

Researched and Presented by Badr Hashemi

Introducing The Qur'ān

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A Sequential Approach to
Understanding and Reflection

Researched and Presented by Badr Hashemi

Da'wah Academy
International Islamic University
Islamabad, Pakistan



Companion Volume to
Journeying Through The Qur'ān
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The Qur'ān is the Spoken Word of Allāh – the One and Only God.
Thus this Book must be viewed and handled with the utmost reverence and respect.



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وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

And follow in the best way possible
of that which has been sent down to you from your Rabb - The Qur'ān
Q.39:55



Preface

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

'This is The Book; in it is guidance sure, without doubt, to those that fear Allāh.'

(Sūrah 02; Āyah 02).

I first met Brother Badr Hashemi at Kalamazoo Islamic Center in Michigan in 2016.

As a Muslim American revert to Islam who was raised as a Christian, I immediately saw his passion as he explained this project, 'Introducing the Qur'ān'.

Brother Hashemi not only highlights each chapter, but offers the overarching lessons that truly make The Qur'ān it a book of guidance.

The beauty of The Qur'ān is that even for those that do not embrace it as a Book of Divine Guidance, during these times of misunderstanding of Muslims and heightened Islamophobia, the Qur'ān is the book that can help build bridges with non-Muslims.

As much as we would like to distribute a translation of The Qur'ān in its entirety to those seeking a better understanding of Islam, few will read it from A to Z; and if they do, its great lessons may be lost.

Prior to committing to Islam thirty years ago, I read the entire translation of The Qur'ān. It was a lengthy undertaking. I immediately saw the value of 'Introducing the Qur'ān' as a companion for instruction.

For those of other faiths wanting to learn more about Islam, I suggest 'Introducing the Qur'ān' is a timely and stimulating contribution that is based on Islam's primary source, The Holy Qur'ān.

Alexandria (Nūr) Osborne, PhD, PMP
Kalamazoo, United States of America





Preamble



I have started studying The Qur'ān and getting to know the Islām some month ago and it was Mr. Hashemi, who showed me the essentials and basic knowledge with his book 'The Essence of Islām'. During these first steps I was overwhelmed by the power this book showed to me. I could feel that my heart, mind and especially my soul got surrounded by Allāh's Power, Uniqueness and Divinity, and so I finally started reading the Qur'ān.

As a person who is new to Islām it was not easy to fully understand the meaning of each Sūrah and Āyah. I often had to repeat reading each Āyah to understand the proper meaning, so I asked Mr. Hashemi if he could help me for a better understanding. He sent me this book, which should help and guide me through each of the 114 Sūrahs of The Holy Qur'ān.

As soon as I started reading I noticed that this book is so much more than just an introduction. I was impressed by its amount of information and the way it is written. It is simply structured and offers chapters for each of the 114 Sūrahs. Each chapter starts with an explanation of the Sūrah's title, their origin where it takes its name from, and shows in which Āyah or time period the Sūrah's name was mentioned for the first time.

Further, it picks up the main theme of the Sūrah, which is also the main part of each chapter. It shows a summary with a lot of background and side information and often followed with relations to other Sūrahs or Āyāt. I especially like that Mr. Hashemi also takes a lot of time to talk about historical events that happened in several Āyāt. This amount of information really shows how much effort, faith and years of research he spent with studying The Qur'ān.

Mr. Hashemi explains the meaning and especially the message of each Sūrah, which is a one of the biggest reasons I love this book and which makes it special compared to other ones. He picks up the highlights, all the important background and side information, historical events, reads between the lines, and a set of Āyāt for each Sūrah as a treasure containing precious Divine Truth for reflection which gives this book a personal note and makes it unique.

As a person, who is still at the beginning of getting to know Islām and studying the Qur'ān, 'Introducing the Qur'ān' is the perfect book - a treasure and a big honor to read this unique book, which helps me a lot in my spiritual journey to Islām and becoming a Muslim – In.Shā.Allāh.

It is my daily companion, easy to read and easier to understand, and biggest help in understanding the Holy Divine Message, the Spoken Word of Allāh - The Qur'ān.

Rene Riba
Vienna, Austria





Introduction



The Qur'ān is the grand finale of those Divine Messages that Allāh sent to humankind through His Messengers throughout history. It took twenty three years to be revealed, from AD 610 to AD 632. It draws on themes, history, law, images, symbols, language, recitation, and literary style that is unique - a master piece; an oral revelation that was transmitted as a written text and signified by the very name it carries –*al-Kitāb* - The Book.

It has taken me eighteen years to complete the Study of The Book - from 1999 to 2017. It has been a fascinating experience for my person, soul and spirit; refreshing, nourishing and empowering.

In the learning process I have been overwhelmed by studying the works and writings of great classical and contemporary luminaries, inclusive of Sunnī, Shī'ā, and Sūfī scholarships. I have, nevertheless, remained highly mindful of the fact that The Prophet Muhammad, may the eternal blessing of Allāh be upon him, was neither a Sunnī, nor a Shī'ā, nor a Sūfī. He was a Monotheist, a Muslim, like his great grandfather Abraham. He always echoed the Divine Command – Q.21:92-94 and Q.23:52-53 – and sternly warned against splitting the Religion of Islām into factions.

The Study of The Qur'ān has enabled me to paraphrase the meaning and message of The Qur'ān and publish it in six volumes, where from this book has been extracted. It follows the sequences of The Qur'ān where it presents, in two pages (average), the essence of each of the one hundred and fourteen Sūrahs, comprising six thousand six hundred and sixty six Āyāt neatly divided into thirty equal parts.

The Qur'ān is a 7th century AD sacred text in Arabic. Yet it remains dynamic, ever-living and ever-relevant. It is so because it deals with human nature, man's mindset, his attitude and behavior that has not changed through time and space. The repeated mentioning of Pharaoh, Hāmān, and Korah - Q.28:06, 08, 38; 29:39; 40:24, 36, etc. reminds us of the political, military, and capitalist powers that unite to fight against the Divine Truth – whether the carrier of the Truth was Noah, Abraham, Moses, Jesus or Muhammad – may the blessings of peace and honor be on them. It has always been and continues to be an oligarchy of falsehood fighting against the truth, where the truth stands firm – Q. 14:24, and the falsehood perishes – Q.14:25.

It is in the same perspective that we learn of the eventful narratives of Adam, Joseph and Lot. Adam gives in to temptation, he falls from blessedness – Q.07:24-25, etc; Joseph remains un-succumbed to women, beauty and power, he becomes the epitome of piety – Q.12:23-25, 30, etc; and, Lot's helplessness with his people against fornicating with men causes them to be annihilated – Q.26:160-73, etc.

We learn from the sacred history that Noah could not save his son from Allāh's Wrath, Abraham could not help his father against Allāh's Verdict, Lot could not protect his wife from Allāh's Punishment, and Allāh pronounces in most unambiguous terms that at the Time of Final Judgment – Q.31:33 - neither a parent could help his/her child, nor could a child help his/her parent. So who would be there to seek the right of exercising "intercession" with Allāh for me and you? None! The only thing 'beneficial' would be our 'good deeds' emanating from 'True Faith' which shall be weighed for an award – Q.101:06-11.

Thus, The Qur'ān persuades us to believe in Allāh, The One and Only God. Once the seed of belief and its correlatives get settled in the heart, it manifests itself in the form of good deeds, which find ways to multiply in society in the form of character building, exercising self-restraint, showing tolerance, enjoining the good as well as sharing, helping, caring and speaking for justice. And, thus, add on to our 'good deeds'. It is a challenging, odd and unconventional agenda in a social environment where morality, decency and righteousness are frowned upon and branded eccentric and reactionary.

Choices are simple; consequences are clear - Q.90:10 and Q.04-11.

It is thus that The Qur'ān deals with our challenges of the 21st century AD because it is ever-living and ever-relevant to our needs and situations. Its message transcends the boundaries of place and time to address humankind across all generations - from the time of its revelation until Allāh inherits the earth and all those living on it – Q.15:23 and 03:180.

Accordingly, I have highlighted those of its aspects which appear to me important in tackling issues that are tearing apart the spiritual, social and moral fabric of our societies. In addition, I have presented a snapshot of its teachings that may help in improving understanding, and thus removing misunderstanding, in the West about this Divine Scripture that it is not opposed to the acquiring of knowledge, practice democratic values and champion the cause of social justice.

There are many books that endeavour to introduce The Qur'ān. I have neither attempted to distill from their work nor duplicate their efforts.

May Allāh, The Exalted and The Almighty, make this book a source of guidance for those who seek guidance. Indeed, it is only in Allāh's control to guide whoever He Wills to the Path of Guidance – Q.28:56.

Whatever I have been able to achieve is the result of Allāh's Guidance and Grace; and whatever imperfections and oversights exist, I seek His Forgiveness and Mercy. May Allāh grant acceptance to this work, and make it a cause of His Mercy and Forgiveness for me, especially when I am called to account during the Time of Final Judgment. Amen. BH





- Q.16:98 Commands: ‘Whenever you recite/read The Qur’ān, seek protection in Allāh from Satan, the accursed’. Thus before beginning to recite or read the Qur’ān, one should pray: ‘Aūdhu biAllāhi mina-Shshaytānira-Rajīm’. It means: I seek Allāh’s protection from the Satan, the accursed *and his evil prompting during the course of recitation*.
- ‘Bi’smi-llāhi’r-Rahmāni’r-Rahīm’ is the 1st Āyah of Sūrah 01 as well as 30th Āyah of Sūrah 27. Otherwise it is written before every Sūrah, exception is Sūrah 09, to separate the Sūrahs from each other.
- There are ten letters of the Arabic Alphabet that do not have parallels in sound and pronunciation in English. Thus it is a normal practice to use certain symbols on these letters to facilitate a near-correct pronunciation. For example, Ā/ā stands for longer ‘aa’, as in cab; I/ī is pronounced as longer ‘ee’, as in meet, beef and see; U/ū for longer ‘oo’, as in pool and cool, etc.
- Citations from the Qur’ān follow the reference pattern where ‘Q’ stands for The Qur’ān, then the Sūrah number and its name, and then the Āyah number. Thus, Q.61.Al-Saff: 06 means Qur’ān, Sūrah 61, named Al-Saff, Āyah number 06.
- Āyah, singular of Āyāt, in Arabic may have more than one meaning; like miracle, wonder, statement, sign or verse, etc. In the Qur’ānic context it is usually rendered as ‘verse’ following the terminology used in the Torah and the Bible. This approach is inappropriate because The Qur’ān is not poetry - Q. 36:69 - to have a verse or a set of verses, and The Prophet^(P) was not a poet - Q. 21:05 - to recite poetry.
- Periods, places and sequences of the Revelation of 114 Sūrahs are known and authenticated with a few exceptions. I have generally adopted ‘periods’ and ‘sequences’ from Asad, and ‘places’ from ‘Mus’haf al-Madīnah’ officially released from Riyadh, Saudi Arabia. In Asad’s enumeration, the period for ten Sūrahs (13, 22, 29, 55, 64, 76, 83, 98, 99 and 108) is ‘uncertain’ and in some others it conflicts with Mus’haf al-Madīnah, for example, Asad considers Sūrah 67 as Madinian and Sūrah 110 as Makkan, while the other source puts them as Makkan and Madinian respectively. Of course, there were situations when the revelation of a particular Sūrah would be split between Makkah and Madīnah like 10 and 29. But then a consensus was worked out to allocate it to one as it appears to have been done in Mus’haf al-Madīnah.
- There are 14 letters of the Arabic Alphabet appearing in the opening Āyah of 29 Sūrahs. They appear in different combinations ranging from one letter to five letters. In Arabic they are called ‘al-Harūf Al Muquatta’āt’, the broken or disjointed letters, without making a ‘word’. Thus, their meaning are unknown. It seems that neither anyone asked The Prophet^(P) about the meanings nor did he offer any explanation. These include: ‘Hā’ Mīm’, ‘Sād’, ‘Yā Sīn’, Tā Sīn, Tā Hā., Alif-Lām-Rā’, Alif-Lām- Mīm, Hā’ Mīm. Ayn. Sīn. Qāf, ‘Qāf’ and Nūn, etc.

- Quotations from The Prophet^(P) were recorded and carried by the learned and scholars. While these are embedded with highest level of authenticity, I have followed the usual approach of caution and inserted a little line at the end of each quotation with words: Or as The Prophet^(P) may have said.
- In its references to the former Divine Scriptures, The Qur’ān always refers to The Injīl revealed onto Prophet Jesus^(P). Later, however, Allāh^(EM) caused The Injīl to go into oblivion. What is now available is called The Bible, or The New Testament, composed by some apostles of Prophet Jesus^(P). Thus, while it may have been ‘divinely inspired,’ it is not the Divine Revelation carried by Gabriel to Prophet Jesus. Thus, it is expressed as The Injīl/Bible.
- The straight type script is the approximate translation of the Qur’ānic Sacred Text in Arabic; *the scrip in italics adds wording to exp ain the meaning and linkages between and within the passage(s), wherever necessary*, while it is not actually mentioned in the Āyah.
- ‘Rabb’ is one of Allāh^(EM)’s Majestic Attributes. It conveys not only the idea of fostering, bringing up and nourishing but also that of regulating, completing, accomplishing, sustaining and perfection. It also means originator of things and their combiner to create new forms. It is usually rendered in English as ‘Lord’, which is too limited to convey essence of the expression. Furthermore, I am disturbed by its usage particularly because ‘Lord’ is used for ‘Jesus’ in Christian theology. Hence, I keep my preference to leave it as it is - Rabb.
- The Arabic expressions appear in two forms: written and spoken. For example, Sūrah 52 appears in its written form as Al-Tūr, while in its spoken form it is At-Tūr, with stress on the letter ‘t’. And so is Sūrah 55, Al-Rahmān and Ar-Rahmān, with stress on letter ‘r’ and the subsequent Sūrahs 65, 66, 81, 86, 93, 94, 95, 102, 110 and 114.
- There are fifteen Āyāt in fourteen Sūrahs that entail prostration of recitation; 2 occur in Sūrah al-Hajj.
- Names of four Sūrahs of The Qur’ān are also the Divine Attributes of Allāh^(EM), these comprise: Al-Nūr (24), Fātir (35), Ghāfir (40) and Al-Rahmān (55).
- I have ensured that this book is not burdened with partisan inclinations and sectarian citations.





Glossary



- Allāh – It is an Arabic expression, a proper noun for the Almighty and Supreme Being: The One and Only God, singular, who does not have a gender, parents, siblings, spouse, daughters and/or sons. Allāh is above and beyond all description; there is nothing whatever like Him. He is absolutely beyond any human perception: ‘Eyes comprehend Him not, but He comprehends all eyes’ (Q.06: 103). Faith in One Allāh is the fulcrum of Islamic monotheism and obedience to His Will is the focus of the Muslim way of life. Allāh is not a contraction of *al-ilāh*, but a totally different word. While pronouncing the word Allāh, the stress in accent is on letter ‘L’ like ‘b’ in abbey. It appears 2,697 times in the Qur’ān. Some scholars consider it appropriate to render Allāh as God in English. I do not because it means differently to different religions. Nevertheless, wherever Allāh appears in this book, I have added in italics, *The One and Only God* for those who may not be familiar with the Arabic expression. Names and Attributes of Allāh, al-Asmā al-Husnā, are traditionally enumerated as ninety-nine epithets, on which is based its systematic expositions about the divine essence – dhāt - and its attributes – sifāt.
- Āyah/Āyāt (Pl) – Sign, parable, symbol, miraculous event, a Statement of the Qur’ān. I have retained the Arabic expression without translation because it cannot be rendered appropriately in English. Translators usually translate Āyah as ‘Verse’ which I consider incorrect because The Qur’ān is not poetry to have a verse or a set of verses; it comprises 6236 – 6,666 Āyāt where the difference does not imply that certain Āyāt are included in the higher count or excluded in the other. It emerges from various scholarly opinions like as to whether ‘Bismillāh’ is included or not in the count of 113 Sūrah; whether 07 Āyāt of Sūrah 01 are to be counted towards the total Āyāt of 30 Parts; and whether some punctuation marks are relevant on certain Āyāt or not, etc. The difference does not change the Sacred Text of the Divine Message.
- Blasphemy - Speech or writing that is derogatory to Allāh^(EM) which is the closest translation of Sacred Text expression of ‘takdhīb’ - ‘giving a lie, denial’ and iftirā, ‘fabrication’. In as much as Allāh^(EM) and His Messages represent the ultimate truth, blasphemy is denial of that truth or propagation of a falsehood in its place. Blasphemy by denial (takdhīb) is the outright rejection of the revealed religious truths, such as the revelations and warnings of Allāh’s Prophets, and the announcements of the Time of Resurrection and Final Judgment, and finally the Meeting with Allāh^(EM) (Q. 06:31; 10:45; 23:33; 25:11; and 82:09, etc.)
- Blessing - Allāh^(EM) bestows blessings on humankind by way of creation and ordering of life and the universe, sustenance, progeny, material wealth, health, protection, deliverance from enemies, and so on. Expression of gratitude for Allāh^(EM)’s blessings is a fundamental obligation and failure to do so is tantamount to disbelief. (Q. 14:28; 16:114.)
- Dhikr – Translated as remembrance, commemoration, admonition, etc. In its context, it implies following the Qur’ān and the Remembrance of Allāh^(EM). The expression and its various forms occur 292 times in the Qur’ān.

- EM - This is the Acronym for ‘The Exalted’ and ‘The Almighty’ for Allāh is Exalted from having a child or a family, and Almighty of having partners in Divinity and Worship.
- Hadīth/Ahādīth (Pl) – A corpus of explicit statement, text, maxim, saying or action attributed to the Prophet Muhammad^(P); always naming both the transmitter(s) and the original source. Sometimes translated as the Tradition. A number of compilations made after about two centuries of the demise of the Prophet^(P) are regarded as authentic on the subject; these comprise: Bokhāri, Muslim, Tirmidī, Ibn Mājah, Abū Dāwūd, Nasā’ī, Mauta Imām Mālik, Kulāynī, Ayāshī and Kāfī, etc. See also ‘Sunnah’ below, where the two are comingled.
- Hadīth Qudsī - a non-Qur’ānic saying of Allāh^(EM) reported by The Prophet^(P) and carried by books of Ahādīth.
- Haram – Sacred, forbidden; Sanctuary surrounding the Ka’bah (Makkah); also the Prophet’s Masjid in the premises of his final resting place in Madīnah.
- Hajj – The annual pilgrimage to Makkah in the month of Dhu’l-Hijjah, the twelfth month of the Islamic Calendar; required of all adult Muslims once in their lifetime, if possible. The Hajj stations comprise of al-Masjid al-Harām, Mina, ‘Arafāt (essential parts of the Hajj ceremonies occur here) and Muzdalifah (a location some half-way between Mina and ‘Arafāt where the pilgrims returning from ‘Arafāt spend the night in worshipful devotion) - all in and around Makkah and within its 13-mile periphery. It is one of the five Pillars of the Faith of Islām.
- Hijrah – The emigration or relocation of Prophet Muḥammad^(P) from Makkah to Madīnah; the year it occurred AD 622 is the base-year of commencement of the Muslim era/calendar. The Hijrah Calendar is different from the Arabic Calendar.
- Islām – Surrender/submission to the Will of Allāh^(EM); theoretically the term is applied to the religion proclaimed by all Prophets of Allāh from Noah to Muhammad, Peace be upon them. However, the name has eventually become synonymous with the followers of The Qur’ān and The Prophet Muhammad^(P).
- Jihād/Qitāl – Struggle, effort, endeavor, a state of striving for the Cause of Allāh^(EM) – utilizing all physical, financial, mental and spiritual faculties in accordance with the Shari’ah/Sacred Law to suppress tyranny, ensure the right of an individual to home and freedom, prevent persecution in religion and guarantee freedom of belief to all people; it also includes war/qitāl - there are different opinions as to the circumstances under which it becomes necessary. To label Jihād as ‘holy war’ (in Arabic al-harb al-moqaddas) – a term originating in the Western tradition in the context of intra-Christian conflicts – is incorrect as the expression does not exist in the Qur’ān. It is a manipulation of the term to serve media and politics. Jihād is a non-violent activity and is not meant to impose Islam or spread it by force – Q. 02:190, 256; 03:20, 104; 04:90; 05:14; 10:100; 16:125; 24:54; 109:01-06. The expression is also applied to a person’s own struggle against one’s baser impulses. The expression occurs about 41 times in its various forms.
- Jinn – Affirmed by the Qur’ān as Allāh’s creation, are the conscious beings, intelligent, corporal that cannot be seen by human beings. The Qur’ān presents the Jinn, like humans, as good or bad. The expression occurs about 201 times in its different forms.
- Ka’bah - The cube-like structure within the al-Masjid al-Harām in Makkah, which is clad with black covering. It is towards this site that the Muslims direct their Salāt/Prayers; but do not worship it.

- Madīnah - ~250 miles north of Makkah, the name given to the agricultural settlement of Yathrib after the Prophet^(P) relocated himself along with his companions from Makkah to Yathrib.
- Masjid - Usually translated as Mosque; place of worship for Muslims where the Salāt is performed - daily five times in congregation.
- Makkah - the Epicentre of Islam and houses the Holy Ka'bah; birthplace of Prophet Muḥammad^(P). It lies about 45 miles east of the Red Sea port of Jeddah, Arabian Peninsula.
- Muslim - Derived from Islām, means surrender/submission of one's being to The Will of Allāh and obedience to Divine Revelations. In contemporary context, it implies obedience to The Qur'ān and Prophet Muḥammad^(P); the one who has accepted the Faith of Islām.
- Prophet/Messenger- Two terms used for prophet hood, expressed as 'nabiyy' and 'rasūl' in the Arabic Sacred Text; the later denotes a divine office which does not necessarily bring a new Shari'ayah/Divine Law; the former entails bringing a new/revised Divine Law. Prophet Muḥammad^(P) is called by both. Rasūl is also used for angel envoys sent to Abraham^(P), Lot^(P), Maryam^(RA) and Muhammad^(P).
- P – Appearing as mounted ^(P) on the name of a Prophet of Allāh^(EM) implies 'Peace be upon him.'
- Qur'ān, The – Also transliterated Qur'ān, Koran, Coran, Kuran, Quraan, Kura'n and Al-Qur'ān. The Divine Scripture revealed by Allāh^(EM) to Prophet Muḥammad^(P). Out of the 114 Sūrahs, 86 were revealed in the twelve years that the Prophet^(P) lived in Makkah after the revelation. The other 28 Sūrahs were revealed in Madīnah, which include some of the longest Sūrahs and contain detailed information on legal issues and answer various questions that were continually rising as a distinct Muslim community was emerging. The Qur'ān is the absolute and unchanging Word of Allāh with spiritually nourishing latent content: a divine, eternal and dynamic text. Among other matters, The Qur'ān identifies scientific phenomena including creation of cosmos, space and earth, astronomy, earth science, water cycle, animal and plant kingdoms, human reproduction, etc. The term 'qur'ān' which, whenever it appears without the definite article 'al', i.e. Al-Qur'ān (The Qur'ān), denotes a solemn recitation, recital or discourse. In all its manifestations, it appears about 89 times in The Qur'ān; it comprises 30 Juz' (Parts) of equal length, and consists of 114 Sūrahs of unequal length. See 'Sūrah' below.
- Rabb - The expression is used for Allāh about 969 times in The Qur'ān. It is usually rendered in English as Lord, which I consider as too limited to convey essence of the expression 'Rabb.' Hence, I have retained it as it appears in the Arabic Sacred Text. It conveys not only the idea of fostering, bringing up and nourishing but also that of regulating, completing, accomplishing, sustaining and perfection. It also means originator of things and their combiner to create new forms. The lexicons of Arabic language speak of all of them, and more, when they give the detailed meaning of the root Rabb, the stress in accent is on letter 'b' as 'b' in abbey.
- Ramadān – Fasting from dawn-break till sunset/dusk; abstinence from foods, drinks, smoking, wife-husband cohabitation, and human baser desires during 29 or 30 days of Ramadān – ninth month of the Islamic Calendar. Obligatory on all adult Muslims, except for reasons of old age, sickness and travel, etc. It is one of the five Pillars of the Faith of Islām.

- RA - appearing as mounted ^(RA) on the name(s) of a Wife of The Prophet of Allāh^(EM), or a Companion(s) of his, implies ‘May Allāh^(EM) be pleased with her/him/them’.
- Salāt/Prayers – A series of acts/postures of worship, encompassing spirit, mind and body, performed in a fully described manner by Muslims five times a day – early morning, afternoon, late afternoon, dusk and night, preferably in groups, facing toward the Ka’bah; including the special group prayer of midday on Friday. It comprises short recitations from The Qur’ān. It is the cardinal form of worship for the Muslims and is one of the five Pillars of the Faith of Islām.
- Satan – Shaytān in Arabic occurs about 88 times in The Qur’ān. Arabic/Qur’ānic dictionaries term it as the one remote from all that is good and true; exceedingly evil; rebellious; obstinate; perverse; far from Allāh’s Mercy; the impulses in human soul which run counter to truth and morality. It does not necessarily mean devil.
- Sunnah - The body of recorded words, actions, gestures and practices of Prophet Muhammad^(P) that have been established as legally binding. This material constitutes the second foundation of the Faith of Islām and its legal system, The Qur’ān being the first and prime source. See also ‘Hadīth’ above, where the two are commingled.
- Sūrah/Suwar (Pl) – Literally means a fence, enclosure, or any part of a structure. In the Qur’ānic context it means an embodiment of a collection of Āyāt, which may vary in length from 286 to 03 Āyāt. The Qur’ān comprises 114 Sūrah.
- Taqwā - usually rendered as ‘piety, righteousness, and Allāh-consciousness’ is one of the most important concepts used to characterize a Muslim believer. It denotes refraining from sins in utmost reverence for Allāh and receiving His protection against deviations and His punishment. Q. 49: 13 reminds us: ‘Indeed, the most honorable of you in the Sight of Allāh is the one who is best in piety, righteousness, and reverence for Allāh’.
- ‘Umrah – Mini Hajj; consists three worshipful acts of al-ihrām, al-tawāf and al-sa’y - all are performed within the premises of al-Masjid al-Harām, Holy Makkah.
- Zakāt – The word is linked to *zakā* (to be pure); it implies expiation or purification of one’s material possessions, i.e. money, wealth and property - a fixed proportion of which is supposed to be paid out yearly by the well-to-do Muslims as obligatory charity to the poor and/or for other defined causes. It provides social security net and is an important parameter of Islāmic fiscal system. It is also one of the five Pillars of the Faith of Islām.



The Essence



- The Qur'ān is meant for the welfare of humanity. Thus, it shall forever be guarded against all corruption and all attempts to destroy its Sacred Arabic Text.
- Mockery and opposition to the Word of Allāh would never go unpunished.
- Whenever it is read with faith and reverence, it serves as a healing of hearts and spiritual ailments and a blessing.
- The main theme is the Faith, and the main issues that surround it: Allāh's Unshared Unity and Supremacy, submission to Him, His Revelations, the Resurrection and its correlatives. This life is transient to another permanent life after the Resurrection (The Hereafter), where everyone will be rewarded in accordance with ones performance in this life. The losers will be those who deny Allāh's Unshared Sovereignty and neglect His Guidance.
- Everyone's dignity must be respected, regardless of one's religion, race, ethnicity, gender, or social status. It is by Divine Will that human creation follows different religions.
- There is neither any coercion in matters of faith nor it is to be followed blindly or accepted unquestioningly. It invites humanity to use reasoning and to reflect on the teachings of The Qur'ān to find the indisputable truth and attain ultimate salvation.
- The Muslims are treated as any other religious community by being told that, when it comes to justice and judgment, they shall not be afforded any special concessions. For them, as for all human beings, reward shall be commensurate with conduct and behaviour in resonance with Divine Injunctions.
- The battle between right and wrong, truth and falsehood, would never cease, but the final triumph shall always be to the believers. Stand firm on the right; do not cross the limits set by Allāh in matters of belief, acts of worship, business dealings, morals and human relationships, etc., for it is the cause of all disorder and corruption in material and religious life.
- The Qur'ān is Prophet Muhammad's outstanding miracle that if all creation, human and jinn, were to work together they could not produce the like of even one Qur'ānic Sūrah. However, the real miracles are those which are inspired by teachings of The Qur'ān and work within a human soul - the transformation which it is to bring about in the world, the moving away of the great mountains of ignorance which are obstacles to the spread of truth, and the awakening of those who are dead in spirit.
- Allāh does not change a people's condition unless they first change what is in themselves: thinking, attitude, conduct and behaviour – a mindset reflected in social behaviour and public dealings.
- Allāh orders social righteousness where materialism cannot dominate a Faithful's character and conduct; urges fight against social corruption by preaching and drawing upon public opinion; forbids obscenity, sodomy, adultery, fornication, commercial dishonesty and economic exploitation.

- It commands not to tamper with the property of orphans and under privileged; be fair and transparent in business dealings, not to cheat and steal; speak for justice even if it affects one's family members; respect the rights of the others: do not slander, do not malign; be generous but not a squanderer; be pure at heart and mind: do not backbite, do not gossip, do not conspire, do not support vanity, do not bribe; be modest and unpretentious: do not boast and do not show off.
- Satan, the evil, has no real power over human beings. All it can do is to tempt and mislead those who allow themselves to be misled. Thus they will have only to blame themselves for their choice of falling into error.
- People need to be vigilant against all satanic temptations, realizing that as long as Allāh's Laws are not violated or abandoned, He will be Forgiving and Gracious, otherwise His Wrath can be overwhelming, devastating.
- Affluence and economic injustice are first symptoms of corruption and oppression, and the two are incompatible with a system based on Divine Revelation, and, for this very reason, the punishment for its negligence is very severe.
- Every person's ability to hear, to see and to think shall be interrogated and called to account during the Time of Final Judgment.
- Whoever looks forward with hope and awe to meeting one's Rabb, The Lord Supreme, during the Time of Final Judgment, must do deeds of righteousness, not associate anyone or anything in divinity, uniqueness, worship, reverence and obedience to Him, and firmly believe in the Message of The Qur'ān revealed onto His Last and Final Prophet to humanity, the Seal of Prophets – Prophet Muhammad, may the blessings of Allāh, His Angels and all righteous souls be on him to eternity. Āmīn.



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*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Fātihah

Sūrah Al-Fātihah was one of the earliest revelations, perhaps the first Sūrah revealed in its entirety at one time. It means ‘The Opening’, i.e. The Opening of The Book or Introduction to The Qur’ān. It is also referred to as ‘Al-Hamd’, meaning ‘The Praise’ of *Allāh^(EM)*. Q.15:87 refers to this Sūrah as ‘The Seven Oft-Repeated Āyāt’.

While the title ‘Al-Fātihah’ does not occur in the Sūrah, it can be taken as a reference to this Sūrah’s ability to open one’s heart and intellect to Faith in Allāh^(EM) – *The One and Only God*, and essence of the Faith of Islām.

The recitation of this Sūrah is constantly repeated and reflected, at least 17 times a day, as part of the daily Salāt/Prayers, which is the second Pillar of the Islamic Faith after Tawhīd - profession of the Faith in Unshared Divinity, Unity and Uniqueness of Allāh^(EM).

Al-Fātihah also constitutes an integral part of the Islāmīc cultural life. This compact passage of 29 words in Arabic constitutes the most outstanding centerpiece of devotional worship besides being recited on occasions as diverse as a funeral, a wedding, the birth of a child, the inauguration of an official event, the signing of contracts, the commencement of an individual endeavor. It is a grace before taking meals, making a speech, leaving home and returning home and before retiring to bed, etc. It is the ‘opening’ to all good things.

It has a threefold thematic structure, namely invocation (Āyāt 01-04), affirmation (Āyah 05) and petition (Āyāt 06-07); put it in another manner, it first deals with nature of Allāh^(EM), then the relationship between Allāh^(EM) and human beings, and then various states of human beings. Overall, it is a manifesto of fundamental truths and an overture of humility from a modest human worshiper to The Lord Supreme – Allāh^(EM).

The Sūrah contains a great deal of the central Islāmīc concepts and sets out three fundamental Principles of the Faith:

- Tawhīd: Allāh^(EM) is the One, the Singular, the Only, with His known ninety nine (plus) Majestic Attributes.
- Voluntary self-surrender to the Will of Allāh.
- Belief in the Resurrection/Hereafter, process of accountability, and reward for all that a person does in this life.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 05, which is paraphrased below:

It is You O Allāh - we consciously worship by acknowledging Your Unshared Unity, Divinity, Uniqueness and Command, and it is to You O Allāh - we call for help, mercy and compassion.

Ibn Kathīr, Tabarī, Wāhidī, Tabrisī, Shawkānī carry reports where The Prophet^(P) is reliably quoted to have said:

- Al-Fātihah is Umm al-Kitāb, literally meaning Mother of the Book, as it contains the condensed version of the fundamental principles laid down in The Qur’ān.
- Salāt/Prayer during which al-Fātihah is not recited is deficient.
- Any matter that does not begin with Āyah ‘*I start by the Name of Allāh, The Infinitely Merciful to all, The Ever-Compassionate to everyone*’, would be imperfect.
- Satan was frightened when Al-Fātihah was revealed.
- When you have specific need, ask Allāh^(EM) to provide it; when you are short of help, seek it from Allāh^(EM) by reciting Āyah 05: Indeed, it is You *O Allāh - we consciously worship by acknowledging Your Unshared Unity, Divinity, Uniqueness and Command*, and it is to You *O Allāh - we call for help, mercy and compassion*.

Tabrisī and Tustarī carry a famous Hadīth Qudsī, a non-Qur’ānic saying of Allāh^(EM) reported by The Prophet^(P) stating:

The fruits of this prayer, al-Fātihah, are shared equally between Me and My worshipper. The worshipper shall be granted what one asks for:

- As one recites, Āyāt 01-02: The praise *and gratitude is only* for Allāh, *while one can never adequately praise Him and express gratitude*. Rabb - *the Lord Creator and the Lord of all worlds; all existence*. Allāh would say: My worshipper has praised Me.
- As Āyah 03 is recited - *The Lord of Mercy: the Infinitely Merciful to everyone; The Lord of Compassion: the Ever-Compassionate to all*.
- Allāh would say: My worshipper has glorified Me.... This is My portion and to him belongs what remains. With Āyah 04 - the Supreme Authority at the Time of Judgment. Allāh would respond: My worshipper has glorified Me and surrendered to Me.
- For Āyah 05 - Indeed, it is You - *we consciously obey in worship and reverence*, and indeed, it is to You - *we call for help, mercy and compassion*. Allāh would say: This is between Me and My worshipper and My worshipper will receive what asked for.
- In response to Āyāt 06 and 07 - *Please guide us to the Righteous Approach of understanding and practicing Islam and set us firmly on it so as to attain Ultimate Salvation*; like the approach of those *men and women, young and old*, whom You bless: *the Messengers, the Righteous, the Martyr, the Virtuous, and the Faithful*; and, not of those incur *Your wrath*, and not of those too who are *lost and confused, and are disfavored by You*. Allāh would say: This is for My worshipper and the worshipper will be granted the wish.

Syed ‘Alī^(RA) ibn Abī Tālib is reported to have stated that the whole Qur’ān is contained in Al-Fātihah, the whole Al-Fātihah is condensed in ‘Bismillāh’ – formed from the first four consonants, b-s-m-l, or a combination of the 3 words: bā-ism-Allāh - while the whole Bismillāh is hidden in its first letter of Arabic ‘bā’. This point can be understood to represent the first drop of ink from the Divine Pen – Q.68 and Q.96 – with which Allāh^(EM) wrote the archetypes of all things upon the Preserved Tablet - Q.85 – before their descent into the realm of creation. In this sense, just as ‘Bismillāh’ marks the beginning of the Qur’ān, so does it mark the beginning of creation and existence of life. Indeed, Allāh^(EA) and His Prophet^(P) know better.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah lists four of these:

- The Infinitely Merciful – *The Lord of Infinite Mercy*.
- The Ever-Compassionate – *The Lord of Compassion*.
- Rabb - *The Lord Creator and the Lord Sustainer* - of all worlds, *all creation*.
- The Supreme Authority at the Time of Judgment – *The Lord ~~is~~ ume*.

The first three are oft repeated and recur through most of the Sūrahs in combination with each other and/or with other Attributes in different permutations. This and the last two Sūrahs, Q.113 and Q.114, carry the Divine Attribute of ‘Rabb’ – i.e. the beginning and the closing of The Qur’ān. Here it is ‘Rabb of all Worlds’, there it is ‘Rabb of The Daybreak’ and ‘Rabb of the Humankind.’

This Sūrah, Al-Fātihah, was revealed in Makkah. It comprises 07 Āyāt of The Qur’ān, which in turn comprises a total of 6,666 Āyāt spread over 114 Sūrahs.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Baqarah

The title of this Sūrah is derived from Āyāt 67-73, meaning ‘The Cow’, where a Divine Command asked Followers of a Former Divine Scripture to slaughter a cow ‘without defect’, they balk at the Command, then interrogate their Prophet, *Moses*^(p), on its particulars, and finally obey it. It is the first Sūrah revealed onto The Prophet^(p) after his relocation from Makkah to Madīnah in AD 622. By far the longest Sūrah, major part of it was revealed during AD 622 – 624, but its full completion spread over almost ten years. Whenever an Āyah or group of Āyāt was revealed, The Prophet^(p) had it written down by the designated scribes and inserted it in a Sūrah to which it belonged, and where it had to be, by Allāh^(EM)’s Guidance.

The Sūrah includes matters of theology, law, sacred history, metaphysics, cosmology and the spiritual life. It sets out a framework for an Islāmic System that lays down general ground rules for community welfare, food, family affairs, gender equality, women rights, status of orphans, usury/interest, business ethics, conduct of war, inheritance and punishment for capital crimes.

It illustrates history of the Israelites and stresses on the Divine Blessings upon them. This history is interwoven with theological aspects between Jews and Muslims, and the hostilities and conspiracies of the former against the later in early days of Madīnah when the Muslim community was being raised as ‘Ummah’.

The Sūrah is remarkable in firmly establishing the five Pillars of Islām:

- Tawhīd - Allāh^(EM)’s Unshared Divinity, Unity and Uniqueness, *p oclamation of Tawhīd combined with the Prophethood of Prophet Muhammad becomes Shahādah,*
- Salāt/*Daily Prayers,*
- Zakāt - *annual charity,*
- Ramadān Fasting - *from dawn to dusk; 29 or 30 days, and*
- The Hajj – *pilgrimage to Makkah during the eleventh through the thirteenth day of the twelfth month of the lunar calendar, Dhu’l-Hijjah; once in lifetime.*

The direction, to which the Muslims turn their faces while offering the Salāt/Prayers, the Qiblah, is re-designated from Bayt-al-Maqdas in Palestine to al-Masjid al-Harām in Makkah that was raised as the House of Allāh^(EM) by Abraham^(p) and his firstborn Ishmael^(p) on traces of the foundation laid down by Adam^(p).

In over thirty places, the Sūrah is unique to elaborate the features and merits of the Allāh-conscious persons. The Sūrah gives three ever-living messages to the Muslim community:

- Those of you who give their lives for the Cause of Allāh^(EM) never die.
- Insecurity, impoverishment and loss of assets and economic means of sustenance are the means to assess your spiritual potential. It strengthens your resolve to advance the Cause of Allāh^(EM).
- Allāh is your Patron. He will always be on your side, while your opponents will be doomed.

Āyah 173 forbids consumption of four types of meat, which is also echoed in Q. 06:145 and 16:115:

- the carrion *meat of dead animals and its p oducts*,
- and the blood *and its p oducts*,
- and the flesh of the swine/*pr k and its p oducts*,
- and *meat of all cattle* which has been consecrated in any name other than Allah.

Yet if someone is obliged by necessity *to consume any of the four* without intending to transgress, or reverting to it, *or unwillingly and unintentionally*, shall not be guilty of sin.

Āyah 249 highlights the principle that Allāh causes humiliation and defeat to ‘many’ with ‘few’, as and when He Wills – the principle so vibrantly demonstrated in Q. 08:17 and 105:03-05.

Āyah 256 expresses that the Essence of Islām is freedom to choose after the Message of Islām had been conveyed. Thus, it guarantees this fundamental value forever

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth and for reflection, it would be Āyāt 138 and 256, which are paraphrased below:

- *The Islāmic belief takes its Color from Allāh and which Message could give a better colour than Allāh’s Message in The Qur’ān.*
And to Him alone we are devoted in our worship by acknowledging His Unshared Unity, Divinity, Uniqueness and Command.
- There shall never be any *intimidation, coercion, or compl sion* in matters of Faith or religion – *it is a matter of conviction that does not come through threats or pressure.*
The right guidance *to salvation* is now distinct *through Islām* from *all other - p evious and future* – erroneous beliefs, *faiths and cults*.
Hence whoever renounces the forces *and systems* of evil *and tyranny*, and puts full and firm faith in Allāh
- *The One and Only God, and Islām*, has indeed taken hold of a firm and unbreakable support.

Ibn Kathīr, Tabarī and Rāzī carry numerous reports suggesting that The Prophet^(P) may have said:

- Everything has a zenith. The zenith of the Qur’ān is Sūrah al-Baqarah.
- Recite/read al-Baqarah - holding on to it is a barakah (blessing); leaving it is a regret, an affliction, and falsehood has no power over it.
- Do not turn your homes into a graveyard by giving up reciting/reading the Qur’ān. Satan flees from a house in which al-Baqarah is recited/read.
- Read the two resilient ones – Q.02. Al-Baqarah and Q.03. Āl-‘Imrān - for they come at the Time of Final Judgment like two clouds, or two shades, or two flocks of birds, pleading for those who used to act by it.
- Rejoice in the two lights brought to you which have not been brought to any Prophet before you: Q.01. Al-Fātihah and Q.02. Al-Baqarah, said the Arch-Angel to the Prophet^(P).

- Recite Āyat al-Kursī (Āyah 255, see below) while going to bed, as it provides a protector for you from Allāh^(EM), and Satan will not come near you until the next morning.

The Prophet^(P) used to recite parts of al-Baqarah and Āl-'Imrān during the Salāt al-Fajr/ Morning Prayers.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah carries a listing that contain some of these 99 as well as others which carry an overwhelming fragrance of the Sacred Divine Attributes but are not conventionally enumerated:

- He turns in forgiveness to those who seek His Forgiveness.
- He stands by those who are patient and steadfast in every adversity.
- He is Appreciative of deeds of righteousness.
- He is harsh in punishment to those who have earned it by their flawed faith, motives and deeds.
- He does not like those who overstep the limits set by Him.
- He loves those who seek repentance and purify themselves.
- He teaches you.
- Āyat-al-Kursī (Āyah 255) carries a galaxy of the Majestic Attributes:
 - o Allāh – there is no one to worship except Him,
 - o the Ever Living,
 - o the Self-Subsisting,
 - o Slumber and sleep do not overtake Him,
 - o to Him belongs whatever exists in the cosmos and the earth *as well as between them*,
 - o He Knows whatever is before them *what will take place in the future* - and what is behind them – *what took place in the past*,
 - o they encompass nothing of His knowledge except for whatever He may please,
 - o Supremacy of His Power embraces the cosmos and the earth,
 - o Protecting both does not weary Him,
 - o He is The Exalted,
 - o He is The Almighty.

This Sūrah, al-Baqarah, was revealed in Madīnah. It comprises 286 Āyāt, of which Āyāt 01-141 make up the Part 1; Āyāt 142-252 constitute the Part 2; and, Āyāt 253- 286 are a part of the Part 3 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
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Āl-'Imrān

The Sūrah's title is derived from references to the family line of 'Imrān in Āyāt 33 and 35 – 'Imrān, mentioned as Amran in the Torah, was the father of Moses^(P) and Aaron^(P) and their sister was Miriam (Torah/Exodus 06.20). It opens with a pronouncement about the Divine Origin of The Qur'ān and its relationship to the former Divine Scriptures, namely the Torah, The Psalms and the Injīl/Bible.

The highlight of the Sūrah is that the scope of Islām encompasses all other revealed religions regardless of their time and place. Its principal theme challenges the Christian doctrine of divinity of Jesus whose human nature and mortality are stressed repeatedly. It is maintained - Āyāt 59-63 - that the miraculous conception and birth of Jesus was only one of a multitude of Allāh's stupendous power to creation, which had started with conceptualization and creation of the first human being in the person of Adam followed by Eve.

Allāh^(EM)'s Singularity, Uniqueness and humanity's total dependence on Him is eloquently stated and upheld. The Sūrah flags reinstatement of the Ka'bah as the Qiblah for the Muslims' direction towards which to face while offering the Salāt/Prayers - whether mandatory, optional or funeral; individually or collectively.

It details the lessons from the Battle of Uhud, AD 625, the near disaster situation that befell the small Muslim community - where the message is that battles/wars in Islām are fought for values and principles, not for private grudges or personal animosity or material gain. It also deals with moral issues of cowardice, hypocrisy and undue worldly attachment.

Āyah 186 reminds us of our religious obligation and, as a result, Āyah 110 declares the Muslims to be the noblest community, which (*as long as it*) enjoins justice and forbids whatever is repugnant. Āyāt 02 and 200 are derived from the principle set in Āyah 140 that Allāh^(EM) Himself chooses the martyrs and that they give cause precedence in their whole life to the promotion, reinforcement and defence of Islām, and the Islāmic values, and lifestyles.

The Sūrah makes a call to every Muslim, everywhere and at all times:

- Do not take the non-Muslims as political allies/patrons in preference to the Muslims.
- Show a high degree of steadfastness in adversity.
- Give no leeway to the enemies of Islām to overwhelm your values, lifestyles and cultures.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth and for reflection, it would be Āyah 92, which is paraphrased below:

You shall never attain true standard of righteousness and piety until you spend in the Cause of Allāh out of what you truly cherish for yourselves, in the hope of receiving a

much greater reward in the Hereafter. And, whatever you spend in this regard, surely Allāh knows about it fully well.

The Qur’ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this. Ibn Kathīr, Tabarī and Rāzī carry numerous reports suggesting that The Prophet^(P) may have said:

- Read the ‘two radiant ones’, al-zahrāwiyān, Q.02.al-Baqarah and Q.03. Āl-’Imrān, for they will come during the Time of Resurrection like two clouds, or two shades, or two flocks of birds, pleading for their companions - who used to act by it.
- The Qur’ān will be brought at the Time of Resurrection with its companions who used to act by it, at the front being al-Baqarah and Āl-Imrān like two dark clouds or canopies with light, or two flocks of birds pleading for those devoted to it.
- Reading of the last part of Āl-’Imrān, Āyāt 190-200, will be rewarded like the night vigil.

The Prophet^(P) used to recite parts of al-Baqarah and Āl-’Imrān during the Salāt al-Fajr/ Morning Prayers.

All of the Qur’ān is blessed, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this. Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, fourth righteous caliph (AD 656–661) in succession to The Prophet, that ‘Muhammad’ (Āyah 144) is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān; the other six are Tā.Hā. (Q.20:01), Yā.Sīn. (Q.36:01), Ahmad (Q.61:06), Abd-Allāh (Q.72:19), Al-Muzzammil (73:01) and Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. The following listing from this Sūrah is composed of some of these and others which carry a fragrance of the Sacred Divine Attributes but are not traditionally enumerated in the count of 99:

- Allāh, there is no entity for worship *and can never be* but He.
- He forms you in the wombs of your mothers.
- He is The Provider of sustenance *to all creation* without measure.
- Hearing *and responding* of all calls, *peace and supplications*.
- He commands ‘Be!’ and it becomes, *i.e. starts coming to existence with perfection*.
- He is The Friend of the pious *and virtuous*.
- He is Fully Aware of those who promote corruption.
- He does not wish any wrong for the worlds, *i.e. all creation*.
- He loves those who put their trust in Him.
- He is the Possessor of great favours/blessings.

This Sūrah, Āl-’Imrān, was revealed in Madīnah. It comprises 200 Āyāt, of which Āyāt 01-91 make up for the Part 3, and, Āyāt 92-200 constitute the Part 4 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Nisā'

The Sūrah takes its title, Al-Nisā', pronounced as 'An-Nisā', from the many instructions regarding women, their rights and marital relations, and preservation of their chastity. It sets out the general principles of equity and reconciliation upon which the marital relationship must rest. Āyāt 34 and 35 set the procedure of handling a wife's disloyalty to her husband through a progressive approach. If a split is feared between them, then a judge is to be appointed from his family and a judge from hers for settlement.

It is the first of two Sūrahs that begin with the phrase, 'O Humankind!' When the Qur'ān is divided into two equal parts, this Sūrah, al-Nisā', is the fourth Sūrah of the first part, while Sūrah Hajj, the second Sūrah that begins with 'O Humankind!' is the fourth Sūrah of the second part. After addressing us in this way, the Sūrah draws attention to the origin of humankind; Sūrah Hajj, in contrast, focuses on the Hereafter. Most of the principles that were revealed in order to regulate and govern Muslim civil life are found in this Sūrah.

The Sūrah also offers guidance on a variety of other topics, including polygamy for protection of orphans and widows, inheritance rights, mutual kindness, resistance to securing selfish gains, unlawful appropriation of others' assets and property, and war and peace. The men are restricted to marry up to a maximum of four wives in exceptional circumstances that are specific to extraordinary situations. It is not a general rule for, among other things, the reasoning vide first part of Āyah 129 that 'you will not be able to deal fairly among them in matters of love and affection, even if it is your sincere desire' and you are eager to do so.

Āyah 34 is paraphrased below:

- The husbands should take full care of *the socio-economic and emotional needs* of their wives as *part of their moral and social responsibility* with the faculties that Allāh has made the former more advantaged than the later, and what they spend out of their income, *wealth and possessions* to maintain them.
- The honourable wives are: truly devout to the *Teachings of Islām*, and observant of *their husbands' rights*, and, guarding their privacy and chastity that Allāh has ordained to be guarded in the absence of their husbands.
- As for those wives from whom you fear highhandedness, *ill-will, and/or breach of their marital loyalty*, ignore them in bed from *physical intimacy*; and, if they still continue to persist, then you may even hit them, but 'not viciously' (as The Prophet instructed in his last public address on the eve of Hijjatul Widā', AD 632).
- Finally, if they open out to you and mend, then do not seek an excuse to blame them, or proceed against them - i.e. it should be as if it never happened.

The cause of its revelation was that a woman came to The Prophet^(P) complaining about her husband beating her. The Prophet^(P) immediately ordered retaliation against her husband as laid down in Q.02:178 and 05:45. It was then that this Āyah was revealed. The Prophet^(P) aborted the retaliation, saying: ‘I wanted one thing and Allāh wanted another,’ Or as The Prophet^(P) may have said. Report is carried by Ibn Kathīr, Qurtubī, Tabarī and Zamakhsharī.

It may be noted that The Prophet^(P) would never beat, hit or strike his wives. In fact, he^(P) is reported by Albānī of having said: ‘The best among you is the best toward his wife and I am the best among you.’ It is also considered apologetic and misleading to offer different meanings of the Arabic expression ‘dharaba’ – which may explain richness of the Arabic language - but the cause of this revelation was specific to the beating of a wife by her husband.

Āyāt – 92-93: The ruling is explicit with respect to premeditated murder, unintentional killing and manslaughter. Āyah 116 stresses on The Unforgivable Sin of compromising on Allāh^(EM)’s Unshared Unity, Divinity and Uniqueness. There are also polemical passages against the ‘hypocrites’ and People of Former Divine Revelations – Āyāt 137-138, including the assertion that Jesus^(P) was not crucified – Āyāt 157-159.

Notwithstanding a specific incident that caused revelation of Āyah 105, the principle laid out remains vital for our system of justice and judiciary. It reads:

‘Truly, We have revealed onto you The Book of *Qur’ān* with truth, so that you may give judgments among people by what Allāh has shown you’, *i.e. use The Qur’ān as the basis for all decision-making and judgments; or derive rulings from the p incip es and laws contained herein.*

The Prophet^(P) is designated as Allāh^(EM)’s representative and the supreme arbiter of all disputes. Thus, it asserts vide Āyāt 59 and 80 to ‘Obey Allāh and obey The Messenger *Muhammad*’ in all matters, every matter; and ‘whosoever would obey The Messenger *Muhammad*, in fact, obeys Allāh’. Altogether this Sūrah is among the most important and fundamental for Islāmic jurisprudence with emphasis on the inseparability between Islāmic Faith and the social behavior of Muslims based on the Divinely Revealed Sacred Law contained in The Qur’ān.

The Sūrah highlights several social messages including:

- Treat the parents *and the wives* with respect and courtesy.
- Elect/appoint qualified people and observe justice.
- Promote friendship and peace.
- Do not kill!
- Fight against oppression or seek asylum elsewhere.
- Support Orphans and their Mothers.
- Stand for Justice and Truth.
- Do not publicize personal negative sayings, except if one is immensely wronged.

Āyah 101 is generally taken as a cause for shortening the 4-Raka’ Salāt/*Prayer* to 2-Raka’ during the course of one’s journey (of a certain distance) and/or stay away from one’s normal place of residence (for a certain period). While some Ahādīth may support this contention, this Āyah does not; it is specific to the circumstances, well defined, which are other than the usually stated and adhered to.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth and for reflection, it would be Āyāt 29 and 30, which are paraphrased below:

- Do not usurp one another’s possessions *by way of extortion, cheating, bribery, misap op iations, hoarding, usury, lottery, gambling, and illegal gifting, etc.*

unless it be a commercial deal by mutual consent to *mutual advantage*. Do not cheat and destroy yourselves *and one another*.

- But whoever does so wilfully with malicious motives, *out of animosity and injustice towards others*, shall be cast in the Hellfire.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Some of these in this Sūrah are listed below as well as others that are not conventionally enumerated:

- Acceptor of repentance *from those who seek His repentance*.
- Giver of great rewards *to those whose deeds of righteousness please Him*.
- Overpowering everything.
- Honor belongs to Him altogether *and whosoever seeks it should revert to Him*.

This Sūrah, al-Nisā' was revealed in Madīnah following Sūrah 03. It comprises 176 Āyāt, of which Āyāt 01-147 make up for the Part 4, and 5, and Āyāt 148-176 constitute beginning of the Part 6 of The Qur'ān, which in turn consist of 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.



Al-Mā'idah

The title, Al-Mā'idah, means the miraculous 'The Table Spread With Meals' sent down to Jesus^(P) and his apostles from Heaven mentioned in Āyāt 112-115. The Sūrah is also known as al-'Uqūd, which reflects the wide-ranging subjects and eighteen elaborate legislations, principles and directives concerning pledges, contracts, foods, Hajj and marriages, etc. to regulate relations within the Muslim community as well as inter-community relations. It also prescribes punishment for certain violent offences like aggression, murder and robbery.

The tone of the opening lines of the Sūrah bears some comparison with Moses^(P)' final sermon as recounted in the Book of Deuteronomy/Torah.

Āyah 03, revealed on Friday, 09 Dh'ul-Hijjah, AD 632, on the occasion of Farewell Hajj is considered to be the last of all Qur'ānic Revelations:

'This day I have perfected for you, your religion, and completed My Blessings upon you, and approve for you as religion, Islām'.

The Āyah sets tone for the ever-living message that: Islām is the faith; Islām is the religion; Islām is the legal code; and, Islām is a social system for life that governs its relations with others for all times. Whatever the Qur'ān endorses of former Divine Law remains a part of the Islāmic Law, and whatever the Qur'ān abrogates loses its status (Āyah 48).

The legislative rulings cover:

- the type of livestock that are lawful to consume when slaughtered or hunted;
- the restrictions and permissions while wearing ihrām for the Hajj/Umrah (*p lgrim garb for males comp ises two p eces of p ain unstitched cotton cloth: one p ece for wrapping the upper part of the body and the other for wrapping the lower part; for females it is their normal dress covering whole body except hands, feet, and face*);
- purification, wadū' and the Call to Salāt/Prayers;
- judgment and administration of justice;
- mandatory punishment for robbery;
- rules pertaining to consumption of intoxicants, lottery and gambling, etc;
- atonement for dishonouring oaths, treaties and contractual obligations;
- warning against apostasy – defection from continuing to follow Islām as a religion – *murtadd in Arabic*;
- making a bequest; and,
- Governance of marriage, etc.

