violently) (79:1-46)

The central theme of Surat An--Naziat (النَّازِعَات) is the certainty of resurrection and the Day of Judgment, along with the consequences of denying them.

The Surah begins with five powerful oaths.

وَالنَّازِعَاتُ غَرَقًا (١) وَالنَّاشِطَاتُ نَشِطًا (٢) وَلَسَّ بِحَيْثُ سَبَحًا (٣) فَلَسَّ بِبِقَا (٤)
مَا يَخْتَلِفُ أَمْرًا (٥)

By those who drag out forcefully. (1) And those who draw out gently. (2) And those who glide at full stretch. (3) Those who press forward swiftly. (4) Those who manage the matter.” (79:1-5)

These oaths are ambiguous, with three major interpretations:

- **Angels:** Taking the souls of the wicked with extreme force and the righteous gently, executing divine commands swiftly and precisely.
- **Winds:** Violent storms that pluck out violently all in its path versus gentle breezes, all serving divine decree.
- **Stars:** Moving through space pulling out from giant clouds, bringing light to earth, influencing earthly systems by divine command.

Given the Surah's theme of resurrection and accountability, the angelic interpretation aligns most directly.

Immediately after the oaths come the purpose of the Oath which is to affirm the terrifying reality of the Last Day.

يَوْمَ تَرْجُفُ الرَّاجِفَةُ (٦) تَتْبَعُهَا الرَّادِفَةُ (٧) قُلُوبٌ بِلُومٍ ذِيْلَةٍ (٨) أَبْصَارٌ مُنْجَسَةٍ (٩)
“On the Day when the blast reverberates (6) and followed by another, (7) hearts that day will tremble (8) and eyes will be downcast (79:6-9)

Note Vision (أَبْصَارٌ) is paired with hearts (قُلُوبٌ) to highlight that blindness to truth originates from the heart.

The Surah refutes the disbelievers regarding returning to life after becoming bones and ascertains that it will take only a single blast, and they will find themselves resurrected—vulnerable, exposed, and fully awake.

يَقُولُونَ أَأَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ (١٠) أَأَإِذَا كُنَّا عِظَامًا لَّيْئِلًا إِذَا كَرَّةٌ
خَاسِرَةٌ (١٢) فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ (١٣) فَإِذَا هُمْ بِلِسَانٍ يَهْرِ (١٤)

“They say, ‘Are we going to be brought back to life, (10) after we have turned into decayed bones?’ (11) And they say: ‘Such a return is a case of a failed attempt (impossible)!’ (12) But all it will only take is a single blast, (13) and they will be back above ground fully awake.” (79:10-14)

Note The word (شَاهِرَةٌ) literally refers to a place where one cannot sleep, symbolizing the end of heedlessness. The Arabs use the term to refer to open and flat area in the desert where one cannot sleep because of fear of attack or theft of their provisions.

The Surat recounts the story of Pharaoh who was destroyed because he arrogantly denied Allah's signs. His story is presented as a warning to those who reject divine signs, and thus the story ended with a clear warning:

إِنَّ فِي دَٰلِذَا لِّلْعِبْرَةِ ۚ لَّعَلَّكُمْ تَخْشَوْنَ (٢٦)

“Indeed, there is a lesson in this for anyone who fear (of Allah). (79:15-25)

The Surah appeals to reason. It highlights some of Allah's creation such as the heavens and earth, why then doubt His power to resurrect?

أَأَنْتُمْ أَشَدَّ خُلُقًا أَمْ لِسَّمَآءٍ بَنَيْنَاهَا (٢٧) رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا (٢٨) وَأَخْرَجْنَا مِنْهَا نَارًا لِّلنَّارِ (٢٩) وَخَرَجْنَا مِنْهَا دَرَاهِنًا (٣٠) وَأَخْرَجْنَا مِنْهَا مَآءً وَطَرَعْنَاهَا (٣١) وَجَبَلْنَا أَرْضَهَا (٣٢) لِّكُمْ لَأَنْتُمْ كَرِيمٌ (٣٣)

“Which is harder to create: you people or the sky that He built, (27) raising it high and perfecting it, (28) giving darkness to its night and bringing out its morning brightness, (29) and the earth, too, He spread out, (30) bringing waters and pastures out of it, (31) and setting firm mountains [in it] (32) for you and your cattle to enjoy?” (79:27-33)

Note: The term دَحَاهَا refers to the earth's preparation for life—not flatness—but productive and inhabitable. The term refers to the process of bringing to the surface what is inside the earth.

The Surah emphasizes personal accountability. As the overwhelming calamity (الطَّامَةُ) arrives, each soul will confront the outcome of its choices: Those who prioritize the fleeting world over truth will face Hell.

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى (٣٤) يَوْمَ يَتَذَكَّرُ لِنَسْ لِّمَا سَعَى (٣٥) وَبُئِرتِ الْجَحِيمُ لِمَنْ يَرَى (٣٦) فَأَمَّا مَنْ طَغَى (٣٧) وَءَاثَرَ الْحَيَاةَ الدُّنْيَا (٣٨) فَإِنَّ الْجَحِيمَ هِيَ لِمَأْوَى (٣٩)

“When the great overwhelming event comes. (34) On the Day that man remembers what he has done. (35) And Hell will be there for all to see. (36) For anyone who has transgressed, (37) and preferred the worldly life (38) Hell will be home.” (79:34-39)

But, in spite the havoc on that day, those who control their Nafs and fear Allah will dwell in Paradise.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى لِنَفْسٍ عَنِ لَهْوَى (٤٠) فَإِنَّ الْجَنَّةَ هِيَ لِمَأْوَى (٤١)

“But for anyone who stood in fear of his Lord's Presence and restrained the Nafs from desires. (40) Paradise will be home.” (79:40-41)

Note that the verse says “restrained the nafs”—portraying the nafs as an adversary that must be controlled.

The surah closes by affirming that the exact time of the Hour is known only to Allah and when it comes, people will feel as if their earthly life lasted only part of a day.

سَيَقُولُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا (٤٢) فِيمَ أَنْتَ مِنْ ذِكْرِهَا (٤٣) إِلَىٰ رَبِّكَ مُنْشَأً (٤٤)
إِنَّمَا أَنْتَ مُنذِرٌ مَّنْخَشِلُهَا (٤٥) كَأَنَّكُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى (٤٦)

“They ask you [Prophet] about the Hour: ‘When will it arrive? (42) But how can you tell [them that]? (43) Its time is known only to your Lord; (44) You are only a warner for those who fear it. (45) The Day when they see it, it will seem they did not live (in this world) but only one evening or one morning.” (79:42-46)

Appendix: The Structure of the Surah

The Surah is structured in six sections, each marked by a rhythmic shift in verse endings and focused on affirming divine power, accountability, and the fate awaiting each soul. The six sections are:

1. Opening oaths highlighting unseen forces implementing divine order

وَاللَّيْلِ إِذَا يَغْشَىٰ (١) ... وَاللَّيْلِ إِذَا يَغْشَىٰ (٥)

2. Depiction of the Day of Judgment and the sudden awakening, terror, and certainty of resurrection:

يَوْمَ تَرْجُفُ لَرَّاجِفُهُ (٦) فَإِذَا هُمْ بِالسَّاهِرَةِ (١٤)

3. The story of Pharaoh as a historical warning for deniers.

هَلْ لَّيْ أُنْتِكَ حَدِيثُ مُوسَىٰ (١٥) إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَشِيَ (٢٦)

4. A call to reflect on creation as logical argument for resurrection

ءَأَنْتُمْ أَشَدَّ خُلُقًا أَمْ لِيَ سَمَاءُ بَنَاهَا (٢٧) ... لَقَدْ جَاءَ الرَّسُلُ أَرْسَلَهَا (٣٢)

5. Human Accountability and contrast between the fate of the transgressors and the righteous

فَإِذَا جَاءَتْ لِطَائِفَةٍ الْكُفْرَىٰ (٣٤) فَإِنَّ لَجَنَّةً هِيَ لَمَأْوَىٰ (٤١)

6. Timing of the Hour as exclusive of divine knowledge and the brevity of worldly life

سَيَقُولُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا (٤٢) كَأَنَّكُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى (٤٦)

Note: Verse 33 is demarked by having its own rhythmic ending to serve as a pivotal point, marking the shift from reflections on creation to direct personal accountability.

لَكُمْ لَأَنْعَمُكُمْ مَّ (٣٣)

Surat Abasa (عَبَسَ) (He Frowned) (80:1-42)

The central theme of Surah Abasa is the emphasis on sincerity and receptiveness in Dawah (inviting others to Islam), rather than wealth, power, or social status. The Surah teaches that true worth in the eyes of Allah is not based on influence or prestige, but on a person's genuine desire to seek the truth.

The Surah revolves around an incident involving Prophet Muhammad (PBUH) and a blind companion, Abdullah ibn Umm Maktum (عبد الله بن أم مكتوم). The Prophet was speaking with some influential leaders of Quraysh, hoping to guide them to Islam, when Abdullah interrupted, seeking knowledge. The Prophet frowned and turned away, choosing to continue speaking with the leaders. This moment, which might have gone unnoticed, is preserved because of divine revelation:

عَبَسَ وَتَوَلَّى (١) أَنْ جَاءَهُ لَأَعْمَى (٢) وَمَلَيْدِرِكَ لَعَلَّهُ يَرْكُبِي (٣) أَوْ يَذْكُرُ فَتَنْفَعَهُ لَذِكْرِي (٤) أَمَّا مَنْ لَمْ يَنْتَعِ (٥) فَأَنْتَ لَهُ تَصَدَّى (٦) وَمَا عَلَيْكَ أَلَا يَرْكُبِي (٧) وَأَمَّا مَنْ جَاءَكَ لَسِيْغَى (٨) وَهُوَ يَخْشَى (٩) فَأَنْتَ دَعَنْهُ تَلَهَّى (١٠) كَلَّا (١١) إِنَّا نَذْكُرُهُ (١٢)

He frowned and turned away (1) when the blind man came to him. (2) For how do you know, perhaps he might be purified, (3) or be reminded and the remainder would benefit him. (4) But for the one who does not care (5) you go out of your way to pursue him (6) though there is no blame on you, if he does attain purity. (7) But for the one who has come rushing eagerly (8) and in awe (of Allah) (9) to him, you pay no attention. (10) No indeed! This is a reminder. (11) So, let those who wish be reminded. (80:1-12)

The Surah gently rebukes the Prophet (PBUH) to teach an important lesson: that the eagerness of a sincere seeker is more precious than the status of a powerful disbeliever.

The Surah then transitions to broader reflections: it reminds us of our humble origins and Allah's many blessings, urging gratitude and reflection. It concludes with a vivid depiction of the Day of Judgment, when all worldly relationships will be forgotten and every soul will be absorbed in its own fate:

وَيَوْمَ يَفِرُّ الْمُرْءَى مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ وَّجْهٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧)

The Day when a person will flee from his brother, (34) his mother and his father, (35) his spouse and his children. (36) Each one of them, that Day, will have enough concern of his own. (80:34–37)

Appendix; Reflection on the story

During a meeting with Meccan chiefs, the Prophet (PBUH) was approached by Abdullah ibn Umm Maktum, a blind man who urgently requested knowledge by saying loudly, "O Muhammad, teach me from what Allah has taught you" (يا محمد علمني مما علمك الله). The Prophet, focused on persuading the Quraysh leaders, ignored him. When Abdullah

repeated the request, the Prophet frowned, showing visible irritation. Abdullah, of course, could not see the Prophet's expression.

From our perspective, the Prophet's reaction might seem understandable, imagine being in a critical conversation with influential individuals and being interrupted. Most would react similarly.

One might ask: Why didn't Abdullah wait? To answer that, we must understand the cultural norms of the time. Even in Madinah, companions would sometimes call out loudly for the Prophet, prompting a divine correction:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ ... (٢)

“O you who believe! Do not raise your voices above the voice of the Prophet”
(Al-Hujjrat 49:2)

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٥)

“Indeed, those who call you from behind the chambers—most of them have no sense. (4) Had they been patient until you came out to them, it would have been better for them. And Allah is Oft-Forgiving, Most Merciful”. (Al-Hujjrat 49:4-5)

This context helps us interpret the actions in light of the customs and communication norms of that society. Surah Abasa offers a timeless lesson: in the sight of Allah, sincerity and humility outweigh influence and power.

Surat At-Takwir (التكوير) (Folding in Ball Shape) (81:1-29)

Surah At-Takwir presents vivid signs of the Day of Judgment, divided into two phases: six events precede the Day, and six that occur on the Day itself. The Surah portrays cosmic upheaval, human accountability, and divine truth, urging us to reflect, repent, and realign our lives before the moment when all truths are revealed, and every soul is judged for its deeds.

The Surah opens with the six signs that signal the approach of the Day of the Judgement:

إِنَّمَا لِلَّهِ ثَمَرُ النَّجْمِ وَتَرْت (١) وَإِذَا النُّجُومُ كَذَرْت (٢) وَإِذَا الْجِبَالُ سُيِّرْت (٣) وَإِذَا الْعِشَارُ عُطِّلْت (٤) وَإِذَا الْوُحُوشُ حُشِرْت (٥) وَإِذَا الْبِحَارُ سُجِّرْت (٦)

“When the sun is folded up. (1) When the stars are dimmed. (2) When the mountains are set in motion. (3) When ten-month pregnant she-camels are abandoned. (4) When wild beasts are herded together. (5) When the seas are set ablaze.” (81:1-6)

The Sun is Folded up: Its huge flares whose temperature is millions of degrees and extending to reach 30 million miles will be eliminated. Its light will be extinguished, plunging the world into darkness

Stars Lose Light: Billions of stars will lose their brilliance and scatter, leaving the universe in darkness.

Mountains Set in Motion: Earth's surface will destabilize, leading to massive earthquakes and volcanic eruptions.

Pregnant Camels Abandoned: To the Arabs, a pregnant camel nearing birth was highly valued. Abandoning it symbolizes the collapse of societal values and priorities. An alternate interpretation links “عِشَار” (camels) to “معاشرة” (companionship), suggesting even human relationships will be forsaken.

Wild Beasts Gather: Creatures that normally avoid each other will congregate—opposite their instinct—just as humans will abandon their natural desire for community.

Seas Set Ablaze: A reversal of nature where water becomes fire—signifying the end of all life.

These verses present a vivid picture of cosmic upheaval and total disruption preceding the Day of Judgment.

The second set of six signs will occur on the Day of Judgment:

وَإِذَا لُفُّوا سُجِّرْت (٧) وَإِذَا أَلْمُومَةُ دُودَتْ (٨) يَا وَيْلَتَى لَيْلَتِ الْوَيْلِ (٩) وَإِذَا الصُّحُفُ نُشِرت (١٠) وَإِذَا السَّمَاءُ كُشِطَتْ (١١) وَإِذَا الْجَبَلُ انْقَلَبَتْ (١٢) وَإِذَا الْوُجُوهُ كُنِبَتْ (١٣)

When the souls are paired. (7) When the buried girl is asked, (8) for what sin she was killed. (9) When the records are laid open. (10) When the sky is stripped off. (11) When Hellfire is set ablaze. (12) And When paradise is brought near. “ (81:7-13)

Souls paired: Some scholars interpret this as the grouping of souls—righteous with righteous, wicked with wicked. However, another possible interpretation is that the souls (nafs) will be reunited with new, eternal bodies fit for reward or punishment. The people of Paradise will be purified of all negative emotions. A parable of this is a hard drive of a computer being placed in a new device

Questioning the Unjustly Killed: Justice begins with the most innocent—like the infant girl buried alive; highlighting that no crime or injustice will go unaddressed. This crime of burying people alive echoes in modern warfare where children perish beneath rubble. No perpetrator or passive observer who can stop these crimes will escape judgment.

Records Laid Open: Every deed, thought, and intention will be exposed for judgment.

Sky Stripped Away: The protective barrier of the sky will be removed, making the hidden visible. This verse may carry a deeper meaning when considered in light of the concept of multiple universes, as suggested in the final verse of Surah At-Talaq. Imagine that each universe is veiled by a thin, protective layer that separates it from others. On the Day of Judgment, these veils will be removed, exposing all realms and revealing the fate of every creation within them.

Hell Set Ablaze and Paradise Brought Near: Everyone will see their final destination, fully aware of the deeds they have brought forth.

عَلِمَتْ نَفْسٌ لِّمَا كَسَبَتْ (١٤)

“Every soul will know what it has brought (of deeds). “(81:14)

The Surah moves with three oaths using cosmic evidence to allow the skeptics to reflect on such marvels as proof of Allah’s dominion.

فَلَا أُقْسِمُ بِالْخُنَّسِ (١٥) آلِ الْجَوَارِ لَكَئْسَ (١٦) بِالنَّازِلِ إِسْغَسَسَ (١٧) وَالْمُبِجِ إِذَا تَنَفَّسَ (١٨)

“I swear by the retreating stars. (15) Those that move swiftly and hide. (16) And by the night as it recedes. (17) And by the morning as it breathes (as if the night is holding its breath and at the morning it starts breathing).” (81:15-18)

These oaths point to astronomical phenomena. Consider the stars, some over 100,000 times the size of the sun, moving at speeds exceeding 240,000 km/s. Their movement and order are signs of divine power and precision. These oaths refer to highly scientific phenomena highlighting the importance of advancing the subject of astronomy to appreciate the signs embedded in the universe.

The Surah moves to affirm that the Quran is delivered by the noble angel Jibril and that Prophet Muhammad ﷺ speaks the truth—not from madness or satanic influence, and that the message (the Quran) is authentic and divinely protected.

إِنَّهُ قَوْلُ رَسُولٍ كَرِيمٍ (١٩) ذِي قُوَّةٍ عِنْدَ ذَرْعِ شَمَكِينٍ (٢٠) مُطَاعٍ ثَمَّ مِينٍ (٢١) وَمَا صَاحِبُكُمْ هَبْرُونٌ (٢٢) وَلَقَدْ رَآهُ بَلَآْفُقٍ لِّمُؤْمِنٍ (٢٣) وَمَا هُوَ عَلَىٰ غَيْبٍ مُّضْنٍ (٢٤) وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ (٢٥)

This is the word of a noble messenger (Jibril), (19) full of power and held in honor by the Lord of the Throne. (20) He is obeyed (in heaven by the rest of the angels) and he is trustworthy. (21) And your companion (Mohammad) is not mad. (22) He saw him on the clear horizon. (23) He does not withhold what is revealed to him from the Unseen. (24) This (message) is not the word of an outcast devil. (81:19-25)

The Surah concludes with a rhetorical question. Having been told the truth, where else can you turn to find the truth? The Quran is a reminder for all who seek guidance, but true acceptance is only by Allah’s will.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَذْكُرُونَ (٢٦) إِنَّ هُوَ إِلَّا نُذُرٌ لِلْعَالَمِينَ (٢٧) لِمَنْ شَاءَ مِنْكُمْ مَّ لِمَنْ يَسْتَقِيمَ (٢٨) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (٢٩)

“So, where are you going? (26) This (the Quran) is nothing but a reminder to the worlds (mankind and jinn). (27) To whoever among you wills to stay on the straight path. (28) But you cannot will unless Allah, the Lord of all the worlds, wills.” (81:26-29)

Surat Al-Infitar (الانفطار) (Cleaving Apart) (82:1-19)

The central theme of Surah Al-Infitar is the unveiling of events at the time of resurrection. The Surah opens with a description of the cosmic upheaval that marks the onset of Judgement Day:

إِذَا السَّمَاءُ انْفَطَرَتْ (١) وَإِذَا الْكَوَاكِبُ تَنَزَّهَتْ (٢) وَإِذَا الْآلِحُجُرَّاتُ جُزَّتْ (٣) وَإِذَا الْأَنْهَارُ تُهَوِّتْ (٤)

“When the sky is torn apart. (1) When the stars are scattered. (2) When the seas burst forth. (3) When the graves turn inside out.” (82:1-4)

Note: The translation of the word الكواكب as “stars” is scientifically inaccurate, as the Arabic term for stars is نجوم, whereas كواكب corresponds to “planets” in English. Therefore, a more precise translation of the verse would be “When the planets are scattered” or “When the celestial bodies are dispersed.”

The likely reasons for rendering الكواكب as “stars” in many translations include the following:

1. Historical context: At the time of the Qur’anic revelation, the scientific distinction between stars and planets was not yet established.
2. Scientific distinction: Stars are extremely hot bodies that emit their own light (e.g., the Sun), while planets are relatively cooler objects that reflect the light of a nearby star (e.g., Earth).

Following this chaos, the moment of accountability begins:

عَلِمَتْ نَفْسٌ نَفْسًا فَلَامَتْ نَفْسًا وَأَخْرَتْ (٥)

Each soul (Nafs) will know what it has sent forward and (what it has) left undone. (82:5)

“What it has sent ahead” refers to all deeds—good or bad—done intentionally or unintentionally. “What it left behind” includes the good actions one failed to do despite having the chance, and the bad actions one refrained from, whether out of sincerity or circumstances.

All deeds are thoroughly recorded by noble and vigilant angels:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ (١٠) كِرَامًا كَاتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢)

“Over you stand watchers, (10) Honorable writers, (11) They know all that you do.” (82:10-12)

Before revealing the final fate of individuals, the Surah rebukes those who neglect their Creator, despite His grace in creating and perfectly their form:

يَأْتِيهِمْ لَآئِنْسٌ مِنْ مَّا عَزَّكَ بِرَبِّكَ لَكْرِيمٍ (٦) الَّذِي خَلَقَكَ فَسَوَّلَكَ فَعَدَلَكَ (٧)

“O Mankind, what has deceived you concerning your generous Lord. (6) who created you, shaped you and balanced you.” (82:6-7)

Then, the ultimate outcomes—reward or punishment—are made clear, based solely on each soul’s record:

إِنَّ لِلْبَرَّارِ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ لِلْفُجَّارِ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا لَهُمْ مِنْهَا
يُعَايِنِينَ ﴿١٦﴾

“Indeed, the righteous are in bliss. (13) And the wicked are in Hell, (14) in which they will enter on the Day of Judgement, (15) and from which they will find no escape. (82:13-16)

The Surah concludes with a powerful declaration of divine sovereignty:

وَيَوْمَ لَا تَمْلِكُ نَفْسٌ شَيْئًا وَلَا أَمْرٌ يُؤْمِنُ لِلَّهِ ﴿١٩﴾

The Day when no soul will be able to do anything for another; and the command is entirely Allah's.” (82:19)

Surah Al-Mutaffifin (المطففين) (Defrauders) (83:1-36)

Although Surat Al-Mutaffifin was revealed in Mecca—where the verses typically emphasize reinforcing faith—it opens with a severe warning against those who cheat in business. This highlights that Islam condemns not only those who violate their duty to Allah by associating others with Him, but also those who wrong others through dishonest dealings.

The Surah focuses on fraudulent economic behavior as a sign of deeper moral decay. It contrasts the short-sightedness of the wicked with the eternal rewards awaiting the righteous, underscoring that true faith must shape economic conduct. In Islam, religious values are inseparable from financial transactions. Cheating in business is portrayed as a form of disbelief, since faith in the Hereafter is central to moral integrity. Denying accountability in the afterlife leads to corruption in this life.

The Surah begins with a powerful curse against those who defraud others, exposing their disbelief in the Day of Judgment:

وَيْلٌ لِّلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا كَتَالُوا عَلَىٰ آسَاسٍ يَّتَوَفَّوْنَ (٢) وَإِذَا كَالُواهُمْ مَّ أَوْزَنُوهُمْ مَّ
خِفَافًا (٣)

“Woe to the defrauders (those who give short measure). (1) Those who when they take a measure from people, take in full, (2) but when they measure or weigh for others, they give less. (83:1-3)

The term “التطفيف” (at-tatfeef) refers to slight reductions or minor dishonesty—what seems small or negligible. But what people may dismiss as trivial, Allah considers serious. This Surah is critical because its message extends far beyond commercial transactions.

The warning “Woe to those who give less” applies not only to financial dealings but also to social, emotional, and intellectual interactions. A husband who insists on his rights while neglecting his responsibilities toward his wife is guilty of this behavior. This principle also applies to employee-employer relationships. An employee who receives full pay but fails to give a full day's work, and an employer who demands full effort but withholds fair compensation—both are condemned by this Surah.

Allah reveals the real reason why those people defraud others is their disbelief in the Day of Judgment

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (٦)
Do they not realize that they will be resurrected, (4) for a mighty Day, (5) a Day when all people will stand before the Lord of the Worlds?” (83:4-6)

But those people as well everyone else will be held accountable because no one can escape their book of deeds, which is real and preserved. Every soul will be faced with the consequences of its actions.

The record of the wicked is placed in Sijjeen, symbolizing disgrace:

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (٧) وَمَا أَدْرَاكَ مَا سِجِّينٌ (٨) كِتَابٌ مَرْقُومٌ (٩)

No indeed! The book of the wicked is in Sijjin. (7) What would make you know what Sijjin is? (8) A digitized book. (83:7-9)

In contrast, the records of the righteous are placed in 'Illiyin, an honored and elevated register:

كَلَّا إِنَّ كِتَابَ الْبَارِّ لَفِي عَلِيِّينَ (١٨) وَمَا أَدْرَاكَ مَا عَلِيُّونَ (١٩) كِتَابٌ مَرْقُومٌ (٢٠) يَشْهَدُهُ الْمُرْسَلُونَ (٢١)

No indeed! The book of the righteous is in 'Illiyin". (18) And what would make you know what Illiyin is? (19) A digitized book. (20) Witnessed by those nearest (to Allah).” (83:18-21)

Notably, the term مَرْقُومٌ (marqūm) is derived from raqm (رقم), meaning “number” or “digit.” Traditionally interpreted as “written” or “inscribed,” in light of modern digital technology, it suggests a digitized record—capable of storing a person’s words and actions in full detail, like a flash drive. This remarkable linguistic precision could have served as a divine hint for Muslims to pioneer digital recordkeeping and computation technologies.

Allah reminds us of a familiar scene: disbelievers mocking the believers:

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ (٢٩) وَإِذَا مَرُّهُمْ بِهِمْ يَتَعَامَرُونَ (٣٠)
“Indeed, the wicked used to laugh at the believers, (29) and when they passed by them, they would wink at each other.” (83:29-30)

But on the Day of Judgment, the tables will turn. Those who once mocked will be mocked in return. The key message is that the righteous must remain steadfast despite ridicule in this world—they will be honored in the next and will laugh at the arrogant disbelievers from their elevated stations in Paradise.

وَالَّذِينَ ءَامَنُوا مِنْ الْكُفَّارِ يَضْحَكُونَ (٣٤) عَلَىٰ آلَائِكَ يَنْظُرُونَ (٣٥) هَلْ تُؤْتَوْنَ أَجْرًا مِمَّا كُنْتُمْ تُكْفَرُونَ (٣٦)
مَا كَانُوا يَفْعَلُونَ (٣٦)

“So today the believers are laughing at the disbelievers (34) as they sit on couches, observing. (35) Have the disbelievers [not] been paid back for what they used to do?” (83:34-36)

This is divine justice. Those who mock will be mocked. Those who cheat others—whether in money, respect, words, or fairness—will be deprived from Allah’s mercy in return. But the one who gives more than he takes, who remains just when others are unjust, will be rewarded by Allah.

Surat Al-Inshiqaq (سورة الانشقاق) (Splitting apart) (84:1-25)

The central theme of Surah Al-Inshiqaq—similar to many other surahs in this Juz’—is the absolute certainty of the Day of Judgement, a time when every human being will stand before Allah and be judged based on their actions in this world.

The Surah opens with vivid descriptions of apocalyptic events that signal the arrival of the Day of Judgement, highlighting the complete submission of the sky and the earth to Allah’s command:

إِذَا لَسَّ مَاءٌ لَشَّيْنَتْ (١) وَأَذِنَتْ لِرَبِّهَا حَقَّتْ (٢) وَإِذَا لَارِضٌ رَّصَدَتْ (٣) وَأَلْقَتْ مَهِيلًا
وَتَخَلَّتْ (٤) وَأَذِنَتْ لِرَبِّهَا حَقَّتْ (٥)

“When the sky is split open, (1) obeying its Lord as it rightly must; (2) And when the earth is levelled out, (3) casts out its contents, and becomes empty, (4) obeying its Lord as it rightly must.” (84:1-5)

All of these events occur because the time has come for every soul to meet its Lord. The long human journey on earth concludes with this ultimate encounter:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّكُمْ كَادَخْتُمْ إِلَىٰ رَبِّكُمْ كَدًّا قَمَلًا قِيَمًا (٦)

O man! Verily, you are laboring toward your Lord with great exertion and will meet Him. (84: 6)

At that moment, each person will receive the record of their deeds, which determines the start of their eternal journey. Just like receiving an exam result, some will feel immense joy while others will wish they had never known the outcome:

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسِبُهُ حِسَابًا يَسِيرًا (٨) وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ
رَاضٍ رَاضٍ (٩)

“Whoever is given his book in his right hand, (7) will have an easy reckoning, (8) and will return to his people well pleased.” (84:7-9)

Imagine the happiness one feels after passing a major exam—rushing to tell loved ones the good news. The joy on that Day will be far greater. In contrast, those who ignored their meeting with Allah will experience regret and anguish:

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا (١١) وَيَصْلَىٰ سَعِيرًا (١٢) إِنَّهُ كَانَ
فِي أَهْلِ مَمْسُورًا (١٣) إِنَّهُ ظَنَّ أَن لَّنْ يَخُورَ (١٤) بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا (١٥)

“But whoever receives his book from behind his back, (10) will cry out for destruction, (11) and be thrown in the blazing fire (12) Verily, he used to live among his people well pleased. (13) He thought that he would never return (to his Lord)! (14) Indeed, he will! His Lord has been watching him.” (84:10-15)

To reinforce the truth of resurrection and the Qur’an’s message, Allah swears by natural phenomena:

فَلَا أَقْسِمُ بِالسَّحَابِ (١٦) وَقَالِيلٍ (١٧) وَمَا وَسَقَ (١٧) وَلَا لَعْمَرٍ إِذَا لَسَّ قَىٰ (١٨) لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ
(١٩)

“I swear by the glow of sunset, (16) by the night and what it envelops, (17) by the moon when it becomes full, (18) you will certainly move from stage to stage.” (84:16-19)

Just as the day gives way to night and the moon completes its cycle, human existence is a series of inevitable, divinely ordained transitions from one stage to the next. Despite these clear signs and repeated reminders in the Qur’an, some people continue to deny this truth. (The appendix includes expanded Tafsir of verse 19)

The Surah concludes with a stern warning to disbelievers and a promise of everlasting reward for the believers:

فَمَلَهُمْ لَوِيظُونَ (٢٠) وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾ يَلَّ الَّذِينَ كَفَرُوا يَكْذِبُونَ (٢٢) وَلِلَّهِ عِلْمُ بِمَا يُوعُونَ (٢٣) إِنَّهُمْ يَخْشَوْنَ يُوعَاظُهُمْ يَعْذَابُ الْمُنِمْ (٢٤) إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥)

“So why do they not believe? (20) And when the Qur’an is recited to them, why do they not prostrate? (21) Instead, the disbelievers deny the truth. (22) Yet Allah knows best what they conceal. (23) So give them news of a painful punishment. (24) Except for those who believe and do righteous deeds—for them is an endless reward.” (84:20-25)

The disbelievers are criticized for refusing to prostrate when they hear the Qur’an, an act that, in ancient Arab society and many other civilizations such as the Egyptians, symbolized awe and humility. Here, Allah questions their resistance: despite recognizing the power and uniqueness of the Qur’an, they stubbornly refuse to submit, withholding themselves from the very gesture that signifies surrender and reverence

Surat Al-Burooj (البُرُوج) (Stellar Formations) (85:1-22)

The central theme of Surat Al-Burooj is that life is a test in which the faith and perseverance of believers are challenged by persecution. Believers are called to remain steadfast in their faith, even in the face of cruelty from disbelievers, motivated by their unwavering conviction in Allah's promise of victory in the Hereafter and the eventual downfall of oppressors, regardless of how powerful they may seem in this world.

The Surah powerfully illustrates this steadfastness through the story of Ashab al-Ukhlood (The People of the Ditch) (أصحاب الأخدود)—tyrants who dug trenches filled with fire and threw believing men and women into them solely because of their faith in Allah. Despite facing horrific torture, these believers did not waver.

Surat Al-Burooj was revealed in Mecca during a period of intense persecution against the early Muslims. The disbelievers of Quraysh used all forms of brutal tactics to force Muslims back into paganism. The Surah serves as divine encouragement, emphasizing that true faith demands sacrifice and patience. Those who remain firm in their belief are honored by Allah, while their persecutors are warned of eternal punishment in the blazing fire of Hell.

Unlike the previous Surah, which opened with a declaration of the sky's destruction, this Surah begins a series of three oaths that start with affirming the majesty of the sky:

وَلَسَّ مَاءٌ ذَاتِ لُبُرُوجٍ (١) وَأَلْيَوْمَ لَمَوْعُودٍ (٢) وَشَاهِدٌ مُنْتَوِدٍ (٣)

By the sky with its towering constellations. (1) And by the promised Day (the day of Judgement); (2) And by the witness and that which is witnessed. (85:1-3)

The oath "by the witness and what is witnessed (وَشَاهِدٌ مُنْتَوِدٍ)" holds layered meanings that reflect the comprehensive foundations of faith. Among its interpretations are:

- Allah witnesses everything, and all our deeds are being witnessed.
- The Day of Judgment will be witnessed by all of humanity.
- All of creation witnessed the declaration of Allah's oneness.
- Humans witness the ruins of past nations, and they bear witness to Allah's justice.
- Angels record and witness every deed.
- The Prophet ﷺ witnessed Jibreel in his true form.
- Our limbs will testify against us.
- The Prophet ﷺ is a witness over his Ummah.
- This Ummah is a witness over all other nations.