The issues of the Faith emphasize Allāh^(EM)'s Unshared Divinity, Unity and Uniqueness thereby repudiating all forms of polytheism, trinity, incarnation of divine being/image, and

association of partners in the Divine Attributes and Commands of Allāh^(EM). The Sūrah purges the monotheistic faith of all confusion, while making it clear that religion means a system of living for life.

The Sūrah gives several strong messages to the Muslim community, more importantly:

- Be true to your promises and contractual obligations;
- Do not take for friendship those who mock and ridicule Islām;
- Proclaim to the whole world what is revealed to you as the Qur'ān; and,
- Promote Islām, be a good example to others, and dispense virtue and goodness to all *regardless of ethnicity, colour and religion*;
- You are allowed to eat food of the Followers of Former Divine Scriptures and marry their women *subject to Q.02:173, 02:221 and 16:115, etc.*

Āyāt 82-85 present a beautiful portrait of Christian devotion and the very end recounts Jesus' extraordinary miracles, Āyāt 110-115, including a unique event of 'the table spread with meals' and its descent from Heaven. The Sūrah closes with a reminder of Allāh^(EM)'s absolute Sovereignty and Overpowering Control over all things, all creation.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 90-91, which are paraphrased below:

- *All types and forms of intoxicants - alcohol, drugs, cocaine, heroin - whether drank, inhaled, sniffed, or ingested orally or through IV, and gambling, and fetishes, and divining arrows for the purpose of drawing lots similar to practice of raffle, etc. are a loathsome evil devised by Satan – the evil of human soul and social environment. So shun them!*
Thus you may be successful in the Sight of Allāh, *and hence in the Hereafter.*
- *The Satan seeks to precipitate hatred and animosity among you by means of keeping you involved in intoxicants, thereby weakening your consciousness and self-control, and gambling which leaves you with a deep sense of loss and grudge. And, consequently, to prevent you from the Remembrance of Allāh and attendance to the daily Salāt/Prayers.*
Will you then be the ones who abstain *from intoxicants and gambling?*

Ibn Kathīr and Qurtubī carry reports quoting Syedah 'Āisha^(RA) that the Prophet Muhammad^(P) said:

- In Allāh's heavenly kingdom the Sūrah is called 'al-Munqidha', the Saviour, as it will save its followers from the hands of angels of punishment.
- O People! This Sūrah is among the last of what has been revealed, so treat as lawful that which it makes lawful, and treat as unlawful that which it makes unlawful. Or as The Prophet^(P) may have said.

The Āyāt below carry a fragrance of the Sacred Divine Attributes which are not traditionally enumerated in the count of 99:

- He loves those who act fairly.
- He does not like the fomenters of corruption and those who overstep limits set by Allāh.

This Sūrah, al-Mā'idah, was revealed in Madīnah. It comprises 120 Āyāt, of which Āyāt 01-82 form a part of the Part 06; Āyāt 83-120 make up the early part of the Part 07 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-An'ām

The Sūrah takes its title from Āyāt 136, 138 and 139, meaning 'The Livestock'; it refers to the practice of dedicating livestock to entities of idolatry worship other than Allāh^(EM). It emphasizes the Creative Power of Allāh^(EM), especially as manifested in the 'Signs' of an ordered natural world, and thus it attacks the folly of idolatry. The narrative of Abraham^(P)'s rejection of idolatry is repeated and a parallel is drawn between the religion of Abraham^(P) and the religion of The Prophet Muhammad^(P), as well as between the 'Books' given to Moses^(P) and The Prophet Muhammad^(P).

It also deals with a number of issues including, but not limited to, the inevitable fate of the disbelievers and those who cause offence to Allāh^(EM), enunciation of the Hereafter/Resurrection, refutation of a host of superstitions and mysticism, and moral structure of the Islāmic society, etc.

Āyāt 83-86 mention by name 18 Prophets^(P) for the common theme of their message to the nations that they were assigned to, namely Allāh^(EM)'s Unshared Unitary Status.

It is also interesting to note that the imperative, 'Qul' meaning 'Say' or 'Declare' or 'Proclaim', appears forty times in the Sūrah, sometimes occurring as often as 4 times in the same Āyah, i.e. Āyah 19, for repeated emphasis.

The Sūrah concludes with three of the forty-four direct instructions addressed to The Prophet^(P), and therefore to the Muslim community vide Āyāt 161, 162 and 164.

The message of the Sūrah spreads over a wide spectrum, namely:

- When individuals, nations and civilizations grow arrogant and oppressive, they degenerate, decline and fall apart.
- The affliction of Allāh^(EM)'s displeasure is as much on those who deliberately cause offence to Allāh^(EM) as on those who deviate from the Truth.
- Uphold, disseminate and persevere, despite opposition and hostility, the Cause of Allāh^(EM).
- Disbelief - past, present and future - is the outcome of ignorance and arrogance, while Religion of Islām entails proper and sober understanding of the reality and the Supremacy of Allāh^(EM), and, total submission and obedience to His Orders/Commandments contained in The Qur'ān.
- Āyāt 151-153 deliver ten strong commandments and urge all males and females, young and old to work towards attaining Allāh-consciousness:
 - o do not take any entity; *p overbial or metaþor ical*, for worship beside Allāh;
 - o be kind towards the parents;

- o do not kill your children for fear of impoverishment because We provide for you as well as for them;
- o do not commit foul sins, overt or covert;
- o do not kill a person that Allāh has forbidden to kill without the right justification to do so;
- o you have no right whatsoever to any of an orphan's possessions except what is required for orphan's own well-being until she/he comes of age;
- o observe fairness and justice in weights and measures;
- o judge fairly and testify to the truth, even if it involves your own family and relatives;
- o be true to the Covenant of Allāh; and,
- o do not follow any path other than the Path of Allāh, i.e. Islām.

Āyah 162 teaches us the words for submitting to Allāh^(EM) in full submission:

'My prayer and my devotion, and my living and my dying, are all devoted *only* to Allāh, Rabb, *the Lord Supreme* of all Worlds, *all Existence*'.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 42-45, which are paraphrased below:

- And We assigned *a number of Messengers to a number of communities and regions* before you *O Prophet Muhammad*. The host communities ridiculed their Missions, and disobeyed Divine Messages *of their respective Messengers*. Consequently, We seized them with devastation and suffering, *and afflicted them with calamities of famine, economic hardship and anarchy*.
We did so that they may humble themselves, *and submit to Our Authority*.
- But, then, why did they *continue* refusing *submission to Us* even when Our Punishment drew closer to them?
Rather their hearts hardened *as the suffering failed to make them turn to Allāh*, for Satan made their foul deeds appear *attractive and* pleasing to them, *and, thus they took pride in their conduct*.
- So when they had become forgetful of what they had been asked to remember, We opened to them doors of all *opportunities and provided on them the abundance of all good things, and endless pleasures of life that they sought just to be tested with a life of plenty in as much as to be tested with a life of scarcity and hardship*.
But just as they were rejoicing in what they were provided with, *fully drunk with pleasures of life, and had thus become haughty*, We seized them suddenly.
That is when they were dumbfounded and plunged into utter desperation.
- Thus, the last remnants of *the community/nation that caused injustice and oppression* were cut-off *completely*.

Ibn Kathīr, Qurtubī and Zamakhsharī carry reports quoting The Prophet^(P) as having said: 'Sūrah al-An'ām was sent down all at once, accompanied by seventy thousand angels, hymning glorifications and praises'. Qurtubī extends it further to say that Āyah 59 – 'And with Him are the reigns of the Unseen; no one knows but He' - was sent down with twelve thousand angels of its own.' Allāh^(EM) and His Prophet^(P) know better.

The following Āyāt carry a fragrance of the Sacred Divine Attributes which are not traditionally enumerated in the count of 99:

- He is Allāh in the cosmos, *celestial sphere* and the earth.
- He knows your secrets and your public utterances.

- He knows what you earn by way of deeds.
- He has prescribed the Mercy for Himself.
- He feeds and is not fed.
- Whosoever He Wills, He leads astray, and Whosoever He Wills, He directs him on a straight path.
- No leaf falls but He knows of it.
- His Word is The Truth.
- He is the Cleaver of the grain and the fruit stone and the dawn.

This Sūrah, al-An'ām, was revealed in Makkah. It consists of 165 Āyāt, of which Āyāt 01-110 constitute a part of the Part 7, and, Āyāt 111-165 make up a part of the Part 8 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-A'rāf

The Sūrah takes its name, al-‘Arāf, from the enigmatic reference mentioned twice in Āyāt 46 and 49. The Arabic title, which most translators render as ‘The Heights’, i.e. a high place in Paradise or between Paradise and Hell, it may also connote understanding, acknowledgment or discernment.

The Sūrah falls into 3 groups:

- Discourse about the encounter of Adam and Satan highlights the point that the later did not cease in deceiving the former but continues to pursue his offspring, generation after generation - a constant battle between truth and falsehood – Āyāt 10-25;
- sacred history of Prophets Noah^(P) (59-64), Hūd^(P) (65-72), Sālih^(P) (73-79), Lot^(P) (80-84) and Sho’aib^(P) (85-64), and suffering and destruction of their disobeying people in this life and the next - Āyāt 59-102;
- narrative concerning the struggle that Prophet Moses^(P) had to undertake against his own people, the Israelites, and Pharaoh is the most detailed of any account described in The Qur’ān beside references in thirty other places as well – Āyāt 103-174.

Āyāt 02-03, 52-53, 196 and 204 relate to The Qur’ān itself, and Āyāt 04-09 and 43-44 to other Divine Revelations as a whole. Āyah 157 makes a mention of the Prophet Muhammad^(P) as ‘The Prophet, The Ummi’ described in the Torah (Deuteronomy 18.15, 18) and the Injīl/ Bible (John 14.16, 15.26, 16.7). If ‘Ummi’ is taken to mean of those who had not been given a Divine Scripture thus far (AD 610), like the Jews and the Christians, then it signifies the rationale that Allāh^(EM) chose to assign them a Prophet, Muhammad, from among themselves – the Ummi Prophet to a people known as ummiyūn – plural of ummy.

The role of the last of the Prophets, Muhammad^(P), is set in the perspective of the experience of earlier Prophets. All narratives from Noah, the first Messenger, to Muhammad, the last Messenger are reduced to two essential Divine Messages which they conveyed to their respective people:

- Worship Allāh – *The One and Only God!*
- Live righteously *within the parameters set by Him!*

The communities that resisted the respective Divine Teachings were made to suffer in a number of ways. Narration of an event of history is only used as a means of dealing with an existing situation. It only states a truth in order to remove a falsehood.

The Sūrah bears out the following guidance:

- Make full submission in worship, reverence and obedience to Allāh^(EM) alone, and, live righteously.
- Those who resist the Divine Teachings are inflicted with worst forms of sufferings, such as the long periods of autocratic rule and anarchy, prolonged famines and frequent natural disasters including devastating floods, earthquakes and epidemics, etc.
- While adversity and affluence are testing reminders from Allāh, exercise self-restraint, show tolerance, enjoin forgiveness and speak for justice.
- During the Time of Final Judgment all shall be weighed with justice in terms of their deeds; those whose good deeds outweigh their bad deeds on the scale shall triumph.
- Whenever the Qur'ān is read aloud/recited, keep silent, and listen to it attentively so that you are blessed.

Āyāt 172-173 are important metaphorical expressions. It established that the fundamental relationship between Rabb – *The Lord Creator* and the Prophets *and through them the human species in successive periods of time who would become their followers and hence obligated to accept what is premised on the recognition of His Supreme Lordship at the time of their pre-temporal creation, i.e. prior to the earthly life.*

The Sūrah closes by leaving a reminder for the faithful in Āyah 205, which echoes Q06:63 and 07:55:

‘And remember your Rabb by reciting passages of His Oneness, Glorification, supplication and invocation within yourself, humbly and in awe, being not too loud of voice, but in a voice low enough that it can be heard only by oneself, in the morning and the evening, and do not be of those who are heedless of it.’

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 157, which is paraphrased below:

Allāh says:

- ‘I shall be kind to those *men and women, young and old*, who follow the *last Prophet Muhammad*, ‘The Prophet, The Ummay’ whom they find described in the Torah and the Injil/Bible.
- He motivates *and enjoins* them to do what is right *and righteous*, and he forbids what is wrong *and sinful*.
- And he makes *halāl/licit* to them the things that are made lawful, *by Divine Decree*, and makes *harām/illicit* to them the things that are foul and unlawful *by Divine Decree*.
- And he relieves them of their burden, and of the restraints that weigh upon them – *a reference to difficult obligations laid down in the Torah.*
- So those who: believe in *Prophet Muhammad’s Divine Mission*, and honor him and show reverence to him, and extend all assistance *in fulfilling his Divine Mission*, and follow the Light that has been revealed on to him by Allāh – *The Qur’ān* - they are the ones who shall surely succeed *in the Light of Allāh, and thus in the Hereafter.*

The following Āyāt carry a fragrance of the Sacred Divine Attributes which are normally not enumerated in the traditional count of 99:

- He does not command immorality.
- He commands justice *and fairness*.
- He does not like the wanton.
- Creation and Command belongs to Him.
- Blessed is Allāh – Rabb of the worlds.
- He protects the righteous.

This Sūrah, al-‘Arāf, was revealed in Makkah. It comprises 206 Āyāt, where the last Āyah entails prostration. Āyāt 01-87 constitute a part of the Part 8, and, Āyāt 88-206 make up a part of the Part 9 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Anfāl

The Sūrah takes its name from the expression ‘Al-Anfāl’, plural of ‘nafl’, in the opening Āyah 01, which literally means ‘beyond what is necessary, or required’, or, ‘excess’. Here it is taken to mean ‘The Spoils’ of war, an expression more synonymous with ‘ghanā’im’ as it was revealed in the wake of events following the triumph at Badr in AD 624 when warriors disputed about sharing the spoils of war.

The Divine Orders contained in the Sūrah largely concern with ruling and legislation relating to warfare, peace, prisoners of war and distribution of spoils of war. Given the circumstances which prevailed in AD 624 when warriors were not paid by the establishment, Āyah 41 sets out a scheme for apportionment of spoils of war: one-fifth for the group of five, and four-fifth for warriors.

The Sūrah mentions the spiritual dimensions of the battle including the assistance of angels and The Will of Allāh^(EM) – Āyāt 09, 12 – in determining victory, as in the famous Āyah 17:

‘You did not slay when you slew, but Allāh slew them, and you did not throw when you threw, but Allāh threw.’

Rāzī, Tabarī and Thalabī carry reports suggesting that Āyah 17 was a reference to The Prophet^(P)’s picking up a handful of gravel from the battle ground and throwing it at the enemy, saying: ‘Shāhat-al-Wojūh’, and the enemy was struck with fear and fled. The battle set the first success story for emerging Islāmic social order, and a new strategic direction to the future of Islām. The Prophet^(P) was uttering the same words and reciting initial Āyāt of Q.36 while he was breaking through the siege of his house in Makkah, AD 622, for making his way to Madīnah.

It maintains that battles fought in the Cause of Allāh^(EM) are selfless where brave men stand up for the truth, not for material benefits. At Badr, a handful of brave and dedicated Faithful (313 men, 02 cavalry and 60 armour jackets) were able to destroy an army of 950 warriors, 200 cavalry and 600 armour jackets with 70 killed and an equal number taken prisoners. It demonstrated that numbers and size are not decisive factor, when it comes to a conflict between the faithful and the faithless – a principle so vibrantly demonstrated in Q. 02:249, 08:17 and 105:03-05 that Allāh causes humiliation and defeat to ‘many’ with ‘few’, as and when He Wills.

Paraphrasing of the highlights comprise the following:

- Truly Faithful possess five qualities: their hearts fill with awe at the mention of Allāh^(EM), their faith grows stronger as they listen to The Qur’ān, understand it and place their trust in Allāh^(EM), establish the Salāt/Prayers with devotion and steadfastness, and, spend for the Cause of Allāh^(EM).

- While encountering the army of disbelievers remember Allāh frequently and fervently in order to invoke His Help for victory; be firm, remain steadfast and do not retreat (*except for strategic and tactical reasons.*)
- Do not betray your religion by three things: making polytheists privy to the secrets of the Faithful; by not complying with Allāh^(EM)'s obligatory religious injunctions, and by abandoning the Prophet Muhammad^(P)'s teachings and Sunnah.
- Fight until all religious mischief against Islām ceases, and it reigns supreme.
- Disbelievers are allies of one another, so should you; otherwise dominant polytheism may cause worldwide religious corruption.

The Sūrah also addresses the disbelievers over three crucial issues:

- their belligerence to use resources against Islām,
- persecution of Muslims, and
- obstructing the efforts to spread Islām - continuity spreads over centuries to this time.

Āyāt 19, 24 and 46 stress on the obedience of Allāh^(EM) and His Messenger Muhammad^(P). This, in essence, implies that obedience to The Prophet^(P) is second only to obedience to Allāh^(EM), and, thus sets in place the normative character of the Prophet^(P)'s teachings and his Sunnah.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 27 and 28, are paraphrased below:

- Do not betray Allāh and the *Final Messenger Muhammad, i.e. do not abandon compliance to Allāh's Injunctions and His Prophet's teachings and personal example.*
And also do not betray others *who repose their trust in you with personal matters, property and public affairs, etc* - when you know.
- And you should know it well that your worldly possessions, *family status* and your children, *etc.* are *given to you as a means to test and tempt as it keeps the heart preoccupied with this worldly life with little or no time to accord attention to the Service of Allāh*; and,
that with Allāh is the greatest reward.

The following Āyāt carry a fragrance of the Sacred Divine Attributes which are not normally enumerated in the traditional count of 99:

- Victory comes from Allāh.
- Allāh weakens the scheming of the disbelievers *against believers.*
- Remember Allāh unceasingly so that you may prosper *here and in the Hereafter.*
- Allāh is sufficient for you *in every matter, all matters.*

This Sūrah, Al-Anfāl, was revealed in Madīnah almost immediately after the Battle of Badr, AD 624. It comprises 75 Āyāt, of which Āyāt 01-40 constitute a part of the Part 09 and Āyāt 41-75 form a part of the Part 10 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





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The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Tawbah



The title ‘Al-Tawbah’, read as ‘At-Tauwbah’, means ‘The Repentance’ or ‘The Relentance’ render the same verb with a different preposition following it. The title comes from Āyah 104. The Sūrah is also known as Al-Barā’ah, meaning repudiation, renunciation or release: it enunciates the nature of repentance and mentions the conditions of its acceptance - Āyāt 102 and 118. The second name is taken from Āyah 01. The Sūrah does not carry the usual prefix of ‘Bismillāh’ just because The Prophet^(P) did not dictate it to the scribes to be written down.

The Sūrah contains some of the important passages concerning the conduct of war and political relations during peacetime, opening with a passage about how and why the believers should fight the idolaters and certain groups among the Followers of Former Divine Scriptures – Āyāt 01-29. It assumes further significance as it captures parameters of three strategic events:

- The Peace Treaty of Hudaibīyah (AD 628),
- Expedition to Tabūk potentially a pre-emptive defense initiative (AD 630), and,
- The Battle of Hunayn (AD 631).

The Prophet^(P) went to war only to eradicate oppression and injustice. Once basic rights and freedom was guaranteed, war became an abominable crime. Thus, the Sūrah puts war and peace in its proper perspective; and, it should not be understood to mean a declaration of war against all non-Muslims without exception. No!

The Qur’ān communicates Allāh^(EM)’s Message, leaving people free to decide. It does not teach to impose its beliefs and values on others by force - Q. 02:256; 10:41; 42:15; and 109: 05-06. Islām is the religion of voluntary submission to the Will of Allāh^(EM), and peace *with honor* for the humankind!

Āyāt 29-32 carry a criticism of the corruption of religious leaders. Āyah 36 declares four of the twelve months of the year as sacred; The Prophet^(P) is quoted by Tabarī to have specified these to comprise Dhūl-Qa’dah, Dhūl-Hijjah, Moharram and Rajab, which are the eleventh, twelfth, first and seventh months of the lunar calendar, and said: Do not wrong yourselves during them, i.e. do not fight each other therein. Or, as the Prophet^(P) may have said.

A point to reflect: Looking at the Lands of Crescent ‘Are the followers of the Prophet^(P) following him with regard to taking these months as sacred, and hence do not fight and kill each other?’

Āyah 40 reads: ‘..... Remember when those who disbelieved - *created circumstances that made him slip out from Makkah, and virtually expelled him - Muhammad from Makkah;* the two – *Muhammad and his compni on Abū Bakr* - were in the cave of *Thaūr*, when he,

Muhammad, said to his companion *Abū Bakr*: Don't grieve; of course, Allāh is with us'. This carries the memory of a significant event of history during the Prophet^(P)'s relocation from Makkah to Madīnah when he hid in a cave to frustrate the Makkan's search for his capture and assassination. Indeed, Allāh^(EM) was with them, Who caused a spider to cover entrance of the cave with web, and two doves to lay eggs in a nest at the mouth of the cave. And when searchers reached the cave and taking these facts as an indication that no one had entered it for quite some time, left – Rāzī, Qurtubī and Tabarī.

The following are six principal messages, paraphrased:

- Sanctity of treaties, pacts and contracts must be observed unless there is a reason to doubt intentions of the other party, in which case Āyāt 01-12 lay down a blueprint leading to abrogation.
- Fighting in the Cause of Allāh is mandatory; Āyāt 13-90 set out details of circumstances where arms should be taken up against those in combat threatening the Faith and the Faithful. Āyāt 91-110 highlight categories of those who may have a reason to be exempted.
- Muslim Faithful are addressed nine times vide Āyāt 23, 24, 28, 34, 35, 38, 39, 119 and 123 with the following injunctions:
 - o Religion of Islām has priority over all human relationships.
 - o Polytheists and non-Muslims should not enter al-Masjid al-Harām in the City of Makkah, henceforth – AD 631.
- The rich and well-to-do Muslims should contribute towards promoting and safeguarding the Cause of Allāh^(EM).
- Strive and fight for promoting the Cause of Allāh^(EM), as and when necessary and called upon; do not be guilty of disobedience.
- Be truly devout to Allāh^(EM) – *The One and Only God*, obey His *last* Prophet Muhammad^(P), and, align with the truthful.

Āyah 128 records a tribute to The Prophet^(P) in these words: 'The Messenger ... is troubled by what you may suffer in the Hereafter if you do not accept his message, solicitous of you that you should enter the Paradise, kind and merciful to the believers.' Three of the adjectives used for him correspond to the three Divine Attributes (in Arabic): 'Azīz, Ra'ōūf and Rahīm, which is an exceptional honor for The Prophet^(P). *Allāh -o-Akbar!*

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 60, which is paraphrased below:

The charitable donations - *that are given and sanctified to the Service of Allāh*- shall only go to the following eight categories:

- the poor,
- and the needy,
- and those employed for that purpose to collect and distribute funds,
- and attract the hearts of those who have been inclined towards Islām and/or to the new converts,
- and ransom captives, freeing of slaves and/or to pay for the freedom of jailed innocents and/or prisoners of war,
- those burdened with debts and sudden expenses,
- and promote the Cause of Allāh,
- and the traveling alien in need of support.

This is the duty to Allāh, i.e. it is mandatory to do so!

The Āyāt below carry a fragrance of the Sacred Divine Attributes which are not usually enumerated in the conventional count of 99:

- Allāh is worthier of being feared *than others*, if you are true *and firm* believers.
- Those who believe and strive in the Cause of Allāh with their resources and selves are higher in rank *than those who do not* in the Sight of Allāh, and it is they who shall be the triumphant.
- Allāh does not guide a people who are *always* wicked.
- Allāh stands by those who are reverent, while those who oppose shall dwell in Hellfire.

This Sūrah, at-Tawbah, was revealed in Madīnah. It comprises 129 Āyāt, of which Āyāt 01-93 constitute the later part of the Part 10, and, Āyāt 94-129 make up early part of the Part 11 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Yūnus

The Sūrah takes its name from Āyah 98 where the People of Nineveh, after having at first rejected their Prophet Yūnus (Jonah), later responded to his call in unison, and were saved from the Divine Punishment. Nineveh was an ancient city of Assyria on the eastern bank of the River Tigris in present-day Iraq. All other people, communities and nations mentioned in The Qur'ān were punished for their disobedience – Q.07:59-137, including the People of Noah^(P) and Moses^(P), Āyāt 71-103. This is the first of the six “Alif-Lām-Rā” group of Sūrahs, which speak of The Book of Wisdom – *Tilka Āyātul Kitābil Hakīm* – The Qur'ān.

The intra-textual context of the experience of Prophet Jonah^(P) and Prophet Muhammad^(P) was to be the same. By extension, it implies that it is never too late for a people to accept the Truth, become entitled to Divine Blessings, as also avert Divine Punishment.

The Arabs of Makkah fiercely opposed Islām, fought against it for twenty years and eventually embraced it – in AD 629 when Makkah reverted to Islām - and devoted their souls, selves and resources in its defense and advocacy. The Sūrah shares many features with Sūrahs 06 and 17, and highlights the correlation between belief and good deeds – the one necessitates the other.

Āyāt 04, 09 and 26 capture the essence:

‘So that He may reward *equitably*, with *justice and fairness*,
those who believe in *the Unshared Unity of Allāh*, and
the Time of Final Judgment, and do deeds of righteousness,
their Rabb shall guide them through their faith;
for *those men and women, young and old*,
who persevere in doing good there is the ultimate good reward.’

The declaration of truth is strong, transparent and global; consider paraphrasing of Āyāt 37, 38, 39 and 81:

This Qur'ān could not have been composed by anyone, *jinn or human*, other than Allāh
Beyond any doubt, it is only from *the Rabb of the Worlds*.

Or do they allege: ‘He – *Muhammad* - has forged it?’

Challenge them:

‘Produce, then, even one Sūrah *of an equal spiritual, linguistic and intellectual merit*,
and call upon for help on all you can in the world.

But no!

They disbelieve what they cannot *grasp and comprehend of The Qur'ān*.

Allāh does not support the actions of those *men and women, young and old*
who foment *religious and intellectual* corruption.

In taking up the challenge, the satanic efforts have looked silly, absurd and self-defeating.

The Sūrah treats the Muslims as any other religious community by being told that, when it comes to the Final Judgment, they shall not be afforded any special concessions. For them, as for all human beings, reward shall be commensurate with motives, deeds and actions.

Āyāt 62-64 and 103 encourage the believers to be patient with the hardships through which the disbelievers put them, Āyah 109, as was then and is now, and they shall be rewarded in the Hereafter – Āyāt 10, 25. Āyah 109 also emphasizes: ‘And follow that which has been revealed onto you’ – *implying it to be either The Qur’ān or the injunctions contained in this Sūrah.*

The imperative of Arabic ‘Qul’ — reflecting the meaning of say, tell, proclaim, and/or declare, has been repeated twenty four times in the Sūrah signifying an emphases on matters of faith.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 99, which is paraphrased below:

And had your Rabb Willed - *denying them free will* - all who are on earth would have surely believed, all of them *entirely in Allāh’s Unshared Unity, and the Hereafter.* Will you, then, *try to thrust upon the people to believe* until they become believers?

Āyāt 04-06, 12, 16, 22-24, 31-32, 49, 55-56, 66-67, etc. carry a fragrance of the Sacred Divine Attributes. Āyah 03 is presented as an illustration:

- Truly your Rabb is Allāh, Who created the cosmos, *the celestial space* and the earth in seven-day *span of time*,
- then He established Himself on The Throne *of Almightyness*, wherefrom He directs the affairs *as well as His Decree*;
- there shall be no intercessor without His Permission.
- That is Allāh, your Rabb; so you shall worship Him *alone*.

This Sūrah, Yūnus, was revealed in Makkah. It comprises 109 Āyāt and constitutes core of the Part 11 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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11

Hūd

The Sūrah takes its name from Āyah 50. This is second of the six “Alif-Lām-Rā” group of Sūrahs 10-15, and The Book, *Kitābun Uhkimat Āyātuḥu Summa Fussilat*, *The Qur’ān*, with its contents and messages clearly composed and explained. Hūd^(P) was an Arabian Prophet and is said to have been a descendent of Noah^(P). He was assigned to the territory lying between present-day Omān and Hadramawt, southern part of the Arabian Peninsula.

The Sūrah gives extensive coverage to episodes from the history of earlier nations ‘Ād, Thamūd and Madyan, and experiences of Prophets Noah (Āyāt 25-48), Abraham (Āyāt 69-76), Lot (Āyāt 77-83), Hūd (Āyāt 50-60), Sālih (Āyāt 61-68) and Sho’aib (Āyāt 84-95), Allāh^(EM) bless them all, in order to reinforce courage and fortify Prophet Muhammad^(P)’s heart, and as a lesson for the believers - Āyah 120 – pointing to one of the main effects of the Sacred History recounted in The Qur’ān.

The Sūrah has one outstanding feature which distinguishes it from the rest: it is full of intensely personal and direct instructions to The Prophet^(P) using the first personal pronoun on no less than 18 occasions, emphasizing the weight and the significance of his Divine Mission. This may explain the enormity of the impact the Sūrah may have had on the person of The Prophet^(P) when he remarked that it had made him look old.

Āyah 70 brings out an important point that Abraham^(P), the Arch-Prophet, was not aware of the nature of his visitors that they were angels until they disclosed their identity. Angels do appear in human form but do not consume physical nourishment. And so was Prophet Muhammad^(P) not aware of the presence of a group of jinn until the Divine Revelation informed him – Q.11:70.

Āyah 117 sets out a principle that Allāh^(EM) would never punish or destroy any community or a town, while its people are reforming their attitude and conduct in resonance with articles of a true faith.

The following thematic messages are strong in respect of Faith and fighting economic corruption:

- Challenge them: If you really think that Muhammad has fabricated the Qur’ān, all by himself, then, you too, should produce at least ten Sūrahs like it, fabricated.
- But as they fail to take up the challenge, *as they have so far*, then be assured that the Qur’ān has been revealed with Allāh’s absolute knowledge.
- Allāh’s revelations have always given precedence to ties of Faith and religion over those of blood and ancestry - *Noah’s son, Abraham’s father, Lot’s wife or*

Muhammad's uncle Abū Lahab are some examples. To love or to hate, for sake of Allāh, has always been and remains the basis of agreement or disharmony among individuals, families and nations.

- Be fair and always give full measure and weight, do not cheat people of what is rightfully theirs, and do not spread economic corruption in the land by wicked actions.
- Good deeds *always* wash away bad deeds.
- The Qur'ān brings the attitudes and reactions of the former generations into question, wondering why none of their people had been honest and brave enough to stand up, and defend the truth, and warn their own people.
- Allāh would have never destroyed those cities unjustly, had their inhabitants been virtuous and behaved righteously towards one another.

Morality, decency and righteousness are frowned upon and branded eccentric and reactionary. The opposition is then seen as odd and unconventional. The battle between right and wrong, truth and falsehood, would never cease, but the final triumph shall always be to the believers *in Allāh's Unshared Unity and Divinity, and the Time of Final Judgment.*

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 81 and 82, which are paraphrased below:

- Noting the anxiety of Lot, the angel envoys disclosed:
*'O Lot! In fact we are the angel-envoys from your Rabb.
 Do not worry. We are your group, and we are strong and powerful.
 They will not be able to reach you, and cause you or us any harm.
 (Peop e of Lot were fornicating with men.)
 So move out with your family, in the course of the night, and let not anyone of you stay behind, except for your wife, who shall remain behind.
 She shall definitely be afflicted with what is to afflict them.
 Their appointed time is the morning.
 Lot said that he wished the punishment should come sooner.
 The angel-envoys comforted him and said: 'Is not the morning near?'*
- So when Our Command came, We turned the sinful city upside down; made its highest part into the lowest – *Vale of Siddim, including Sodom and Gomorrah, the present-day site of the Dead Sea situated along Jordan and Palestine.*
And We rained down on it a torrent of stones of baked clay, continuously, ranged one after another: their destruction came about through a great earthquake which was accompanied by explosions, lightning, issue of natural gas and general conflagration.

Tirmidhī records that Abū Ishāq reported from `Ikrimah from Syed Ibn `Abbās^(RA) that Syed Abū Bakr^(RA) observed: 'O Allāh's Messenger^(P)! You are becoming gray?' The Messenger^(P) replied: 'Hūd, Al-Wāqī'ah, Al-Mursalāt, `Ammā Yatasā'alūn and Idhā Ash-Shamsu Kūwwirat, i.e. *Sūrahs 11, 56, 77, 78 and 81*- have made me look gray'. Or as The Prophet^(P) may have said.

Later he specified one Āyah 112 of Sūrah Hūd that reads: 'Stand firm on the right as you have been commanded, together with those who have repented and turned from disbelief to belief in Allāh; and, do not over-step the limits set by Allāh in matters of belief, acts of worship, transactions, morals and human relationships, etc., for it is the cause of all disorder and corruption in material and religious life. Surely, He is watchful of whatever you do.' Or as The Prophet^(P) may have said.

Āyāt 03, 52, 61 and 90 give a message with common theme reflecting a fragrance of the Sacred Divine Attributes:

- Seek forgiveness from your Rabb (*because He is the Forgiving*),
- and then turn to Him in repentance (*because He is the Acceptor of repentance*);
- He will send down blessed rain from the sky (*because He is the Lord of Infinite Mercy*),
- and add strength to your strength (*because He is the Almighty*).

This Sūrah, Hūd, was revealed in Makkah. It comprises 123 Āyāt. Āyāt 01-05 make a part of closing the Part 11; while, Āyāt 06-123 constitute core of the Part 12 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.





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12

Yūsuf

The Sūrah takes its title from the events of the life of Prophet Yūsuf^(P) (Joseph): the name first appearing in Āyah 04, who is also referred to in Q.06:84 and Q.40:34. This is third of the six “Alif-Lām-Rā” group of Sūrahs, and speak of The Clear Book, *Tilka Āyātul Kitābil Mubīn* - The Qur’ān.

Joseph^(P) carried the prophet-hood for four generations from his father Jacob^(P), grandfather Isaac^(P) and great grandfather Abraham^(P), who was also the great grandfather of Muhammad^(P). He is portrayed as an ever-living model of diligence and devotion in the Service of Allāh, and the one who stands firm, strong and un-succumbed to the worldly temptations where he preferred temporal hardship to indulging in sin – Āyāt 23-25, 30.

The general outline and times of Joseph^(P) accounted in this Sūrah correspond to the Biblical account in Genesis 37-50 notwithstanding some striking differences as well. He is stated to have lived for 110 years sometimes during BC 1780-1570.

The Sūrah demonstrates that regardless of what Joseph’s half-brothers (from their mother Zilpah) did to suppress the truth, Āyāt 17-18, the truth ultimately triumphed and prevailed – Āyah 91: humiliation, abuse and ruthless persecution stood defeated by forgiveness and merciful dealings - Āyah 92: ‘There is no reproach against you this day’ – and that is exactly what The Prophet^(P) did to his adversaries at the time when Makkah reverted to Islām in AD 629. We, the followers of The Prophet^(P), are enjoined to follow his example of forgiveness and mercy to whoever may cause injury or harm to us.

Paraphrasing of the highlights include:

- Allāh^(EM) ‘s chosen men for the Divine Mission are normal human beings; they too are burdened with anguish, sorrow and grief – *the case of Joseph’s father Prophēt Jacob*.
- The mysteries of premonition and world of the unseen remain unexplained: Jacob^(P) could detect the scent of the shirt of his son Joseph^(P) from Egypt to Canaan/Palestine, then a distance of some 200 miles - Āyah 94.
- Discord and rift is always Satan-inspired and it can only be thwarted or contained by seeking Allāh^(EM) ‘s Mercy and Guidance – Āyah 100.
- Joseph^(P)’s prayers reflect his inner and outer character: ‘Let me die as a Muslim, and make me join the company of the righteous and virtuous in the Hereafter/Resurrection’ – Āyah 101.

The Sūrah asserts that Qur'ān is:

- a confirmation of the truth from former Divine Revelations,
- a clear exposition of all that relates to human life: faith and religion, morals and ethics, social life and mutual dealings, governance and injunctions about individual and collective concerns, and
- a guidance and mercy for a people who believe and follow the guidance.

The Sūrah closes with a message stating: 'Certainly, in their account is a lesson for those with intellect *and understanding*'. Lesson is simple: Be like Yūsuf! In youth, do not succumb to temptations of women and wealth. In maturity, forgive adversaries no matter what they may have done to you.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyat 33 and 53, are paraphrased below:

- Joseph made an earnest plea:
'O My Rabb!
Prison is dearer to me than comply with what these women invite me to do – *thus preferring temporal hardship to indulgence in sin.*
And unless You turn away their guile *and treachery* from me, I may succumb and yearn towards them, and thus become one of the ignorant', *who cannot decide r between right and wrong.*
- surely the soul is an instigator of evil, except as my Rabb may show mercy *and thus the soul does not become guilty of instigation.....*

Q.23:98 and 114:04 echo similar theme:

'O My Rabb! I seek refuge with You from the evil incitements of the satans, and, I also seek refuge with You, O my Rabb! lest they should *even* be present with me' *with evil motives.*

'I seek protection *with Allāh* from the evil *and viciousness* of *8t an and satan-like p op e*, the inciter and enticer of temptations, *p omp ing and falsehood in heart as he did to Adam and Eve (Q.20:120).*

The Prophet Muhammad^(P) said, as reported by Bukhāri and Muslim, that among the seven people Allāh^(EM) would confer special favor during the Time of Final Judgment is 'a man seduced by a woman of beauty and power but refuses her advances, saying: 'I fear Allāh...'. Joseph, more than anyone else, would be expected to outshine all and sundry.' Or as The Prophet^(P) may have said.

The following Āyāt carry a fragrance of the Sacred Divine Attributes that are not enumerated in traditional count of 99:

- Allāh prevails over His Affairs.
- Indeed, *human* soul is an instigator of evil, except whom my Rabb may show mercy, *i.e. it is Allāh, Who protects one from falling into sin (because Allāh is the Protector against evil and worldly temptations).*
- I cannot avail you against Allāh; Judgment belongs to Allāh alone.
- I trust in Him, and let those who trust, trust in Him.

This Sūrah, Yūsuf, was revealed in Makkah after Sūrah 11. It comprises 111 Āyāt where Āyāt 01-52 form a part of the Part 12 and Āyāt 53-111 constitute early part of the Part 13 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
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13

Al-Ra'd

The Sūrah takes its name, Al-Ra'd, pronounced as Ar-Ra'd, from Āyah 13 where the Arabic expression refers to the sound of the clouds generated by their collision, and are said that 'The Thunder' glorifying and praising Allāh. It is fourth of the six 'Alif-Lām-Rā' group of Sūrahs, and which speaks of The Signs of The Book – *Tilka Āyātul Kitāb*. It affirms the Divine Source of The Qur'ān that had been revealed on to The Prophet Muhammad^(P).

The main theme is the faith and the main issues which surround it: Allāh^(EM)'s Unshared Oneness and Supremacy, submission to Him, His Revelations, the Resurrection and its correlatives. The Sūrah portrays Allāh^(EM)'s Universe in a variety of spectacular images – Āyāt 02-04, etc:

- the cosmos *and the celestial spc e* raised without support;
- the sun and the moon pursuing their courses for a definite period;
- the night covered by the day;
- the spread of the earth with its firm mountains and running rivers;
- gardens, plants and date palm trees with different shapes, tastes and colours yet growing in adjacent land irrigated with the same water;
- the lightning generating fear and hope;
- the thunder glorifying and praising Allāh;
- the angels standing in awe of Him;
- the thunderbolt Allāh hurls against whoever He Wishes;
- the clouds heavy with vapours that pour rain over riverbeds; and
- the foam of sea water that disappears into nothing to allow what is of benefit to stay.

The real miracles are those which work within a human soul - the transformation which it was to bring about in the world, the moving away of the great mountains of falsehood and myth which were obstacles to the spread of truth, and the awakening of those who were dead in spirit - this is what the Qur'ān was destined to do, and what it had already effected to a remarkable extent, and it continues to be the sole beacon of enlightenment and guidance. Despite this, the Muslim Ummah appears to be experiencing spiritual degeneration, moral degradation and political isolation since mid-20th Century AD. May be it is due to the absence of the spirit of the Qur'ān from their life and living, attitude and conduct, and at times unconscious rejection of the Word of Allāh^(EM).

Following are some of the highlights, paraphrased:

- Allāh^(EM) does not change a people's conditions unless they first change what is in themselves – Āyah 11: thinking, attitude and behaviour – a mindset reflected in a responsible social behaviour and public dealings.

- He is the One, Who displays before you the lightning, giving rise to both fear and hope - fear *for it may destroy when it strikes*; and hope *for blessed rains to supplant human and all living beings alike* – Āyah 12.
- Fulfil the Covenant of Allāh and do not break the pact – Āyah 20;
- maintain the relationships that Allāh^(EM) has commanded to be maintained, *i.e. ties of kinship etc*, fear their Rabb, and dread the terrors of evil reckoning at the Time of Final Judgment - Āyah 21;
- remain patient in adversity and do not become upset under the stress of what is temperamentally unpalatable only to seek the Face/*Pleasure* of their Rabb – Āyah 22;
- The righteous *men and women, young and old* will settle down permanently in Gardens of perpetual bliss, and they will enter Gardens together with the righteous from among their parents, spouses and descendants, shall be those who are true to their bond with Allāh^(EM), *i.e. obedience to all Divine Injunctions detailed in the Qur'ān* – Āyah 23;
- It is in the Remembrance of Allāh^(EM) that people's hearts find their peace and solace – Āyah 28.
- those who believe in the Unshared Unity and Uniqueness of Allāh, and perform deeds of righteousness shall be blessed – Āyah 29;
- The final version of Allāh's Message to humanity appearing in the *Arabic* Qur'ān is preserved to infinity in the Mother Book or the Preserved Tablet – Āyah 39.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 31, which is paraphrased below:

- And even if there should be a Recital - *The Qur'ān* - that would set the mountains in motion, or the earth would be shattered, or the dead would be made to speak with it, *'they would still not believe unless Allāh had enforced His Will'* – Q.10:99.
- For certain, the *Power and Command* is altogether with Allāh, *i.e. all power and choice to show a miracle belongs to Him*, and that He alone knows the expedencies which go into the working of miracles.
- Do the believers not realize that, had Allāh enforced His Will, He would have indeed guided all human beings to the Right Way? - *the believers, then, should leave the disbelievers to Allāh.*
- And the disbelievers, *because of their flawed Faith and associated deeds full of sin*, shall not cease to be afflicted by a calamity, disaster or hardship, or see it fall at their very doorstep until Allāh's Promise is fulfilled.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah includes some of them:

- He is Allāh, Rabb - *The Lord Creator* - of the cosmos, *the celestial space* and the earth.
- Creator of everything, *all things*.
- The One Who is The Overwhelming.
- Allāh outspreads livelihood to whoever He Wills and constricts *to whoever He Wills*.
- There is no entity worthy of worship *can never be* except Him.

This Sūrah was revealed in Madīnah. It comprises 43 Āyāt. Āyah 15 entails prostration. The Sūrah is a part of the Part 13 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



I/We start by the *Blessed* Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.

14

Ibrāhīm

The title is based on Arch-Prophet Abraham's prayer contained in Āyāt 35-41. Abraham was the epitome of righteousness and piety who fought paganism and idol worship. This is fifth of the six 'Alif-Lām-Rā' group of Sūrah's, and which speak of The Book, *Kitābun Anzalnāhu Aliaka* - The Qur'ān. -

The Sūrah, like the previous one, is an assemblage of short passages touching on a variety of topics, including a brief recounting of experiences of Moses^(P), Āyāt 05-08, and other Messengers^(P), Āyāt 09-14. Āyāt 05, 07, 08, 28, 32-34 and 37 give a stark difference between human's gratitude and ingratitude for Allāh^(EM)'s Blessings.

Consider Āyah 34, paraphrased:

'He grants you something of all you ask of Him. And should you ever try to count or list His favors and blessings, you shall never be able to enumerate them by evaluating them. Surely, human being is *unfair and* very ungrateful'.

It opens with an Āyah that Allāh^(EM) has revealed the Qur'ān onto Prophet Muhammad^(P) in order to lead people out of depth of darkness of ignorance, conceit, corruption, tyranny and dogma to the light of Truth of Islām. Whereas former Divine Messages were community-specific and time-specific, the Qur'ān is a Message for all people and for all times - an ever-living message for the guidance and salvation of entire humanity.

It closes with an equally forceful and definite Āyah 52:

'This is a proclamation to all human beings: *men and women, young and old*, let them be warned by it and know that He is the One and Only God - Allāh^(EM).

Let those who are endowed with insight and understanding take this to heart.'

Abraham^(P)'s supplication in Āyāt 35-41 portrays and sums up the Faith: recognition of Allāh^(EM)'s existence, His Unshared Unity and Uniqueness, and hence a rejection of all belief in 'other entities or powers' supposedly co-existent with Him.

Two analogies are far more comprehensive, real and effective – their essence is paraphrased below.

- Āyāt 24-25: The good word of truth (Shahādah/belief) is indeed like a great firm tree, yielding its fruits, solid, unaffected by wind and undisturbed by the storm of evil – *said to be like a date pl m tree*. It cannot be uprooted by evil tyranny, even though there may be times when it seems to be exposed to grave danger. As it stands high, it looks on evil, injustice and tyranny from above, even though it sometimes

seems to the short-sighted that evil squeezes it into a narrow corner. Its fruits are yielded time after time, because its seeds grow within good souls, generation after generation.

- Āyah 26 - The same analogy applies in reverse *quoting a tree hanzalah with shallow roots*. An evil word of falsehood (opposite of Shahādah/opposite of belief) is like a foul tree which may spread its branches high and wide, and which may seem to some people to be greater and stronger than the good tree of truth. Nevertheless, it is weak and hollow. Its roots are easily pulled out, as though they stretch on the surface of the earth. One day, it will definitely be uprooted, and then it will have no sustainable means of existence.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 24-27 below:

A good word is as a good tree.

Its roots are firm *in the ground* and its branches *reach out* to the sky, giving its fruit every season, *time after time*, by the Will of its Rabb.

Allāh draws parables for the people so that they may *reflect and* take heed.

But the parable of a bad word is as a bad tree, *its roots are shallow so it looks* uprooted from the ground top soil; having no stable bed and firm root.

and, fruits of their tree, i.e. their deeds and actions are worthless in the Sight of Allāh.

Allāh makes firm those who believe by the firm speech in the present life and in the Hereafter.

But Allāh causes to go astray the ones who are wicked and unjust.

Allāh does whatever He Wills.

This Sūrah, Ibrāhīm, was revealed in Makkah. It comprises 52 Āyāt and constitutes a part of the Part 13 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Hijr

The Sūrah takes its title from Āyah 80 - ancient capital of Thamūd situated on the coast of the Red Sea in the Arabian Peninsula. It is the sixth of the six “Alif-Lām-Rā” group of Sūrahs, and which speak of The Book, *Tilka Āyātul Kitāb wa Qur’ānim Mubīn*. It was revealed at a critical juncture falling between the ‘period of sorrow and grief’ when, amongst other events, the Prophet^(P), lost his loving wife Khadijah^(RA), his first born son and patronizing uncle, and The Prophet^(P)’s relocation from Makkah to Madīnah. The Sūrah thus reflects the challenges of a difficult period.

It seeks to console The Prophet^(P) in light of the insults and mockery reminding him that this was a common phenomenon among Prophets - Āyāt 07, 11; then it contains accounts of the rebellion of Iblīs/Satan - Āyāt 28-43, and angels’ visit to Abraham^(P) - Āyāt 51-60, and Lot^(P) - Āyāt 61-77; and a mention of Sho’aib^(P) - Āyāt 78-79.

Two short narratives of punishment follow: the People of Grove and the Inhabitants of al-Hijr - Āyāt 78-84, and concludes by encouraging The Prophet^(P) to have forbearance, to worship, to be resolute in spreading The Message, and not to grieve over his peoples’ rejection - Āyāt 88-99.

The Sūrah handles several sundry themes:

- The Qur’ān is meant for the welfare of humanity. Thus, it shall forever be guarded against all corruption and all attempts to annihilate it.
- While the eventful narrative of Adam and Satan is recounted in the Qur’ān on several occasions, the Sūrah illustrates the very nature of the substance from which both were created: the former out of sounding mud/clay; the later out of the fire of scorching winds.
- Satan, the evil, has no real power over human beings. All it can do is to tempt and mislead those who allow themselves to be misled by him. Thus, they will have only to blame themselves for their choice of falling into error.
- People need to be vigilant against all satanic temptations, realizing that as long as Allāh^(EM)’s Laws are not violated and/or abandoned, He will be Forgiving and Generous, otherwise His Wrath can be overwhelming.
- Sodomy and fornicating with men are a perversion and an abnormality. Lot’s people were destroyed and made an example because they suffered from this curse.
- Jews and Christians treat the Qur’ān in a manner similar to the way they had treated the Torah and the Injīl/Bible. They accepted what suited them and refused the rest. While promising a complete protection for the Message of the Qur’ān against all evil designs, it intensifies the warning to those who were and are bent on its destruction - a phenomenon that continues to date.

- Mockery and opposition to the Word of Allāh^(EM), i.e. the *Qur'ān*, would never go unpunished, regardless of time and space. The communities to whom Noah, Hūd, Sālih, Lot, Sho'aib and Moses were assigned, they mocked the Divine Message, and consequently were punished most severely and turned into ruins.
- This life is transient to another permanent life after the Resurrection where everyone will be rewarded in accordance with one's performance in this life. The losers will be those men and women, young and old who deny Allāh's Sovereignty and neglect His Guidance.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 89-93, which are paraphrased below:

- And declare *O Muhammad*:
I am the one who gives clear warnings *of the consequences of disobeying Divine Revelations*,
- just as We had sent Revelations for those who split themselves into factions – *the Jews and the Christians - who later broke the Revelations into parts by tampering with their Divine Texts, and/or ignoring and violating what was there to suit their interests.*
- They wish to treat the Qur'ān *in the same manner* and break it into fragments – believing in some that suits them, and denying others.
- So, by your Rabb, We shall certainly question them for *whatever they allege against the Truth, and do to promote the allegations.*

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah lists five Majestic Attributes appearing in pairs:

- The Wise *and* The All-Knowing;
- The Forgiving *and* The Compassionate;
- The Creator *and* The All-Knowing.

This Sūrah, al-Hijr, was revealed in Makkah. It comprises 99 Āyāt, of which Āyah 01 forms the tail-end of the Part 13; Āyāt 02 to 99 constitute a part of the Part 14 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

16

Al-Nahl

The title of the Sūrah, pronounced as ‘An-Nahl’, comes from Āyāt 68-69, a marvel of Allāh^(EM)’s creative power embedded in the instincts of al-nahl: ‘The Honey Bee’, which are divinely ‘inspired’ and only one of many signs of His Providence. The Sūrah is also known as Al-Ni’am or Al- Ni’mah, meaning blessings, bounties or favors, as it calls on people to consider and value an impressive host of gifts and blessings that Allāh has provided for them: Āyāt 18, 65, 66, 69, 80, 81, etc. Āyāt 98-105 shed important light on the revelation and recitation of The Qur’ān.

A substantial part of the Sūrah is devoted to the wonders of the natural world and to rehearsing the specific blessings that Allāh has bestowed on human beings through natural phenomena, including various kinds of livestock and their benefits and uses, crops and vegetation, the celestial bodies, the sea and its bounties, and the mountains, streams, and other natural landmarks – Āyāt 05-17; blessings of spouses and children *and families* – Āyah 72, etc.

The Sūrah also contains repeated warnings about the impending punishment to come in this world and the Hereafter for those who disbelieve – Āyāt 45-55; 61-63 and 84-89. Āyah 112 presents a parable about the punishment of a town that was ungrateful for its blessings. It closes by instructing the Prophet^(P) and his followers to deal with their religious opponents in a virtuous manner and by responding with restraint – Āyāt 125-127; this was in response to the killing and mutilation of his paternal uncle Syed-ash-Shuhada’ Hamzah^(RA) bin Abū Muttalib, in the Battle of Uhud, AD 625.

The thematic issues of the Sūrah are a continuation of the preceding six Sūrahs of the Alif. Lām.Rā’ group. The following are principal highlights:

- Those who relocated from Makkah to Madīnah for the sake of Allāh, after having been oppressed for sake of their Faith, We shall provide them with benevolence in this life; yet better is their reward in the Hereafter.
- Allāh orders kindness to all, and generosity to the relatives, and forbids obscenity.
- Do not break your oath(s) after you have sworn it - for by swearing in Allāh^(EM)’s Majestic Name you have made Allāh your surety.
- Do not take your oaths with the intention of deceiving the other party.
- Whenever you read/recite the Qur’ān, seek protection with Allāh^(EM) against Satan, the accursed. While Satan has no power over those who believe, he prevails only over those who are willing to follow him.
- He has forbidden you to consume: the meat of dead cattle, the blood, the flesh of swine, and anything over which any name other than the Blessed Name of Allāh^(EM)

has been invoked. However, if anyone is compelled to do so by sheer necessity, neither intending to disobey the Command nor exceeding one's immediate need, then truly Allāh^(EM) is Forgiving and Merciful.

- Do not say at your own discretion that this is lawful and this is unlawful - arbitrarily determining so as to attribute your falsehood to Allāh^(EM).
- Call people to the Path of your Rabb with use of reason, wisdom and argue in a friendly manner. In case you should respond to a hostile argument, then let your response be commensurate with the level of hostility expressed against you.
- The Arch-Prophet Abraham^(P), an institution by himself, was a paragon of piety and steadfastness in the Service of Allāh^(EM). The Prophet Muhammad^(P) was instructed to follow in his footsteps.

This Sūrah closes by instructing The Prophet^(P) and his followers, then and now, about how to deal with their religious opponents, i.e. by arguing with them in the most virtuous manner, and by responding with restraint and patience when they have been wronged – Āyāt 125-127.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 44 (partly), 125 and 126, which are paraphrased below:

- We have now revealed on to you, *O Prophet Muhammad*, The Reminder - *The Qur'ān*, so that you may explain to the people all that has been revealed for them *by way of the Sacred Law, moral values, and framework for social life, etc.*, so that they may reflect *and take heed*.
- Call to the way of your Rabb, *Islam*, with wisdom *of intellectual certitude* and good exhortation *that would soften hearts*. And argue with them in a virtuous manner. Surely, your Rabb knows those who go astray from His Way, in as much as He *also* knows best the ones who are guided aright.
- And if you take retribution, take it in the same way as retribution was taken against you. But if you are patient *and forego retaliation altogether*, then, indeed, it is better for those who are patient *as they leave the matter to Allāh*.

Āyāt 03-19 and others carry a fragrance of the Sacred Divine Attributes; consider Āyāt 14:

- It is He Who subjected the sea so that you may eat fresh *fish* meat from it,
- and bring out of it *pearls and corals* and use these as ornaments that you wear,
- and you see the ships ploughing through it, and this is so that you may seek *to make a livelihood* and thus some of His Favors, and that you may be thankful.

This Sūrah, An-Nahl, was revealed in Makkah. It comprises 128 Āyāt where Āyah 50 entails prostration. Āyah 01 forms tail-end of the Part 13; Āyāt 02 to 99 constitute a part of the Part 14 of The Qur'ān which comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Isrā'

The Sūrah takes its title from Āyah 01, literally meaning ‘The Night Journey’, which capsules the wholesome experience of spiritual and physical ascension, beyond time and space, of Prophet Muhammad^(P) ‘when he was roused for the journey by the Archangel Gabriel as he lay between sleeping and awakening in the Haram surrounding the Ka’bah’ – reports by Ibn Kathīr, Razī and Zamashkharī. The Sūrah is also known as Banī-Isrā’īl, i.e. the Israelites, for their accounts sketched out vide Āyāt 02- 08 and 101-104.