Through this oath, the foundations of Islamic belief—testimony, justice, and divine witnessing—are highlighted.

Following these oaths, Allah recounts the fate of a group of faithful believers who were tortured and burned alive for their faith, yet remained firm:

فَبِئْسَ أَصْحَابُ الْأَخْدُودِ (٤) لَنَارِ ذَاتِ لُؤْلُؤٍ (٥) لَنَمَّ هُيَّعَ عَلَيْهِمْ غُودُ (٦) وَهُمْ عَلَى مَنَافِعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ (٧) وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ (٨) الَّذِي لَهُ الْمُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ (٩)

“Doomed were the people of the Ditch. (4) the makers of the fuel-stoked fire! (5) They sat down by it (the fire) (6) to watch what they were doing to the believers.” (7) And their enmity against the believers was for no other reason than that they had believed in that Allah Who is the All-Mighty, Worthy of all Praise! (8) To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything. (85:4-9)

These verses powerfully contrast the apparent strength of the oppressors with the spiritual victory of the believers, reminding us that Allah is ever watchful and that divine justice will prevail.

Allah affirms that He is a witness to everything the disbelievers are doing. They are not acting in secret; rather, their actions are fully seen and known by the One who holds absolute sovereignty over the heavens and the earth. Then comes a stern warning to those who persecute believers:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ
(١٠)

“Indeed, for those who persecute believing men and women, and do not repent afterwards, there will be the torment of Hell and burning punishment.” (85:10)

The word "فَتَنُوا" (fatanu) is often translated as "persecuted," but in Arabic, it carries a deeper meaning. It refers to the process of purifying metal—like gold—by exposing it to intense fire. Thus, "fitnah" symbolizes the major trials that test the sincerity and steadfastness of faith. Those who endure such trials and remain firm in belief are promised the greatest of rewards:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ
الْكَبِيرُ (١١)

As for those who believed and do righteous deeds, there are gardens graced with flowing rivers beneath them. That is the supreme success. (85:11)

The Surah then reinforces the message with a declaration of Allah's absolute power and authority. It is meant to reassure the believers and remind the disbelievers of the inevitability of divine justice:

إِنَّمَا يَبْطِشُ رَبُّكَ لَسْدِيدٌ (١٢) إِنَّهُ هُوَ يَبْدِئُ وَيُعِيدُ (١٣) وَهُوَ لَعَفُورٌ لَّوْدُودٌ (١٤) ذُو الْعَرْشِ
الْمَجِيدُ (١٥) الْغَالِي لِمَا يُرِيدُ (١٦)

“Indeed, the punishment of your Lord is truly stern. (12) Verily, He it is Who begins and repeats (originates the creation and restores it to life again). (13) And He is Most-Forgiving, the Most-Loving, (14) The Glorious Lord of the Throne. (15) The Doer of whatever He wills. (85:12-16)

These verses balance fear and hope—warning the oppressors of Allah’s might while comforting the believers with His forgiveness and love. The mention of Allah as "Al-Ghafour" (Most Forgiving) and "Al-Wadoud" (Most Loving) amidst stern warnings illustrates His mercy toward those who repent, even after grave sins.

To further warn the disbelievers, Allah brings examples of mighty nations that despite their power and defiance, Pharaoh and the people of Thamud were overwhelmed by Allah’s decree. This reminder serves to show that no force—no matter how mighty—can escape Allah’s reach:

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ (١٧) وَثَمُودَ (١٨) بَلِ الَّذِينَ كَفَرُوا تَكْذِبُونَ (١٩) وَلِلَّهِ
مِنْ وَنَائِجٍ مِّمَّنْ يَحِيطُ (٢٠)

“Have you [not] heard the stories of the forces (17) of Pharaoh and Thamud? (18) Yet still the disbelievers persist in denial. (19) And Allah encompasses them from all sides.” (85:17-20)

Despite their power and defiance, Pharaoh and the people of Thamud were overwhelmed by Allah’s decree. This reminder serves to show that no force—no matter how mighty—can escape Allah’s reach.

This ending emphasizes that the Qur’an is not only majestic in its message but divinely protected from alteration. It is the eternal guide and refuge for those facing oppression, offering divine reassurance that the truth will prevail and the faithful will be victorious.

بَلِّغْهُنَّ أَوْ لَوْ أَنَّ مَجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

“Nay! This is indeed a Glorious Qur’an, (21) (Inscribed) in a Preserved Tablet.” (85:21-22)

Surat At-Tariq (الطارق) (The Knocking Star) (86:1-17)

The central theme of Surat At-Tariq (سورة الطارق) is that every human being is constantly under Allah's watch and will ultimately be resurrected and judged. No one can evade Allah's justice. To instill humility, the Surah reminds people of their humble beginnings, emphasizing that their origin is a sign of their dependence on Allah, their Creator.

The Surah begins with an oath by the piercing star (At-Tāriq):

وَالسَّمَاءِ وَالطَّارِقِ (١) وَمَا أَدْرَاكَ مَا الطَّارِقُ (٢) أَلَنَجْمٌ لَتَّاقِبُ (٣) إِنْ كُنَّ سُرُيُ دَلَّ لَمَّ عَلَيَّا
حَافِظًا (٤)

By the sky and the night-comer. (1) And what would make you conceive what the night-comer is? (2) It is the star of piercing brightness. (3) No human soul but has a watcher/protector over it. (86:1-4)

The star, piercing through darkness, symbolizes how nothing remains hidden — just as every soul is being watched, with its inner secrets exposed.

To humble those who deny resurrection and divine oversight, the Surah urges them to reflect on their own creation:

لَقَدْ أَنْظَرْنَا الْإِنْسَانَ مِنْ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ تَافِيٍّ فِي (٦) أَيْخُرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)
إِنَّهُ ، عَلَّمَزَجْعَهُ لِقَادِرُ (٨)

“Man should reflect on what he was created from. (5) He is created from a spurting fluid (6) He comes out from between the backbone and ribs. (7) Surely, He (Allah) is fully capable of bringing him back (to life).” (86:5-8)

No matter how powerful a person becomes, they must not forget their origin, a humble, lowly fluid. Just as Allah created humanity once, He is fully able to recreate them from the dust of the earth.

Regarding verse 7: Classical exegesis interprets ṣulb as the backbone and tarā'ib as the ribs. Some modern interpretations connect these terms to reproductive anatomy or embryonic development (testes and ovaries start near the kidneys—between the vertebral column and lower ribs—before descending to their final positions), highlighting the verse's profound and potentially scientific implications.

The Surah moves to emphasize the accountability of every individual on the day of Judgement:

يَوْمَ تُبْلَى لَسَّ رَآبِرُ (٩) فَمَا لَهُ ، مِنْ قُوَّةٍ وَلَا نَاصِرٍ (١٠)

On the Day when secrets are laid bare (9) he will have no power and no one to help him. (86:9-10)

Even the most hidden sins will be laid bare. The powerful who once oppressed others will find what they did exposed and themselves helpless and alone.

The Surah reinforces the reality of resurrection by drawing a parallel with natural phenomena:

وَلَسَّ مَاءٍ ذَاتٍ لَرَّجَعٍ (١١) وَالْأَرْضِ ذَاتِ الْمَذْعِ (١٢) إِنْ تَوَلَّيْتُمْ لَقَدْ فَصَّلْنَا (١٣) وَمَا هُوَ لَهْزَلٍ (١٤)
“By the sky and its recurring rain. (11) And the earth that cracks open (for plants to come out, and humans on the Day of Resurrection). **(12) Indeed, this is a decisive word. (13) And it is not a joke. (86:13-14)**

Just as rain revives the earth and causes it to split open for new life, so too will the earth give rise to the dead on the Day of Resurrection. These signs from nature demonstrate that resurrection is not only possible but inevitable. Allah affirms that the Qur'an is a decisive truth, not mere rhetoric.

The Surah concludes by addressing the disbelievers:

إِنَّمَا يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) فَمَهْلَاكُهُمْ يَوْمَئِذٍ (١٧)
They plot and scheme. (15) But I (Allah) also plan. (16) So, leave the disbelievers for a while, give them a little respite. (86:15-17)

The schemes of the disbelievers will ultimately fail, as Allah's plan is supreme. Just as the Prophet's opponents were ultimately defeated despite their plots, Allah's victory will manifest in due time. This serves as reassurance to the believers: they should not be troubled by the schemes of the disbelievers, for Allah is fully aware of their actions, and His plan will soon come to pass

Surat Al-Ala (الأعلى) (The Most High) (87:1-19)

The main theme of Surah Al-A'la (سورة الأعلى) is the glorification of Allah for His perfect creation and guidance, and the reminder that true success lies in self-purification and remembrance of Allah.

The Surah begins with a call to glorify Allah, the One who created, perfected, and guided all things:

سَبِّحْ لِلَّهِ رَبِّكَ الْأَعْلَى (١) الَّذِي خَلَقَ فَسَوَّى (٢) وَالَّذِي قَدَّرَ فَهَدَى (٣)
“Glorify the name of your Lord, the Most-High (1) Who created and perfected. (2) And who determined a measure for everything and then guided them.” (87:1-3)

Tasbih (تسبيح) means glorifying Allah by declaring His absolute perfection and denying any flaw or deficiency. Derived from the root s-b-h (سبح), meaning "to swim" or "move swiftly," it implies continuous glorification through devotion in word, action, and thought.

The Surah then stresses the value of reminding others of Allah's message and highlights the different responses and contrasts the outcome of each response:

فَذَكِّرْ إِن نَّفَعَتِ لَذَكَّرُ (٩) سَيَذَكَّرُ مَن يَخْشَى (١٠) وَيَتَجَنَّبُهَا لَشَقَى (١١) الَّذِي يَصْلَى النَّارَ
الْكُبْرَى (١٢) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (١٣) قَدْ أَفْلَحَ مَن تَرَكَى (١٤) وَذَكَرَ اسْمَ رَبِّهِ
فَصَلَّى (١٥)

“So, remind, if the reminder benefits. (9) It will remind those who stand in awe of Allah, (10) but it will be ignored by the most wicked (11) who will enter the Great Fire, (12) where they will neither die nor live. (13) Successful are those who purify themselves, (14) who remember the name of their Lord and pray.” (87:9-15)

The Surah ends by warning against preferring worldly life over the Hereafter and affirms that this message is consistent with earlier scriptures:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا (١٦) وَالْآخِرَةُ خَيْرٌ مَّا يَرَبُّوْا بَقَى (١٧) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (١٨)
صُحُفِ إِبْرَاهِيمَ وَمُوسَى (١٩)

“Yet you [people] prefer the life of this world, (16) even though the Hereafter is better and more lasting. (17) All this is in the earlier scriptures, (18) the scriptures of Abraham and Moses.” (87:16-19)

These final verses affirm that the core message of the Qur'an aligns with earlier revelations, including those given to Prophets Ibrahim and Musa, and thus, parallels with the Torah are to be expected.

Extra:

Seven surahs in the Qur'an are known as **Al-Musabbihahat**—those that begin by declaring the perfection of Allah. They open with different forms of *Tasbih*, each conveying a unique nuance:

1. سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (Sabbaha lillahi) – Past tense: all creation has declared Allah's perfection (e.g., Al-Hadid, Al-Hashr, As-Saff).

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

"Whatever is in the heavens and earth has glorified Allah..."

2. يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ (Yusabbihu lillahi) – Present/future tense: all creation is and will continue to declare His perfection (e.g., Al-Jumu'ah, At-Taghabun).

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

"Whatever is in the heavens and earth glorifies Allah..."

3. سُبْحَانَ (Subhana) – Infinitive noun: a timeless declaration of Allah's absolute perfection (e.g., Al-Isra').

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

"Glorious is He who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa."

4. سَبِّحْ (Sabbih) – Command form: a direct call to glorify Allah (e.g., Al-A'la).

سَبِّحْ لِّلَّهِ رَبِّكَ الْأَعْلَى

"Glorify the name of your Lord, the Most- High."

Among the seven Musabbihaat, (المسبحات) **Surah Al-A'la** was especially beloved to the Prophet ﷺ. He frequently recited it in **Jumu'ah**, both **Eid prayers**, and often in **Witr**, as recorded in the Sunnah.

Surat Al-Ghashiya (الغاشية) (The Overwhelming Event) (88:1-26)

Surat Al-Ghashiya emphasizes the reality of the Hereafter by drawing a clear distinction between two groups: those who are doomed and those who are blessed. The Surah invites readers to reflect, to hold themselves accountable, and to remember the signs of Allah. The Surah opens with a rhetorical question:

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١)

Have you heard the information about the Overwhelming Event? (88:1)

This question does not require an answer; rather, it serves as a reminder of a profound truth that is often neglected or forgotten. The Surah then vividly describes the fate of those who deny the truth:

وَجُودٌ يُومِذُ خَشِيعَةً (٢) تَامِلَةً مَّا صَبَّهَتْ (٣) تَصَلَّى نَارًا حَامِيَةً (٤) تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ (٥)
لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ (٦) لَا يُغْنِي عَنْهُمْ جُوعٌ (٧)

“(On that Day), there will be downcast faces, (2) laboring and weary, (3) as they enter the blazing Fire (4) and drink from a boiling spring, (5) with no food for them except bitter thorns (6) that neither nourish nor satisfy hunger.” (88:2-7)

In contrast, the Surah presents a scene of peace and reward for the righteous:

وَجُودٌ يُومِذُ عَمَةً (٨) تَامِلَةً مَّا صَبَّهَتْ (٩) فِي جَنَّةٍ عَالِيَةٍ (١٠) لَا تَسْمَعُ فِيلَغَةً (١١) عَيْنٌ بَيْنَ جَارِيَةٍ (١٢) تَامِلَةً مَّا صَبَّهَتْ (١٣) تَامِلَةً مَّا صَبَّهَتْ (١٤) وَتَمَارِقُ مَصْفُوفَةٌ (١٥)
وَرَزَابِي مَكْبُوتَةٌ (١٦)

“On that Day there will be faces radiant with bliss, (8) well pleased with their labor, (9) in a lofty garden, (10) where they will hear no idle talk, (11) surrounded by flowing spring, (12) raised couches, (13) cups set at hand, (14) arranged cushions, (15) and carpets spread out.” (88:18-16)

To inspire reflection, the Surah calls attention to the wonders of Allah's creation:

أَفَلَا يَنْظُرُونَ إِلَى الْآلَائِلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى السَّمَاوَاتِ كَيْفَ رُفِعَتْ (١٨) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ (٢٠)

“Do they not look at the camels (clouds), how they are created? (17) And the sky, how it is raised? (18) And at the mountains, how they are set firm? (19) And at the earth, how it is spread out!?” (88:17-20)

The Surah concludes by clarifying the Prophet's role and in turn his followers:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ (٢١) - عَلَيْهِمْ مَصِيرٌ (٢٢) إِلَّا مَنْ تَوَلَّى وَكَفَرَ (٢٣) فَيُعَذِّبُهُ اللَّهُ
أَلْعَذَابُ الْأَكْبَرِ (٢٤) إِنَّ إِلَيْنَا إِيَابَهُمْ (٢٥) ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ (٢٦)

“So, remind them: you are only a warner, (21) you are not controller over them. (22) As for those who turn away and disbelieve, (23) Allah will punish them with the greatest torment. (24) To Us is their return, (25) and it is for Us to call them to account.” (88:21-26)

In essence, Surat Al-Ghashiya is a powerful call to prepare for the Hereafter by reflecting on divine signs, choosing belief, and living righteously.

Surah Al-Fajr (الفجر) (The Dawn) (89:1-30)

The main theme of Surat Al-Fajr is that material wealth and worldly status do not determine one's true standing with Allah. What matters is faith, righteous action, and how we respond to life's tests, which will be judged in the Hereafter. Allah rejects the idea that wealth equals divine favor:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَيْنَاهُ رَبُّهُ فَفَأَكْرَمَهُ ، وَنَعَّمَهُ ، فَيَقُولُ رَبِّي أَكْرَمَنِ (١٥) وَأَمَّا إِذَا مَا ابْتَلَيْنَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ، فَيَقُولُ رَبِّي أَهْنَنِ (١٦) كَلَّا ...

“As for man, when his Lord tests him by honoring him and blessing him, he says, ‘My Lord has honored me.’ (15) But when He tests him by restricting his provision, he says, ‘My Lord has humiliated me.’ (16) No indeed!...” (89:15-17)

True honor or disgrace will only be revealed on the Day of Judgment. Those who failed their test of wealth or privilege will face real humiliation.

يَوْمَئِذٍ يَتَذَكَّرُ لِنَاسٍ وَأَنَّى لَهُ لَذِكْرَىٰ (٢٣) يَقُولُ يٰلَيْتَمَهْدُمْتُ لِحَيَاتِي (٢٤) وَيَوْمَئِذٍ لَا يُعَدُّ عَدَاةً أَحَدٌ (٢٥) وَلَا يُوَفَّىٰ وَتَأْفَهُ أَحَدٌ (٢٦)

“On that Day, man will remember—but what good will that remembrance be then? (23) He will say, ‘Oh, I wish I had sent forth [good deeds] for my life [to come]!’ (24) On that Day, none can punish as He (Allah) will punish, (25) and none can shackle as He (Allah) will shackle.” (89:23-26)

On the other hand, those who remained faithful, regardless of their worldly circumstances, will be honored:

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) رُجِعِي إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً (٢٨) ﴿٢٩﴾ وَدُخِلِي جَنَّتِي (٣٠)

“O tranquil soul, (27) return to your Lord well pleased and well pleasing; (28) enter among My servants, (29) and enter My Paradise.” (89:27-30)

Allah may also humble the powerful in this world if they use their status to oppress others. The surah cites 'Ād, Thamūd, and Pharaoh as examples:

أَلَمْ تَرَى كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ (٧) لَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨) وَثَمُودَ الَّذِينَ جَابِلُوا الصَّخْرَةَ بِوَادٍ (٩) وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠)

“Have you not seen how your Lord dealt with [the people] of 'Ad (6) of Iram, [the city] of lofty pillars, (7) whose like has never been made in any land, (8) and (how He dealt) with Thamud, who had carved out the rocks in the valley, (9) and with Foraun (Pharaoh), the main of mighty power? (89:6-10)

Surat Al-Fajr started with four profound oaths:

جَا ۱۰۰ لَیْلَ عَشْرِ: (۲) وَلِیَالِ لَوْتٍ (۳) وَبِیْلِ إِسْلَیْسَ (۴)

“By the dawn, (1) by the ten nights, (2) by the even and the odd, (3) by the night as it departs. (89:1-4)

These oaths of this Surah as well as the oaths at the beginning of any Surah are significant because they serve as divine tools for intellectual reflection, spiritual insight, and moral teaching. Allah only swears by what is meaningful. The oaths serve as evidence for the truthfulness of the theme of the Surah and thus after them, Allah asked anyone who rejects the message with a rhetorical question:

هَلْ فِي ذَٰلِكَ قَسَمٍ لِّذِي حِجْرٍ (0)

“Is there not in these oaths a [sufficient] evidence of truth for one of reason?”
(89:5)

Because of the importance of the oaths, they require deep reflection (tadabbur) to derive their true meanings that support the main message of the surah. Therefore, we should explore different interpretations of the oaths—beyond classical tafsir—provided they remain true to the language and core beliefs and strengthen the Surah’s main message.

The following are different interpretations of these four oaths:

Classical Tafsir of the Four Oaths

"By the Dawn" (وَٱلْفَجْرِ): Symbolizes renewal, awakening, and the emergence of light after darkness; possibly the dawn of truth or resurrection.

"By the Ten Nights" (وَلَيَالٍ عَشْرٍ): Often interpreted as the first ten nights of Dhul-Hijjah or the last ten nights of Rāmādan—periods of great spiritual significance

"By the Even and the Odd" (وَالشَّفْعِ وَالْوَتْرِ): Represents the duality in creation (pairs like night/day, male/female) and the uniqueness of Allah, who is One.

"By the Night as it departs" (وَٱلَّيْلِ إِذَا يَسْرِ): Signifies the passing of time, the transition from darkness to light, and the unfolding of Allah’s decree.

Tadabbur Oaths

Let us now reflect on these oaths with tadabbur and try to identify deeper meanings for them beyond the classical Tafsir. One interpretation of to consider whether the four oaths point to the divine power behind creation and the beginning of humanity’s mission on earth, offering deeper support for the surah’s themes.

"By the Dawn" (وَٱلْفَجْرِ): The dawn symbolizes the emergence of conscious beings.

"By the Ten Nights" (وَلَيَالٍ عَشْرٍ): Possibly the ten stages of universal creation, from the Big Bang to the emergence of humans. *(If you are studying this Surah with your children or grandchildren, you can encourage them to search for these cosmological stages and why they are nights and not days: Regarding why nights, the reason is that the universe beyond our earth’s atmosphere is in darkness).* The ten nights can be these ten stages:

1. The Big Bang: The universe began from a singularity—a point of infinite density and temperature—about 13.8 billion years ago.
2. Cosmic Inflation: A rapid expansion that smoothed and flattened the universe
3. Quark-Gluon Plasma: The universe was a hot, dense soup of elementary particles
4. Formation of Protons/Neutrons: As the universe cooled, quarks combined to form protons and neutrons
5. Nucleosynthesis: Light elements like hydrogen, helium, and traces of lithium were formed
6. Photon Decoupling (CMB): Electrons combined with protons to form atoms.
7. Star and Galaxy Formation: Gravity pulled matter together to form the first stars, that are grouped into galaxies.
8. Planetary System Formation: Stars created heavier elements through fusion and supernovae; debris formed planets around stars
9. Emergence of Life: On Earth, life began approximately 3.5–4 billion years ago, though how life began is still under study.
10. Emergence of Humans: Anatomically modern humans appeared.

"By the Even and the Odd" (وَٱلشَّعْءِ وَٱلْوُثْرِ): Highlights universal dualities (e.g., matter/antimatter) and Allah's singularity.

"By the Night as it departs" (وَٱلَّيْلِ إِذَا يَسْرِ): Symbolizes the end of this world and the coming of the Hereafter.

Second dimension of the oaths is their historical connection to the destruction of 'Ād, Thamūd, and Pharaoh

"By the Dawn" (وَٱلْفَجْرِ): Symbolizes the dawn of destroying oppression

"By the Ten Nights" (وَٱلَّيَالِ عَشْرِ): represents the total period of the punishment of Ād, Thamūd, and Pharaoh

- Thamūd – Warned of destruction in three days, i.e., two nights (Hud 11:65).
- Ād – Destroyed by a violent wind for seven nights (Al-Haqqah 69:7).
- Pharaoh (Fir'awn): Drowned in a decisive final night.

Total: 2 (Thamūd) + 7 ('Ād) + 1 (Pharaoh) = 10 nights, which aligns with the oath: "By the ten nights."

This suggests the oaths subtly remind us of the divine justice that befell these arrogant nations when their time ended.

"By the Night as it departs" (وَٱلَّيْلِ إِذَا يَسْرِ): Signifies the end of tyranny by divine justice.

Third dimension of the oaths is perhaps alluding to the sacred stages of human creation and mission:

By the Dawn: Symbolizes the dawn of humanity's mission on Earth, beginning with Adam's descent.

By the Ten Nights: Could symbolize ten key stages in the creation of humanity:

1. Divine Will to Create Man: Allah declared His intention: "I am placing a khalifah on Earth..." (Al-Baqarahh 2:30)
2. Clay gathered: "He created man from clay." (سَلَاةٌ مِّنْ طِينٍ) (Al-Mumenoon 23:12)
3. Salsal stage: Dry clay like pottery (صَلَّصَلِ مِّنْ حَمَإٍ مَّسْنُونٍ) (Al-Hijr 15:26)
4. Shaped into human form: "...and formed you and perfected your forms..." (وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ) (At-Taghabun 64:3)
5. Spirit breathed into him: "...and blew into him of My Spirit..." (سَوَّيْنَاهُ ۖ وَنَفَخْتُ فِيهِ مِن رُّوحِي) (Al-Hijr 15:29)
6. Taught names and knowledge: "...and He taught Adam the names of all things..." (Al-Baqarahh 2:31)
7. Angels commanded to Prostrate: All angels bowed except Iblis (Al-Hijr 15:30–31)
8. Test and fall in Paradise due to the deception by Shaytan: They eat from the tree, fall from their original state
9. Repentance and divine forgiveness: "Our Lord, we have wronged ourselves..." (رَبَّنَا ظَلَمْنَا أَنْفُسَنَا) (Al-Araf 7:23) and Allah's acceptance of Tawbah: Allah forgives and prepares humanity's earthly mission
10. Descent to Earth - the night before the dawn (فجر) of earthly life.

"The Even and the Odd": May refer to the male and female as creation in pairs—while Allah remains the singular, unmatched Creator. Or they could refer to the female as the even since she has a pair of XX chromosomes and the man as the odd since he has the unmatched X and Y chromosomes.

"By the Night as it departs": Symbolizes the exit from the darkness of ignorance or the womb into the light of life and accountability.

Fourth dimension of the oaths perhaps refers to deep spiritual (تأويل روحي) related to the soul's journey through spiritual refinement.

والفجر – By the Dawn symbolizes spiritual awakening — the emergence of light after darkness.

وليلي عشر – And the Ten Nights symbolize the ten stages of the soul's purification

1. Tawbah (توبة) – Repentance
2. Zuhd (زهّد) – Detachment of the heart from obsession with material things,
3. Sabr (صبر) – Patience and steadfastness through hardships,
4. Shukr (شكر) – Gratitude by recognizing every good as from Allah.
5. Ikhlas (إخلاص) – Sincerity by doing everything purely for Allah's pleasure.
6. Khawf & Raja' (خوف و رجاء) – Fear and Hope by balancing fear of divine justice with hope in divine mercy.

7. Mahabbah (محبة) – Love of Allah becomes the dominant desire that shapes all intentions.
8. Tawakkul (توكل) – Trust in Allah by deep reliance on Him with full acceptance of His will.
9. Rida (رضا) – Contentment by being fully at peace with whatever Allah decrees — hardship or ease.
10. Ma'rifah & Yaqin (معرفة و يقين) – Deep knowledge of Allah (ma'rifah) and unshakable certainty.

"The Even and the Odd": Even is the duality of creation such as day and night, male and female, life and death, self and world. Witr (Odd) is the symbol of Divine Unity (Tawhid).

"By the Night as it departs": Symbolizes the movement of the soul from confusion to clarity, or from heedlessness to wakefulness).

The oaths at the beginning of Surat Al-Fajr are powerful reminders of Allah's wisdom, the fleeting nature of worldly status, and the importance of faith and righteous deeds. By reflecting deeply on these oaths, we prepare our hearts for the surah's lessons and strengthen our understanding and connection to Allah.

Surah Al-Balad (البَلَد) (20-90:1)

Surah Al-Balad presents human life as a journey marked by struggle and moral choices. Every person faces the test of choosing between two paths: the difficult path of virtue and compassion or the easy path of selfishness and neglect.

The opening oaths of the Surah set the stage for the human Test:

لَا أُقْسِمُ بِهَذَا الْبَلَدِ (١) وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ (٢) وَالَّذِي بَدَأَ الْوِلْدَانَ (٣)

Nay, I swear by this city (1) And you are a lawful present in this city (2) And (I swear) by the begetter and what he begot. (90:1-3)

The Oath by the City refers to Mecca that symbolizes sanctity and historical struggle both historically and spiritually.

The Oath by the Prophet's presence in Mecca underscores him facing opposition highlights the inevitability of trials, even for the most noble.

The oath by parents and offspring reminds us that every human from Adam onward is born into a universal struggle.

These oaths are followed by a declaration of the human condition of toil and struggle

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ (٤)

“Indeed, We have created man (to live) in state of hardship.” (90:4)

The word kabad (كَبَدٌ) implies ongoing struggle—physically, emotionally, and spiritually. From birth to death, life demands resilience.

But despite this reality, some people develop a false sense of self-sufficiency.

خَالِفًا بِمَا آتَاهُ اللَّهُ مِنْ فَضْلٍ (٦) يَقُولُ أَهْلَكَ مَا لَا يُبْدَى (٥) لَقَدْ بَدَّرْتُ عَلَيْهِ أَحَدٌ (٧)

Does he think that no one will have power over him? (5) He says: I have squandered great wealth. (6) Does he think that no one sees him? (90:5-7)

These verses expose the arrogance that blinds people to their vulnerability and accountability. Boasting of wealth and power while forgetting Allah's oversight is a serious moral flaw. Islam does not oppose wealth or power—but it warns against arrogance and abuse. The question is: do we react to our blessings with humility and compassion, or with arrogance and transgression?

Allah then reminds us of two of His foundational blessings: vision and speech:

أَلَمْ يَجْعَلْ لَّيْسَانَيْنِ (٨) وَلِسَانًا وَشَفَتَيْنِ (٩)

Did We not give him eyes? (8) And a tongue and two lips? (90:8-9)

These verses invite your curiosity. Ask: How do we see with our eyes? How do we speak with our tongue and lips? This curiosity is the root of all discoveries. The Qur'an encourages reflection and scientific inquiry. Remember how Prophet Ibrahim (AS) asked Allah to show him how He resurrects the dead—not out of doubt, but to satisfy his heart. Allah honored that question with a demonstration of divine power and logic. Likewise, Prophet Musa (AS) asked to see Allah. These questions reflect a thirst for knowledge, not rebellion.

A great example from our history is Ibn al-Haytham, known in the West as Alhazen. While under house arrest, he discovered the basic principles of vision and developed the science of optics. He also contributed to astronomy, mathematics, and even Islamic theology. His work continues to inspire scholars to this day. One of his books, “Finding the Direction of the Qibla by Calculation”, remains a reference. Another, titled “Treatise on the Influence of Music Melodies on the Souls of Animals (تأثير اللحن الموسيقية في النفوس (الحيوانية)”, reveals the breadth of his curiosity and intellect.

The verse about the tongue and lips should also inspire reflection on language and communication. Modern neuroscience shows that expressing thoughts in words involves a complex process: ideas form in the brain, travel through networks like Broca's area, and are then converted into spoken language using the tongue and lips. Understanding this may help us appreciate how Allah revealed the words of non-Arabic-speaking prophets, such as Musa (AS), in eloquent Arabic. Their original speech was likely in ancient Egyptian—yet Allah conveyed their messages in perfect Arabic. This scientific insight could also help us explore how to translate the Qur'an more faithfully—not merely word for word, but concept for concept—preserving the divine meaning in different languages, just as Allah conveyed it from other languages into Arabic.

Another important blessing that Allah has granted to every human being is a moral compass—the inner ability to distinguish between right and wrong.

وَهَدَيْنَاهُ لِنَجْدَيْنِ (١٠)

And We guided him to the two clear paths? (90:10)

The word najdayn (لِنَجْدَيْنِ) evokes the image of two visible trails diverging at a fork on a bare mountain, both elevated and clear, yet demanding effort to climb. These two paths symbolize the path of good and the path of evil. Every person is shown both and is free to choose.

But the path of righteousness is not easy. It requires effort, sacrifice, and selflessness.

فَلَا تَتَّخِمْ لَعَقَبَةً (١١)

Yet, he has not attempted the steep path. (90:11)

The term al-'aqabah (لَعَقَبَةً) refers to a steep incline—a metaphor for the difficult, yet noble, path of moral responsibility. This path is not climbed by talk alone; it requires concrete, courageous actions:

قُلْ رَقَبَةٍ (١٣) وَاللَّيْلِ نَوْمٌ فِي يَوْمٍ هَيَّجَةٍ (١٤) مَا تَذُقُ رَقَبَةٍ (١٥) أَوْ دُمَسْكِينًا هَتَرَةٍ (١٦) ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧)

“To free a neck (liberate the oppressed) (13) Or to feed in a day of severe hunger (14) an orphaned relative (15) Or a needy person in hardship (16) And then be one of those who believe and urge one another to patience and compassion.” (90:12-17)

These are not just acts of charity, they are defining features of moral character. They require strength, empathy, and courage. They uplift the individual and transform society. Those who rise to this challenge—who climb this steep path—are among the people of the right hand, the righteous:

أُولَئِكَ أَصْحَابُ الِّمَيْمَنَةِ (١٨)

“They are the companions of the right.” (90:18)

On the other hand, those who reject divine guidance and choose the easy path of selfishness are destined for destruction.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الِّشَّمَٰئَةِ (١٩) عَلَيْهِمُ النَّارُ مُّوَصَّدَةٌ (٢٠)

“But those who disbelieve in Our revelations will be on the companions of the left-hand side. (19) Upon them will be the Fire, enveloping them with closed gates.” (90:19-20)

Surah Al-Balad is a call to self-reflection. It teaches us:

- Life is a purposeful test, designed by Allah.
- Struggle is part of the human experience: it is not a punishment, but a path to growth.
- True success lies not in ease or indulgence, but in choosing the harder road: the road of virtue, sacrifice, and mercy.

Let us teach our youth to think deeply, act justly, and explore both revelation and creation with sincerity and curiosity. For only by climbing the steep path can we reach the summit of human excellence.