It opens with the famous and brief report of The Prophet^(P)’s ‘Night Journey’ from Makkah to Jerusalem from where the Nocturnal Journey/Ascension, al-Mi’rāj, took place, and finally he came within ‘two bows’ lengths’ of Allāh^(EM)’s presence or ‘even nearer’ – Q.53:09. This was one of the most significant spiritual event in the Prophet^(P)’s life that occurred in or around AD 620. This is one of the reasons that Jerusalem was and shall always be revered as a sacred city for Muslims, serving also as the ‘Qiblah’ – direction of the Salāt/Prayers for the Muslims for several years to AD 624.

A variety of topics then follow including a series of Commandments as well as passages dealing with the nature and purpose of The Qur’ān. Principal thematic issues comprise the following:

- Affluence and economic injustice are first symptoms of corruption and oppression – and the two are incompatible with system based on Divine Revelation, and, for this very reason, the punishment for its negligence is very severe.
- Nurture relationships, honour pledges, covenants and contracts, exercise justice and fairness in business and commercial transactions, be courteous and do not behave with an air of self-conceit.
- Do not follow what you do not understand. Whoever chooses to follow Right Path does so for one’s own good, and whoever chooses not to follow it does so to one’s own loss. No one shall be made to bear the sinful burden of another person.

The following points of Divine Guidance are the hallmark of the Sūrah:

- Whenever the Qur’ān is read/recited with faith and reverence, it serves as a healing of hearts, low morals and spiritual ailments and a blessing; while any denial of the Qur’ān, or irreverence to it only adds to the ruin.
- If disbelievers and polytheists do not take the Qur’ān to be the Word of Allāh^(EM), then let all humans and the jinn work together for the purpose of producing the like of this Qur’ān, they shall never be able to produce anything like it – a spiritual, literary and intellectual marvel.

- Allāh^(EM) has neither taken a son nor a daughter to Himself; He is free of the imperfection inherent in the concept of be-getting a child as an extension of one's own being.
- Do not walk on earth exultantly so as to show arrogance, pride and self-eminence; this is odious and detestable in the Sight of Allāh.
- If you persevere in doing good you would be doing good to yourselves; and if you do evil, then it would also be against yourselves.
- Be kind to your parents as they attain to old age and are in your care. Do not chide them; always speak kindly to them.
- Take care of the essential expenses of the poor amongst your near relatives; it is their right on you.
- Do not squander your money recklessly; do not be extravagant.
- Do not kill your children for fear of impoverishment. It is We, Who provide sustenance for them and for you too. The killing of them is a great sin.
- Do not even go near committing adultery [*and/or fornication with men*]; it is indeed a shame and a great indecency.
- Do not kill any human being, for Allāh has forbidden such killing, except in the pursuit of justice. And when anyone has been killed wrongfully, We have empowered his/her legal heir of the right to seek just retribution.
- Do not come near the property of an orphan before she/he attains maturity.
- Be true to every promise and fulfil every covenant.
- Give full and fair measure whenever you measure, and weigh with accurate scales.
- Always speak that which is best in language, be courteous and never use foul language and abusive words.
- Every person's ability to hear and sight and mind/heart (*thinking*) shall be interrogated and called to account during the Time of Final Judgment.

The unique feature of the Sūrah is that the word 'Qur'ān' is used 14 times, directly or indirectly, to draw the attention to the fact that the Muslims must learn to live by it. It also discusses various qualities of The Qur'ān itself, including its benefits to humanity, its revelation by means of 'The Spirit', its use of parables, its division into sections, and its effects upon the believers - Āyāt 82-89 and 105-109.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be in the perspective of Āyah 39, which states: 'This is from the wisdom your Rabb has revealed on to you' This wisdom comprises Āyāt 38-42, a summary of which appears as hallmarks of the Sūrah above.

The Prophet^(P) is reported to have invariably recited this Sūrah in his Salāt al-'Ishā/Night Prayers. Furthermore, whenever a child from his tribe of Banī Hāshim was able to say meaningful words, she/he was taught to recite Āyah 111, which reads as follows:

Say:

Praise be to Allāh.

He has no child.

He has neither a partner in sovereignty, nor has He any ally out of lowliness.

(i.e. Allāh neither seeks nor needs the aid or support of anyone, as a lowly person might for his own protection).

And proclaim His Greatness, *i.e. Allāh-o-Akbar!*

The following Āyāt carry a fragrance of the Sacred Divine Attributes:

- Surely the punishment of your Rabb is something to be aware of *i.e. to be mindful of because He is Stern in Punishment*.
- It is your Rabb, Who drives the ships on the sea for you (*because He is the Possessor of Overpowering Control*), so that you may seek some of His Favors *by earning your livelihood (because He is the Bestower of Blessings and Favors)*.
- Call on Allāh or call on Ar-Rahmān, whoever *of these two* you call on, *He is the same for* to Him belong The Names, The Beautiful.

This Sūrah, al-Isrā', was revealed in Makkah. It comprises 111 Āyāt where Āyah 109 entails prostration. It spreads over most of the Part 15 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
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Al-Kahf

The Sūrah, translated as ‘The Cavern’ – huge cave, or ‘The Cave’, takes its title from Āyah 09 and the events sketched out in Āyāt 09-26, when a few young men hid in a cave to avoid persecution for holding on to their faith (by Emperor Decius, ~AD 250 according to Christian legend), and there fell asleep in a miraculous sleep for many years. This Sūrah is almost entirely devoted to a series of events built around the theme of Faith in One God - Allāh^(EM) versus undue attachment to the worldly life: Āyāt 32-44.

The Sūrah, amongst others, captures the following three episodes from the chronicles of history involving three figures blessed with marvelous miraculous powers to illustrate the veracity of the concept of the existence of Allāh^(EM), Who has no ancestry or offspring, and to whom all creation belong, the need to prepare for our accountability to Him and its value to human society:

- Āyāt 09-26. The People of the Cavern and the Raqīm demonstrates the principle of world-abandonment for the sake of faith, and is deepened into an allegory of death, the temporal state - *barzakh*, and the Resurrection.
- Āyāt 60-82. In the experience of Moses^(P) with the enigmatic unnamed sage, *traditionally identified as Khidr*, the highlight is of a man’s intellectual life and his search for the ultimate truth. Appearance and reality are shown to be intrinsically different - so much different that only spiritual insight can reveal as to what is apparent and what is real.
- Āyāt 83-98. The narrative of Dhū’l-Qarnayn, who formed a barrier to hold back Gog and Magog from terrorizing people, illustrates that worldly life and power need not conflict with righteousness so long as one remains conscious of the ultimate responsibility to Allāh^(EM), Who is above all limitations of time and space. *As also was the case illustrated vide Q.21:81 and 34:12.*

Āyāt 32-46 state a lengthy parable about the dangers of the good things of this world, without gratitude to Allāh^(EM), while neglecting the Hereafter. Āyāt 77 and 82 leave a profound message that progeny of righteous parents shall always be in Divine Care as well as they would be entitled to have righteous progeny – Āyāt 74 and 80. The Sūrah closes by evoking the inexhaustibility of Allāh^(EM)’s Word, followed by a reminder that The Prophet Muhammad^(P) is a human being to whom Divine Revelation has been sent – Āyāt 109 and 110. Āyah 110 also leaves a strong message for the Faithful:

Whoever looks forward with hope and awe to meeting one’s Rabb during the Time of Final Judgment, must do deeds of righteousness, and must not associate anyone or anything, metaphorical or proverbial, apparent or disguised in worshipful reverence and obedience to his/her Rabb.

An important point emerging from the Sūrah is that ‘shirk’, associating partner(s) with Allāh – *The One and Only God*, is three-dimensional: first – there is no partnership in His Command - Āyah 26; second - there is no partnership in His Being - Āyah 38; and third – there is no partnership in His Worship - Āyah 110.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 109, which is paraphrased below:

Say *O Prophet Muhammad!*

‘If water of the oceans were to be inkwell to write the Words of Praise and Gratitude of my Rabb, the oceans would deplete before the Words of Praise and Gratitude of my Rabb were completed, even if we were to bring another like it to its aid.’

The Qur’ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this. Razī and Zamakhsharī carry separate reports suggesting that The Prophet^(p) is reported to have highlighted the significance of this Sūrah in the following manner:

- the one who memorized the first and/or last ten Āyāt of the Sūrah shall remain protected from the ill of every imposter, or from al-Dajjāl, identified with the AntiChrist, or the figure whom Christ will overpower in the End-of-Time;
- the one who memorized the first and the last Āyah, there shall be light from one’s feet up to one’s head; and,
- the one who reads the Sūrah on a Friday shall have light from one’s feet up to the heaven; this light shall serve him/her well during the Time of Final Judgment.

Āyah 11 carries a fragrance of the Sacred Divine Attribute: We stamped their ears in the cavern for a number of years *thus making them incapable of hearing sounds that could awaken them (because He is the Possessor of Power: al-Qādir, al-Qadīr and al-Muqtadīr).*

This Sūrah, al-Kahf, was revealed in Makkah. It comprises 110 Āyāt, of which Āyāt 01 to 74 form later a part of the Part 15, rest of the Sūrah spills over to the Part 16 of The Qur’ān which comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

19



Maryam



The Sūrah, named after Virgin Mary, takes its title from Āyah 16. Āyāt 01-40 are reported to have been recited by Syed Ja'far^(RA) bin Abū Tālib (AD 615) in the court of Negus Ashama/Emperor when he called the migrants to explain Islām's perspective on Mary and her son Jesus – may Allāh^(EM) bless both with mercy.

It is the only Sūrah of The Qur'ān that is named for a female figure; indeed Mary has the distinction of being the only woman mentioned by name in The Qur'ān. The Prophet^(P) is quoted to have named Virgin Mary as one of the four spiritually perfected women of the world.

The Sūrah covers Zāchariah^(P) and his son Yahyā/John the Baptist^(P) – Āyāt 02-15; Mary and her son Jesus^(P) where the latter's birth is stated during the time of late summers when 'fresh ripe dates' are found on palm-trees in Nazareth/Bethlehem, and describes the emotional state of Mary as she was going through labor pains, reflecting the natural and normal circumstances of this as any other childbirth - Āyāt 16-35; Abraham^(P) – Āyāt 41-50, followed by brief references to Isaac^(P) - Āyah 49, Israel/Jacob^(P) - Āyah 49, Moses^(P) - Āyah 51, Aaron^(P) - Āyah 53, Ishmael^(P) – Āyāt 54-55, Idrīs/Enoch^(P) – Āyāt 56-57, Adam and Noah^(P) – Āyah 58, all intended to impress the point that Prophet Muhammad^(P) preached the same Faith that had been preached by his predecessor Prophets, and they and their followers faced long battles with falsehood, rejection, mockery and persecution. But ultimately the truth prevailed.

The central theme focuses on Allāh^(EM) 's Unshared Unity and Uniqueness, firmly rejects all concepts and fallacies about assigning a child or a partner to Him. It also touches on the important issue of the Resurrection beside highlighting two of Allāh^(EM) 's great wonders:

- first, He blessed Zāchariah^(P) and his wife with a son Yahyā when both were advanced in age and she had been infertile all her life – Āyāt 03-15;
- second, a young lady Mary, virtuous, virgin and unmarried, conceived and gave birth to a son Jesus – Āyāt 16-35.

Allāh^(EM) created Adam and Eve without both parents, and Jesus^(P) with one parent; and the way He surprised Zāchariah^(P) and his wife Yashbi' with a son Yahyā in circumstances of hopelessness, so did He surprise Abraham^(P) and his wife Sārah with a son Isaac in similar circumstances – Q.11:71.

Note the message of following Āyāt:

- Jesus^(P) said: Allāh is surely my Rabb and your Rabb. Worship Him alone. That is the only Right Approach to Salvation - Āyah 36.
- Abraham^(P) said: Do not worship the Satan. The Satan has always been disobedient to Rabb - Āyah 44.

- The people who neglect Salāt/Prayers and pursue passions and lusts, even the progenies of great Prophets like Noah^(P), Abraham^(P) and Israel^(P) (Āyāt 58-59), and thus become negligent of their duty to Allāh, We shall drag them and bring them around the hell, kneeling - Āyah 59.
- Similarity of the Sacred Arabic text and its connotation concerning Yahyā^(P) and Jesus^(P) - Āyāt 15 and 33.

The Sūrah concludes in Āyah 98 by evoking the absence and the utter silence of earlier generations, who were mighty in military power, destroyed by Divine Wrath for their disobedience and wrongdoing, from whom one no longer hears even the slightest whisper.

If I were to cherry pick a set of Āyāt from this Sūrah as a bedrock of Islāmic Faith and Precious Divine Truth, it would be Āyāt 88-92, which are paraphrased below:

And they allege:

Ar-Rahmān has taken to Himself a son - *an allusion to the Christian doctrine that Jesus son of Mary is Son of God, and, in general, to every belief in God's incarnation, like Buddha, etc.*

Indeed, *by this assertion*, you have come up with something monstrous, *blasphemous and disastrous thing of falsehood*, whereby the cosmos might almost rupture and rent into fragments, and the earth burst and split asunder; and the mountains stagger and fall, and crumble down in pieces, for that people should attribute a son to Ar-Rahmān, while it is inconceivable *and not fitting to His Majesty*, that Ar-Rahmān, should have to Himself a son, or a daughter.

Q.112 echo the theme of Āyāt 88-92 above:

Proclaim!

He is Allāh, *the One* – Allāh, the Besought of all *at times of need* while He seeks none, neither giving birth to *nor parenting anyone: no son, no daughter, no downstream family, no other form of existence has ever originated from Him nor would ever be*, nor born of *anyone: no parents, no siblings, no upstream family, no other form of existence from which He could have originated nor would ever be*. And *equal or comparable to Him is no one, has never been any one, and shall never be any, because He gave birth to no one, and He is born of no one, He is the One of Absolute Unity – the Indivisible, the Unshared.*

[Note: ‘Neither giving birth nor being born’ - this fundamental concept is also echoed in Q.02:116, 06:101, 17:111, 37:152 and 72:03, etc. This is a denial of the Nicean creedal formulation about Jesus, as ‘the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of every God, begotten, not made, being of one substance with the Father’].

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. The one most recurring Attribute of Ar-Rahmān, *The Lord of Infinite Mercy*, occurs 11 times in this Sūrah, and so is Rabb – *The Lord & pre-eminence*.

This Sūrah, Maryam, was revealed in Makkah. It comprises 98 Āyāt with Āyah 58 entailing prostration. It constitutes a part of the Part 16 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Tā. Hā.

The Sūrah takes its title from two letters of the Arabic Alphabet, Tā. Hā., appearing in Āyah 01. It speaks of Allāh^(EM)'s all-encompassing knowledge and His Beautiful Names/Attributes, and tells the Prophet^(P) that the Qur'ān is not revealed on to him to cause stress and undue hardship, but only as a 'reminder to the one who fears' Allāh^(EM)'s disobedience.

The main theme is the guidance which Allāh^(EM) offers through His Prophets^(P), and the fact that the fundamental truths inherent in all revealed religions are identical, namely: belief in Allāh^(EM)'s Unshared Divinity, Unity and Uniqueness, and individual's accountability in the Hereafter subsequent upon The Resurrection.

The Sūrah features accounts of the early life of Moses^(P), call to be a messenger, struggle with Pharaoh, exodus from Egypt, and finally the episode of 'the calf', the golden sculpture that the Israelites worshipped when Moses went to Mt. Sinai – Āyāt 09-97. This account is featured in an attempt to reassure Prophet Muhammad^(P) and The Faithful that despite institutionalized persecutions of the Israelites and great army of Pharaoh to oppress them, he and his falsehood were wiped out, and Moses^(P) and his truth triumphed. Thus, Islām too would overwhelm every opposition and oppression through all times, including the present time, to the Last Hour.

Āyāt 115-124 discuss aspects relating to the End-of-Time, and recount Adam's creation, temptation, banishment, and forgiveness. The Sūrah encourages The Prophet^(P) to be steadfast in the face of enemy's insults, and it concludes with a threat to the enemies of Islām to wait for the inevitable end, when they shall come to realize who has been upon the right path and guided righteously, and who has not been and faltered to one's loss.

Principal highlights of the Sūrah comprise the following:

- For Allāh are the Names, the Most Beautiful and the Attributes of Perfection - Āyah 08.
- Satan/Iblīs is your enemy. Do not succumb to its temptations and thus become heedless of Our Command; whoever follows My Guidance, shall neither go astray, nor fall into misery – Āyah 117.
- Enjoin the *daily* Salāt/Prayer on your family and friends, and be constant in its observance for spiritual benefit - Āyah 132.
- Do not gaze longingly to whatever riches and splendour of life We have given to some of the disbelievers, so that We may test them thereby; excess of indulgence in luxuries makes people forget their duty to Allāh – Āyah 131.
- Whoever does not comply with Our Message, or acts in defiance of it, shall have a restricted spiritual life, and, thus deprived of contentment. And We shall raise such a person as blind at the Time of Resurrection - Āyah 124.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 80-82, which are paraphrased below:

O *The Israelites!*

This is how We salvaged you from your enemy - *Pharaoh*.

And then We made a covenant with you – *Q.02:63 and 02:83* - on the right side of the Mount *Sināi*.

And We repeatedly sent down for you the Mannā – *resinous substance, as sweet as honey, exuded by certain plants of the desert* - and the quails *freely, without much effort on your part, while being in the wilderness of Sināi Desert*.

Saying: eat of the good and lawful things, which We have provided for you.

And do not be *defiant* and transgress *therein*, lest you *should* incur My Wrath and *inescapable retribution*.

And the one who incurs My Wrath and *retribution* has, indeed, thrown oneself into *destruction and utter ruin*;

And yet, undoubtedly, I am the Most-Forgiving towards *anyone* who repents, and, the one who believes in *My Unshared Unity and the Hereafter*, and is regular in *diligently fulfilling the requisites of faith* by doing deeds of righteousness, and thereafter keeps to the Guidance.

Rāzī carries a report suggesting that the Prophet^(P) is reported to have said concerning this Sūrah that ‘Allāh^(EM)’s Supreme Name, *al-Isṁ al-‘Azam*, is to be found in it.’

[Note: The presence of Allāh’s Names/Attributes is found in these 6 expressions: Ar-Rahmān, Allāh, Lā Ilāha Illallāh, Rabb, Ta’āla, Al-Malikil Haq; Lā Ilāha Illallāh repeats itself three times in Āyāt 08, 14 and 98. Allāh^(EM) and His Prophet^(P) would know which one of these is His Supreme Name].

This Sūrah carries a fragrance of the following Sacred Divine Attributes which are usually not enumerated in the traditional count of 99:

- Allāh, there no entity for worship *and can never be* except Him *alone*, and for Him *alone* are The Names, The Beautiful.
- We (*i.e. Moses and Aaron*) may glorify You unceasingly, and we may remember You frequently, surely You watch *over* us; When your (*Moses*’) sister ... said: Shall I direct you to someone who will take charge of him (*as We caused you to refuse the feed from any other mother except your own*); and We returned you to your mother *in fulfillment of Our Promise that We shall return you to her* – *Q.28:07* then you killed a man, yet We rescued you from the distress ... and *finally* caused you to come here (*Egypt*) according to *Our Decree*. and then We salvaged you from your enemy.

Ibn Hishām reports in his book on seerat that it was the recital of this very Sūrah by the sister of Syed ‘Umar ibn al-Khattāb^(RA), the Second Righteous Caliph in succession to The Prophet^(P), which caused his conversion to Islām.

Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, Fourth Righteous Caliph (AD 656–661) in succession to The Prophet, that ‘Tā.Hā. in Āyah 01 is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān’; the others are Muhammad (Q.03:144, etc), Yā.Sīn. (Q.36:01), Ahmad (Q.61:06), Abd-Allāh (Q.72:19), Al-Muzzammil (Q.73:01), and Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

This Sūrah, Tā. Hā., was revealed in Makkah. It comprises 135 Āyāt and makes up final part of the Part 16 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Anbiyā'

Title of the Sūrah, pronounced as Al-Ambiyā', plural of An-Nabī, meaning 'The Prophets', is not specific to any of its Āyah; it is symbolic and comes from the repeated allusions to and mention by name some of the Prophets, Āyāt 48-91, particularly Abraham in Āyāt 51-73; Moses and Aaron in Āyāt 48-50; besides Noah in Āyāt 76-77; David and Solomon in Āyāt 78-82 where former's judgment is overturned by the later; Lot in Āyāt 74-75; Job in Āyāt 83-84; Jonah in Āyāt 87-88; Zachariah, his son John and Mary in Āyāt 89-91; Ishmael, Idrīs/Enoch, Dhūl-Kifl/Ezekiel or Elijah in Āyāt 85-86; and, implicitly Jesus son of Mary. Abraham is portrayed as a prototype for Muhammad, may Allāh bless them all. Many of these Prophets have counterparts among Biblical figures.

The experiences of these Prophets are intended to illustrate the continuity and intrinsic connectivity of all Divine Revelations and hence addressing all those who believe in Allāh^(EM), and in His Unshared Unity. Thus the main theme is the Unshared Unity, Uniqueness and Transcendence of Allāh - *The One and Only God* – Āyāt 16-29, and that this truth has always been the core of all Divine Teachings and prophetic preaching, and that despite all hazards, it is this Truth that ultimately prevails.

Initial Āyāt 01-10 recount the various accusations of falsehood and expressions of incredulity directed at Prophet Muhammad^(P) by his adversaries. Āyāt 11-15 offer a reminder that people before him had been destroyed for a similar hostile attitude and could do nothing to stave off their punishment.

Paraphrasing of the highlights of the Sūrah include:

- We allow people to enjoy prosperity until they grow accustomed to it. And then *We systematically cave in on them and cause loss of everything and reduce their existence to grave* – Āyāt 13-15.
- The cosmos, and the earth were once one nebular mass, and We then separated them apart into individual nebulae, galaxies and solar systems, with further individual parts progressively breaking away to form new entities in the shape of stars, planets and the latter's satellites – Āyāt 30-33.
- He created the *nighttime* and the *daytime*, and the sun and the moon, and each one is revolving and floating in its orbit *thereby exhibiting the miraculous wonders of spherically round earth* – Āyah 33.
- And even if there be any deed of goodness or evil as insignificant as the weight of a mustard seed, We shall bring it to scales of justice, and reward for it – Āyah 47.
- The Allāh-reverent are those *men and women, young and old* who stand in awe of their Rabb though they have never seen Him, and, who tremble at the very thought of the Last Hour and its correlatives – Āyah 49.

- This religious community of yours is one single community, sharing the same faith, following the same course, and turning to the same One Allāh, and I am your Rabb. So, worship Me alone! – Āyah 92.
- The people have divided the Unity of Faith and Unity of the Faithful and splintered their religious affairs among themselves forgetting that they have to return to Us and held accountable for creating factions and sectarian strife – Āyah 93.
- Appearance of Gog and Magog would signify *coming of the End-of-Time* and destruction of the universe – Āyah 96.
- On the eve of the Resurrection, We shall fold up the cosmos like written scroll are folded up, as all matters would have been settled and the universe known to human being shall have ceased to exist. Thus a new world shall appear in a new universe, as We brought into being the first creation, so We shall bring it back again – Āyah 104.
- The righteous among My servants shall inherit the Land of Paradise because the land of earth may be inherited by all, whether righteous or others – Āyāt 105.

In closing, Āyāt 107-109 state that the Prophet Muhammad^(P) is a manifestation of Divine Grace and Mercy for humanity, *i.e. he is a caring, loving, compassionate and kind person to everyone regardless of one's faith, creed and color*, as well as a warner of what is to come as the Hereafter, the timing of which is known only to Allāh, as also repeatedly stated vide Q.07:187, 31:34, 33:63, 41:47, 43:85 and 70-42-44, etc.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 92-94, which are paraphrased below:

O The Faithful!

Undoubtedly, this *religious* community of yours, is one *single* community with *one single Faith*, and, I am your *One and the Only* Rabb.

So, worship Me *alone*!

But *some* people have *divided the Unity of Faith* – Q.23:53 - and splintered their *religious* affairs among themselves; *forgetting that* they all have to return to Us, *and held accountable for creating factions*. And yet, whoever does the *least* of deeds of righteousness, and is a believer, his/her endeavor shall not be disregarded, *i.e. even the breach of religious unity may not be unforgivable so long as it does not involve the worship of entities other than Allāh*, Q.04:116 and 20:94.

And, indeed We are recording it in his/her favor.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic* Attributes, i.e. 99. These 99 Names are well known including the following in this Sūrah:

- Praise be to Allāh, *Who is Rabb of The Throne of Almightyness*.
- There is no entity for worship *and can never be* except Me, so worship Me *alone*!
- He Knows what is before them – *what will take place in the future* - and what is behind them – *what took place in the past*.

This Sūrah, al-Ambiyā', was revealed in Makkah. It consists of 112 Āyāt which constitutes a part of the Part 17 of The Qur'ān which, in turn, comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

22

Al-Hajj

The Sūrah takes its title from Āyāt 27, which implies ‘The annual Pilgrimage to Holy Makkah’ and broader discussion of its correlatives in the Service of Allāh^(EM) – *The One and Only God*. It states that Allāh^(EA) guided Abraham^(P) to the specific site of the Ka’bah and asked him to build the First House for His Worship, *on traces of the foundations laid down by Adam*, and call People of Faith for Hajj.

The Hajj period is specific to the eleventh through the thirteenth day of the twelfth month of the lunar calendar, Dhū’l-Hijjah. It is one of the five Pillars of The Faith of Islām – the other four are Shahādah (proclamation of Allāh’s Unshared Unity and Divinity, and Muhammad’s Prophethood), Salāt (daily prayers), Ramadān Fasting (from dawn to dusk for 29 or 30 days) and Zakāt (annual charity).

It opens with a warning of the terrors of the destruction of the world and the Resurrection – Āyāt 01-04, which are compared to the individual life cycle of human beings – Āyāt 05-07. The traits of the misguided are described and compared with those of the righteous through the parable of a garden and by describing their awards in the Hereafter – Āyāt 08-25.

Āyāt 26-37 record Allāh^(EM)’s directive to Abraham to publicly proclaim Hajj for all humankind - *People of Faith*. It tells The Faithful that it is neither meat nor blood of their sacrificed animals during the Hajj that reach up to Allāh^(EM), but it is their self-righteousness and inner state of reverence – taqwā - that matters and reaches upto Allāh^(EM) which is further amplified by honoring sanctity of the Symbols set up by Allāh^(EM) for the Hajj. And that was the purpose of building The Ka’bah.

The Sūrah reminds that while Allāh^(EM) has not imposed hardship in matters of the religion and its correlatives, He exhorts you to strive diligently and consistently for upholding His Cause in a manner worthy of striving. In case of those who waver between making such a commitment and abstaining from it for reasons of personal or political expediency, they cannot avert those misfortunes which Allāh may have decreed for them.

Other passages of the Sūrah give the following messages:

- Everyone in the cosmos, *the celestial spc e*, the sun, the moon, the stars, the mountains, the trees, and the moving creatures, and a great number of human beings submit to Allāh. Those who do not do so consciously, incur punishment in the Hereafter – Āyah 18.
- Abstain from worshipping entities other than Allāh^(EA), fabricating falsehood and perjury – Āyah 30.

- Muslims are permitted to resort to the use of force to defend themselves against persecution – Āyāt 39-41. [Many scholars consider these Āyāt as the first revelation allowing the Muslims to fight in self-defence. See cherry-pick of Āyāt below].
- Allāh has appointed different ways of worship for every religious community. Therefore, do not let them dispute with you, nor you should argue with them; but keep preaching as you are on a path of right guidance – Āyāt 67.

The Sūrah closes with a powerful message in Āyah 78:

And strive for Allāh as He should be striven for – *i.e. striving to do what He commands, and striving not to do what He forbids.*

He has chosen for you, and has placed no difficulty *or hardship* for you in the *matter of* religion – the creed of your father Abraham.

He named you Muslims before *at the time of Abraham*, and now in this *Qur'ān*, that the Messenger may be a witness for you, and that you may be a witness for humankind as *upholders of justice.*

So perform the Salāt/Prayer, and give out Zakāt, and hold fast to Allāh *by holding on to The Qur'ān.*

He is your Master.

How excellent a Master, and how excellent a Helper!

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 39-40, which are paraphrased below:

Those believers against whom war is waged, *or who are attacked and persecuted*, are permitted to fight *in self defense*, for they have been oppressed. *Q.02:190-193.*

And, for sure, Allāh has the power to help them *to victory.*

They are the ones who were evicted from their homelands *against their basic human rights and without a reason*, only for saying:

‘Our Rabb is Allāh!’

Were it not for Allāh’s repelling some people by others, the monasteries, the churches, the oratories/synagogues and the masājid/mosques in all of which Allāh *is regularly worshiped and His Blessed Name is often and abundantly extolled*, would surely have been demolished *with the result that Allāh is no longer worshiped, and the world becomes void of Allāh.*

The corollary is that the defense of religious freedom, i.e. one’s faith and the obligations arising from that faith, is the foremost cause for which arms may be authorized to be taken up – Q.02:193.

And Allāh *definitely* helps those who uphold Him *in the Service of His Cause.*

For sure, Allāh is all-Powerful, all-Mighty.

This Sūrah carries a fragrance of the Sacred Divine Attributes. Consider the following:

- Indeed, Allāh is never unkind to His servants.
- Allāh does whatever He Wills *and He is accountable to no one.*
- They shall be guided to goodness in speech – *an aspect of paradisiac state Q.78:35* - and *thus* guided onto the Path of the Praised - *Allāh.*
- Allāh does not like any unfaithful *or traitor to serving His Cause.*
- Indeed, Allāh guides those, who believe *in His Unshared Unity and Divinity*, onto the Straight Path.
- He is your Master; how excellent a Master and how excellent a Helper!

This Sūrah, al-Hajj, was revealed in Madīnah. It comprises 78 Āyāt with Āyāt 18 and 77 entailing prostration. It makes up a part of the Part 17 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Mu'minūn

The Sūrah takes its title 'Al-Mu'minūn' (plural of 'al-Mu'min') from Ayāh 01, meaning 'The Believers'. It asserts the success of the Faithful of True Faith and correlates it to the history of a long succession of the former Prophets – Noah^(P), Moses^(P), Aaron^(P) and Jesus^(P) - who preached one and the same religion from Allāh^(EM) – *The One and Only God*, and the Hereafter - and belonged to one community of Islām, notwithstanding the differences in the ritual(s) or the specific laws which were propounded in accordance with the exigencies of the time, locale, and the social context.

It reminds of human's origin from clay and recounts his development starting from a clot of blood and culminating in another creation – 'khalkan ākhar' – Āyāt 12-14. The opposition to the mission and message of the Prophets by the affluent, notables and powerful is a recurrent theme – Āyāt 24, 33 and 46, etc.

The Sūrah offers the following direct or inferred messages:

- Objections raised by the powerful and affluent against the Mission and Message of Prophet Muhammad^(P) are not new. These were also raised against the former Prophets by similar groups whom some of them finally acknowledged as the Messengers of Allāh^(EM) – Āyāt 55-69.
- People should take a warning from the consequences met by those communities and nations who rejected the Mission and Message of their Prophets.
- Success and prosperity in the worldly life is not a criterion of success in the Sight of Allāh^(EM). Likewise, poverty and adversity is not an indication of Allāh^(EM)'s displeasure. The real criterion is acceptance of Faith or lack of it.
- Followers of falsehood shall be held accountable for their persecution of the believers. They would live the consequence of their motives and actions. -
- While Religion of Allāh is the Religion of Islām, people have fragmented their *religious* affairs among themselves with various interpretations of this Religion and its correlatives. Each sect rejoices what they possess by way of its tenets, dogmas and rituals, etc. But their hearts are puzzled, and they perform deeds driven by worldly temptations – Āyāt 52-54.
- Allāh^(EM) never burdens any person with religious injunctions and its obligations more than his/her capacity to endure – Āyah 62.
- A universal commandment: Repel the evil with good – Āyah 96.
- Once death descends upon anyone it is not possible to be re-born for another worldly life; thus, the concept of reincarnation is firmly rejected – Āyāt 99-100.

- A person whose weight of deeds of righteousness is heavier in the scales, shall be successful; and the one whose weight of deeds of righteousness is lighter in the scales, shall have harmed him/herself – Āyāt 102-103. Thus, it is the weight and not the number and frequency of deeds, where the weight implies sincerity of intention and sincerity of putting the intention into deeds of true righteousness.
- Grand and awesome nature of the Hereafter will make their life in the world seem to them ‘like a day or part of a day’ – Āyah 113-114.

The Sūrah closes with Āyāt 99-118 by warning of the impending Time of Final Judgment when those with flawed faith and followers of falsehood would come face-to-face with the reality of their perdition, will wish to go back to the world for living a life of faith, truth and righteousness.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 97-98, which are paraphrased below:

We are *fully* aware of all *that* they allege *against* you.
So say in your prayer:

‘O My Rabb!

I seek refuge with You from the evil incitements of the satans;
and, I also seek refuge with You, O my Rabb!
lest they should *even* be present with me’ *with evil motives*.

Q.12:53 and 114:04 capture the same theme:

- ‘..... surely the soul is an instigator of evil, except as my Rabb may show mercy *and thus the soul does not become guilty of instigation.....*’
- *I seek p otection with Allāh from the evil and viciousness of 8t an and satan-like p op e, the inciter and enticer of temptations, p omp ing and falsehood in heart as he did to Adam and Eve - Q.20:120.*

All of the Qur’ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. The Prophet^(P) is reported by Nasā’ī to have told his companions: ‘Just now ten Āyāt have been revealed on to me and anyone who follows them in letter and spirit will go to the heaven.’ He then recited Āyāt 01-10. He is also quoted by Qurtubī and Mazharī to have urged upon the Muslims to recite Āyāt 97-98 (paraphrased above in cherry pick) frequently in order to avoid sudden bursts of rage which are caused by Satanic impulses. Or as the Prophet^(P) may have said.

This Sūrah has two Āyāt carrying the fragrance of the Sacred Divine Attributes:

- Blessed is Allāh, the best of creators!
- We (*Allāh*) are not heedless of Our creation.

This Sūrah, Al-Mu’minūn, was revealed in Makkah. It consists of 118 Āyāt and constitutes beginning of the Part 18 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

24

Al-Nūr

The Sūrah takes its title from the parable in Āyah 35 – ‘Allāh is the Light of the heavens and the earth’, and its echo in Āyah 40. Al-Nūr, read as An-Nūr, means ‘The Light’, or ‘The Radiance’, i.e. the Light of Allāh^(EM) or ‘the Radiance of Faith’. It deals with the mutual relations of the genders, and lays down certain rules for appropriate dress code, conduct and an individual’s right to privacy.

Āyah 35, called Āyat-al-Nūr, presents a beautiful illustration which has given rise to numerous mystical and symbolic interpretations:

Allāh is the Light of the heavens and the earth;
the Light is like a niche in which there is a lamp,
enclosed in an illuminating crystal glass,
looking as if it were a pearl-like radiant star,
fuelled from the oil of a blessed tree,
cosmic in its infinite luminosity, compounded and multiplied.

One of the interpretations suggests that this parable highlights some of the main characteristics of the Qur’ān. Allāh^(EM) is the source of enlightenment (light). The Qur’ān radiates Allāh^(EM) ‘s Message (lamp). Though it is protected through a Divine Decree, it has a transparent language (glass), reflecting a small portion of the Divine Knowledge (radiant planet). Its message is universal; not limited to any language, race, or geography (neither of the east nor of the west).

Those with open eyes may get its message even without showing much effort (gives off light even if not touched by fire). It has meaning inside meaning, message inside message (light upon light). Receiving its message is a blessing and its teacher is Allāh^(EM) Himself (Allāh^(EM) guides whomever/whoever He wish(es) to His light).

In addition, parables of a mirage, the darkness beneath the waves of the sea, and lightening - Āyāt 39, 40 and 43 – employ the ‘symbolism of light’ to describe the nature of human beings’ inner reality.

In specific, the Sūrah gives the following binding messages:

- Males and females guilty of engaging in ‘out-of-wedlock’ relationship must be flogged with a hundred lashes in public, without compassion or sympathy – Āyah 02.
- False accusation of chaste women of adultery, without four eye witnesses, must be flogged with eighty lashes in public - Āyah 04.
- Spouses who accuse each other of adultery, and have no eye witnesses other than themselves, shall swear four times that s/he is honest in accusation, punishment

is averted from wife/husband; and, the fifth time oath is to say that Allāh's curse be upon him/her if s/he has been a liar. Thus, ensuring equal justice to both, the husband's accusation is to be regarded as proven if the wife refuses to take an oath to the contrary, and vice versa – Āyāt 06-09.

- Do not force girls/young women under your care into prostitution, if they wish to live in chastity And whosoever would force them, then truly Allāh, after their having been compelled, will be Forgiving and Merciful to them – Āyah 33.
- Allāh has promised those of you who firmly believe in His Unshared Unity, His Messengers and the Hereafter, and the ones who do deeds of righteousness, that He shall cause them to become successors to the land, and shall firmly establish for them the religion which He has chosen for them – the Religion of submission to Allāh in all forms and manifestations - Islām: – Āyāt 52, 55.
- Decorum for privacy at one's home – Āyāt 58-60.

Āyah 60 is paraphrased below:

- While *the dress code has been mandated via Q.33:59, it may be noted that elderly ladies, who are past the childbearing age, as well as ps t the p osp ct of marriage, incur no sin if they put-off their additional outer garments/coverings, provided they too do not flaunt, and make any showy display of their adornment in pbl ic. But even so, to maintain modesty is better as it is preferable that they abstain from removing additional outer garments/coverings.*

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be a summary of the Āyāt paraphrased below:

- Āyāt 11-26. Fabricating and spreading slander and unfounded allegations of immorality against chaste women and among the believers, without four eye witnesses, is a sinful crime, and for those who do so is grievous suffering in this world and in the Hereafter.
- Āyāt 27-29, 61. Do not enter others' houses without explicit permission of their residents, and if you are told to go away, then just go away without making fuss.
- Āyāt 30-31. Males and females must always restrain their eyes/gaze or to turn it away from looking at the opposite gender, whom it is lawful for them to marry.
- Āyāt 30-31. Females must not expose, display or show-off their beautification in public; they should draw their head-coverings *or veils or shawls* over their bosoms to show modesty in dressing up.

The Prophet^(P) is quoted by Qurtubī to state, when asked: 'Have you seen your Rabb?' He responded: 'I saw Light'. Ibn Kathīr cites a Hadīth evoking this Āyah, in which The Prophet^(P) prays:

'O Allāh!
Praise be to You.
You sustain the heaven and the earth.
You are the Light of the heaven and the earth and all therein'.

Or as The Prophet^(P) may have said.

History suggests that Syed 'Umar bin al-Khattāb^(RA), the Second Righteous Caliph (AD 634–644) in succession to the Prophet^(P) issued a special directive for teaching this Sūrah to the believing females.

This Sūrah carries a fragrance of the Sacred Divine Attributes which are not counted in traditional enumeration of 99:

- Were it not for Allāh's Favor on you, and His Mercy, and that Allāh turns in Forgiveness, Wise.
- Were it not for Allāh's Favour on you, and His Mercy, in this world and the Hereafter, a great punishment would have befallen you for having engaged in gossip.
- Were it not for Allāh's Favor on you, and His Mercy, and that Allāh is Kind *and* Compassionate.

This Sūrah, al-Nūr, was revealed in Madīnah. It consists of 64 Āyāt and is a part of the Part 18 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Furqān



The Sūrah takes its title from the expression ‘al-Furqān’ in Āyah 01, meaning ‘The Differentiator’, as it differentiates between truth and falsehood, right and wrong, genuine and fake, and, thus, sets a standard of moral valuation for people at personal and societal level. Some translators have rendered the title as ‘The Criterion’, ‘The Deliverance’, and ‘The Divide’, etc.

The expression of the title ‘Al-Furqān’ has also been used as a name for The Qur’ān – Q.02:158, 03:04, 25:01, and the Torah – Q.02:53.

Initial Āyāt, 01-10, respond to the disbelievers’ rejection of the message that the Messenger Muhammad^(p) was conveying to his audience, and that is why the Qur’ān was not revealed all at once – Āyah 32; part of their denial is manifest in their aversion to use of the Divine Name ‘Ar-Rahmān’ – Āyāt 59-60. Several Āyāt, 11-19 and 22-29, describe horrors of the disbelievers as they call out to be destroyed rather than suffer the punishment of the Hell Fire, and as they are rebuked and denied by the entities/objects of their worship in this world. Āyāt 35-40 remind us of the experiences of Prophets Moses and Aaron, Noah – may Allāh^(EM) bless them - and the Messengers assigned to al-Rass as they were mocked, ridiculed, denied and belied by their designated constituencies.

The Sūrah propounds the moral excellence of the Faithful viz-a-viz the Faithless, and states that the Divine Message elevates its followers intellectually, morally and spiritually. It highlights thirteen traits and habits of The Faithful - Āyāt 61-77, as does Q.23:01-11.

Āyah 30 is especially significant in conveying the message that at the Time of Final Judgment the Prophet Muhammad^(p) would complain to his Rabb that his own followers had come to disregard Teachings of The Qur’ān.

The other messages, direct or implied, comprise the following:

- We revealed The Qur’ān gradually and in parts so as to anchor it in your heart; where one part supports the other, and provides perfect guidance for every emerging situation – Āyah 32.
- We destroy the community that belies Our Message: the people of Pharaoh, Noah, ‘Ād, Thamūd, al-Rass, and many generations between them and after them to this time – Āyāt 35-38.
- Do not follow the likes and dislikes of the disbelievers; but strive against them with utmost striving by means of The Qur’ān, and make great defense for the Faith – Āyah 52.

- Allāh merged the two large bodies of flowing water; one palatable and sweet, and the other salty and bitter; and between them He placed an invisible buffer, an impassable barrier for the two waters to cross – Āyah 53.
- Allāh created the cosmos, *the celestial space* and the earth and all that is between them *and beyond* in a six-day *span* of time; and then established Himself on the Throne of *Almightiness* controlling all creation, *all existence* – Āyah 59.
- He created great constellations/stellar formations in the space, and placed in it a great radiant light of sun, and a moon, as an illuminating reflection. And, He causes the *nighttime* and the *daytime* to follow each other – Āyāt 61-62.
- The true servants of Ar-Rahmān, the Lord of Infinite Mercy: walk humbly; keep composed and respond with words of peace when faced with hostility; stay up far into the night in worshipful meditation; spend without being wasteful; never invoke any entity or object, besides Allāh; do not kill any human soul except by right; never commit adultery (*and fornication*); do not testify to the falsehood; and, whenever they happen to come across indecency, they ignore it with dignity – Āyāt 63-74.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 52, which is paraphrased below:

O The Faithful!

Pay no heed, and do not follow the likes and dislikes of the disbelievers; strive against them with this Message of the Qur'ān in a great striving, and make great defense for the Faith.

This Sūrah carries a fragrance of the Sacred Divine Attributes:

- Say: He has sent it down – *The Qur'ān*, Who knows what is secret in the cosmos and on the earth *and thus He is Aware of your thoughts and motives*. Truly, He is Forgiving, *He is Compassionate*.
- Thus did We make for every Prophet an enemy from among the guilty – *satans of the man and the jinn who would mock and ridicule especially the affluent and powerful among them*. Yet your Rabb is Sufficient as a Guide and a Helper.
- And Noah's people, when they denied *and belied* the Messengers, We drowned them and made of them an example (*al- 'Ibrah*) for mankind.

This Sūrah, Al-Furqān, was revealed in Makkah almost with Sūrah 19. It comprises 77 Āyāt with Āyah 60 entailing prostration. It constitutes tail end of the Part 18 – Āyāt 01-20, and earlier part of the Part 19 – Āyāt 21-77 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Shu`arā`

The Sūrah takes its title ‘Al-Shu`arā’ (plural of al-Shā`ir) from Āyah 224, meaning ‘The Poets’ who played a significant role in pre-Islamic Arab culture but continued in a different form and altered meaning; it is pronounced as Ash-Shu`arā’ with stress on the sound ‘sh’. It levels an attack on poets, whose words were often considered to have a magical or supernatural origin in satan or jinn, unlike The Qur`ān, whose origin is Allāh^(EM), and which was revealed through Archangel Gabriel^(P) to the Prophet Muhammad^(P).

It talks about the disbelievers, then and now, as well as the present day Orientalists, who belittle Prophet Muhammad^(P), and the Qur`ān. It declares that the Qur`ān is neither an anthology of satanic verses nor is it poetry, and the Prophet^(P) is not a poet. The Qur`ān is of the Divine Origin, and Muhammad^(P) is the Divine Messenger.

The Sūrah recounts several segments of sacred history of earlier Prophets and nations in almost identical phrasing, rejection of the Divine Message as a recurrent phenomenon, and the punishment that afflicted for disobedience of the Message. It is emphasized that all Prophets presented the same teachings and reactions of the adversaries were the same. Consider the following:

- Moses^(P)’ apprehensions and fears of confronting Pharaoh, his duel with sorcerers, and the exodus from Egypt leading out the Israelites: Āyāt 10-66,
- Abraham^(P) and his idolatrous people, and his prayer for forgiveness of his father, Āzar: Āyāt 69-89,
- Noah^(P)’s narrative with emphasis on his people aversion to the individuals of low social status who followed him in faith: Āyāt 105-121,
- Hūd^(P) whose people were condemned for their pursuit of domination and worldly glory: Āyāt 123-139,
- Sālih^(P) whose people are characterized by their material attachment: Āyāt 141-158,
- Accounts of Lot^(P)’s people for their fornication with men: Āyāt 160-173; Sho`aib^(P) and the people of al-Aykah: Āyāt 176-189.

The Sūrah contains instances of Allāh^(EM)’s Wrath as well as of His Mercy. The people are thus reminded to decide whether they would like to deserve His Mercy or His Wrath. Highlights, whether specific or implied, comprise the following:

- While Moses had unwavering faith in Allāh - Āyah 62 – he was a normal human being with normal human weaknesses – Āyāt 12-14, and 21.
- The Qur`ān has been revealed successively by Rabb and brought down by Archangel Gabriel onto the heart of Muhammad. The Essence of this Revelation was foretold in the former Scriptures of Abraham, Moses and Jesus – Āyāt 192-196.

- The Qur'ān is a Divine Writ; it is not brought down by satanic spirits which are neither worthy of it, nor have the power. In fact, the satanic spirits come down to every lying sinner, and take him/her under their influence, and thus weave falsehood against the Truth – Āyāt 210-212 and 221-223.
- The People of Sālih killed the She-Camel brutally; so We seized them with a single mighty blast and they became like chipping of shrubs – Āyāt 157-158.
- The People of Lot mocked his preaching and continued fornicating with men; so We made an example of the perverted by pouring down upon them a devastating rain of stones - *their destruction came about through a great earthquake which may have been accompanied by explosions, lightning, issue of natural gas and general conflagration* – Āyāt 172-173.
- On the one question of Faith, no consideration is to be given to parents, ancestors or communities. The only bond is the Bond of Faith - Āyāt 214-216.
- Allāh is the One Who created me, He guides me and gives me food and drink. And when I fall ill, He restores me to health. It is He Who shall make me die, and then bring me back to life. And it is also He Who would forgive my misdeeds at the Time of Final Judgment - Āyāt 78-82.
- Believe in Allāh's Unshared Unity, fulfill requisites of the Faith, Remember Him unceasingly, and defend yourselves against injustice! - Āyāt 227.

A significant aspect of this Sūrah is its rhythmic and poetic nature and the repetition of certain Āyāt linking them together by showing that the fundamental teachings and challenges of the Prophets were the same. Āyah 68 reading as 'And surely your Rabb, He indeed is the Mighty, the Compassionate' repeats itself 7 times between each episode to assure and reassure of Allāh's Supreme Authority and His Compassion towards those who endeavor to seek His Face/Pleasure.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 177 and 181-183, which are paraphrased below:

The People of Hijr belied their Messengers.

This is when Sho'aib said to them:

'Will you not be reverently mindful and obedient of Allāh's following injunctions:

- *always give full measure and weight; and*
- *do not cheat and be of those who cause loss to others by fraud; and*
- *in all your dealings weigh and measure with correct scales; and*
- *do not cheat and deprive people by weighing less than of what rightfully belongs to them, and they pay for it; and*
- *thus, do not act wickedly, and spread economic and commercial corruption in the land.*

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah states three of the significant and oft repeated like the following:

- The Almighty and The Compassionate – *emphasizing 9 times.*
- Rabb of all Worlds – *emphasizing 9 times.*

In addition, the imperative of 'Be Allāh-reverent!' repeats itself the same number of times. Some Āyāt also carry a fragrance of the Sacred Divine Attributes which are not enumerated in the traditional count of 99.

This Sūrah, Ash-Shu'ara', was revealed in Makkah. It consists of 227 Āyāt and constitutes a part of the Part 19 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Naml

The Sūrah takes its title from the word ‘Al-Naml’ in Āyah 18, meaning ‘The Ants’ – reference to the ‘valley of ants’ through which Solomon’s army passed. It is pronounced as ‘An-Naml’. The Sūrah is also referred to as Tā Sīn, the two letters of Arabic Alphabet with which Āyah 01 starts. –

It opens with a reference to The Qur’ān as ‘guidance and good news’ for the believers – Āyāt 01-02, and closes with a description of the Time of Final Judgment and the Hereafter – Āyāt 87-90.

The Sūrah’s main theme is the True Faith: firm belief in Allāh^(EM) – *The One and Only God*, His Revelations, the Imperceptible, and the Resurrection. It illustrates examples from sacred history of those nations which resisted Allāh^(EM)’s Messages and, thus, faced consequences of their disobedience. It also documents the message(s) that Solomon^(P) got delivered to the Queen of Sheba; and, Moses^(P) deliverance to Pharaoh. Thus, it reveals a pattern of belief vs disbelief and consequences thereof.

Specific or implied messages of this Sūrah comprise the following:

- The Faithful are the ones who establish the daily Salāt/Prayers, pay out the annual Zakāt, and believe in the Hereafter; whereas those who do not believe in the later, i.e. the process of accountability, their evil deeds are made to appear pleasing to them – Āyah 03.
- The Truth and the Nine Miraculous Signs presented by Moses to Pharaoh were belied and denied out of sheer arrogance – Āyāt 12-13.
- Solomon was blessed with everything in life; he made the Queen of Sheba realize that she had been following a wrong faith; finally she submitted to Allāh – *The One and Only God* – Āyāt 15-17, 24 and 44.
- Sālih preached to people lost in iniquities and evil; they belied him; so Allāh destroyed them all – 9 ringleaders and their followers in disbelief – Āyāt 50-52.
- Lot’s people disobeyed him in his message not to fornicate with men; they ridiculed him and threatened him; they were all destroyed except for Lot and his daughters – Āyāt 54-58.
- Never be distressed by those who plot against Islām; ignore them; keep on spreading the Light of the Qur’ān to those who are ready to receive it, notwithstanding that you cannot make those who live unconsciously void of the vitality of faith hear your Call, as also you cannot make the deaf of heart hear you, and the blind of heart see the wisdom of the Message of the Qur’ān – Āyah 80-81.
- As the Last Hour approaches, the Trumpet shall sound heralding great horror, and all creatures in the Universe will panic, except those whom Allāh Wills.

Then, everyone shall come before Him in humility, and the ones with deeds of righteousness shall have a far better reward than their expectations— Āyah 87.

Āyah 30 is one exceptional Āyah in the The Qur’ān that carries ‘Bismillāhi Ar-Rahmāni-r-Rahīm’ in its text. With this it compensates the missing ‘Bismillāhi’ from the beginning of Sūrah 09. This extra ‘Bismillāhi’ here, thus, completes the number of ‘Bismillāhi’ being 114 corresponding to the total number of Sūrahs.

Āyah 82 with its word ‘dā’bātān min-al-Ardh’ (singular), meaning ‘a living creature from the earth’, which may also imply either a creature coming out of earth or a creature made of earthly materials. I reckon that it can be a human being, but is generally understood to mean ‘a beast’. It has been a subject of numerous interpretations in the context of it being one of the four portents of the End-of-Time, the other three being the rising of the sun from the west, appearance of the Dajjāl/Antichrist (Ahādīth reports carried by Ibn Kathīr, Razī, Tha’labī, Tabarī, Qurtubī and Zamakhsharī) and Gog-Magog (Q.21:96) – the last two portents are also mentioned in the Torah and the Bible in the context of appearance of The Messiah. I wonder if it would be a parallel to ‘The Beast out of the Sea’ and ‘The Beast out of the Earth’ in The New Testament/Revelation 13, based on the ‘Four Beasts’ of The Torah/Daniel 7?

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 80 and 81, which are paraphrased below:

Indeed, you cannot make the dead - *the disbelievers deprived of the vitality of faith* – hear *your call to Islām*; and

you cannot also make the deaf - *deprived of hearing the call of truth* - hear *the call to Islām*,

once they turn their backs on you, *and leave ignoring your preaching*.

And, you cannot lead the blind *and confused of heart* out of their fallacy *and straying*.

In fact, you can only get those to listen to your call, who *are willing to listen and believe* in Our Messages.

So it is they who are *ready to submit themselves to Us*, and, *thus are true* Muslims.

And it is only they, who deserve to be called alive.

Āyāt 26, 63, 73 and 93 carry a fragrance of the Sacred Divine Attributes:

- Allāh – there is no entity for worship *and can never be any* except Him; Rabb of the Mighty Throne.
- *Is He not better* Who guides you in the darkness of land and sea – *in wilderness*, and Who sends the winds heralding good news ahead of His Mercy – *the rainfall*. Is there any entity for worship alongside Allāh? Exalted is Allāh, far above the partners they associate!
- You Rabb is indeed Bestower of Favors to the people, but most of them are not *sufficiently thankful to Him*.
- Praise be to Allāh. He will show you His Signs *at the end of your time*, and you will recognize them. Your Rabb is not oblivious of what they do.

This Sūrah, An-Naml, was revealed in Makkah. It comprises 93 Āyāt where Āyah 26 entails prostration. Āyāt 01-55 make a part of The Part 19 and Āyāt 56-93 constitute initial part of The Part 20 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Qasas

The Sūrah takes its title from the expression ‘al-Qasas’, plural of ‘al-qissah’, in Āyah 25, which means ‘The Narratives’; some translators have rendered it as ‘The Story’.

It is almost entirely devoted to the narrative of Moses^(P) which he shared with his future father-in-law in Midian, the present day Palestine, regarding his escape from Egypt. It runs parallel to that of Jacob, Rachel and Leah in the Torah/Genesis 29-30. It features accounts of Moses’ childhood, re-unification with his mother, early life, his call to be a messenger, and finally his struggle with Pharaoh with later’s claim to divinity and his boast about building a structure to climb up to heavens to encounter Moses’ Allāh^(EM) – Āyāt 07-38.

Moses^(P) contemporary and an associate of Pharaoh and Hamān, Qārūn/Korah is presented as the epitome of wickedness, worldly extravagance and pride – Āyah 76. It concludes with three scenes of the Time of Final Judgment – Āyāt 83-84, and a final word of encouragement to the Prophet Muhammad^(P) - Āyah 85.