Surah Ash-Shams (الشمس) (The Sun) (91:1-15)

The central theme of Surath Al-Shams is that Allah has endowed every human soul with an internal moral compass—a natural ability to distinguish between right and wrong.

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨)

“And by Nafs (soul), and how He perfected it (7) Then He inspired it to know its wickedness and its righteousness.” (91:7-8)

To emphasize the weight of this truth, the Surah begins with nine powerful oaths, each invoking one of Allah’s greatest creations. These oaths serve to affirm the certainty and seriousness of what follows:

مَّا وَالشَّمْسِ وَضُحَاهَا (١) وَالْقَمَرِ إِذَا تَلَّهَا (٢) وَالنَّهَارِ إِذَا جَلَّاهَا (٣) وَاللَّيْلِ إِذَا يَغْشَاهَا (٤) وَالسَّمَاءِ وَمَا بَنَاهَا (٥) وَالْأَرْضِ وَمَا طَرَاهَا (٦)

By the sun in its brightness; (1) By the moon as it follows it (the sun); (2) By the day as it reveals it (the sun's); (3) By the night as it conceals it (the sun); (4) By the sky and how it was built; (5) By the earth and how it was spread out, (91:1-6)

Each of these oaths draws attention to a universal sign of Allah’s power and order, and they are rich with layers of reflection:

- "By the sun and its brightness" (وَالشَّمْسِ وَضُحَاهَا): This includes two oaths—one by the sun, and one by its radiant light—indicating two distinct but interconnected realities.
- "By the moon as it follows it" (وَالْقَمَرِ إِذَا تَلَّهَا): The moon’s role is to reflect the sun’s light, highlighting its dependence and its function as a sign of harmony and obedience in creation. “
- "By the day as it reveals the sun" (وَالنَّهَارِ إِذَا جَلَّاهَا): This is counterintuitive, as we usually perceive the sun as revealing the day. The word jallaha suggests polishing something tarnished, possibly hinting at a deeper scientific phenomenon worthy of exploration.
- "By the night as it conceals it" (وَاللَّيْلِ إِذَا يَغْشَاهَا): This expression invites us to reflect: how does the night “cover” the sun? These expressions invite reflection and scientific investigation into the nature of day, night, light, and darkness.

These oaths create a powerful backdrop for what comes next. Modern physics teaches that light is electromagnetic radiation made of photons. Light can be produced artificially, but darkness is simply the absence of light; it is not a creation of its own. This shows how absence and presence, concealment and illumination, are part of Allah’s design and wisdom. These verses invite not only spiritual reflection but also scientific exploration.

After these oaths, Allah affirms the moral nature of the human being:

وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠)

“And by Nafs (soul), and how He perfected it (7) Then He inspired it to know its rebellion and piety. (8) Indeed, the successful is the one who purifies it (his soul) (9) And indeed the failure is the one who corrupts it.” (91:7-10)

This means that every soul is born with a capacity to recognize right from wrong. Success lies in purifying the soul and nurturing its goodness. Failure comes from burying this inner light under desires, arrogance, and heedlessness.

The Prophet ﷺ confirmed this truth in a hadith:

عن النبي صلى الله عليه وسلم قال : (البر حسن الخلق والإثم ما حاك في نفسك وكرهت أن يطلع عليه الناس). رواه مسلم

“Righteousness is good character, and sin is what troubles your soul and what you dislike others finding out.” [Muslim]

This hadith reinforces the idea that your conscience is a key tool from Allah—a whisper of truth within you that guides you when you listen.

To close, the surah reminds us of the consequences of ignoring this moral compass through the story of Thamud—a powerful nation that chose arrogance over righteousness:

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا (١١) إِذِ انبَعَثَ أَشْقَاهَا (١٢) فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا (١٣) فَكَذَّبُوهُ فَعَقَرُوهُ فَكَاذِبٌ عَلَيْهِمْ رَبُّهُمْ فَصَوَّاهَا (١٤) وَلَا يَخَافُ عُقْبَاهَا (١٥)

“Thamud (people) denied (their Prophet) through their arrogant cruelty. (11) When the most wicked man among them rose (against him). (12) But the Messenger of Allah (Saleh) said to them: "That is the she-camel of Allah and bar it not from having its drink!" (13) But they called him a liar and killed it. So, their Lord destroyed them because of their sin and levelled them. (14) And He (Allah) did not hesitate to punish them. (91: 11-15)

They silenced their conscience, rejected their Prophet, and denied the signs of Allah. The result was divine punishment that erased them from the earth.

May Allah make us among those who listen to the voice of the soul, purify it through righteous actions, and never suppress its light with arrogance or heedlessness.

Surah Al-Layl (الليل) (The Night) (92:1-21)

Surat Al-Layl emphasizes that although people differ in their pursuits and roles in life, the qualities required to remain firm on the path to Paradise—and the traits that lead to Hell—are universal.

The Surah opens with three oaths:

يَا أَيُّهَا النَّاسُ ۚ إِنَّا غَشَيْنَا (١) وَإِنَّا إِذَا تَجَلَّى (٢) وَمَا خَلَقَ لَذَكَّرَ لَوْلَا نَشَى (٣) إِنْ رَعَيْتُمْ مَ لَسْتُمْ (٤)
By the night as it envelops (1) And by the day as it unveils (2) And by the creation of male and female, (3) Surely your efforts are diverse (92:1-4)

Just as night and day and male and female have different functions yet equal value, people's roles and pursuits vary, but the path to divine success is one. That path is clearly defined:

فَأَمَّا مَنْ عَاطَى وَاتَّقَى (٥) وَصَدَّقَ الْحُسَى (٦) فَسَيُسِّرُ سُلَيْسَى (٧)
As for the one who gives and is mindful of Allah (5) And believes in the goodness; (6) We will surely facilitate for him the path of ease. (92:5-7)

The traits that attract divine facilitation and success are: generosity, Taqwa (God-consciousness), and belief in the promise of reward. These purify the soul and lead to Paradise.

In contrast, those who block their own way to salvation are described as:

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ الْحُسَى (٩) فَسَيُسِّرُ سُلَيْسَى (١٠) وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى (١١)
“But as for him who is miser and considers himself self-sufficient, (8) And denies the goodness; (9) Surely, We will facilitate for him the path of hardship. (10) and his wealth will not help him when he falls (in the Hell fire).” (92:8-11)

Such people live in denial and arrogance, and their wealth will be of no benefit in the Hereafter.

The Surah then reminds us that ultimate guidance and authority over both worlds belong solely to Allah:

إِنَّ عَلَيْنَا لَلْأُولَى (١٢) وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى (١٣)
Surely, it is for Us to provide guidance (12) And to Us belongs the Hereafter and this world. (92:12-13)

The Surah concludes with a stark contrast: a warning of Hell for the deniers and a promise of eternal satisfaction for the righteous:

رَفَعْنَا لَكُمْ ذِكْرًا ۚ لَأَلْطَى (١٤) لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) لَذِي كَذَّبَ وَتَوَلَّى (١٦) وَسَ يُجَنَّبُهَا الْأَتْقَى (١٧) آ لَتُؤْتِي مَالَهُ يَتْرَكِي (١٨) وَمَا لِأَحَدٍ عِنْدَهُ ۖ مِثْقَالِ ذَرَّةٍ ۖ يَجْزِي (١٩) إِلَّا الْبِئْعَاجَ ۚ وَجِهَ رَبِّهِ ۚ أَلَا عَلَى (٢٠) وَوَلَسَوْفَ يَرْضَى (٢١)

So, I have warned you of the blazing Fire (14) None will enter it except the most wretched one, (15) who denies (the truth) and turns away. (16) but the righteous will be spared (17), the one who gives from his wealth to purify himself (18), not seeking any favor in return (19), only seeking the Face of his Lord, the Most High (20). And surely, he will be satisfied.” (92:14-21)

In summary, Surat Al-Layl presents a clear choice between two paths:

- The path of generosity, Taqwa, and sincere faith, which leads to ease and Paradise.
- And the path of miserliness, arrogance, and denial, which leads to hardship and Hell.

May Allah guide us to be among those who give, believe, and are mindful of Him.

Surah Al-Duha (الدُّحَى) (The Forenoon) (93:1-11)

Surah Al-Duha offers comfort and reassurance to Prophet Muhammad ﷺ during a time of emotional and spiritual hardship and through him all believers. The Surah emphasizes Allah's constant care, ongoing support, and enduring grace are always there even when it is not immediately felt.

When reading this Surah imagine Allah speaking directly to you, offering reassurance that you are never alone, as was the case with Dr. Jeffrey Lang, a Professor of Mathematics and American convert to Islam who described his first encounter with the Surah in his book *Struggling to Surrender*:

"The first time I read the ninety-third Surah of the Qur'an, I was so struck with its promise of God's nurturing love that I wept for what had to be at least a half hour. I felt like a lost child who had finally been rescued by his mother, for it tells us that through the brightest and darkest times, God does not forsake us, if we only turn to Him."

The Surah begins with two profound oaths.

وَلِصْحَىٰ (١) وَآلِ لَيْلٍ إِذَا سَهَجَىٰ (٢)

"By the morning brightness. (1) And by the night when it becomes still." (93:1-2)

Allah swears by the morning light (approximately 30 minutes after sunrise until 30 minutes before noon) and by the stillness of the night. The "Duha: period is ideal for productive work, while the darkest part of the night signifies complete rest. These oaths highlight life's inherent balance—a time for diligent effort and a time for rest and comfort.

Regarding the Prophet (PBUH), the delay in revelation was not a sign of Allah's displeasure but a period reflecting this balance of work and rest. Thus, Allah reassures the Prophet (PBUH) and all of us:

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣)

"Your Lord has neither forsaken you, nor does He hate you." (93:3)

When we face hardship or delay in our lives, we must remind ourselves that it is not a sign that Allah is angry with us. It is simply a part of the divine rhythm of life—a time for striving and a time for rest. And after the struggle ease will surely come. The Surah continues with a powerful promise:

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (٤) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥)

"And the future will be better for you than the past. (4) And your Lord is sure to give you so much that you will be well satisfied." (93:4-5)

Be assured that after hardship, ease and improvement will come and the future will be better than the present. Embrace this your guiding principle:

- When you are granted something, remind yourself, *"The provision of Paradise is better than this."*

- When you are deprived of something, tell yourself, *"What I am waiting and hoping for will be far better than what I think I need now."*

This promise of better days ahead is a reminder of Allah's enduring care. As a righteous servant of Allah, you should maintain a positive opinion of Allah during times of distress. Allah reminds us of His unlimited love and care by recalling three key blessings:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (٧) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (٨)

"Did He not find you an orphan and sheltered you? (6) Did He not find you lost and guided you? (7) Did He not find you in need and made you rich? (Al-Duha 93:6-8)

With these blessings in mind, Allah commands us to act with compassion and gratitude. He provides three instructions in the surah, equally relevant to us today as they were to the Prophet (PBUH):

فَأَمَّا الْيَتِيمَ فَلْيَهْزَرْ (٩) وَأَمَّا السَّائِلَ فَلْيَنْزَرْ (١٠) وَأَمَّا بِلِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

"Therefore, as for the orphan, do not oppress him (9) And as for the one who asks, do not scold him; (10) And about the blessings of your Lord, talk about them." (93:9-11)

The Prophet (PBUH) was deeply compassionate toward orphans. He (PBUH) said:

وَأَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَىٰ وَفَرَّجَ بَيْنَهُمَا شَيْئًا
البخاري

"I and the guardian of an orphan are in Paradise like this," indicating with his two fingers, closely joined together. (Bukhari)

He (PBUH) also said:

مَنْ صَمَّمَ يَتِيمًا بَيْنَ أَبَوَيْنِ مُسْلِمَيْنِ إِلَى طَعَامِهِ وَشَرَابِهِ حَتَّى يَسْتَعْنِيَ عَنْهُ وَجَبَتْ لَهُ
الْجَنَّةُ (البُخَارِيُّ) أَحْمَدُ

"The heaven is absolutely guaranteed for the one who raises a Muslim orphan until he becomes independent." (Ahmad)

Today, we are reminded of the plight of orphans, especially the more than 30,000 children in Gaza who have lost their parents and are crying out for help. As a global Muslim community, we must ask ourselves: Do we have a plan, a vision, and a commitment to care for these orphans? Their pain is our collective responsibility.

The Second command

وَأَمَّا السَّائِلَ فَلْيَنْزَرْ (١٠)

"And as for the one who asks, do not scold him." (93:10)

This command instructs us to treat those who ask with dignity and respect. This extends beyond charity to include responding with kindness and respect to those seeking knowledge or guidance. This command is linked to the blessing: وَوَجَدَكَ ضَالًّا فَهَدَىٰ **"And He found you lost, and He guided you" (93:7)**

This directive is especially vital for Islamic teachers, who should never discourage children from asking questions, no matter how unusual or challenging they may seem. We should foster a culture where asking questions is encouraged, as it leads to growth, learning, and innovation.

Prof. Hal Gregersen of the MIT Sloan School, in his book *“Exploring the Innovator’s DNA”*, highlighted that: “great innovators excelled by mastering the art of asking the right questions”. Similarly, Peter Drucker, a renowned management consultant, observed that: *“The important and difficult job is never to find the right answers; it is to find the right questions.”*

The third instruction

وَأَمَّا بِلِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

“And about the blessings of your Lord, talk about them.” (93:11)

To announce the blessings granted to you by Allah is related to the blessing: (وَوَجَدَكَ غَالِيًا) **“And He found you in need and made you rich”**. When Allah blesses us, we are not to hoard those blessings or take them for granted. Instead, we are to express our gratitude and share them with others. Let others witness Allah’s goodness reflected in our actions, generosity, and words. Acknowledging Allah’s blessings is a vital act of gratitude, extending beyond material wealth to all His favors. The Qur’an emphasizes recognizing and expressing these blessings to strengthen our connection with Allah and inspire others.

Note: Announcing Allah's blessings isn't about flaunting your wealth or extravagant purchases, like a \$10,000 vacation. Instead, it means using your wealth for good, particularly by spending it on charity. It also means that the effects of Allah's blessings should be evident in your life in a humble, appropriate way.

Sayeda Aisha reported that the Prophet (PBUH) said:

ليس منا من وسع الله عليه ثم قتر على عياله. [مسند الشهاب للقضاعي]

“He is not of us whom Allah granted him wealth and was stingy with his family”

This emphasizes the importance of generosity towards one's family when blessed with abundance.

Abi Al-Ahwas narrated (أَبِي الْأَخْوَصِ عَنْ أَبِيهِ): "I was sitting with the Prophet (PBUH) when he noticed I was wearing worn-out clothes. He asked, 'Do you have money?' I replied, 'Yes, Messenger of Allah, from all kinds of wealth' (نَعَمْ يَا رَسُولَ اللَّهِ مِنْ كُلِّ الْمَالِ). The Prophet (PBUH) then said, 'If Allah grants you money, its effect should be seen on you. (فَإِذَا آتَاكَ (النسائي) " (اللَّهُ مَالًا فَلْيُرَ أَثَرُهُ عَلَيْكَ)

This means that if Allah has blessed you with wealth, you should appear well-maintained and not as if you are in need, without being extravagant.

The words of Surah Al-Duha serve as a powerful reminder that Allah's care for us is unwavering, that ease follows every hardship, and that the best is always yet to come.

Surah Al Sharh (الشرح) (The Relief) (94:1-8)

Surah Al-Sharḥ (الشرح), also known as Al-Inshirāḥ, centers on comforting the Prophet Muhammad ﷺ and reminding him and through him, all believers that after every hardship comes ease. The Surah reassures the heart in times of difficulty and teaches the believer to remain steadfast and hopeful.

Surat Al-Sharḥ is widely considered a continuation of Surah Ad-Duha. Abdullah ibn Masud was reported to recite both surahs in a single rak'ah without even a break for "Bismillah." A notable stylistic difference between the two surahs is the way Allah refers to Himself. In Surat Ad-Duha, Allah addresses Prophet Muhammad (PBUH) in the third person ("He"), as seen in this example:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

‘Did He not find you an orphan and sheltered you?’ (Ad-Duha 93:6)

Conversely, in Surat Al-Sharḥ, Allah refers to Himself in the first person ("We"):

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١)

“Did We not relieve your heart” (Al Inshirah 94:1)

The surah begins by recounting three favors Allah bestowed upon the Prophet (PBUH), followed by a divine law, and concludes with two pieces of advice.

Allah presents these favors in a rhetorical question format, serving to emphasize the profound nature of the blessings:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١) وَأَوْرَثْنَاكَ ثَمَرَهُ (٢) الَّذِي أَنْقَضَ ظَهْرَكَ (٣) وَرَفَعْنَا لَكَ ذِكْرَكَ (٤)

“Did We not relieve your heart for you. (1) And lifted up your burden (2) that weighed so heavily on your back; (3) And raised high your reputation? (94:1-4)

The first blessing, "Did We not expand your chest?" (أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ), literally means "Did We not expand your chest?" This signifies that the Prophet's chest was heavy with anxiety, and Allah alleviated this by granting him peace of mind and relieving his heart.

The burden causing the Prophet's distress was most likely the rejection he faced from his people. Allah eased this pain by assuring the Messenger that his sole responsibility was to deliver the message, and he bore no accountability for whether people believed or rejected it. This understanding brought him solace and lifted his burden.

Furthermore, Allah affirmed that He has **raised the Prophet's reputation**, even in the face of insults and false accusations. This divine revelation provided several assurances:

- It guaranteed the **victory of Islam**, thereby alleviating the concerns of the Messenger and his followers.
- His reputation is elevated globally, as over a billion people honor his name.

- The Prophet's name is mentioned in the **Shahadah** (declaration of faith), the **adhan** (call to prayer), the **iqamah** (second call to prayer), and the **at-tahiyyat** (part of the prayer). Considering different time zones, the Prophet's name is continuously mentioned and honored around the world.

The surah provides another crucial assurance: ease will always follow hardship. Ease after hardship can be considered as a divine law:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦)

“So truly where there is hardship there is also ease. (5) Truly where there is hardship there is also ease.” (94:5-6)

It's important to note that the definite article preceding "Osr" (hardship) indicates a single instance of difficulty, while its absence before "Usr" (ease) implies multiple instances of ease. This conveys that with every difficulty, there are several blessings of ease. Allah is comforting the Messenger (PBUH) and his followers, promising them immense ease, but not before they have endured some hardship.

The Surah concludes with two significant commands:

فَإِذَا فَرَغْتَ فَانصَبْ (٧) وَإِلَىٰ رَبِّكَ فَارْغَبْ (٨)

So, when you are free (from your duties), then stand up (7) And turn to your Lord for everything. (94:7-8)

The first command implies that upon completing his dawah (preaching) activities, the Prophet should engage in prayer and be prepared for additional tasks. Allah is conveying to the Prophet (PBUH) that his work is never truly finished; upon completing one task, he should be ready to undertake the next. This suggests a continuous cycle of effort, but also a promise of tremendous ease eventually coming his way. The second command emphasizes that all the Prophet's work should be driven by his complete desire and love for Allah.

Surat At-Teen (التِّين) (The Figs) (95:1-8)

Surat At-Teen, one of the early Meccan revelations. The main theme of the Surah is the affirmation of the dignity, responsibility, and ultimate accountability of the human being. The Surah opens with four oaths, each drawing attention to profound symbols that support its central theme:

وَأَلِّتُّ بِهِ نُفُوسَ الْبَشَرِ (١) وَطُورِ سِينِينَ (٢) وَهَٰذَا الْبَلَدِ الْأَمِينِ (٣)

“By the fig, and the olive, (1) By the Tur of Sinai, (2) By this secure city.” (95:1-3)

These oaths highlight both physical blessings and spiritual landmarks. Let us reflect on their meaning.

“By the Fig and the Olive”:

This is the only verse in the Qur’an that mentions the fig, while the olive is mentioned seven times. These two fruits represent more than just physical nourishment—they symbolize lands of prophetic heritage. Both the oldest known fig and olive trees are found in Palestine, a land that was home to many prophets. The world’s oldest fig tree, the Sycamore Fig in Jericho, is estimated to be over 2,000 years old. The oldest olive tree, located in Al-Walaja near Bethlehem, is believed to be between 3,000 and 5,500 years old. These ancient trees stand as living witnesses to history—possibly even to the time of Prophet ‘Isa (peace be upon him).

Several online sources cite Dr. Taha Ibrahim Khalifah, described as a former dean and professor at Al-Azhar University, claiming he referenced a Japanese study that found optimum health benefits in consuming figs and olives in a 1:7 ratio—matching the number of times each is mentioned in the Qur’an (fig once, olive seven times).

However, Muslims are strongly advised to approach such claims with critical thinking and integrity. Before linking scientific findings to Qur’anic verses, it is essential to verify their authenticity. In this case, there is no credible academic or institutional evidence confirming Dr. Taha Ibrahim Khalifah’s association with Al-Azhar University or the existence of the cited study.

Circulating unverified claims or using dubious “discoveries” to support the Qur’an’s divine nature risks weakening the argument and harming the credibility of Islamic scholarship. The Qur’an does not need fabricated stories to prove its truth. Its message stands on firm ground—clear, wise, and self-evident—calling us to uphold honesty and precision in every statement we make.

“I encourage one of the students in your family to research the nutritional and medical benefits of figs and olives using credible, peer-reviewed sources, and to present their findings at one of our upcoming sessions.”

The third Oath “Tur Sineen” refers to Mount Sinai, where Allah spoke directly to Prophet Musa (Moses) and revealed the Torah. The Qur’an mentions this sacred mountain multiple times, sometimes as Sina’ or Sena’:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ

And a tree that springs forth from Mount Sinai...” (Al-Mu’minun 23:20).

This location signifies divine communication and spiritual elevation. As it was the place when Allah spoke to Prophet Musa

The fourth oath “By this secure city” refers to Mecca, the sanctuary where the final revelation was sent to Prophet Muhammad ﷺ. Mecca is repeatedly described in the Qur’an as a city of peace and security, symbolizing the culmination of divine guidance.

The first two oaths relate to physical blessings—fig and olive. The latter two point to spiritual guidance—the Torah and the Qur’an, revealed in Sinai and Mecca. Together, they frame the Surah’s central message: the honor and potential of the human being.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Surely, We created man in the best form, (95:4)

The word taqweem (تَقْوِيمٌ) refers to more than physical form. It shares a root with the word “qiyam” (قيام)—to rise or stand—and refers to uprightness in body, moral, intellect, and spirit. For example:

1. Physical uprightness:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

“Those who remember Allah standing, sitting, and lying down.” (Al-Imran 3:191)

2. Moral responsibility (intellectual uprightness):

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا

“Do not give the foolish your wealth which Allah has made you in charge for (their) support...” (Al-Nisa 4:5)

3. Spiritual foundation and centrality:

جَعَلَ اللَّهُ لِكَعْبَةِ الْبَيْتِ الْحَرَامِ قِيَامًا لِلنَّاسِ

“Allah made the Ka'bah, the Sacred House, a means of standing (qiyam) for the people.” (Al-Maeda 5:97)

This “best of forms” includes not just our body, but also our mind and soul—our capacity for reason, choice, and worship. Allah honored us with free will, and made us His vicegerents (خلفاء) on earth:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Indeed, I will place upon the earth a vicegerent.” (Al-Baqarah 2:30)

Despite this honored status, man can fall:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (0)

“Then We reduced him to the lowest of the low.” (95:5)

This is a warning. This fall occurs when man forgets his purpose and detaches from the balance between spirit and action and ignores. But there is an exception:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦)

“Except those who believe and do righteous deeds, for them is a reward that never ends.” (95:6)

These two conditions—Iman and righteous deeds—preserve human dignity and secure eternal reward. Faith alone is not enough without action. As the scholars say, if one truly believes that Allah sees him, how could he knowingly disobey—just as no one would break the law in front of a visible officer?

The Surah concludes with two rhetorical questions:

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ (٧) أَلَيْسَ لِلَّهِ بِالْحَكَمِ أَجْرٌ كَمِينٍ (٨)

So, what causes you to deny the Judgment? Is not Allah the Best of judges? (95:7-8)

It is reported that the Prophet ﷺ, when hearing this verse, would say:

(بلا وانا على ذلك من الشاهدين) **“Indeed and I am among those who testify to that.”**

Surat Al-Alaq (العلق) (The Leech-Like Clot) (96:1-19)

The main theme of Surat Al-Alaq is the significance of knowledge, particularly knowledge pursued in the name of the Creator.

Surat Al-Alaq opens with the first five verses ever revealed in the Qur'an, establishing knowledge as a divine command and the foundation of Islamic civilization and spiritual growth:

أَفْقَرُّهُ اسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) أَفَرَأَى وَإِذْ كَرَّمُ (٣) الَّذِي عَلَّمَ
أَلَّا يَقُولُ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

"Read! In the name of your Lord who created, (1) He created man from Alaq (a clinging form). (2) Read! Your Lord is the Most Gracious, (3) who taught by [means of] the pen, (4) who taught man what he did not know." (Al-Alaq 96:1-5)

The fact that the initial divine revelation commanded "read". not pray, fast, or give Zakah, underscores the foundational role of knowledge in Islam. These verses highlight 'ilm (knowledge) as the starting point of the prophetic mission and the backbone of Islamic society.

An intriguing aspect is Allah's reference to human creation from 'Alaq, meaning "a clinging clot," "a leech-like substance," or "something that adheres." This choice of word emphasizes knowledge by pointing to an observable stage of creation, open to scientific inquiry, unlike more abstract early stages of human creation (e.g., "sounding clay" or "dark mud") (صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ), which are matters of belief.

For centuries, the biological meaning of 'alaq was not fully understood. However, in embryology, it accurately describes the early embryo's behavior and appearance as it clings to the uterine wall and resembles a leech during a specific developmental stage.

In 1980, Professor Keith L. Moore, then Chair of Anatomy at the University of Toronto, was invited to examine Qur'anic verses on human development. Dr. Moore expressed astonishment at the scientific accuracy of the Qur'an's descriptions, revealed over a thousand years before modern embryology. He collaborated on academic studies, contributing to broader discussions on the harmony between revelation and science.

By highlighting man's creation from a clinging drop of fluid, these verses serve both as an invitation to scientific reflection and as a reminder of human humility and divine authority. They reinforce the belief in resurrection: if Allah can create life from such a basic beginning, recreating it after death is surely within His power.

Starting the final divine revelation with a command to seek knowledge signifies that human dignity is closely linked to knowledge, but only when pursued in the Creator's name. In Islam, knowledge is not merely power; it is ibadah (worship). Studying, teaching, and spreading beneficial knowledge are among the highest forms of devotion.

This understanding shaped the worldview of early Muslims, leading them to establish some of the world's most advanced centers of learning. These institutions later attracted European scholars seeking knowledge. Notable examples include:

- The Al-Zaytuna Madrasah, Tunis, established in 737 CE
- The University of Al-Qarawiyyin, Fez, Morocco, established in 859 CE.
- Al-Azhar University, Cairo, Egypt, established in 970 CE

In contrast, Europe's oldest university, the University of Bologna in Italy, was founded much later, in 1088 CE.

This historical contrast prompts reflection: Why were early Muslims global leaders in education, science, and ethics, while almost all Muslim-majority countries today struggle to keep pace?

Currently, Muslim-majority countries face a serious shortfall in scientific and educational development. They have fewer than 10 scientists, engineers, and technicians per 1,000 people (compared to a global average of 40, and around 140 in developed nations). Collectively, they contribute only about 1% of the world's published scientific research.

A key reason for this disparity is the low investment in scientific research and development (R&D). For instance, 20 key countries from the Organization of Islamic Cooperation (OIC) collectively spend only 0.34% of their GDP on scientific research, starkly below the global average of 2.36%. To put this in perspective, countries like the United States spend 3.59% of their GDP on R&D, and Israel dedicates 6.02%. Within the OIC, individual country spending remains low: Pakistan spends 0.16%, Saudi Arabia 0.56%, and Egypt 1.03%.

Of the 976 Nobel Prizes awarded in scientific fields, only 4 have gone to Muslims, compared to 153 awarded to Jews, despite the enormous difference in population size. This underscores a deep intellectual and developmental crisis that must be addressed. To reclaim its lost leadership, the Muslim world must revive a culture of knowledge, critical thinking, and scientific pursuit, firmly rooted in its own faith and history.

The four Muslim Nobel laureates in science are:

- Mohammad Abdus Salam (Pakistan) – *1979 Nobel Prize in Physics* for electroweak unification theory.
- Ahmed Zewail (Egypt) – *1999 Nobel Prize in Chemistry* for pioneering femtochemistry.
- Aziz Sancar (Turkey) – *2015 Nobel Prize in Chemistry* for mechanistic studies of DNA repair.
- Mounji Bawendi (France/Lebanon) – *2023 Nobel Prize in Chemistry* for work on quantum dots.

While knowledge pursued in the Creator's name elevates human dignity, Surat Al-Alaq also warns against the dangers of arrogance and a false sense of self-sufficiency that can arise from misused knowledge:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ (٦) أَن رَّءَاهُ لَمْ يَكُنْ لَمْ يَكُنْ (٧) إِنَّ إِلَىٰ رَبِّكَ لَرْجَعِي (٨)

“But man transgresses, (6) when he sees himself self-sufficient. (7) Surely, to your Lord is the return.” (96:6-8)

This arrogance can even lead individuals to obstruct others from even the acts of worship:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْهَوْنَهُ (٩) إِذَا صَلَّى (١٠) أَرَأَيْتَ إِنْ كَانَ عَلَىٰ تَهْدًى (١١) أَوْ أَمَرَ بِالتَّقْوَىٰ (١٢) يُؤْتِيكَ إِنْ كَذَّبَ وَتَوَلَّىٰ (١٣) أَلَمْ يَعْلَمِ بِأَنَّ لِلَّهِ بَصَرًا (١٤)

“Have you seen him who forbids (9) a servant when he prays? (10) Consider: what if he is rightly guided, (11) or enjoins righteousness? (12) But what if he denies and turns away? (13) Does he not realize that Allah sees?” (96:9-14)

The Surah then warns of severe consequences for such transgressions:

كَلَّا لَئِنْ لَّمْ يَنْتَهِ فَنَخْطِفْهُ بِالْأَنَافِثِ (١٥) كَذِبًا طَائِفَةٌ (١٦) فَلْيَدْعُ نَادِيَهُ (١٧) سَ نَدْعُ لَزَابِيَّةً (١٨)

“No! If he does not stop, We will surely drag him by his forehead (15) A lying, sinful forehead. (16) Let him call his associates; (17) We will call the guards of Hell.” (96:10-18)

As for the righteous, the Surah concludes with a divine instruction:

كَلَّا لَا تُطَعُّهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

“No! Do not obey him, but prostrate and draw near (to Allah).” (96:19)

Thus, the Surah begins with a command to read and ends with a command to prostrate, highlighting the inseparable link between knowledge and worship. Knowledge must translate into action, and the highest form of action is submission and drawing near to Allah. As Caliph 'Umar ibn 'Abd al-'Azīz wisely stated, **"Whoever worships Allah without knowledge causes more harm than good."**

Surah Al-Qadr (القدر) (The Glory) (97:1-5)

The central theme of Surah Al-Qadr is the extraordinary status and immense honor of a unique night known as Laylat al-Qadr—the Night of Qadr. The Surah declares:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)
تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهِ بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ مَرٍزٍ (٤) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (٥)
“Indeed, We sent it down in the night of Al-Qadr (1) And what made you know what is the night of Al-Qadr? (2) The night of Al-Qadr is better than a thousand months (3) In it the angels and the Spirit (Jibril) descend therein by their Lord’s Permission with every command, (4) Peace it is until the emergence of dawn.” (97:1-5)

Despite its brevity, Surah Al-Qadr holds a revered place in Islamic tradition. Muslims around the world seek Laylat al-Qadr, especially during the last ten nights of Ramadan. However, hadith reports differ on its exact timing. Some suggest it may fall on any of the last ten nights, others restrict it to the odd-numbered nights, while some specify the 27th or even the last night of Ramadan. One narration mentions that the Prophet ﷺ intended to inform his companions of the exact date, but due to a dispute among them, that knowledge was withheld.

This variation has led some scholars to question whether Laylat al-Qadr is fixed in Ramadan each year or whether it could fall on any night of the year. There is also scholarly debate on whether Surah Al-Qadr itself was revealed in Mecca or Medina. If it was revealed in Mecca, its significance might not have been fully realized until the command to fast during Ramadan was given in the second year after the Hijrah.

Given these uncertainties, it becomes essential to return to the Qur'an itself, the only fully preserved and authentic source. Allah commands us to reflect deeply (tadabbur) upon the Qur'an, and through such reflection, internal consistency and intertextual clues can guide us to greater understanding. To begin this reflection, we must address three essential questions raised by the Surah:

- What was sent down on laylat al-Qadr?
- When is laylat al-Qadr?
- What does the word Qadr (قَدْر) mean?

What Was Sent Down on Laylat al-Qadr?

The Qur'an answers this directly. In Surah Al-Baqarahh, Allah says::

الْقُرْآنَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ لِّلَّذِينَ هُمْ عَلَىٰ آلِهِمْ يَتْلُونَ ۚ هُوَ الْقُرْآنُ الْمُبِينُ
“The month of Ramadan is the one in which the Qur'an was sent down, a guidance for mankind and clear proofs of the guidance and the criterion (of right and wrong).” (Al-Baqarah 2: 185)

Also, in Surah Al-Dukhan, Allah states:

حَمِّ (١) وَأَلَكِبْ لَمِيمٍ (٢) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (٣) إِنَّا كُنَّا مُنذِرِينَ (٤) فَتَفَرَّقَ كُلٌّ
أَمْرٍ حَكِيمٍ (الدخان)

"Ha Mim (1) By the clear Book (2) We have sent it down in a blessed night – surely, We are ever warning (3) In it every wise command is made distinct. (Al-Dukhan 44:1-4)

These verses affirm that the Quran was revealed on a single night, Laylat al-Qadr—which occurs in Ramadan. But what does “sent down” mean here?