The Sūrah delivers the following important messages:

- Allāh^(EM) provides the ways and means for execution of His Will. He so arranged things that the Israelite boy, Moses, from whom the reign and life of Pharaoh was at risk, and because of which the newly born Israelite babies were put to death, it so turned out that Allāh^(EM) made that very boy to grow up in his own house – Āyāt 09 and 14.
- The Faithful must always remember how Allāh^(EM)’s power intervenes to save the weak and overcome the powerful; and how oppressors are destroyed, and the oppressed are avenged and empowered – Āyāt 05-06 and 39-40.
- Moses^(P)’ narrative depicts the purely human aspects of his life which counteract any tendency on the part of the faithful to attribute super-human or semi-divine qualities to Allāh’s Prophets – Āyāt 15, 21, 24 and 33.
- We have caused Our Word in the Qur’ān to reach them in the continuity of Our Guidance so that they may reflect and take heed. Those to whom We had sent the Torah before this Qur’ān, do believe in it as continuation of the same Divine Guidance – Āyāt 51-53.
- It is not for you to bring someone you like to the Path of Guidance; it is only in Allāh’s control whoever He wills to be guided through your teaching and preaching. And He knows best those who will follow the Path of Guidance – Āyah 56.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 54 and 56, which are paraphrased below:

- Avert *every* evil by means of *all* good – *it is a celebrated attribute of a virtuous believer*.
- The truth is that whoever you like to *bring on to the Path of Guidance*, you cannot bring him/her to Guidance, *just because it is not your duty to force Faith through someone's heart*.
- In fact, it is only in Allāh's control, Who guides whoever He Pleases through your teaching and motivation.
- And He knows best those men and women, young and old, who are amenable to and will follow the Path of Guidance.

The Sūrah has overwhelming fragrance of the Sacred Divine Attributes in its Āyāt. Consider the following:

- Indeed, it is He Who is the Forgiving *and* the Compassionate.
- Indeed, it is I, Allāh, Rabb of the Worlds.
- And who is more astray than the one who *is influenced and* follows his *whims and egotistical* desires without guidance from Allāh. Surely, Allāh does not guide the people who are evildoers.
- Do not seek to foment corruption on the land. Surely, Allāh does not like the fomenters of corruption.

This Sūrah, al-Qasas, was revealed in Makkah preceding Sūrah 17, and comprises 88 Āyāt. It constitutes a part of the Part 20 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-'Ankabūt

The Sūrah takes its title from the word 'al-'Ankabūt' in Āyah 41, which means 'The She-Spider' (male spider is called 'ankab'), where the metaphor of the spider's web is used as a symbol of the frailty of false beliefs, which, in the long run, are blown away by the winds of Truth. This evokes the central theme of the Sūrah that human beings are not aware of the true nature of Allāh^(EM), and the Hereafter, and that in taking entities for worship other than Allāh, proverbial or metaphorical, they take the frailest of positions, and thus are not prepared for what will transpire in the Hereafter.

The Sūrah was revealed at a time when the disbelievers were fighting against Islām aggressively and the Faithful were subjected to severe persecution as is the present-day situation in Kashmir, Myanmar, Palestine, and elsewhere. Thus, the Sūrah fortifies the Faithful with patience and resistance, as well as encourages those weak in Faith. The disbelievers are warned not to invite the fate that the antagonists of the Truth experienced through ages - Āyāt 14-43.

It begins by telling the believers that their faith or belief alone will not save them from the trials of this life; reminding them of the difficulties of this life, and that one must continue to strive in the Cause of Allāh^(EM), since truth rarely prevails without great effort and sacrifice, Āyāt 01-13, as demonstrated by the experience of former Messengers and their missions.

Thus it recounts experiences of seven former Messengers, namely, Noah, Abraham, Lot, Sho'aib, Moses, Hūd, and Sālih – may Allāh^(EM) bless them, and the negative and hostile response of their respective communities – Āyāt 14-43. It also describes the purifying efficacy of The Qur'ān, while reaffirming its Transcendent Source – Āyāt 44-51.

Other important messages, paraphrased, comprise the following:-

- Allāh initiated the process of creation and existence; then, after its extinction, He will bring about the next existence with the Resurrection/Hereafter – Āyāt 19-20.
- Tell Followers of the Former Divine Scriptures that you believe in the Qur'ān as well as in the Torah and the Injīl/Bible. Your Allāh and their Allāh is One and the same, *The One and Only God*, and it is to Him you submit – Āyah 46.
- Argue with them in a decent manner *even if they do not do so* except with the wicked among them who are not receptive to courteous argument – Āyah 46.
- Believers would be put to the test *through fear and famine, etc.* to sift sincere believers from hypocrite believers – Āyāt 02-03.
- Allāh shall erase sinful deeds for those who firmly believe *in the Unshared Unity of Allāh, the Resurrection/Hereafter*, and strive to fulfill the requisites of their Faith – Āyah 07.

- Be good to the parents *in matters of love, respect, and care*, the limit of which should not go beyond the point where it comes in conflict with your Faith – Āyah 08.
- Noah's experience with his people for almost a millennium highlights the point that duration of a Prophet's Mission has nothing to do with its success or failure, since all Guidance is from Allāh – Āyah 14.
- Lot's preaching against fornication with men did not succeed; so We brought down upon the perverted a horror of destruction – Āyah 34.
- Sho'aib's preaching against moral and commercial corruption failed; so We seized the dishonest with stunning blast – Āyah 37.
- Recite and preach the Qur'ān, establish the Salāt Prayers as these restrain from *outrageously* indecent and shameful acts. And, the Remembrance of Allāh is the greatest of all types of worship and devotion – Āyah 45.
- Prophet Muhammad neither read any Book nor ever wrote one; otherwise, those who follow falsehood would have doubted the Divine Origin and descent of the Qur'ān – Āyāt 48-49.

Initial Āyah 06 and closing Āyah 69 are linked with a common denominator of 'striving', where efforts to strive with their souls against satanic temptations and in the Service of His Cause are rewarded with nearness to Allāh^(EM) for thus having been guided, rightly and righteously.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 48 and 49, which are paraphrased below:

O Prope t Muhammad!

Never have you *ever been able* to read a Divine Book like the Torah and/or the Injīl/ Bible before

this Qur'ān was revealed onto you,

nor have you ever *been able* to write one with your own right or left hand;

if you had been a literate and done so, the Followers of Falsehood, *who wish to falsify you*, would have had a cause to doubt the Divine descent of the Qur'ān.

Rather, this Qur'ān is self-evident and consists of enlightening Āyāt to the hearts of those *endowed with true sp ritual insight*.

And no one deliberately repudiates, *negates or rejects* Our Āyāt other than the *unjust and wicked*.

Syedah 'Ā'ishah^(RA) is stated to have reported that The Prophet^(P) would recite this Sūrah 29 and the next Sūrah 30 together in his optional Prayers, sometimes also combined with Sūrah 36. Combining Sūrahs 29 and 30 would be so as the two are linked by the Divine Promise that 'Truly, Allāh^(EM) is with the virtuous' which ends Sūrah 29, and the promise at the beginning of Sūrah 30, Āyāt 04-05, that 'At the Time the believers shall rejoice in Allāh^(EM)'s Help'.

Bokhārī quotes The Prophet^(P) as having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah lists a few:

- He is All-Hearing *and* All-Knowing.
- Indeed, Allāh is Above-the-Need of the Worlds.
- Indeed, Allāh has the Overpowering Control everything.
- Indeed, it is He, Who is The Almighty *and* The Wise.
- Indeed, Allāh is fully Aware of whatever they invoke beside Him for He is Almighty, The Wise.

This Sūrah, al-'Ankabūt, was revealed in Makkah. It comprises 69 Āyāt, of which Āyāt 01-45 constitute the tail-end of the Part 20; Āyāt 46-69 make up initial part of the Part 21 of The Qur'an, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



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Al-'Rūm

The Sūrah takes its title from Āyah 02, making a reference to The Rūm, namely, The Byzantines/The Romans. It is pronounced as 'Ar-Rūm'. It gave prophecy of future events where The Sassanid Persians' victory over the Byzantine Christians was to be reversed within a few years. The prophecy was realized in four years after the demise of The Prophet^(P), when military situation reversed, and later in AD 636 Muslim army defeated the Byzantine army at Yarmūk in a fierce six-day battle, and thus it brought rejoicing to the Faithful; first to the Christians against the Sassanid Persians and later to the Muslims against the Byzantine.-

Then the Sūrah leads to its central theme: Allāh^(EM) 's Unshared Creative Power in the natural world and the inability of many human beings to appreciate them, because they follow caprice without knowledge. These are also an evidence of His benevolence and ability to raise the dead during the Time of Resurrection.

Essence of His Creative Power and Wonders is paraphrased below:

- Bringing out the living from the dead, and the dead from the living; giving life to the earth after its death; so will mankind be brought to life from their graves - Āyah 19.
- Creation of human being from dust and making their spouses for mutual comfort and affection – Āyāt 20-21;
- Diversity of human languages and colors – Āyah 22;
- Making sleep *as a source of rest* by nighttime and making you seek livelihood by daytime – Āyah 23;
- Making lightening arouse fear and hope, and sending winds and blessed rain to enliven human beings, livestock and lifeless land – Āyāt 19, 24, 46, 48 and 50;
- Creation of the cosmos, *the celestial space* and the earth, and whatever is between these *and beyond* – Āyah 25.
- Originating creation and then bringing it back – Āyah 27.

It is the Will of Allāh^(EM) that human life in this world is to be an occasion to test their resolve to adhere to His Religion of Islām. Then, they shall die, and after a certain pre-determined time, they shall be resurrected to a new dimension of life, and held to account for the way they lived their lives.

The following are some of the key messages, paraphrased:

- Stand firm in devotion - '*hanīf*' - and practice to the True Religion of Islām as a way of life. This is the natural and upright Religion that Allāh has embedded in human nature – '*the fitrah*' – Āyah 30.
- Do not divide your religion in factions with each faction gloating over what was with them – Āyah 32.

- Challenge the disbelievers to bring an evidence to substantiate the authenticity of their claims – Āyah 35.
- Whenever We bless people with a taste of Our Mercy, they exult in it, but when hardship afflicts them because of their motives and deeds, they quickly grow despondent and begin to despair. Do they not realize that it is Allāh, Who outspreads the provisions of life for whomever He Wills, as a test, and restricts it, for whomever He Wills, as a trial? Āyāt 36-37.
- Give to the one related to you by blood his due right, and to the poor, and be hospitable to the needy wayfarer, and employ wealth in a just manner – Āyāt 38-39.
- As people have become oblivious of Allāh's Blessings, corruption, social convulsions, pollution and destruction of natural environment has flourished on/in the land and the sea due to their unbridled policies and actions. So He shall make them experience the consequences of some of their unbridled policies and actions evident in qualitative degradation of human life – Āyah 41.
- Believers and disbelievers will never be the same – Āyāt 44-45.
- Importance of reflecting on Allāh's Creative Power – Āyāt 46-51.
- Do not allow yourselves to be disheartened by those who are devoid of true faith for Allāh has sealed their hearts - Āyah 59.
- Be patient and remain steadfast - Allāh's Promise is true *that He would give you the up r hand, and make the Message of The Qur'ān dominate the World* – Āyah 60.

If I were to cherry pick up an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 30, which is paraphrased below:

O Prope t Muhammad and The Faithful!

So set your face, *i.e. stand firm in devotion and commitment*, to the True Religion of *Islām as a way of life – free from dogma, rituals, hypocrisy and polytheism - demanding only a state of submission to Allāh – The One and Only God.*

This is the natural and upright Religion that Allāh embedded in human beings in pursuit of the truth.

So adhere to it!

There can be no altering the phenomenon of natural disposition in Allāh's design of this creation.

This is the Religion, *the unswerving*; but most of the people do not realize it, *and, hence remain ignorant of the truth.*

Bayhaqī quotes a report from Sayedah 'Āi'shah^(RA) that The Prophet^(P) would perform the sun eclipse prayers reciting Sūrah 29 *Al-Ankabūt in the first Raka'a and this Sūrah, Ar-Rūm, in the second Raka'a. She is also reported to have stated that The Prophet^(P) would recite these two Sūrahs - 29 and 30 - together in his optional Prayers, sometimes also combining with Sūrah 36. Or as she^(RA) may have stated, and The Prophet^(P) may have practiced.

Ahmad ibn 'Ajibah maintains that combining Sūrahs 29 and 30 would be so as the two are linked by the Divine Promise that 'Truly, Allāh^(EM) is with the virtuous' which ends Sūrah 29, and the promise at the beginning of Sūrah 30, Āyāt 04-05, that 'At the Time the believers shall rejoice in Allāh^(EM)'s Help'.

Āyāt 19-27, 37, 40, 46, 50 and 54 enumerate Allāh's Unshared Creative Power:

- He helps whosoever He Will, and He is the Almighty, the Compassionate.
- Allāh would never wrong them but they wrong themselves.
- Allāh brings about the creation, then restores it *at the time of resurrection*, and then to Him you will be returned *for final judgment*.

- Praise be to Allāh, *The Exalted*, when you enter upon the evening (*reference to Salāt al-Maghrib*) and when you rise at the morning (*reference to Salāt al-Fajr*).
- His is the Praise in the heavens and the earth – when the sun declines (*reference to Salāt al-‘Asr*) and when you reach the noon-tide (*reference to Salāt al-Zuhr*).

This Sūrah, Ar-Rūm, was revealed in Makkah. It comprises 60 Āyāt and constitutes a part of Chapter 21 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

31



Luqmān



The Sūrah takes its title from Āyāt 12-13 where Luqmān, a pre-Islāmic legend of wisdom, is spoken of as counselling his son on succinct features of monotheism and social behavior. His teachings connect with teachings of The Prophet^(P) in order to show that Allāh^(EM) is the ultimate source for all wisdom and truth. Among its diverse themes, The Sūrah extols the Signs of Allāh^(EM)'s Power and Providence, and warns disbelievers of the certainty of the Time of Final Judgment.

While focus of the Sūrah is on worship, obedience, and gratitude, its beginning can be seen as flowing directly from the last Āyah of the previous Sūrah in that being steadfast in adhering to 'The Book of Wisdom' and following its guidance are what prevents one from being disquieted, while following 'idle discourse' – Āyah 06 - will lead to disquiet.

The essence of Luqmān's counselling comprise the following paraphrased features:

- Do not ascribe partners with Allāh in *His Unity, Divinity, Uniqueness and Command*; for doing so is a terrible sin – Āyah 13.
- Respect parents; your mother bore you from hardship to hardship, and weaning for two years – Āyah 14.
- Whether a deed is good or bad, insignificant and hidden, Allāh shall bring it to light for its judgment and reward – Āyah 16.
- Establish the Salāt/Prayer – Āyah 17.
- Enjoin the right and prevent the wrong; endure patiently whatever may afflict you – Āyah 17.
- Do not turn your face away from people in false pride and contempt; do not walk about the earth arrogantly. Allāh does not take fancy of any swaggering snob – Āyah 18.
- Be humble in your walk and keep your voice modest while conversing – Āyah 19.

The Sūrah contains the following key Messages:

- People who engage in idle talk by disputing matters of Our Religion so as to mislead others from the Path of Allāh, and make a mockery of it shall have humiliating suffering – Āyah 06.
- Whosoever submits to Allāh, while being righteous, has surely held fast to a handle, most secure – Āyah 22.
- Were every tree on earth be made into pen, and filled with seas and oceans as ink, with seven more seas and oceans added to it as ink, the Words of Allāh's Praise and Gratitude would never be completed – Āyah 27.

- Allāh has enabled you to derive benefits from whatever is in the cosmos, *the celestial space*, and the earth. Yet some people argue about Allāh's existence and His Religion of Islām, without knowledge – Āyah 29.
- Stay mindful of your Rabb and fear the severity of The Time of Final Judgment, when neither a parent would help his child, nor would a child help his parent. Certainly, Allāh's Promise of the Resurrection after death and its correlatives is absolutely true – Āyah 33.
- Do not let the comforts of this life, deceptive thoughts and temptations deceive you about Allāh by making you think that you shall not be held accountable – Āyah 33.
- It is only Allāh Who knows the exact timing of the Last Hour, and of the relieving rain, and what the mothers' wombs enfold, and what the future shall bring to a person, and in what land *and state* shall he die – Āyah 34.

The Sūrah leaves an important component of social message: people should support the community and maintain familial allegiances, but not to the detriment of their relationship with Allāh^(EM).

If I were to cherry pick up an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 17-19, which are paraphrased below:

And Luqmān continued:

- My Dear Son!
Establish the Salāt/Prayer.-
And, enjoin to *promote the doing of* what is right, *virtuous and good*, and forbid and *try to prevent the doing of* what is wrong, *vice and evil*, and have patience *and endure steadfastly* with whatever may befall you.
Truly, these *three things - enjoining good, forbidding evil and steadfastness-demand great determination*,
and are the most honourable traits.
- And, do not turn your cheek/*face* away from people in false pride and contempt, and
do not walk about arrogantly and with pride on earth.
Indeed, Allāh does not take fancy of any swaggering snob.
- And, be humble in how you walk, and
keep your voice low while conversing,
for the ugliest of all voices is undoubtedly the braying of an ass.

Nasā'ī quotes Al-Barā' of having reported: We prayed Salāt az-Zuhr behind The Prophet^(P) and we would hear him reciting Āyāt from this Sūrah Luqmān and Sūrah 51, Al-Dhariyāt.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic* Attributes, i.e. 99. Consider the following multi-dimensional aspect of the Sacred Attributes in this Sūrah:

- He is the Almighty, the All-Wise.
- Indeed, Allāh is Above-All-Need, Praised.
- Indeed, Allāh is Subtle, Aware.
- Indeed, Allāh is the Self-Sufficient, the Praised.
- Indeed, Allāh is Almighty, All-Wise.
- Indeed, Allāh is All-Listening, All-Watching.
- Indeed, Allāh is Fully-Aware of whatever you do.
- Indeed, Allāh is the Exalted, the Great.
- Indeed, Allāh is All-Knowing, All-Aware.

This Sūrah, Luqmān, was revealed in Makkah. It comprises 34 Āyāt and constitutes a part of the Part 21 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*



Al-Sajdah



The Sūrah takes its title ‘Al-Sajdah’, pronounced as ‘As-Sajdah’, from Āyah 15, meaning ‘The Prostration.’ It is also known to some as Sūrah Al-Madāji’, meaning ‘The Beds’ in reference to those who leave their beds in wee hours of the night to devote themselves to the Remembrance of Allāh – Āyah 16.

At its outset, the Sūrah sets out the principal objective of the Divine Revelation of The Qur’ān:

It is The Truth from your Rabb.
Its purpose is to warn people to
whom no Warner had been assigned *before Muhammad from
the time of Ishmael*, so that they may reflect and
act upon its teachings and be guided aright - Āyah 03.

The Sūrah covers the major themes of The Qur’ān in a succinct manner. It extols Allāh^(EM)’s Unshared Power as The Creator – Āyāt 07-09, and defends the coming of The Resurrection, Āyāt 10-14, against the objections raised by the disbelievers, whose fate is contrasted with the ultimate vindication of believers – Āyāt 15-25.

Āyah 05 raises an interesting phenomenon: ‘He directs the affairs from Heaven to Earth; then it ascends to Him in a day whose measure is as a thousand years of that which you reckon’. Q.10:03, 31 and 13:02 describe that Allāh directs the affairs, making it to descend from the highest heaven to the lowest level of earth ...’ This may imply two scenarios; first indicating the difference between ‘duration’ in the spiritual world and that in the world of form and matter; second, the velocity of the divine ruling in terms of km/day.

All Divine Missions in human history were specific to a community, locale and time. However, the Divine Mission assigned to Prophet Muhammad^(P) was different: it was, it is and it shall always be universal and eternal. Any denial of its teachings and laws would lead to deep regrets - Āyah12:

At the Time of Meeting with their Rabb, if you could only see
the criminals, *guilty of disbelief and a life full of sin*,
their heads lowered down *in shame and regret*, pleading:
O *Our* Rabb!
We have now seen the reality of truth, and are ready to be obedient.
So *kindly* send us back to the life of the world, so that we fulfil the
requisites of True Faith by acting righteously.

However, it would be too late to benefit by acknowledging the truth. The Sūrah asserts that a believer, *mu'min*, and a disbeliever, *fāsiq*, can never be alike - Āyah 18, because the believers leave their beds in wee hours of night to devote themselves to the Remembrance of Allāh with fear of any unintended disobedience, and with hope of His Mercy and Compassion, and, they unrequitedly spend on others from which We provide for them: *time, wealth and knowledge* - Āyah 16.

One of the contemporary problems is that Religious Acts of Worship, like the Salāt/Prayers and the Fasting, etc. and their demands, are not only neglected but actively discouraged and ridiculed. The Sūrah refers to this situation in strong terms, saying - Āyah 22:

And who is more wrong than the one, who,
when reminded *repeatedly* of Rabb's Teachings in *The Qur'ān*,
turns away in aversion and disgust?
We shall certainly wreak vengeance upon such criminals.

If I were to cherry pick up an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 22, paraphrased above.

Tirmidhī quotes Jābir as saying that The Prophet^(P) would not sleep before reciting this Sūrah Sajdah and Sūrah 67, Al-Mulk, every night. And that he would recite this Sūrah and Sūrah 76, Al-Insān, during the Salāt al-Fajr/Morning Prayers on Fridays. These reports are also carried by Suyūfī and Qurtubī.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī carries two reports in Kashshāf, quoting The Prophet^(P) that (i) 'whosoever recites/reads Alif. Lām. Mīm. Tanzīl (this Sūrah) and Tabarakallazī bi-yadihil Mulk (Sūrah al-Mulk) would get as much of a reward as if he has prayed in the Night of Qadr.' (ii) 'whoever recites/reads Alif. Lām. Mīm. Tanzīl (this Sūrah) in his house would prevent the Shaytān entering the house for three days.' Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah states three of these: The Knower of the Unseen, the Almighty, the Compassionate. In addition, the Sūrah has some Āyāt with fragrance of the Sacred Divine Attributes which are not enumerated in the traditional count of 99.

This Sūrah, al-Sajdah, was revealed in Makkah immediately after Sūrah 23. It comprises 30 Āyāt where Āyah 15 entails prostration, and constitutes a part of the Part 21 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Al-Ahzāb



The Sūrah, ‘al-Ahzāb’, plural of ‘al-hizb’, takes its title from Āyah 20, meaning ‘The Allies’, or as some translators have rendered it ‘The Confederates’, ‘The Parties’, ‘The Factions’, etc. It refers to the 27-day siege of the city of Madīnah by over 12,000 misguided enemies of Islām – ‘The Allies’ - tailed together in animosity against The Prophet^(P), his Mission, and around 3,000 Muslim Faithful. Thus, the title implies ‘The Allied Forces’. The event is also termed as the ‘Battle of Trench’ as a trench, approximately 3.5 miles long, was dug in the northern outskirts of Madīnah as a strategic defense measure. A heavy sandstorm lasting several days dented the Allies’ morale and they left. Thus the siege ended. It was AD 627.

Āyāt 09-27 paint an image of alarm among the Muslims in Madīnah, triggered by the siege. However, their reactions and responses differed – Āyāt 12-13 and 22-23. The time was extremely difficult and the distinction between Muslim-believers and Muslim-hypocrites was decisive.

The issues considered in the Sūrah relate to: status of The Prophet^(P), rules for social behavior for The Prophet^(P)’s honorable wives^(RA) and their dress code, adoption of children, marrying former spouses of adopted children, dress code for female believers, polygamy, and overall organization of the Muslim Community, etc.

The Sūrah highlights three points, paraphrased below:

- It emphasizes the value and superiority of religious bondage by saying: The Prophet Muhammad is closer to and has more claim on The Faithful than they have on themselves - Āyah 06, and *seeing that he is the ‘Spiritual Father’ to them*, his wives are as their *ritual Mothers*’ - Āyah 06.
- Allāh^(EM) pays a huge tribute to His Prophet by stating: Allāh and His Angels *always* shower blessings on The Prophet Muhammad. So *it is mandatory upon you to invoke Allāh’s blessings upon him, and submit to him in wholesome obedience; or greet him with a worthy salutation* – Āyāt 56.
- Allāh^(EM) gives a stern warning to all those who show disrespect to His Prophet: Those who cause offence to Allāh and His Prophet Muhammad through disrespect and blasphemy of Allāh^(EM)’s Word and Prophet’s Mission are cursed by Allāh^(EM) in this world and in the Hereafter, and He has prepared humiliating suffering especially for them – Āyah 57.

The objective of The Allied Forces of AD 627 (*‘al-Ahzāb’*) and ‘the NATO Allied Forces’ of AD 2017 (*‘al-Ahzāb’*) appears to be the same – demolish Islām and eliminate Muslims.

Interestingly, the number of combat forces on both sides remain the same. They were unsuccessful then, they shall be unsuccessful now, with Allāh's support, for He is the All Commanding, the All Powerful.

In addition to affirming that The Prophet^(P) is 'a witness', 'a warner', 'a bearer of good news', and 'one who calls unto Allāh' – Āyāt 45-46, as do many other passages of The Qur'ān, this Sūrah refers to him as 'The Seal of the Prophets' – Āyah 40, and 'a luminous lamp' – Āyah 46.

Āyāt 32-34 have been picked up to serve as a guideline for Muslim women, especially young women and girls with regard to two aspects: (i) not to speak enticingly while conversing with the opposite gender lest anyone of them should become infatuated towards you; and (ii) while being outdoors, do not display your adornments to provoke and entice the opposite gender.

If I were to cherry pick up an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be a bunch of Āyāt 32-34, which are paraphrased below:

- O Wives of The Prophet *Muhammad!*
You are not the like of any other married women as you are virtuous and truly pious, and, *thus act with awareness of your special status*; so do not speak enticingly while conversing with men whom you could legally marry lest anyone of them, in whose heart is a sickness, should become infatuated towards you; but speak in an appropriate manner *to avoid misunderstandings: be chaste in speech.*
- And remain in your homes, and if you do have to go out *for a purpose*, then do not display your adornments, as was the case with women in the pagan times of ignorance, And establish your *daily Salāt/Prayers in prescribed manner and at designated times*, and pay out the mandatory Zakāt for self-purification, and obey Allāh and His *Final Prophet Muhammad in whatever they command.* Allāh only wishes to cleanse you of any blemish, and to make you pure with utmost purity.
- *O Members of the Prophet's Household!*
And commemorate whatever is recited in your homes of Allāh's Revelations *in The Qur'ān*, and The Wisdom.
Indeed, Allāh is All-Subtle *knowing whatever is in your hearts*, and All-Aware of *your righteousness.*

Based upon Āyāt, 06 and 32-34, and many Ahādīth, love for The Prophet^(P) and his household has long been regarded as a foundational component of faith. In the words of The Prophet^(P): 'Love Allāh^(EM) for how He nourishes you with His Blessings; love me for the love of Allāh^(EM); and love the people of my household for the love of me'. Or, as The Prophet^(P) may have said.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī carries a report in Kashshāf quoting The Prophet^(P): 'Whosoever recites/reads Sūrah Al-Ahzāb and teaches it for practice to his family and dependants would be saved from severity of the pangs of his grave.' Or as The Prophet^(P) may have said.

Hārithah bin Mudarrab is reported to have said: Syed Umar bin Khattāb^(RA), the second righteous caliph in succession to The Prophet, wrote to us 'Learn Sūrah Al-Nisā, Sūrah Al-Ahzāb and Surah Al-Nūr.'

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah presents several of these in combination with each other:

- Indeed, Allāh has always been *and is* The Knowing, The Wise.
- Indeed, Allāh has always been *and is* Fully-Aware of whatever you do.

- Indeed, Allāh has always been *and is* Forgiving, Compassionate.
- Indeed, Allāh has always been *and is* with Overpowering Control, Almighty.
- Indeed, Allāh has always been *and is* Powerful over all things.
- Indeed, Allāh has always been *and is* Subtle, Aware.
- Indeed, Allāh's Command has always been *and is* a decree determined.
- Indeed, Allāh has always been *and is* Knowing, Forbearing.
- Indeed, Allāh has always been *and is* Fully-Aware of everything.

This Sūrah, al-Ahzāb, was revealed in Madīnah after the Battle of al-Ahzāb/Trench, AD 627, and comprises 73 Āyāt. It constitutes tail end of Part 21 and initial part of Part 22 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





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Sabā`



The Sūrah takes its title from Āyah 15, which is in reference to the People of Sabā` (the Biblical Sheba) from the metropolis of Yemen. They are cited as an example of power, wealth and glory. The message is that once Allāh's grace and blessings are withheld from a community, then social strife sets in, religious norms get eroded, and realization of the concept of accountability in the Hereafter fades into insignificance.

The following paraphrased passages explain the phenomenon of social decline, moral decadence and the ultimate fate:

- We did not send a Warner to any community, except that its influential saying: We do not believe in any Divine Message. And We are more powerful than you as we have more wealth and affluence - Āyāt 34-35.
- Iblīs used them to prove the truth of his challenge that he could corrupt humankind, and they all followed him, except for a group of true believers. And yet Iblīs did not have any real power over the People of Sabā`. He was only able to corrupt them because We had allowed him to do so in order to distinguish those who actually believed from those who did not - Āyāt 20-21.
- People of Sabā` wronged themselves. So, in the end, We made of them exemplary lessons in social narratives. And We dispersed them all over the region away from their homeland - Āyah 19.

The Sūrah defines the limits and limitations of human intellect, wisdom and insight as well as human helplessness against The Divine:

How little do they know of what lies between their hands,
i.e. known to them, and what lies behind them,
i.e. not known to them of the cosmos, *the celestial space* and the earth?
If We should Will, We could either cause the earth
to swallow them *in an earthquake*, or cause pieces from
the cosmos to fall down upon them *by way of meteors*,
meteorites and cosmic rays, and destroy them - Āyah 09.

The Sūrah relates two accounts of a father and a son: David^(P) and Solomon^(P), both assigned with Divine Missions as well as worldly power, grandeur and a kingship that no other king ever got – Āyāt 10-13.

The opening paragraph asserts that once Allāh^(EM)'s grace and blessings are withheld from a community, then social strife sets in, religious norms start getting eroded, and realization of

the concept of accountability in the Hereafter fades into insignificance. One wonders if we are noting the symptoms of these traits in our societies. And if so, then there is a need for re-visiting our social narratives.

If I were to cherry pick up an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 37, which is paraphrased below:

And it is neither your riches nor the nobility of your family *in this life*
that will bring you near to Us in closeness;
but it is only the one who believes *in the Unshared Unity and Uniqueness of Allāh,*
the Resurrection and its correlatives, and
fulfils the requisites of faith by doing deeds of righteousness
shall bring one near to Us.
As for them, the reward for their deeds *of righteousness* shall be doubled.
And they shall live in the Celestial Chambers of Paradise, in peace and serenity
from every suffering *and tension*.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Some of these appear in this Sūrah:

- And He is The Wise, The Well-Aware.
- And He is The Compassionate, The Forgiving.
- And your Rabb guarding over all things.
- And He is The Exalted, The Great.
- And He is The Best of Providers *of your sustenance*.
- He is Best Aware of The Unseen.
- Indeed, He is Listening *and* Near.

In addition, the Sūrah has some Āyāt with overwhelming fragrance of the Sacred Divine Attributes that are not enumerated in the conventional count of 99.

This Sūrah, Sabā', was revealed in Makkah before Sūrah 17 and comprises 54 Āyāt. It constitutes a part of the Part 22 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Fātir

The Sūrah reflects its title of a Divine Attribute, Fātir, mentioned in Āyah 01, meaning ‘The Creator’, ‘The Originator’, ‘The Initiator’ of the entire existence. The Sūrah carries another title of Al-Malā’ikah as well, plural of ‘al-malak’, meaning ‘The Angels’, also mentioned in Āyah 01.

Almost whole of The Sūrah deals with Allāh^(EM)’s unique and unshared power to create, recreate and resurrect, as well as with His having revealed His Will through His Prophets for those who stand in Awe of Him. It opens with a universal truth:

Whatever blessings and favours Allāh may open up for a people, *of rain, provisions or well-being*, no one can hold it back, and whatever of these He may hold back, no one, other than Him, can confer.

Āyah 02.

It then shifts to address The Prophet^(P), consoling him with the reminder that former Messengers also faced rejection and mockery – Āyāt 18-26.

Key highlights of The Sūrah are paraphrased below:

- All the Praise be to Allāh^(EM) Who exercises Absolute Power over all things: He is The Creator of the cosmos, *the celestial space* and the earth; He is The Maker of Angels with wings/duties, double and triple and quadruple; He increases and adds to the scope, range and variety of His Creation as He Wills - Āyah 01.
- Good words *in matters of faith as well as in general conversation* rise up to Him, *and that one is thus rewarded for them*, and He elevates the status of righteous conduct *for it is putting faith into action* – Āyah 10.
- Whosoever desires honour for himself should know that all honor is for Allāh^(EM), so let him seek it from Him through devotion and obedience - Āyah 10.
- No one shall bear the burden *of sin* of others *during the Time of Final Judgment*, *i.e. the judgment falls on individuals, whom neither family nor friends can help* – Āyah 18. *(This is an implicit rejection of the Christian doctrine of ‘vicarious atonement’.)*
- Say: Let me see the alleged partners, *entities and powers*, in *Unity, Divinity and Uniqueness* that you worship and invoke instead of Allāh?
- Show me:
 - o *what is it that they have ever created on this earth; or*
 - o *do they have any partnership with Allāh in creating and governing the cosmos and/or in the realm of creation of the paradise, the hell, etc; or*
 - o *have We ever granted them a Divine Authority from which they can present evidence in support of their assertion that there are entities for worship instead of Allāh? No! Āyah 40.*

- If Allāh^(EM) were to punish people and subject them to the consequences of their motives and conduct immediately, then He would not leave a single human being on earth. Instead, He grants them respite for a period of time, set by Him, to repent and reform - Āyah 45.

The Sūrah closes with the different fates awaiting believers and disbelievers.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 02 and 10, which are paraphrased below:

Whatever blessings *and favours* Allāh may open up for a people, *of rain, p ovisions or well-being*, no one can *or is able to* hold it back, and whatever *of these* He may hold back, there is not one, *other than Him*, who can *or is able to* confer, for He is The Almighty *with Irresistible Power in His holding back*, and The All-Wise *in whatever* He opens up for a people.

Good words *in matters of faith as well as in general conversation* rise up to Him *and that one is thus rewarded for them*, and He elevates the status of righteous conduct *for it is putting faith into action*.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. These 99 Names are well known but varyingly enumerated including the following in this Sūrah:

- All Praise be to *the* Originator of the cosmos and the earth.
- Indeed, Allāh is All-Powerful over all things.
- He is The Almighty, The All-Wise.
- Is there a Creator other than Allāh Who provides you *livelihood* from the cosmos and the earth? There is no entity for worship except Him.
- Indeed, Allāh is Fully-Aware of whatever they do.
- Indeed, Allāh is Almighty, Forgiving.
- Indeed, He is Forgiving, Appreciative.
- Indeed, Allāh is Fully-Aware and Ever-Watching.
- Indeed, He is Fully-Aware of whatever is within hearts – *seat of knowledge and understanding*.
- Indeed, He has always been *and shall always be* Fully-Aware *and* Powerful.
- Indeed, He has always been *and shall always be* watching His servants.

This Sūrah, Fātir, was revealed in Makkah and comprises 45 Āyāt. Chronologically it may be between Sūrah 25 and Sūrah 19. It constitutes a part of the Part 22 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Yā Sīn

The Sūrah takes its title from Āyah 01, where ‘Yā Sīn’ are two letters of the Arabic Alphabet. This Sūrah begins with an affirmation of The Prophet^(P)’s mission; then relates a parable about a ‘disbelieving city’ (probably an ancient Greco-Roman city Antioch; its ruins lie near the modern city of Antakya, Turkey), and then enumerates Allāh^(EM)’s Unshared Unity and Uniqueness, the certainty of the Time of Resurrection, the Time of Final Judgment and its correlatives. It can be divided into three parts.

- First part sets out the truth that arrogance, disbelief and denial of Allāh^(EM)’s Messengers and their Message leads to total annihilation. Scenarios like Āyāt 13, 18 and 19 are always followed by Āyah 29 – ‘all it took was, just one single blast of Our Punishment, and they were extinct.’
- Second part offers evidence for Allāh^(EM)’s Omnipotence, Magnificence and His Handiwork – Āyāt 33 to 42 – life and death; cosmos, *celestial space* and fascinating constellations; *nighttime* and *daytime*; wind, water, seas and oceans; and, the livestock as food and means of transport – Āyāt 71-72.
- Third part deals with His Power and Majesty, and two of the fundamental principles of The Faith of Islām: the Resurrection and the Final Judgment. Consider: Āyāt 77-79 and 51-52 respectively. It stands to reason that He Who had created once can certainly create a second time.

There are reports suggesting that The Prophet^(P) was reciting initial Āyāt of this Sūrah, 01-09, and uttering ‘Shāhat-al-Wojūh’ while he was breaking through the siege of his house in Makkah, AD 622. It was the time when he was embarking on relocating himself and his followers from Makkah to Yathrib/Madīnah in pursuance of the Divine Directive.

Highlight of the Sūrah emerges from Āyāt 20-27 where an anonymous person appears in support of the truth, lives with the truth and dies for the truth. And while being in a new dimension of life of plenty and pleasure, he wishes that his people, who had belied and denied the truth, may know how Allāh^(EM) had honored him with mercy, compassion and infinite blessings by admitting him to *virtual* ‘jannah.’ The message is clear: even when the circumstances are hostile to serving the Cause of Allāh^(EM), and even if one is alone, do stand up in the midst of darkness of falsehood and strive to spread the light of the truth – the Truth of Islām.

The Sūrah closes by attesting to His Majesty and Glory: ‘Glory be to The One in Whose Hand is the Sovereignty over all existence. And to Him you shall all be recalled’ in a new dimension of life for judgment and reward – Āyah 83.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 36, which is paraphrased below:

Praise be to The One Who created all the pairs – *in ops ite*,
of what the earth produces *of agricultural stock*, and of themselves
and of livestock, and of birds, and of beasts, and
of what they yet have no knowledge *of other kinds in the land and
the sea and the realm of the in-perceivable*.

All of the Qur’ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Ahmad, Ibn Kathīr, ‘Ālūsī and Qurtubī carry two quotations that The Prophet^(P) called upon his followers (i) to recite Sūrah Yā Sīn over the dying person and in prayers for the dead; and (ii) Sūrah Yā Sīn is ‘The Heart of The Qur’ān’. Read it to seek Allāh’s Countenance, His Forgiveness, and success in the Hereafter. Or as The Prophet^(P) may have said. The Sūrah plays an important role in the Muslim piety and society.

Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, fourth righteous caliph (AD 656–661) in succession to The Prophet, that Yā.Sīn, title of this Sūrah is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān; the others are Muhammad (Q.03:144, etc), Tā.Hā. (Q.20:01), Ahmad (Q.61:06), Abd-Allāh (Q.72:19), Al-Muzzammil (Q.73:01), and Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, including the following:

- The Almighty, The Compassionate.
- He Knows every creation.
- He is the Best Creator, The Knowing.
- Praise be to Him in Whose Hand lies the dominion of everything.

In addition, Āyāt 12, 33-45, 61, 65-67, 74-75 and 80-83 carry an overwhelming fragrance of the Sacred Attributes which may not have been enumerated in the conventional count of 99.

This Sūrah, Yā Sīn, was revealed in Makkah before Sūrah 25 and comprises 83 Āyāt. It constitutes the tail-end of Part 22 and beginning of Part 23 of The Qur’ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Sāffāt

The Sūrah takes its title ‘Al-Sāffāt’ from Āyah 01, meaning Ranged in Rows, The Ranks, The Rows, The Lining Up. It is pronounced as ‘As-Sāffāt’, and is the plural of ‘al/as-Saff’. It opens with an emphatic declaration of Allāh^(EM)’s Unshared Unity and Uniqueness; the prospects of the Resurrection and, hence, the reality that all human beings, believers and disbelievers, shall stand accountable before Allāh^(EM) for what they have done in the life of this world and rewarded. It is followed by narratives of the former Messengers from Noah to Yūnus/Jonah – may Allāh^(EM) bless them.

The Sūrah relates episodes from the experiences of six Divine Messengers by way of encouragement and reassurance to The Prophet Muhammad^(P). The first comes from the life of Noah^(P) who endured extreme hardship for a very long time; then it talks of Abraham^(P), who established the first beginning of Islamic life on this earth; then it recalls Moses^(P) and Aaron^(P) who introduced religion as faith and a code of law for temporal as well as spiritual life. These four are followed by three others: Lot, Elijah and Jonah – may Allāh^(EM) bless them - Āyāt 75-79, 83-113, 114-121, 123-130, 133-138 and 139-149.

Narrative of five of these Messengers, namely Noah, Abraham, Moses and Aaron, and Ilyās/ Elijah, ends with a common Divine compliment: ‘Salām be upon him’, and an extended compliment too: ‘Thus do We reward the virtuous’ with *Our blessings of peace and honor*. ‘Salām’ is a multi-dimensional expression as it is also one of the Divine Attributes; simply put it means peace and blessings. Within the Messengers, it is only Noah where the compliment appears to be more gracious: ‘Salām be upon Noah throughout the Worlds’ – Āyah 79. Āyah 181 appears to cover all Messengers with Divine blessings of peace and honor.

Āyāt 150-154 refute the worship of angels alleged as ‘daughters of God.’

Battle between belief and disbelief continues. And Allāh^(EM)’s Promise is always overwhelming: Our Messengersshall definitely be helped to success. And, of course, it is Our Forces of *devout and faithful believers* that shall succeed to the end - Āyāt 171-173.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 21-24, which are paraphrased below:

A voice would pronounce:

This is the Time of Discernment *between the righteous and the wicked, and truth and falsehood*
that you used to deny *and belie*.

The Angels would then be commanded:

Bring them, all the transgressors, and their partners *enticing them to evil*, and all they worshipped

.... instead of Allāh,
 and push them on to the way of *Flaming Fire of Hell*.
 But detain them first.
 Indeed, they have to be interrogated *first about their rejection of the Core Article of Faith*:
There is no one worthy of worship, and can never be, other than Allāh, and the truth of coming of this Time.

Ahmad carries a report from Syed Ibn Umar^(RA) who said: The Prophet^(P) would ask us to observe short recitations in the Salāt/Prayers, and he would lead us in Prayers with Sūrah As-Sāffāt.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī carries reports in Kashshāf quoting The Prophet^(P) saying: Whosoever reads As-Sāffāt it keeps him/her away from all evil and polytheism, etc. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. A few of these are stated in this Sūrah:

- Glory be to your Rabb, Rabb of Honor, above that which they allege *partners in His Unity, Divinity and Uniqueness*.
- Praise be to Allāh, Rabb of the Worlds.

In addition, most Āyāt - like 04-07 and 72-74, etc. - carry an overwhelming fragrance of the Sacred Divine Attributes which are included in the traditional count of 99.

This Sūrah, As-Sāffāt, was revealed in Makkah. It comprises 182 Āyāt and constitutes a part of the Part 23 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.



Sād



The Sūrah takes its title from Āyah 01, where ‘Sād’ is a letter of the Arabic Alphabet. The Sūrah is devoted to the subject of Divine Guidance and its rejection by those who are plunged in self glory and defiance whether in Pagan Makkah of the 7th Century AD, or elsewhere to the times of the 21st Century AD. But The Prophet Muhammad^(P) and, by implication, his followers are told to bear patiently with whatever their audience allege in rejection of the Divine Message - Āyāt 01-11. Āyāt 12-16 carry a general recounting of the fate that befell the former generations and civilizations who had denied and belied their Messengers and Divine Message.

Of the Prophets, narratives of David^(P) and Solomon^(P) appear in some detail - Āyāt 17-40 - followed by the mention of Ishmael, Elisha and Dhūl-Kifl, may Allāh^(EM) bless them, all of whom are described as ‘purified’ and ‘chosen’. A qualitative adjective is also attached to David as ‘Dawūd dhal-Ayd’, and ‘Abraham, Isaac and Jacob Ulol-Ayd’ - Āyāt 17 and 45. Literally, the first means ‘he of the hands’ implying ‘endowed with strength’; the second translates as ‘they of the hands and sight’ implying ‘endowed with strength and vision.’

A little less than half of the whole Sūrah focuses on the theme of righteousness with assurance of generous rewards, and wickedness with promise of miserable fate. Consider essence of Āyāt 49-57:

The righteous shall return to a blessed retreat in Gardens of Eternity....
such is Our Bounty whereas the
wicked shall have a miserable destiny.....wherein they shall burn.....

The essence of the Great Message and Muhammad’s Mission was, and shall always be, that there is only One Allāh^(EM) - who is indivisible in Unity, Divinity, Uniqueness and Command. All assertions to the contrary are untenable, false and myth. The Prophet Muhammad^(P) brought humankind in touch with the truth of Allāh^(EM) to whom everyone and everything submits in awe.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 29, which is paraphrased below:

This Qur’ān is a Book from Us, which We revealed on to you O Prope t Muhammad.
It is blessed and full of blessings!
Its pr ps e is that people with conscience may contemplate over its Message and
shap their individual and collective lives in accordance with it, and
those endowed with sp ritual insight should take it as admonition.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī quotes Wāhidī in reporting that The Prophet^(P) said: Whosoever recites/reads Sūrah Sād and acts upon its message shall be protected from all minor sins. Or as The Prophet^(P) may have said.

Āyāt 09, 10, 26, 34-40, 65-66 and 71-84 carry an overwhelming fragrance of the Sacred Divine Attributes which are not enumerated in the conventional count of 99.

This Sūrah, Sād, was revealed in Makkah. It comprises 88 Āyāt where Āyah 24 entails prostration. It constitutes a part of the Part 23 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.



Al-Zumar



The Sūrah takes its title ‘Al-Zumar’ from Āyah 71, repeating itself in Āyah 73, meaning ‘The Groups’ that shall be formed at the Time of Final Judgment of believers and disbelievers. It is pronounced as ‘Az-Zumar’. The Sūrah is also known as ‘Al-Ghuraf’, plural of ‘al-ghurfah’, meaning ‘The Abodes’ after the mention of the ‘lofty abodes’ in Paradise that await the reverent in Āyah 20.

It opens with a statement of the Unshared Unity and Undivided Creative Power of Allāh and that all worship is for Allāh^(EM) alone. This assertion persistently repeats itself in half a dozen of Āyāt: 01-04, 11, and 14. Standing in worship during the nighttime is heavenly where Āyah 09 presents a portrait of contrasts of attitudes:

Is the one who worships devoutly during the nighttime, prostrating and standing in Salāt/Prayer,
preparing for the requisites of the Hereafter, and hoping in the mercy of his Rabb, *like the one who sleep all through the night?* Are those who know *this truth* the same as those who do not know? *I.e. the one who is devout is not the same as the one who is not, and hence their rewards will not be the same.*

A pivotal idea is expressed in Āyah 53 which underlines the assurance that Allāh^(EM)’s Mercy and Forgiveness is ever living. It reads:

‘Say: My servants who have acted wantonly against themselves *by having squandered their lives in pursuit of worldly pleasures!*
Do not despair of Allāh’s Mercy.
Surely, Allāh forgives sins – *all of those who sincerely seek His forgiveness.*
He is the Forgiving, the Merciful.’

Āyāt 68 and 69 are immensely revealing of the Time to come; note below:

- As the Time of Resurrection is to approach, the Trumpet shall sound, the First Blast, when everyone in the cosmos and the earth shall be thunderstruck *with the intensity of its lightening noise and fall down senseless*, except whomever Allāh Wills to be spared. Then the Trumpet shall sound once again, *the 8th cond Blast*, whereupon they all shall rise up, standing and staring *as they shall begin to see the reality*.
- The earth shall shine with the Light of its Rabb, and the book *of worldly deeds* shall be spread out for everyone; the Prophets shall be summoned, and the *other*

witnesses – *probably the angels assigned to every individual* - who shall testify. And judgment shall be passed with full justice, and they will not be done evil, *i.e. injustice*.

Essence of the highlights of this Sūrah is paraphrased below:

- If I were ever to disobey my Rabb, I dread the suffering during that Horrendous Time of Judgment. So it is up to you to worship whatever you wish instead of Him.
- The real losers shall be those who lose themselves by abiding in the Fire forever - that loss shall be their loss, most glaring.
- The one whose heart is alive follows a Light that flows from his Rabb: *The Qur'ān*.
- Woe to those hard of heart for abandoning the Remembrance of Allāh. They are definitely lost in flagrant error.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 17 and 18, which are paraphrased below:

And for those *men and women, young and old*, who shun 'al-tāghūt' – *false objects of worship* – *also causes,*

etc; and turn in faith to Allāh; for them is the good news.

So announce the good news to *such of* My servants *of Mercy and Blessings*.

My servants are those *men and women, young and old* who listen attentively to the Word *of the Qur'ān*, and

thus follow and practice it in the best way *possible*.

It is they *whom* Allāh has guided aright, and it is they who are the possessors of intellect.

Ahmad, Tirmidhī and Nasā'ī carry a report, quoting Sayedah Ā'ishah^(RA) that The Prophet^(P) would recite Sūrah Az-Zumar along with Sūrah 17 * Al-Isrā' every night. Or as The Prophet^(P) may have practiced.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, *i.e. 99*. This Sūrah contains some of these:

- The revelation of The Book is from Allāh, The Almighty, The All-Wise.
- Glory be to Him; He is Allāh, The One, The Paramount.
- Is He not The Almighty, The Forgiving?
- That is Allāh, your Rabb, for Him is the Sovereignty. There is no entity for worship *and can never be any* but He alone.
- Allāh is the Creator of everything, and He is the Guardian over everything.
- For Him are the reigns of the cosmos and the earth.

In addition, Āyāt 22-23, 36-38, 42-46, 52-53, 63, and 74-75 carry a fragrance of the Sacred Attributes.

This Sūrah, Az-Zumar, was revealed in Makkah. It comprises 75 Āyāt and is spread between the Part 23 and 24 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Ghāfir

The Sūrah takes its title from Āyah 03, where Allāh^(EM) is spoken of as ‘Ghāfir adh-dhanb’, meaning ‘Forgiver of Sins’, which is one of the several Divine Attributes. It has a second title as well: ‘Al-Mu’min’, mentioned in Āyah 28, meaning ‘The Believer’, alluding to the believing man of Pharaoh’s family who tried to convince others of the truth of Moses’ Mission and Message.

The Sūrah is the first of a series of seven Sūrahs, opening with ‘Hā’ Mīm’, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Tanzīlul Kitāb...*’

Addressing several recurring themes, the Sūrah provides comfort to the Faithful foretelling the triumph of the revelation and the demise of those who oppose it. The first two Āyāt contain seven of Allāh^(EM)’s Glorious Attributes, which Ibn Kathīr points out to be a confirmation that The Qur’ān is protected by the awesome power of Allāh^(EM) that it can never be obscured or obliterated. It is followed by a repudiation of those who dispute the Divine Revelation of The Qur’ān – Āyāt 04-06.

Principal features of the Sūrah are paraphrased below:

- It condemns futile argumentation, arrogance and the persistence in refusing to accept The Truth. Such condemnation occurs five times and on each occasion the Sūrah exposes the false attitudes and methods of disbelievers in dealing with faith and believers – Āyāt 34 and 78-85.
- Āyāt 77-78 cite the examples of former Prophets to counsel the Prophet^(P) to remain steadfast and exercise patience.
- Moses^(P) was greeted with a very harsh attitude when he addressed Pharaoh and his courtiers, but the truth that he preached ultimately prevailed, and so would dominate the truth preached by Muhammad^(P) – Āyāt 23-29, etc.
- An unidentified ‘believer’ from the house of Pharaoh comes across as an effective advocate of the truth. He warns them directly, uses subtle phrases and metaphors – Āyāt 28-33 and 38-45.
- As so often in The Qur’ān, these themes are illustrated by reference to the narratives of earlier Prophets, and to the fate of deniers of the truth, Āyāt 21-22 and 82; for ‘this has always been the Way of Allāh in dealing with His creatures for their arrogance and disobedience’ – Āyah 85.

It appears pertinent to realize that three characters in this Sūrah, namely Pharaoh, Hamān (also mentioned in the Biblical book of Esther), and Qārūn (Biblical Korah in book of Numbers

16) – Āyah 24 - represent the political, military, and capitalist powers, respectively, united to fight against Allāh's message, whether communicated by Moses^(P) or Muhammad^(P); the 'battle' continues.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 19, which is paraphrased below:

He is aware of the *most furtive glance and infidelity of the eyes,*
i.e. surreptitious or intentionally lustful look at the opposite gender that induces evil,
and, of whatever is concealed *of their intensions* in the hearts.

Bayhaqī, Ibn Kathīr and Qurtubī carry reports on the authority of Mis'ar who quoted Sa'd Ibn Ibrāhīm to have said that The Prophet^(P) said: The 'Hawamīm' – the Sūrahs starting with Hā' Mīm - were called 'The Brides' of The Qur'ān.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Tirmidhī reports from Abū Hurayrah quoting The Prophet^(P) that 'whosoever reads/recites Āyāt 01-03 of Sūrah Al-Mu'min together with Āyah al-Kursī (Q.02:255) shall be protected by them from all evil until the evening comes; and whosoever repeats the same in the evening shall be protected by them from all evil until the morning comes. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Consider some below appearing in this Sūrah:

- The revelation of The Book is from Allāh, The Almighty, The All-Knowing.
- Forgiver of sins, Acceptor of Repentance, Severe in Punishment, Full of Forbearance. There is no entity for worship *and can never be* but Him.
- It is He Who shows you His Miraculous Wonders and sends down provisions for you from heaven *by way of blessed rain*.
- The Exalter of ranks *of His servants in the paradise*, the Possessor of the Throne *which is borne by angels*.
- Indeed, Allāh is Swift in reckoning.
- Indeed, it is Allāh, Who is All-Listening, All-Watching.
- Indeed, He is Strong, Severe in Retribution.

In addition, Āyāt 07-09, 15-16, 64-65, 79-82 and other carry a fragrance of the Sacred Divine Attributes.

This Sūrah, Ghāfir, was revealed in Makkah just before Sūrah 41 and comprises 85 Āyāt. It constitutes a part of the Part 24 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

41



Fussilat



The Sūrah takes its title from Āyah 03, meaning ‘Well-Explained’, ‘Made Distinct’, ‘Expounded’ or ‘Clearly Spelled-Out’ Messages of The Qur’ān. It is also known as Sūrah ‘Hā’ Mīm Al-Sajdah’. It is the second of a series of seven Sūrahs, opening with Hā’ Mīm, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Kitābun Fussilat...*’

The Divine Messengers’ struggle in the Cause of Allāh^(EM) has been the cornerstone for the righteous belief in this world. The most effective approach was to acquaint people with their Rabb and endear Him to them – Āyāt 37, 39 and 47. But Satan keeps on misleading people away from Him. So The Qur’ān as well as this Sūrah, urge people to draw closer to their Rabb. This consciousness of Him and His Message would uphold the truth, promote righteousness, and counteract the satanic forces. Āyah 33 is paraphrased as:

‘Who could be more admirable in speech than the one who says: my Rabb is Allāh^(EM), and invites people to Allāh^(EM), and acts righteously, and says: I submit to Allāh *and am a Muslim?*’

The Sūrah talks about creation, the vast system of the cosmo, and asks for contemplation of material and physical phenomenon that exists around them in order to bring man closer to belief in his Rabb – Allāh^(EM). While the creation of earth took two units of time – ‘*yaumayn*’ – Āyah 09, the creation and evolution of all conditions for and stages of life took four units of time – ‘*arba’ ayyām*’ - Āyah 10. This temporal comparison highlights the importance of the ecological system on planet earth. The conjunction between fragments implies not a sequence of separate events, but perhaps overlapping series of events – Āyāt 09 and 10.

[Note: Biblical literature states as follows: 1st day, light and darkness (Genesis 1:3-5), 2nd day, atmosphere, and waters (Genesis 1:6-8), 3rd day, land and making it fruitful (Genesis 1:9-13), 4th day, sun, moon, and stars (Genesis 1:14-19), 5th day, birds, insects, and fish (Genesis 1:20-23), and 6th day, land animals, and man (Genesis 1:24,28).]

Āyāt 13-18 invoke the calamities that befell the disbelieving communities of Ād and Thamūd as examples of the fate that awaits disbelievers of today and tomorrow, followed by a warning of the fate that awaits them in the Hereafter - Āyāt 19-28 and 44-46. Notwithstanding the contrasts between their faiths and fates, the believers are exhorted to maintain respectful speech and conduct with the disbelievers – Āyāt 33-39.

Āyah 53 is considered among the famous in so far it provides a succinct summation of the broad Qur’ānic theme of Allāh’s displaying His Wonders of power and providence in various ways to reveal the truth and to guide human beings. More explicitly, ‘wonders upon the

horizons' – Āfāq in Arabic - may refer to celestial bodies as well as the nighttime and the daytime; and those 'within themselves' may refer either to the many phases of human life (creation and reproduction), or upon the earth; and 'until it becomes clear to them that it is the truth' may mean the Resurrection and final judgment and its correlatives. This Āyah echoes Q.51:20-21.

If I were to cherry pick an Āyah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 51, which is paraphrased below:

And *as and* when We bless a human being with a favor, he *tends to* withdraw and turns away *from giving thanks for it as well as from Our Remembrance*,
but *as and* when an adversity befalls him, then he is full of prolonged supplications.

Ibn Ishāq and Ālūsī report that The Prophet^(P) recited this Sūrah to an elder in Pagan Makkah, named 'Utbah Abū Walīd, who remarked to his companions: I have never heard the like of it before! Yet he remained misguided.

Āyāt 09-12, 37-38, 46-47 and 53-54 carry an overwhelming fragrance of the Sacred Divine Attributes.

This Sūrah, Fussilat, was revealed in Makkah after Sūrah 40 and comprises 54 Āyāt. Āyah 38 entails prostration. Āyāt 01-46 are at tail end of the Part 24, while Āyāt 47-54 constitute start of the Part 25 of The Qur'ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Shūra

The Sūrah takes its title from Āyah 38, meaning ‘Consultations’ or ‘Deliberations’ among themselves, or even ‘Counsel’, which outlines one of the basic social principles that ought to characterize the Muslim Community and Governance. ‘Al-Shūra’ is pronounced as ‘As-Shūra’. It is the third of a series of seven Sūrahs, opening with Hā’ Mīm, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Kadālika Yuhī ‘Elyika...*’

The beginning and the end of this Sūrah stress the reality of Divine Revelation, and the fact that all Prophets preached one and the same essential truth – Āyāt 07 and 13-15:

the Existence and Undivided Unity and Uniqueness of Allāh^(EM). And all it denotes is that you should always uphold the same truth, and never make any dissension, deviation and factions to preserve unity in the Unity of Allāh^(EM). Notwithstanding repeated reminders, most human being seek

- ‘protectors apart from Him’ - Āyāt 06 and 09;
- argue about the very existence of Allāh – Āyāt 16-19;
- dispute the Hour – Āyah 18, and His Wonders all around them – Āyah 35.

Yet the Sūrah keeps on emphasizing that no one has any protector beside or apart from Allāh – Āyāt – 08-09, 29, 44 and 46. He is the ‘*Waliyi*’, He is the Protector.

The Will of Allāh is enforced via Āyāt 49-50: ‘.... He creates whatever He Wills. He grants baby girls to whomever He Wills, and He grants baby boys to whomever He Wills, or He pairs them boys and girls. He causes whomever He Wills to be infertile. Surely, He is All-Knowing, All-Powerful.’

The Faithful are asked to:

- invite people to the True Faith of Islām, and
- motivate the believers to remain steadfast in pursuing the Straight Path, and
- never be led by the inclinations of those who abandon the True Faith, and
- believe in The Truth that Allāh has revealed by way of The Qur’ān, and
- pronounce judgments through The Qur’ān in all *honesty and fairness* among people.

The Sūrah tells that since Allāh^(EM) is indefinable and unfathomable - Āyah 11 - human being cannot grasp even the real nature of His Activity beyond the fact that He has imposed the law of ‘cause and effect’ on all creation - so that in the Hereafter, human being shall only harvest what his own hands have sown in this world by way of attitude, conduct and behavior based on the premise of The Faith – Āyah 20.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 37-43, which are paraphrased below:

- And those who shun major sins and immoral deeds.
and when they get *angry or furious, even then they are willing to forgive rather than retaliate*,
- and those who respond to *the call* of their Rabb,
and establish the *daily Salat/Prayers in the p escribed manner and at designated times, preferably in congregation*,
- and conduct their affairs by consultations *and deliberations* among themselves,
and spend *generously in Our Cause and for the needy* out of that We provide for them,
and those who, when they suffer aggression *and injustice*, defend themselves *and show a bold front by retaliating against those who wrong them in the same manner in which the latter wronged them*.
- And the reward for an evil *deed* is the like of that evil *deed*,
but whoever *foregoes retaliation*, forgives *his adversary* and reconciles,
his *huge* reward is with Allāh.
Truly, He does not take fancy of *those who are unjust and wrongdoers in initiating wrong and undue acts of revenge*.
- However, there is no cause to blame *or retaliate* against the one who defends oneself *in a lawful manner* after having been wronged.
- Rather blame *or retaliation* lies only on those
 - o *who opp ess p op e, and*
 - o *commit aggression in the land without right or reason.*
 And, it is they for whom is painful suffering.
- But whoever endures patiently *in such an adversity* and forgives *the wrong done to him/her*;
this would, indeed, be a matter of great resolve *and most resolute of matters* .

Bayhaqī reports on the authority of Mis'ar who quoted Sa'd Ibn Ibrāhīm to have said: The 'Hawamīm' – the Sūrahs starting with Hā Mīm - were called 'The Brides' of The Qur'ān.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī quotes Wāhidī who reported that The Prophet^(P) said: Whosoever would recite/read Hā' Mīm. 'Ayn. Sīn. Qāf - this Sūrah - for him/her The Angels seek forgiveness and mercy. Or as The Prophet^(P) may have said.

Āyāt 03-05, 10-12, 19, 27-33, 49-50 and 53 carry an overwhelming fragrance of the Sacred Attributes.

This Sūrah, Al-Shūra, was revealed in Makkah and comprises 53 Āyāt. It constitutes beginning of the Part 25 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Zukhruf

The Sūrah takes its title from Āyah 35, meaning ‘The Ornaments’ or ‘The Adornments of Gold’; some have captured it as ‘Decoration’. It is the fourth of a series of seven Sūrahs, opening with Hā’ Mīm, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Wal-Kitābil Mubīn...*’

This Sūrah contains successive arguments against attributing divinity to someone else other than Allāh^(EM). The Pagan Makkans went further to claim that Allāh^(EM) had willed them to disbelief and led them to take other entities for worship instead of Allāh – Āyāt 23, 24, 25 and 45. The same attitude continues.

It was argued at the time that Divine Revelation should have been bestowed upon an eminent person in Makkah, not on an orphan Muhammad – Āyah 31. The response was quick: Is it they who assign the Grace of your Rabb to the men? No! It is We, Who elevate some of them over others – Āyah 32. So it is We, Who have elevated Muhammad over everyone!

Āyah 36 and 37 carry an important passage for those not following The Qur’ān and the Prophet^(P), it says

Whosoever turns away blindly from the Remembrance of Ar-Rahmān,
We *pni* sh him and embed in him a satan, a delusion, a satanic *impl* se that incites him to evil,
who is then his intimate companion, never leaving his side,
as if it were his ‘other self.’

Surely they, *satan*, keep them away from the Way of Ar-Rahmān, even though they suppose that they are *rightly* guided.

Such are the people who team up against Allāh’s Religion of Islām, then and now, and put obstacles in its way. The Prophet^(P) and his followers are urged to stand up against these groups by holding fast to The Qur’ān: Āyāt 43-44.

By way of illustration of how corrupting wealth and power can be, Āyāt 51-53 relate an encounter between Moses^(P) and Pharaoh, the supreme leader of a magnificent kingdom of Egypt. Ultimately Pharaoh’s wealth, power and claim to godhead were drowned in the Red Sea with him. The message was and is clear: strength and influence are not derived from opulence and material riches, it is always from the source: Allāh^(EM) - The Divine Supreme.

The set of Āyāt 57-58 and 64-65 talk about the controversy regarding Jesus, son of Mary. People are divided into two main schools of thought: those who recognize Allāh as One God, and the others who distort His Identity of Singular Unity and attach Jesus to His Unity. This is the severest form of blasphemy and is unpardonable.

At the advent of the Last Hour, the believers shall be invited to enter Paradise for infinite happiness – Āyāt 70-73; while the disbelievers shall endure forever the suffering of hell – Āyāt 74-76. The disbelievers have always sought and continue to seek to undermine The Qur’ān, Islām and the Muslims, but Allāh has His own scheme to vindicate His Message and avenge the believers – Āyah 79.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 43 and 44, which are paraphrased below:

- So hold fast *in letter and sp rit* to this *Qur’ān* which has been revealed onto you *from your Rabb*.
By doing so, surely, you are firmly set on the Right Path.
- And, indeed, this *Qur’ān* is a *source of admonition and Remembrance* for you, and for your people.
And you all – *the followers of Prophet Muhammad* – shall eventually be questioned *as how strong*
and firm a relation did you establish with this Qur’ān.

Bayhaqī reports on the authority of Mis’ar who quoted Sa’d Ibn Ibrāhīm to have said: The ‘Hawamīm’ – the Sūrahs starting with Hā’ Mīm - were called ‘The Brides’ of The Qur’ān.

All of the Qur’ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Zamakhsharī quotes Wāhidī who reported that The Prophet, Allāh bless him with peace and honor, said: Whosoever recites/reads Sūrah Al-Zukhruf shall be the one to whom it would be said at the Time of Judgment: O My servant! You have no reason to fear or grieve. Enter the Paradise! Or as The Prophet^(P) may have said.

Āyāt 09-13, 32, 64, 82, 84-89 carry an overwhelming fragrance of the Sacred Divine Attributes.

The Sūrah, Al-Zukhruf, was revealed in Makkah and consists of 89 Āyāt. It constitutes beginning of the Part 25 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Dukhān

The Sūrah takes its title from Āyah 10, meaning ‘The Smoke’. It is the fifth of a series of seven Sūrahs, opening with Hā’ Mīm, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Wal-Kitābil Mubīn ...*’ The Sūrah opens with three categorical Āyāt 01-03, paraphrased below:

- The Qur’ān is clear in itself and clearly showing the truth.
- It is sent down during a Blessed Night, a night full of blessings.
- It is warning the human being of the consequences of lack of true faith and deeds devoid of true faith.

‘Warning’ may also be understood to imply warning against tyranny and injustice as a prelude to establishing a new world order based on principles and teachings of Allāh^(EM)’s Religion of Islām. Warning relating to the Time of Final Judgment and its ramifications are clear and incisive – Āyāt 40, 41, 42. Āyāt 43-46 sketch out some details for the disbelievers, while Āyāt 51-53 present a scene for the believers.

The Sūrah cites the case of Moses^(P) and his people to point out that recipients of earlier Divine Revelations had undergone trials and tribulations – Āyāt 17-33. Wrong-doers of every generation have their share of the punishment that they deserve – Āyāt 34-39, while righteous believers are expected to rise to their ideals and support their words with actions, and be role models for fairness and honesty – Āyah 32.

Āyah 58 is a continuation of initial Āyāt, and leaves an important message:

We have made The Qur’ān easy to comprehend by revealing it in Arabic
so that they may reflect *on its contents and live their lives in accordance with
its demands and imperatives.*

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 02-06, which are paraphrased below:

- And, the *Divine Book of Qur’ān*, clear in itself *and clearly showing the truth.*
- We sent it down during a Blessed Night, *a night full of blessings.*
Surely, We are always warning *the human being of the consequences of lack of true faith and deeds devoid of true faith.*
- In it, *in that Blessed Night*, every matter of wisdom is made distinct.
- A decree *for every matter is issued* from Us.
Indeed, We have *always* been sending Messengers, *as We have done now by
assigning Muhammad for Guidance.*

- As a Mercy from your Rabb *to the mankind*.
Indeed, He, He is The All-Listening *of their sayings*, The All-Knowing *of their motives and actions*.

Bayhaqī reports on the authority of Mis'ar who quoted Sa'd Ibn Ibrāhīm to have said: The 'Hawamīm' – the Sūrahs starting with Hā' Mīm - were called 'The Brides' of The Qur'ān.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this. Ālūsī, Tabrisī and Zamakhsharī report that Syed Abū Hurayrah^(RA) said that The Prophet^(P) said: Whosoever would recite/read Sūrah Al-Dukhān at night, seventy thousand angels would pray for his/her forgiveness till the morning. Qurtubī carries another report saying that The Prophet^(P) said: whosoever would recite/read Sūrah Al-Dukhān on a Friday, Allāh^(EM) shall make an abode for him/her in Paradise. Or as The Prophet^(P) may have said.

Āyāt 03-08, 42 and 57 carry an overwhelming fragrance of the Sacred Divine Attributes.

This Sūrah, Al-Dukhān, was revealed in Makkah before Sūrah 45 and comprises 59 Āyāt and may be read in the perspective of Sūrah 97, al-Qadr. It constitutes beginning of the Part 25 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Jāthiyah

The Sūrah takes its title from Āyah 28, meaning ‘The Kneeling Down’ or ‘Upon Their Knees’, and refers to the humility which all human beings shall face during the Time of their Final Judgment. It is also known to some as ‘Ad-Dahr’, Āyah 24, meaning ‘The Time’ but can also mean ‘fate’ or ‘the passage of time’.

The Sūrah is the sixth of a series of seven Sūrahs, opening with Hā’ Mīm, two letters of the Arabic Alphabet, which are always followed by a reference to The Qur’ān, i.e. ‘*Tanzilul Kitāb...*’

It appears like a continuation of the themes of the preceding Sūrah. Its main message revolves around handling any lingering doubts about the Unshared Unity and Uniqueness of Allāh^(EM), as well as making it clear that the wicked shall always suffer, both in this life and in the Hereafter.

The Sūrah opens with an exhortation to study and contemplate the physical world around us, and to discover Great Wonders that testify to the existence and Unparalleled Power of Allāh^(EM): Āyāt 01-05. And that powers of physical world are harnessed and deployed for benefit of the human race, Āyāt 12-13; consider the following paraphrasing:

- It is Allāh, Who placed the sea at your service so that it may be of benefit to you, and the ships may sail through it by His Command, and thus you may seek to obtain in trade and commerce what you need of His Bounty and Favor, and so you may be grateful to Him by submitting to His Religion of *Islām*.
- And, it is He, Who placed at your disposal whatever is in the cosmos, *the celestial space* and whatever is in and on the earth, *i.e. the ability to make use of the nature that surrounds human life*; all is a gift from Him.

After a brief mention of the Divine Blessings upon the Israelites and their ingratitude, Āyāt 16-17, the Sūrah addresses The Prophet^(P) in the following words – Āyāt 18, 19 and 20:

‘We have placed upon you a ‘*shar’iah*’ – *Straight Clear Path* - from the Command that leads its followers to the truth,
so follow it,
and do not follow the whims of those who have no understanding of the Divine Guidance.
– reference to the Israelites, Āyāt 16-17.

Surely, they cannot be of any help to you against Allāh’s *Punishment*,
in case you followed their whims, and, thus fall from His Grace.
And, in reality, the wrongdoers are *allies and helpers only* to one another;
whereas Allāh is the *Ally and Helper* of the righteous; *the Allāh-conscious*.

This *Qur'ān* is a *source of enlightenment* to mankind,
and, a *means of guidance and mercy* for a people with firm faith.

Then it highlights the fate of those who deny and belie the Message of Allāh in The *Qur'ān*,
Āyāt 18-21, the Final Judgment and the great peril that awaits them – Āyāt 22-34.

The Sūrah urges to maintain belief in Allāh^(EM) and keep momentum of faith and its correlatives.
Regrettably, the practice has been just the opposite, where Faith has been marginalized
and gone into oblivion, and so would be its custodians and followers. Note the wording of
Āyah 34:

We shall forget you now *by ignoring you for Our Mercy* just as you forgot
to p epr e for the Meeting of this Time.

And the Hell Fire shall be your permanent home, and you shall have no helpers.

The Sūrah closes by stressing the truth – Āyāt 36-37:

To Allāh belongs all the Praise and Gratitude;

Rabb of the cosmos, *the celestial spc e*,

and Rabb of the earth, Rabb of the entire existence.

To Him *alone* belongs the Supremacy and Exaltation of the cosmos,
the celestial spc e, and the earth.

For He *alone* is The Almighty with *Irresistible Might*, and The Truly Wise in His
Judgments.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine
Truth, and for reflection, it would be Āyah 15, which is paraphrased below:

Whoever would do righteousness on *p emises of true faith*, it is for his own soul, *i.e. for
his own benefit*, and whoever would do evil, it is *likewise* to the detriment of *his own
soul, i.e. against his own benefit* – then to your Rabb shall you be returned *upn the
Resurrection for final judgment and awards*.

Bayhaqī reports on the authority of Mis'ar who quoted Sa'd Ibn Ibrāhīm to have said: The
'Hawamīm' – the Sūrahs starting with Hā' Mīm - were called 'The Brides' of The *Qur'ān*.

All of the *Qur'ān* is blessed and full of blessings, and there are parts of it about
which we have been informed of their specific blessings. One such Sūrah is this.
Zamakhsharī quotes Wāhidī that The Prophet^(P) said: Whosoever recites/reads Sūrah
Al-Jāthiya Allāh would cover his/her 'aurah' and grant peace during the Time of Judgment.
Or as The Prophet^(P) may have said.

Āyāt 03-06, 12-13, 22-23 and 36-37 have an overwhelming fragrance of the Sacred Divine
Attributes.

The Sūrah, Al-Jāthiyah, was revealed in Makkah soon after Sūrah 44 and comprises 37 Āyāt.
It constitutes closing of the Part 25 of The *Qur'ān*, which in turn comprises 6,666 Āyāt of
unequal length and 30 Parts of equal length.



Al-Ahqāf

The Sūrah takes its title from the word ‘al-Ahqāf’ appearing in Āyah 21, which literally means ‘The Sand Dunes’. It was the place famous for its sand dunes in the southern part of the Arabian Peninsula where the people of ‘Ād lived, who are mentioned in Āyāt 21-28, and to whom Prophet Hūd^(P) was assigned. This is the seventh and last Sūrah of the Hā’ Mīm series where ‘Hā’ Mīm’ are always followed by a reference to The Qur’ān, i.e. ‘*Tanzīlul Kitāb...*’

The Sūrah was revealed in the backdrop of challenging circumstances for The Prophet^(P). It was the tenth year of his Prophet-hood when a preaching mission to the neighboring Tā’if collapsed; he and his followers were besieged in Sha’b Abī Tālib (vicinity of Makkah) for three years with monitored social and economic boycott. His patronizing wife, guardian uncle and firstborn son passed away. These years were always remembered as the period of grief, persecution and misfortunes – AD 619-621.

It opens with a declaration of the Divine Descent of The Qur’ān - Āyah 02, then condemns the folly of idolatry in the face of Allāh’s Power and Providence - Āyāt 04-05; it impresses upon the truth of the Divine Mission of the Prophet Muhammad^(P) - Āyāt 07-09; and, Āyāt 15 and 16 carry an important injunction that links kindness to the parents, especially mothers, with the award of Allāh^(EM)’s Grace in Paradise. This advice is also echoed in Q.17:23, 31:14 and 46:15, etc.

The Sūrah warns all those who persistently deny and belie the Divine Mission of the Prophet Muhammad^(P), and The Qur’ān, that they shall be doomed and their fate sealed the same way as was of Pharaoh and the People of Al-’ Ahqāf: the former was drowned in the Red Sea along with his army and military might, and the later were made to experience agonizing suffering and wiped out by a hurricane with their women and children, crops and plantations – Āyāt 21-28.

It also mentions that a group of jinn were heavenly directed to listen to the recital of some parts from the Qur’ān by The Prophet^(P), they accepted the Faith, and became preachers of the Faith to their own community - Āyāt 29-32, a situation also captured in Sūrah.72. Al-Jinn.

A conclusion stresses Allāh’s Omnipotence, the certainty of correlatives of the Final Judgment, and advice to the Prophet^(P) to follow the example of former Prophets who patiently endured the insults of the misguided and disbelievers – Āyāt 33-35.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 13 and 14, which are paraphrased below:

- Indeed, those who proclaim:
Our Rabb is Allāh.
Then they stand firm on it *and live a life full of Allāh-consciousness*, then no fear shall *ever* come upon them, and never shall they be saddened *or regretful for their proclamation*.
- They will be the People of Paradise, dwelling therein forever, *as a reward for what they proclaimed and translated it to deeds of righteousness*.

Bayhaqī reports on the authority of Mis'ar who quoted Sa'd Ibn Ibrāhīm to have said: The 'Hawamīm' – the Sūrahs starting with Hā' Mīm - were called 'The Brides' of The Qur'ān. Or as these may have been known.

Āyāt 02-04, 26-27 and 36-37 carry an overwhelming fragrance of the Sacred Divine Attributes.

This Sūrah, Al-Ahqāf, was revealed in Makkah probably the same time as Sūrah 72, and comprises 35 Āyāt. It makes the beginning of Part 26 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Muhammad

The Sūrah takes its name from the name of the Prophet Muhammad^(p), mentioned in Āyah 02. It is one of the four Āyāt that mention him by this name; the others are Q.03:144, 33:40 and 48:29. It is also called Sūrah ‘Al-Qitāl’ in view of its dominant theme dealing with matters relating to taking up arms in the Cause of Allāh^(EM).

It opens with a statement that the belief in Allāh^(EM) is tied to the belief in His Prophet Muhammad^(p) and The Qur’ān; those who believe in Prophet Muhammad^(p) are assured that their sins would be pardoned and their spiritual condition will improve. In the absence of both or either their good deeds would go waste. Echoing the same article of faith, Q.04:80 reminds the faithful that whoever obeys the Messenger Muhammad^(p), in fact, obeys Allāh^(EM).

The Sūrah distinguishes a believer from a disbeliever with regard to the true nature of their deeds – Āyāt 01-03; it exhorts to fight the disbelievers – Āyāt 04-07; examines the state of disbelievers – Āyāt 08-10 and 31-35; followed by a comparison of the final end of both and their abode - Āyāt 11-15.

The revelation of the Sūrah came at a time when Followers of The Prophet^(p) were trapped in very helpless conditions, having fled from their homes in Makkah for the safety of their lives and faith, and being threatened by a powerful enemy in their new home - Madīnah. While open hostilities with the opponents had not yet begun, circumstances were predicting that a fight with swords might be on the horizon. Thus, the emphasis on the need for Qitāl and making resources available for it is very strong, and any disobedience to it was seen as a cause of Divine Disobedience, and, thus, severely punishable. The closing is all what it says – Āyāt 38:

You will be called upon to spend in the Cause of Allāh;
yet some of you *will be grudging and withholding* in miserliness; and
whoever will *be grudging and withhold* in miserliness, *in fact* withhold against oneself.
For Allāh is Above-All-Need, whereas *it is* you who would be the needy *and always in need of His Bounty*.

And if you *will still turn away from the Call of Prophet Muhammad*, He will annihilate you and replace you with another people *who are more worthy of His Religion*; and, then, they will not be the like of you *in turning away from obedience to Him and him*.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 01 and 02, which are paraphrased below:

- Those who disbelieve *in the Unshared Unity and Uniqueness of Allāh* and obstruct others from *pr* suing the Path of Allāh, He will cause *all* of their *good* deeds go

- waste, so they will find no reward for these in the Hereafter;
- while He will absolve them of their sinful deeds who:
 - o believe in the *Unshared Unity of Allāh, His Messages and Messengers, the Resurrection and its correlatives*, and
 - o do deeds of righteousness, and
 - o believe in what has been revealed onto *Prophet Muhammad – The Qur’ān*, and
 - o that it is the *Whole Truth* from their Rabb; and
 - o He would *set aright their hearts and* improve their *spiritual* situation so that they never disobey Him.

All of the Qur’ān is blessed, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this. It is reported by Zamakhsharī in Kashshāf, quoting Syed Abī bin Ka’b^(RA) that The Prophet^(P) would recite this Sūrah, Muhammad, while leading the Salāt al-Maghrib/*Evening Prayers*. It is also linked to him that anyone who would recite this Sūrah, Allāh^(EM) shall bless him with streams of Paradise. Or as The Prophet^(P) may have said.

This Sūrah has an overwhelming fragrance of the Sacred Attributes in its Āyāt some of which appear as follows:

- Those who do not believe and obstruct *others* from *pursuing* this Path of Allāh, He will cause *all* of their *good* deeds go waste, so they will find no reward for these in the Hereafter.
- If you will support Allāh *by participating in the effort to exalt His Religion of Islām and His Messenger*, He will *surely* support you *against your adversaries*, and make your foothold firm *in the service of His Cause*.
- Allāh knows *well all* of your active pursuits, as well as your abiding *at rest*, i.e. *He is fully aware of all of your states, so always remain mindful of Him*.
- Allāh is Above-All-Need, whereas *it is* you who would be the needy *and always in need of His Bounty*.

This Sūrah, Muhammad, was revealed in Madīnah and consists of 38 Āyāt. It constitutes a part of the Part 26 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Fat’h

This Sūrah is named after the expression ‘Al-Fat’h’, appearing in Āyah 01, means ‘The Victory’. It was revealed on the occasion of the Treaty of Hudaibīyyah, AD 628, signed between the Muslim city-state of Madīnah and the Makkān polytheists.

The opening Āyah declares the ten-year peace treaty an ‘Outstanding Victory’ even though a couple of its clauses were unbalanced and unfavorable to the apparent interests of the Faithful. Yet it was certainly a great moral victory that caused the entry to the fold of Islām by Khālīd Ibn Walīd, Amr Ibn Al-‘Ās, Uthmān Ibn Talha and Muāwiyah Ibn Abī Sufyān and others - all famous for their military and political skills. Similarly some tribes switched their alliance to the Muslims. This development shifted the tide in favor of the Muslims, and eventually led to many more great victories.

While during the first 19 years, from the beginning of the Prophet^(p)’s Divine Mission to the Treaty of Hudaibīyyah, AD 610-628, only a few thousand people had accepted Islām, within two years after the Treaty, more than 5,000 people had converted. This also ushered a new era for Muslim diplomacy where The Prophet^(p) sent envoys with his personal letters to six of the prominent emperors around the Peninsula, even as far as to Ethiopian Negus, inviting them to Islām - the Religion of One God, the Religion of Peace *with honor*. The Muslims won new victories including the conquest of Khyber, AD 629, followed by the great event when Makkah reverted to Islām in AD 630.

The Sūrah carries a discussion of the function of The Prophet^(p) with reference to the Pledge of Allegiance made by those who travelled with him to Hudaibīyyah, and a word of praise for them – Āyāt 08-10 and 18-21, followed by criticism of those who had not accompanied him – Āyāt 11-17.

The following Āyāt 22-25 spell out the reasons why fighting was prevented in this instance, and concludes with a contrast between the disbelievers and the believers where the later are likened to a sapling/plant that continues to flourish and grow firm, Āyāt 26-29, which is also imaged in the Torah (*Deuteronomy 6.8 and 11.8*) and the Injīl/Bible (*Mark 4.26-29 and 30-32*).

Some highlights of the Sūrah:

- Āyah 10 resounds a tie-in of the Prophet Muhammad^(p) and Allāh^(EM) by declaring that whoever will swear *their word of* allegiance to the *Proph*et, in fact, swear *their word of* allegiance to Allāh; and Allāh shall confer on them a great reward.
- Āyah 23 reiterates the Divine Promise in Q.03:139 and Q.04:141 that Allāh^(EM) will never allow the disbelievers to find a way to triumph over the true believers, and that you would always be the superior side in a conflict, if you are true believers.

- Āyah 29 states that Muhammad is the *Final* Messenger of Allāh^(EM); and whoever would be with him in Faith shall be unyielding against the disbelievers, *but* compassionate among themselves.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 28, which is paraphrased below:

It is He – *Allāh* - Who has assigned His Messenger *Muhammad* with the *Divine* Guidance and the True Religion *of Islām*,
so that He may cause it prevail over *the falsehood of all other* religions.
And Allāh suffices as a Witness.

Ibn Kathīr and Qurtubī carry a report suggesting that The Prophet^(P) was said to be reciting this Sūrah Al-Fat’h while riding his camel on the day when Makkah reverted to Islām – 20 Ramadān AH 08 corresponding to 11 January AD 630. Or as The Prophet^(P) may have recited.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed* Names/*Majestic* Attributes, i.e. 99. Some of these are well known including the following in this Sūrah:

- Allāh has always been *and shall always be* Almighty and Wise.
- Allāh has always been *and shall always be* Powerful over everything.
- Allāh has always been *and shall always be* Aware of whatever you do.

In addition, this Sūrah has specific Āyāt with fragrance of the Sacred Attributes, some of which are 01-07, 10, 14, 17, 23 and 26-29.

This Sūrah, Al-Fat’h, was revealed in Madīnah after signing the Treaty of Hdaybiyyah, AD 628, and comprises 29 Āyāt. It constitutes a part of the Part 26 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Hujurāt

The Sūrah takes its title ‘Al-Hujurāt’ from Āyah 04, plural of ‘al-hujurah’, literally mean the rooms; but it implies ‘The Living Quarters’ wherein the Prophet^(P) lived with his family in Madīnah, and were connected directly to the original structure of the Prophet’s Masjid. The Sūrah is unique in its teachings about the social manners and etiquette among those who had entered the Fold of Islām after Makkah reverted to Islām, and most of Arabia had come under The Prophet^(P)’s rule.

It covers things injurious to the social relationships, the most common being derision, defamation, calling others by offensive nicknames, racism, tribalism, class system, ill-opinion or negative suspicions and claims of superiority, etc. The contents of its Āyāt are ever-living, ever-guiding.

The Sūrah warns Muslims to be on their guard against giving credence to false rumours, as such rumours are calculated to land Muslims into very awkward situations. It emphasizes the significance of universal brotherhood among Muslims and mentions some social evils which, if not guarded against and effectively checked in time, are calculated to eat into the vitals of a community and undermine its social and moral structure. Of these social evils the common ones are suspicion, false accusation, spying, and backbiting; and most pronounced and far reaching in their evil consequences are conceit and pride born of a false sense of racial superiority. In specific:

- Āyāt – 04-05: The opening Āyāt are unanimously taken to refer to the time of the visit of a Bedouin delegation to the Prophet^(P) in Madīnah, a couple of years before he left this world, where they called him aloud by name, rudely and crudely, several times before he came out of his living quarters. Thus the teaching: Those who would call out The Prophet^(P), from outside his family quarters, most of them do not have any sense of manners. And if they would only be patient until he came out to them, it would have been much better.
- Āyāt – 02-03: Sitting in the Masjid, with the Green Dome now, some companions of the Prophet^(P) argued in heat of emotions. Thus were they warned how to speak in presence of their Leader^(P): do not shout words at him, as you shout to one another, but speak lower than that, out of respect and reverence for him.
- Āyah - 06: Should a wicked person come up to you with some piece of information, then you shall first investigate it and carefully ascertain its truth, lest you hurt a people out of ignorance and later regret over what you may have done against them.
- Āyāt – 08-09: Keep the communal harmony and solidarity as all Muslims are brothers and sisters and it is incumbent that they make all endeavour to ensure that peace and happiness is maintained amongst themselves, and the society at large.

- Āyāt – 12: It expressly forbids to spy on or pry into the secrets, private life and affairs of other people.
- Āyāt – 13: The Sūrah teaches some of the social virtues, and enjoins to avoid certain vices which are the bane of society, showing that brotherhood in Islām is not based on the distinctions of tribes and families, but on piety, righteousness and obedience to Allāh^(EM)'s Injunctions – ‘*taqwa*’.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 11 and 12, which are paraphrased below:

- O The Faithful!
You shall not let one group of men make fun of *or mock or ridicule* another group of men, for *it is quite likely* that they may be better than them.
Nor *shall you let one group of women ever make fun of or jeer or mock or ridicule* other group of women, who may be better than them.
And, you shall not find faults with one another; *you shall not slander one another*; and you shall not *taunt* by using *offensive* nicknames for one another.
And miserable shall it be to be called a mischief-maker after accepting the Faith of Islām. And whosoever does it but does not feel remorseful and repent such behaviour, then such p o p e shall be the wrongdoers, and, surely, the curse of Allāh shall be upon the wrongdoers.
- O The Faithful!
You shall avoid most suspicions *as* some suspicions are indeed sinful, *i.e. it causes one to fall into sin*. And you shall not be curious *to find out faults of others*, and you shall not spy *on one another – both at individual and communal level*;
you shall not speak ill of people behind their backs, *i.e. do not backbite one another*:
Would any one of you enjoy eating the flesh of his dead brother?
This comparison matches the hideousness of backbiting with the most disgusting thing imaginable. You would surely consider it disgusting and repulsive.
So you would always stay conscious of Allāh's injunctions and do not do it.
Surely, Allāh is *both* Acceptor of Repentance *of those who repent, as well as* Compassionate *to them*.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Some of which appear in this Sūrah:

- Indeed, Allāh *Listens to your sayings, and Knows everything of your motives and behaviour*.
- Allāh is Ever-Forgiver, Ever-Merciful.
- Allāh is *always* Aware *of your doing and Wise in His bestowal of grace*.
- Indeed, Allāh is *both* Acceptor of Repentance *of those who would repent, and Compassionate to those who die repentant*.
- Allāh is All-Knowing *as well as* All-Aware *of who is most devout and best in piety among you*.
- Allāh is All-Aware about everything.
- Indeed, Allāh knows all the imperceptible *to the senses of humans and jinn* in the cosmos, *the celestial space* and the earth.
- Allāh perceives whatever you do – *whether publicly or privately as nothing can be concealed from Him*.

This Sūrah, Al-Hujurāt, was revealed in Madīnah and consists of 18 Āyāt. It constitutes a part of the Part 26 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

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Qāf



The Sūrah takes its title from Āyah 01, where ‘Qāf’ is one letter of the Arabic Alphabet, pronounced as written. It is also known to some as ‘Al-Bāsiqāt’, ‘The Towering’, appearing in Āyah 10. This is the only Sūrah that carries the Arabic expression of ‘*al-wa’id*’, meaning ‘the threat of punishment’ four times, while rest of The Qur’ān carries it only two times.

The Sūrah emphasizes the themes of Resurrection, the Time of Final Judgment, and the ultimate success of those who have firm faith in Allāh^(EM) and His Prophets^(P).

The ‘Creation’ is cited as an indication of Allāh^(EM)’s Overwhelming Power to bring the dead back to life, and emphasis is placed on the powerlessness of man during the Time of Final Judgment. It also presents episodes from the lives of ancient communities of Prophets Noah^(P) and Lot^(P), and people of Thamūd, the Pharaoh, ‘Ād, and Tubba’ - who persistently belied and denied Allāh^(EM)’s Messages and were thus destroyed.

The Sūrah is thematically linked with the previous as it taught the etiquettes among Muslims, and this one teaches the proper behaviors with non-Muslims; its linkage to the next Sūrah is established through increasing reference to the Hereafter.

The Sūrah contains vivid descriptions of the Last Hour, including a glimpse of the Hellfire to create fear that propels us to be as good a Muslim as we can. If fear is missing, it is easy to fall into sin at times of temptation, and if hope of Paradise is missing, then this can lead to despair and fatalism. Thus, the Qur’ān maintains this balance throughout its narratives and discussions.

Key points of the Sūrah comprise:

- Āyāt – 06-10, 38: Look at the things around you for those who want proof of Allāh^(EM)’s Creative Powers.
- Āyah – 06 and 11: Watch at how lifeless plants are brought to life, water and life is balanced and the planets do not go crashing into one another.
- Āyāt – 12-14, 36: Learn lesson from the fate of former peoples who denounced the truth.
- Āyāt – 17-18: Imagine one’s good/bad deeds being meticulously recorded by the angels on our shoulders.
- Āyāt – 20 and 22: The Promised Time arrives, uncertainty of which turns into certainty.
- Āyāt – 21-29: Faith, belief and deeds decide one’s destiny – fire or flowers.

- Āyah – 30: Realize that Hell speaks to Allāh^(EM) announcing it has space for much more, many more.
- Āyāt – 33-35: Work towards attaining the status of those entering the Paradise and told: Enter it in peace!
- Āyah – 39: In matters of Faith, endure whatever they allege *or rebuke*, and glorify the Praise of your Rabb.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 45, which is paraphrased below:

O The Prophet!

We are fully aware of whatever they allege *against Us, Our Final Message and its Messenger Muhammad,*

but it is not for you to compel them *or coerce them to embrace the Faith of Islām.*

Just keep on exhorting by this Qur’ān whoever fears My Warning *of the Time when no one shall be spared of the process of accountability for his/her belief and deeds.*

Ibn Kathīr, Ālūsī and Qurtubī carry a reports that The Prophet^(P) would recite this Sūrah during the Festive Salāt/Prayers of ‘Eid al-Fitr and ‘Eid al-Adha, the Congregation Salāt/Prayer of Fridays, and sometimes during the Salāt al-Fajr/Morning Prayer. It is said that he did so because it contains references about the beginning of creation, Resurrection, Standing before Allāh^(EM), the Reckoning, the Paradise, the Fire, Allāh^(EM)’s reward and punishment, lessons of encouragement, and lessons of discouragement. The Prophet^(P)’s frequent recitation of this Sūrah has led some to consider it as the ‘greatest’ of Sūrahs. Allāh^(EM) and His Prophet^(P) would know better.

All of the Qur’ān is blessed and full of blessings, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this regarding which Zamakhsharī and Qurtubī report, quoting the Prophet^(P), that whoever would recite this Sūrah, Qāf, and acts by it, Allah^(EM) shall alleviate the difficulties and throes of death for him/her. Or as The Prophet^(P) may have said.

Āyah 29 carries a fragrance of the Sacred Attributes: ‘My Word *of Judgment* from Me shall not change. But I shall never be unjust to *My* servants.’

This Sūrah, Qāf, was revealed in Makkah and consists of 45 Āyāt. It constitutes a part of the Part 26 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Dhāriyāt

The Sūrah takes its title from the opening Āyah, where the expression, pronounced as ‘Adh-Dhāriyāt’, occurs; it means ‘The Scatters’, or ‘Those that Scatter’, or ‘The Scattering Winds’. It deals with the Hereafter, Allāh’s Unshared Unity and Uniqueness, warning to the disbelievers, reminding them what happened to many former communities who had obstinately persisted in disbelief and wrongdoing. Consider the following:

- Āyāt 01-06: winds/rain as a source of sustenance, possibly a metaphor, and then attesting to the Time of Final Judgment.
- Āyāt 07-14: state intellectual fallacies at the heart of disbelief.
- Āyāt 15-19: contrast the fate of those who are heedless of what Allāh has commanded to do and what is to befall them in the Hereafter – ‘those who conjuncture’, and ‘those who are reverent’ because they had been virtuous in the life of this world as they would sleep a little and stand in devotional worship during the later part of the night before morning twilight, and were aware of the needs of the others, and took care of them from the provisions and resources that We provided.
- Āyāt 20-23: The Divine Creative Power – see the miracles around you in great system of cosmos and *the universe*, on *and in* the earth, *even* within yourselves *are wondrous signs of biological creativity*, and everything has been created in pairs – *the ops ite, for pr ps es of rep oduction and p rp tuation of its own sp cies*.
- Āyāt 24-40: narratives from the sacred history of Noah^(P), Abraham^(P), Moses^(P) and Lot^(P).
- Āyāt 41-46 and 59-60: Signs for the disbelievers in the destruction of the former communities who had obstinately persisted in disbelief and wrongdoing – Pharaoh, Ād and Thamūd.
- Āyāt 50-55: allusion to The Divine Omnipotence provided by natural order.
- Āyāt 56-58 and 20-21: relationship between The Divine and the human – human was not created to merely seek their own sustenance, but to submit to Him. While He has no need for them, it is they who are in need of Him.
- Āyāt 59-60: warning to the disbelievers and misguided who follow customs of their time blindly as this would not help at the Time of Final Judgment. Āyah 60 is linked to Āyāt 05-06.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 54-55, which are paraphrased below:

O The Prophet!

Once you have delivered The Message of *The Qur’ān*, turn away from them *as you are neither responsible for them nor you can thrust it by force*. You shall not be blamed.

You are only responsible to remind them gently and unceasingly as The Reminder – The Qur'an – benefits the believers by increasing their spiritual insight and giving them power of knowledge.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99 including the following in this Sūrah:

- Indeed, He is the All-Wise *and* the All-Knowing.
- Indeed, it is Allāh *alone* Who is the *Sl e* Provider of life sustenance *to all*. *And He is the* Possessor of Overpowering Control.

This Sūrah, Al-Dhāriyāt, was revealed in Makkah and consists of 60 Āyāt. It constitutes the tail end part of the Part 26 and initial part of the Part 27 of The Qur'an, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Tūr

The Sūrah derives its name from the word ‘al-Tūr’, pronounced as ‘at- Tūr’, means ‘The Mount’, implying Mt. Sināi, in Āyah 01. The mention of ‘The Mount’ is an indication of a similarity between the missions and the messages of two great Prophets: Muhammad^(P) and Moses^(P); while the former received a call at Mt. Nūr (Cave Hirā’); the later received it on Mt. Sināi, and timings of both were strikingly similar – nighttime, after the midnight. Thus, the implied message is that punishment shall befall the opponents of the Prophet Muhammad^(P) just as it befell the opponents of Moses^(P).

The Sūrah opens with a series of affirmations of the certainty and imminence of the Time of Final Judgment and its correlatives – Āyāt 01-10, followed by descriptions of what is in store for the misguided – Āyāt 11-16, which is contrasted by what awaits the virtuous – Āyāt 17-28.

Āyāt 29-32 carry a strong Divine Response to the accusations made against The Prophet^(P) that he was a soothsayer, or possessed, or a poet; and, then it speaks about his mission which warns people about the consequences of their denial of his message, and challenges them to produce a similar message of spiritual, intellectual and literary excellence – Āyāt 33-34.

A series of questions, starting with ‘Do they Were they ...?’ are raised to make disbelievers’ arguments look ridiculously untenable – Āyāt 35-44. The Prophet^(P) is advised to ignore them for they would ultimately taste the fruits of their attitude and motives – Āyāt 45-48.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 48 and 49, which are paraphrased below:

And O Prope t Muhammad!

You shall not be dismayed.

Be patient at the insults and mockery of the disbelievers for the judgment of your Rabb shall take care of them.

Indeed you are in Our Sight and We shall protect you;

You shall Glorify your Rabb with Praise when you arise for worship ul meditation and Prayers.

And you shall also Glorify Him during part of the night, and at the time of setting of the stars before dawn.

Ibn Kathīr carries a narrative where Syed Jubayr bin Mut’im^(RA) is reported to have said: I heard the Prophet^(P) reciting Sūrah At-Tūr’ while praying Salāt al-Maghrib/*Evening Prayers*. Surely, I have never heard a more beautiful voice or recitation than his recitation.

Bokharī recorded that Syedah Umm Salamah^(RA) heard it being recited by the Prophet^(P) in al-Masjid al-Harām in Makkah while leading Salāt al-Maghrib/*Evening Prayers*.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this. Zamakhsharī carries a report in his Kashshāf quoting Syed Abī bin Ka'b^(RA) that The Prophet^(P) said: 'Whoever would recite this Sūrah at-Tūr shall be on the truth in his belief in Allāh, and thus entitled to protection from the suffering of the Fire, and benefit from pleasures of Paradise'. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, some of these are included in this Sūrah:

- Indeed, it is He Who is The Beneficent, The Compassionate.
- Exalted be Allāh *far* above whatever they associate with Him *in Divinity, Unity, Worship and Command*.

This Sūrah, at-Tūr, was revealed in Makkah after Sūrah 32 and comprises 49 Āyāt. It constitutes a part of the Part 27 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Najm

The Sūrah derives its name from the word ‘al-Najm’, pronounced as ‘an-Najm’, meaning ‘The Star’, appearing in Āyah 01. It warns the polytheists about their attitude towards the Qur’ān, and reminds them that their beliefs are based on mere surmises, while they should follow the Straight Path leading to Allāh^(EM) – *The One and Only God*. It also stresses that the Religion which Muhammad^(P) preaches is not the one he has faked but whatever he speaks of The Qur’ān is a Divine Revelation from Allāh^(EM), Rabb of all existence.

There is a lot of symbolism, symbolic allusions and poetic power in Āyāt 05-18 that deal with an exclusive, miraculous and extraordinary experience of The Prophet^(P) - physical experience of spiritual ascension. It is considered to be linked to the famous Night Journey and Ascension, *al-Isrā’ wal Mi’rāj* – Q.17:01, where The Prophet^(P) travelled through the seven heavens to The Divine Presence - within two bows’ of length or even closer.

Āyāt 19-30 reproach the idolaters for their abstract concept of belief, then a discussion of the causative factors of their ignorance, and a condemnation of those who seek intercession from angels. Āyāt 31-62 call upon people to reflect on their origin and creation, attest to the Scriptures of Moses and Abraham, describe punishment of the former communities for their disbelief, and finally an admonition to heed The Qur’ān.

Highlights of the Sūrah comprise the following:

- No burdened-soul of misdeeds shall carry the burden of misdeeds of any other soul.
- Every person shall face the consequences of what he/she strives for in the worldly life.
- Result of his striving shall be weighed, judged and rewarded to the full extent.
- Prostrate yourselves in submission to and worship of Allāh alone, and no one else – no idols, no images, no objects, no angels, no jinns and no humans.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be parts of Āyāt 31-32, which are paraphrased below:

Allāh shall reward evil of deeds with evil of suffering, and
acts of kindness with kindness of benevolence.

Those believers who refrain from major sins and obscenities,
even though they may stumble into minor oversights, will find their Rabb
Abounding in His Forgiveness.

Bokhārī, Muslim, Abu Dāwūd and Nasā’ī carry separate reports to suggest that Syed Abdullāh bin Mas’ūd^(RA) said that Sūrah Najam was the first Sūrah in which a prostration was revealed vide Āyah 62. The Prophet^(P) recited it in Makkah and prostrated, and so did those who were with him. Or as The Prophet^(P) may have practiced.

The following Āyāt carry an overwhelming fragrance of the Sacred Attributes:

- Āyah 25 - To Allāh belongs *both* the Last (*End of Time*) as well as the First (*Beginning of Time*).
- Āyah 32 - *As for* those who refrain from major sins and obscenities, even though they may stumble into minor oversights, *will find* their Rabb Abounding in His Forgiveness.
- Āyah 55 - So which of your Rabb's Overwhelming Powers would you deny?

This Sūrah, an-Najm, was revealed in Makkah shortly after Sūrah 112 and comprises 62 Āyāt. Āyah 62 entails prostration. It constitutes a part of the Part 27 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Qamar

The Sūrah takes its name from the word ‘Al-Qamar’, meaning ‘The Moon’, from Āyah 01. The symbolic use of the moon is meant to warn the disbelievers of their impending fate during the Time of Final Judgment: ‘as the Time will draw near; the moon will split’. The primary theme centers around the fate of those men and women who disbelieve.

While the Sūrah talks about the approaching Time of Final Judgment, it also tells that Allāh^(EM)’s judgment may come here and now. There are references to the Great Flood of Noah^(P), the People of ‘Ād, Thamūd, the People of Lot^(P), the Pharaoh and his people, who suffered merciless retribution – Āyāt 09-45. These narratives are intended to serve as a deterrent and warn the disbelievers – past, present and future - and console and motivate the believers – past, present and future - who are given the good news that they will be in the proximity of their Rabb in the Gardens of Bliss. It also contains a prophetic reference to the Battle of Badr – AD 624 - which was to humble the power of the arrogant.

Āyāt 17, 22, 32 and 40 contain a message repeated four times: We have made The Qur’ān easy to learn and take heed. So is there anyone of you who would learn and take heed? This repetition of four times comes between multiple narratives of people who ignored the revelation and faced the Wrath of Allāh^(EM). Thus, the message is clear that the only way to seeking Pleasure of Allāh^(EM) is through understanding and following The Qur’ān.

Āyāt 46-55 mention of the suffering that await the guilty, contain discussion of the nature of Allāh’s Decree and the process of accountability, and a closing with rewards awaiting the reverent.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 17, with its repetitious assertions, is paraphrased below:

And indeed We have made The Qur’ān easy to learn *and take heed*;
so is there anyone *of you* to learn *and take heed*?

Ibn Kathīr and Tabarī carry long reports that one evening The Prophet^(P) was addressing a group of believers and disbelievers in Minā, outskirts of Makkah. The disbelievers had been insisting on him to perform some miracles in support of the truth of his Divine Mission. So The Prophet^(P) raised his right hand and pointed to the moon, whereupon it appeared to separate into two halves, one on either side of Mt. Hirā’. He^(P) then said: ‘Bear witness!’ and the line of separation disappeared. All were left speechless, but his adversaries dismissed it as an illusion of sorcery. Allāh^(EM) and The Prophet^(P) would know it better.

Ibn Kathīr reports a Hadīth of Abū Waqid, in which it is mentioned that the Prophet^(P) used to recite Sūrahs Qāf (50) and Al-Qamar (this one) during major gatherings and occasions because these contain Allāh^(EA)'s promises and warnings, and information about the origin of creation, the Resurrection, Allāh^(EM)'s Unshared Unity and Uniqueness, and the affirmation of his Prophet-hood among the great objectives.

Āyah 50 has overwhelming fragrance of the Sacred Attribute:

And Our Command *to ordain something* is nothing but a single Word: '*Be!*', which is carried out as swiftly as the blinking of an eye *to its completion with perfection*.

This Sūrah, Al-Qamar, was revealed in Makkah and consists of 55 Āyāt. It constitutes a part of the Part 27 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Rahmān

The Sūrah takes its name from the expression ‘Al-Rahmān’, which constitutes Āyah 01. It is pronounced as ‘Ar-Rahmān’. It is one of the Majestic Attributes of Allāh^(EM), meaning ‘The Ever-Compassionate’ or ‘The Lord of Infinite Mercy.’ The Attribute, appearing 57 times in The Qur’ān, embraces all existence with mercy, grace, and favor without discrimination as He gives life, maintains, provides, and equips all with the capacities necessary for each as a manifestation of the Majestic Attribute: The Ever-Compassionate, The Lord of Infinite Mercy.

The thematic structure of the Sūrah is reflected in the grammatical structure, which employs the dual form of many verbs and pronouns, and is addressed to both the human and the jinn through His Prophet, Muhammad^(P), who was, thus understood, assigned to both the creations. It describes their creation, reminds them that everything in this universe has a finite lifespan after which it will end, and then resurrected to face the consequences of its endeavors.

78 Āyāt of The Sūrah constantly remind of His Mercy and Favors by taking care of them spiritually by teaching them His Great Religion of Islām, giving them worldly skills and intelligence as a part of the material welfare and having created this beautiful world full of wonders all around, ‘So which *and how* many of the favors of your Rabb *in the material and sp ritual realms* will you not acknowledge *with gratitude*?’ - an Āyah, crux of the Sūrah, repeats itself thirty one times to emphasize the majestic wonders of Ar-Rahmān.

The Arabic Sacred Text uses the expression of ‘Alā’ within the same Āyah as many times, which literally means ‘blessings’ or ‘bounties’ or even ‘favors.’ However, in a departure from the conventional rendering, this meaning has been rendered somewhat differently as the context may require but more in line with His Power/Powers – *Qudrat* - reflected in His Exalted Names and Majestic Attributes.

Āyah 27 is echoed in Āyah 78 showing that Allāh transcends the blessings of this earth and He transcend the blessings of the heaven:

27. And there remains the Face of your Rabb, Full of Splendor and *Full of Honour*.

78. Blessed is the Name of your Rabb, Full of Splendor and *Full of Honor*.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 01-13, where Āyah 13 is repeated 31 times; the set is paraphrased below:

Ar-Rahmān – *Allāh, The Lord of Infinite Mercy.*

The One Who taught/teaches, whomever He Will, to read and understand The Qur’ān.

He created the sp cies of human being and everything else.

And *He* taught him *intelligent thought and eloquent speech*.
The sun and the moon revolve to an exact calculation;
and the grass and the trees both bow down *and comply with what is required of them*.
And *He* raised up the cosmos high *above the earth*, and
He established the Balance - *dynamic equilibrium*,
so that you shall not go beyond *the proper limits of the balance*,
i.e. shall not disturb and do injustice in your own lives,
and you shall establish correct measure, weigh with justice, and not compromise the balance.
And the earth - He set it in place for the living *of all creatures: man, jinn and others*;
in it are sweet fruits *of immense variety, colour, flavor and taste*, and
the date palm trees with sheathed clusters *of fruit-stalks*,
and also grains with husk, and fragrant *flowers and scented herbs*.
Then how many of the Infinite Bounties of your Rabb, *The Possessor of Power*,
shall you both, *man and jinn*, not acknowledge *with gratitude*?

Ibn Kathīr and Zamakhsharī carry a report quoting Syed Jābir bin ‘Abd Allāh al-Ansārī^(RA) that ‘The Messenger of Allāh^(P) was reciting Sūrah Al-Rahmān to us, and when he completed it, he remarked: ‘What is wrong with you that you have been silent throughout? Certainly, the jinn are more responsive than you. Not once did I recite this Āyah to them — ‘So which *and how many* of the favors of your Rabb *in the material and spiritual realms* will you ever not acknowledge *with gratitude*?’ — but that they said: ‘Not one of your graces, our Rabb, do we not acknowledge *with gratitude*, for all praise belongs to You’. We should say the same.

Ālūsī, Bayhaqī and Qurtubī carry reports quoting Syed Abdullah ibn Mas’ūd^(RA) who reported that the Prophet^(P) said: ‘Everything has an adornment, and the adornment of the Qur’ān is Sūrah Ar-Rahmān’. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Of these, ‘Ar-Rahmān’ and ‘Rabb’ are the two oft-repeated in this Sūrah besides fragrance of several other Sacred Attributes in its Āyāt not included in the traditional count of 99.

This Sūrah, Al-Rahmān, was revealed in Madīnah after Sūrah 13 and comprises 78 Āyāt. It constitutes a part of the Part 27 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.



Al-Wāqi'ah

The Sūrah takes its title from the word 'Al-Wāqi'ah' in Āyah 01, implying 'The Inevitable Event of Doom'. The 'Event' - a fact undeniable - shall be the Time of Final Judgment for awarding the reward to every individual according to his/her belief, conduct and behaviour in the worldly life.

The 'Event' shall descend when the earth would be shaken violently in a series of massive earthquakes and volcanic eruptions, the mountains would be made to crumble turning to dust and scattered in the air like puffed wool. Q.22:02 also captures the same theme. Then the human beings will be sorted out in three categories: the foremost (in practicing their faith and a life full of virtue), the faithful, and the faithless.

Āyāt 07-56 provide some insight into the living conditions for each category:

- The Foremost: In Gardens of Bliss, close to divine proximity, environment of spiritual peace and tranquillity.
- The Faithful: In Gardens full with fruitful sustenance, cool shades, comforts and enjoyment.
- The Faithless: In blistering hot winds, boiling putrid fluid, shades of thick black smoke, agony and frustration.

Āyāt 58-72 invite everyone, regardless of one's faith, to reflect on Allah^(EM)'s Wondrous Creative Powers, unshared and undivided, and consider their present form of existence as an evidence to develop firm faith in the anticipated form of existence after the Resurrection. Āyāt 77-82 assure its audience that The Qur'ān is Honorable; it is a Revelation from Rabb of all Existence. Then how could you hold it in low esteem and ignore its teachings? Āyāt 83-96 discuss the nature of death and the Hereafter in the light of Āyāt 07-56.

The Sūrah leaves a beautiful message while closing Āyah 96, echoing Āyah 74:

'You shall Extol and Exalt The Sacred Name of your Rabb, The Almighty.'