When is Laylat of Al-Qadr?

There are two primary scholarly interpretations:

- First: Laylat al-Qadr refers to the night when the Prophet ﷺ first received revelation in the Cave of Hira—the first five verses of Surah Al-Alaq. This momentous night was likely remembered and preserved by early companions, especially Sayeda Khadija. Some reports date it to the 21st night of Ramadan (August 10, 610 CE).
- Second: Laylat al-Qadr refers to the night when the entire Qur'an was sent down in one transmission from the Preserved Tablet (*al-Lawh al-Mahfuz*) to the first heaven (*Bayt al-'Izzah*). Surah Al-Baqarah confirms that this happened in Ramadan, raising the question: does a “Ramadan” exist in the celestial realm?

Allah says:

إِنَّ عِدَّةَ آيَاتِنَا عِنْدَ اللَّهِ ثَلَاثَ عَشْرَ سَمَوَاتٍ فِي كِتَابِ اللَّيْلِ خَلَقَ أَلْفَ سَمَوَاتٍ وَآرَضٍ
“Indeed, the number of months with Allah is twelve months in the Book of Allah on the day He created the heavens and the earth.” (Al-Tawba 9:36)

This suggests that a celestial calendar exists, possibly including a month of Ramadan. However, the duration of time differs in the divine realm. Allah states:

وَأَنْ يَوْمًا عِنْدَ رَبِّكَ ذَاكَ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٤٧)
“Indeed, one day with your Lord is equivalent to as a thousand years according to your calculations.” (Al-Hajj 22:47)

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ (٥)

“He manages and regulates (every) matter from the heavens to the earth, then it (every matter) will ascend to Him, in a Day equivalent to a thousand years of according to your calculations” (Al-Sajda 32:5)

Thus, a “Ramadan night” in the divine realm could span the equivalent of 1,000 earthly Ramadan months, aligning with the verse:

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ (٣)

“The Night of Qadr is better than a thousand Months.” (Al-Qadr 97:3)

The fact that it is called a “night” rather than a “day” also supports the idea of a celestial setting. Beyond Earth, the universe is in a state of perpetual darkness. Allah says:

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ ۚ فَإِذَا فُجِّرَتْ سَاطِعُهَا فَأَيُّ آيَاتِنَا مُبِينٍ (١٢)....

“We have made the night and the day two signs: then We obscured the sign of the night and made the sign of the day bright ...” (Al-Isra 17:12)

This indicates that cosmic space is essentially night-like—another hint that Laylat al-Qadr may refer to a heavenly event.

The Meaning of "Qadr"

To understand Laylat al-Qadr, we must examine the word “Qadr” (قَدْر), focusing on the vocalization (tashkeel) of the letter Dal (د) to distinguish between two similar-sounding Arabic words:

- The word Qadr (قَدْر) with Sukoon on the Dal (د) means status, worth, value, grandeur.
- The word Qadr (قَدْر) with Fatha on the letter Dal (د) means decree, destiny, fate.

In Surah Al-Qadr, the word "Qadr" appears three times with a Sukoon on the letter Dal indicating “status”. This is consistent with its usage in three other verses:

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

“They have not given Allah His true Qadr (His true status)” [Al-Anam 6:91, Al-Hajj 22:74, and Al-Zumur 39:67]

Therefore, Laylat al-Qadr is best translated as "The Night of Majesty" or "The Night of True Worth", a time when the grandeur of Allah and the Qur'an is most fully appreciated.

Some wrongly interpret Laylat al-Qadr as “The Night of Decree” due to the mention of “command” (amr) in Surah Al-Dukhan and Surah Al-Qadr. But what is this command?

The Command: Is It Decree or Revelation?

Surah Al-Dukhan:

إِنَّا نُنزِّلُ الْغُلُقُوتَ مِنَّا كُنَّا مُنْذِرِينَ (٣) ۚ وَإِنَّا لَنُفَصِّلُ الْكُلَّ أَمْرٍ حَكِيمٍ (الدخان)

" We have sent it down on a blessed night - Indeed! We are ever warning. (3) In it every wise command is made clear. (Al-Dukhan 44:3-4)

Surat Al-Qadr:

تَنْزِيلُ الْمَلَكَةِ وُحْيًا فَيُبَايِنُهُمْ مِّنْ كُلِّ مَرٍ (٤)

"In it the angels and the Spirit (Jibril) descend by their Lord's Permission with every command, (97:4)

The question becomes: what are these "commands"? The Qur'an itself provides the answer:

لَا إِلَهَ إِلَّا لَهُ الْخَلْقُ وَالْمَرُّ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ (الأعراف)

"Unquestionably, to Him alone belongs the creation and the command; blessed is Allah, Lord of all the worlds. (Al-Araf 7:54)

Further, Allah refers to the Qur'an as a Ruh (Spirit) from His command:

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِي جَعَلْنَاهُ رُوحًا تَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (الشورى)

"Thus, We have revealed to you a Rūḥ (Spirit) of 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)

Further, clarity comes from Surah Al-Isra, where the word Ruh is often misunderstood as the human soul. However, the context points to the Quran:

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

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

Subsequent verses (17:86–89) make it clear that this refers to the Qur'an—not the human soul:

وَلَيْسَ شَيْءٌ لِّدَهَبٍ يَا لَنِّ لَوْحِي إِلَيْكَ يُنمَّ لَا تُجِدُ لَكَ بِهِ عِلْمًا وَكِيلًا (٨٦) الْحَمْدُ مِّنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا (٨٧) قُلْ لِّمَن جَمَعْتَ الْإِنسَ وَالْجِنَّ عَلَىٰ لِبَاسٍ مِّثْلِ هَذِهِ الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨) وَلَقَدْ صَدَقَ الْإِنسَ فِي هَذِهِ الْقُرْآنِ مِن كُلِّ مَثَلٍ لِّي قَابِئُ أَكْثَرِ النَّاسِ الْكَافِرُونَ (الإسراء)

And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us. (86) Except [We have left it with you] as mercy from your Lord. Indeed, His favor upon you has ever been great. (87) Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." (88) And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief. (Al-Isra 17:86-89)

This confirms that the Ruh in verse 17:85 refers to the Quran, not the human soul. The common misunderstanding often stems from reports about Jewish challengers asking about the Ruh during early Makkah; however, Surah Al-Kahf, which addresses other questions, was revealed far earlier than Surah Al-Isra, which provides this clarification.

Therefore, the Quran is a Ruh that is a command from Allah. This means the "wise command" (أَمْرٌ حَكِيمٌ) in Surah Al-Dukhan and "every command" (كُلُّ أَمْرٍ) in Surah Al-Qadr both refer to the Quran.

Based on the above analysis, one can draw the following conclusion:

- Laylat al-Qadr marks the descent of the entire Qur'an—the command of Allah—as a Ruh, from the Preserved Tablet to the first heaven.
- The Qur'an is more than law; it reveals the Names and Attributes of Allah, enabling us to recognize His true worth.
- When believers appreciate the Qur'an's majesty and elevate their understanding of Allah, they fulfill the essence of Laylat al-Qadr.

Thus, the following is suggested translation of Surat Al-Qadr:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١) وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)
تَنْزِيلُ الْمَلَكِ وَرُوحٌ فِيهِ يَأْذُنُ رَّبِّكُمْ مِنْ كُلِّ أَمْرٍ (٤) سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ (٥)

“Indeed, We sent it down, the entire Qur'an, during the heavenly Night of Glory. (1) And what made you comprehend what the Night of Glory is? (2) The Night of Glory is better than a thousand earthly months. (3) On that night, the angels and the Spirit (Jibril) descend, by the permission of their Lord, with every divine command. (4) Peace it is, until the emergence of the dawn of the final Messenger.” (97:1–5)

Surah Al-Bayyina (البَيِّنَةُ) (Clear Proof) (98:1-8)

The main theme of Surat Al-Bayyinah is how the clear and obvious divine revelation brought by Prophet Muhammad ﷺ removes any justification for those who continue to reject it or create divisions. The surah divides humanity into two groups based on their response to this truth, emphasizing that sincere worship and righteous actions are the true measures of a person's worth, not their lineage or previous religious affiliation.

The surah opens by addressing the disbelievers among the People of the Book (Jews and Christians) and the polytheists. They claimed they would not abandon their falsehood until the clear evidence (البَيِّنَةُ) came to them.

لَمْ يَكُنْ لِّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَمْ شَرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) رَسُولٌ مِنَ اللَّهِ
يَتْلُو صُحُفًا مُطَهَّرَةً (٢) فِيهَا كُتِبَ بِقِيَمَةٍ (٣)

Those who disbelieve from among the people of the Book (Jews and Christians) and the polytheist were not about to change their ways until they were sent clear evidence (1) A Messenger from Allah, reciting purified scrolls (2) Containing valuable books. (98:1-3)

Despite their claims, when the clear religion came to them, the People of the Book divided among themselves. This division happened only after the truth was made manifest.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ (٤)

(Yet) those who were given the Scripture became divided only after they were sent (such) clear evidence. (98:4)

The Surah points out that the core demand of this religion was simple and universal: to worship Allah alone with sincerity.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (٥)

“Though they were not ordered to do but to worship Allah alone, sincerely devoting their religion to Him as upright people, and establish the prayers and give the Zakat: and that is the true religion.” (98:5)

This verse emphasizes that the call to worship Allah sincerely, perform prayers, and give zakat is a constant in all true religions. If someone tries to create division among believers, they lack this sincerity.

The Surah then contrasts the fate of those who accept the clear revelation and those who reject it. Those who reject the truth, despite its clarity, are described as the worst of all creations.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (٦)

Verily, those who disbelieve from among the people of the book and the polytheist will abide in the Fire of Hell for eternity. They are the worst of creations. (98:6)

Allah describes them this way because they were given undeniable proof, al-Bayyinah, yet they still chose to persist in their disbelief. Conversely, those who believe and do righteous deeds are the best of creations.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ (٧) جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنِ خَشِيَ رَبَّهُ ۖ (٨)

“Indeed, those who believe and do righteous deeds are the best of creatures (7) Their reward with their Lord is everlasting gardens beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for those who stand in awe of their Lord.” (98:7-8)

While paradise is a magnificent reward, the ultimate gift for these believers is that Allah will be pleased with them, and they, in turn, will be pleased with all He has prepared for them. The surah concludes by revealing the key attribute of such a person: the one who stands in awe of their Lord. (خَشِيَ رَبَّهُ)

Surah Al-Zalzala (الزَّلْزَلَةُ) (The Earthquake) (99:1-8)

The main theme of Surah Az-Zalzalah is a reminder that every person will be held accountable for every deed, no matter how small. It opens with a vivid description of the Day of Judgment, a world-altering event that dwarfs any earthly catastrophe.

The Surah begins by describing an earthquake of unimaginable scale, one that will shake the Earth to its core:

إِذَا زُلْزِلَتْ □ تَارَضُ زِلْزَالَهَا (١)

When the earth is shaken with its (final) earthquake. (99:1)

While we can measure earthly quakes on the Richter scale, with each whole number representing a massive increase in power, the final quake will be unlike any ever recorded. An earthquake of magnitude 9.5, like the one in Chile in 1960, is the most powerful in recorded history, yet it's only a fraction of what is to come. This final quake will be so immense it will cause the Earth to give up everything within it.

On that Day, humanity will emerge from the ground in scattered groups to face their deeds.

مَوَاجِدُهُ يَصْدُرُ آ لِسَانٌ أَشْتَاتٌ وَلِيُرَآءَ عَمَلُهُمْ (٦)

“That Day, the people will come out in scattered group to be shown their deeds.” (99:6)

This is the moment of accountability, and nothing will be forgotten. The surah emphasizes that even the smallest deed, the weight of an atom, will be accounted for.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨)

“Whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.” (99:7-8)

Nothing is forgotten. Not a glance. Not a whisper. Not a secret thought that turns into action.

Not a glance, a whisper, or a secret thought is overlooked. This message is so profound that a man who heard the Prophet Muhammad ﷺ recite it declared he needed nothing more from the Qur'an, understanding that this surah's message of total accountability was the essence of the faith. The Prophet ﷺ responded, "This man has succeeded, if he is truthful."

This surah is so weighty that the Prophet ﷺ said reciting it is equal to half of the Qur'an. This is because its core message encapsulates a fundamental truth of Islam: the reality of the Hereafter and the certainty of personal accountability. It reminds us that:

- Nothing is insignificant. Every good deed counts, no matter how small.
- No evil deed is overlooked, even if it seems minor.

Surah Az-Zalzalah serves as a powerful reminder for us to be mindful of our actions, both big and small, as they will all be brought to light on the Day of Judgment.

Reference Hadith

Anas ibn Malik said:

عن أنس بن مالك رضي الله عنه، أن رجلاً قال: "يا رسول الله! علمني القرآن". فقرأ عليه النبي صلى الله وسلم: "إذا زلزلت الأرض زلزالها... حت حختها. فقال الرجل: "والذي بعثك بالحق لا أريد عليها أبداً". فقال النبي صلى الله عليه وسلم: "أفلح الرجل إن صدق." [رواه أحمد في المسند (13313) والدارمي في سننه، وصححه الألباني في صحيح الجامع (2614)]

A man came to the Prophet Muhammad صلى الله عليه وسلم and asked: **"O Messenger of Allah, teach me the Qur'an."** The Prophet صلى الله عليه وسلم recited to him Surah Az-Zalzalah and when he finished, the man said: **"By the One who sent you with the truth, I will not add anything beyond this!"** The Prophet صلى الله عليه وسلم responded: **"This man has succeeded, if he is truthful."** (*Musnad Ahmad, authenticated by scholars.*)

Both Ibn Abbas and Anas ibn Malik reported that the prophet (PBUH) said:

عَنْ لِه بِن عَبَّاسٍ ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ إِذَا زُلْزِلَتْ فَنِصْفُ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَرُبُّ الْقُرْآنِ وَقُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثُ الْقُرْآنِ [أَخْرَجَهُ التِّرْمِذِيُّ (2894)، وَالْحَاكِمُ (2078)، وَابِيهَقِي فِي ((شُعَبِ الْإِيمَانِ)) (2514)]
عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُذَّتْ لَهُ بِنِصْفِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ (عُذَّتْ لَهُ بِرُبِّ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ) عُذَّتْ لَهُ بِثُلُثِ الْقُرْآنِ " . [أَرَوَاهُ التِّرْمِذِيُّ (2893)]

"Whoever recites Surah Az-Zalzalah, it is equal half of the Qur'an. Whoever recites Surah Al-Kafirun, it is equal to a quarter of the Qur'an; And whoever recites Surah Al-Ikhlās, it is equal to a third of the Qur'an." (Tirmidhi, Al-Hakim)

Earthquake

The magnitude of earthquakes is measured using the Richter scale, developed in 1935 by Charles F. Richter of the California Institute of Technology. This scale quantifies the size of an earthquake based on the logarithm of the amplitude of seismic waves recorded by seismographs. Each whole-number increase on the Richter scale corresponds to a tenfold increase in wave amplitude and roughly 31.6 times more energy released.

To appreciate the scale of seismic power, consider some of the most significant earthquakes in recorded history:

1. **Valdivia, Chile (1960)** – 9.5 magnitude: the most powerful in recorded history.
2. **Sumatra, Indonesia (2004)** – 9.2 magnitude: triggered a massive tsunami killing 230,000 across 14 countries.
3. **Shaanxi, China (1556)** – 8.0 magnitude: the deadliest, resulting in the deaths of around 830,000 people.

Most recently, on July 30, 2025, a major earthquake struck off the coast of Russia's Kamchatka Peninsula. Measuring 8.8 in magnitude, it caused several injuries but fortunately there were no major casualties. Tsunami waves were reported as far as Russia, Japan, Hawaii, and parts of the Americas.

Yet even the most powerful earthquakes on Earth are dwarfed by what could lie ahead. A hypothetical 15.5-magnitude earthquake would be over a million times more powerful than the Chilean quake, strong enough to fracture the planet itself.

Even more astounding, on December 27, 2004, astronomers detected a cosmic quake, a massive starquake on a neutron star, about 50,000 light-years away, releasing gamma-ray bursts equivalent to a magnitude 32 event. Had such an event occurred within just 10 light years of Earth (approximately 60 trillion miles), it could have been catastrophic for our planet. These cosmic quakes are not seismic in the traditional sense but are detected via bursts of gamma rays emitted by highly magnetized neutron stars.

Surah Al-Adiyat (الغَدَايَات) (11-100:1)

The main theme of Surat Al-Adiyat is the ingratitude of human beings despite the countless blessings they receive from Allah. The Surah draws a striking comparison between the loyalty of a war horse and the rebellious nature of humankind.

The surah opens with an oath, painting a vivid and dynamic picture of charging horses in battle. These verses describe a scene of intense loyalty and obedience.

وَأَلْعَدِيَّتْ مَدْبَحًا (١) وَالْمُورِبَتْ رَاقِدًا (٢) وَالْمُغِيرَتِ صُبْحًا (٣) وَالْمُزِيلَتِ نَقِيعًا (٤)
طَائِفَاتٍ فِيهِ تَجِمَعًا (٥)

By the chargers (steeds) panting (breathing heavily). (1) Striking (their hooves causing) sparks of fire. (2) And by the raiders raiding at the break of dawn (to surprise their enemies). (3) Stirring up (the battlefield) with a cloud of dust (by the continuous running and stopping) (4) Penetrating into the midst of the gathered host (enemy). (100:1-5)

These verses highlight the horse's obedience and sacrifice to its master. It charges into battle, risking its life, all in response to the care it receives. This oath sets the stage for a powerful contrast with human behavior.

The surah then shifts to the nature of man, revealing a stark contrast to the horse's loyalty. It points out that humans are often ungrateful to their Creator, despite being fully aware of His blessings.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦) وَإِنَّهُ ، عَلَىٰ ذَٰلِكَ لَشَهِيدٌ (٧) وَلِحُبِّ الْخَيْرِ لَشَدِيدٌ (٨)
Indeed, man is ungrateful to his Lord; (6) and to that he is surely a witness; (7) And in his love of worldly goods, he is fierce (100:6-8)

This love of worldly possessions isn't inherently negative, as it can drive progress and build civilization. However, it becomes a problem when it dominates a person's life, eclipsing their purpose and devotion to Allah. The Surah warns that this fierce love for worldly things blinds people to the reality of the Hereafter.

To curb this worldly obsession, the Surah concludes with a solemn reminder of the Day of Judgment.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ (٩) وَحُصِّلَ مَا فِي الصُّدُورِ (١٠) إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ
لَّخَبِيرٌ (١١)

Does he not know that when all that is in the graves is unearthed (9) And all the secrets in the chests of people are made known? (10) Indeed, their Lord in that Day will, most surely be all aware of them (11:9-11)

These verses tell us that we will be resurrected and face Allah, who knows not only our outward actions but also our hidden intentions and internal thoughts. This awareness from Allah should serve as a powerful motivation to control our worldly desires and seek forgiveness.

Prophet Muhammad ﷺ himself set an example for us, seeking forgiveness from Allah more than seventy to a hundred times a day. He reminded us that "Truly successful is the one in whose record there are many requests for Allah's forgiveness." This constant repentance helps us manage our innate desires and turn our hearts back to Allah.

Reference Hadith

عن الأغر المزني رضي الله عنه أن رسول الله صلى الله عليه وسلم قال «إنه ليغان على قلبي ، وإنني لأستغفر الله ، في اليوم مائة مرة» (أخرجه مسلم)
“Sometimes I perceive a veil over my heart, and I seek forgiveness form Allah hundred times every day” (Muslim)

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: والله إنني لأستغفر الله وأتوب إليه في اليوم أكثر من سبعين مرة. (أخرجه البخاري)
“By Allah, I seek the forgiveness of Allah and repent to him more than seventy times every day» (Bukhari)

عن عبد الله بن بسر - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم :-
“(طوبى لمن وجد في كتابه استغفاراً كثيراً)” (رواه ابن ماجه والنسائي والطبراني، ورواه البيهقي عن عائشة - رضي الله عنها - مرفوعاً).
“Truly successful is the one in whose record there are many requests for Allah’s forgiveness.” (Ibn Majah)

Surat Al-Qaria (القارعة) (The Striking event) (101:1-11)

The theme of Surah Al-Qari'ah (القارعة) centers on the terrifying, earth-shattering event that will signal the resurrection and the beginning of the Hereafter. The Surah highlights the gravity of the Day of Judgment and urges every person to prepare for it by ensuring that their scale of good deeds is heavy.

The Surah begins by announcing this overwhelming event, Al-Qari'ah (القارعة) in a way that evokes mystery and awe by repeating the word three times to intensify its impact:

آلْقَارِعَةُ (١) مَا لْقَارِعَةُ (٢) وَمَا أَذْرَكَ مَا لْقَارِعَةُ (٣)

The striking blow, (1) What is the striking blow? (2) And what would make you know what the striking blow is? (101:1-3)

Linguistically, the word Al-Qari'ah (القارعة) refers to something that strikes with force, creating a loud and sudden sound, like a knock that startles. This could symbolize an enormous event, such as a massive asteroid impact, though only Allah truly knows. The triple repetition of the word adds to its ambiguity and magnitude. For example, if someone were to say, "The barrier, what is the barrier? And what will make you know what the barrier is?" you would instantly realize they are not referring to a simple wall or fence, but to something far greater and more terrifying.

The Surah then describes the chaotic aftermath of resurrection and the dramatic changes to the physical world:

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ لَمَبْتُوثٍ (٤) وَتَكُونُ الْجِبَالُ كَالْعِهْنِ لَمَنْفُوشٍ (٥)

It is a Day when people will be like scattered moths, (4) And the mountains will be like carded wool, (101:4-5)

Human beings will be in a state of panic and confusion, running aimlessly like moths around a light. Even the mighty mountains will lose their firmness, becoming weightless and scattered like carded wool.

It is important to remember that while the Qur'an uses familiar terms to describe the Resurrection, the Day of Judgment, Paradise, and Hell, these names are not the full reality, they are simply words we can relate to. As the Prophet Muhammad ﷺ said: (ليس في الجنة مما في الدنيا إلا الاسم) **(There is nothing in paradise from what is on earth except the name).**

The Surah then moves to the moment of accountability. Allah will establish the Divine Court, and people will be judged based on their deeds. People are divided in two groups:

A group of those whose good deeds outweigh their bad:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ (٦) فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ (٧)

“As for the one whose (good) deeds are heavy on the scale, (6) he will have a pleasant life.” (101:6-7)

A group of those whose good deeds are outweighed by their bad:

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۚ (٨) فَأُمُّهُ هَاوِيَةٌ (٩) وَمَكَدَرْلَكَ مَلِيهَةٌ (١٠) نَارٌ حَامِيَةٌ (١١)
“But as for the one whose (good) deeds are light, (8) his head will be a bottomless pit. (9) And what would make you know what that is? (10) A blazing Fire!” (101:8-11)

The term (أُمُّهُ) "mother" here metaphorically refers to the head, indicating he will be thrown into Hell headfirst.

This Surah reaffirms the concept of the scales (الموازين) that weigh human deeds on the Day of Judgment. This is also emphasized in other surahs such as (Al-Araf 7:8-9 and Al-Anbiya 21:47). One may wonder: how can actions, intangible deeds, be weighed on a scale? The answer lies in the reality of the Hereafter: every human will receive a detailed book, possibly in digital form (كتاب مرقوم) recording all actions, words, and even thoughts. These records will be both visible and measurable and nothing escapes divine accounting. The weight on the scale may not be measured by material mass, but by moral and spiritual value. Even a small deed, if done with sincerity, could weigh heavy. Likewise, an apparently large deed done for show may weigh nothing at all

Surat At-Takathur (التكاثر) (The Piling-up) (102:1-8)

The central theme of Surah At-Takathur is a strong warning against being consumed by the pursuit of worldly materialism and forgetting the inevitable reality of death and accountability in the Hereafter.

The Surah addresses a universal human tendency, the love of acquiring more wealth, power, status, or possessions. However, it should not be misinterpreted as condemning materialism in itself or belittling the human effort to seek worldly benefits. Allah created these desires in us to fulfill our role as stewards (khulafa) on earth and as a test. The real problem lies in indulging in material pursuits at the expense of spirituality, purpose, and awareness of the Hereafter.

Allah opens the Surah by addressing us in the second person, making the warning personal and direct:

الْهِنِكُمْ لَتَكَاثُرَ (١) حَتَّىٰ زُرُّمُ لَمَقَابِرَ (٢)

“You have been distracted by the competition for more. (1) Until you visit the graves”. (102:1-2)

Here, Allah does not specify what people are obsessed with accumulating, leaving each person to reflect on what worldly distractions they are personally consumed by. The grave reminder (literally) is that this pursuit continues until death interrupts it all.

The Surah then confronts the deluded mindset that abundance and rivalry in worldly gains equate to success. The verses repeat the phrase “you will soon know” to emphasize that a sobering realization awaits everyone:

كَلَّا سَوْفَ تَعْلَمُونَ (٣) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤)

“Nay, you will soon know. (3) Again, you will soon know.” (102:3-4)

The repetition of “you will know (تَعْلَمُونَ)” heightens the seriousness of the warning. Allah then speaks of the certainty of what lies ahead:

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوُنَّ الْجَحِيمَ (٦) ثُمَّ لَتَرَوُنَّ الْعَذَابَ لَیْقِينِ (٧)

“Nay, if you know the knowledge-based certainty. (5) You will definitely see Hellfire. (6) Then you will see it with the sight-based certainty.” (102:5-7)

The Surah that began by exposing the human obsession with worldly gain ends by affirming that every pleasure enjoyed in this life will be questioned:

ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨)

Then, you will be asked on that day about all the pleasures.” (102:8)

This final verse emphasizes that it is not just sinful indulgence that will be questioned, but even lawful pleasures, whether they were used responsibly, shared with others, or

taken for granted. This includes both the enjoyment itself and even the mere possession of blessings for the sake of pride or excess.

Prophet Muhammad ﷺ explained this verse in simple, relatable terms. Jabir ibn Abdullah narrated:

عن جابر بن عبد الله يقول: أتانا النبي صلى الله عليه وسلم وأبو بكر وعمر رضي الله عنهما، فأطعمناهم رطباً، وسقيناهم ماءً، فقال رسول الله صلى الله عليه وسلم: " هَذَا مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ " .

“The Prophet ﷺ visited us along with Abu Bakr and Umar. We served them fresh dates and cool water. The Prophet said: **This is among the pleasures for which you will be questioned.**” (Musnad Ahmad, al-Nasā’ī, Ibn Jarīr, al-Bayhaqī)

Another narration by Abu Huraira adds: After being hosted with dates and water by Abu al-Haytham ibn al-Tayyihan al-Ansari (ابن التيهان أبي الهيثم الأنصاري), the Prophet ﷺ said:

" هَذَا الَّذِي تَفْصِي يَدِهِ مِنَ النَّعِيمِ، الَّذِي أَنْتُمْ فِيهِ مَسْئُولُونَ عَنْهُ يَوْمَ الْقِيَامَةِ، هَذَا الظِّلُّ الْبَارِدُ، وَالرُّطْبُ الْبَارِدُ، عَلَيْهِ الْمَاءُ الْبَارِدُ " .

"By Him in Whose Hand is my soul: this is among the blessings you will be questioned about on the Day of Judgment—the cool shade, the fresh dates, and the cool water." (Reported in various forms by Muslim, Ibn Mājah, Abū Dāwūd, and al-Tirmidhī)

Surah At-Takthur serves as a wake-up call: the pursuit of material gain is not inherently wrong, but it becomes dangerous when it distracts from our ultimate purpose and accountability. We must strive in the world, but with awareness, gratitude, and humility, always remembering that every pleasure, even the simplest ones, will be part of our final reckoning.

Levels of Certainty

These verses introduce two levels of *certainty*:

- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) لَتَرَوْنَّ لَجَجِيمَ (٦) ثُمَّ لَتَرَوْنَّ عَبْنٍ لَيَقِينِ (٧)
- ‘Ilm al-Yaqīn (عِلْمٌ □ لَيَقِينِ) – Certainty through knowledge, such as what we gain from revelation.
- ‘Ayn al-Yaqīn (عَيْنٌ □ لَيَقِينِ) – Certainty through direct sight, when we see the reality of Hell with our own eyes.

But there is a third and ultimate level of certainty. Haqq al-Yaqīn (حَقٌّ □ لَيَقِينِ), which is experienced only by those who *enter* that reality:

وَأَمَّا إِنْ كَانَ مِنَ لَمُكَذِّبِينَ لَمْ آَلَيْنَ (٩٢) فَمَرْزُلٌ مِّنْ حَمِيمٍ (٩٣) وَظَلَمَ جَحِيمٍ (٩٤) إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ (٩٥)

“And if he be of those who deny the truth and go wrong, (92) then the welcome will be boiling water, (93) and burning in Hell Fire. (94) Indeed, this is an absolutely true certainty.” (Al-Waqa 56:92-95).

Surat Al-Asr (العصر) (The Time) (103:1-3)

The central theme of Surah Al-Asr is that time is running out, and all human beings are in a state of loss except those who fulfill four essential conditions for salvation. Despite its brevity, this Surah offers one of the most comprehensive summaries of the path to success in the entire Qur'an. Imam al-Shafi famously said:

لو تدبر الناس هذه السورة لو سعتهم .

"If people were to reflect on this Surah alone, it would suffice them."

And in another narration:

لو ما أنزل الله حجة على خلقه إلا هذه السورة لكفتهم

"If nothing else is revealed by Allah to humanity except this Surah, it would have been sufficient for them."

The Surah begins with an oath "Al-Asr":

بِالْعَصْرِ (١)

"By the declining time." (103:1)

The word "Al-Asr" refers to the late afternoon, the last part of the day, a time associated with winding down, and the nearing of the end. Swearing by this specific time draws attention to the fleeting and diminishing nature of time, a resource every human is using up, minute by minute, second by second.

After the oath, the Surah delivers a decisive verdict:

إِنَّا لِلْإِنْسَانِ لَفَيْسٌ (٢)

"Man is indeed in a state of loss." (103:2)

This is a general declaration that all human beings are in loss, not just some. The word "loss" (فَيْسٌ) here refers to the ultimate failure: the loss of time, potential, purpose, and eventually, the loss in the Hereafter.

But then comes the exception, those who are not in loss are described with four interconnected qualities:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

"Except those who believe and do good deeds and urge one another to truth and urge one another to patience." (103:2-3)

These four traits form the complete framework of Islam:

1. Belief (الإيمان): A sincere and sound belief in Allah and the truths of Islam.
2. Righteous Action (العمل الصالح): Translating faith into ethical, beneficial deeds.
3. Encouraging Truth (التواصي بالحق): Advocating for justice, honesty, and what is right.
4. Encouraging Patience (التواصي بالصبر): Supporting one another in endurance during trials and remaining steadfast in obedience.

Together, these qualities represent personal faith, practical action, social responsibility, and emotional resilience. There is a fifth implied element: mutual concern and unity among believers, as the structure of the Surah emphasizes collective effort (they urge each other).

Early Muslims would often recite this Surah when parting from gatherings, reminding one another of the importance of time and mutual responsibility. It became a tool for reflection and motivation, especially in staying committed to the truth and patience.

Surah Al-Asr is a powerful wake-up call. In just three concise verses, it outlines:

- the problem (universal human loss),
- the cause (wasting time and neglecting truth),
- and the solution (faith, action, truth, and patience).

It calls every person to measure their life not by what they have accumulated, but by what they have believed, done, shared, and endured.

Deeper Insights into the Word “Al-Asr”

The Arabic word *العصر* (al-Asr) has multiple connotations, each of which contributes to the Surah’s depth:

- Literal meaning: The late afternoon, symbolizing the end of the day and approaching conclusion.
- Linguistic root (a-ṣ-r / عصر): Meaning to squeeze or extract, indicating pressure, urgency, or the extraction of something valuable.
- Symbolic meaning: A historical era or age such as *(العصر الحجريّ)* “the stone age”, suggesting reflection on the events, lessons, and struggles of human history.

Thus, by swearing specifically by *al-Asr*, the Surah emphasizes the limited, intense, and decisive nature of time, not just time in general, but time as it slips away.

Oath by Different Times:

Allah frequently swears by different times of day or natural phenomena in the Qur’an, each perfectly aligning with the theme of its Surah:

- Surah Al-Fajr: "By the dawn" – Reflecting the emergence of truth after darkness and oppression.
- Surah Ash-Shams: "By the sun and its brightness" – Highlighting the clarity of divine guidance and moral light.
- Surah Al-‘Asr: "By the time of decline" – Emphasizing urgency and the looming reality of human loss for those who waste their time.

Surat Al-Humaza (الهُمَزَة) (The slandering) (104:1-9)

Surat Al-Humaza delivers a severe and vivid warning against slander, mockery, and obsession with wealth, emphasizing that such behavior stems from a corrupt heart and ultimately leads to utter ruin and divine punishment in the Hereafter. The Surah gives several warnings:

- Do not harm others through slander, mockery, or sarcasm, whether by words, gestures, or tone.
- Do not let wealth deceive you into arrogance or a false sense of security.
- Do not forget the reality of death, accountability, and the Hereafter.