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 77-81, which are paraphrased below:

- Indeed, this, *what is being recited to you* is The Qur'ān, Honourable,
- *inscribed* in a Book, *protected* and Well-Guarded against satanic access and all corruption in its Arabic & red Text.
- No one could reach it except the ones *who are purified of heart*.
- *The Qur'ān* is a Revelation successively revealed from the Rabb of all existence.
- Then would it be this discourse - *The Qur'ān* - that you shall hold in low esteem?

Tirmidhī records that Abū Ishāq reported from `Ikrimah from Syed Ibn `Abbās^(RA) that Syed Abū Bakr^(RA) observed: ‘O Allāh’s Messenger^(P)! You are becoming gray?’ The Messenger^(P) replied: ‘Hūd, Al-Wāqī’ah, Al-Mursalāt, `Ammā Yatasā’alūn and Idhā Ash-Shamsu Kūwwirat, i.e. *Sūrahs 11, 56, 77, 78 and 81* have made me look gray’. Or as The Prophet^(P) may have said.

All of the Qur’ān is blessed, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this with regard to which numerous traditions quoted by Ālūsī, Ibn Kathīr and Qurtubī carry reports that The Prophet^(P) suggested blessings of recitation of this Sūrah, such as: (i) ‘The one who recites Al-Wāqī’ah will be excluded from the neglectful,’ (ii) ‘Whoever recites Al-Wāqī’ah at night would not encounter poverty or poverty will not afflict him’, and (iii) This is the Sūrah of Wealth, so recite it and teach it to your children.’ Reported by Zamakhsharī in his Kashshāf, and Ibn Asakir, Tafsīr Majma’al-Bayān and Tafsīr Burhān. Or as The Prophet^(P) may have said.

There is overwhelming fragrance of the Sacred Divine Attributes in the following Āyāt:

Āyāt 58-59

Would you *just* consider *the semen* that you eject *into the wombs of your wives*, is it you who would create *a child out of it*, or are We The Creators *of it*?

Āyāt 63-66

Have you *ever* pondered over *the seed* that you sow *in the ground*?

Is it you who would cause it to grow *into food crop , herbal p ants and fruit trees*, or it is We Who cause them to grow?

If it was Our Will, We could *instantaneously* turn them - *food crop , herbal p ants and fruit trees* - into chaff, *dried stubble*.

Then you shall have been left wonder struck, *crying out*: Indeed, we have been ruined!

Āyāt 68-70

Would you *ever* consider the water *that* you drink *and is a source of life to you, your agriculture and your livestock*, is it you who would cause water *to come down* from the clouds, or *is it* We Who cause to send it down?

If it was Our Will, We could *easily* make it salty *and bitter, non-potable for you*.

Āyāt 71-72

Would you *ever* note the fire that you kindle *by friction and make fire of the wood*?

Is it you who would cause the tree to grow *for firewood*, or is it We to raise it?

This Sūrah, Al-Wāqī’ah, was revealed in Makkah and consists of 96 Āyāt. It constitutes a part of the Part 27 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Hadīd

The Sūrah takes its title from the word ‘al-Hadīd’ in Āyah 25, meaning the ‘The Iron’. It opens with a description of the greatness of the power and knowledge of Allāh^(EM) containing a prophecy of the future conquests of Islām in the context of which ‘The Iron’ may have been mentioned. At the same time it asks the Muslims to prepare themselves for sacrifices in defense of their faith, highlights the importance of contributions in support of the cause, and warns of a terrible fate for the hypocrites.

The initial Āyāt contain some of the twenty Divine Attributes mentioned in The Sūrah reminding us that ‘He is with you wherever you are’, the grandeur of the Qur’ān, accounts of former nations, call for the establishment of social justice, and a critique of monasticism and social seclusion. A specific mention is made of two great Prophets, Noah^(P) and Abraham^(P), Āyah 26, whose descendants were blessed with the Prophethood and the Book of Law, yet only a few of them remained righteously guided, while most turned out to be wicked – a point also made in Q.19:58-59.

Consider a stream of the Divine Attributes in Āyah 03, *al-Awwal*, *al-Ākhir*, *al-Dāhir*, *al-Bātin*, through different spiritual dimensions:

- He is the First: He was before every created thing, without beginning. He is the Last:
- He will be after everything, without end. He is the Outward: He stands over everyone, without any one to overpower or prevent. He is the Inward: He knows all hidden things, without veil.
- He is the First through beginning-less-ness, the Last through end-less-ness, the Outward through unity, and the Inward through eternity.
- He is the First through awesomeness, the Last through mercy, the Outward through proofs, the Inward through blessings.
- He is the First through bestowal, the Last through recompense, the Outward through laudation, the Inward through loyalty.
- He is the First through guidance, the Last through sufficiency, the Outward through ruler ship, the Inward through kind favour.
- He is the First of every blessing, the Last of every tribulation, the Outward of every argument, the Inward of every wisdom.

Āyāt 09, 12-13, 19 and 28 pertain to belief and deeds, creating a link between the two and call both ‘an-nūr’, meaning ‘the light’. An-Nūr is used as symbolism alluding to the light of faith, guidance, righteousness, purity, spirituality, knowledge and insight, and also as ‘bonus reward’ in addition to a reward in the Hereafter. Simply put it means ‘Shining Deeds.’

[Note: The Biblical ‘Parable of Ten Virgins’ and lamps, cited in Matthew 25.1-13, appears to correspond to this set of Āyāt].

The Sūrah asks us to ‘advance a beautiful loan to Allāh^(EM) which shall be multiplied for them’ as well as it demands respect for the poor and the helpless by taking care of them and giving them comfort: do not look at the fact that their clothing is tattered, their faces are pale and their hearts are full of pain; consider the fact that tomorrow they will be the great ones of the Abode of Peace in Paradise.

Āyāt 22-23 are an important reminder of an article of Muslim belief that all good and all evil happens by decree and predestination from Allāh^(EM), and by no means can people help or harm themselves or others. It is called ‘qadā wal qadar.’ Although the two expressions are not specifically coupled in The Qur’ān, the connection does exist as the meanings they have in The Qur’ān are very close. The Decree of Allāh^(EA) (qadā’) is explicit in four instances: virtuous deeds, sins, benefits and misfortunes ... it is the existence of all existents on the Preserved Tablet (Lawh al-Mahfūz) as a whole and in detail; predestination (qadar) is the particularization of the previous decree bringing into being [the things] in the material world one after another. Qadā’ is the eternal will and the divine providence required for the arrangement of existents in a specific order; Qadar suspends that will with regard to things on particular occasions.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 22-23, which are paraphrased below:

- No misfortune *or ordeal or disaster would ever* befall the earth – *e.g. tsunami, earthquakes, epidemics, tempests or droughts* - or yourselves – *e.g. illness, loss of family members or possessions*, but in accordance with the law of causation before We would make it evident. Surely, this shall be easy for Allāh *to do*.
- *Indeed, that shall be easy for Allāh* lest you grieve *or despair* for what you missed, or exult at what you received, Allāh does not take fancy of any exultant and braggart.

All of the Qur’ān is blessed, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this with regard to which Tirmidī and Ahmad recorded that Syed ‘Irbad bin Sariyah said that The Prophet^(P) used to recite Sūrah al-Hadīd before retiring to bed, and said that there is an Āyah which is better than a thousand Āyāt.’ There is a scholarly opinion suggesting that it may be Āyah 03 (quoted above) – ‘Huw al-Awwalo wal-Ākhīro wal-Dāhīro wal-Bātīno wa Hwa bi-Kulliyy Shayin ‘Alīm.’ Zamakhsharī carries a report of the Prophetic quotation: ‘Whosoever recites Sūrah al-Hadīd shall be counted among the staunch believers in Allāh and His Prophets.’ Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, some of which are presented in the initial Āyāt in addition to Āyah 03 :

- He is The Almighty *with irresistible might*, The All-Wise *in His actions*.
- He has Overpowering Control over everything.
- He has the Knowledge of everything.
- Allāh perceives whatever you do.
- He knows whatever is *hiding* in the hearts *of people*.

This Sūrah, al-Hadīd’, was revealed in Madīnah and consists of 29 Āyāt. It is the last Sūrah constituting a part of the Part 27 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Mujādilah

The Sūrah derives its title from Āyah 01, wherein a woman's plea to the Prophet^(P) to solve a problem with her husband is recounted. Thus, the title 'Al-Mujādilah' meaning 'The Pleading Woman'. It is first the ten Sūrahs addressing many of the legal issues that confronted the community in Madīnah. It decisively abolishes a bad social custom by which husbands, in pre-Islamic times, used to oppress their wives. Someone would call his wife 'mother' and thus separate from her without giving her the divorce. It was called 'Zihār'. The case concludes by stipulating the penalty for anyone who would continue practicing Zihār after revelation of Āyāt 01-05.

Thus, Islām pioneered the cause of women in the greatest earnestness, as, in her person, half the human race was suffering severe oppression.

It denounces the hypocrites and other misguided groups for their holding secret meetings aimed at conspiring and spreading vicious rumours against the Prophet^(P), his mission and his followers, as is happening now through the social and electronic media, particularly in the western societies. It urges the believers to remain alert of their adversaries and never to consider such platforms/groups as friendly for they are the enemies of Allāh^(EM) and His Last Prophet^(P).

Āyāt 14-21 address the nature of hypocrites, while the closing Āyah 22, in the second-person singular is an address to all Muslims. It pronounces the 'pleasing' rewards for those on whose 'hearts' Allāh has 'inscribed faith' and 'supported them with a Spirit from Him' – i.e. *The Qur'ān*; heart is spoken of as synonymous with mind. Rāzī in his commentary on this Āyah suggests that 'Spirit from Him' means 'the light of the heart which Allāh casts into the heart of whoever He Will among His servants'. He further says that 'it has three blessings from Allāh: faith in the heart, support through a Spirit from Him, and being admitted to the Garden'.

Highlights of the Sūrah comprise the following:

- Āyah 07 – Allāh is always Fully Aware of everything and listening to your conversations: when you are three, He is the fourth; when you are five, He is the sixth.
- Āyah 11 – Accommodate people and Allāh shall reward you.
- Āyah 14 – Do not befriend people with whom Allāh is angry.
- Āyah 19 – Do not let Satan overpower you in a manner to make you forget the Remembrance of Allāh.
- Āyah 21 – Allāh has decreed: I shall *always* prevail, *both* I and My Messengers *over every falsehood*.
- Āyah 22 – Do not lean in affection towards those who oppose Allāh and His Messenger *Muhammad*.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be essence of Āyāt 19 and 21-22, which are paraphrased above.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this regarding which Kulāynī and Ayāshī, etc., carry a report from Syed 'Alī^(RA) ibn Abī Tālib, the fourth righteous caliph in succession to The Prophet, that The Prophet^(P) said: 'If a person would recite Sūrah Al-Mujādilah in his Salāt/Prayers regularly, Allāh^(EM) would not punish him so long as he lives in this world; moreover, he would not face any trouble or worry, nor would he be afflicted with any detestable disease'.

Zamakhsharī carries a report in his Kashshāf of the Prophetic quotation: 'Whoever would recite and act upon Sūrah Al-Mujādilah shall be counted among the Partisan of Allāh at the Time of Final Judgment'. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah lists eleven of these:

- Allāh is All-Listening, All-Watching.
- Allāh is the Pardoning, the Forgiving.
- Allāh is Well-Aware of whatever you do.
- Allāh is a Witness over everything.
- Allāh is Well Aware of everything.
- Allāh is the Forgiving, the Compassionate.
- Allāh is The Powerful, The Almighty.

This Sūrah, Al-Mujādilah, was revealed in Madīnah and consists of 22 Āyāt. It is first of the Sūrahs constituting a part of the Part 28 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Hashr

The Sūrah takes its title from the expression ‘al-Hashr’ in Āyah 02, which has been translated differently: ‘The Gathering’; ‘The Exile’; ‘The Encounter’; or ‘The Banishment’ as it deals entirely with the banishment of a wicked tribe in Madīnah, AD 625. It is also known by a second name as Sūrah Banī An-Nadīr suggesting its thematic essence where the tribe always conspired treachery against the Muslims, and developed an extremely hostile attitude towards Islām. Thus, it is not a coincidence that remnants of the same faith carry the legacy all the way from 7th Century AD to 21st Century AD.

The Sūrah opens by addressing the situation of Banī An-Nadīr and the hypocrites whose mutual consultations for treachery against Muslims is likened to that of Satan – Āyāt 11-16. It is then followed by a formula for distribution of spoils of war, and the contrasting profiles for those destined for the Fire and those destined for the Garden - Āyāt 17-20. The proceeding Āyah states the nature and magnanimity of the revelation by an inspiring simile before closing with an impressive enumeration of The Most Beautiful & red Names and Majestic Attributes of Allāh^(EM) indicating the greatness and purity of the Rabb of all Existence:

Allāh, besides Who there is no one *and can never be any entity* worthy of worship,
The Knower of what is beyond human intellect *and senses*,
The Knower of what is visible in the corporeal realm,
The Infinitely Merciful and The Ever-Compassionate,
The Sovereign; The All-Holy – *most pure of all purities*,
The Source of Peace; The Giver of Faith; The Guardian over all,
The Almighty; The Irresistible; The Lord of Majesty,
The far too Exalted than *anything* they would associate with Him in Unity, Divinity,
Worship and Command.
The Creator; The Originator; The Giver of Shapes and Forms,
The Almighty with irresistible might; The All-Wise.

Consider some key points below:

- Āyah 18 addresses all those who have Faith in these words: Stay conscious of Allāh’s *Injunctions!* And let every soul consider as what it would have sent forward for tomorrow *by way of deeds of righteousness based on true faith for the Hereafter.* And be conscious of Allāh in a manner that would keep you away from His disobedience; for Allāh would be Fully Aware of whatever you do.
- Āyah 19 decrees for the Faithful: And you shall not be like those who are oblivious of Allāh’s *rights by abandoning His Unshared Unity and obeying*

His Injunctions. So He caused them to be oblivious of themselves *by not performing deeds of righteousness that could save them during the Time of Final Judgment.*

- Āyah 21 conveys a powerful message: Had We sent down The Qur’ān onto a mountain *endowed with intellect and comprehension granted to human being*, you would have certainly seen it humbled and splitting in its awe of Allāh.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 13 and 14, which are paraphrased below:

- *O The Faithful!*

Undoubtedly, you would inspire greater fright in their hearts - *disbelievers and polytheists* – than of Allāh.

That is because they are a people devoid of understanding *the truth of Divine Power and Might.*

- They shall never fight against you, even *when opportunistically united together, in an open battlefield*, except from within fortified strongholds, or from behind *high security walls.*

While their discord among themselves is severe, you *may* reckon them to be united, but *in fact* their hearts are *at odds and divided towards diverse ends (as we are a witness to this in the 21st Century AD).*

This is because they are a people devoid of *reason and sense to an understanding of the situations they face.*

All of the Qur’ān is blessed and full of blessings, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this with regard to which Tirmidī and Ahmad carry a report quoting Syed Ma’qil ibn Yāsar^(RA) that the Prophet^(P) said: Whoever would recite three times each morning: I seek refuge with Allāh^(EM), the All-Listening, All-Knowing, from the accursed Satan, and recites the last three Āyāt of Sūrah al-Hashr (59), Allāh^(EM) will send blessings upon him until evening comes. And whoever says that in the evening, will be given a similar status till the next morning. Allāh^(EA) would know the best.

Zamakhsharī carries a report in his Kashshāf of the Prophetic quotation: ‘Whoever would recite this Sūrah, Allāh^(EA) shall confer forgiveness on him’. Or as The Prophet^(P) may have said.

Bokhārī and Ibn Kathīr report a Hadīth about Allāh^(EM)’s Most Beautiful Names, Āyāt 22-24, where The Prophet^(P) is reported to have said: Allāh^(EM) has ninety-nine Names – one hundred minus one – and whosoever would enumerate them will enter the Garden. Or as The Prophet^(P) may have said. These 99 Names are well known but varyingly enumerated. Āyāt 22-24 highlight some of these as listed above.

This Sūrah, al-Hashr, was revealed in Madīnah in the backdrop of the Battle of Confederates/ Trench – AD 627, and comprises 24 Āyāt. It constitutes a part of the Part 28 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Mumtahanah

The Sūrah takes its title from Āyah 10 suggesting that the women who fled from Makkah to escape persecution, could be given shelter if they were found, on cross-examination, to be sincere to their embraced Faith of Islām. The name can be pronounced either as ‘Mumtahninah’ or ‘Mumtahanah’, where the former would mean ‘the Sūrah which examines’ and the later ‘the woman who is examined’, which is more relevant. It is also known as ‘Sūrah al-Mawaddah’, meaning ‘The Affection’, appearing in Āyāt 01 and 07, as it clarifies where the affections of a believer should lie.

It also deals with relations between Muslims and friendly non-Muslims as well as hostile non-Muslims. Consider the following two principles:

- Allāh would not forbid you to deal kindly with those *disbelievers* who do not wage war against you because of your Faith, and *do not* evict you from your homelands – Āyah 08.
- But Allāh would *only* forbid you from *befriending* those who wage war against you over *your* Faith, and evict you from your homelands, and *even incite and* support others to evict you *and send you into exile*. And whoever would befriend them, then shall be *over-stepping the limits set by Allāh and it shall be to their own disadvantage* – Āyah 09.

It was in this connection that the Faithful are enjoined upon to cross-examine the women who came to them from among the idolaters for the purpose of embracing Islām – Āyah 10, so that, if found to be inspired by sincere motives, they should then be retained on the basis of the following six understandings to be given to The Prophet^(P) – Āyah 12:

- never to associate anything or anyone as partner with Allāh^(EA),
- never to steal,
- never to commit adultery,
- never to slay their infant children/daughters,
- never to commit perjury as to parenthood, and
- never to disobey The Prophet^(P) in any rightful thing.

Arch-Prophet Abraham^(P) is presented as an illustrious example to emulate. Consider wording of part of Āyāt 04-05:

There has, indeed, been an excellent example set for you *to emulate* by Abraham and those with him *like Lot*, when they told their people *in Haran*:

- We disassociate ourselves from you and whatever you worship instead of Allāh – The One *True God*.

- We renounce you *in your polytheism*, and *consequently* an animosity has arisen between us forever, unless you *come to* believe in Allāh, The One *True God*

Abraham, his wife, his brother's son Lot, and those whom they had acquired in Haran then made a plea:

O Our Rabb!

*It is in You alone that We put our trust, and
it is to You alone that we turn for mercy and guidance, and
it is to You alone shall be our ultimate destiny.*

O Our Rabb!

Please do not let us become an example of punishment – *fitna* - for those who disbelieve. And forgive us.

Āyah 11 addresses a complex situation of a woman embracing Islām while her spouse remains a non-Muslim. Such marriages were considered invalid, and were to be dissolved in as an equitable manner as possible.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be a part of Āyah 13, which echoes the message in Āyah 01, is paraphrased below:

O The Faithful!

*You shall not take as allies a people with whom Allāh^(EM) is angry
as the two cannot coexist in the heart and soul of the Faithful.*

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this with regard to which Tafsīr Namūna carries a report quoting Syed 'Alī^(RA) bin Abī Tālib, fourth righteous caliph in succession to The Prophet^(P), that whoever would recite Sūrah, al-Mumtahanah in Salāt/ Prayers, Allāh^(EM) shall make his heart pure for the faith and bestow the light of awareness so as never to get afflicted by insanity. Allāh^(EA) knows the best.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah highlights nine of these:

- Allāh is *always* Watching over whatever you do.
- Allāh is the Far Above-in-Need of them, the Ever-Praised.
- Allāh is *Absolutely* Powerful.
- Allāh is Forgiving *and* Merciful.
- Allāh Loves those who act with kindness.
- Allāh is All-Knowledgeable, Full of Wisdom.

This Sūrah, al-Mumtahanah, was revealed in Madīnah some months after the conclusion of the Treaty of Hudaibiyyah – AD 628, and comprises 13 Āyāt. It constitutes a part of the Part 28 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Saff

The Sūrah takes its title from Āyah 04 where the expression ‘Saff’ occurs, meaning ‘The Formations’, ‘The Ranks’, ‘The Lines’, or ‘Battle Array’, etc. It is used in praise of those brave Muslims who fight in the battle field in firm rows and ranks, coming together as though they were a solid structure, in serving the Cause of Allāh^(EM). It stresses the importance of striving diligently and unceasingly, and contains a reminder to practice what we say and preach, and it chastises those who do not do so.

The Sūrah continues on the topic of Jihād foretelling of the rewards - Āyāt 10-13 with narratives about the experiences of two great Prophets, Moses^(P) and Jesus^(P), who faced opposition from their communities as well as from social leadership, and they sought the support of their true followers in dealing with challenges. It also mentions about the later’s prophecy with regard to the advent of the Last Prophet, Muhammad^(P), and that Islām shall eventually triumph – Āyāt 05-09. -

Reflect on the following Āyāt:

- Āyah 03 – It is most despicable with Allāh that you would say things and then would not do them, *for the Faith and lying or hypocrisy are not compatible with each other.*
- Āyah 08 - They seek to put off the Light of Allāh - *The Qur’ān*- by uttering blasphemies with their mouths. But Allāh Wills to perfect His Light and spread it to its fullness no matter how hateful it may be to the polytheists.
- Āyah 09 – Allāh has sent His *final* Messenger, *Muhammad*, with True Guidance of *The Qur’ān* and the True Religion of *Islām*, so that He may cause it to prevail over all *other* religions, *faiths, cults and creeds that oppose it.*
- Āyāt 10-12: *A barter deal is offered* - Believe in Allāh and His Messenger, *Muhammad*. *Obey them* and strive in the Cause of Allāh with your resources and lives your sins will be forgiven and you will enter Gardens....

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 06, which is paraphrased below:

And when Jesus, son of Mary, proclaimed:
O Israelites!

I am a Messenger of Allāh to you, authenticating of the Torah, which came before me, and bringing good news of a Messenger to come after me whose name shall be Ahmad. But when he – *Ahmad* - came and showed them the clear proofs of his Divine Mission, they alleged:

This is a sheer deception.

All of the Qur'ān is blessed and full of blessings, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this about which Ahmad recorded that Syed `Abdullah bin Salām<sup>(RA)</sup> said: `Who among us should go to the Messenger^(P) and ask him about the dearest deed(s) to Allāh^(EM).’ None among us volunteered, but the Messenger^(P) sent a man who gathered us, and recited this Sūrah As-Saff, in its entirety.

Zamakhsharī carries a report in his Kashshāf of the Prophetic quotation cited by Syed Abī bin Ka'b^(RA) suggesting forgiveness for the one who would recite this Sūrah. Tafsīr al-Burhān reports a narrative from Syed Ja'far as-Sādiq^(RA) that reciting this Sūrah every Friday would keep one safe from evil.

Ibn Kathīr and Qurtubī carry reports quoting Syed `Alī<sup>(RA)</sup> ibn Abī Tālib, Fourth Righteous Caliph (AD 656–661) in succession to The Prophet that `Ahmad', Āyāt 06, is one of the seven names by which The Prophet^(P) said he was called in The Qur'ān; the others are Muhammad (Q.03:144, etc), Tā.Hā. (Q.20:01), Yā.Sīn. (Q.36:01), Abd-Allāh (Q.72:19), Al-Muzzammil (Q.73:01), and Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, two of which are mentioned in Sūrah, namely: He is the Almighty, the Wise. In addition, this Sūrah carries some fragrance of the Sacred Attributes in its Āyāt which are not included in the count of 99:

- Allāh does not guide a people who are wicked.
- Allāh does not guide a people who are unjust *and oppressive*.

This Sūrah, al-Saff, was revealed in Madīnah shortly after the Battle of Uhud – AD 625. It consists of 14 Āyāt and constitutes a part of the Part 28 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.



Al-Jumu'ah

The Sūrah takes its title from Āyah 09, meaning 'The Congregation' or 'The Assembly' or even 'Friday'. It makes the Friday Midday Congregational Prayer mandatory by asking the believers to hasten toward the Remembrance of Allāh^(EM) when they are called on the day of Jumu'ah. It also mentions some fundamentals of the mission of Allāh's Messenger^(P) - Āyah 02 - and reflects on the Jews who claim superiority to the exclusion of all other people to be Allāh^(EM)'s favorites - Āyāt 06-07.

Āyah 05 carries a beautiful semblance warning Muslims not to be like the Jews who were charged with enacting and complying with laws of The Torah, but they failed to uphold it and became like the donkey carrying a load of books oblivious of benefitting from them.

Āyāt 09 and 10 are addressed to The Faithful for diligent compliance:

When the Call for *midday* Prayer is made on Friday, you shall hasten to the Remembrance of Allāh, leaving aside *all* trading, *businesses, offices, factories, farms or whatever you may be occupied with, as it amounts to negligence of the divine duty*, that would be *much* beneficial for you, if you can understand *the sp ritual worth of it*.

And once the Prayer has been performed, you shall then disperse throughout the land, *re-engage in trading, businesses or whatever you were occupied with*, and look for Allāh's Bounty.

Remember Allāh unceasingly *in your worldly and business dealings by following the Divine Injunctions in that resp ct*, so that you may prosper *in this world as well as in the next*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 05, which is paraphrased below:

The likeness of those who were charged with enacting and complying with laws of The Torah, but they did not do so, is as the likenes of the donkey carrying a load of writings/ books without understanding and benefitting.

How miserable is the example of such a people who disobeyed Allāh's Messages *in The Torah and now in The Qur'ān!*

And Allāh does not guide *such wicked and wrongdoing people*.

Muslim carries two reports: (i) Syed Ibn `Abbās^(RA) and Syed Abū Hurayrah^(RA) narrated that Allāh's Messenger^(P) used to recite Sūrah Al-Jumu'ah in the first rak'ah and Sūrah Al-Munafiqūn (63) in the second during the Friday Congregation Prayer; (ii) Syed Ibn Abi

Rāfi^(RA) said: Marwān ibn al-Hakam appointed Abū Hurayrah^(RA) as his deputy in Madīnah and he left for Makkah. Thus Abū Hurayrah^(RA) led us in the Jumu'ah prayer and he recited Sūrah Al-Jumu'ah in the first rak'ah and Sūrah Al-Munāfiqūn (63) in the second. I then met Abū Hurayrah^(RA) as he came back and I told him: You have recited two Sūrahs which Syed 'Alī^(RA) ibn Abī Tālib used to recite in Kūfah. Upon this Syed Abū Hurayrah^(RA) said: I heard the Messenger of Allāh^(P) reciting these two Sūrahs in the Friday Prayer. Or as The Prophet^(P) may have said and done.

Qurtubī carries a report in which he quotes The Prophet^(P) having said: 'The best day over which the sun has arisen is the day of the congregational prayer, *al-Jumu'ah*.....'

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. This Sūrah presents four of these, namely: The Sovereign, the Holy, the Almighty, the Wise. In addition, this Sūrah has overwhelming fragrance of some of the additional Sacred Attributes in its Āyāt which are not counted in the traditional enumeration, like the following:

- Allāh is the *Possessor and Bestower of Favors and Blessing*, the Exalted.
- And Allāh does not guide a people who are unjust *and oppressive*.
- Allāh is best of the providers *of your livelihood*.

This Sūrah, al- Jumu'ah, was revealed in Madīnah and consists of 11 Āyāt. It constitutes a part of the Part 28 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Munāfiqūn

The Sūrah takes its title from the expression ‘al-Munāfiqūn’ occurring in Āyah 01. It means ‘The Hypocrites’ and condemns hypocrisy, reveals their plots against Islām – then and now, and advises to be vigilant against hypocrites. Such descriptions should not be used to attack and accuse others, but to introspect and make sure that we do not possess any of the qualities of hypocrites. It also orders the believers not to cling to the passing delights of the world, remain free of hypocrisy, sincere to faith, and make charity.

It would be wrong to say that such people of hypocrisy existed only in the time of the Prophet^(P), in Makkah and Madīnah, for, in every other period as today, such characters are present right before us, around us, under modern guise. Consider Āyah 04:

And whenever you look at them, you are impressed by their physical stature *and the outward impression they make*;

And when they speak, you listen to their eloquence.

But, in fact, they are just like logs of wood, stacked-up, i.e. they are bodies without sp rit.

They reckon that every shout of ‘Allāh-o-Akbar’ they hear is directed against them.

These are *your real and bitter enemies*.

So beware of them!

May Allāh condemn them!

How deluded they are!

Āyah 06 clearly announces the Divine Judgment:

‘It would *all* be the same for them, whether you, *O Muhammad*, seek forgiveness for them or not, Allāh shall never forgive them *as long as they persist in disbelief and hypocrisy*.

Indeed, Allāh would not guide such evil-minded people *whose hearts are infected with hypocrisy and do not repent*.’

Additionally, Q.09:73 Commands The Prophet^(P): ‘Fight against the disbelievers and the hypocrites and be harsh upon them; their refuge is Hell, and wretched is the destination.’ Q.09:74 adds: ‘They swear by Allāh that they did not say anything against the Prophet^(P) while they had said the word of disbelief and disbelieved after their pretense of Islām.... So if they repent, it is better for them; but if they turn away, Allāh will punish them with a painful punishment in this world as well as in the Hereafter.’

Āyah 10 conveys an important message: Spend something *on others* out of whatever We have provided you with, before death comes upon one of you *in its natural course*, and *then* he

says: My Rabb, if only you delay things for me and *let me live a little longer* then I shall be charitable, and be of the righteous.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 09, which is paraphrased below:

O The Faithful!

Do not be distracted by your wealth and your children/family from the Remembrance of Allāh.

Whosoever does so, it is they who are the losers *in the Hereafter*.

Muslim carries two reports: (i) Syed Ibn `Abbās^(RA) and Syed Abū Hurayrah^(RA) narrated that Allāh's Messenger^(P) used to recite Sūrah Al-Jumu'ah (62) in the first rak'ah and Sūrah Al-Munafiqūn in the second during the Friday Congregation Prayer; (ii) Syed Ibn Abi Rāfi'^(RA) said: Marwān ibn al-Hakam appointed Abū Hurayrah^(RA) as his deputy in Madīnah and he left for Makkah. Thus Abū Hurayrah^(RA) led us in the Jumu'ah prayer and he recited Sūrah Al-Jumu'ah (62) in the first rak'ah and Sūrah Al-Munafiqūn in the second. I then met Abū Hurayrah^(RA) as he came back and I told him: You have recited two Sūrahs which Syed `Alī^(RA) ibn Abī Tālib used to recite in Kūfah. Upon this Syed Abū Hurayrah^(RA) said: I heard the Messenger of Allāh^(P) reciting these two Sūrahs in the Friday Prayer. Or as The Prophet^(P) may have said and done.

Zamakhsharī carries a report in his Kashshāf of the Prophetic quotation cited by Syed Abī bin Ka'b^(RA) suggesting that whoever would recite this Sūrah and act by it shall become free from hypocrisy'. Or as The Prophet^(P) may have said.

This Sūrah presents some of the Divine Attributes which are not reflected in the conventional enumeration of 99:

- Allāh testifies that the hypocrites are liars.
- And for Allāh are the treasures of the cosmos and the earth.
- All honor is for Allāh.
- Allāh is Fully-Aware of whatever you do.

This Sūrah, al-Munafiqūn, was revealed in Madīnah shortly after the Battle of Uhud – AD 625. It comprises 11 Āyāt and constitutes a part of Part 28 of The Qur'ān along with Sūrahs 58-66. The Qur'ān comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Taghābun

The Sūrah takes its name from the phrase in Āyah 09, ‘Yawm-ut-Taghābun’, meaning ‘Mutual Dispossession’ or ‘Exposition’, or ‘Gain and Loss’, or ‘Mutual Defrauding’, or even ‘Haggling’. It refers to the Time of Resurrection and Final Judgment that shall determine the extent of loss to the disbelievers resulting in their fate to be Hell, and gain to the believers with their fate to be Paradise. It would be a time when everyone, believer as well disbeliever, will try to save oneself and put the blame on others for their failings in the worldly life.

While the Sūrah opens by extoling the Glory, Power and Knowledge of Allāh^(EM), it conveys the following:

- Āyah 08 - You shall *firmly* believe in Allāh’s *Unshared Unity, Divinity and Uniqueness and the mission and message of His Last Messenger Muhammad*, and you shall also believe in The Light – *The Qur’ān* - that We have sent down with him. And Allāh is Fully Knowledgeable of whatever you do.
- Āyah11 - No misfortune befall anyone but with Allāh’s Consent. And whoever *firmly and sincerely* believes in Him *and that the misfortune is from Allāh*, He will guide his heart *to endure it patiently*.
- Āyah14 - There would be *some* enemies to you from among your *own* spouses and your *own* children, so beware of them *and do not give their rights precedence over the rights of Allāh and His Prophet Muhammad*.
- Āyah15 - Your wealth and your children/family are surely a *source of distraction and temptation* for you *from the Remembrance of Allāh*.
- Āyah 17 - If you would lend Allāh a beautiful loan *in the Service of His Cause*, He shall multiply it for you *while repaying*, and, *on the top of it*, He shall forgive your sinful *offences too*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 16, which is paraphrased below:

You shall hold Allāh in awe as best as you can, and be charitable, it would be for your own good.

And whoever would be saved from the *selfish* greed of one’s soul *in this life* shall be successful *in the Hereafter*.

All of the Qur’ān is blessed, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this. A report carried by Tafṣīr al-Burhān suggests that Syed Ja’far as-Sādiq^(RA) said if a person recites this Sūrah in the Salāt/Prayers,

then at the Time of Judgment it will intercede on his behalf. Zamakhsharī carries a similar report in his Kashshāf of the Prophetic quotation cited by Syed Abī bin Ka'b^(RA). Or as The Prophet^(P) may have said.

This Sūrah has an overwhelming fragrance of the traditionally enumerated Sacred Attributes as well as some others:

- Whatever *is* in the cosmos and whatever *is* in the earth glorify Allāh, for Him *is* the Sovereignty and for Him *is* the Praise, and He is Powerful over everything.
- It is He, Who created you and Allāh *is* Watchful of whatever you do.
- He created the cosmos and the earth with the truth, and He formed you, and made your forms well....
- He knows what *is* in the cosmos and the earth, and He knows what you keep secret, and what you declare, and Allāh *is* knowledgeable with what is in our hearts - *innermost*.

This Sūrah, at-Taghābun, was revealed in Madīnah and consists of 18 Āyāt. It constitutes a part of Part 28 of The Qur'ān along with Sūrahs 58-66. The Qur'ān comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



At-Talāq

The Sūrah takes its name from Āyah 01 where the verb ‘TalLaQa’ occurs. It means ‘The Divorce’. It deals with the laws of divorce additional to those mentioned in Q.02:226-232; and contains specific directions concerning divorce, the waiting period to be observed by women who are either in a family way or are suckling, and the manner in which the husbands are to provide for the *divorced* wife and the baby: Āyāt 01-07

It highlights the fact that all matters related to divorce must be handled amicably with due regard to ‘al-Ma’rūf’ and in recognition of the fact that the husband shall be held accountable for his behavior. The Arabic expression of ‘al-Ma’rūf’ means honourably, with kindness, in good tradition, etc. This is being said to flag the fact that bitterness should not be allowed to overwhelm an already bitter situation.

It also discusses the relationship between ‘Taqwa’, Allāh consciousness, and ‘Rizq’ (sustenance); it is ‘Taqwa’ and ‘Tawakkul’— trust in Allāh^(EM) - together with righteous conduct that leads to the doors of ‘Rizq’ opening. It is interesting that this relationship appears in this Sūrah as it is at the time of divorce that people are usually most uncertain about their future and what it contains, and so it serves as a source of hope as it includes the powerful promise - Āyāt 02 and 03:

‘And He shall make a way out *of every difficulty and embarrassment* for the one who would fear *disobedience of* Allāh.

And Allāh shall provide *for him sustenance of his need* from *such an unexpected source* that he cannot *even* imagine, and whoever would *thus* place trust in Allāh, then He shall be sufficient for him *for all his needs*.’

This and Sūrah al-Tahrīm (66) speak about family rules. The spouses are asked to follow Allāh^(EM)’s decreed rules whether they have a disagreement with each other or they love each other. We are not just to say the words of divorce and separate from wives, but we are made obliged to give them their rights. It also reminds the believers to obey Allāh^(EM) and His Prophet^(P), and those not complying and disobeying are warned of the consequences. The Prophet^(P) never divorced anyone of his wives, but married the divorcees, all except two, notwithstanding that he was permitted to divorce his wives – Q.33:28-29.

The Sūrah also alludes briefly to the punishment of former communities who failed to follow the laws revealed by Allāh^(EM), mentions the future reward for believers before concluding with a one-time striking reference to the creation of ‘seven heavens and the earth similar *in number* to them.’

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 11, which is paraphrased below:

Allāh has also assigned for you a Messenger – Muhammad.

He recites to you the Āyāt of Allāh from *The Qur'ān*, which are very clear, to lead those who believe and perform deeds of righteousness out of the darkness of *ignorance and dogma* into the light of *truth, belief and reality*.

Whoever believes in Allāh's *Existence, Unshared Unity and Divinity* and performs deeds of righteousness, He shall admit him into Gardens with rivers of *water, honey, milk and wine* flowing beneath them; abiding therein eternally.

Allāh has, indeed, granted for such an excellent provision.

Bokhārī carries several quotations from The Prophet^(P), three of which are presented: (i) Anyone who incites a woman against her husband is not one of us; (ii) Allāh did not make anything lawful more abominable to Him than the divorce; and (iii) There is no divorce or emancipation in case of constraint or duress. Or as The Prophet^(P) may have said.

All of the Qur'ān is blessed, and there are parts of it about which we have been informed about their specific blessings. One such Sūrah is this. Zamakhsharī carries a report in his *Kashshāf* of the Prophetic quotation cited by Syed Abī bin Ka'b^(RA) similar to *Majma' al-Bayān* narrating from the Prophet^(P) that whoever would recite Sūrah al-Talāq, and acts upon its injunctions, will pass away while following the Prophetic traditions. Or as The Prophet^(P) may have said.

This Sūrah has overwhelming fragrance of the Sacred Attributes which may be understood and taken in the context of the rules governing divorce set out in the Sūrah:

- Guard yourselves against *overstepping the limits set by Allāh, for He is your Rabb*.
- Whosoever oversteps the limits set by Allāh would have surely caused injustice to himself.
- Whosoever does not oversteps the limits set by Allāh - He make a way out for him, and will provide for him from where he would not be expecting.
- Whosoever puts his trust in Allāh - He will be Sufficient for him.
- Whosoever guards himself against *overstepping the limits set by Allāh* - He will absolve him of his evil deeds, and honor him with reward.

This Sūrah, at-Talāq, was revealed in Madīnah and consists of 12 Āyāt. It constitutes a part of Part 28 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.



Al-Tahrīm



The Sūrah takes its title from Āyah 01 where the infinitive form of the verb ‘HarRaMa’ occurs; meaning to forbid or make something unlawful. Thus the title means ‘Forbiddance’, or ‘The Forbidding’, or ‘The Prohibition’. The Prophet^(P) is being told not to forbid for himself what Allāh^(EM) has permitted for him. Since it addresses the Prophet’s family situation, it is also known as Sūrah an-Nabī, i.e. Sūrah of The Prophet.

The way The Prophet^(P) is being questioned about forbidding certain things to himself bears some resemblance to Q.03:93 where Israel/Jacob^(P) is mentioned of having forbidden for himself certain foods before The Torah was revealed, (*i.e. the pre-Sinaitic food laws of Genesis 9.3-4*).

The Sūrah was revealed when some of the wives^(RA) of The Prophet^(P) had erred and caused the Prophet’s temporary distance from his wives; thus using it to instruct the believers to understand the nature of Halāl/licit, and Harām/illicit and to understand the criteria for success and salvation in the Hereafter. It lists the qualities of the righteous women – Āyah 05, and contains examples of the fate of righteous and unrighteous women by drawing on the examples of the wives of Noah^(P) and Lot^(P) (and of Job – Q.38:44) on the one hand, and the wife of Pharaoh and Mary^(RA), the mother of Jesus^(P), on the other: Āyāt 11-12,

It warns against any disrespect toward The Prophet^(P) and that righteousness does not lie in belonging to a certain family or tribe but purely in one’s faith in Allāh^(EM), *obedience of The Prope t and deeds of righteousness based on true faith*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 08, which is paraphrased below:

O The Faithful!

You shall turn to Allāh in *sincere* repentance, faithfully *and remorsefully so that you never return to sin*.

It may *well* be that your Rabb shall *accept your sincere repentance and* absolve you of your sinful deeds, and cause you to enter into the Gardens through which streams of *water, honey, milk and wine* flow.

At the Time, Allāh shall not let The Prophet *Muhammad* be embarrassed by *not granting accep tance to his intercession*, and those who believed with him by *not granting them forgiveness*.

Their lights streaming *and radiating* around them, and to their right *hand that holds book of their deeds of righteousness*, as they shall be saying:

- O Our Rabb!
- Kindly make our light resplendent for us forever and grant us forgiveness.
- Indeed, You are Powerful over everything.

Bokhārī and Muslim carry several reports quoting Syedah ‘Āisha^(RA) stating: The Prophet^(P) used to stay for a period in the house of Zainab bint Jahsh, one of the wives of the Prophet^(P), and he used to drink honey in her house. Hafsa and I decided that when the Prophet^(P) entered upon either of us, she would say, ‘I smell in you the bad smell of Maghafir - a bad smelling raisin. Have you eaten Maghafir?’ When he entered upon one of us, she said that to him. He replied: No, but I have drunk honey in the house of Zainab bint Jahsh, and I will never drink it again.’ Then Āyāt 1-4 were revealed. Hishām said: It also meant his saying: ‘I will not drink anymore, and I have taken an oath, so do not inform anybody of that.’ Or as The Prophet^(P) may have intended, said and done.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, six of these appear in this Sūrah:

- Allāh is Forgiving, Compassionate.
- Allāh is your Master, He is All-Knowing, All-Wise.
- Truly You are Powerful over everything.

This Sūrah, at-Tahrīm, was revealed in Madīnah. It consists of 12 Āyāt and constitutes a part of Part 28 of The Qur’ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Mulk

The Sūrah derives its name from Āyah 01, where the word ‘al-Mulk’ occurs, meaning ‘The Sovereignty’ or ‘The Kingdom’, or ‘The Dominion’. It begins with a grand introduction to the two aspects of creation perceivable by humankind, namely, ‘Mulk’ (The Divine Sovereignty) and ‘Qudrah’ (The Divine Overpowering Control). Together, they constitute what is generally called ‘nature’. It extols the greatness of The One Who holds sway over the cosmos and whose power animates all creation. Nature does not exist by itself. It is created, owned and controlled by Allāh^(EM) – The Creator, The Owner, Rabb of Overpowering Control.

The Sūrah draws attention to the expanse and subtlety of creation as a Sign of the Lord Supreme^(EM), describes the purpose of this life and the fate of the disbelievers in the Hereafter. It reminds people that if they consider the laws of universe and observe the creation, they will note that this whole kingdom belongs to Allāh^(EM) and He controls everything. Attention is then called to the perfect working of Divine Laws in physical nature, and from this the inference is drawn that, as one law is working in the physical universe, so there is a law relating to good and evil working in the spiritual realm.

Some of the highlights are enlightening:

- Āyah 02 – He created *the phenomenon* of the death and the life. *So that He may test you between life and death to see which one of you would be best in conduct that pleased Him.*
- Āyah 06 and 07 - Those who would disbelieve in *the Unshared Unity and Divinity* of their Rabb await the punishment of Hell. As they would be flung into it, they shall hear *and experience* its furor as it seethes. *What an awful and woeful destination!*
- Āyah 15 – Allāh *created and* made the earth subservient for you *to develop and create opportunities for your living*; so you may travel all around it and *strive* to benefit from its provisions.
- Āyah 16 - Do you feel secure that The One *Who is* in the heaven – Allāh - shall not cause the earth to swallow you *with it* when it *suddenly begins* to sway violently for your disbelief in Him and His Religion of Islām?
- Āyah 17 - Or do you feel secure that The One *Who is* in the heaven – Allāh - shall not send upon you a violent wind/hail storm for your disbelief in Him and His Religion of Islām? Then you shall find out what My Warning is like!
- Āyah 18 - And, indeed, those before them had *also belied and denied My Messengers and My Messages*; then how *awful and woeful* was the consequence of their denial!
- Āyah 23 -It is He, Who brought you into being *from nothingness and without a*

*p*ecedent, and granted you the *faculties* of hearing, the eyesight, and the heart. Yet how little you remain gratified to *Him* for these blessings by believing in His Creative Powers.

- Āyah 19 - Have they never watched the birds, *above them in air*, spreading out *their wings in flight*, and folding them in? No one upholds them aloft except Ar-Rahmān - *The Lord of Infinite Mercy*.
- Āyah 30 - *Have you ever considered* if your water resources were to sink *deep underground* one morning, who could then provide you with water *streams*, flowing plentifully? *None but Allāh - the Exalted, the Almighty*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 30, which is paraphrased below:

Have you ever considered if your water resources were to sink *deep underground* one morning, who could then provide you with water *streams*, flowing plentifully?

None but Allāh - the Exalted, the Almighty.

All of the Qur'ān is blessed, and there are parts of it about which we have been informed of their specific blessings. One such Sūrah is this Sūrah Mulk. Five quotations from The Prophet^(P), narrated by Syed Ibn 'Abbās^(RA) and Syed Ibn Mas'ūd^(RA) are produced below:

- 'I wish that 'Blessed is the Kingdom' (this Sūrah) would be in the heart of every believer' [Qurtabī and Suyūṭī];
- 'It is a protector; a rescuer; saving from the chastisement of the grave' [Tirmidhī];
- 'Sūrah Tabārak (this Sūrah) protects from the punishment of the grave.' [Ibn Mardāwaya]. (Note: This does not just mean that we memorize it verbatim and remain heedless of its meanings. Learn the meanings as well, then its recitation would enliven our souls);
- 'Whoever would recite this Sūrah shall be as if he enlivened Lailat-ul-Qadr' [Zamakhsharī].
- It will intercede on behalf of the one who recites it (this Sūrah) until he is forgiven. [Ibn Kathīr and Tabrisī].

Or as The Prophet^(P) may have said. In view of the foregoing Ahādīth, this Sūrah is one of the best known and most frequently recited Sūrahs of The Qur'ān.

This Sūrah has an overwhelming fragrance of the non-conventional Divine Attributes which comprise the following:

- Blessed is He in Whose Hand is the Sovereignty *and Reign of all existence*, and He is Powerful over all things.
- He created the life and the death to test you *through the p*rocess of purification which of you is best in deeds, and He is the Almighty, the Forgiving.
- Does He Who created *you* not know *while* He is the Subtle *and* All-Aware of *your minutest details*?
- Do they not consider the birds above them, spreading and folding up *their wings*? None holds them but The Merciful. Truly, He Watches everything.
- It is He Who brought you to existence and made for you *faculties* of hearing, sight and hearts – *these three faculties would be called to account for their p*roper or improper use during one's lifetime.

This Sūrah, al-Mulk, was revealed in Makkah. It comprises 30 Āyāt and makes the beginning of the Part 29 of The Qur'ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Qalam

The Sūrah takes its name from the word ‘al-Qalam’ appearing in Āyah 01, meaning ‘The Pen’. The inkstand and the pen and all writings are called to bear witness to the fact that the speeches and statements of the Prophet Muhammad^(P) are not those of a man afflicted with insanity. In fact, he is a gentleman of an exalted status and moral excellence, and The Qur’ān is an Exhortation to goodness for everybody in the World; so it cannot be the cause or product of insanity – Āyāt 01-04.

It is also known with the name of Sūrah Nūn, where ‘Nūn’ appears in Āyah 48, probably referring to the ‘Fish’ which swallowed up Jonah^(P). The purpose being to motivate the Prophet Muhammad^(P) and, through him, his followers to continue this Divine Mission and not to give it up in disappointment. The mission of Islām is for the whole world and for all times to infinity.

In response to the wild allegations by the hostile groups of disbelievers, the Sūrah details the whole scenario affecting the person and mission of The Prophet^(P); gauge the tone and terseness of its wording:

- Āyāt 05-17
 - o Soon you shall see, and they – *disbelievers, polytheists* - shall realize, who of you is afflicted with insanity. Indeed, your Rabb is Fully Aware of those who would have strayed off His Path, as He is *also* Fully Aware of those who have been guided aright.
 - o You shall not yield to *the p essures* of those who *persistently* belie *your Mission and the Divine Message*. They would wish that you relented *on your p eaching*, so they too would compromise *on their attitude*.
 - o You shall not follow people of base character simply because of their worldly wealth and social influence.
 - o Whenever Our Āyāt from *The Qur’ān* would be recited to him, he would *dismiss them* by saying: *These are just fictional tales of the past*.
 - o We shall soon brand him on the muzzle *for making such a vicious allegation against Our Revelation*.
- Āyāt 17-34 provide the parable of ‘the owners of the garden’ who lost their harvest because of their miserliness in sharing with the poor and under-privileged.
- Āyah 35 raises a crucial issue that it would be utterly against reason that in the Hereafter, the obedient servants should meet the same fate as the guilty and

misguided. Thus the question: Should We treat those, *in terms of reward*, who would submit *to Our Command*, the same way as those who would not and be the sinners – *guilty of disbelief, wicked of attitude and a life full of sin?*

- Āyah 42 and 43 – Present a metaphor or an idiomatic expression indicating that the Resurrection exposes intense severities – ‘... when the shank will be bared ...’ those who are being called upon to bow before Allāh in the world and refuse to do so, would be unable to prostrate themselves at that Time, even if they wanted to do so, and thus they would stand eternally disgraced and condemned.
- Āyah 44 - So let Me *deal* with those who would belie *and deny* this Discourse – *The Qur’ān*; We shall soon lead them, systematically, *to ruin* in a way they will not *even* realize.
- Āyah 51 portrays the mood of the hostile groups where it seemed that they would strike you down with their *fierce* looks, *because of deep-rooted animosity and hatred*, when they hear *The Qur’ān*; and *out of sheer jealousy*, they allege: Surely, he must be *afflicted with insanity*.

The Sūrah begins with Allāh^(EM) defending the Prophet Muhammad^(P) – Āyāt 01-04, and then ends up with consoling him by quoting the example of Jonah^(P) who had become a little impatient for the help of Allāh^(EM) to arrive – Āyāt 48-50.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 08 and 09, which are paraphrased below:

- Do not, then, yield to those who persistently belie your Mission and the Divine Message and want compromises.
- They wish that you should compromise and give up a part of your religion, so they too would compromise on their attitude and hostility, *i.e. they are already disbelievers and they wish you to become disbelievers as well.*

This Sūrah, al-Qalam, was revealed in Makkah and comprises 52 Āyāt. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the *Blessed* Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.



Al-Hāqqah



The Sūrah takes its name from the word ‘al-Hāqqah’ appearing in Āyah 01, mean ‘The Reality’, or ‘The Inevitable’, or ‘The Laying-Bare of The Truth’, or ‘The Sure Reality’, etc. Al-Hāqqah, Al-Qāri’ah, and Al-Wāqī’ah are different expressions for the one and the same truth of coming of the Time of Resurrection and Final Judgment and its correlatives when people would be handed over their books of deeds and awarded their rewards.

It warns the hostile groups of tyrannical disbelievers and polytheists, then threatens them of meeting the fate of former civilizations like Thamūd, ‘Ād, Pharaoh, the habitations of Sodom and Gomorrah, and the Great Flood of Noah^(P) – Āyāt 01-12.

The Sūrah then describes the horrors of coming of ‘al-Hāqqah’ - when The Trumpet shall be blown; the earth, the infrastructure, skyscrapers and the mountains shall be heaved and crushed to powder; the cosmos system shall be torn apart and it falls to pieces, out of awe for their Rabb and the descent of the angels, who will be over the edges of the heavens, eight of them, bearing their Rabb’s Throne aloft. That shall be the Time, you shall be exposed in such a manner before The Divine^(EM) that nothing you hide shall remain hidden – Āyāt 13-18.

Rewards for the faithful are outlined as a life full of bliss and contentment, in a Garden with plenty of fruitful reward for their deeds; the hostile groups of faithless shall be flung to the Blazing Fire with nothing to eat except from filth of pollutants – Āyāt 19-32.

Āyāt 40-43 and 51 express a strong affirmation:

The Qur’ān is surely the word *conveyed to you* by an Illustrious Messenger - *Muhammad*, it is not the word of a poet or a soothsayer.

Rather this is a *successive* Revelation from Rabb of the Worlds.

Undoubtedly, this is the Truth of absolute certainty.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 43-47, which are paraphrased below:

- This *Qur’ān* is a *successive* Revelation from the Rabb of the Worlds: *the Creator of all creation*.
- And had *Muhammad* dared to forge some Word of the Revelation in Our Name,
- We would have *certainly* seized him by the right hand, removed all *pw er* from him,

- and, then, We would have *certainly* severed his life-vein.
- And not *even* one of you could have prevented Us from *pni shing* him.

Bokhārī quotes The Prophet^(P) of having said that Allāh^(EM) has one hindered minus one *Blessed Names/Majestic Attributes*, i.e. 99, two of which are stated in this Sūrah:

- Rabb of the Worlds
- Glorify the *Blessed* Name of your Rabb, the Exalted.

This Sūrah, al-Hāqqah, was revealed in Makkah shortly after Sūrah 67 comprises 52 Āyāt. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





Al-M'ārij



The Sūrah takes its name from the word 'al-Ma'ārij' appearing in Āyah 03 where Allāh^(EM) is called the 'Rabb of al-Ma'ārij.' The word 'al-Ma'ārij', a plural, has been rendered in English in many ways like 'The Ascensions', 'The Steps of Progression', 'The Ascending Ways', 'The Stairs of Ascent', or 'The Ways Of Ascent', 'Staircases Upward', etc., but essentially revolving around the theme of the ways and means a believer could gain spiritual ascension - gradual but sure. It focuses on the importance of belief, prayers, charity, trustworthiness and chastity as the key components of the faith.

The Sūrah covers 3 themes:

- The duration of the Time of Final Judgement will be equal to fifty thousand years – Āyah 04.
- Disbelievers will wish to save themselves from this inevitable affliction at the expense of their own children, spouses, siblings and relatives; but it will not work – Āyāt 11-14.
- Disbelievers will have downcast eyes and countenances distorted with shame – Āyah 44.

In specific, it calls upon The Prophet^(P) to persevere with gracious patience – Āyah 05 – whenever confronted with disbelief; the disbelievers, hoarders and black marketers shall be in the Fierce Flame of the Hellfire with their scalps striped off – Āyāt 15-18. The believers who would wish to seek the ways and the means to gain spiritual ascension and Countenance of Allāh^(EM) shall be those men and women who

- affirm the truth of the Time of Final Judgment and its correlatives – Āyah 26,
- persevere in their Salāt/devotional obligations – Āyāt 23, 34,
- give out charity/alms – Āyāt 24-25,
- guard their chastity – Āyāt 29-31,
- fulfil their commitments, promises and oaths – Āyah 32,
- stand firmly by their testimonies in the court of law – Āyah 33.

In closing, the disbelievers are warned: If you do not believe, Allāh^(EM) will destroy you and replace you by other people who will be better than you – Āyāt 41; and the Prophet^(P) is consoled, so as to say: Do not take to heart their mockery and jesting; leave them gossiping about coming of the Last Hour, if they chose to face the disgrace and humiliation during the Time of the Resurrection – Āyāt 42-44.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 43 and 44, which are paraphrased below:

- The Time when they shall come out of their graves, hurrying as if they were rushing towards some objective -
- their eyes *crestfallen and* humbled, and overshadowed by shame *of disbelief and disgrace*. That is the Time about which they were *repeatedly* promised *and frequently* warned.

This Sūrah presents a variant of the usually enumerated Divine Attributes:

- I swear by Rabb of the easts and the wests,
- We are definitely Overpowering!
- And Rabb of al-Ma'ārij.

This Sūrah, al-Ma'ārij, was revealed in Makkah and consists of 44 Āyāt. It is a part of the Part 29 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.



Nūh

The Sūrah takes its name from the word ‘Nūh’, meaning the Prophet Noah^(P), appearing in Āyah 01 and repeated thereafter. It is devoted to the experience of Noah^(P) including some iterations of his biography, while details about the Ark and his life after the flood are contained in the Biblical literature – (Book of Genesis 6 and 9). After living among his people for 950 years and preaching, he experienced harshness, derision and persecution. Thus, he made a plea in helplessness and failure to his Rabb^(EM), Āyāt 05-10 and 26-27:

O My Rabb!

The more I would call them, the more they would run away from my preaching, thrusting fingers in ears, and drawing their cloaks over themselves to hide from me. They continue growing in disbelief as they would have become so disdaining the faith.

O My Rabb!

They have defied me time and again, and followed instead those whose *socio-political influence and unlimited riches and influential families* would only add to their insolence, disbelief and self-ruin. Do not leave any of the disbelievers alive on the earth for they would misguide Your servants, and only breed sinful and wicked descendants.

His plea was answered, and thus Allāh^(EM)’s Wrath came upon them, and they were all wiped out in the catastrophic event which may have happened around the timeline of BC 5,000. This serves a great warning to the disbelievers that while Allāh’s Mercy remains open to them, they will perish if they did not change their attitude towards the Divine Mission of Prophet Muhammad^(P) and avail themselves of the Guidance.

Noah^(P) is thus presented as one of the resolute among the Messengers, a great role model of patience and steadfastness against defiance in the Cause of Allāh^(EM), even when he did not seem to be getting any result for as long as 950 years. That was the message for Prophet Muhammad^(P) and his followers too, then and now, to remain steadfast in the cause and do not seek results of your choice as that is not in your control.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 15-18, which are paraphrased below:

- Do you not see how Allāh created seven cosmos systems, one above the other?
- And He made the moon to illuminate in them, and He made the sun to be a *radiant lamp*?
- And Allāh caused you to grow from the earth – *referring to the creation of Adam from ‘dust’* – as the plants grow.

- Then He would cause you to return to it – *to the earth while buried in grave*, and *finally* He shall bring you out completely *in a new dimension of existence at the Time of Resurrection*?

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, one of which is carried by this Sūrah: ‘He is The Forgiving’. In addition, Āyāt 15-20 present a variant of the Sacred Attributes.

This Sūrah, Nūh, was revealed in Makkah and comprises 28 Āyāt. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Jinn

The Sūrah takes its name from the word ‘al-Jinn’, an invisible creation, in Āyah 01, and recounts how some of the jinn heard Allāh’s Messenger^(P) reciting the Qur’ān and came to believe, and in this way gives a prediction that if men deny the Message, then others, yet hidden, will accept it.

Similar to the Angels, the Jinn are beings invisible to the naked human eye. In the Qur’ān, it is stated that humans are created from the earth and jinn from fire. They generally live in a parallel world and have free will. This Sūrah highlights how some of them are believers, while the disbelievers among them try to trick human beings into transgression – ‘some persons from among human being would seek help from persons among the jinn being, and that would only increase their transgression’ – Āyah 6.

This Sūrah belongs to a time when opposition to Islām and oppression of Muslims had reached its climax; some believers had to flee to Abyssinia to save lives and faith – AD 615; and those men and women who remained in Makkah were severely persecuted ~AD 612-622. The circumstances were tough and challenging, and would have most assuredly driven an ordinary individual to despair. In such circumstances an assurance was sorely needed, and a very emphatic assurance came by way of this Sūrah. But beyond an assurance, we are told that there are other people, yet hidden from the eye, who would accept the Message of the Qur’ān.

The narrative of the Muslim Jinn is mentioned twice in the Qur’ān; once in this Sūrah with nearly half of it dedicated to them – Āyāt 1-19, and secondly in Sūrah 46. al-Ahqāf vide Āyāt 29-32. It is said that Āyāt of this Sūrah were revealed after the Jinn heard the Prophet^(P) reciting the Qur’ān while returning from an unsuccessful mission to Tāif, ~AD 619, disheartened and disappointed, he stood in prayers at Nakhlah. Zayed bin Hārith accompanied him, and there they met Salmān al-Fārisī. The Prophet^(P) was not aware that the Jinn were present and listening to him, but Allāh^(EM), the All-Knowing, revealed their presence to him afterwards vide the opening Āyah.

Thematic highlights comprise the following:

- Āyāt 01, 13 and 19 - Jinn listened to the recital of the Qur’ān; they discussed it among themselves as: We have indeed listened to a Magnificent Recital. It guides to what is right and we believe in it. So whoever would believe shall neither have to fear any injustice, nor oppression during the Time of Final Judgment. And whenever Muhammad, the Servant of Allāh, would stand up in prayers to invoke Him, they - the jinn – would almost crowd upon him in their eagerness to listen to The Qur’ān.

- Āyāt 18 - And that the Places of Worship *for all religions* belong to Allāh. *Ṣ worshipful reverence and obedience is exclusively His due. Thus*, do not invoke any one else, *p overbial or metaḥor ical*, along with Allāh – *The One and Only God*.
- Āyāt 26 and 27 - Allāh *alone is the* Knower of the Imperceptible, and He would not reveal His Knowledge of the Imperceptible to anyone *from humankind*, except to whom He would have chosen as a Messenger/*Proḥe t*.

[Note: Thus, by Divine Will, the Prophets do get some access to the Imperceptible].

The Sūrah concludes with a series of pronouncements starting with instructive word ‘Qul’ – Āyāt 20-28, addressed to The Prophet^(P) and his followers, then and now.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 18, 21-23, which are paraphrased below:

- The Places of Worship *for all religions* belong to Allāh. *Ṣ worshipful reverence and obedience is exclusively His due. Thus*, do not call upon any one else, *p overbial or metaḥor ical*, along with Allāh – *The One and Only God*.
- Say *O The Prophet!* I have no power over you, either for harm or for right *guidance*.
- Say *O The Prophet!* No one will protect me from Allāh, and I shall never find any protection *with anyone* other than Him, if I do not convey from Allāh, His Messages – *The Qur’ān*.

Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, Fourth Righteous Caliph (AD 656–661) in succession to The Prophet, that ‘Abd-Allāh’, appearing in Āyah 19, is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān; the others are Muhammad (Q.03:144, etc), Tā.Hā. (Q.20:01), Yā.Sīn. (Q.36:01), Ahmad (Q.61:06), Al-Muzzammil (Q.73:01), and, Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

Āyāt 26-28 carry a blend of the *Majestic* Divine Attributes – those that are usually enumerated and others that are not:

- He is Knower of the Unseen (*the future*), He does not disclose His Unseen to anyone,
- except the one Whom He approves as a Messenger, and then He dispatches before him and behind him a *guard* lying in wait – *the angels who ensure that none of the jinn hear the Revelation before it reaches the Proḥe t for whom it is intended* –
- so that He/he may know that they have indeed conveyed the messages of their Rabb. He encompasses all that is with them, and keeps a numbered count of all things.

This Sūrah, al-Jinn, was revealed in Makkah and comprises 28 Āyāt. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Muzzammil

The Sūrah takes its title from the expression ‘al-Muzzammil’ in Āyah 01. It means ‘folded in garments’ in awe of the revelation that had been conferred upon The Prophet^(P). It focuses on the importance of Salāt/Prayer, especially the Qiyām Al-Layl, the late night prayer as it is the direct link to Allāh^(EM).

It enjoins the Prophet^(P) to bear patiently the ill-treatment of his adversaries, who would soon receive their due punishment, as did Pharaoh when he wanted to destroy Moses^(P) - Āyāt 15-16. It tells the Prophet^(P) and all those who stand to advocate the Message of Allāh^(EM) to take their strength from the Word of Allāh^(EM) - *the Qur’ān* - and spend their resources in the Cause of Allāh^(EM) – Āyah 20.

The highlights comprise the following:

- Recite of the Qur’ān in a *slow and* distinct recitation, and as much as you can – Āyah 04.
- Getting up by late night *for worship ul meditation* would be very demanding; yet very rewarding for subduing one’s soul – Āyah 06.
- You shall recite The *8c red* Name of your Rabb withdrawing yourself from everything *else*, and devoting *yourself exclusively* to Him – Āyah 08.
- You shall bear with patience over what they allege *against you*, *O Muhammad and your Divine Mission*, and keep a distance from them in a gracious manner – Āyah 10.
- Those who oppose the Prophet^(P) will be treated with heavy fetters and blazing fire – Āyāt 12-13.
- The Prophet is likened to the Prophet assigned to Pharaoh - *Moses* - in situations of denial and defiance, then it alludes to the severities of the Time of Final Judgment *for such criminals* - Āyāt 15-16.
- So if you disbelieve, how will you guard against the Time that would make the children gray-haired *i.e. loss of strength and vitality indicating that events of the Time would be so severe to make the young old from fear and awe?* Āyah 17.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 20, which is paraphrased below:

Whatever you spend in the Cause of Allāh would be a beautiful loan to Allāh.

Whatever good *deeds* you will send ahead *for the Hereafter*, you shall find it with Allāh much better *in condition*, and with a greater reward *than all that wealth and property you leave behind in the world*.

Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, Fourth Righteous Caliph (AD 656–661) in succession to The Prophet, that ‘Al-Muzzammil’, Āyah 01, is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān; the others are Muhammad (Q.03:144, etc), Tā.Hā. (Q.20:01), Yā.Sīn. (Q.36:01), Ahmad (Q.61:06), Abd-Allāh (Q.72:19), and Al-Muddaththir (Q.74:01). Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Āyah 09 is an example: Rabb of the East and the West, there is no entity for worship *and can never be any* but Him *alone*, so take Him as a Guardian.

This Sūrah, al-Muzzammil, was revealed in Makkah and comprises 20 Āyāt. It is almost certainly the fourth in the order of revelation. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Muddaththir

The Sūrah derives its title from the expression ‘al-Muddaththir’ appearing in Āyah 01 means ‘The Cloaked’, i.e. The Prophet^(P) who is said to be covering himself with his cloak when the revelation came in. It outlines almost all the fundamentals of faith and basic truths pertaining to humankind with which the Qur’ān is closely concerned. The Prophet^(P) and his followers are told to warn a people sunk low in vice and immorality as the consequence of their flawed faith, values and lifestyles.

The Sūrah targets in severest terms one (without naming al-Walīd bin al-Mughīra al-Makhzūmī, an Arab chief) ‘who plotted against the truth of Our Āyāt and maneuvered to sabotage the very purpose of it. I shall soon hurl him in the hellfire and all the like of him - it would neither spare any sinner nor leave anything of his flesh or nerve; it would be disfiguring their bodies and burning the skin’ – Āyāt 11-29. The warning remains applicable to anyone with the same mindset.

Important messages comprise the following:

- Āyāt 01-03: Al-Muddaththir! O you Muhammad wearing the cloak!
Arise and warn against the Divine disobedience!
Proclaim the Greatness of your Rabb.
- Āyah 07: You shall be steadfast for the Cause of your Rabb.

Āyāt 08-10: It shall be a terrible time for the disbelievers when the Trumpet shall be blown; so leave it to Me to decide what to do with them.

- Āyāt 18-26: Those who plot against the truth of Our Āyāt and manoeuvre to sabotage the very purpose of it shall be hurled in hell with highest of intensity in suffering.
- Āyah 38 - Fate of each soul shall be pledged to his faith and deeds.
- Āyāt 41 – 47: The sinners would explain their predicament: We would not offer the Salāt/Prayers, not feed the needy, indulged in falsehood and sin, and kept denying the truth of coming of The Time of Final Judgment until death had come upon us.
- Āyāt 49 – 51: What is the matter with them that they turn away in aversion from The Recital - The Qur’ān, as if they were frightened wild donkeys, fleeing in panic from a lion?

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 40-44, which are paraphrased below:

..... they will be asking each other about those who were lost in sin:

What has brought you into hell-fire?
They will say:
We were not among those who offered the Salāt/Prayers,
And we did not feed *and clothe* the poor.....

Ibn Kathīr and Qurtubī carry reports quoting Syed ‘Alī^(RA) ibn Abī Tālib, Fourth Righteous Caliph (AD 656–661) in succession to The Prophet, that ‘Al-Muddaththir’ - Āyah 01 - is one of the seven names by which The Prophet^(P) said he was called in The Qur’ān; the others are Muhammad (Q.03:144, etc), Tā.Hā. (Q.20:01), Yā.Sīn. (Q.36:01), Ahmad (Q.61:06), Abd-Allāh (Q.72:19) and Al-Muzzammil (Q.73:01). Or as The Prophet^(P) may have said.

This Sūrah, al-Muddaththir, was revealed in Makkah after initial Āyāt of Sūrah 96. It consists of 56 Āyāt and is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Qiyāmah

The Sūrah takes its title from the expression ‘al-Qiyāmah’ appearing in Āyah 01; it means ‘The Resurrection’; literally it means ‘The Stand Still’, i.e. when the existing dynamic equilibrium of the universe would come to a halt and collapse. It describes the Last Hour in vivid details and warns people who think that this life does not have any consequences. It talks about the spiritual resurrection of the soul when it becomes aware of its Rabb, and it speaks about the physical resurrection that will take place during the final overall destruction or doom of the universe/world and revival of all the dead in a new dimension of existence.

This Sūrah together with Sūrahs Ad-Dahr/Al-Insān (76) and Al-Mursalāt (77) form one theme and remind us that

- when we die, and are revived to a new dimension of life after a predetermined time,
- we will face the consequences of our faith, attitude and conduct in the worldly life during the Time of Final Judgment,
- and at that time our final destination, Paradise or Hell, will be decided,
- so we must live our lives in a way that we are constantly preparing for that time.

The first and second Āyah start with two oaths: ‘I swear by’ The Qur’ānic oaths are not used to convince us; but to make us think. When Allah^(EA) uses His creatures in His oaths, He pulls our attention to the signs in nature to invite us to be rational, consistent, and logical. The Qur’ān reminds us consistently that Allāh^(EM), Who authored the Āyāt of the Qur’ān, is the same Allāh^(EM), Who created the Āyāt (miraculous wonders) of the physical universe; both are products of the same Allāh^(EM) and share the same characteristics. Besides this important reminder, the objects, events and concepts used in oaths prepare our mind for the upcoming issues or theses; they provide aesthetic and semantic mental pictures and reference points.

The following are some of the emerging highlights:

- Āyah 10: *Resurrection will be the time when the sun and the moon would be joined together - the time of going back to the ‘first creation’ when the cosmos and the earth were one nebular mass, and then We split them apart- Q.21:30.*
- Āyāt 16 -19: *O Prophet Muhammad! You shall not move your tongue in hurry, endeavouring to hasten memorization of the Revelation, lest you may forget a part of it.* In fact, it would be for Us to ensure its preservation in your heart and enable you its recitation. Therefore, when We have recited it to you, then you shall follow its recital, then it is for Us to explain it by making you comprehend it.
- Āyah 36: Does man reckon that he would be left alone to himself, ignored from the process of accountability and award of rewards? No!

- Āyāt 22-25: *When some faces of the believers and righteous will be radiant and glowing at That Time, looking forward to the Countenance of their Rabb; some other faces of the disbelievers and hypocrites will be gloomy and glowering at That Time, fearing that a crushing catastrophe would befall him/them.*

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 03-04 and 37-40, which are paraphrased below:

- Does the human being reckon that We shall not *gather and re-assemble* his bones *to resurrect him*?
- Yes *indeed!*
We shall resurrect him by assembling his bones, and indeed, We are even able to restore the very tips of his fingers with their lines too i.e. physical extremities of the human body.
- Was he not a seed from sperm emitted?
- Then he was an embryo, whereupon He created, then developed *him*.
- Then He made from it the *opposite* pair of *genders*, the male and the female.
- Is That One *then* not able to give life to the dead?
Yes. Indeed!

This Sūrah, al-Qiyāmah, was revealed in Makkah and consists of 42 Āyāt. It is a part of the Part 29 of The Qurʾān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Insān

The Sūrah takes its name from the word ‘al-Insān’ in Āyah 01; it is also known by the name of Sūrah Al-Ddhar, appearing in the same Āyah, where the first name means ‘The Human’, and the second ‘The Time’. It is about human perfectibility, the virtues of good believers and the reward they will get in the Hereafter. It also contains advice for the Messenger^(P) and hence for the believers dedicated to his cause.

The Sūrah offers the following thematic messages:

- Āyah 03 states: ‘We had guided man to the Path *through Our assigned Prophets and Messengers, then it would be his choice* whether he be grateful *by following the Path and being righteous*, or be ungrateful *by straying off the Path and being sinful*.’
- Āyāt 04-22 set out those moral qualities and virtuous acts as well as those evils of deed which Islām strives to cleanse from human life. These two things are mentioned to highlight the enduring results they will produce in the Hereafter, irrespective of whether an evil quality may prove useful or a good quality may prove harmful during their life in the world.
- Āyāt 29-31 then address to the Prophet^(P)’s audience: So let whoever desires, take a Path to his Rabb – *through obedience of His Last Prophet Muhammad*; He shall admit to His Mercy and Benevolence whomever He may Will of the believers. As for the wicked - *the disbelievers*, He would have prepared for them a severely painful suffering *extending to their hearts*.

This Sūrah together with Sūrahs Al-Qiyāmah’ (75) and Al-Mursalāt (77) form one theme and remind us that

- when we die, we will *be resurrected to a new dimension of life after a predetermined time* to face the consequences of our faith, attitude and conduct in the worldly life,
- it will be the Time of Final Judgment,
- and at that Time our final destination, Paradise or Hell, will be decided,
- so we must live our lives in a way that we are constantly preparing for that time.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 23-26, which are paraphrased below:

- Surely We, We have sent down on to you The Qur’ān in stages – *at intervals, periodic instalments, over a period of ~ 23 years as was the Torah ‘scroll by scroll’ – Babylonian Talmud, Gittin 60 a.*

- So be patient *in the face of opposition and leave it* for the Judgment of your Rabb, and do not obey *from them* any sinner or disbeliever.
- But *commit yourself to the* Rememberance of the *Sc red* Name of your Rabb by the early morning and by the evening,
- and in *some* parts of the night prostrate yourself before Him, and glorify Him *in your worship* all night long – (*an optional practice for Muslims of Qiyam-al-Layl or the night vigil and prayers*).

Ibn Kathīr carries a report suggesting that The Prophet^(P) would often recite this Sūrah Al-Insān along with Sūrah ‘al-Sajdah’ (32) during the Salāt al-Fajr/Morning Prayer on Fridays. Or as The Prophet^(P) may have practiced.

This Sūrah, Al-Insān, was revealed in Madīnah and consists of 31 Āyāt. It is a part of the Part 29 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Mursalāt

The Sūrah takes its name from the expression ‘al-Mursalāt’ in Āyah 01. It has been variously translated as ‘Those Sent Forth’, ‘The *Winds* Unleashed’, ‘The Companies Sent’, and ‘The Emissaries’, etc. It is also known as ‘al-Urfan’ after the second word in the same first Āyah, which may mean ‘in succession’.

The Sūrah is unified by the theme of coming punishment and opens with a series of vivid affirmations of the certainty of Final Judgment, describes the signs of the Last Hour – Āyāt 08-14, and then carries a series of ‘woes’ directed against those who deny and belie the Time of Final Judgment and its correlatives – the first appearance of the phrase ‘Woe that Time to the ones who deny *and belie the truth of it*’ in Āyah 15, and then recurring in Āyāt 15, 19, 24, 28, 34, 37, 40, 45, 47 and 49. Each instance can be taken as a repetition for emphasis of the warning in reference to those who deny it as well as in context of the text. We see the same pattern occurring thirty-one times of another Āyah in Sūrah 55.

The initial Āyāt are highly alliterative, metaphoric and symbolic; thus capturing these in words other than Arabic is difficult. Consider the following understanding and interpretation of the initial six Āyāt:

- Syed Ibn ‘Abbās^(RA): 1. By the emissary winds, (sent) one after another. 2. By the raging hurricanes, 3. By those which cause earth’s vegetation to revive; 4. By those who winnow with a winnowing, 5. By those who bring down the Reminder, 6. To excuse or to warn.
- Ibn Kathīr: 1. By the Mursalat ‘Urfa. 2. The ‘Asifat ‘Asfa. 3. And the Nashirat Nashra. 4. The Fariqat that separate. 5. The Mulqiyat that remind, 6. Excusing or warning.
- Tustarī: 1. By those sent forth in succession (the angels who are sent with the good); 3. by the sweeping spreaders (by which He causes virtuous deeds to appear); 4. by the decisive discriminators (which discriminate between truth and falsehood); 5. By those that deliver the reminder; 6. as an excuse or as a warning (to His creatures of His punishment).
- Asad: 1. Consider these [messages,] sent forth in waves 2. and then storming on with a tempest’s force! 3. Consider these [messages] that spread [the truth] far and wide, 4. thus separating [right and wrong] with all clarity, 5. and then giving forth a reminder, 6. [promising] freedom from blame or [offering] a warning.
- Mawdūdī: [1-6] By the (winds) which are sent in succession, which then blow tempestuously, and lift up (the clouds) and scatter them, then split (them) asunder, then infuse (the hearts) with the remembrance (of God), as an excuse or as a warning.

- Unal: 1. By the companies (of angels) sent one after another for some good results, 2. And then moving as fast and forcefully as tempests. 3. And by those enfolding the Scrolls of Revelation, 4. And serving (for right and wrong) to be separated with all clarity, 5. And so bringing down the Revelation, 6. In order that some may have the means to ask for forgiveness and that some may be warned,

This Sūrah together with Sūrahs Al-Qiyāmah' (75) and Al-Insān/Al-Ddhar (76) form one theme and remind us that

- when we die, we will be resurrected to a new dimension of life,
- face the consequences of our faith, attitude and conduct in the worldly life,
- *this will be* during the Time of Final Judgment,
- and at that time our final destination, Paradise or Hell, will be decided,
- so we must live our lives in a way that we are constantly preparing for that time.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 49 and 50, which are paraphrased below:

- Woe at that Time to those *men and women, young and old* who deny *the Truth of the Qur'ān!*
- So in what other discourse, after this *Qur'ān*, will they *ever* believe as *The Qur'ān is the last and lasting Word from Allāh?*

Ālūsī and Qutubī carry reports quoting several Companions^(RA) of The Prophet^(P) to state: While we were with The Messenger^(P) of Allāh^(EM) in a cave, this Sūrah al-Mursalāt was revealed on to him, and we received it directly from his mouth as soon as he had received the revelation. Or as it may have happened.

Tirmidhī records that Abū Ishāq reported from `Ikrimah from Syed Ibn `Abbās^(RA) that Syed Abū Bakr^(RA), first righteous caliph (AD 632–634) in succession to The Prophet, observed: 'O Allāh's Messenger^(P)! You are becoming gray?' The Messenger^(P) replied: 'Hūd, Al-Wāqī` ah, Al-Mursalāt, `Amma Yatasā`alūn and Idhā Ash-Shamsu Kūwwirat [*i.e. Sūrahs 11, 56, 77, 78 and 81*] have made me *look gray*'. Or as The Prophet^(P) may have said.

This whole Sūrah has an overwhelming fragrance of the Sacred Divine Attributes which are not captured in the conventional enumeration of '99'.

This Sūrah, al-Mursalāt, was revealed in Makkah and comprises 50 Āyāt. Chronologically it may be placed between Sūrah 104 and Sūrah 50. It is the last part of Part 29 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Nabā'

The Sūrah takes its name from the word 'al-Nabā' in Āyah 02; it means 'The News', 'The Fateful News', 'The Great News' or 'The Message of Importance', etc. implying the Time of Resurrection and Final Judgment and its correlatives. It focuses attention on some manifestations of Allāh^(EM)'s Overwhelming Power and Control in the universe and the continuation of human life after bodily death – Āyāt 06-16.

The Sūrah draws attention to what we see around us in the universe, and what we feel in our souls which gives an unmistakable indication of what will follow. After this multitude of images taken from actual life, the Sūrah takes up the issue of 'The Great News' of which they have been warned explaining its nature and how it would take place.

Consider Āyāt 17-20:

Surely the Time of Distinguishing *between the righteous and the wicked* is an appointed time.

The Time when the Trumpet shall be blown, and you shall come out *from your graves to the site of Resurrection in swarming crowds*; and *when* the sky will be opened up as if it had *become* gates, *wide open*; and the mountains will be set in motion as if they were a mirage.

Then follows a scene of misery: Āyāt 21-30:

Hell will be in waiting, a place of settlement for the transgressors *who have been overstepping the bounds set by Allāh^(EM)*, wherein they will remain *for a very long time*.

And the scene of happiness: Āyāt 31-36:

As for the righteous, *they will have a life of fulfilment in Paradise; with orchards and vineyards*, as well as heavenly companions of *their own age*.

The Sūrah, Āyāt 37-40, closes with a distinctive note which accompanies a majestic scene of the time when all this would take place:

Rabb – *The Lord Supreme of the realms of imperceptibility*, the cosmos, *the celestial space*, and the earth and whatever is *in and between* them; *He is* Ar-Ramhan, *the Lord of Infinite Mercy*. The Time when the Spirit and the Angels shall stand in line on line, no one will speak unless Ar-Rahman would grant the permission, and will speak *only* the truth. So whoever wishes *to be secure from eternal suffering*, let him seek recourse to his Lord Supreme *by being obedient*. Indeed, We warn you all of an imminent *up coming* suffering – the Time when every person shall see whatever *of the deeds* his own hands

would have sent ahead, and when the disbeliever shall say *in dismay and frustration: Woe to me! I wish I were merely dust so that I would not have been held accountable!*

Thus would be ‘The Fateful News’ about which they keep asking, and this is what will happen at the time when they realize the true nature of this great event.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 27-29 and 40, which are paraphrased below:

- Truly, they – *disbelievers* - had not been expecting *to face* the reckoning *of their worldly motives and deeds*.
- And *thus* they denied Our Messages *and rejected them* with utter denial *as a pc k of lies*.
- But We recorded everything *of their reaction and behaviour* in a book.
- Truly, We have warned you of an imminent punishment,
 - o *at the Time* when every person shall see whatever *of the deeds* his own hands have sent ahead, and - when the disbeliever shall say *in dismay and frustration: I wish I were merely dust instead of being a being to be held accountable!*
 - o *In this world, they had often said: What!? When we are dust, shall we be resurrected again?*

Tirmidhī records that Abū Ishāq reported from `Ikrimah from Syed Ibn `Abbās^(RA) that Syed Abū Bakr^(RA), first righteous caliph (AD 632–634) in succession to The Prophet, observed: ‘O Allāh’s Messenger^(P)! You are becoming gray?’ The Messenger^(P) replied: ‘Hūd, Al-Wāqī’ah, Al-Mursalāt, `Amma Yatasā’alūn and Idhā Ash-Shamsu Kūwwirat, *i.e. Sūrahs 11, 56, 77, 78 and 81* have made me *look gray*’. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, *i.e. 99*. Of these, two are mentioned in this Sūrah: Rabb (twice); Rabb of the cosmos and the earth and whatever exists between the two; and Ar-Rahmān – *The Lord of Infinite Mercy* (twice).

This Sūrah, an-Nabā’, was revealed in Makkah just before Sūrah 79. It consists of 40 Āyāt and constitutes the beginning of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Nāzi'āt

The Sūrah takes its name from the expression 'an-Nāzi'āt' in Āyah 01; it may mean 'The Wresters' or 'The Snatchers' or 'Those That Rise' or 'Those Who Fly Out', etc; however, the expression and initial Āyāt 01-05 have been understood and interpreted differently:

- Refer to the spears and ships and horses of soldiers – Ibn 'Abbās.
- These refer to the angels who pluck out souls vehemently, move along with ease and speed, float along as they move in the outer world, outstrip other creatures to embrace the faith and carry out the Divine Commands and conduct whatever affairs they are charged with - Tabarī.
- These refer to the stars which come as they traverse their orbits, move rapidly in phases, float in space, outstrip others as they run fast and bring about certain phenomena and results which are entrusted to them by Allāh and which affect life on earth - Hasan al-Basrī and Rāzī.
- These allude to the artifacts of power, the marvels of creativity, and the subtleties of wisdom in the creation of the creatures – Maybudī.
- This means the spirits of the believers which raced to be the first in [doing] good and [acting in] conformity, and raced to be the first to respond to the Angel of Death out of longing for their Lord. Subsequently, they departed with the most beautiful scent and the fullest joy – Tustarī.
- The allusion is to the angels of death who descend to the depths of a person's being in order to draw out his soul – Mawdūdī.
- Those [stars] that rise only to set, and move [in their orbits] with steady motion, and float [through space] with floating serene, and yet overtake [one another] with swift overtaking, and thus they fulfil the [Creator's] behest! – Asad.

The Sūrah speaks about the Angels who take the souls at the time of death, as Allāh^(EM) has power to take away the souls, as He has created the souls as well as to resurrect people after their bodily death. The abridged narrative of Moses^(P) and Pharaoh is mentioned again and again to warn people about the consequences of arrogant pride which could not save even Pharaoh, the man of great power of his time, from an exemplary punishment both in this life as well as the Hereafter - Āyāt 15-26; Āyah 26 expects us to take a moral lesson from this narrative.

Āyāt 34-41 So when the Great Catastrophe would overwhelm at that Time, the human being shall realize all that he had endeavoured *for in the worldly life*. And Hellfire shall be caused to become apparent for all who can see. Then *as for the one who had been defiant and transgressed insolently, and preferred the worldly life to the Hereafter, was p eoccup ed with*

the worldly life. Hellfire shall be his/*her* destination. Whereas for the one who lived in awe of his Rabb, and restrained himself from *evil* desires, surely the Paradise - it shall be his/*her* destination.

The Sūrah, Āyāt 42-44, wraps up by answering a question being raised from infinity, about coming of the Last Hour: It will come at the Time they shall all see; it would be as if they had not remained *in the worldly life* except for a time of dusk or twilight.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 27-33, which are paraphrased below:

- Were you harder to be created or the cosmos *and the celestial space* that He *also* built?
- He raised its height - *the cosmos*, and *then* shaped it to perfection, *flawless, with the properties to fulfill its function*. And darkened its *nighttime*, and brightened its *daytime*.
- Thereafter, He spread out the earth; brought out of it the water *resources* and its clovers *as a recurring phenomenon*; and the mountains - all this *creation* as a means of life to *benefit* you and your livestock.

In addition to the one Divine Attribute of ‘Rabb’, this Sūrah has fragrance of additional Sacred Attributes which are not captured in the conventional enumeration of ‘99’.

This Sūrah, an-Nāzi‘āt, was revealed in Makkah shortly after Sūrah 78. It consists of 42 Āyāt and constitutes a part of the Part 30 of The Qur’ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



‘Abasa

The Sūrah takes its title from the verb ‘Abasa’ in Āyah 01, meaning ‘He was Indifferent’; some translators render it as ‘He Frowned’, which has been designated by the predicate with which it opens. The cause of the revelation of the first ten Āyāt was an incident witnessed by a number of the Prophet^(P)’s contemporaries which advise The Prophet^(P) not to be concerned exclusively with those who had no interest in the Divine Message, while being indifferent to those who sought the Guidance.

Āyāt 01-10 read as follows:

He looked indifferently and turned *his face*, just because the blind person came to him.

And what made you think that he, *being a believer*, may yet be seeking to purify *himself*, or he may even be in awe of *Allāh*, yet the guidance from you may benefit him?

Now as for the one who seemed indifferent *because of his wealth and social status*, and you were attending to him with *full attention*, though you shall not be *blamed* if he would not purify *himself from disbelief*?

But for the *blind* one who came to you with full of eagerness to learn, and he was in awe of *Allāh*, you did not attend to him; you *ignored him*.

No, *do not be so!*

The message is that we must base our values and standards on divine considerations; no social circumstances, traditions or practices should be allowed either to encumber or determine these values and standards.

Āyāt 13-17 describe:

The Qur’ān which is inscribed in pages of great esteem, exalted and perfectly purified of any falsehood, borne by the hands of scribes - angel envoys – who write it down from the Preserved Tablet; who are honourable, virtuous.

Accursed be the man *for his disbelief*; how could he disbelieve and *belie the Truth* while he is made of lowly substance?

Āyāt 24-32 recount Allāh^(EM)’s Supreme Creative Powers that man observes and experiences every day:

Let man consider *the sources of his food/p ovisions that We p ovide, without interrup ion*; We let the *rain* water pour down abundantly, then split open the land and *thus* cause the grain to sprout out of it, together with grapes/*vines* and clovers, olives and date-palms,

gardens of dense foliage and fruit *trees* and fodder *to be a source of provision for both: you and your livestock.*

Āyāt 33-42 touch upon the ‘Frightening Blast’ and its fearful effects towards its closing:

- Āyah 33-36: So when the Frightening Blast shall be sounded *heralding the Resurrection* – the Time when man will *wish to flee from his own* brother, mother, father as well as *from* his wife and his children for every person will be preoccupied with himself - *a predicament that would distract him from everyone else except his own self.*
- Āyah 38 and 40-42: *Some* faces will be *radiant and* beaming with *happiness*, laughing *and* rejoicing *at their successful end*, while, at that same Time, *some* faces will be covered with dust, burdened by *remorse and* covered in gloom. These will be *the faces of* the blasphemers, *of* the profligates.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 33-37, which are paraphrased above.

Qurtubī carries a report that after the revelation of this Sūrah, it is said that The Prophet^(P) would greet the person who was the cause of his rebuke, named Ibn Umm Maktūm^(RA), by saying: ‘Welcome to him on whose account my Rabb^(EM) rebuked me’. Or as The Prophet^(P) may have said. Ibn Umm Maktūm^(RA), blind by birth, was one of the first two people to migrate to Madīnah where he taught The Qur’ān. He laid his life for Islām in the Battle of Qādisiyyah in AD 636.

This Sūrah, ‘Abasa, was revealed in Makkah and consists of 42 Āyāt. It constitutes a part of the Part 30 of The Qur’ān comprising 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Takwīr

The Sūrah derives its title from the verb ‘kuwwirat’ in Āyah 01, meaning ‘The Folding-Up’, or ‘The Enfolding’, or even ‘The Shrouding’ where it talks about folding up of the sun when it will lose its light, and hence the entire solar system will be destroyed. In a very powerful way, it introduces the symbolic image of the Last Hour, and may thus stand for the new order, which is called the Resurrection.

The Sūrah may be divided into two parts, each of them treating one major principle of faith.

The first is the principle of resurrection accompanied by a great upheaval in the universe, which affects the sun and the stars, the mountains and seas, and earth, wild life as well as human life.

Consider Āyāt 01-14:

- When the sun will be folded up *and its radiation ceases*; the stars will fall *like rain*; the mountains will *become weightless* and set to move; the pregnant camels will be abandoned and the wild beasts will be herded together; and when the seas/oceans will surge *and swell into massive flooding*.
- When the souls will be paired, and the infant girl, buried alive, will be asked: for what offence was she killed/*buried alive*?
- And when the scrolls *of deeds of every individual* will be made public.

The second principle is a more elusive that discusses revelation of The Qur’ān through the Archangel Gabriel and its effect on the human soul.

Consider Āyāt 19-28:

- Indeed, *The Qur’ān* is the word of honorable messenger, full of power *and well-established* in the presence of *the Rabb* of the Throne *of Almightyness*; *who is obeyed and trustworthy with the Revelation*.
- *O People!* Your companion, *Muhammad*, is not insane, *as you allege*; indeed, he had seen him by the clear horizon.
- This *Qur’ān* is *certainly* not the utterance of the accursed, Satan. It is nothing but an admonition for all *conscious men and jinn* in the Worlds; *it is for the benefit of anyone of you who may wish to live by the Truth*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 29, which is paraphrased below:

And you cannot will *anything* unless it is *also* willed by Allāh, Rabb of the Worlds, *i.e. one's will is a manifestation of Allāh's Will.*

Tirmidhī records that Abū Ishāq reported from `Ikrimah from Syed Ibn `Abbās^(RA) that Syed Abū Bakr^(RA), first righteous caliph (AD 632–634) in succession to The Prophet, observed: ‘O Allāh’s Messenger^(P)! You are becoming gray?’ The Messenger^(P) replied: ‘Hūd, Al-Wāqī`ah, Al-Mursalāt, `Amma Yatasā`alūn and Idhā Ash-Shamsu Kūwwirat, *i.e. Sūrahs 11, 56, 77, 78 and 81* have made me *look* gray’. Or as The Prophet^(P) may have said.

The Qur’ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this where The Prophet^(P) is reported by Ibn Kathīr and Zamakhsharī, with a variation of words in two reports, quoting Syed Abī bin Ka’b^(RA) and other Muhammad bin Sawwār related on the authority of Ibn ‘Umar that, to have said that whoever would wish to look at the Resurrection, as if he were seeing it with his own eyes should read: ‘When the sun is folded away [Q.81:01] together with: when the stars fade away [Q.82:01] and when the heaven is rent asunder [Q.84:01]’. Or as The Prophet^(P) may have said.

In addition to the one Divine Attribute of ‘Rabb’, this Sūrah has fragrance of additional Sacred Attributes which are not captured in the conventional enumeration of ‘99’.

This Sūrah, at-Takwīr, was revealed in Makkah and comprises 29 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Infītār

The Sūrah derives its name from the infinitive form ‘Infītār’ of the verb ‘infatara’ in Āyah 01. It implies ‘universal disintegration’ with cleaving of the sky, scattering of the stars, bursting of the oceans and hurling of the graves as simultaneous with every soul’s coming to know of its earlier and later actions, at that momentous time – Āyāt 01-05. Some translators have rendered the title as ‘The Cleaving Asunder’, and ‘The Rending’.

The Sūrah continues with a remonstrance combined with an implicit threat to man who is the recipient of abundant Divine Grace but shows no gratitude for it, Āyāt 06-09:

O People of the World!

What is it that lured you away to disbelief from your believing in Gracious Rabb in sp̄t of His Graciousness and Generosity? He created you out of nothingness and gave you a shape and brought you in right proportion; even then you would deny and belie the coming of the Time of Reckoning: requital for deeds.

The reality of holding us to account is ensured through a system of ‘watch and guard’ where angel guards are appointed over us, writing and recording every deed – Āyāt 10-12. Thus our fate in the Hereafter would be tied to this record where we will be either in the Paradise or in the Blazing Fire – Āyāt 13-14.

The Sūrah closes in Āyah 19 by giving an idea of how fearful the Time of Final Judgement would be, and how helpless everyone, believer as well as disbeliever, shall be:

It shall be the Time when no person shall have power to do any favor for the other person!

All Command shall belong to Allāh, entirely and exclusively.

Thus every person would live the consequences of his deeds.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 06, which is paraphrased below:

O People of the World!

What is it that lured you away to disbelief from believing in your Gracious Lord, Rabbi-kal-Karīm, in spite of His Graciousness and Generosity?

In addition to the one Divine Attribute of ‘Rabb’, this Sūrah has fragrance of additional Sacred Attributes which are not captured in conventional enumeration.

This Sūrah, al-Infītār, was revealed in Makkah and comprises 19 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Mutaffifin

The Sūrah derives its name from the expression ‘Mutaffifin’ in Āyah 01, meaning ‘The Defrauders’ – those who defraud. It is also known as Sūrah al-Tatfif. It depicts a social environment and warns those who commit fraud in business, and impresses honest dealings. The guilty will suffer because they defraud and cheat others, and are not true to their responsibilities, while the righteous – opposite of defrauders - are exalted because they fulfil their duties and are true to their obligations. More broadly, it indicates those who ask their own rights be observed, but are not willing to recognize the rights of others, or those who see faults in others, but do not see them in themselves.

The Sūrah can be divided into four parts:

- Āyāt 01-06 open with a condemnation of the defrauders: who would take their right from people in full, but reduce the measure and give them less *than the due*. Would *such individuals* not realize that they shall be resurrected *from their graves*, and *held accountable for their cheating* before Rabb of all existence?
- Āyāt 07-17 warn the transgressors for they regarded *The Qur’ān* as fictional tales of primitive times. Thus, their disbelief and misdeeds covered their hearts like rust, hence they shall experience the woes and misery of Hell.
- Āyāt 18-28 give an account of the righteous who will be amid bliss *in Paradise*.
- Āyāt 29-36 describe fate of the sinners who mocked The Prophet^(P) and his followers^(RA).

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 01-06 which are paraphrased above, and are eating into the moral fabric of our societies.

In addition to the one Divine Attribute of ‘Rabb of the Worlds’, this Sūrah has fragrance of additional Attributes which are not captured in conventional enumeration.

This Sūrah, al-Mutaffifin, was revealed in Makkah and comprises 36 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Inshiqāq

The Sūrah derives its name from the infinitive form ‘inshiqāq’ of the verb ‘inshaqqa’ in Āyah 01, meaning ‘The Splitting’ or ‘The Sundering’ or ‘The Splitting Asunder’. It tells us that this world has no permanence; it speaks about the record of deeds and the rewards of the righteous and the wicked. It reminds us to pay attention to the Qur’ān, learn from it, and enact it in our lives.

It opens – Āyāt 01-05 - by sketching a few images of the universal upheaval: the cosmos *system* will be split apart; the earth will be stretched *out* after it would have emptied itself. The cosmos and the earth obey *the command of their Rabb* as it would be obliged to *do*. This powerful opening, with its emphasis on submission to *the Rabb*, is a foreword to the subsequent address encouraging man towards humbleness before his Rabb.

Consider Āyāt 06-15:

O Man!

You would have to strive and strive *hard* towards your Rabb, *only* then will you reach Him.

So whoever will be given his record from his right *side*, he shall have an easier *p ocess* of accountability; and return to his family, *in Paradise*, joyfully.

But whoever will be given his record from behind his back, he shall enter a Blazing Fire. Indeed, he used to live among his family, *in the world*, joyfully; thinking that he would never be returned *to his Rabb and held accountable*.

But no!

Indeed, his Rabb has ever been watching *him*.

Āyāt 16-19 paint a picture of life on earth which is well known to man. Such images point to Allāh^(EM)’s planning, which is both elaborate and faultless. An oath is made to assert that men must live through deliberately planned stages which they cannot escape from:

I swear by the *evening* twilight; and *by* the *nighttime* and whatever it carries; and *by* the moon when it *blossoms* full, that you will certainly proceed from *one* dimension of *existence in this world* to *another* dimension of *existence in the next world*.

Āyāt 20-25 wonder at those who deny the Faith and whenever The Qur’ān would be recited to them, they would not prostrate themselves *in humility and submission to its Message*. Allāh^(EM) knows *very well* what they harbor in their hearts *against The Qur’ān and Islām*, so give them the ‘good news’ of a severe suffering. But as for those *men and women, young and old*, who believe *in The Qur’ān* and thus fulfill the requisites of faith, for them would be a *sp endid* reward, never-ending *and never-diminishing*.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 21, which is paraphrased below:

And whenever the Qur'ān is recited/read out to them, they do not prostrate themselves in humility and submission to its Divine Injunctions.

In addition to the two Divine Attributes of 'Allāh' and 'Rabb', this Sūrah has fragrance of additional Sacred Attributes which are usually not captured in conventional enumeration of '99'.

This Sūrah, al-Inshiqāq, was revealed in Makkah immediately after Sūrah 82 and comprises 25 Āyāt. Āyah 21 entails prostration. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Burūj

The Sūrah derives its name from the expression ‘al-Burūj’ – plural of burj - mentioned in Āyah 01. It means ‘The Celestial Constellations’. Some take ‘al-Burūj’ to imply the signs of the zodiac. It outlines the essentials of faith and basics of belief, and a reference to past history showing that whoever would deny and belie the Prophet^(P)’s message, their fate would be the same as of the previous opponents of the Truth: Pharaoh and Thamūd – Āyāt 17-20.

Then follows a series of short comments stating seven principles which are highly important to the Faith of Islām, its outlook and advocacy.

- Āyāt 01-02: By the space laden with Celestial Constellations; and by the Promised Time of the Resurrection and its Correlatives; Allāh^(EM) holds the reign over the realms of imperceptibility, the cosmos, the celestial space and the earth.
- Āyāt 10 and 12: There is a reference to the power with which Allāh^(EM) smites His enemies, the tyrants: The onslaught of your Rabb against the disbelievers is intense and painful. Those who oppress and persecute the believing males and the believing females, for them shall be severe suffering of the Blazing Fire – a reference to the People of Pit, followers of Dhū Nuwās, who persecuted the Christians of Najrān in fire-filled trenches, AD 523.
- Āyah 11: A reference to the perfect heavenly bliss which awaits the believers who choose faith over life and exalt themselves despite their persecution: those who would believe and fulfill the requisites of faith, they will be in Gardens of Paradise with rivers of water, milk, wine and honey flowing by them.
- Āyah 13: A further reference is made to the fact that: He initiated the process of creation for the first time and will then repeat it as re-creation in a new dimension of existence upon resurrection, at His Will.
- Āyāt 08 and 12-16: Some of the Divine Attributes portray Allāh^(EM)’s absolute will, dominance and power, all of which are relevant to the event discussed in the Sūrah: The All-Forgiving to whoever repents, the Ever-Loving through His forgiveness and acts of generosity, Lord of the Throne, the Majestic, Executor of whatever He Wills.
- Āyah 20: The situation of the disbelievers and that Allāh^(EM) surrounds them though they may be unaware of the fact: Yet those who disbelieve, persist in denial; while Allāh^(EM) is after them, All-Encompassing.
- Āyāt 21-22: A statement of the truth of the Qur’ān and its blessed origin: this is The Majestic Qur’ān; well-Preserved and well-guarded in an Impishable Tablet – the heavenly archetype; see Q.13:39, 43:04 and 56:78.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 10, which is paraphrased below:

Surely, for those who *oppress and persecute* believing males and the believing females, and then do not repent *and take necessary corrective measures*, for them shall be the punishment of Hell, and for them shall *also* be the punishment of blazing fire.

Zamakhsharī carries a report suggesting that The Prophet^(P) would often recite this and the next Sūrah (86, At-Tāriq) as part of the two afternoon Salāt/Prayer – Zuhr and ‘Asr. Or as The Prophet^(P) may have practiced.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Of those mentioned in this Sūrah comprise: Allāh – The Mighty, The Praised; Allāh – Witness to everything; The Forgiving, Ever-Loving; Holder of the Throne *of Almightyness*, the Glorious; Doer of whatever He Wills; Allāh – Who surrounds them from behind/*all sides*.

This Sūrah, al-Burūj, was revealed in Makkah after Sūrah 91 and comprises 22 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Tāriq

The Sūrah takes its name from the noun ‘al-Tāriq’ in Āyah 01, meaning ‘The Night Star’, or ‘The Piercing Star’, or ‘The Nightcomer’, literally ‘The Knocker’. Its two main themes focus on the belief in the Resurrection, and that man has to appear before his Rabb after death/resurrection, and the truthfulness of The Qur’ān, and its Divine origin where no ploy of the disbelievers can defeat its purpose.

To make manifest the phenomenon of Resurrection, Āyāt 05-08 call upon the human being to reflect on the humble origin of their physical stature and the fact that The One Who was able to create them from spurting fluid (*semen*) coming from a place between the lions and the pelvic arch, would also resurrect him in a new dimension of existence. Indeed, this resurrection will be for the purpose of subjecting his faith and conduct to scrutiny and to make him experience the consequences of his deeds.

In conclusion, it speaks of the truths expressed in the Qur’ān as a firm and unchangeable reality.

Consider Āyāt 13-17:

Indeed, this *Qur’ān* is a *Distinct and Decisive Word*, *sepr ating the truth from the falsehood*; and this is not for amusement or idle talk.

Indeed, they would be devising false arguments *against it*; while I – *Allāh* - shall also devise a plan *against their false arguments*.

So leave the disbelievers to themselves; *and I would take care of them when they stand before Me* – *Q.73:11 and 88:25-26*.

False arguments against The Qur’ān and its Divine origin have been crafted for hundreds of years since AD 610. Today it still stands on the bedrock of Divine Truth as it did then – thus it dominates them in the very place where they have been exerting their utmost to demolish it.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 13-14, which are paraphrased below:

Indeed, this *Qur’ān* is a *Distinct and Decisive Word*, *sepr ating the truth from the falsehood*;

And this is not for amusement or an idle talk.

The Qur’ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this where Nasā’ī quotes

Syed Jābir^(RA) to have said: Mu'ādh led the Salāt al-Maghrib/Evening Prayer and he recited Al-Baqarah (Sūrah 02) and An-Nisā' (Sūrah 04). So the Prophet^(P) remarked: Are you putting the people to trial O Mu'ādh! Was it not sufficient for you to recite Was-Samā'i wat-Tāriq (this Sūrah), and Ash-Shamsi wa Duhahā (Sūrah 91), or something like them. Zamakhsharī carries a report suggesting that The Prophet^(P) would often recite this and the previous Sūrah (85) as part of the two afternoon Salāt/Prayer – Zuhr and 'Asr. Or as The Prophet^(P) may have said or practiced.

This Sūrah, al-Tāriq, pronounced as 'at-Tāriq' was revealed in Makkah probably in the fourth year of the Prophet^(P)'s mission. It comprises 17 Āyāt and constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-A'lā

The Sūrah derives its name from the word ‘al-A’lā’ in Āyah 01, meaning ‘The Exalted’, which is in the Praise of Allāh^(EM), Who created everything. It covers the basic ingredients of the Islamic concept of life and existence: the oneness of the Creator; the reality of Divine Revelation; and the certainty of the Hereafter.

Āyāt 01-05 extol and exalt Allāh, *the Rabb* with Unshared Creative Powers in these words:

You shall Glorify The δc red Name of your Rabb, the Exalted;
the One, Who created *you and everything* and then proportioned it *perfectly*;
the One, Who determines and then directs *to what He had determined*;
the One, Who brings out the pastures, and, then, reduces them to rusty stubble, *broken chaff*.

Āyāt 08-11 tell the Prophet^(P):

We will ease your way to the easy way.
So remind *p op e of Allāh’s Message* as reminding will be beneficial.
The one who would stand in awe of Allāh, shall be mindful of *The Reminder*, while it shall be evaded only by the unblessed.

Āyāt 12 and 13 state the fate of the unblessed: who will burn in the great fire; then he will neither die nor live *worth living, i.e. he will be constantly suffering great trials*.

Āyāt 14-17 carry an important message: Success *in the Hereafter* will surely be achieved by the one who purifies oneself of sins *by means of adherence to the True Faith*; and, remembers The δc red Name of his Rabb, *frequently and unceasingly, and prays with devotion*. Yet you *p op e are disp ed* to prefer the life of this world, while the life of the Hereafter is *much better and ever lasting*.

The Sūrah ends in Āyāt 18 and 19 with an affirmation of the connection between The Qur’ān and the former Scriptures, including those on to Abraham^(P) – *Testament of Abraham* - and Moses^(P) *The Torah*.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 14 and 15, also referred to above, and are paraphrased below:

Indeed, prosperous is he who purifies himself *in this life*, and remembers the *Blessed* Name of his Rabb, and prays.

The Qur’ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this, where we have

two reports. First, Ahmad ibn Hanbal relates on the authority of Syed `Alī<sup>(RA)</sup> bin Abī Tālib, fourth righteous caliph (AD 656–661) in succession to The Prophet, that the Prophet<sup>(P)</sup> loved this Sūrah. Muslim also relates that the Prophet<sup>(P)</sup> used to recite this Sūrah and Sūrah 88 in the `Eid Congregation Salāt/Prayers as also in Friday Congregation Salāt/Prayers. Ālūsī carries a similar report.

Second, Zamakhsharī carries a report, quoting Abū Dawūd, that whenever Āyah 01 of this Sūrah would be recited/read: ‘Sabbihisma Rabbikal ‘Alā’, Syed `Alī<sup>(RA)</sup> and Syed Ibn `Abbās^(RA) would recite in response: ‘Subhān Rabī Al’Alā’. Let us follow in recitation what they recited.

In addition to the two Divine Attributes of ‘Allāh’ and ‘Rabb’, this Sūrah has fragrance of additional Sacred Attributes which are usually not captured in the conventional enumeration of ‘99’.

This Sūrah, al-A’lā’, was revealed in Makkah and comprises 19 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Ghāshiyah

The Sūrah takes its name from the participial noun ‘al-Ghāshiyah’ in Āyah 01, meaning ‘The Overpowering Disaster’ implying the Time of Resurrection. Some translators have rendered it as ‘The Overwhelming Event’, ‘The Overshadowing Event’, ‘The Overwhelming’, and ‘The Covering’. The Sūrah talks about the upcoming calamity that will cover everything - the post resurrection time. The human beings will be divided into two groups: the one of those downcast *with fear and shame; looking toiling and weary*; and the other whose faces will glow with joy *at the result of their deeds* - Āyāt 02-16.

Then the attention is drawn to reflect on some manifestations of Allāh^(EM)’s Creative Power and Wisdom - Āyāt 17-20 - such as:

- Do these people not observe the common things which they experience daily in their lives?
- Do they not consider how the camels, on whom their whole life’s activity in the desert depends, were created? When they go on their journeys, they see the sky, the mountains, and the earth. Let them ponder over these three phenomena and consider as to how the sky was raised above them, how the mountains were erected, and how the earth was spread beneath them?
- Has all this come about without the skill and craftsmanship of an All-Powerful, All Wise Designer?

If they acknowledge that a Creator has created all this with great wisdom and power, and that no one else is an associate with Him in this creation, why do they then refuse to accept Him Alone as their Sustainer – Rabb, as well as The One, Who would also have the power to bring about the resurrection, to re-create man, and to make hell and heaven?

The Prophet^(P) is told to remind people for his mission is to remind, not to impose the message by force - Āyāt 21-22.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 22-26, which are paraphrased below:

- *Indeed, you are not the one to dictate the faith and be a taskmaster over them, nor you have the ability to create faith in their hearts.*
- *But whoever turns away and disbelieves in your mission and message,*
- *then Allāh shall punish him with the greatest punishment.*
- *Indeed, to Us is their return upon death/resurrection,*
- *then, surely with Us lies their judgment and reckoning.*

The Qur'ān is blessed and full of blessings. There are parts of it about which we have some information with regard to their specific blessings. One such Sūrah is this, where Muslim relates that the Prophet^(P) used to recite Sūrah al-A'lā' (87) and this Sūrah al-Ghāshiyah in the 'Eid Congregation Salāt/Prayers as also in Friday Congregation Salāt/Prayers. Ālūsī carries a similar report. Or as The Prophet^(P) may have practiced.

In addition to the one Divine Attribute of 'Allāh' - *as a p o p r noun*, this Sūrah has fragrance of additional Sacred Attributes, especially His Unparalleled Creative Powers.

This Sūrah, al-Ghāshiyah, was revealed in Makkah and comprises 26 Āyāt. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Fajr

The Sūrah takes its name from the word ‘al-Fajr’ in Āyah 01, meaning ‘The Dawn-break’, or ‘The Dawn’. It draws attention to the painful end that befell some ancient people of ‘Ad, Thamūd and Pharaoh who denied and belied Allāh^(EM)’s Messengers and His Messages – Āyāt 06-13.

It also explains some basic traits of human nature and the wisdom of Allāh^(EM)’s testing His servants. It condemns those who love wealth and look with disdain upon the poor and orphans – Āyāt 17-19; and closes by reminding us of the kind of eternal life, the Hereafter, that awaits believers and disbelievers – Āyāt 23-30.

This Sūrah begins with an oath - Āyāt 01-04, and there are a number of Sūrahs elsewhere in the Qur’ān where oaths are taken. These oaths are not used to convince us; but to make us think. When Allāh^(EM) uses His creatures in His oaths, He invites our attention to the signs in nature to ask us to be rational, consistent, and logical. The Qur’ān reminds us consistently and constantly that Allāh^(EM) Who authored the Āyāt of the Qur’ān (Statements, passages) is the same Allāh^(EM) who created the Āyāt (miraculous wonders) of the physical universe; both are products of the same Allāh^(EM) and share the same characteristics. Besides this important reminder, the objects, events and concepts used in oaths prepare our mind for the upcoming issues; they provide aesthetic and semantic mental pictures and reference points.