The Surah opens with a divine curse upon those who attack others publicly or behind their back:

وَبَلَّغْ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ (١)

“Woe to every slanderer and mocker.” (104:1)

Humazah: insulting someone behind their back (i.e., backbiting), spreads malicious gossip
Lumazah: insulting someone to their face, defaming others openly.

These are people who harm others with their words, gestures, and sarcasm to degrade and damage their reputations. These sins are both social but spiritual, reflecting deep arrogance and lack of compassion.

The Surah then shifts to another destructive trait: obsession with wealth. Such people live under the illusion that their riches will grant them immortality and immunity from death or divine justice:

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢) يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ (٣)

“He who accumulated wealth and counted it, (2) He thinks that his wealth will make him immortal!” (104:2-3)

They hoard wealth, count it repeatedly, and derive pride from it. But in doing so, they become blind to the reality that no amount of wealth can save a soul from death or protect it from the fire of divine judgment.

To those filled with arrogance, mockery, and greed, Allah issues a terrifying verdict: being cast into the Hutama (حُطْمَةُ), the "Crusher."

كَأَنَّهُ لَيُبَثِّلُ فِي الْحُطْمَةِ (٤)

“Never, He will certainly be thrown into the Crusher.” (104:4)

The verb لَيُبَثِّلُ suggests not just being cast away, but being thrown forcefully and disgracefully, as if discarded like worthless trash. The very disgrace these people inflicted on others will now be returned upon them, magnified by divine justice.

The Surah ends by giving details about this place in Hell called Hutama:

وَمَا أَدْرَاكَ مَا أَخْطَمُهُ (٥) نَارُ اللَّهِ لَمْ تُوقَدْهُ (٦) الَّتِي تَطَّلُعُ عَلَى الْأَقْفِدَةِ (٧) فِي عَمَدٍ مُمَدَّدَةٍ (٨) فِي عَمَدٍ مُمَدَّدَةٍ (٩)

And what would make you know what the Crusher is? (5) It is Allah's kindled fire, (6) which reaches (or peers) into the hearts. (7) Verily, it shall be closed upon them, (8) In outstretched columns. (104:4-9)

This rhetorical question (وَمَا أَدْرَاكَ مَا أَخْطَمُهُ) signals the unimaginable horror of this punishment. This "Hutama" is not just any fire, it is (نَارُ اللَّهِ) "the fire of Allah" indicating that it is a unique, divine punishment beyond the realm of human imagination. Its intensity, precision, and intelligence are unmatched. It is continuously kindled (لَمْ تُوقَدْ), never fading, never cooling.

The fire doesn't just burn the body, it penetrates the heart, the source of arrogance, envy, and cruelty (تَطَّلُعُ عَلَى الْأَقْفِدَةِ). The word تَطَّلُعُ suggests "peering," "exposing," or even "reading." This implies that this fire has awareness and intelligence. It calibrates its punishment based on the inner moral state of each person. If human technology today can create emotion-sensing machines, how much more advanced can Allah's creation be? A fire that reads and responds to the inner condition of a person is fully within divine power.

Just as these people locked up their wealth for safekeeping, they will now be locked inside the fire, sealed (إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ), there is no escape. It will be enclosing like a sealed tomb of torment

The last description for the Hutama is that it has outstretched columns (فِي عَمَدٍ مُمَدَّدَةٍ). These outstretched columns can be visualized as massive blazing columns that hold the person trapped. They may continuously press in, crushing the individual who once crushed the spirits of others with mockery and slander. These columns prevent movement, leaning, or escape, symbolizing eternal humiliation for one who thought wealth made him untouchable.

Surah Al-Humaza exposes how moral decay begins in the heart and manifests through words and actions. It warns of a punishment precisely tailored to match the inner corruption of the arrogant, mocking, and greedy. It urges each soul to:

- Purify the heart from arrogance
- Guard the tongue from slander, gossip, and mockery
- Detach from the illusion that wealth brings safety or immortality

Ultimately, the Surah reminds us that true immortality lies not in possessions, but in righteousness. Those who humiliate others and worship wealth will face divine disgrace and crushing punishment, unless they repent and reform.

Surat Al-Feil (الفيل) (The Elephant) (105:1-5)

Surat Al-Feil recounts Allah's miraculous protection of the Kaaba and His destruction of arrogant aggressors, no matter how powerful they appear. It is both a historical record and a spiritual warning: no worldly power can withstand Divine will.

The Surah serves as both a historical reminder and a spiritual warning: military might is meaningless before Divine will.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ (١) أَلَمْ يَجْعَلْ لَّهُمْ لَحِيْلًا (٢) وَأَرْسَلَ
عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)

"Have you not seen how your Lord dealt with the People of the Elephant? (1) Did He not make their plan go astray? (2) He sent against them flocks of birds, (3) striking them with stones of Sijjil (baked clay), (4) and made them like eaten-up straw." (105:1–5)

Despite Abraha's planning and power, his army was decimated. Birds carrying stones of clay became the instrument of divine punishment, reducing a mighty force to scattered remains like chewed-up fodder.

Historical Background

Around 570 CE, the year Prophet Muhammad ﷺ was born, Abraha, the Christian governor of Yemen under the Abyssinian empire, sought to rival the Kaaba by building a grand cathedral, al-Qullays (القليس), in Sana'a. When Arabs ignored his structure, Abraha determined to demolish the Kaaba so that pilgrimage would be redirected to Yemen. With 60,000 soldiers and 13 elephants, he marched toward Makkah.

Reaching Al-Mughammis (المغمس), about 5 kilometers from Makkah, Abraha's troops seized camels belonging to the Quraysh leader 'Abd al-Muṭṭalib, the Prophet's grandfather.

When granted an audience, Abd al-Muṭṭalib asked only for his camels, prompting Abraha to mock his lack of concern for the Kaaba. His famous reply was: "I am the master of the camels; the Kaaba has its own Master who will protect it."

As Abraha advanced, the lead elephant refused to move toward Makkah, kneeling in place. It would only move if turned in any other direction. Suddenly, flocks of birds (ṭayran abābīl) appeared from the sea, each carrying small stones of baked clay. Every stone struck with lethal accuracy. Soldiers fell instantly; others died from severe wounds. Abraha was injured and retreated to Yemen, where he soon died.

From the surrounding hills, the Quraysh witnessed the total destruction of the invaders, reduced "like eaten-up straw."

This event spread across Arabia and beyond resulting in several religious and political impacts.

- Religious Prestige: The miraculous protection of the Kaaba enhanced Makkah's religious standing and reaffirmed its sacredness and Quraysh gained greater respect and became known as 'The people of Allah'.
- Historical Shift: The defeat weakened Abyssinian control in Yemen, paving the way for Persian influence.
- Prophetic Prelude: This event, just before the Prophet's birth, spiritually prepared Arabia for his future message.

In essence: Surat Al-Feil is a timeless reminder that political power, military might, and human planning collapse before the will of Allah. It warns oppressors and comforts believers that Allah defends His sacred symbols and those who honor them.

Surat Qureysh (قُرَيْشٍ) (4-106:1)

The main theme of Surat Quraysh is that the blessings of food and security are sufficient reasons to show gratitude to Allah by worshipping Him alone. This also implies that Muslims, when inviting others to Islam, must ensure that those they invite are guaranteed both sustenance and safety.

The Surah opens with.

لَا إِلَافَ يَقْرَيْشٍ (١) إِلَّا فِيهِمْ حَوْلَةٌ آ لِسُنَّيَةٍ وَلَصِيفٍ (٢)

The word "إيلاف" (ilāf) comes from the root أَلَفَ (alf) and has two possible meanings depending on the vowel markings on the lam (ل):

1. With a Fathah (لَ): “to be accustomed to,” “to make habitual,” “to become familiar with.” This leads to the following translation of the verses:

لَا إِلَافَ يَقْرَيْشٍ (١) إِلَّا فِيهِمْ حَوْلَةٌ آ لِسُنَّيَةٍ وَلَصِيفٍ (٢)

“Because of the customary practice of Quraysh (1) Their customary winter and summer journeys.” (106:1–2)

In this case, the verses introduce the idea that Quraysh’s seasonal journeys, south to Yemen in winter, north to al-Sham (Greater Syria) in summer were a long-standing custom and economic lifeline.

2. With a Shaddah (لَّ): “to reconcile,” “to unite,” “to forge agreements.” This leads to the following translation of the verses

لَا إِلَافَ يَقْرَيْشٍ (١) إِلَّا فِيهِمْ حَوْلَةٌ آ لِسُنَّيَةٍ وَلَصِيفٍ (٢)

“Because of Quraysh’s reconciliation (with all tribes) (1) Which secured for them the winter and summer journeys.” (106:1–2)

In this case, ilāf refers to the political and social reconciliation Quraysh enjoyed with all the surrounding tribes. This unity and protection came after the miraculous defeat of Abraha narrated in the previous surah (Al-Fei), an event that elevated Quraysh’s status and deterred any tribe from attacking their trade caravans.

This interpretation links Surat Quraysh directly to Surat Al-Feil, so closely that it is reported Caliph Omar and Ibn Mas‘ūd would recite them together without the Basmalah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) between them (despite knowing they are separate surahs).

The Surah then draws the logical conclusion from these blessings of secure trade:

فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

“So let them worship the Lord of this House, (3) Who fed them against hunger and secured them against fear.” (106:3-4)

Here, the blessings of food and safety are presented as direct gifts from Allah, reinforcing that gratitude must take the form of worshiping Him alone.

Surat Quraysh reminds Quraysh, and by extension all believers that prosperity and security are not merely privileges, but divine trusts. These blessings must lead to devotion to Allah alone, and providing food and safety should be part of the Islamic call.

The Origin of the Name “Quraysh”

- **The ‘Shark’ Analogy:**

It is reported that Mu‘āwiyah once asked Ibn ‘Abbās: “Why were Quraysh named Quraysh?”

He replied: “Because of a great sea creature called al-qursh (the shark). Nothing passes it, whether lean or fat, without it devouring it. It eats but is not eaten; it overpowers but is not overpowered.” This likened Quraysh’s dominance in commerce and tribal affairs to the unmatched supremacy of the shark in the sea.

- **Wealth Gathering:**

Others say Quraysh derives from التقرش (at-taqarrush), meaning “to gather wealth”.

Quraysh were merchants known for their eagerness to earn, amass wealth, and show generosity.

Surat Al-Maoun (الماعون) (Basic Support) (107:1-7)

The main theme of Surah Al-Maoun is the condemnation of hypocrisy in faith and the neglect of social responsibility. It makes clear that faith without sincerity and compassion is rejected by Allah; true worship is inseparable from caring for the vulnerable.

The Surah begins by stating the denial of the religion is revealed not just in words, but in behavior, the hard-hearted treatment of orphans and the failure to promote feeding the poor.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَئِيْلٌ لَّذِي بُكَدَّتْ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (٢) وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ (٣)
“Have you seen him who denies the religion (the day of judgement)? (1) It is he who repels the orphan, (2) and does not encourage the feeding of the needy.” (Al-Maun 107:1-3)

The importance of providing food and shelter was demonstrated by Prophet Muhammad ﷺ from the very start of his community in Madinah:

- He purchased land to build the mosque, and on one side constructed a shelter (al-Suffah) (الصفة) for the needy, a safe place to live and a source of regular meals.
- He also set up a tent within the mosque’s courtyard and appointed Rufaida al-Aslamiyyah (رفيدة الأسلمية) as the first Muslim doctor to manage it as a field hospital caring for the sick.
- Rufaida (رفيدة) holds the distinction of being the first Muslim doctor in history, and notably, a female pioneer in Islamic medical service.

This shows that *service to the community* was embedded into the foundation of the Muslim ummah.

The Surah shifts the focus to those who are heedless of the transformative moral impact that prayer should have on character:

قَوْلِيلٌ لِّلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يَرَاءُونَ (٦) وَالْمَاعُونَ (٧)
“So, woe to those who pray, (4) yet are heedless of (the true purpose and impact of) their prayers. (5) Those who are all show. (6) and withhold even simple assistance.” (107:4-7)

“So, woe to those who pray, (4) yet are heedless of (the true purpose and impact of) their prayers. (5) Those who are all show. (6) and withhold even simple assistance.” (107:4-7)

The word (لَمَاعُونَ) is derived from the word (عون) that refers to any form of assistance, even small acts of kindness. Withholding such trivial help reflects a cold, ungenerous heart, a practical rejection of faith.

The Surah exposes two kinds of rejection of Islam and the Day of Judgment:

- Verbal denial: Openly denying the truth of the religion and the Hereafter.
- Practical denial: Claiming to believe, yet living in ways that contradict that claim:

- Lacking compassion for the orphan and the poor.
- Withholding acts of kindness and generosity.
- Treating worship as an outward display with no real moral effect.

The Surah teaches that compassion and social responsibility are not optional extras in Islam, they are essential proofs of sincere faith. And faith is not just belief in the heart or rituals on the tongue. it must manifest in the hand that feeds, the heart that cares, and the actions that serve. Without sincerity and mercy, worship loses its value before Allah.

Surah Al-Kawthar “الْكَوْثَرُ” (The Abundance) (108:1-3)

The main theme of Surah Al-Kawthar is that we must respond to Allah’s abundant blessings with sincere, exclusive devotion. Every act, whether frequent like prayer or rare like an occasional sacrifice, must be done solely for His sake.

While traditional tafsir states that the Surah was revealed to comfort the Prophet ﷺ after some idolaters rejoiced at the death of his son, the Qur’an speaks to every believer personally. This means its message applies not just to the Prophet ﷺ but to you, calling you to gratitude expressed through pure worship.

The Surah starts with acknowledging Allah’s Abundant Favors:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Indeed, We have granted you Al-Kawthar. (108:1)

Linguistically, Al-Kawthar (الكوثر) comes from the root kathur (كثر), meaning “to be plentiful.” The addition of the letter waw (و) intensifies the meaning, indicating extraordinary abundance of goodness (الخير الكثير). Scholars have interpreted Al-Kawthar broadly to include: the Qur’an, the five daily prayers, and wisdom. Wisdom as per Allah’s statement:

﴿وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا﴾ [البقرة]

“And whoever is granted wisdom has certainly been granted abundant good.” (Al-Baqarah 2:269)

When specifically addressing the Prophet ﷺ, Al-Kawthar can refer to: a river in Paradise, the honor of prophethood, the Quran, the mention of his name alongside Allah’s in the Shahadah (لا إله إلا الله محمد رسول الله), and numerous religious rituals.

Allah directs us to show our gratitude to Allah’s blessings through worship and sacrifice:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

“So. pray to your Lord and make your sacrifice solely to Him.” (Al-Kawthar 108:2)

This verse highlighted two key forms of gratitude:

1. Prayer: Maintaining a deep connection with Allah.
2. Sacrifice: Benefiting people, especially the poor, through acts of charity symbolized here by animal sacrifice.

The word (انحر) specifically refers to slaughtering camels, which implies two things:

- The sacrifice is of great value, as camels are costly.
- Sacrifices may occur infrequently, unlike prayers, which are frequent. Thus, the verse teaches that whether an act is performed often or rarely, it must be done solely for Allah’s sake.

The surah ends with the assurance of Allah's support for the one who does all his prayers and sacrifices for Allah:

إِنَّ شَانِكَ هُوَ الْأَبْتَرُ

“Indeed, it is the one who hates you who is cut off”. (Al-Kauther 108:3)

When revealed regarding the Prophet ﷺ, this verse was aimed at figures such as Abu Lahab (أبو لهب), Abu Jahl (أبو جهل), Umiah ibn Khalaf (أمية بن خلف), men who gloated at the death of his son, claiming the Prophet's lineage would end. Allah flipped this claim:

- It is they, not the Prophet ﷺ, who would be cut off from all goodness.
- Their names faded into disgrace, while Allah promised eternal honor to His Messenger ﷺ.

Surah Al-Kawthar is a short but powerful call to live a life of pure, undivided devotion, measuring the worth of all our actions by one standard: Are they done purely for Allah?

The majority opinion is that the Surah was revealed in Mecca. However, Hasan al-Basri, Qatada, and Mujahid argued that it was revealed in Medina, citing a hadith narrated by Anas ibn Malik who accepted Islam in Medina.

Anas ibn Malik (أَنَسُ بْنُ مَالِكٍ) said:

بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَعْقَى إِعْقَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَقُلْنَا: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ، قَالَ: أَنْزَلْتُ عَلَيَّ آيَةً سُوْرَةُ فَقَرَأْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2) إِنَّ شَانِكَ هُوَ الْأَبْتَرُ} [الكوثر: 1 - 3]، ثُمَّ قَالَ: أَتَذَرُونَ مَا الْكَوْثَرُ؟ فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ تَهْرُ وَعَدَيْهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، أَيْتُهُ عَدْدُ النُّجُومِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: رَبِّ، إِنَّهُ مِنْ أُمَّتِي فَيَقُولُ: مَا تَذَرِي مَا أَحَدْتِ بَعْدَكَ. رَأَى ابْنُ حُجْرٍ، فِي حَدِيثِهِ: بَيْنَ أَظْهُرِنَا فِي الْمَسْجِدِ. وَقَالَ: مَا أَحَدْتِ بَعْدَكَ. [مسلم و أبو داود والنسائي، والترمذي]

“While we were with the Messenger of Allah (PBUH) in the Masjid, he dozed off briefly, then lifted his head smiling. We asked, ‘O Messenger of Allah, what made you smile?’ He said, ‘A Surah has just been revealed to me,’ and he recited Surah Al-Kawthar. Then he asked, ‘Do you know what Al-Kawthar is?’ We replied, ‘Allah and His Messenger know best.’

He said, ‘It is a river that my Lord promised me in Paradise, with abundant goodness. It is a basin my Ummah will come to on the Day of Judgment. Its cups are as numerous as the stars. Some people will be driven away from it, and I will say, “O Lord, they are of my Ummah,” but Allah will say, “You do not know what they did after you.”’ (Muslim, Abu Dawud, al-Nasa’i, al-Tirmidhi)

Those who favor the Meccan view suggest that the Surah itself was revealed in Mecca, while the specific explanation of Al-Kawthar as a river in Paradise came later in Medina.

Surat Al-Kafiroon (الكافرون) (The Disbelievers) (109:1-6)

The main theme of this Surah is the absolute separation between tawhīd (pure Islamic monotheism) and all forms of disbelief (kufr). It firmly declares that there can be no compromise in matters of faith and worship: Muslims worship Allah alone and reject blending or sharing worship with any other belief system.

قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) لَّا أَعْبُدُ مَا تَعْبُدُونَ (٢) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٣) وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ (٤) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (٥) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (٦)

“Say O’ disbelievers (1) I do not worship what you worship, (2) and you will not worship whom I worship. (3) And I will never worship what you worship, (4) and you will not worship whom I worship. (5) To you your religion, and to me my religion.” (109:1-6)

Although in Makkah the term Al-Kafiroon referred specifically to the pagan idolaters of Quraysh, the Qur’anic term is broader.

1/ The root of the word kafiroon is “k-f-r” meaning to cover, conceal, or reject the truth. As example, in Surat Al Hadid, kuffar is used for farmers who “cover” seeds in soil:

أَعْلَامُ مَا عَلِمُوا إِنَّمَا لَهُمْ حَيَوَاهُ فَلْيَقْبِذُوا بِأَفْئِدَتِهِمْ إِلَىٰ مَا هُم بِمُتَوَكِّلِينَ (١) كَذَٰلِكَ يَكْفُرُ الْكُفَّارُ تَبَاهُتُهُ

“Know that the worldly life is but a play, amusement and a show of beauty and exchange of boasting claims between you and a competition of increase of wealth and children. (All this is) like the example of a rain whose [resulting] plant growth pleases the Kufar (farmers)” (Al Hadid 57:20)

2/ In the Qur’an, kufr is not limited to idol worship; it applies to those who knowingly reject the message of Allah as revealed to Prophet Mohammad (PBUH), regardless of whether they: worship idols, follow previous religions but reject the Prophet ﷺ, or deny God altogether. In Surat Al-Bayinah, Allah attributed kufr (disbelief) to all rejecters, not just polytheist:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ (٦)

“Indeed, those who disbelieved among the People of the Book and the polytheists will be in the fire of Hell, living in it forever. Those are the worst of creatures.” (Al-Bayyinah 98:6)

Allah also states that rejecting any of His messengers is kufr.

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 (١٥١)

“Indeed, those who disbelieve in Allah and His messengers and wish to make division between Allah and His messengers and say, “We believe in some and

disbelieve in others," and wish to adopt a way in between. (150) Those are the disbelievers truly. And We have prepared for the disbelievers a humiliating punishment." (Al-Nisa 4:150-151)

This means that rejecting Prophet Muhammad ﷺ, even while affirming prophets Jesus and/or Moses is still kufr in the Qur'an's definition. The Surah's message therefore extends far beyond rejecting idol-worship: it is a universal principle of religious distinction.

Surat Al-Kafiroun is a clear declaration of faith. It rejects all forms of theological compromise and affirms complete, unwavering devotion to Allah alone. The Surah draws a clear and permanent line: Muslims hold fast to their pure, uncompromising faith, while others follow their own. We live among people of different beliefs with peaceful coexistence, yet without diluting or compromising the truth.

Surat Al-Nasr (النَّصْر) (The Victory) (110:1-3)

The central theme of Surah Al-Nasr is the divine proclamation of the victory of the Prophet Muhammad's ﷺ mission, signified by the mass entry of people into Islam. It announces the triumph over the Meccans and subtly signals that the Prophet's earthly mission is drawing to a close.

The Surah opens with:

إِذَا جَاءَ نَصْرُ اللَّهِ لِلْمُؤَلَّفَاتِ (١)

“When the help of Allah and triumph come.” (110:1)

The word Nasr (نَصْر) refers not to ordinary help, but to divine aid that ensures decisive victory over an enemy. The word Fath (فَتْح) literally means “an opening,” and here it signifies the opening of cities previously closed, marking a victory so clear that there is no doubt about who has prevailed. This victory was not for political power or material gain but to open the door for masses to enter Islam without fear of persecution, as had been the case before:

يَوْمَ يَأْتِيكُمُ النَّاسُ يَدْخُلُونَ فِي دِينِ اللَّهِ أَلْفَافًا (٢)

“And you see the people entering Allah’s religion in multitudes.” (110:2)

Once this divine promise was fulfilled, the legitimacy of Allah’s Messenger ﷺ was firmly established across Arabia, and tribes began arriving to declare their Islam and pledge allegiance to him.

The conquest of Makkah granted by Allah was unique in several ways:

1. A conquest without major bloodshed; while minor skirmishes occurred, overall, the victory was remarkably peaceful.
2. No exploitation of the defeated: the victors did not seize people’s property, and even belongings once taken from the emigrant Muslims were not demanded back.
3. A victory marked by humility: there were no parades or displays of arrogance. The Prophet ﷺ entered Makkah with his head lowered on his camel in gratitude to Allah. The only destruction was the removal of idols and images from the Kaaba.

The Surah concludes by teaching the proper response to divine success, glorifying Allah and seeking His forgiveness:

فَاصْبِرْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۚ كَانَ تَوَّابًا (٣)

“Then declare the praises of your Lord and seek His forgiveness. Surely, He is the One who always accepts repentance.” (110:3)

Surah Al-Nasr reminds us that true victory comes only through Allah’s help, that triumph should lead to greater devotion, and that the completion of one’s mission is a time for gratitude and readiness to meet Allah.

Background.

This Surah was revealed in Madinah after the Treaty of Hdaybiyyah but before the conquest of Makkah, serving as a declaration of the Prophet's impending victory over the Meccans. Immediately after its revelation, the Prophet ﷺ began preparations for the conquest.

Before this, many Arab tribes refrained from joining the Prophet ﷺ, waiting to see who would prevail between him and Quraysh. They reasoned that if Quraysh won, he could not be a true prophet; but if he triumphed, he must indeed be Allah's Messenger. Thus, after the conquest of Makkah, tribes entered Islam in great numbers, and the entire Arabian Peninsula soon embraced the faith.

Many companions understood this Surah as also indicating that the Prophet's ﷺ death was near. It was the last complete Surah revealed, though some verses of other chapters came afterward.

In just 23 years, the Messenger of Allah ﷺ transformed the beliefs, morals, customs, governance, and way of life of his people. This transformation empowered Muslims to rise as leaders of nations. Yet when his mission reached its peak, he was not commanded to celebrate worldly success, but to glorify and praise Allah and seek His forgiveness, an eternal lesson in humility and devotion.

Surat Al-Masad (المَسَد) (The Detonation, Ignition Chord -Tight Rope)(111:1-5)

The central theme of Surah Al-Masad is the inevitable downfall of those who oppose the truth and the Messenger of Allah ﷺ, regardless of their power, wealth, lineage, or social status. This warning is not limited to one individual but extends to all enemies of faith and the believers.

Surah Al-Masad was revealed concerning Abu Lahab, the Prophet's uncle, and his wife, due to their open hostility and arrogance towards the message of Islam. When the Prophet ﷺ was commanded to invite his close family to Islam, he gathered them at Mount Safa and warned them sincerely about the consequences of disbelief. Abu Lahab responded with: "تَبَّ لَكَ آلْهَذَا جَمَعْتَنَا؟" "May you be ruined! Is this why you gathered us?" The Surah opens with the same condemnation:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ (١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ (٢)

The hands of Abu Lahab will be ruined, and he too will be ruined. (1) Neither his wealth nor what he earned will benefit him. “(111:1-2)

The Surah concluded with the declaration of severe punishment for both Abu Lahab and his wife.

مَصِيرًا ۚ تَارًا ذَا لَهَبٍ (٣) وَأَمْرًا ۖ حَمَالَةً ۚ الْخَطْبُ (٤) فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ (٥)
“He will burn in a flaming Fire, (3) And so will his wife, the carrier of firewood. (4) In her neck is a rope of twisted fibers.” (111:3-5)

The wife of Abu Lahan is described as (حَمَالَةً ۚ الْخَطْبُ), the “carrier of wood.” Given that Mecca lacked wood, and she was a wealthy woman, this title is likely metaphorical. Just as firewood fuels a fire, she fueled hatred through gossip and slander, igniting enmity against Islam. This highlights a broader lesson, some people act as catalysts for conflict, spreading division like a fire.

The punishment described for her is (فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ) “in her neck is a rope of twisted fiber”. The phrase "فِي جِيدِهَا" ("in her neck") rather than "حَوْلَ جِيدِهَا" ("around her neck") suggests a punishment that is deeply internal, not just external humiliation. It symbolizes how her hatred and envy consumed her from within, much like a burning fuse triggering destruction.

If we take (حَطْبٌ) “wood” as a metaphor for enmity and slander, then the twisted rope could symbolize the means by which the fire is ignited, she is both the carrier of destruction and the fuse that sets it off. The lesson here is clear: success in career, business, or life may attract criticism, envy and sabotage to undermine you. beware of those who ignite conflict. Some people deliberately stir up discord in families, workplaces, and communities acting as fire starters. Beware of them and if you cannot identify them, trust in Allah and seek protection of Allah from such divisive individuals. Also, believers are cautioned not to emulate such behavior.

The example of the Prophet's response (BUH) to Abu Lahab teaches us how to respond to Hostility: The Prophet ﷺ did not retaliate but instead entrusted the matter to Allah, teaching believers to remain focused on their mission, let their success speak, and trust in Allah's justice.

Reflection on this Surah

The stories in the Quran are selected by Allah because they will be repeated through history and thus, they need deep reflection (tadabbur) to gain benefits and learn what one expects and how to handle a similar situation when it arises. Looking to the context in Qur'anic order, one notes that this Surah is placed after Surah Al-Nasr since after Nasr (victory) comes Masad (hostility). The placement of Surah Al-Ikhlas after Surah Al-Masad is no coincidence, it reminds believers to rely fully on Allah in the face of such opposition.

The Surah teaches that blood ties do not guarantee loyalty. Abu Lahab, though the Prophet's uncle, was his fiercest enemy. This reflects the struggles faced by other prophets (Yusuf's brothers, Ibrahim's father) and by many converts today, who are rejected by their families.

The Surat was a warning and prophecy. Abu Lahab and his wife died in disgrace, fulfilling the Qur'anic prophecy. Abu Lahab contracted a contagious disease about a week after the Battle of Badr. Out of fear of infection, even his own family abandoned him. His corpse remained untouched for days until his relatives finally pushed it into a grave using sticks and covered it with rocks. The story stands as a timeless warning: those who spread hatred, mock the truth, and oppose faith will face divine punishment.

Many books of Tafseer focus on "the reasons for revelation" (أسباب النزول), but this phrase may imply that events caused the revelation, which is incorrect. The Quran existed in the Preserved Tablet (اللوح المحفوظ) before human creation. A more accurate term would be the occasion of revelation (مناسبة النزول). When revelation coincides with an event that serves as an example, it becomes easier to derive lessons. However, if we focus solely on historical context without reflection, we reduce the Quran to a static text, whereas it is a dynamic guide relevant for all times.

Surat Al-Ikhlās (الإخلاص) (The Sincerity) (112:1-4)

The main theme of Surat Al-Ikhlās (Surah 112) is the absolute Oneness and uniqueness of Allah (Tawḥīd). The Surah declares in the clearest term Allah's absolute Oneness, self-sufficiency, and incomparability.

Each verse of the four verses of the surah emphasizes a specific attribute of Allah:

The first verse emphasizes Allah's uniqueness, no partner, no equal, no rival:

قُلْ هُوَ اللَّهُ أَحَدٌ (١)

"Say: He is Allah, the only One!" (112:1)

The second verse emphasizes Allah's self Sufficiency with everything depends on Him, while He depends on none.:

اللَّهُ الصَّمَدُ (٢)

"Allah, the eternal, self-sufficient! " (112:2)

The third verse emphasizes that Allah is beyond human attribute of origin, He neither begets nor is begotten; no family, lineage, or continuity applies to Him:

لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)

"He begets not nor was begotten." (112:3)

The fourth verse emphasizes Allah's absolute incomparability, nothing in existence is like Him:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

"And there is nothing like him." (112:4)

These four verses affirm pure monotheism and reject all forms of polytheism, human characteristic or behavior, and false notions about Allah.

The Prophet (PBUH) stated that this Surah equals in meaning to one-third of the Qur'an because it encapsulates the essence of Tawḥīd. Aby Al-Dardaa reported that the Prophet (PBUH) said:

عن أبي الدرداء عن النبي صلى الله عليه وسلم قال: "أعجز أحدكم أن يقرأ في ليلة ثلث القرآن؟" قالوا: وكيف يقرأ ثلث القرآن؟ قال: «قل هو الله أحد تعدل ثلث القرآن». [رواه مسلم]

"Is one of you not able to recite a third of the Qur'an in a single night. The companions said: "and how can anyone read one third of the Quran? The Prophet (PBUH) replied: "قُلْ هُوَ اللَّهُ أَحَدٌ (١) " Say: He is Allah, the only One" is a third of the Qur'an". (Muslim).

Surah Al-Falq (سُورَةُ الْفَلَقِ) (The Cleavage) (113:1-5)

The Qur'an begins with Surat Al-Fatiha, a prayer for divine guidance, and it concludes with the twin chapters of protection, Surat Al-Falaq and Surat Al-Nas. This deliberate structure emphasizes that a believer's journey with the Qur'an involves not only seeking the straight path but also safeguarding it from threats along the way.

The main theme of Surat Al-Falaq is seeking Allah's protection from all forms of external evil. This Surah and the next one, Surat Al-Nas, are known as Al-Mu'awwidhatayn (المعوذتين) "the two refuge seekers."

In Surah Al-Falaq, Allah instructs us to call upon one specific attribute, Rabb al-Falaq (the Lord of Al-Falaq), as the source of protection from four categories of harm. The Surah begins with the command:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

"Say: I seek refuge in the Lord of Al-Falaq." (113:1)

The word Al-Falaq is most commonly translated as "*daybreak*." However, this is not its a definition, but rather one example of what it implies. The Arabic verb *fallaqa* means "*to split or break open, allowing something to emerge*." When we reflect on creation, we see this principle everywhere:

- Water gushes from the mountains.
- Rain bursts forth from the clouds.
- Plants push through the soil.
- A child emerges from the mother's womb.
- Even the universe itself expanded from a singular origin point—the Big Bang.

Thus, Rabb al-Falaq may be understood as "the Lord of Creation"—the One who brings things into existence through *unfolding and emergence*. In this light, the opening verse may be paraphrased as:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١)

"Say: I seek refuge in the Lord of Creation. (113:1)

After invoking Rabb Al-Falaq, the surah lists four evils from which refuge is sought. The first evil is general:

مِنْ شَرِّ مَا خَلَقَ (٢)

From the evil of all what He created. (113:2)

This is comprehensive and all-encompassing, covering any potential harm from anything in creation. Every created thing has a beneficial side but may also carry harm. We seek protection from the harmful aspects, or from their misuse, such as:

- Natural elements like fire or water have great benefits but can also be destructive.
- Animals, insects, or human beings, who may cause harm intentionally or unintentionally.
- Tools and inventions that save lives in one context but harm in another.

This verse therefore serves as one of the most complete complications for protection.

The first of the three specific evils is the evil of darkness:

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣)

From the evil of darkness when it spreads, (113:3)

The term ghāsiq (غَاسِقٍ) means "darkness," while "waqab: (وَقَبَ) means "to settle, to spread, or become intense". This refers to the dangers associated with darkness, both physical and spiritual, literal and metaphorical:

- Physical darkness, when crime, danger increase.
- Spiritual darkness, ignorance, doubts, or disbelief, leading people away from truth.
- Psychological darkness, despair, depression, isolation. that weakens a person's resolve.

Additionally, darkness may also refer to hidden threats within the human body. The human body contains about 380 trillion viruses and 38 trillion bacterial cells, normally in balance, but when they spread uncontrollably, harm results. Thus, protection is sought from hidden threats both outward and inward.

The second of the specific evil is:

وَمِنْ شَرِّ لَّفَّافَتٍ فِي الْعُقَدِ

And from the evil of those who blow in knots. (113:4)

The word "nafth" (نَفَثَ) means "to blow forcefully," resembling the hiss of a serpent. Traditionally, this verse is taken to refer to sorcerers or practitioners of witchcraft, who blow upon knots as part of rituals. However, it also carries a wider meaning:

- It signifies those who deliberately entangle and complicate matters, making situations more difficult instead of resolving them.
- It refers to those who sow discord, fuel conflict, and spread division in society, whether within families, communities, or among nations.

Thus, this verse protects not only against sorcery but also against all forms of destructive influence that poison relationships and disturb social harmony.

The third specific evil is envy:

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

And from the evil of the envier when he envies. (Al-Falaq 113:5)

Here, protection is sought from those whose hearts are consumed by envy, resenting the blessings Allah grants others and harboring ill will. At the same time, the verse reminds us to seek protection from envy within ourselves as well.

Envy is among the most destructive diseases of the heart. It was envy that led Iblis to reject Adam (peace be upon him), defying Allah's command due to arrogance and jealousy. The Prophet ﷺ warned:

عن أبي هريرة - رضي الله عنه - عن النبي - صلى الله عليه وسلم - قال : " إياكم والحسد ; فإن الحسد يأكل الحسنات كما تأكل النار الحطب " . رواه أبو داود .

“Beware of envy, for it consumes good deeds just as fire consumes wood.”

(Narrated by Abu Dawud, on the authority of Abu Hurairah)

Surat Al-Falaq is a profound supplication that teaches us to seek Allah's protection in the face of universal dangers:

- The general evil present in all creations.
- The dangers of darkness, outward and inward.
- The influence of those who sow division or practice harmful manipulation.
- The destructive fire of envy.

These verses remind us that true safety lies only in turning to Allah, the Lord of Creation, for refuge and protection.

Suah Al-Nas (سُورَةُ النَّاسِ) (6-114:1)

The main theme of Surat Al-Nas is seeking Allah's protection from internal spiritual evils, particularly the deceptive whispers of Shayṭn (Satan) and the corrupt inclinations that may arise within the human soul.

As the final chapter of the Qur'an, Surat Al-Nas carries profound significance. Along with the preceding Surah (Al-Falaq), it is known as one of the Al-Mu'awwidhatayn (المعوذتين), "the two chapters of seeking refuge." Just as the last chapter of any book is often critical, the Qur'an closes with a reminder of one of the greatest threats to faith: the subtle internal forces that can cause a believer to lose the benefit of divine guidance. Though brief and widely memorized, this Surah deserves careful reflection on its depth.

Allah concludes the Qur'n by instructing us to seek His protection against this singular danger, invoking three divine attributes:

قُلْ لِّأَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣)

These three attributes of Allah need clear definitions to allow for better translations:

The attribute of Allah as Rab (رب): Often translated as "Lord," but it implies much more. A Rabb is the one who nurtures, sustains, and transforms:

- Providing food for the hungry.
- Guiding the misguided.
- Giving shelter to the homeless.
- Protecting the fearful.
- Healing the sick.
- Disciplining those who are unjust or violent.

A parent may act as a "rabb" in a limited sense for the family, but Allah's care, authority, and resources are absolute and perfect. Thus, "Cherisher and Sustainer" can be better translation since they come closer to the intended meaning.

The attribute of Allah as King (مَلِك): Allah as King is unlike human kings. His kingship is absolute and unique:

- He possesses complete ownership of everything that exists.
- He holds absolute power and authority over creation.
- He is utterly free of need, while all creation depends on Him.

The attribute of Allah as "Ilah" (إِلَهِ): Allah as "Ilah" (إِلَهِ) means "the only One truly worthy of worship." Thus, this attribute is not merely a god but "The One True God".

قُلْ لِّأَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣)

Say: I seek refuge in the cherisher and sustainer of mankind, (1) The Sovereign King of mankind, (2) The One True God of mankind. (Al-Nas 114:1-3)

- When we invoke Allah as Rabb and Malik, we seek His actions toward us: provision, care, protection, and authority.
- But when we invoke Him as Ilah, we emphasize our duty toward Him: worship, obedience, and exclusive devotion.

The surah then clarifies the single danger from which we seek protection using these three attributes of Allah:

مِنْ شَرِّ لَّوَسٍ وَاسٍ لِّخَنَّاسٍ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

“Wis’Was” (وسواس) refers to repeated and persistent whispers, tempting suggestions that arise again and again.

Al-Khanas (لِّخَنَّاسٍ) refers to the one who withdraws when resisted, only to return and whisper once again.

Together, these terms (واسٍ لِّخَنَّاسٍ) describe the relentless, cunning nature of Shayṭān and all whispering forces that mislead.

Jinnat (الْجِنَّةِ) commonly translated as “jinn,” but more broadly refers to “hidden or invisible beings.” Thus, it includes unseen forces as well as spiritual influences.

Based on these definitions, the surah can be translated as:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ لَّوَسٍ وَاسٍ لِّخَنَّاسٍ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Say: I seek refuge in the cherisher and sustainer of mankind, (1) The Sovereign King of mankind, (2) The One True God of mankind, (3) From the evil of the relenting sneaking whisperer, (4) Who whispers into the hearts of mankind, (5) from among the hidden forces and humankind. (Al-Nas 114:1-6)

The Qur’an emphasizes that whispers come not only from Satan of the Jinn, but also from fellow human beings. The Prophet ﷺ clarified this in his words to Abu Dharr (أبي ذر) when he said to him:

يا أبا ذر هل تعوذت بالله من شر شياطين الإنس والجن؟ قال: قلت: يا رسول الله، وهل للإنس من شياطين؟ قال: نعم، هم شر من شياطين الجن

O Abu-Dhar: **have you sought refuge in Allah from the devils among humans as well as Jinn?**

Abu Dharr replied: O Messenger of Allah, are there devils among humans?"

The Prophet (PBUH) responded: **“Yes, and they are even more dangerous than the devils of Jinn”.**

This highlights that toxic influence from other people, whether through persuasion, pressure, or manipulation that may be even more harmful than unseen satanic whispers.

Surah Al-Nas cautions us against both types of influence:

1. Visible influences – pressures exerted by real people:
 - Friends or peers who normalize sinful behavior through group pressure.
 - Influential figures, celebrities, or leaders promoting misguided ideas.
 - Emotional appeals designed to sway opinion without reason.
 - Social trends that make immorality appear “normal.”
2. Invisible influences – subtle or hidden forces aiming to distort perception and distract from divine truth, such as:
 - Media and Advertising: product placement, subliminal messages in sound or image, and emotional branding.
 - Symbolism: logos, icons, or imagery that convey subconscious associations.
 - Digital Platforms: algorithmic personalization, content curation, and subtle interface designs nudging behavior, often unnoticed by users.

These influences seek to divert us from divine light toward spiritual darkness. They act persistently and subtly. precisely like *waswas al-khannas*.

Conclusion

Allah concludes the Qur'an with Surat Al-Nas as a final reminder: the greatest threat to a believer comes not only from external harm, but through whispered suggestions. This Surah teaches us to shield ourselves by seeking refuge in Allah:

- As Rabb – who cares for, nurtures, and guides us.
- As Malik – who possesses absolute authority and sovereignty.
- As Ilah – the only deity truly worthy of our worship and devotion.

Whenever plagued by doubts, distractions, or unwanted thoughts, even in prayer, the believer is reminded to recite Surat Al-Nas. Alongside Surat Al-Falaq, it forms a spiritual shield: a divine safeguard against whispers both human and unseen.

Appendices

Al-Hudaibiyah Treaty (صلح الحديبية) (Dhul Qa'dah 6 A.H. - March 628CE)

In the sixth year after the Hijrah (migration), following the Battle of Al-Ahzab, the Prophet Muhammad (PBUH) had a dream in which he and his companions entered the Sacred Sanctuary (المسجد الحرام) in Mecca, took possession of the keys to the Ka'bah, and performed 'Umrah. He shared this vision with his companions and announced his intention to undertake the pilgrimage. He invited anyone who wished to accompany him to prepare for the journey. His companions were overjoyed at the prospect of performing 'Umrah after six years of exile.

The Prophet (PBUH) departed for Mecca in Dhul-Qa'dah (ذي القعدة) with 1,500 Muslims, including his wife, Umm Salamah. The group brought sacrificial animals with them, intending to perform the pilgrimage peacefully. They carried no weapons other than the customary traveler's swords, which remained sheathed.

As they approached Makkah, and in a place called Dhi Hulaifa (ذِي الْحُلَيْفَةِ), he ordered that the sacrificial animals be garlanded (قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ). The Muslims changed their clothing and put-on the clothing of Al-Ihram (the pilgrim's attire). This should have assured anyone seeing them of their intention. The Prophet (PBUH) sent ahead a scout from Khozaah (خِزَاعَةَ) on a reconnaissance mission to find information on Quraysh (قُرَيْش).

As they approached Mecca, the Prophet (PBUH) ordered the animals to be garlanded (قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ) to signify their status as sacrificial offerings and instructed the Muslims to change into the attire of Ihram (pilgrim's garments), making their peaceful intentions clear. A scout from the tribe of Khuza'ah was sent ahead to gather information on the Quraysh.

The Quraysh's Dilemma

When the Quraysh learned of the Muslims' approach for 'Umrah, they held urgent meetings to discuss their response. They faced a difficult choice:

1. If they blocked over 1,000 Muslims from entering Mecca, it would be a serious violation of the laws upon which their authority was based.
2. If they allowed the Muslims to perform 'Umrah, it would be a significant moral victory for the Prophet (PBUH) and highlight the Quraysh's failure in the recent Battle of the Confederates (Al-Ahzab).
3. Allowing the Muslims to carry out the ancient rituals would also increase Islam's appeal, reinforcing the belief that it was the true faith of Abraham.

Determined to prevent the Muslims from performing 'Umrah, the Quraysh dispatched **Khalid ibn Al-Walid** with 200 horsemen to intercept them.

When the Prophet (PBUH) and his followers reached Usfan (عُصْفَانَ), the scout returned with news that the Quraysh were assembling an army to block their path. The Prophet (PBUH) consulted his companions, who suggested continuing to Mecca, even if it meant fighting. However, the Prophet (PBUH) chose to take a rocky, less-traveled route to avoid confrontation with the Quraysh's forces.

Arrival at Al-Hudaibiyah

When Khalid reached the expected meeting point, he discovered that the Muslims had changed their course. As the Muslims advanced, the Prophet's camel, **Al-Qaswa** (القصواء), stopped and refused to move at a location called **Al-Hudaibiyah** (الحديبية), about 10 miles from Mecca. The Prophet (PBUH) said:

ما خلأت القصواء، وما ذاك لها بخلق، ولكن حبسها حابس الفيل، والذي نفسي بيده لا يسألوني خطة يعظمون فيها حرمة الله إلا أعطيتهم إياها

“It is not in her nature to stop. What is preventing her is the same force that stopped the elephant (referring to the elephant in Abraha's campaign). By the One in Whose hand is my soul, I will accept any peace plan the Quraysh propose, as long as it honors the sanctity of Allah”.

The Muslims camped at Al-Hudaibiyah, awaiting further developments.

Quraysh Envoys and Negotiations

While the Muslims waited, **Budail ibn Warqa' Al-Khuza'i** (بديل بن ورقاء الخزاعي) from the Khuza'ah tribe came to the Prophet (PBUH) to inform him of Quraysh's determination to block their entry, even if it meant fighting to the last man. The Prophet (PBUH) responded:

إنا لم نجئ لقتال أحد، ولكننا جئنا معتمرين، وإن قريشاً قد نهكتهم الحرب وأضررت بهم، فإن شاءوا ماددتهم، ويخلوا بيني وبين الناس، وإن شاءوا أن يدخلوا فيما دخل فيه الناس فعلوا، وإلا فقد جُمُؤا، وإن هم أبوا إلا القتال فوالذي نفسي بيده لأقاتلنهم على أمري هذا حتى تنفرد سالفتي، أو لينفذ الله أمره.

“We did not come to fight. We only came to perform ‘Umrah. Quraysh is weary of war, and if they wish, we can make a peace agreement. They can leave me and the other Arabs alone. If they want to join Islam, they are welcome. But if they insist on fighting, by the One in Whose hand is my soul, I will fight them until I fulfill my mission or die trying.”

The Prophet's message was conveyed to the Quraysh, but their response remained hostile. They sent multiple envoys, including Mikraz ibn Hafs (مكراز بن حفص) and Al-Hulais ibn Alqamah (الحُلَيْس بن علقمة), to negotiate. The Prophet (PBUH) treated each envoy respectfully, reiterating that the Muslims had come only for pilgrimage and intended no harm.

Eventually, **Urwah ibn Mas'ud Ath-Thaqafi** (عروة بن مسعود الثقفي) was sent as a final negotiator. He tried to intimidate the Prophet (PBUH), suggesting that his companions would abandon him in a crisis. However, Urwah was deeply moved by the loyalty and

reverence the Muslims showed the Prophet (PBUH), and upon his return, he told the Quraysh:

أي قوم، والله لقد وفدت على الملوك، على قيصر وكسرى والنجاشي، والله ما رأيت ملكاً يعظمه أصحابه ما يعظم أصحاب محمد محمداً، والله إن تتخمن نخامة إلا وقعت في كف رجل منهم، فذلك بها وجهه وجلده، وإذا أمرهم ابتدروا أمره، وإذا توضأ كادوا يقتتلون على وضوئه، وإذا تكلم خفضوا أصواتهم عنده، وما يُحدّثون إليه النظر تعظيماً له، وقد عرض عليكم خطة رُشدٍ فاقبلوها.

"I have seen the kings of Persia, Rome, and Abyssinia, but I have never seen a leader more honored by his followers than Muhammad. They do not let his spit touch the ground without rubbing it on their faces and bodies. If he commands them, they obey instantly. If he performs ablution, they compete for the water he used. They lower their voices in his presence, and they do not look him directly in the eye out of respect. He has offered you a fair proposal. Accept it."

Despite Urwah's advice, some reckless young men from the Quraysh attempted to provoke a conflict by sneaking into the Muslim camp, but they were captured and released unharmed by the Prophet (PBUH), demonstrating his peaceful intentions. The reference to this incident is recounted in verse 24 of surah Al-:

وَهُوَ الَّذِي كَفَلَ لِدِينِهِمْ عَنْكُمْ وَيُدْخِلُهُمْ غِيَابًا مِّنْ غَيْرِ مَقَرٍّ لَّهُمْ وَلَهُمْ فِيهِ مَوَاقِفُ الْعَذَابِ وَأُولَٰئِكَ هُمُ الْمُكَذِّبُونَ
اللَّهُ يَمْلِكُ لَكُمْ بِصِيرًا [الفتح]

"And He is the One Who has held back their hands from harming you and your hands from them in proximity to the valley of Makkah, after He had made you capture them. And Allah is Ever the All-Seer of what you do. " [Al- Fath 48:24]

A Delicate Situation

Since no response came from Mecca, the Prophet (PBUH) decided to send an envoy to negotiate with them. He sent **Othman bin 'Affan** (عثمان بن عفان). Othman (عثمان) went to Abu Sufyan and other chiefs and delivered to them the Prophet's message and assured them that after performing the Umrah, they would depart peacefully. They listened to his message but did not give him an answer and held him on the ground that they wanted to discuss the matter further among themselves.

When his return was delayed, a rumor spread that he had been killed. In response, the Prophet (PBUH) gathered his companions under a tree and took a solemn pledge from them to fight to the last breath if necessary. This pledge is known as **Bay'at Ar-Ridwan** (بيعة الرضوان). The Qur'an mentions this event in verse 18 of Surat Al-Fath:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ إِلَيْهِمُ السَّكِينَةَ ۖ وَآتَاهُمُ خَبْرًا قَرِيبًا [الفتح: 18]

"Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with a near victory." (Al-Fath 48:18)

The Treaty of Al-Hudaibiyah

When the Quraysh saw the Muslims' determination and peaceful intent, they finally sent **Suhayl ibn Amr** (سُهَيْلُ بْنُ عَمْرٍو) to negotiate. After several exchanges, the following treaty was agreed upon:

1. There will be a truce between both parties for ten years.
2. Whoever flees to Muhammad from the Quraysh without the permission of his guardian will be sent back to the Quraysh, but whoever comes to the Quraysh from the Muslims will not be sent back.
3. Whoever wishes to enter into a covenant with Muhammad will be allowed to do so, and whoever wishes to enter into a covenant with the Quraysh will be allowed to do so.
4. The Muslims will return to Medina without performing the pilgrimage but will be allowed the following year and would stay in Mecca for three days during which time the Quraysh will vacate the city. The Muslims will carry no weapons except sheathed swords.

The stipulation regarding defectors upset many Muslims, but the Prophet (PBUH) accepted it in the interest of peace. The treaty was signed, and the Muslims began preparing to return to Medina.

The Outcome

The Treaty of Al-Hudaibiyah was a pivotal moment in Islamic history. Although the terms seemed unfavorable to the Muslims at first, it provided a period of peace that allowed Islam to spread and gain strength. The following year, the Muslims returned to Mecca and performed 'Umrah peacefully. In the years that followed, many tribes embraced Islam, fulfilling the Prophet's (PBUH) vision of a victorious return to Mecca.

Additional Details

The two articles in the treaty that restricted access to the Kaaba that year and required the return of Muslims who escaped from Mecca to their captors were considered humiliating and objectionable by some companions, including Omar ibn Al-Khattab (عمر بن الخطاب). Struggling to contain his frustration, Omar went to the Prophet (PBUH) and asked:

"Are you not the true Messenger of Allah?" The Prophet (PBUH) responded calmly, **"Yes, I am the true Messenger of Allah."** Omar continued, **"Are we not on the path of righteousness, while they are on the wrong path?"** Again, the Prophet (PBUH) replied, showing no resentment, **"Yes, we are on the path of righteousness, and they are on the wrong path."** Omar persisted, **"Aren't our dead in Heaven and theirs in Hell?"** The Prophet (PBUH) answered in a composed voice, **"Yes."**

Still disturbed, Omar asked, **"Why, then, should we accept this humiliation in matters of faith? Why should we return without facing them and allow Allah to judge between us?"**

Unperturbed, the Prophet (PBUH) said with perfect confidence, **"I am the true Messenger of Allah. I never disobey Him, and He will never abandon me."**

Omar then asked, **"Didn't you tell us that we would perform the pilgrimage?"**
The Prophet (PBUH) replied, **"Yes, but I did not say we would do so this year."**

Acknowledging this, Omar responded, **"That is true."**
The Prophet (PBUH) assured him, **"You will perform the pilgrimage."**

Though silenced, Omar remained uneasy. He went to Abu Bakr (RA) and expressed his frustration, but Abu Bakr reprimanded him, saying: **"Hold firmly to the Prophet's course until you die, for by Allah, he is on the true path"**

Omar continued his expression of objections to the terms of the agreement by saying: **"Why then we should accept humiliation in the matter of Faith and we return without facing them and Allah judges between us."**

The Scribing the Treaty

The Prophet (PBUH) called upon Ali ibn Abi Talib (RA) to write the agreement. He began by dictating:

"Bismillâh ir-Rahman ir-Raheem (بسم الله الرحمن الرحيم)" ("In the Name of Allah, the Most Beneficent, the Most Merciful").

However, Suhayl ibn 'Amr objected, saying, **"We know nothing of 'Ar-Rahman.' Write only 'In Your Name, O Allah' (باسمك اللهم)."**

The Muslims felt uneasy, but the Prophet (PBUH) agreed and asked Ali to write what Suhayl requested. Then, the Prophet (PBUH) continued: **"This is what Muhammad, the Messenger of Allah, has agreed to with Suhayl ibn 'Amr."**

Suhayl protested again: **"If we had acknowledged you as the Messenger of Allah, we would not have prevented you from the Sacred House nor fought you. Write only your name and your father's name."**

Though the Muslims grumbled again, the Prophet (PBUH) asked Ali to erase "the Messenger of Allah" and replace it with **"Muhammad, the son of Abdullah (محمد بن عبد الله)."** Ali, however, refused to erase the words. The Prophet (PBUH) then asked Ali to point out the words, and he erased them himself, saying: **"I am the Messenger of Allah, even if they deny it."**

The Terms of the Treaty

The treaty stated: **In the name of Almighty Allah. These are the terms of peace between Muhammad, the son of Abdullah, and Suhayl ibn 'Amr, the envoy of Mecca.**

1. There will be a truce between both parties for ten years.

2. Whoever flees to Muhammad from the Quraysh without the permission of his guardian will be sent back to the Quraysh, but whoever comes to the Quraysh from the Muslims will not be sent back.
3. Whoever wishes to enter into a covenant with Muhammad will be allowed to do so, and whoever wishes to enter into a covenant with the Quraysh will be allowed to do so.
4. The Muslims will return to Medina without performing the pilgrimage but will be allowed the following year and would stay in Mecca for three days during which time the Quraysh will vacate the city. The Muslims will carry no weapons except sheathed swords.

Abu Jandal's Arrival

While the treaty was still being written, Abu Jandal, Suhayl's son (أَبُو جُنْدَلِ بْنِ سُهَيْلٍ), appeared, dragging his chains and throwing himself among the Muslims. Moved by his plight, the Muslims tried to release him, but Suhayl objected, saying: **"If you protect him, it will violate our agreement."**

The Prophet (PBUH) reasoned: **"But the treaty has not yet been finalized."** Suhayl, however, insisted: **"We have already agreed to its terms."**

It was a deeply emotional moment. Suhayl seized his son and began beating him, while Abu Jandal cried out: **"Help me! Will I be returned to the polytheists so they can tempt me away from my faith?"**

Though his heart was heavy with compassion, the Prophet (PBUH) honored the agreement and consoled Abu Jandal, saying:

(يَا أَبَا جُنْدَلٍ، اصْبِرْ وَاحْتَسِبْ، فَإِنَّ اللَّهَ جَاعِلٌ لَكَ وَلِمَنْ مَعَكَ مِنَ الْمُسْتَضْعِفِينَ فَرَجًا وَمَخْرَجًا، إِنَّا قَدْ عَقَدْنَا بَيْنَنَا وَبَيْنَ الْقَوْمِ صُلْحًا، وَأَعْطَيْنَاهُمْ عَلَى ذَلِكَ، وَأَعْطَوْنَا عَهْدَ اللَّهِ فَلَا نَغْدِرُ بِهِمْ)

"O Abu Jandal, be patient and seek the reward from Allah. Allah will soon provide relief and a way out for you and the oppressed believers. We have made a treaty in Allah's name, and we cannot betray it."

The Revelation of Surah Al-Fath

On the journey back to Madinah, the Prophet (PBUH) received the revelation of Surah Al-Fath, which begins:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَيَنْصُرَكَ اللَّهُ تَصْرًا عَزِيزًا [سورة الفتح]

"Indeed, We have given you a clear victory, that Allah may forgive your past and future sins, complete His favor upon you, guide you on the straight path, and grant you a mighty victory." (Al-Fath 48:1-3)

The Prophet (PBUH) sent a messenger to Omar to recite the Surah to him. Upon hearing it, Omar went to the Prophet (PBUH) and asked: **"O Messenger of Allah, is this truly a victory?"** The Prophet (PBUH) replied, **"Yes."**

Content and deeply regretful of his earlier objections, Omar accepted the treaty as part of Allah's divine plan.

The Betrayal & The Expulsion of Banu An-Nadir

Surat Al-Hashr (الحشر) recounts the story of the Jewish tribe Banu An-Nadir (بنو النضير) and their expulsion from Madinah after they violated a treaty with Prophet Muhammad (PBUH).

When the Prophet (PBUH) arrived in Madinah, the city was home to three prominent Jewish tribes who had migrated from Syria, seeking refuge from persecution by the Byzantines and Assyrians. These tribes were:

1. Banu Qainuqa' (بنو قَيْنِقَاع) – Resided inside Madinah.
2. Banu An-Nadir (بنو النَّضِير) – Lived in the suburbs of Madinah.
3. Banu Qurayzah (بنو قُرَيْظَة) – Also lived in the outskirts of Madinah.

Though they adopted the Arabic language and style of dress, and intermarriage with Arabs occurred, they maintained their distinct ethnic identity and harbored a sense of elitism. They regarded the Arabs as illiterate, naïve, and backward. Rather than seeking to spread their faith, they focused on using their knowledge to assert their spiritual and intellectual superiority.

The Jewish tribes excelled in trade and finance, monopolizing markets for seeds, dates, wine, and textiles. They also played a role in perpetuating conflicts among the Arab tribes, lending them money at high interest rates to fund their continuous wars. This practice allowed them to acquire large amounts of fertile land and property, further strengthening their influence.

The Treaty Between the Prophet (PBUH) and the Jewish Tribes

Upon assuming leadership of Madinah, the Prophet Muhammad (PBUH) established a written treaty with the three Jewish tribes. This treaty guaranteed them freedom of religion and security over their wealth while outlining mutual responsibilities. Some of its key provisions included:

1. إن يهود أمة مع المؤمنين، لليهود دينهم وللمسلمين دينهم وإن على اليهود نفقتهم، وعلى المسلمين نفقتهم
 2. وإن بينهم النصر على من حارب أهل هذه الصحيفة. وإن اليهود ينفقون مع المؤمنين ما داموا محاربين.
 3. وإن بينهم النصر على من دهم يشرب.. على كل أناس حصتهم من جانبهم الذي قبلهم.
 4. وإنه لا تجار قريش ولا من نصرها..
 5. وإن بينهم النصح والنصيحة، والبر دون الإثم وإنه لم يأثم امرؤ بحليفه
1. **Unity and Religious Freedom:** *“The Jews are one community with the believers. The Jews will practice their religion, and the Muslims will practice theirs. The Jews shall be responsible for their own expenses, and the Muslims for theirs.”*
 2. **Mutual Defense:** *“If attacked by a third party, each shall assist the other. The Jews shall contribute to the cost of war as long as they are fighting alongside the believers.”*
 3. **Defense of Madinah:** *“Each group shall contribute to the defense of Madinah in the event of a foreign attack, according to their respective area.”*

4. **Boycotting Quraish:** *“Neither party shall support or trade with Quraish or any of their allies.”*
5. **Mutual Consultation and Cooperation:** *“Each party shall consult with the other. Their relationship shall be based on righteousness and honesty and neither shall act deceitfully against the other.”*

Following the Battle of Badr, Ka'b ibn Al-Ashraf (كعب بن الأشرف)—a prominent leader of Banu An-Nadir and an influential poet—traveled to Mecca to incite Quraysh against the Prophet Muhammad (PBUH). He composed inflammatory poetry, urging Quraysh to avenge their fallen warriors and take up arms against the Muslims.

His efforts revived the morale of Quraysh, who had been devastated by their defeat at Badr. Additionally, Ka'b assured Quraysh that not all of Madinah's inhabitants supported the Prophet (PBUH). He emphasized that the Jewish tribes possessed strong armies and formidable military power and could be persuaded to join Quraysh in eliminating Muhammad (PBUH).

As-Sawiq Invasion (غزوة السَّوِيقِ)

The persuasion of Ka'b ibn Al-Ashraf (كعب بن الأشرف) emboldened Abu Sufyan, who had become the leader of Quraysh, to take action against Prophet Muhammad (PBUH). He convened with the Quraysh leadership, and they decided that the entire proceeds from the caravan—which he had successfully brought back from Syria—would be devoted to financing a war against Madinah.

Approximately ten weeks after the Battle of Badr, Abu Sufyan, burning with a desire for revenge, led a force of 200 men toward Madinah. They encamped in the fields on the outskirts of the city. Under the cover of night, Abu Sufyan secretly entered the territory of Banu An-Nadir (Ka'b's tribe), where he was hosted by Salam bin Mashkam (سَلَامُ بْنُ مَشْكَمٍ)—the chief and wealthiest man of Banu An-Nadir. They discussed the situation, and Salam provided Abu Sufyan with intelligence on the Muslims, a clear and deliberate violation of the treaty that had been signed with the Prophet (PBUH).

The Prophet's Patience and Banu An-Nadir's Betrayal

Despite being aware of covert dealings between Quraysh and the Jewish tribes, the Prophet (PBUH) exercised great patience. However, an incident in the 4th year of Hijrah exposed the extent of Banu An-Nadir's treachery.

The Prophet (PBUH), accompanied by some of his Companions, visited Banu An-Nadir to seek their assistance in paying blood money to Banu Kalb for two men whom a Muslim, 'Amr bin Umaiyah Ad-Damari (عَمْرُو بْنُ أُمَيَّةِ الضَّمَرِيِّ), had accidentally killed. This request was in accordance with the terms of the treaty between the Muslims and Banu An-Nadir.

Upon hearing the Prophet's request, the leaders of Banu An-Nadir pretended to be in consultation. The Prophet (PBUH) and his Companions, including Abu Bakr, Umar, and Ali, waited next a wall while the Jewish leaders privately discussed their true intentions.

During this meeting, they hatched a plot to assassinate the Prophet (PBUH). One of them, 'Amr bin Jahash (عمرو بن جحاش), volunteered to climb atop the wall and drop a large stone on the Prophet's head to kill him.

Divine Revelation and the Prophet's Escape

At that moment, Angel Jibreel (Gabriel) descended to inform the Prophet (PBUH) of their conspiracy. Upon receiving this Divine Revelation, the Prophet (PBUH) immediately stood up and left without explanation. His Companions, sensing urgency, quickly followed him back to Madinah. When they inquired about his sudden departure, he revealed to them the treachery of Banu An-Nadir.

The Prophet's Ultimatum to Banu An-Nadir

Soon after, the Prophet (PBUH) sent Muhammad bin Maslamah (محمد بن مسلمة) to deliver an ultimatum to Banu An-Nadir: **"You must evacuate Madinah within ten days. Anyone who remains after this period will be killed."**

Recognizing the seriousness of the threat, the Jews began preparing to leave. However, their plans were disrupted by the intervention of Abdullah bin Ubayy (عبد الله بن أبي) —the chief of the hypocrites in Madinah.

Abdullah bin Ubayy sent a message to Banu An-Nadir, urging them not to comply with the Prophet's ultimatum. He assured them that:

- He would mobilize his followers to support them in their fortresses if Muhammad (PBUH) attacked.
- He would seek assistance from the Jewish tribe of Banu Qurayzah (قريظة).
- He would request military support from their former allies, Banu Ghatfan (غطفان).

Buoyed by these promises and with renewed confidence, the Jews of Banu An-Nadir resolved to fight. Their leader, Huyai bin Akhtab (حيي بن أخطب), placed his trust in the promises of support made by the chief of the hypocrites, Abdullah bin Ubayy. In defiance, he sent a message to the Messenger of Allah (PBUH), declaring: **"We will not leave our houses. Do whatever you wish to do."**

This response put the Muslims in a difficult position. Engaging in battle against Banu An-Nadir at such a critical stage could have serious political and military consequences, given the precarious conditions in and around Madinah. Furthermore, the Jews of Banu An-Nadir were a formidable force whose strength could not be underestimated. At the same time, allowing them to blatantly violate their treaty and tolerating their assassination attempt against the Prophet (PBUH) was not an option.

The Prophet's Decision and the Siege

Upon receiving Huyai bin Akhtab's response, the Prophet (PBUH) proclaimed: "Allahu Akbar, Allahu Akbar" (Allah is the Greatest of all). His Companions echoed his words, signifying their readiness for battle. The Prophet (PBUH) then set out to confront Banu

An-Nadir, appointing Ibn Umm Maktum (ابن أم مكتوم) to manage the affairs of Madinah in his absence. The Muslim banner was entrusted to Ali bin Abi Talib (علي بن أبي طالب). Upon the Prophet's arrival, Banu An-Nadir retreated into their well-fortified strongholds. In response, the Prophet (PBUH) laid siege to their fortresses.

Tactics and Hypocritical Opposition

From within their fortifications, Banu An-Nadir launched arrows and hurled stones at the Muslims, taking advantage of the natural cover provided by their dense palm groves. To neutralize this strategic advantage, the Prophet (PBUH) ordered the cutting down of some of the palm trees—an unusual tactic for the Muslims, as they generally refrained from causing such destruction.

Seizing this opportunity to spread doubt and confusion, the hypocrites began questioning the act, saying:

"أَنْ يَا مُحَمَّدُ ، قَدْ كُنْتَ تَنْهَى عَنِ الْفُسَادِ وَتُعَيِّبُهُ عَلَى مَنْ صَنَعَهُ ، فَمَا بِكَ تَقْطَعُ النَّخِيلَ وَتَحْرِقُهَا ؟"
"O Muhammad, you used to forbid mischief and reprimand those who committed it, yet now you are cutting down trees."

However, this was a special case, and Allah sanctioned this action, revealing in Surah Al-Hashr:

{مَا قَطَعْتُمْ مِّن لِّيَّةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ} [الحشر: 5]
"Whatever you cut down of the palm trees (of the enemy) or left standing on their trunks, it was by the command of Allah." (Al-Hashr 59:5)

Betrayal of Promises and the Jews' Surrender

Despite their initial confidence, Banu An-Nadir soon found themselves abandoned.

- Banu Qurayzah, their fellow Jewish tribe, remained neutral.
- Abdullah bin Ubayy, the hypocrite who had promised them military support, failed to fulfill his pledge.
- Banu Ghatfan (غطفان), whom they had hoped would come to their aid, never arrived.

Allah describes their betrayal and abandonment in the Qur'an:

{كَمَثَلَ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ} [الحشر: 16]
"(Their allies deceived them) like Satan, when he says to man: 'Disbelieve in Allah.' But when (man) disbelieves in Allah, Satan says: 'I am free of you.'" (Al-Hashr 59:16)

After six days of siege, Allah cast fear into the hearts of the Jews, and they finally offered to surrender, agreeing to leave Madinah on the condition that their lives would be spared.

The Expulsion of Banu An-Nadir

The Prophet (PBUH) accepted their terms, allowing them to depart with as much of their possessions as their camels could carry, except for weapons. Determined to take everything of value, Banu An-Nadir stripped their homes of even the wooden beams

and pegs from the ceilings. Their caravan consisted of 600 camels, loaded with whatever they could carry.

- Their leaders, Huyai bin Akhtab (حيي بن أخطب) and Salam bin Abi Al-Huqaiq (سالم بن (خيبر), relocated to Khaibar (أبي الحقيق).
- Another group migrated to Syria.
- However, two of their chiefs, Yameen bin 'Amr (يامين بن عمرو) and Abu Sa'd bin Wahab (أبو سعد بن وهب), embraced Islam. As a result, they were allowed to keep their personal wealth and remained in Madinah.

Thus, Banu An-Nadir left behind their weapons, land, and homes, without the Muslims having to raise a single sword or fire a single arrow. Allah describes this moment in the Qur'an:

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنَ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخُرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ حَبِصُوا وَقَدْ فَرَحُوا فَرَحًا كَثِيرًا وَدَفَعْتُمْ إِلَيْهِمْ قُلُوبَهُمْ لِلرُّعْبِ يَخْرِبُونَ بُيُوتُهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَتَعَبُوا نَارًا يُنَادُونَ لِلْإِيزَةِ (٢)

"And He (Allah) expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah. But Allah came upon them from where they did not expect, and He cast terror into their hearts. So they destroyed their houses with their own hands and the hands of the believers. So take a lesson, O people of vision." (Al-Hashr 59:2)

In this instance, Allah granted victory to the Muslims without them having to exert any effort, emphasizing that He alone is the One who defeated Banu An-Nadir. This Surah serves as a source of reassurance for believers, reminding them that Allah can vanquish their enemies at any time.

Initially, the Muslims harbored grave doubts about their ability to expel Banu An-Nadir, given their strong fortifications. However, Allah possesses countless means of victory, and in this case, He deployed the weapon of fear. Despite their military strength and strategic advantage, the Jews of Banu An-Nadir succumbed to terror, leading them to destroy their own strongholds before their departure.

The key lesson is that believers should never fear their enemies, no matter how powerful they appear. Instead, they should place their complete trust in Allah's support—provided they are righteous and deserving of His aid. Even the weakest will become strong if Allah is on their side, while the strongest, regardless of their might, remains under Allah's control and dominion.

Divine Justice in Victory and Punishment

Some skeptics might question: "What if Banu An-Nadir had not succumbed to fear?" This scenario would never have occurred, for Allah has infinite ways to punish and defeat any power. As He states in the Qur'an:

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمْ لَجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ لَّئِيمٌ (٣)

"And if Allah had not decreed migration for them, He would certainly have punished them in this world, and in the Hereafter, theirs is the torment of the Fire." (Al-Hashr 59:3)

Thus, whenever Muslims find themselves defeated by their enemies, they should reflect on their own actions. If they are being overpowered, it is a sign that they are forgetting Allah through their deeds, leading to Allah withdrawing His support from them.

The Distribution of Booty: A Unique Case

Because Banu An-Nadir were defeated solely by Allah's intervention—without any battle or military effort from the Muslims—the standard rules of war booty distribution did not apply. Typically, four-fifths of the war spoils would be distributed among the Muslim army, and one-fifth would be allocated to the Prophet (PBUH) for distribution among the needy. However, in this case, all the spoils were given to the Prophet (PBUH) to distribute as Allah commands:

وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أُوتِيتُمْ عَلَيْهِمْ مِنْ جَيْلٍ وَلِئَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٦)

"And what Allah gave as booty (Fai') to His Messenger from them—you did not spur any horses or camels for it. Rather, Allah grants authority to His Messengers over whomsoever He wills. And Allah is Most Capable of everything." (Al-Hashr 59:6)

Allah further explains the wisdom behind this rule:

مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَلِلْيَتَامَىٰ وَالْمَسْكِينِ وَآبِنِ السَّبِيلِ كَذَلِكَ يَكُونُ دُولُهُ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا أَتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)

"Whatever spoils Allah has turned over to His Messenger from the people of the townships, it is for Allah, His Messenger, his close relatives, the orphans, the poor, and the wayfarer—so that it does not merely circulate among the wealthy among you. And whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it; and fear Allah. Verily, Allah is severe in punishment." (Al-Hashr 59:7)

Economic Justice in Islam

In accordance with this divine ruling, the Prophet (PBUH) distributed the war booty among the emigrants (Muhajirun)—those who had sacrificed everything, leaving behind their wealth in Mecca for the sake of Allah. As the Qur'an states:

الْفُقَرَاءُ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالُهُمْ جَمِيعًا مِّنْ أَلَدٍّ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الَّذِينَ يَدْفَعُونَ (٨)

"(A share in this booty) is for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allah and to please Him, and to support the cause of Allah and His Messenger. Such are indeed the truthful." (Al-Hashr 59:8)

The underlying principle behind this ruling was to establish an economic system in Islam that prevents wealth from becoming concentrated solely among the rich:

كَفَىٰ لَا يَكُونُ دُولَةً لِلَّذِينَ كَفَرُوا غَنِيَاءَ مِنْكُمْ

"So that it does not merely circulate among the wealthy among you." (Al-Hashr 59:7)

This ruling reflects the Islamic philosophy of wealth distribution, ensuring that resources benefit the wider community, rather than remaining monopolized by the elite.

Background - Hatib ibn Abi Balta'ah (حاتب بن أبي بلتعة)

Certain aspects of Surah Al-Mumtahina relate to an incident involving the companion Hatib ibn Abi Balta'ah (حاتب بن أبي بلتعة).

In the 8th year of Hijrah, two years after the Treaty of Hudaibiyyah (صلح الحديبية), Amr ibn Salim Al-Khuza'i (عمرو بن سالم الخزاعي), the chief of the Khuza'a tribe, arrived in Medina with forty horsemen. He informed the Prophet (PBUH) that Quraysh had breached the treaty by attacking his people, with the assistance of the Banu Bakr tribe, who were aligned with Quraysh. He requested the Prophet's (PBUH) help in retaliation.

After confirming that Quraysh had indeed violated the treaty, the Prophet (PBUH) decided to invade Mecca and began preparing an army. However, he kept the true purpose of the preparation a secret, revealing it only to a select few companions. Among those entrusted with the plan was Hatib ibn Abi Balta'ah. Hatib was a trusted companion who had previously been assigned by the Prophet (PBUH) to deliver messages to world leaders, including Al-Muqawqas (المقوقس), Juraij bin Matta (جُرَيْج بن مَتَّى), the ruler of Egypt.

To conceal his true intentions and ensure that news of the invasion did not reach Mecca, the Prophet (PBUH) dispatched an eight-man platoon under the leadership of Qatadah bin Rab'i (أبي قتادة بن ربعي) towards Edam (إِضْم), a location near Medina. This strategic move served as a diversion, drawing attention away from the main preparation.

While the Prophet (PBUH) was still preparing for the campaign, a woman from Mecca named Sarah, a singer and dancer, arrived in Medina. The Prophet (PBUH) asked her whether she had come because she had accepted Islam, to which she replied no. When asked about the reason for her visit, she explained that after the Battle of Badr, Quraysh had become depressed and no longer sought her services, leaving her in poverty. She was seeking food, shelter, and transportation. The Prophet (PBUH) arranged the assistance she needed.

After spending a few days in Medina, Sarah decided to return to Mecca. Seizing this opportunity, Hatib ibn Abi Balta'ah secretly contacted her, offering her money in exchange for carrying a letter to the leaders of Quraysh. The letter contained details of the Prophet's (PBUH) plan to invade Mecca and a warning to the Quraysh about the impending attack. Sarah accepted the task and set out for Mecca.

As soon as Sarah left, the Prophet (PBUH) received revelation about Hatib's betrayal. He immediately dispatched Ali ibn Abi Talib (علي بن أبي طالب) and Al-Miqdad (المقداد) with instructions to intercept her. He informed them that they would find her at Al-Rawda (الروضة) between Medina and Mecca.

Upon catching up with her, they demanded the letter, but Sarah denied carrying anything. However, they insisted, stating that the Prophet (PBUH) had informed them

about the letter's existence. They then threatened that if she refused to hand it over, they would search her and, if found guilty, she would be executed. Recognizing their seriousness, Sarah confessed and retrieved the letter from her hair.

When the Prophet (PBUH) received the letter and confirmed that it had been written by Hatib, he immediately summoned him and asked: "What led you to commit this act?"

Hatib responded:

لَا تَعْجَلْ عَلَى يَا رَسُولَ اللَّهِ. وَاللَّهِ إِنِّي لَمُؤْمِنٌ بِاللَّهِ وَرَسُولِهِ، وَمَا ارْتَدَدْتُ وَلَا بَدَلْتُ، وَلَكِنِّي كُنْتُ أَمْرًا مُلْصَقًا فِي قُرَيْشٍ؛ لَسْتُ مِنْ أَنْفُسِهِمْ، وَلِي فِيهِمْ أَهْلٌ وَعَشِيرَةٌ وَوَلَدٌ، وَلَيْسَ لِي فِيهِمْ قَرَابَةٌ يَحْمُونُهُمْ، وَكَانَ مِنْ مَعِكَ لَهُ قَرَابَاتٌ يَحْمُونُهُمْ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ عَنْدَهُمْ بَدَأً يَحْمُونَ بِهَا قَرَابَتِي. وَاللَّهِ مَا كَفَرْتُ وَلَا ارْتَدَدْتُ فَاعْفُ رُبِّي ذَلِكَ يَا رَسُولَ اللَّهِ

"O Messenger of Allah, please do not be hasty in judgment against me. By Allah, I am a believer in Allah and His Messenger. I have not abandoned my faith nor changed my beliefs. However, I was a man with no strong lineage in Quraysh; I was not among their noble ranks. I have family, relatives, and children in Mecca, but unlike others among your companions who have influential relatives to protect their families, I have no such protection.

So, I wanted to establish a favor with Quraysh that might ensure the safety of my family. By Allah, I have not disbelieved, nor have I abandoned my faith. Please forgive me, O Messenger of Allah."

Hearing this, the Prophet (PBUH) turned to his companions and said:

"I believe him, so you should also believe him. Do not say anything but good about him." (إِنِّي صَدَّقْتُهُ فَصَدِّقُوهُ وَلَا تَقُولُوا فِيهِ إِلَّا خَيْرًا)

However, Omar ibn Al-Khattab (عمر بن الخطاب) was outraged and said: **"O Messenger of Allah, allow me to behead this man! He has betrayed Allah and His Messenger, and he is a hypocrite!"**

The Prophet (PBUH) responded:

(إنه قد شهد بدرًا، وما يدريك يا عمر لعل الله قد اطلع على أهل بدر فقال: اعملوا ما شئتم فقد غفرت لكم)،

"He participated in the Battle of Badr. And how do you know, O Omar? Perhaps Allah has looked upon the people of Badr and said: 'Do as you wish, for I have forgiven you.'"

With a tone of regret, Omar said: **Allah and his Prophet know better.**

Upon hearing this, Omar regretted his statement and humbly replied: **"Allah and His Messenger know best."**

Ahmad and Muhammad

In Surat Al-Saf, Allah revealed that Prophet Isa (Jesus) gave glad tiding of the upcoming of a Messenger to come after him, whose name is Ahmad:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِيْ اِلَٰهَ اِيْمَانٍ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنْ رُّسُوْلٍ وَّمُبَشِّرًا لِّرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي سَمْعًا اَحْمَدًا فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوْا هٰذَا سِحْرٌ مُّوَبِّشٌ (٦)

And [mention] when 'Isa, the son of Mary, said: 'O Children of Israel! Indeed, I am the messenger of Allah to you, confirming what came before me of the Torah and bringing good news of a messenger to come after me, whose name is Ahmad. Yet when he has come to them with clear proofs, they say: This is mere magic. (61:6)

In four other verses, Allah mentioned that the name of the messenger by his real name Mohammad:

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهٖ الرُّسُلُ (آل عمران)

“**Mohammad** is no more than a Messenger, and indeed (many) Messengers have passed away before him. “ (Al-Imran 3:144)

مَا كَانَ مُحَمَّدٌ اَبًا اَحَدٍ مِنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيِّنَ (الأحزاب)

“**Mohammad** is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets.” (Al-Ahzab 33:40)

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَآمَنُوْا بِمَا نَزَّلَ عَلٰى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ (محمد)
“But those who believe and do righteous good deeds, and believe in that which is sent down to **Mohammad** — for it is the truth from their Lord. ” (Mohammad 47:2)

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ وَالَّذِيْنَ مَعَهُ اَشِدَّاءُ عَلٰى الْكٰفِرِيْنَ رُحَمَآءُ بَيْنَهُمْ (الفتح)

“**Mohammad** is the Messenger of Allah, and those who are with him are hard on the disbelievers, and merciful among themselves.” (Al-Fath 48:29)

The question that is sometime raised Is the name if the bible Ahmad or Muhammad and is there any difference.

1. Both Names Refer to the Same Person

- The Prophet (ﷺ) had multiple names, including Muhammad and Ahmad.
- In a hadith, the Prophet (ﷺ) said: "I have several names: I am Muhammad, and I am Ahmad..." (Bukhari & Muslim)

2. Ahmad Emphasizes a Specific Attribute of the Prophet (ﷺ)

- "Muhammad" (مُحَمَّدٌ) means "the one who is frequently praised."
- "Ahmad" (أَحْمَدُ) means "the one who praises Allah the most."
- The name Ahmad emphasizes his high level of praising Allah, while Muhammad reflects how he is praised by others.

- The name "Ahmad" highlights his deep devotion, gratitude, and praise of Allah.
- 3. Ahmad as a Glad Tiding from Prophet 'Isa (AS)
 - The Injil (Gospel) likely referred to the coming Prophet as Ahmad to emphasize his role as the most devoted and praiseworthy servant of Allah.
 - Some scholars suggest that "Ahmad" was used in the original revelations given to Prophet 'Isa (AS), while "Muhammad" became more commonly used later.
- 4. Consistency with Biblical Prophecies
 - The New Testament contains references to a coming Paraclete (translated as "Comforter" or "Helper"), which some scholars link to "Ahmad."
 - If the original Gospel contained a reference to "Ahmad," it would align with Jesus (AS) foretelling the Prophet (ﷺ).

It is well documented in several historical accounts that both Christians such as Khadija's cousin Waraqa ibn Naufal and the monk Bahira, and the Jews such as those who were living in Medina knew of the upcoming of a messenger from Allah. They knew his profile as well as several major events that will occur during his time. Therefore, the Torah and Injeel did contain prophecies about Prophet Muhammad (ﷺ), but instead of mentioning a specific name, they described his characteristics. However, many of these references have been either misinterpreted or altered over time, but traces of them remain.

Key Biblical Prophecies That Align with Muhammad (ﷺ)

1. Deuteronomy 18:18 – A Prophet Like Moses

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Deuteronomy 18:18, KJV)

The prophet must be similar to Moses (AS) in key ways:

Characteristic	Moses	Muhammad (ﷺ)	Jesus (AS)
Natural Birth	Yes	Yes	No (Born miraculously)
Marriage & Children	Yes	Yes	No
Political Leadership	Yes	Yes	No
Gave a New Law	Yes	Yes	No (Confirmed the Torah)
Led His People in Battle	Yes	Yes	No
Died a Natural Death	Yes	Yes	No (Raised to the heavens)

2. John 14:16 – The "Paraclete" (Comforter)

"And I will pray to the Father, and He shall give you another Comforter (Paraclete), that he may abide with you forever." (John 14:16, KJV)

Analysis:

- "Another Comforter" → The word used is "Parakletos" (παράκλητος) in Greek.

- Possible Original Word: Some scholars believe it was originally "Periklytos" (περικλυτος), meaning "The Most Praised"— which directly translates to "Ahmad" (أحمد).
- Jesus (AS) Describes the Comforter as:
 1. **"He shall not speak of himself; but whatsoever he shall hear, that shall he speak." (John 16:13)**
 - Prophet Muhammad (ﷺ) did not speak from his own desire; he conveyed the words of Allah exactly as revealed in the Quran.
 2. **"He shall glorify me." (John 16:14)**
 - Islam honors Jesus (AS) as a great Prophet and the Messiah but rejects his deification.
 3. **"He shall teach you all things." (John 14:26)**
 - Prophet Muhammad (ﷺ) brought complete guidance through the Quran and Hadith.

3. Isaiah 42 – A Prophet to the Ishmaelites

"Behold! My Servant, whom I uphold; My chosen one in whom I delight; I will put My Spirit upon him, and he will bring justice to the nations (Gentiles)." (Isaiah 42:1, NIV)

Analysis:

- "My Servant"
 - This refers to a human being, not a divine figure.
 - Prophet Muhammad (ﷺ) is called Abdullah (عبد الله, Servant of Allah) in the Quran.
- "He will bring justice to the nations"
 - Prophet Muhammad (ﷺ) established a legal and moral system that governs Muslims to this day.
- **"He will not shout or cry out" (Isaiah 42:2)**
 - The Prophet (ﷺ) was known for his gentleness and soft speech.
- **"Sing to the LORD a new song, His praise from the ends of the earth." (Isaiah 42:10)**
 - The "new song" could symbolize a new scripture—the Quran.
 - The name "Muhammad" means "The Praised One," fitting perfectly.
- **"The villages of Kedar shall rejoice." (Isaiah 42:11)**
 - Kedar was the son of Ishmael (AS), and his descendants are the Arabs.
 - Prophet Muhammad (ﷺ) was from the lineage of Kedar.

Light (Nur) (نور) and illumination (Daw) (ضوء)

In Surah Al-Taghabun, Allah says:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ آتِ الْوُحْيَ الَّذِي أَنْزَلْنَا... (٨)

Therefore, believe in Allah and His Messenger, and in the Light (this Qur'an) which We have sent down. (Al-Taghabun 64:8)

In this verse, "Light" (Nūr) clearly refers to the Quran—divine guidance that enlightens the path to truth.

Some groups, particularly in the Indian subcontinent (e.g., the Bareilvi sect), extend this concept and claim that Prophet Muhammad (PBUH) is literal light from the Light of Allah, and that all creation originated from his light.

For example, Ahmad Reza Khan of Bareilly is reported to have said:

"The Messenger (PBUH) is light from the Light of Allah, and all of creation comes from his light."

And also said:

"I cannot say that you are Allah, and I cannot differentiate between you and Him; nor can I distinguish you from Him. Only Allah knows your reality."

Further, Amjad Ali, another scholar from this school, claimed:

"The Prophet (PBUH) has full authority over the universe. He gives and takes as he wills, and no one can oppose his decisions."

Such statements exaggerate the Prophet's status and contradict the Quran, which emphasizes his humanity:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ آل عمران)

"Muhammad is but a Messenger. Messengers have passed away before him" (Al-Imran 3:144).

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ (الأعراف)

"Say (O Mohammed), I have no power to benefit or harm myself, except as Allah wills. If I knew the unseen, I would have increased my blessings, and no harm would have afflicted me. I am no more than a warner, and a bearer of good news for those who believe." (Al-Araf 7:188).

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ إِنِّي مَلَكٌ (هود)

"I do not say to you that I possess the treasures of Allah, nor do I know the unseen, nor do I say I am an angel." (Hud 11:31)

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (الزمر)

“Indeed, you (Muhammad) will die and they too will die.” (Az-Zumur 39:30)

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفَعَّلُ بِي وَلَا يَكُمُ (الأحقاف).

“Say (O Muhammad):”I am not something new among the Messengers, and I do not I know what will be done with me or with you.” (Al-Ahqaf 46:9)

What Does “Nūr” Really Mean?

In Arabic, there is a distinction between:

- Nūr (نور): General light, often metaphorical—guidance, truth, faith.
- Daw’ / Diyā’ (ضوء / ضياء): Physical light or illumination, perceived by the eye. We use the term speed of light (سرعة الضوء), not speed of Nour (سرعة النور).

In physics, light (daw’) is electromagnetic radiation, visible within a certain wavelength, and perceived through sight. Nūr, however, is broader—it refers to any means by which we perceive reality: sight, hearing, intellect, or revelation.

Thus, while the Prophet (PBUH) can be described metaphorically as a “light,” this does not mean he is divine or controls creation. Rather, he is a source of spiritual guidance, just as the Qur’an, previous scriptures, and faith itself are described as light.

Scriptural Examples of Nūr (نور) and Diyā’ (ضياء)

- **Sun and Moon:**

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا

“He made the sun a shining light (diyā’) and the moon a reflected light (nūr).”
(Yunus 10:5)

The sun emits visible light (diyā’), while the moon reflects light and guides timekeeping—hence it is nūr.

- **Fire and Perception:**

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ

“Their example is that of one who kindled a fire; when it illuminated (aḍā’at) what was around, Allah took away their light (nūr) and left them in darkness so they could not see” (Al-Baqarah 2:17)

Illumination (daw’) refers to outward clarity, while light (nūr) here represents **internal spiritual insight**.

- **Faith as Light:**

اللَّهُ نُورٌ لِّلْمُؤْمِنِينَ وَاللَّهُ يَهْدِي لِنُورِهِ مَن يَشَاءُ

“Allah is the Light of the heavens and the earth...” (An-Nūr 24:35)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولٌ وَلِنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْلَمُ مَا فِي كُتُبِكُمْ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
مُذْهِبًا عَنْهُ ظُلُمَاتِهِ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ (١٦)

“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light (Nur) and a clear Book. (15) By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light (Nur), by His permission, and guides them to a straight path.” (Al-Ma'idah 5:15-16)

أَوَمَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا

“Is he who was dead (due to disbelief) and We gave him life (by guidance) and set for him a light (nur) to walk with it amongst people is as him who is in the darkness (of disbelief) from which he can never come out?” (Al-An'am 6:122)

Thus, **nūr** is **divine guidance** that allows humans to perceive moral, spiritual, and existential truths—beyond just physical reality.

The Prophet (PBUH) as a Source of Light (Metaphorically)

إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا (٤٥) وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا (٤٦)

“O Prophet, indeed, We have sent you as a witness and a bringer of good tidings and a warner. (45) And one who invites to Allah, by His permission, and an illuminating lamp.” (Al-Ahzab 33:46)

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولٌ وَلِنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ
وَيَعْلَمُ مَا فِي كُتُبِكُمْ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (١٥)

“O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light (Nur) and a clear Book. (Al-Ma'idah 5:15)

These verses describe the Prophet ﷺ and the Qur'an as *sources of guidance*, not as literal, supernatural light.

Believers are described as carriers of light:

لَا تَحْسَبُ أَنَّ الدِّينَ إِيمَانُ بِاللَّهِ وَآَمَانُ بِالرَّسُولِ هُوَ دِينُكُمْ كَقُلُوبِكُمْ هِيَ مَحْصَاتُهَا
وَيَعْلَمُ مَا فِي كُتُبِكُمْ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (٢٨)

“O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and provide you with light by which you walk and forgive you; and Allah is Forgiving and Merciful.” (Al-Hadid 57:28)

Cultural Influence on the “Light” Concept in Indian Islam

The intense focus on the Prophet (PBUH) as literal light may be influenced by pre-Islamic religious traditions in India, where light has deep spiritual symbolism. A prime example is Diwali, the Festival of Lights, which is widely celebrated in India:

- **In Hinduism**, Diwali is celebrated in honor of Lakshmi, the goddess of wealth. The festival symbolizes the victory of light over darkness, knowledge over ignorance, good over evil, and hope over despair.
- **In Jainism**, Diwali marks the liberation (nirvana) of Mahavira, the last *Tirthankara* of this era.
- **In Sikhism**, Diwali commemorates the release of Guru Har Gobind from prison,

These cultural associations may have shaped some Indian Muslim views, leading to an overemphasis on the Prophet’s “light” in ways not found in mainstream Islamic theology elsewhere.

Understanding the "Fifty Thousand Years

"تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ"

"The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years." (Al-Maarij 70:4)

This verse describes a metaphysical phenomenon: the angels and the Spirit (identified as Jibreel) ascend to Allah on a Day whose duration is quantified as fifty thousand years. This is not a reference to human perception of time but rather to a cosmic or divine timescale that transcends earthly measurement. It conveys the vastness, magnitude, and transcendence of that Day — pointing to an objective reality beyond the human frame of reference.

While the Qur'an sometimes refers to the Day of Judgment using immense time scales, Hadith literature clarifies that individual human experience on that Day will vary based on moral and spiritual standing. For example, in a Hadith recorded by Muslim, the Prophet ﷺ states that those who withheld zakat will endure torment throughout a Day measured as fifty thousand years:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّي مِنْهَا حَقَّهَا، إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ، فَأُحْمِيَ عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَيَكْوَى بِهَا جَنْبُهُ وَجَبِينُهُ وَظَهْرُهُ، كُلَّمَا بَرَدَتْ أُعِيدَتْ لَهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ الْعِبَادِ، فَيَرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ، وَإِمَّا إِلَى النَّارِ." رواه مسلم (987)

"Any person who possesses gold or silver and does not pay what is due on it (i.e., the Zakat); on the Day of Resurrection, sheets of silver and gold will be heated in the Fire of Hell and used to brand his forehead, flanks, and back. When they cool, they will be reheated and the process repeated throughout a Day whose measure is fifty thousand years—until judgment is passed among the servants and he is shown his destination, either Paradise or Hell." (Muslim)

This suggests that the duration is not necessarily literal for every individual but serves to emphasize the severity and gravity of divine accountability.

A related verse in Surah Al-Sajdah (32:5) states:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

"He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count." (Al-Sajdah 32:5)

This illustrates that divine time is distinct from human time. The Quran uses such descriptions to underline the metaphysical gap between the created world and the Creator — reminding us that our conventional understanding of time does not apply in the realm of the unseen.

Single and Multiple Easts –References to Directions

The Qur'an refers to the East and the West in several ways, including:

1. Singular form: "رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ"
"The Lord of the East and the West." (Al-Shu'ara 26:28; Al-Muzzammil 73:9)
2. Dual form: "رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ"
"The Lord of the two Easts and the two Wests." (Ar-Rahman 55:17)
3. Plural form: "قَلَّا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ"
"But no! I swear by the Lord of all points of sunrise and sunset." (Al-Ma'arij 70:40)

The Qur'an's shifting expressions — from one, to two, to many — reflect not inconsistency, but depth. They point to the scientific precision, poetic eloquence, and spiritual breadth of the Qur'an's worldview. These expressions invite reflection on the vastness of creation, the relativity of time and space, and the unlimited knowledge and power of Allah.

Possible Explanation of the Variations:

These variations are layers of meaning reflecting the complexity of creation, motion, and perception of time and space.

- **The singular** form refers to the general reality of East and West as fixed directions relative to the observer on Earth.
- **The dual** form likely reflects the seasonal shifts — the point of sunrise and sunset during the winter solstice and summer solstice. These two extremes represent the two farthest points the sun reaches in its annual journey across the horizon.
- **The plural** form (as in 70:40) indicates the **daily variation** in sunrise and sunset across different days, locations, and latitudes. Each point on Earth has its own "East" and "West" depending on the time and place. It also reflects the diversity and multiplicity of Allah's creation, and perhaps even cosmological dimensions beyond our world.

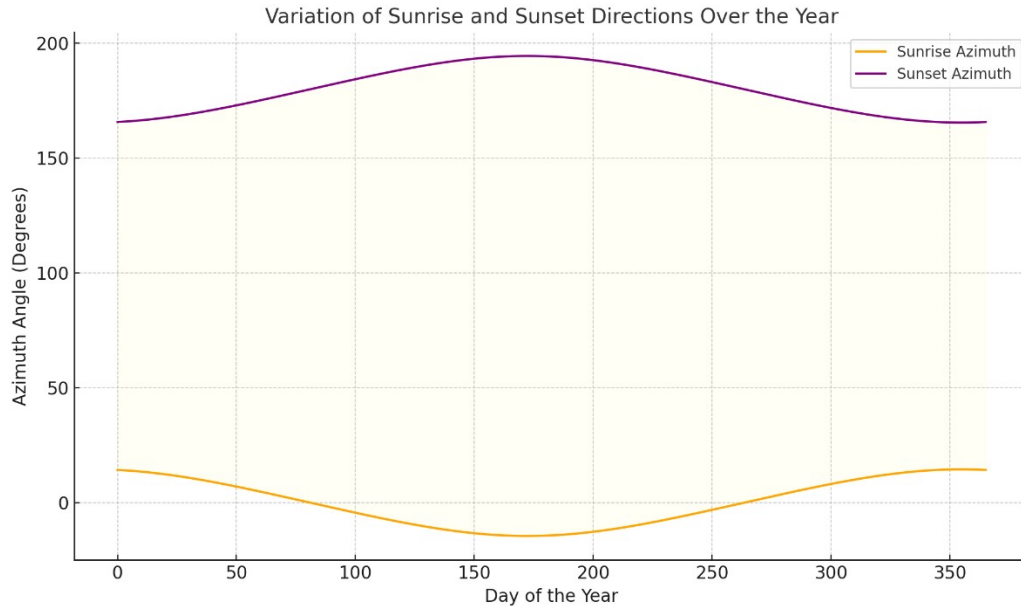
Broader Implication in 70:40:

In Surah Al-Ma'arij (70:40), Allah says: "قَلَّا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ"

"But no! I swear by the Lord of all Easts and Wests — We are surely capable..."

This oath emphasizes Allah's supreme control over the entire cosmos — over all rotations, orbits, directions, and temporal realities. The multiplicity here may symbolize:

- The countless sunrises and sunsets across the globe.
- The relativity of direction in the universe depends on planetary position.
- Or even metaphysical or multi-dimensional realities beyond human perception.



The diagram shows how the sunrise and sunset directions (azimuth angles) change throughout the year. This illustrates how the Qur'an's reference to multiple Easts and Wests reflects the natural variation in the sun's path due to Earth's tilt and orbit.

The Power of Seeking Forgiveness

It is reported that a man once complained to Imam Al-Hasan Al-Basri (الحسن البصري) about poverty, and he advised him, "Seek forgiveness from Allah (استغفر الله)." Others came complaining of drought, and he gave the same advice. Another man said his wife could not bear children, and again, the Imam told him to seek forgiveness.

Someone in the gathering asked, "Why do you give the same answer to everyone?"

Imam Al-Hasan replied, "Have you not read the words of Allah?":

وَقَالَ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا (١٠) يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) وَيُبْرِئُ لَكُمْ أَمْوَالَكُمْ وَيُبْدِلْ لَكُمْ أَسْمَاءَكُمْ وَيَجْعَلْ لَكُمْ رِجَالًا (١٢)

"I said (to them): Seek forgiveness from your Lord, verily, He is Most-Forgiving; (10) He will send down rain from the sky to you in abundance, (11) and will provide you with wealth and children, and grant you gardens and rivers." (Nuh 71:10-12)

Night Prayers and the 40% Rule

When your mind urges you to quit—due to exhaustion, stress, or mental fatigue—you've likely only used about 40% of your true potential. The remaining 60% is often blocked by mental resistance, not physical limitation. This rule is about training your mind to recognize that discomfort is no danger — it's a signal that growth is taking place.

Application Examples:

Before Fajr: The alarm rings an hour before Fajr. You're drained and tempted to stay in bed. Remind yourself: *"This is just my mind resisting. I'm only at 40%."* Recite some dhikr and Istighfar for few seconds, get up, and begin your Tahajjud.

Studying or Work: After 90 minutes of deep focus, your mind starts to drift. Instead of stopping, take a quick 5-minute break. Then commit to another 30 focused minutes. Often, breakthroughs and best ideas come just after that mental quit point.

Running: You plan to run 5 miles. By mile 2, fatigue sets in and quitting feels tempting. Pause, breathe, and remind yourself: *"This is just the 40% mark. I've got more in me."* Set a small target — the next stop sign. Then another. You push through — and finish the full run.

The significance of Number 19

In Surat Al-Mudathir (73), In Surat Al-Muddathir, Allah highlights the number 19, stating it is the number of angels appointed to guard Hell:

عَلَىٰ عِيسَىٰ عَشْرَ (٣٠)

Over it are nineteen (angels). (73:30)

Allah explains that this number serves multiple purposes:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ
أَوْفُوا الْكِتَابَ بَوَرْدَادِ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابِ الَّذِينَ أَوْفُوا الْكِتَابَ وَلِيَقُولَ
الَّذِينَ هُمْ قُلُوبُهُمْ ضَالَّةٌ وَلَكَفِرُونَ مَادًّا أَرَادَ اللَّهُ بِدَلِيلٍ مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَلَا يَهْدِي مَن يَشَاءُ وَمَوْعِلَهُمْ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ (٣١)

And We did not make wardens of the Fire but angels and did not make their number (number 19) but as a trial for the disbelievers, so that the people of the book (Jews and Christians) will be certain (about the Quran) and the believers will increase in belief, and that no doubts may be left for the people of the Book and the believers. And so that those with disease in their hearts and the disbelievers will say, “What has Allah meant by this example? Thus, Allah lets go astray whom He wills, and guides whom He wills. And no one knows the soldiers of your Lord but He. This is nothing else but a Reminder for mankind.” (Al-Muddathir 74:31)

Key points form the verses:

1. These are the first revealed verses in which Allah mentions the people of the book (Jews and Christians).
2. These verses include the first revealed number in the Quran, and this is number 19. (Note: There are 38 individual numbers mentioned in the Quran, 30 are whole numbers and 8 are fractions)
3. Allah mentioned 4 purposes for this number:
 - a. A test for the disbelievers.
 - b. Certainty for the people of the book regarding the divine nature of the Quran.
 - c. Strengthening faith of believers.
 - d. Removal of doubts from hearts.
4. A warning to those who dismiss the number due spiritual disease.
5. Affirm that only Allah knows the extent of His forces

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ (٣١)

And no one knows the soldiers your Lord but He.” (Al-Muddathir 74:31)

While many researchers focus on mathematical patterns involving 19, and also considering its relevant to Euler number, e, which is 2.71 (19 divided by 7, the number of gates on hell), the verses imply a message accessible to believers and the People of the Book, even without Arabic or technical analysis.

Consider this: among all women, only Maryam (Mary) is mentioned by name in the Quran, and she is honored with an entire Surah—Surah Maryam, which is Chapter 19 of the Quran.

Maryam's name appears 34 **times** in the Quran:

23 times in relation to 'Isa (Jesus),

11 times by herself.

In Surah 19, her name first appears in verse 16:

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦)

“And mention in the Book Mary, when she withdrew from her people to a place facing East.” (Maryam 19:16)

And the last mention of her name in this Surah is in verse 34.

أَبَاكَ عِيسَىٰ رَبِّنَا مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤)

“That is Jesus, son of Mary. (it is) a statement of truth, about which they are disputing (Maryam 19:34)

From verse 16 to 34 = 19 verses

Thus, Maryam's story is told in exactly 19 verses — in Surah 19. This simple and observable pattern may be what Allah refers to as a reminder for the People of the Book.

Could Number 19 Also Symbolize Divine Forces? The verse concludes:

وَعَوَّلَعْلَمْ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ (٣١)

And no one knows the soldiers of your Lord but He. This is nothing else but a Reminder for mankind.” (Al-Muddathir 74:31)

Some reflections link 19 to historical calamities that shook humanity:

- COVID-19 pandemic.
- The Black Death peaked in 1349 (19 × 71).
- The Spanish Flu hit hard in 1919.

Could these be reminders from Allah—forces that awaken human awareness of divine power and the Day of Reckoning?

Is it all just coincidence? Or is 19 a sign, a key, and a call to reflect?

Surat Al-Inshiqaq, Verse 10: Receiving the Book

Among the most powerful and vivid scenes described in the Qur'an is the moment when every individual is handed their book of deeds — a comprehensive and unalterable record of everything they ever did, said, or intended.

Today, we reflect on how the Qur'an presents this moment across several Surahs — particularly Surah Al-Isra, Surah Al-Haqqah, and Surah Al-Inshiqaq — and what the manner of receiving the book tells us about our eternal outcome. We will also address a vital question: If everyone is handed their book before judgment, how can some already know whether they have succeeded or failed?

1. The Book Is Inevitable — It Is Already Written

Allah says in Surah Al-Isra (17:13–14):

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا (١٣)
أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا (١٤)

“And every human being, We have fastened his fate to his neck, and on the Day of Judgment We will bring forth for him a book which he will find spread open. (13) [It will be said:] Read your book. You are sufficient as a reckoner against yourself today.” (Al-Isra 17:13–14)

This book is your true self in written form. There will be no additions, no erasing, and no appeal. And most striking of all, you will be told: “Read your book.”

2. How the Book Is Received: A Reflection of the Outcome

The way each person receives their book is itself a declaration of their fate:

► The Righteous: In Their Right Hand

In Surah Al-Haqqah (69:19–24):

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ (١٩)

“As for he who is given his record in his right hand...”

He will be joyful, showing others:

“Here! Read my record! I was sure I would meet my reckoning!”

- ♦ Receiving the book in the right hand symbolizes:
 - Allah's acceptance
 - Honor
 - Joy and relief
 - Confidence and readiness to face the consequences

► The Wicked: In the Left or Behind the Back

Contrast this with the disbeliever, Al-Haqqah (69:25–32):

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ (٢٥)

“But as for he who is given his record in his left hand...”

He will cry: **“I wish I had never been given my record, nor known what my account was!”**

And in Surah Al-Inshiqaq (84:10-12):

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠)

“But as for he who is given his record behind his back...”

- ♦ The left hand or behind-the-back both symbolize:
 - Disgrace and humiliation
 - Being spiritually and physically shackled
 - Unwillingness to face one’s reality

According to many classical scholars, including Ibn Abbas, this might be the same person, receiving the book in his left hand which is tied behind his back — a double symbol of humiliation.

3. When Is the Book Given — Before or After Judgment?

This raises an important theological question: If everyone receives their book before judgment, how can they already be celebrating or lamenting?

The Answer: The Book Is Given After or During Judgment. Many scholars explain:

- The book is given after the judgment is complete, as a final sign of outcome. The act of receiving it is the confirmation of the final verdict. That is why the righteous say “Read my book!” with joy — they already passed.
- Others say the presentation of the book is the reckoning itself. The opening of the book is part of the judgment process itself. The Qur’an confirms that the moment of opening the book brings immediate clarity:

وَوُضِعَ لِكِتَابٍ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ (الكهف ٤٩)

“And the Book will be placed, and you will see the criminals fearful of what is in it.” (Al-Kahf 18:49)

This indicates the book is displayed, reviewed, and the reaction follows based on its content.

4. Physical Posture May Reflect Spiritual Reality

The Qur’an also describes the disbelievers as being shackled and chained:

(69:30) **“Seize him and shackle him”** حُذُوهُ فَعُلُوهُ

(69:32) **“Bind him in a chain seventy cubits long.”** ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

This may explain why some receive their book behind their backs — because their arms are chained, humiliated, and restrained.

5. The Hadith: “Whoever Is Brought to Account Will Be Punished”

This issue becomes even more interesting when we consider the hadith:

“من نوقش الحساب عُذِّبَ.” “Whoever is thoroughly questioned in the reckoning will be punished.” [Bukhari and Muslim]

Aisha (RA) asked the Prophet ﷺ: “But didn’t Allah say:

‘فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا’ ‘Then he will be judged with an easy account.’ (84:8)?”

The Prophet ﷺ responded: **“ذلك العرض، ومن نوقش الحساب عُذِّبَ.”**

“That [verse] refers to the presentation only (al-‘ard). But whoever is thoroughly questioned in the reckoning will be punished.” [Muslim, Hadith 2876]

Easy Account (الحساب اليسير) is a simple presentation of deeds. No cross-examination. In other words: The righteous will be shown their deeds and then pardoned as Allah says to them: “I covered your sins in dunya, and I forgive them today.”

Thorough Interrogation (مناقشة الحساب) A detailed audit and questioning. The wicked will be interrogated, exposed, and humiliated, and then punished accordingly, meaning that the one whose book is opened and scrutinized is in trouble.

The book we will receive on that Day — whether in the right hand, the left hand, or behind our back — is being written now. Every day, every action, every word, it is being recorded.

Let us strive to be among those who say on that Day: **“هَآؤُمْ قَرُّوْا كِتَابِيَهٗ” “Here! Read my book!” (69:19)**

May Allah make us of those who receive their book in their right hand, and grant us an easy and forgiven reckoning.

رَبَّنَا هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۖ وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

“Our Lord, grant us mercy from You, and guide us rightly in our affairs.” (18:10)

Surat Al-Inshiqaq (Verse 19) (لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ)

1. Stages of Human Life:
 - From infancy to youth to old age
 - From life to death to resurrection to judgment
 - Each human moves through ever-changing circumstances and conditions
2. Spiritual and Psychological States:
 - Faith and doubt, ease and hardship, sin and repentance
 - A reflection of the human soul going through different spiritual states
3. Afterlife Phases:
 - Death → Grave → Resurrection → Standing before Allah → Judgment → Destination (Paradise or Hell)
4. Historical or Cosmic Shifts:
 - Successive stages of nations, trials, and divine plans throughout history
 - The human journey in the cosmic plan of Allah
5. Scientific or Cosmic Layers:
 - Moving through layers of the atmosphere or living through epochs of human development.
6. Emotional and Societal Change:
 - Changes in a person's life, community, or society—like cycles of stability, crisis, growth, and decay.

Let us make Tawbah before we are held accountable. Let us be of those who are only shown their deeds briefly — not interrogated over them.

Surat Al-Burooj: The Story of the People of the Trench

Imam Ahmad reported that Suhaib Al-Rumi narrated that the Messenger of Allah ﷺ said:

"Among the people before you, there was a king who had a sorcerer. When the sorcerer grew old, he said to the king: 'I am aging—send me a young boy so I can teach him magic.' The king did, and the boy began learning from the sorcerer.

On his daily route, the boy would pass by a monk and listen to his words, which he found admirable. He began sitting with the monk regularly. As a result, he often arrived late to the sorcerer, who would beat him. The monk advised him: 'If you fear the sorcerer, say: "My family kept me busy." And if you fear your family, say: "The sorcerer detained me."'"

One day, a wild beast blocked the road. The boy said, 'Today, I will know who is more truthful—the monk or the sorcerer.' He took a stone and prayed: 'O Allah, if the monk's path is more pleasing to You than the sorcerer's, then kill this beast so people can pass.' He threw the stone, killing the beast, and the people passed safely.

He informed the monk, who said, 'My son, today you have surpassed me. You will face trials. If they try to force you to reveal my identity, do not tell them.'

The boy began healing the blind, the lepers, and others with Allah's permission. A royal courtier who had gone blind came to him with gifts, asking to be healed. The boy replied, 'I do not heal anyone; it is Allah who heals. If you believe in Him and pray, He will heal you.' The man believed, supplicated to Allah, and was cured.

When the courtier returned to his usual place in court, the king asked, 'Who restored your sight?' He replied, 'My Lord.' The king said, 'Do you have a lord other than me?' The courtier answered, 'Yes—my Lord and your Lord is Allah.'

The king tortured him until he revealed the boy's identity. The boy was brought and asked, 'Do you practice magic to heal the blind and the lepers?' The boy answered, 'I do not heal anyone; Allah alone heals.' The king asked, 'Do you have a Lord besides me?' He said, 'My Lord and your Lord is Allah.' The boy was tortured until he revealed the monk's identity.

The monk was brought and told to abandon his faith. He refused, so the king had a saw placed on his head and split him in two. The same was done to the healed courtier. The boy was then taken to a mountaintop and told to abandon his faith or be thrown off. He prayed, 'O Allah, save me by whatever means You wish,' and the mountain shook, killing the executioners. The boy walked back to the king.

The king sent him to sea with soldiers, ordering them to drown him if he did not recant. The boy prayed again, and the boat capsized, all drowned except him. He returned

once more to the king and said, 'You will not be able to kill me unless you do what I command.'

The king asked, 'What is that?' The boy replied, 'Gather the people in an open field. Tie me to a tree, take an arrow from my quiver, and say: "In the name of Allah, the Lord of the boy." Then shoot me. Only then will you succeed in killing me.'

The king followed these instructions. He shot the arrow, saying, 'In the name of Allah, the Lord of the boy,' and the arrow struck the boy in his temple. The boy placed his hand over the wound and died.

The people cried out, 'We believe in the Lord of the boy!' The king was told, 'Look what you feared has happened—everyone has believed.'

In a panic, the king ordered ditches dug at city gates, filled them with fire, and commanded: 'Whoever refuses to abandon their faith, throw them in!' People were flung into the flames, until a woman with her infant hesitated. Her baby miraculously spoke, saying, 'Be patient, mother! For you are upon the truth.'"

This mass killing of believers—mostly Christians—provoked outrage across the Christian world, particularly in the Byzantine Empire. The Roman Emperor encouraged the Christian king of Abyssinia (Ethiopia), known as Al-Najashi (النجاشي), to retaliate by attacking Yemen. In 525 A.D., the Abyssinians launched an invasion with a massive fleet and an army of 70,000 warriors led by Eriat (أرياط) and his subordinate, Abraha ibn al-Ṣabbāḥ al-Ashram (أبرهة بن الصباح الأشرم).

After the successful invasion, the Ethiopian emperor appointed Eriat as governor of Yemen. However, tensions soon arose between Eriat and Abraha, leading to a split in the army. To prevent civil war, they agreed to resolve the matter through single combat—whoever won would rule Yemen. Abraha killed Eriat in the duel and seized power.

When Al-Najashi learned of this, he was furious. Abraha wrote to him, explaining that the conflict arose due to Eriat's poor leadership, which endangered Abyssinian rule. The explanation satisfied Al-Najashi, who confirmed Abraha's appointment.

Driven by the vision of uniting all of Arabia under Christianity and connecting the Christians of Yemen with those in the north (Greater Syria/Al-Sham), Abraha built a grand cathedral in the Yemeni capital, Ṣafār (ظفار), naming it al-Qulays (القليس). He hoped it would become a new religious center for the Arabs, replacing the Ka'bah in Makkah.

However, the Arabs continued their devotion to the Ka'bah and ignored his church. This enraged Abraha, who decided to march on Makkah to destroy the Ka'bah. He led a massive army—accompanied by a giant elephant—intending to demolish the sacred sanctuary. This force became known as Ashab al-Fil (The People of the Elephant) that was destroyed by Allah as revealed in Surat al-Fil.

Verse 19 of Surat Al-Ala

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى (١٨) صُّحُفِ إِبْرَاهِيمَ وَمُوسَى (١٩)

All this is in the earlier scriptures, (18) the scriptures of Abraham and Moses.
(87:18-19)

Abu Dharr (may Allah be pleased with him) said: I entered upon the Messenger of Allah (peace and blessings be upon him) while he was seated alone in the mosque. Seizing the opportunity of his solitude, I sat beside him. He said, "O Abu Dharr! Verily, the mosque has a greeting, and its greeting is two units of prayer. Arise and perform them." So, I stood and offered the two rak'ahs, then returned to sit with him.

I asked, "O Messenger of Allah! You commanded me to pray—what is prayer?" He replied, "It is the best of deeds—whether done in abundance or in moderation."

I asked, "Which deed is the most excellent?" He said, "Faith in Allah, the Mighty and Majestic, and striving in His cause."

I asked, "Which believer has the most perfect faith?" He replied, "He who excels in character."

I asked, "Who among the believers is the most peaceful (safe)?" He said, "He from whose tongue and hand people are safe."

I asked, "Which form of migration is most virtuous?" He said, "To abandon sin and wrongdoing."

I asked, "Which prayer is best?" He said, "That which includes long standing (in devotion and supplication)."

I said: What about fasting? He said, "Fasting is an obligatory act that suffices (as worship), and its reward with Allah is multiplied manyfold."

I asked: "Which form of jihad is best?" He said: "The one in which a man's horse is wounded, and his blood is spilled."

I asked: "Which slave to free is best?" He said: "The

عن أبي ذر [قال]: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ جَالِسٌ، فَانْتَمَتُ خَلْوَتَهُ، وَحَدَّهُ، فَجَلَسْتُ إِلَيْهِ، فَقَالَ: أَبَا ذَرٍّ! إِنْ لِلْمَسْجِدِ تَحِيَّةٌ، وَإِنَّ تَحِيَّتَهُ رَكْعَتَانِ فَقُمْ فَارْكَعْهُمَا، قَالَ: فَقُمْتُ فَارْكَعْتُهَا ثُمَّ عُذْتُ فَجَلَسْتُ إِلَيْهِ،

فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ أَمَرْتَنِي بِالصَّلَاةِ فَمَا الصَّلَاةُ؟ قَالَ: خَيْرُ مَوْضُوعٍ اسْتَكْبَرُ أَوْ اسْتَقَلَّ.

قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: إِيْمَانٌ بِاللَّهِ عَزَّ وَجَلَّ، وَجِهَادٌ فِي سَبِيلِهِ،

قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيُّ الْمُؤْمِنِينَ أَكْمَلُهُمْ إِيْمَانًا؟ قَالَ: أَحْسَنُهُمْ خُلُقًا.

قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيُّ الْمُؤْمِنِينَ أَسْلَمُ؟ قَالَ: مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ. قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيُّ الْهَجَرَةِ أَفْضَلُ؟ قَالَ: مَنْ هَجَرَ السَّيِّئَاتِ.

قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: طَوَّلُ الْقَنُوتِ.

one with the highest price and most value in the sight of its master.”

I asked: “Which charity is best?” He said: “The effort of someone with little to spare, given in secret to a poor person.”

I asked: “O Messenger of Allah, which verse that Allah revealed to you is the greatest?” He said: “Ayat al-Kursi.” Then he added:

“O Abu Dharr! The seven heavens compared to the Kursi (Footstool) are like a ring thrown in a vast open land, and the superiority of the Throne over the Kursi is like that of the open land over the ring.”

I asked: “O Messenger of Allah, how many prophets were there?” He said: “One hundred and twenty-four thousand.”

I asked: “And how many messengers among them?” He said: “Three hundred and thirteen — a large gathering.” I said: “That’s a great and blessed number. Who was the first of them?” He said: “Adam.”

I asked: “Was he a prophet and messenger?” He said: “Yes. Allah created him with His own Hand, breathed into him from His spirit, and fashioned him perfectly.”

Then he said: “O Abu Dharr! Four prophets were Syriac (i.e., from the Syriac-speaking peoples): Adam, Seth, Enoch (who is Idris — he was the first to write with the pen), and Noah. And four were Arabs: Hud, Salih, Shu‘ayb, and your Prophet, O Abu Dharr.”

I asked: “O Messenger of Allah, how many scriptures did Allah reveal?” He said: “One hundred scriptures and four Books. He revealed fifty scrolls to Seth, thirty to Enoch, ten to Abraham, and ten to Moses before the Torah. Then He revealed the Torah, the Gospel, the Psalms, and the Qur’an.”

قلتُ : يا رسولَ الله ! فما الصَّيَامُ ؟ قالَ : فرضُ مَجْزِيٍّ ، وعندَ اللهِ أضعافُ كثيرةٌ .
قالَ : قلتُ : يا رسولَ الله ! فأَيُّ الجهادِ أَفْضَلُ ؟ قالَ : مَنْ عَقَرَ جِوَادُهُ وَأَهْرَيْقَ دَمُهُ .
قلتُ : يا رسولَ الله ! فأَيُّ الرِّقابِ أَفْضَلُ ؟ قالَ : أغْلَاهَا تَمَنَّا وَأَنْفَسُهَا عندَ رَبِّهَا .
قلتُ : يا رسولَ الله ! فأَيُّ الصَّدِيقَةِ أَفْضَلُ ؟ قالَ : جُهِدْ مِنْ مُقِلٍّ يُسَرِّ إلى فقيرٍ .
قلتُ : يا رسولَ الله ! فأَيُّ آيَةٍ مِمَّا أَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَيْكَ أَعْظَمُ ؟ قالَ : آيَةُ الْكُرْسِيِّ . ثُمَّ قالَ :
يا أبا ذَرٍّ ! ما السَّمَاوَاتُ السَّبْعُ مَعَ الْكُرْسِيِّ إِلَّا كَحَلَقَةٍ مُلْقَاةٍ بِأَرْضٍ فَلَاةٍ ، وَقَضَلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَقَضَلِ الْقَلَاةِ عَلَى الْحَلَقَةِ .
قلتُ : يا رسولَ الله ! كم الأنبياءُ ؟ قالَ : مائةُ ألفٍ وأربعةٌ وعِشرونَ ألفًا .
قلتُ : يا رسولَ الله ! كم الرُّسُلُ : ثلاثمائةٌ وثلاثةٌ عشرَ جَمًّا غَفِيرًا .
قلتُ : كثيرٌ طَيِّبٌ ، قلتُ : يا رسولَ الله ! مَنْ كانَ أَوَّلَهُمْ ؟ قالَ : آدَمُ .
قلتُ : يا رسولَ الله ! أَتَبَيُّ مُرْسَلٌ ؟ قالَ : نَعَمْ ، خَلَقَهُ اللهُ بِيَدِهِ ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ ، ثُمَّ سَوَّاهُ قَبْلًا .
ثُمَّ قالَ : يا أبا ذَرٍّ ! أَرْبَعَةُ سُريانيونَ ؛ آدَمُ ، وَشِيثُ ، وَخَنُوحُ - وَهُوَ إِدْرِيسُ ، وَهُمْ أَوَّلُ مَنْ خَطَّ

	بالقلم - ونوح. وأربعة من العرب؛ هود، وصالح، وشعيب، ونبئك يا أبا ذر. قلت: يا رسول الله! كم كتاب أنزل الله تعالى؟ قال: مائة كتاب وأربعة كتب، أنزل على شيت خمسون صحيفة، وأنزل على خنوخ ثلاثون صحيفة، وأنزل إبراهيم عشر صحائف، وأنزل على موسى قبل التوراة عشر صحائف، وأنزل التوراة والإنجيل والزبور والفقران.
I asked: "O Messenger of Allah, what was in the scriptures of Abraham?" He said: They were all proverbs and wisdom, such as: 'O you king who has been given authority and is being tested and deceived! I did not send you to gather the world, part of it atop another, but to return to Me the cry of the oppressed, for I do not reject it, even if it comes from a disbeliever.' And it included: 'The intelligent person, so long as his intellect remains, should divide his time into segments: a time to worship his Lord, a time to reflect on his own soul, a time to ponder the wonders of God's creation, and a time to attend to his basic needs from food and drink. The wise person should only travel for one of three purposes: to prepare for the Hereafter, to seek livelihood, or to enjoy lawful pleasures. And the wise person should be aware of his time, focused on his matters, guarding his tongue. Whoever considers his words part of his deeds will speak less except in what benefits him."	قال: قلت: يا رسول الله! كما كانت صحف إبراهيم؟ قال: كانت أمثالا كلها: أيها الملك المسلط المبلى المغرور، فإني لم أبعك لتجمع الدنيا بعضها إلى بعض، ولكن بعثك لتردد عني دعوة المظلوم، فإني لا أردّها ولو كانت من كافر. وكانت فيها أمثال: على العاقل ما لم يكن مغلوبا على عقله أن تكون له ساعات؛ ساعة يتاجي فيها ربه عز وجل، وساعة يحاسب فيها نفسه، وساعة يفكر فيها في صنع الله عز وجل، وساعة يخلو فيها بحاجته من المطعم والمشرب، وعلى العاقل أن لا يكون طاعنا إلا لثلاث: تزود لمعاد، أو مرمة لمعاش، أو لذة في غير محرم، وعلى العاقل أن يكون بصيرا بزمانه، مقبلا على شأنه، حافظا للسانه، ومن حسب كلامه من عقله قل كلامه إلا فيما يعنيه.
I asked, "What was in the scrolls of Moses?" He said: "They were filled with admonitions:	قلت: يا رسول الله! فما كان صحف موسى عليه السلام؟

I am amazed at one who is certain of death yet rejoices. Amazed at one who believes in the Fire yet laughs. Amazed at one who affirms the divine decree yet exhausts himself. Amazed at one who sees the changing nature of the world yet feels secure in it. Amazed at one who is certain of the Reckoning tomorrow yet does not act."	قال : كَانَتْ عَبْرًا كُلَّهَا، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ هُوَ يَفْرَحُ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالنَّارِ وَهُوَ يَضْحَكُ، عَجِبْتُ لِمَنْ أَيْقَنَ لِلْقَدْرِ ثُمَّ هُوَ يَنْصَبُ، عَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَتْهَا ثُمَّ اطْمَأَنَّ إِلَيْهَا، عَجِبْتُ لِمَنْ أَيْقَنَ بِالحِسَابِ غَدًا ثُمَّ لَا يَعْمَلُ.
I said, "O Messenger of Allah! Give me counsel." He said, "I advise you to have taqwa (God-consciousness), for it is the foundation of all matters." I said, "Increase me." He said, "Recite the Qur'an, for it is a light for you on earth and a remembrance in the heavens." I said, "Increase me." He said, "Beware of excessive laughter, for it kills the heart and extinguishes the light of the face." I said, "Increase me." He said, "Keep silent except in goodness, for it repels Satan and assists you in your religion." I said, "Increase me." He said, "Strive in jihad, for it is the monasticism of my Ummah." I said, "Increase me." He said, "Love the poor and keep their company." I said, "Increase me." He said, "Look to those beneath you and not to those above, for that is more likely to prevent you from belittling the blessings of Allah upon you." I said, "Increase me." He said, "Maintain ties of kinship even if they cut you off." I said, "Increase me." He said, "Do not fear the blame of the blamer in the cause of Allah."	قُلْتُ : يَا رَسُولَ اللَّهِ ! أَوْصِنِي. قال : أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ رَأْسُ الْأَمْرِ كُلِّهِ، قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي. قال : عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ فَإِنَّهُ نُورٌ لَكَ فِي الْأَرْضِ وَذِكْرٌ لَكَ فِي السَّمَاءِ. قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي. قال : إِيَّاكَ وَكَثْرَةَ الصَّحِيحِ فَإِنَّهُ يُمِيتُ الْقَلْبَ، وَيَذْهَبُ بِنُورِ الْوَجْهِ، قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي . قال : عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ عَنْكَ، وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ. قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي. قال : عَلَيْكَ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةُ أُمَّتِي. قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي . قال : حُبُّ الْمَسَاكِينِ وَجَالِسُهُمْ. قُلْتُ : يَا رَسُولَ اللَّهِ ! زِدْنِي. قال : انْظُرْ إِلَى مَنْ تَحْتَكَ وَلَا تَنْظُرْ إِلَى مَنْ فَوْقَكَ فَإِنَّهُ أَجْدَرُّ أَنْ لَا تَزْدَرِي نِعْمَةَ اللَّهِ عِنْدَكَ. قُلْتُ : زِدْنِي يَا رَسُولَ اللَّهِ ! قال : صَلِّ قَرَابَتَكَ وَإِنْ قَطَعُوكَ.

I said, "Increase me." He said, "Speak the truth, even if it is bitter." I said, "Increase me." He said, "Let what you know of yourself deter you from criticizing others. It is enough of a fault to recognize in people what you ignore in yourself, or to blame them for what you yourself do." Then the Prophet struck his hand upon my chest and said: "O Abu Dharr! There is no intellect like foresight, No piety like restraint, And no honor like good character." I asked, "O Messenger of Allah! Is there anything in this world from what Allah has revealed to you that also appeared in the scriptures of Abraham and Moses?" He replied: "O Abu Dharr! Recite: <i>قَدْ أَفْلَحَ مَنْ تَزَكَّى</i> ('He has certainly succeeded who purifies himself...' [Surat Al-A'la, 87:14–19]) to the end of the Surah."	قلتُ : يا رسولَ اللهِ ! زدني. قال لا تخف في الله تعالى لومة لائم. قلتُ : يا رسولَ اللهِ ! زدني. قال : قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا. قلتُ : يا رسولَ اللهِ ! زدني. قال : يردُّكَ عن النَّاسِ ما تعرفُ من نفسك، ولا تجد عليهم فيما تأتي، وكفى به عيباً أن تعرف من النَّاسِ ما تجهلُ من نفسك، أو تجدُ عليهم فيما تأتي. ثمَّ ضربَ بيده على صدري، فقال : يا أبا ذرٍّ لا عقل كاللدبير، ولا ورع كالكف، ولا حسَب كالْحُسْنِ الخُلُقِ، قلتُ : يا رسولَ اللهِ ! هل لي في الدنيا شيءٌ ممَّا أنزلَ اللهُ عليك ممَّا كان في صُحُفِ إبراهيمَ وموسى ؟ قال : يا أبا ذرٍّ ! اقرأ : ؟ قَدْ أَفْلَحَ مَنْ تَزَكَّى ؟ إلى آخر السُّورَةِ
Sources: This narration was reported by al-Tabari in <i>Tarikh al-Umam wa al-Muluk</i> (9/120), Ibn Hibban (361), and Abu Nu'aym in <i>Hilyat al-Awliya'</i> (1/166). The wording is from Abu Nu'aym.	التخريج : أخرجه الطبري في ((تاريخه)) (9/120)، وابن حبان (361)، وأبو نعيم في ((حلية الأولياء)) (1/166) واللفظ له]

Knowing Allah through His Signs

To those who deny the existence of Allah or His role as the Creator, the Qur'an presents a compelling line of reasoning: Imagine the world without its essential elements—who, besides Allah, could bring them back?

This method of reflection is used in several verses to awaken the heart and mind:

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ (القصص)

“Say: "Tell me! If Allah made the night continuous for you until the Day of Resurrection, what god other than Allah could bring you light?" (Al-Qasas 28:71)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُم بِمَاءٍ مَعِينٍ (الملک)

“Say: "Tell me! If (all) your waters were to sink deep into earth, who then could bring you flowing water?" (Al-Muluk 67:30).

These verses invite us to reflect on the fragile balance of the universe and the countless blessings we take for granted. What would life be like with endless nights and no day? What if all water disappeared into the earth with no hope of return? Who could restore these essential gifts if not Allah?

Consider also the design of your own body. Your eyes are perfectly placed to face forward, aligned with how you move and interact with the world. Imagine if your eyes were located behind your head, how would your life change? Would you be able to function, communicate, or live as you do now?

The precise arrangement of our features, the alternation of day and night, the availability of fresh water—none of these are random. They are all signs of an All-Knowing, All-Wise Creator.

True knowledge of Allah begins with noticing these signs and recognizing that their absence would lead to chaos and destruction. Their consistent presence is not a coincidence, but a mercy and a reminder: There is no one who can sustain us but Allah.

Insight: The Word (وَيْلٌ) – “Woe”

The word (وَيْلٌ) (Wayl) means “destruction” or “ruin” is used to express divine anger and threat. It appears 27 times in the Qur’an, always targeting those with the most condemned traits.

The most frequently condemned group are “those who deny the truth” (الْمُكَذِّبِينَ), warned 12 times using وَيْلٌ, including: 10 times in Surah Mursalaat (77:15, 19, 24, 28, 34, 37, 40, 45, 47, 49) and once in Surat Al-Tur (52:11), and once in Surat Al-Mutafifeen (83:10).

Other groups threatened with وَيْلٌ (Wayl) include:

1. Those who falsify scripture (فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ) (Al-Anbia 21:18) (وَلَكُمْ أَلْوَيْلٌ مِمَّا تَصِفُونَ) (Al-Baqarah 2:79) – (اللَّهُ
2. The disbelievers (وَوَيْلٌ لِلْكَافِرِينَ) – (Ibrahim 14:2, Maryam 19:37, Şād 38:27, Fuşşilat 41:6, Dhāriyāt 51:60)
3. The unjust (فَوَيْلٌ لِلَّذِينَ ظَلَمُوا) (Az-Zukhruf 43:65)
4. Habitual liars (وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ) (Al-Jāthiyah 45:7)
5. Those who cheat in weights and measures (وَيْلٌ لِّلْمُطَفِّفِينَ) (Al-Muţaffifin 83:1)
6. Slanderers and mockers (وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ) (Al-Humaza 104:1)
7. Those who pray heedlessly (فَوَيْلٌ لِّلْمُصَلِّينَ) (Al-Mā‘ūn 107:4)

These warnings remind us that certain traits invite divine wrath more than others, and that mockery, arrogance, and deceit are among the most dangerous of them.

The Intelligence of the Fire

Several verses in the Qur’an suggest that the Fire of Hell is not a passive element but rather possesses awareness, emotion, and even speech. It can see, rage, and call out, particularly against the sinners who denied the truth.

بَلْ كَذَّبُوا بِآيَاتِنَا لَمَنْ كَذَّبَ بِآيَاتِنَا سَ عِيراً (١١) إِذْ تَرَأَتْهُم مِّنْ مَّكَانٍ
تَعِيزُ سَمِعُوا لَهَا تَغْلَطُ وَزَفِلَا (١٢)

“Nay, but they deny the Hour, and for those who deny the Hour We have prepared a blazing fire. (11) When it sees them from afar, they will hear its fury and roaring.” (Al-Fourqan 25:12)

Here, the fire is described as having vision. “when it sees them”, and as producing angry sounds of raging and roaring, reflecting its emotional response to those who rejected the truth

كَلَّا إِنَّ لَظَى (١٥) مَزَاةً لِّلشَّوَى (١٦) لَا تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى (١٧) وَجَمَعَ قَاءً وَعَى
(المعارج)

“No! It is the blazing fire, (15) which strips away the skin of the scalp, (16) it will be calling out to those who turned their backs and fled, (17) and hoarded wealth and withheld it.” (Al-Maarij 70:115-7)

In this passage, the fire is portrayed as calling out to its victims, those who turned away from the truth and hoarded wealth. This description implies intent and intelligence beyond mere physical combustion