The Sūrah makes an appraisal of human society by criticizing the materialistic attitude of people – Āyah 20; they overlook the morality of good and evil; they regard only the achievement of worldly wealth, rank and position, or the absence of it, as the criterion of honor or disgrace; and forget that neither riches are a reward nor poverty a punishment, but that Allāh^(EM) is trying man in both conditions to see what attitude he adopts when blessed with wealth, and how he behaves when afflicted by poverty.

This discourse is concluded with the assertion that accountability shall certainly be held, and it will be held at the Time when the Divine Court will be established – Āyāt 11-26. At that time, the deniers of the Final Judgment will be regretful – Āyah 24, but their regrets would not save them from Allāh^(EM)’s punishment.

As for people who have accepted the truth and lived a life guided by this truth, Allāh^(EM) will be pleased with them, and they will be pleased with the rewards bestowed by Allāh^(EM) - Āyah 28. They will be invited with these warm words - Āyāt 27-30:

O you the soul at peace!

Return to your Rabb, content *with the reward* and contenting *to Allāh for having lived a life of truth*.

Enter among My *sp*cial servants – the *p*rophet and the martyrs.
 Enter My *highest* Paradise – The Garden of Divine Essence.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 15-20, which may be read either in the third-person plural, or the second-person plural, are paraphrased below:

- *And so for the human being*, whenever his Rabb tests him, and honours him and blesses him *with prosperity*, he *jubilantly* boasts: ‘My Rabb has honoured me.’
- But whenever He tests him, and thus constricts his *means of* livelihood, then he *complaints* and says: ‘My Rabb has abased me.’
- Not indeed!
We do so because you *prophet* do not honour the orphans’ *rights* and do not treat them with kindness and generosity,
- And you do not enjoin *and urge* one another to feed *and clothe* the destitute,
- And, *furthermore*, you devour the inheritance *generally and especially of the orphans* greedily *with sweeping gulping instead of being a trustee of it*,
- and, *on the top of this*, you love wealth with exceeding passion.

Nasā’ī recorded a narration from Syed Jābir that Mu’adh^(RA) prayed a prayer and a man came and joined him. Syed Mu’adh made the prayer long, so the man left and prayed alone by the side and then left. When Syed Mu’adh was informed of this he remarked: ‘He is a hypocrite.’ Syed Mu’adh then informed the Prophet^(P) of what happened.

The Prophet^(P) then asked the young man about it and he replied: O Messenger of Allāh! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel. The Prophet^(P) then observed: Are you causing trouble Mu’adh? Why don’t you recite ‘Glorify the Name of your Rabb, The Exalted’ (Sūrah 87) or ‘By the sun and its brightness’ (Sūrah 91) or ‘By the dawn’ [this Sūrah] or ‘By the night as it envelops’ (Sūrah 92). Or as The Prophet^(P) may have advised.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed* Names/*Majestic* Attributes, i.e. 99, of which one is mentioned in this Sūrah, namely: Rabb, appearing six times.

This Sūrah, al-Fajr, was revealed in Makkah and comprises 30 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Balad

The Sūrah derives its name from the word ‘al-Balad’ in Āyah 01, meaning ‘The City’, where most interpreters hold that reference to The City is to Holy Makkah where the Prophet^(P) and his followers were experiencing suffering, mockery and persecution in defense of their faith in an environment overwhelmed with polytheism, idolatry and religious bigotry. The title may also be rendered as ‘The Land.’

It begins with two oaths that lead to a discussion of the human condition – Āyāt 01-04. It then focuses on setting out the options available to human being in this life; one is easier and more pleasing but leading to moral depravity, the other is demanding and exercising self-restraint but leading to moral excellence. People prefer to take the easy path and neglect the steep ascent to virtue – *a metaphor for the arduous path of righteousness.*

Consider the essence of Āyāt 10 and 11, followed by Āyāt 14-17:

We showed human being two clear ways: goodness and falsehood, or virtue and vice.

Yet he would not even try to follow the goodness that is simple and clear:

- to believe in the *Unshared Unity and Divinity of Allāh and the Resurrection;*
- to enjoin one another to steadfastness and compassion;
- to feed the impoverished; *and*
- to free someone from captivity *or financial burden.*

The Sūrah, Āyāt 18-20, closes with a contrast between the People of the Right (Paradise), and those who do not even try it would be People of the Left (Fire).

People are advised to believe in Allāh^(EM) – *The One and Only God*, join the company of believers, give up spending for ostentation, display and pride, and support the development of social values and human society. Thus, they would become entitled to Allāh^(EM)’s mercy, while those who will do the opposite would be far away from Divine Mercy, and become the fuel of hellfire from which there would be no escape.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 05-07, which are paraphrased below:

- Does human being not think that he will be held accountable for all his *motives and actions; how did he acquire his wealth and how did he spend it?*

- The one *who is deluded by his own wealth without understanding the spiritual value of spending it in the Cause of Allāh* says: 'I have wasted *all my vast wealth* for Islām.
- Does he think that no one has seen him *how he acquired his wealth and spent it*?

This Sūrah has overwhelming fragrance of the Sacred Attributes, especially His Unshared Creative Powers, which are usually not captured in the conventional enumeration of '99'.

This Sūrah, al-Balad, was revealed in Makkah after Sūrah 50 and consists of 20 Āyāt. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Shams

The Sūrah takes its name from the expression, pronounced as ‘ash-Shams’ in Āyah 01, meaning ‘The Sun’. It narrates the history of the northern Arab tribe of Thamūd, to whom Prophet Sālih^(P) was assigned, that they persistently denied and belied the Divine Message and destroyed the ‘divine symbol’ of she-camel, thus the whole tribe was overtaken by the Wrath of Allāh^(EM). This provides an example of the unpromising prospects which await those who corrupt their souls, and do not confine themselves within the limits of intrinsic piety and righteousness – a theme followed on from the previous Sūrah.

The Sūrah gives three prominent derived messages:

- Āyāt 01-06: Just as the sun and the moon, the day and the night, the earth and the sky, are different from each other and opposite in their effects and results, so are good and evil different from each other and opposite in their effects and results; they are neither alike in their outward appearance nor can they be alike in their results.
- Āyāt 07-08: Allāh^(EM), after giving the human its body, senses and mind has not left it uninformed in the world, but has embedded in its subconscious the distinction between good and evil, right and wrong - *the essential difference between humans and animals*.
- Āyāt 09-10: The future of man depends on recognizing these differences, developing the good and controlling the evil tendencies. If he would develop good inclinations and free himself of evil inclinations and self-aggrandizing, he will attain eternal success – Āyah 09; and if, on the contrary, he would suppress good, promote evil and self-aggrandizing, he will meet the fate like of the Thamūd – Āyah 10.

In conclusion, the Sūrah presents constant and repetitive scenes and Allāh^(EM)’s unfailing law of punishing tyrant transgressors – Āyāt 14-15.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 14 (partly) and 15, which are paraphrased below:

- So their Rabb crushed them *with most severe of pni shments, annihilating the Thamūd*, for their sin of *destroying the ‘divine symbol’ of she-camel*, then levelled the earth over it;
- for He was not fearful of its consequences *by way of retaliation*.

Ibn Kathīr and Qurtubī carry reports to suggest that The Prophet^(P) said that the most wretched of former generations – *al-awwalin* – are those who brutally hamstringed the she-camel, *i.e. the Thamūd* – *Āyāt 11-14*. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, *i.e. 99*, two of which are mentioned in this Sūrah: Allāh and Rabb. In addition, this Sūrah has an overwhelming fragrance of other Attributes, especially His Unshared Creative Powers, which are usually not captured in conventional enumeration.

This Sūrah, *al-Shams*, was revealed in Makkah shortly after Sūrah 97 and comprises 15 *Āyāt*. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 *Āyāt* of unequal length and 30 Parts of equal length.



Al-Layl

The Sūrah takes its title from the expression ‘al-Layl’ mentioned in Āyah 01, which means ‘The Night’ – alluding to the night of disbelief and ignorance giving way to the light of truth, for inasmuch as man would strive after different objects, so would be the divergent results. The first three Āyāt focus upon the polarity inherent in the created order.

Consider the essence of the themes below which culminate in the choice between the two ways of life:

- Āyāt 05-07: if you seek the Hereafter *and comforts of Paradise, it is He Who will give it*, for you would give out *what is due to Allāh - charity*, remain conscious of *being reverently obedient to Allāh’s injunctions*, and affirm goodness.
- Āyāt 08-10: if you seek this world *and hence distress of Hell, it is He Who will give it*, for you would be miserly *with what is due to Allāh - charity*, deem yourself above the need of *His bounties*, and deny goodness.
- Āyāt 15-21: Indeed, the one who would keep denying goodness, *which is being preached by the Prophet Muhammad^(P) and the Qur’ān*, would be wicked and will have a blazing fire ready for him. As for the Allāh-fearing person who would be spending his resources – financial, physical and intellectual - in a good cause, to purify himself, without any selfish motive but only to seek Allāh’s Countenance, He will be pleased with him, and bless him with so much that he will be well pleased with Him.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 12, which is paraphrased below:

Truly, it is for Us to give Guidance, *i.e. We will make it amiable to him until obedience to Allāh becomes easier and simpler for him.*

It is reported by Wāhidī that cause of the revelation of Āyah 21 may relate to Syed Bilāl^(RA) who had defecated the idols of the Ka’bah whereupon he was being tortured in the scorching desert. All he was murmuring was ‘*Al-Ahad!*’ ‘*Al-Ahad!*’ meaning ‘The One!’ ‘The One!’ as a testimony to the Oneness of Allāh. The Prophet^(P) came upon this and said to him: ‘The One will save you’. So this Āyah descended which reads: ‘And surely He shall soon be

pleased *with him for his endeavors.* ' Upon which The Prophet^(P) is reported to have said: Allāh-u Akbar or Lā ilāha illā' Llāh wa' Llāhu Akbar. Only the person who would sacrifice himself (Bilāl) and his wealth (Abū Bakr who had bartered for Bilāl's freedom for one pound of gold), who would seek to purify himself and to win Allāh^(EM)'s pleasure, deserves this reward. Allāh^(EM) and His Prophet^(P) would know the cause of this revelation and whatever The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, of which two are mentioned in this Sūrah: Rabb *and* The Exalted.

This Sūrah, al-Layl, was revealed in Makkah and comprises 21 Āyāt. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Duhā

The Sūrah takes its name from the expression ‘al-Duhā’ mentioned in Āyah 01. It is pronounced as ‘ad-Duhā’ and mean ‘The Brightening Forenoon’, or ‘The Morning Light’, or ‘The Morning Brightness’. ‘Ad-Duhā’ is also the name for one of the Salāt (*optional prayers*) performed during the late morning hours.

It is often said that after the revelation of Sūrah 89, Al-Fajr, the Prophet^(P) had not received any revelation for a considerable time, either 12 days, 40 days or 50 days – whichever may have been the case - which was his only solace in the face of hard rejection and his sole comfort against outright repudiation – reported by Baghawī, Qurtubī and Tabarī.

So his opponents started taunting him on this score, saying: ‘Your Allāh has abandoned you and is displeased with you’ - whereupon Āyāt 03-05 were revealed to put his heart at ease, and reassure him of his Rabb’s promise that he will never be abandoned:

O The Prophet!

Your Rabb has neither abandoned you, nor is He displeased. And what is to come *for you* would be *far* better than *what you experienced during* the earlier part of *your life in Pagan Makkah*. And your Rabb will soon give you *so amply* that you will be well pleased.

The Sūrah reminds The Prophet^(P) of his life journey saying, Āyāt 06-08:

Did He not find you an orphan *at an early age*, then took care of you *through your grandfather by the time you were eight and then uncle until he died*; found you unaware of the *Right Way*, then guided you to it; and found you in need, then enriched you *through your business gains and wife Khadīja’s wealth*, so that you would not suffer or yearn for the riches that abound all around you?

The mentioning of the Prophet^(P)’s earlier orphan-hood, unawareness and lack of affluence is to instruct all Muslims, to protect every orphan, be charitable to every needy, and to speak of the great favors Allāh^(EA) would have bestowed on them. The Sūrah closes with an exhortation to care for downtrodden and to advocate Allāh^(EM)’s Message – Āyāt 09-11.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 11, which is paraphrased below:

And as for the Blessings of your Rabb, proclaim! *i.e. express and show gratitude for Allāh^(EM)’s Blessings, the gift of good life, as it is a part of Emān – belief.*

Reflecting on Āyah 09, Baghawī and Qurtubī carry a narration where The Prophet^(P) is reported to have said: ‘The best house among the Muslims is a house in which an orphan has

been treated well. And the worst house among the Muslims is a house in which an orphan has been treated poorly'. Then the Prophet^(P) pointed with his middle finger and his index finger and said: 'I and the caretaker of an orphan shall be like this in Paradise'.

Baghawī and Qurtubī report in a separate narration that 'when this Sūrah was revealed, the Prophet^(P) was joyous and he proclaimed: 'Allāh-o-Akbar!' And counselled his followers to do the same whenever they read/recited this Sūrah'. Or as The Prophet^(P) may have said.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99, of which one is mentioned in this Sūrah, repeated twice: Proclaim Blessings of your Rabb. In addition, this Sūrah mentions the Sacred Attribute of The Bestower of Blessings and Favors.

This Sūrah, ad-Duhā, was revealed in Makkah after Sūrah 89 and comprises 19 Āyāt. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Sharh

The Sūrah takes its title from the verb ‘nashrah’, from the root ‘sharaha,’ mentioned in Āyah 01. It may mean ‘The Expansion’ or ‘The Solace’ or ‘The Opening-Up Of The Heart.’ It offers The Prophet^(P) reassurance by recounting His Favors.

While Moses^(P) prayed to his Rabb for the ‘expansion of his breast/heart’ – Q.20:25, here Allāh^(EM) ‘expands the breast/heart’ of Muhammad^(P) for Islām *through Divine knowledge, understanding and reason*, relieves his burden (an echo of Q. 48:02 and 93:07) and exalts his name, eminence, and fame - Āyah 04.

The Sūrah exhorts the Prophet^(P) to pursue the Divine Mission diligently, and through him it tells us not to give it up even under difficult circumstances as hardship is never absolute; it is always followed by ease – an assurance in Āyah 05 and a reassurance in Āyah 06.

Āyāt 07-08 state specific advice:

Whenever you would be free *from routine work*,
you shall turn to devotion *and exert yourself in worship*,
and turn towards your Rabb in awe *and humbleness*,
and let Him be your quest.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 05 and 06, which are paraphrased below:

- Truly, *along with every hardship endured with **pt** ience*, there is *always* ease.
- Truly, *along with every hardship endured with **pt** ience*, there is *always* ease.

One of the 99 Divine Attributes is mentioned in this Sūrah, ‘Rabb’ and it is the mostly repeated.

This Sūrah, Al-Sharh, was revealed in Makkah almost immediately after Sūrah 93. It comprises 08 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Tīn

The Sūrah takes its name from the noun ‘al-Tīn’ – meaning ‘The Fig’ or ‘The Fig Tree’ – mentioned in Āyah 01. It is pronounced as ‘at-Tīn’ with emphasis on the letter ‘t’. It is said that ‘The Fig’ refers to the hill upon which Jerusalem is built and may be taken as a metonym for the religious teachings by the long line of the Prophets stationed there, starting with Abraham^(P) and ending with Jesus^(P). It stresses that dignity and salvation of mankind lie in firm belief in The One and Only God – Allāh, and doing deeds of righteousness - Āyah 06.

Āyāt 04-05 demonstrate that while man has been created ‘in the best of forms *and symmetry*’ that he can rise to the highest degree of eminence, if he would set before himself right principles and act on them, and that he would degrade himself to the lowest position in creation, if he is not guided by right principles, or, being so guided, but fails to act upon them – a theme echoing in Q.103. Exception is stated in Āyah 06.

Āyāt 07-08 pose a question to those who deny the Revelation, the Resurrection and other aspects of religion: If the morally degraded people are not punished and the morally pure people are not rewarded, it would mean that there is no justice in the Sight of Allāh^(EM), whereas human nature and common sense demands that a judge should do justice. How then can one conceive that Allāh^(EM), Who is the Fairest of all judges, would not be fair?

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 06, which is paraphrased below:

Whoever would believe in the Unshared Divinity and Unity of Allāh, His Prope t Muhammad, The Qur’ān, and fulfill the requisites of faith by deeds of righteousness, publicly and privately, for them will be a great reward, never-ending and never-diminishing.

Ālūsī, Qurtubī and Zamashkharī quote an oft cited Hadīth, where the Prophet^(P) is reported to have said: ‘Whoever among you recites ‘By the fig.....through to ‘Is not Allāh^(EM) the Most Just of all judges’ (this Sūrah), should say ‘Balā/Indeed! I am among the witnesses to that’. Or as the Prophet^(P) may have said.

One of the *Blessed Name/Majestic Attribute* mentioned in this Sūrah is by way of a question: Isn’t Allāh is the Fairest of all judges *at the Time of Final Judgment*? In addition, this Sūrah has fragrance of the Sacred Attribute of Creative Powers.

This Sūrah, at-Tīn, was revealed in Makkah after Sūrah 85. It comprises 08 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-'Alaq

The Sūrah derives its name from the word 'al-'Alaq', meaning 'The Germ-Cell', 'The Clinging Clot', or 'The Blood Clot' (the fertilized female ovum or zygote); it occurs in Āyah 02. The first five Āyāt were among the first that were revealed onto the Prophet^(P) in the Cave of Hirā' on Mount Nūr in the last third of the month of Ramadān, AD 610.

At that period of the Prophet^(P)'s life 'solitude had become dearer to him, and he used to withdraw into seclusion and there apply himself to ardent devotions comprising long night vigils, meditation and prayer' – report Bukhārī, Muslim, Nasā'ī and Tirmidhī quoting Syedah 'Ā'ishah^(RA).

The Sūrah speaks about the humble origin of the human being – 'al-'Alaq', but he can attain greatest eminence, both morally and spiritually, if he followed the Message of Allāh^(EM). It begins with an injunction to recite - Āyāt 01-05, and is followed by an admonition to mankind in general - Āyāt 06-08. The rest of the Sūrah was revealed several years later when the Message was presented to people of Makkah, and the social leadership turned aggressively hostile against the Prophet^(P).

[Note: The Prophet^(P) heard the injunction 'Iqra' from the Angel of Revelation, Archangel Gabriel and his aides. It was the beginning of the Revelation of The Qur'ān. This mode of 'hearing' continued throughout the revelation period of ~23 years – Q.75:16-19. The Prophet^(P) would dictate the 'hearing' to the designated scribes for writing it down].

Aggressive and hostile environment was fuelled by one Abū Jahl, a ring-leader of Pagan Makkah. In his arrogance and pride, he threatened the Prophet^(P) and forbade him to worship in that way in the Ka'bah, which is captured in Āyāt 09 and 10:

Have you not seen *someone* who would prevent, a devoted servant of Allāh, Muhammad, from praying when it would be time for him to pray?

So Abū Jahl and others who joined him in mockery and insults against the Prophet^(P) then, and descendants of his mindset who continue doing so to this time, get an instantaneous response:

Āyāt 14-16:

Would he not be aware that Allāh is Ever-Watching *everyone and everything*?

Yet if he would not desist, We shall definitely *seize him and drag him into the fire* by the forelock of his head - that deceitful, sinful forelock!

It closes with a challenge to those who call upon entities other than Allāh to protect them – Āyāt 17-18. Āyah 19 comes with a Commandment:

You will never obey anyone who prevents you from the Prayers, And you will always prostrate yourself in worship and submission to Allāh and, thus, get closer to Him through prostration.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 04 and 05, which are paraphrased below:

- *It is Allāh Who taught/teaches by the Pen – the Divine Intellect inscribing knowledge upon the tablet of the human soul,*
- *taught/teaches man, every human soul, that which he did not know by His unbounded generosity.*

One of the Divine Attributes mentioned in this Sūrah is: ‘Rabb’ and ‘Rabb – The Most Generous’. In addition, this Sūrah carries fragrance of the Sacred Attribute of His Exalted Creative Powers.

This Sūrah, al-‘Alaq, was revealed in Makkah and comprises 19 Āyāt where the last Āyah entails prostration. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Qadr

The Sūrah takes its name from the word ‘al-Qadr’ occurring in Āyah 01, and repeated in Āyāt 02 and 03; its meaning may have several dimensions: *Night of ‘The Almightyness’, ‘The Majesty’, or ‘The Power’, or ‘The Destiny’, or ‘The Measure’, or ‘The Worth.’* It talks about the majesty and glory of the Qur’ān, and the time in which the Qur’ān was revealed - a reference to the revelation of Q.96:01-05 and Q.44:3-6, i.e. to the beginning of the Divine Mission of the Prophet^(P), and its timing - Q.02:185.

It was during the third part of the month of Ramadān – AD 610 - that the Qur’ān was started to be revealed; a guidance for mankind and a self-evident proof of that guidance and a standard to distinguish right from wrong – ‘*al-Furqān*’ - Q.02:158, 03:04 and 25:01.

The Sūrah speaks about the promised great night which is the night of perfect communion between this world and the world of higher realm. Its sacredness is far beyond human perception so much so that it is better than a thousand months. Consider Āyāt 03-05:

The Night of Majesty and Great Eminence would be better than the nights of a thousand months of worship and meditation; for the Angels would descend in it and the spirit (implying either divine inspiration – Q.16:02; or to breathe peace, liveliness, and exhilaration into the believers who keep vigil) - again and again - by the leave of their Rabb for every matter of significance.

Grace and ٱ ritual peace of the Night would prevail till the emergence of the dawn.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 03, which is paraphrased below:

The merit of acts of worship during the one Night of Majesty is better than, or greater than, a thousand other months’ worship and meditation, i.e. one’s lifetime.

Syed Ibn ‘Abbās^(RA) explains Āyah 03 to mean that the worship in this one night is better than worships during one thousand months which do not include such a night.

It is generally maintained that ‘The Night’ comes every year. Ibn Kathīr and Tabraṣī carry a report suggesting that the Prophet^(P) said: ‘Look for the Night of Power in the last ten nights of Ramadān, on the night when nine, or seven or five nights remain out of the last ten nights of Ramadān’. Or as the Prophet^(P) may have said.

The Prophet^(P) himself would usually practice spiritual retreat – ‘I’tikāf – during the last ten days and nights of Ramadān, fasting from dawn to dusk, praying throughout the night, abstaining from the company of his wives, and commit to making a plea: ‘Yā Allāh! Truly You are a Pardoner, Who loves pardoning; so pardon me’, and so he advised his followers to do the same as well – reports Ālūsī. Or as The Prophet^(P) may have prayed, practiced and advised.

The Sūrah carries fragrance of the Sacred Attribute of Divine Supremacy.

This Sūrah, al-Qadr, was revealed in Makkah and consists of 05 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Bayyinah

The Sūrah takes its name from the word ‘al-Bayyinah’ which derives from the verb ‘bayyana’, meaning to make or to become clear, evident, manifest, plain or apparent. Thus the title means ‘The Clear Evidence’ or ‘The Clear Proof’ – mentioned in Āyah 01. It explains the cause of religious divisions, and concludes with the fate awaiting believers and disbelievers.

Religious discord and conflict among the Followers of all Former Divine Scriptures had not arisen out of ignorance of their religion, or from any obscurity or ambiguity in it; but they ran into discord only after ‘The Clear Evidence’ – *The Qur’ān* - had come to them – Āyah 04 - clarifying of what was in their Scriptures regarding the traits and description of the coming of Muhammad as the Last Prophet, as well as keeping their religion pure for Him through the profession of Allāh’s Unshared Divinity, Unity and Command.

The origin and fundamentals of every Divine Faith are simple and its parameters are clear, and do not, by themselves, make for division or conflict. Āyah 05 lists four of these fundamentals:

- worship Allāh – *The One and Only God* sincerely,
- make submission to Him *exclusively* as monotheists,
- establish the Salāt/Prayers *regularly*, and
- pay out the Zakāt, *the annual charity*.

Message of the Sūrah is clear: those who would continue disbelieving even after receiving ‘The Clear Evidence’ - *The Qur’an* - will go to the Fire of Hell as they would have been regarded the ‘worst’ of created beings - Āyah 06; while those who would believe and *fulfil the requisites of faith* by deeds of righteousness, would have been regarded the ‘best’ of created beings – Āyah 07.

Thus their reward would lie with their Rabb: Gardens of Eden with rivers of *water, milk, wine and honey* flowing by and to live in there forever. Allāh will be pleased with them *for their obedience to Him*, while they will be pleased with Him *for His gracious reward*. That will be *the reward* for anyone who stands in awe of his Rabb – Āyah 08.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 02, which is paraphrased below:

Messenger from Allāh, *Muhammad*, is reciting the Scripture - *The Qur’ān*, *absolutely purified of all impurity of falsehood, polytheism, idolatry and dogma*.

Two of the 99 *Blessed Names/Majestic Attributes* mentioned in this Sūrah are: ‘Allāh’ and ‘Rabb’. In addition, this Sūrah carries fragrance of the Sacred Attribute of His Wisdom and Bestower of Favors and Blessings.

This Sūrah, al-Bayyinah, was revealed in Madīnah and comprises 08 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Zalzalah

The Sūrah takes its name from the expression ‘Al-Zalzalah’, meaning the violent ‘Earthquake/Shaking’, mentioned in Āyah 01; it is also known by the name of ‘Al- Zilzāl’. It is considered to be a very stressful time, and one of the Signs heralding the Time of Resurrection, when the dead will be resurrected from the graves and face accountability for their motives and deeds in the worldly life.

It would be the Time when the earth will be ‘inspired’ to speak and testify the deeds of every male and female while upon it – Āyāt 04-05, and they would be caused to see *the fruits of their worldly deeds*, and rewarded: *good for good, and evil for evil* – Āyah 06.

Āyāt 07 and 08 declare:

‘Whoever would have done *any* good, even to the weight of a small particle, will see it, and rewarded for it.

And whoever would have done *any* evil, even to the weight of a small particle, will see it, and rewarded for it’.

Q.22:01-02 and 56:01-06 sketch the Time in these words:

- ‘..... indeed, every *suckling* mother shall *even* forget her *own* infant in *dread*, and every pregnant *female* shall abort her burden of *pregnancy pre-maturely*, and *disbelieving* people will appear drunk - *gone out of their senses because of ensuing fear*, while, *in fact*, they shall not be drunk they would be *overwhelmed by the dread of Allāh’s* intense punishment.
- when the earth would be shaken violently in a series of massive earthquakes and volcanic eruptions, the mountains would be made to crumble turning to dust and scattered in the air like puffed wool.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 07 and 08, paraphrased above.

Ibn Kathīr carries a long version of Hadīth, where a man came to the Prophet^(P) and asked: Teach me what to recite of the Qur’ān. The Prophet^(P) told him to recite: ‘When the earth is shaken’ – this whole Sūrah – and when the Prophet^(P) had finished reciting this Sūrah, the man said: ‘By Him, Who has sent you with the truth as a Messenger, I shall never add anything to it’. Then the man turned and left, and the Prophet^(P) said: ‘The little man has prospered, the little man has prospered’.

Or as The Prophet^(P) may have said.

Syed Ibn ‘Abbās^(RA) is reported by Ālūsī, saying: ‘When *the earth* is shaken’ (whole Sūrah) is equal to half of the Qur’ān; i.e. if the Qur’ān is divided into edicts regarding the Hereafter and those regarding this world, this Sūrah would comprise in summary all of those edicts that pertain to the Hereafter.

The Sūrah carries fragrance of the Sacred Attribute of Divine - His Exalted Status during the Time of Final Judgment.

This Sūrah, Al-Zalzalah’, was revealed in Madīnah and consists of 08 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

100



Al-‘Ādiyāt



The Sūrah gets its name from the expression ‘Al-‘Ādiyāt’ (plural) appearing in Āyah 01; it means ‘The battle-horses’, or ‘The Assaulters’ representing the theme of Āyāt 01-05, which sketches out an imagery of the prospective scenarios of qitāl/battle in the Cause of Allāh^(EM) - battle horses running, snorting, striking sparks of fire with their hoofs, launching a raid at dawn and blazing a cloud of dust, piercing through the midst of the enemies’ camp, taking them by surprise, and striking fright and fear in their hearts.

Āyāt 06-11 present the relationship between man and his Rabb where he would neither be able to find any escape from Him nor be independent of His Grace. In fact, the threat of resurrection and judgment is meant to serve as a stark warning. Āyāt 06 and 08 highlight two of the basic impulses of human nature:

- Man has *always* been *ungrateful and* grudging to his Rabb.
- He is truly *very* excessive *as well as* aggressive in his passion for *abundant* wealth.

Āyāt 09 and 10 raise two issues: Would he not realize what will happen to *him* when the contents of the graves shall be thrown out, *and it would be the Time of Resurrection*; and secrets of hearts (considered as the seat of knowledge and understanding) shall be extracted *and examined during that Time of Final Judgment*, and rewarded? Āyah 11 closes the Sūrah reminding that Allah^(EM) is All-Aware of whatever one would do.

The message is that if the disbelievers do realize the truth of the Time of Final Judgement, when not only the visible and apparent deeds as well as those hidden in conscience too, will be subjected to scrutiny, they would neither disbelieve in the Unshared Divinity and Unity of Allah^(EM), nor grudge against His Grace, nor spend their life in the love of worldly wealth and obtain it by every means.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 06, which is paraphrased below:

Man has *always* been *ungrateful and* grudging to his Rabb, -
Who created him and sustains him.

One of the 99 Divine Attributes, mentioned in this Sūrah is: Rabb. In addition, it carries fragrance of the Sacred Attribute of His Exalted Status during the Time of Final Judgment.

This Sūrah, al-‘Ādiyāt, was revealed in Makkah after Sūrah 103 and comprises 11 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.

Al-Qāri'ah

The Sūrah takes its name from the term 'al-Qāri'ah' appearing in Āyah 01. It can mean either 'The Dreadful Blast', or 'The Striker', or 'The Repelling Calamity', or even 'The Great Disaster', vividly describes the coming of the Time of Resurrection/Final Judgment. The term 'al-Qāri'ah' also connotes hitting and knocking hard; it knocks people's hearts with its engulfing horror and dreadful occurrence of the dreadful Time of Resurrection affecting all life as well as all existence - when men will be running about in confusion and bewilderment just like scattered moths around a light, and the mountains will be uprooted and flown about like *fluffy tufts of wool* – Āyāt 01-05.

Once this would have happened, the process of scrutiny and accountability starts – Āyāt 06-11:

Āyāt 06 and 07:

Then, as for the one whose scales *of true faith and good deeds* will be heavy in weight, he shall have a life, pleasing, *full of joy and contentment*.

[i.e. good deeds are heavier in weight than their bad deeds; this refers to the believer]

Āyāt 08, 09 and 11:

And the one whose scales *of true faith and good deeds* will be light in weight, he shall be plunged in the womb of the pit.

It would be the raging Fire burning fiercely at maximum intensity!

[i.e. good deeds are lighter in weight than their bad deeds, i.e. the disbeliever; see also Q.18:105.]

The message of the Sūrah is that the Time of Resurrection and the Time of Final Judgment would be real, and involve a terrifying transformation of the world and our worldly life. Since that change will be beyond human perception and experience, all descriptions of what will happen at that Time are, of necessity, expressed in allegorical, symbolic or metaphorical terms; and this applies also to all descriptions of man's situation and condition in the Hereafter. And 'al-ghayb' (the unseen, the unknown) forms a part of the Muslim belief set out at the beginning of the Qur'ān, 02:03 and recurring thereafter.

One important point needs to be noted that it is the 'weight' of deeds, not the 'number' of deeds which are to be 'weighed' in the balance. It is the character and intentions behind deeds that establish their true worth reflected in their weight.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be almost the whole of it – as paraphrased below:

Al-Qāri’ah - The Dreadful Blast!

It shall hap n at the dreadful Time when human beings would be like a throng of scattered moths surging into each other in the Awe of Allāh, and the mountains will be like fluffy tufts of wool.

Then, as for the one whose scales of true faith and good deeds will be heavy in weight, he shall have a life, pleasing, full of joy and contentment.

But the one whose scales of true faith and good deeds will be light in weight, he shall be plunged in the womb of the pit -- raging fire burning fiercely at maximum intensity!

This Sūrah, al-Qāri’ah, was revealed in Makkah most probably after surah 95. It consists of 11 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Takāthur

The Sūrah is named after the term ‘al-Takāthur’ mentioned in Āyah 01; it is pronounced as ‘at-Takāthur’. It implies ‘Amassing Riches and Wealth’, or even understood as ‘Rivalry in worldly increase’, or ‘The Abundance of Wealth’, or obsessive greed for more and more. It warns against rivalry and competition in, and boasting about, the possession of ever more worldly things. The condemnation is premised on the tendencies which dominate human societies in bragging about one’s social status and lineage, riches and assets. This keeps man away from the real object of life: the Remembrance of Allāh. This Sūrah echoes the message of Q.57: 20.

Āyāt 01-03 carry an admonishment and assertion :

O Man!

You would be distracted *from the Remembrance of Allāh by greed for amassing worldly riches*, till you will reach the graves.

Nevertheless, you will soon get to know *the consequences of your priorities in worldly life*; when realization, repentance and apology would be of no use.

Āyāt 05, 06 and 08 deliver a warning to those who become hostage of worldly materials; and the sooner this warning is adhered to, the better would be their life here as well as their Hereafter. Those who turn deaf and blind to this warning will eventually understand their dreadful mistakes only after the point of no return:

Then you will certainly be questioned, at that *Time of Judgment*, about all the blessings *that you enjoyed in the worldly life, i.e. how these were acquired and utilized*.

Of course, only if you had the knowledge of the Certainty *that you would be held accountable for the worldly life, you would not have preoccupied yourselves with it*.

So now you would definitely *end up* n experiencing the Hell.

Islām does not condemn the wealth or having wealth or even having ample wealth. It only condemns being hostage of wealth, even if it is small amount, accumulating it improperly and not sharing it for the benefit of human welfare. One common misconception is that Allāh^(EM) loves poverty, and, hence we should not make efforts to become rich. What Allāh^(EM) loves is not letting the worldly material take over us, no matter how big or small it is. It is social justice rather than poverty, which is eulogized by The Prophet^(P)’s own life and living.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 07, which is paraphrased below:

If you knew the 'after-life effects' of amassing worldly status, wealth and riches, you would have certainly returned to Allāh every moment, but then, in the Hereafter, you would surely see it with the eye of certainty, i.e. as a reality but of no benefit.

It is reported by Riyād al-Sālihīn that The Prophet^(P) had said with concern and remorse: 'By Allāh, I am not worried about your impoverishment but I am afraid you might become proud of the worldly riches that might be stretched before you as was done by the people of the past, and like them, these worldly riches might destroy you as they destroyed them.' Or as The Prophet^(P) may have said.

This Sūrah, at-Takāthur, was revealed in Makkah and comprises 08 Āyāt. It constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-‘Asr

The Sūrah takes its name from the expression ‘al-‘Asr’ mentioned in Āyah 01. It has various meanings: ‘The Time/Era’, or ‘The Flight of Time’, or even ‘The Declining Day’ as the late afternoon Salāt/Prayer is called ‘Al-‘Asr’ apart from its other meaning, derived from the verb ‘-ṣ-r, of ‘pressing out’, as in the juice of grapes, olives, etc. This is first of the three shortest Sūrahs of the Qur’ān in terms of the number of Āyāt: 03; the other two are Q.108. Al-Kawthar and Q.110. An-Nasr, each with three Āyāt.

This Sūrah, in general, pronounces the impoverished state of human existence, and draws attention to ‘*wal-Asr*’ - the ‘Testimony of Time’ - in showing that only those would prosper in the Sight of Allāh^(EM) who, Āyah 03:

- endure in the way of attaining the faith followed by fulfilling the requisites of the faith,
- exhortation to follow the truth, and to persevere in the face of adversity.

Of these pre-requisites, the first two - to believe and to practice it - are the responsibilities at individual level; the remaining two - to share the belief and to resist - at communal level. Once the seed of belief gets settled in the heart of a believer, it manifests itself in the form of righteous deeds, which find ways to multiply in society in the form of character building, responsibility, ethics and moral values as well as solidarity, sharing, helping, caring and enjoining the good, etc.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be the whole Sūrah as its three short Āyāt contain the entire Message of The Qur’ān. The Sūrah is paraphrased below:

- By the Time/Era.
- Indeed, human being is in *a state of deep loss*;
- except for those who:
 - o believe in the Unshared Unity of Allāh, His Revelations through the institution of Prophecy and the Resurrection,
 - o always fulfill the requisites of faith by deeds of righteousness, and
 - o enjoin good and truth upon one another, and
 - o enjoin upon one another to bear with patience and steadfastness in the trials that befall.

Bayhaqī carries a report that whenever two Companions^(RA) of The Prophet^(P) were about to depart from each other, they would recite this Sūrah and shake hands. This was indicative

of a pledge to accept this doctrine fully, to preserve this faith, piety and a willingness to exhort each other to follow the truth and to persevere in the face of adversity. It was a mutual compact to remain good elements in an Islamic society established according to that doctrine and to preserve the foundation of this society. Or as the Companions^(RA) may have practiced.

Muhammad ibn Idrīs al-Shāfiʿ, AD 767-820, a famous 9th Century Muslim scholar, is reported to have said that if Allāh^(EM) had only revealed this Sūrah in the entire Qurʾān, then it would have been sufficient for the guidance of all mankind – Ibn Kathīr. This saying is to signify the brief but profound message inside this Sūrah, namely: Imān (Faith), ‘Amāl Sālih (Deeds of Righteousness), Haqq (The Truth) and Sabr (Patience and Steadfastness).

This Sūrah, al-ʿAsr, was revealed in Makkah shortly after Sūrah 94. It comprises 03 Āyāt and constitutes a part of the Part 30 of The Qurʾān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Humazah

The Sūrah takes its title from a noun ‘al-Humazah’ appearing in Āyah 01; it means ‘The Slanderer’. It is also called ‘al-Hutamah’, the expression appearing in Āyah 04 and repeating itself in Āyah 05. It warns against slandering and defaming, and talks about some of the moral problems that affect the hoarders of wealth, items of general use and grains, and gives them warnings of the inevitable consequences in the Hereafter.

Āyāt 01-03 profile a vile person, whether a fake believer or a firm disbeliever, who is given wealth and he thinks that his wealth is capable of attaining everything, even making him immortal in the life of the world:

Woe to every slandering backbiter;
as also the one who hoards wealth without spending a part of it in charity,
and keeps adding and counting it over and over again, i.e. hoarding it for himself,
thinking, in his ignorance, that his wealth shall make him live forever;
and that his wealth will stay with him forever.

And since in the world, people of such characters may appear to be thriving and not becoming an example of Divine Punishment, their fate in the Hereafter would become absolutely inevitable. Consider Āyāt 04 and 06-09:

Never!
He shall certainly be flung into Allāh’s fiercely set ablaze Fire which will leap up,
and penetrate deep into sinful peoples’ hearts and shall consume within as without;
it shall definitely be closing in on them from all directions, in towering columns.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 01, as it points to the moral decrepitude of those who slander others whether in public or private; it is paraphrased below:

Woe to every slanderer causing any form of calumny which is to ‘eat flesh of others’,
and backbiter causing verbal reproach and false accusations, where punishment can be
severe – Q.24:04 – eighty lashes and never to accept any testimony from them.

This Sūrah, al-Humazah, was revealed in Makkah probably after Sūrah 75. It consists of 09 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.



I/We start by the Blessed Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.

105



Al-Fīl



The Sūrah takes its name from the word ‘al-Fīl’ that occurs in Āyah 01, meaning ‘The Elephant’. It refers to a widely famous incident in the Arabian Peninsula which took place before the commencement of the Islamic Message describing what befell the Abyssinian army of troops and elephants that marched from Yemen to invade The Holy Ka’bah/ Makkah in AD 570.

The army of troops and elephants were destroyed by flights of tiny birds which pelted them with small pebbles – Āyāt 03-04, and they were reduced to chewed-up chaff, Āyah 05. Allāh^(EM) preserved for The Ka’bah its peace, security and sacredness. The Tribe of Quraysh, then the custodians of the Ka’bah, adopted this event as the beginning of their calendar - The Year of the Elephant; the year in which the Prophet Muhammad^(P) is believed to have been born.

The message is clear and so is the purpose: to show that an army of enormous size was destroyed by small flying creatures - it is not ‘the big’ that is powerful, it is ‘the righteous’ that is powerful, and that Allāh^(EM) could defeat ‘many’ with ‘few’ - Q.02:249 puts it eloquently.

The Sūrah was revealed in the perspective of the Makkan Polytheists’ bullying the Muslims, and considering them as a disturbing segment of their established society. Thus the purpose was not to give details about the historical event, but to establish a perspective on reading the history and learn lessons.

And the message to the Prophet^(P) was – Āyah 01:

Do you not know how your Rabb dealt with His enemies earlier - *the p o p e of the Negus/Abaysinia who intended to destroy the House of Allāh?*

He will take care of them now *and in future as well*, and avert their scheming against you, and bless you with a profound dominance!

The incident proved very clearly how Allāh^(EM) protected the Sacred Ka’bah, which He willed to be the center of monotheism, the bedrock of the eternal faith, from where it was to establish Allāh^(EM)’s infallible guidance. And, at the same time, it was and continues to be a warning to those nations and communities in the world, western as well as eastern, to know that they can never stand against the Power of Allāh^(EM); they should submit to His Religion of Islām as a way of life. Fighting against the Religion of Allāh^(EM) is taking up fight against Allāh^(EM).

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyāt 01 and 05, which are paraphrased below:

- Have you not seen how your Rabb dealt with the companions of the elephant? *as He made their scheming go astray when He allowed them to plan the entire expedition from Yemen to Makkah and carry it out to their own demise.*
- and, thus, He turned them *just* like chewed-up chaff of animals.

Ibn Kathīr reports that the Prophet^(P) invoked the memory of this event when Makkah reverted to Islām, AD 629, saying: ‘Indeed, Allāh^(EM) restrained the elephant from Makkah and has given His Messenger and the believers authority over it. And He has returned its sanctity – *hūrmah* – to it today just as its sanctity was yesterday; so let those who are present inform those who are absent’. Or as The Prophet^(P) may have said.

One of 99 Divine Attributes mentioned in this Sūrah is: Rabb – *The Lord* **ḥp** *eme* dealing ruthlessly with the companions of the elephant. It also carries fragrance of the Sacred Attribute of His Overpowering Control of all things and matters.

This Sūrah, al-Fīl, was revealed in Makkah most probably before Sūrah 106. It consists of 05 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Quraysh

The Sūrah takes its name from the mention of ‘al-Quraysh’ in Āyah 01. ‘Al-Quraysh’ was the name of the tribe living then in Makkah and were Arab descendants of ʿAdnān, a descendant of Ishmael^(P), firstborn of Abraham^(P). The Sūrah reminds the Quraysh of Allāh^(EM)’s great favors conferred on them because of their guardianship of the Ka’bah, and making Makkah a sacred and secure land, protecting them against foreign assaults, like Army of the Elephants, and providing them with peace, security and sustenance.

Consider Āyāt 01-02:

In gratitude for safeguarding the Quraysh from the Army of Elephants, and for their security of annual trade caravans/journey of winter to Yemen in the South, and of summer to Palestine-Syria in the North, on which their prosperity depended, the security they received from the surrounding powers: Byzantium, Persia, Abyssinia and Yemen.

And Āyāt 03-04:

8 let them worship the Rabb of this House of Ka’bah,
Who provides them with food against impoverishment, and
gives them peace and security against fear of foreign threats and assaults.

Āyah 04 confirms the acceptance of Abraham^(P)’s prayer in Q.02:126.

Thus, it is Allāh^(EM) Who creates, protects, sustains and fosters the whole universe, the mankind and the People of Quraysh. Then worship only Allāh^(EM), Rabb of this House of Ka’bah, and no one else - no deity, no object, no created being.

If I were to cherry pick an Āyah or set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be the whole Sūrah - Āyāt 01-04 paraphrased above - for its overall context of the Qur’ān.

One of 99 Divine Attributes mentioned in this Sūrah is: Rabb of the House of Ka’bah, Who provides them with food against impoverishment, and give them peace and security against fear.

This Sūrah, al-Quraysh, was revealed in Makkah, most probably after Sūrah 105. It consists of 04 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.

107

Al-Mā'ūn

The Sūrah takes its name from the expression 'al-Mā'ūn' that occurs in Āyah 07, which in its wider context indicates 'Assistance' or 'Acts of Kindness' or 'Ordinary Kindness,' or even 'Small Kindness'. The root is ma'n, which means a useful or easy thing - all acts of kindness due and done to fellowmen.

It emphasizes that those who offer the Salāt/Prayers, but remain unmindful of the demands of their Salāt/Prayers, and, thus do not practice good behavior, do not provide a helping hand when needed, and mistreat the needy and the orphan, would have actually lost the reward as their Salāt/Prayers does not generate feelings of care, compassion and sympathy for the marginalized and under privileged.

The Sūrah delivers two messages:

- Āyāt 01-03: Disbelief in the Hereafter/the Resurrection and the process of accountability is the main cause of moral decay.
- Āyāt 04-07: Allāh-consciousness, social welfare and caring about other people's necessities of life are the main purposes of the Salāt/Prayers.

The Sūrah tackles an important theme which could very well change the common perception assigned to the terms 'faith' or īmān, and 'disbelief' or 'kufr'. Moreover, it brings out the fundamental truth intrinsic in the nature of the Islāmic faith, the enormous benefit it offers to all people regardless of color and creed, and the abundant blessings and good it brings to the society.

If I were to cherry pick an Āyah or set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be the whole Sūrah as in its widest context it indicates any and every act of kindness, charity and assistance, no matter how small or insignificant. The Sūrah is paraphrased below:

- Have you *ever* seen the one who would deny *and belie* the Time of *Resurrection and Final Judgment*?
- It would be the one who push away *and mistreat* the orphan, and would not enjoin *or motivate others in* feeding *and clothing* the needy.
- So it would be bad for those who offer the Salāt/Prayers *just out of custom*,
- but are unmindful *of the meanings and demands* of their Salāt/Prayers; *i.e. they are oblivious of their moral duties* those who would do some good but wish to be

noticed *while praying, make a show of their deeds and be considered as pious and reverent,*

- yet refuse *to extend even ordinary kindness to their fellowmen - refers to household necessities. In a macro sense it may also include the occasional acts of kindness in helping out in one's difficulty.*

This Sūrah, 'al-Mā'ūn', was revealed in Makkah most probably after Sūrah 105. It consists of 04 Āyāt and constitutes a part of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

108

Al-Kawthar

The Sūrah takes its name from ‘al-Kawthar’, an intensive form of the noun ‘kathrah’, meaning ‘The Unceasing Abundance’ of good. It appears in Āyah 01. This Sūrah is considered second of the three shortest Sūrahs in The Qur’ān. The other two are Sūrahs 103 and 110. While the Sūrah is addressed, in the first instance, to the Prophet^(P) and, through him, to every believing man and woman, saying that you will be favored with unceasing abundance of blessings – Āyah 01, while those who oppose you will be cut off from every good, as well as from posterity – Āyah 03.

Āyah 02 highlights core of the faith:

You shall stand in the Salāt/Prayers for your Rabb *with devotion and dedication*,
and make sacrifice *for Him in gratitude!*

[Note: The Arabic ‘wa-nhar’ is the only occurrence in The Qur’ān of the verb ‘nahara’ to make sacrifice, here in the form of an imperative to The Prophet^(P) and, by implication, to his followers.]

Āyah 03 was specific in targeting one (not named al-‘As Ibn Wa’il al-Sahmī), who would despise The Prophet^(P) and satirize him by calling ‘abtar’ after his son ‘Abdullah died. ‘Al-Abtar’ in Arabic means ‘the mutilated one’ or ‘the one having its tail cut off’, or ‘the one deprived of posterity and all good’. Thus, it is being said that: ‘It is you, O al-Sahmī, who will be abtar!’ - without family, children, wealth or any goodness, and you will not even be mentioned after your death. While Muhammad^(P) will be mentioned, abundantly and unceasingly, with every good, by every believer to the End-of-Time.

The key to the main message of this Sūrah is the contrast between the words ‘al-Kawthar’ in the beginning, and ‘al-Abtar’ in the end - the first represents the bountiful and abundant good given to the believers; the later represents the state of being cut off from all good to the disbelievers.

Another point to note is that whereas Sūrah 102, At-Takāthur, brings up man’s passion for extrinsic benefits – the abundance of material wealth and worldly power, this Sūrah implies that the believers receive the real intrinsic blessings – the abundance of profusion, goodness and service of humanity. The theme of this Sūrah is related to Sūrahs Q.93.Ad-Duhā’ and Q.94.Ash-Sharh, where all three offer motivation to the Prophet^(P) and his followers.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 03, which is paraphrased below:

Surely it is your enemy who shall be the one without posterity – *indicating the dire consequences of hating The Prophet^(P), then and now, as well as the idea that true*

posterity or legacy lies in belief and deeds, not children, for during the Time of Judgment 'neither wealth nor children avail, save for him who comes to Allāh with a sound heart – Q.26:88-89.

Ibn Kathīr and Qurtubī carry a report, quoting Syed Anas bin Mālīk^(RA) saying: ‘While we were with The Prophet^(P) he dozed off into a slumber. Then he lifted his head, smiling. We asked: What has caused you to smile. He replied: Indeed, a Sūrah has been revealed onto me’. Then, he recited this Sūrah al-Kawthar, and said: ‘Do you know what Kawthar is? It is a river that my Rabb has promised me, and it has abundant goodness. It is a pool to which my Ummah (Muslim community) will be brought at the Time of Judgment. Its containers are as numerous as the stars in the sky’. Or as the Prophet^(P) may have said.

One of the 99 Majestic Divine Attributes mentioned in this Sūrah is: ‘Rabb’. In addition, it has fragrance of the Sacred Attributes of His Benevolence and Bestower of Favors/Blessings.

This Sūrah, al-Kawthar, was revealed in Makkah and comprises 03 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Kāfirūn

The Sūrah takes its name from the expression ‘al-Kāfirūn’ – plural of kāfir - mentioned in Āyah 01. Kāfir means anyone who denies and belies faith in one, some, or all the principles of faith that must be believed in by a believing Muslim. The Sūrah tells us that there cannot be any compromise in the matters of faith and worship regardless of the situational exigencies or relationships. While people are free to follow whatever faith they want, the truth and falsehood cannot be mixed together.

The Arabs of Pagan Makkah made an offer of compromise to the Prophet^(P) suggesting: ‘You worship our gods for a year/month, and we will worship your Allāh^(EM) for a year/month.’ The divine response was quick, explicit and uncompromising:

Declare *O Muhammad!*

O the Disbelievers!

I do not worship what you worship - *idols, images and objects beside Allāh;*
nor you worship *the One* Whom I worship – *Allāh, The One and Only God.*

And neither I am the one who would ever worship what you worship *beside Allāh,*
nor you are those who would ever worship *the One* Whom I worship, *i.e. there can be no meeting-point if you keep to your present worshipful attitudes and commitments.*

For you, is your religion *of ascribing partners to Allāh and its consequential ramifications in the Sight of Allāh,* and for me, is my religion *of Islām and faith in Allāh and its consequential ramifications in the Sight of Allāh.*

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 06, which is paraphrased below:

For you, is your religion *of ascribing partners to Allāh,* and for me, is my religion *of Islām and faith in Allāh with its rites and creeds, and, thus the end of each will not be the same.*

[Note: ‘For you, is your religion, and for me, is my religion’ – this concept is also echoed in Q.02:139-141, 28:55 and 42:15].

Syed Ibn ‘Abbās^(RA) is reported to have said that no Sūrah is more difficult and harsher for Satan than this, because it is sheer Tawhīd, the Absolute Divine Unity, and disavowal of polytheism. Tawhīd is of two sorts: the tawhīd of attestation, and the tawhīd of recognition; the former is ‘to say One’, *i.e. Allāh is One,* and the later is ‘to know One’, *i.e. that Allāh is only One!*

Bayhaqī and Tabarānī carry reports suggesting that The Prophet^(P) used to recite Qul Yā-ayyuhā Kāfirūn, this Sūrah, when he would lay down to sleep; and that he said to the

people: Should I tell you the word which will protect you from polytheism? It is that you should recite Qul Yā-ayyuhā Kāfirūn, this Sūrah, when you go to bed.

Ibn Kathīr, Qurtubī and Suyūṭī carry a Hadīth wherein the Prophet^(P) is reported to have said: This Sūrah, al-Kāfirūn, is ‘one-fourth of the Qur’ān’, and that the Prophet^(P) often recited this Sūrah along with Sūrah 112. Al-Ikhlās, in his early morning/Fajr/Sunnah Prayers before the Fajr Salāt/Mandatory Prayers, and after the Maghrib Salāt/Mandatory Prayer. This, surely, was immensely significant. Or as the Prophet^(P) may have said and practiced.

The two Sūrahs, al-Ikhlās and al-Kāfirūn, are known together as ‘The Two Cures’ – ‘al-Muqashshatān’ – and are often recited together in the Salāt as a follow-up of the practice of The Prophet^(P).

This Sūrah, al-Kāfirūn, was revealed in Makkah shortly after Sūrah 107. It comprises 06 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn consists of 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the *Blessed* Name of Allāh,
The Infinitely Merciful *to all*, The Ever-Compassionate *to everyone*.

110

Al-Nasr

The Sūrah takes its title from the expression ‘Nasr’ appearing in Āyah 01. It means ‘The Help’- the word ‘Nasr’ is linked with the next word ‘Allāh’ in the Arabic Sacred Text; thus it would mean the divine help that leads to a definite victory. It was on several occasions that Allāh^(EM) promised help and victory to His Last Prophet^(P) and in particular Q.40:51, Q.58:21 and Q.61:13. This is the third of three shortest Sūrahs; other two are Q.103 and Q.108.

There are different opinions on the timing and the place of the revelation of this Sūrah keeping in view Āyāt 01-02: ‘When Allāh’s help would come and *He open up your way to victory after victory*, then you shall see people entering Allāh’s Religion of Islām enmass, *in swarming crowds*’:

- upon return to Madīnah from the Conquest of Khaybar, AD 628; reported by Tabarī and Tabarānī.
- during the return from the Battle of Hunayn, AD 630; reported by Wāhidī.
- during the Prophet^(P)’s Farewell Pilgrimage in Minā/Makkah, AD 632; reported by Bokhārī.

While a large scholarly opinion is inclined to support the third view, all agree that this was certainly the last complete Sūrah revealed before the Prophet^(P) left this world, which showed how those wonderful prophecies, announced in utter loneliness and helplessness, were now fulfilled with the whole of Arabia at his feet. Allāh-o-Akbar!

It was preceded one day earlier on Friday, the 9th of Dhū’l-Hijjah, AD 632, by the revelation of the words: ‘This day I have perfected for you, your religion, and completed My Blessings upon you, and approve for you as religion, Islām’ – Q.05:03; and since those words were almost immediately followed by the present Sūrah, some of the Prophet’s Companions^(RA) concluded that his mission was fulfilled, and that he was about to leave this world - Bokhārī, Muslim and Nasā’ī.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 03, which the Prophet^(P) used to recite frequently before he left this world for the next. It is paraphrased below:

Then you shall glorify your Rabb with His Praise,
and seek His forgiveness *for He accepts repentance over and over again, each time the servant repents to Him. And know that our Rabb is too generous not to be with you.*
Q.02:222 is also a reminder ‘Truly Allāh would love those who repent’.
Surely He is the *Acceptor of Rep ntance* and Ever-Pardoning.

His specific words were:

‘Subhāna’Llāhi wa bi-hamdihi’, meaning: Glory and Praise be to Allāh, and
‘Astaghfiru’Llāha wa-atūbu ilayhi’,
meaning: I seek forgiveness from Allāh and I repent to Him.

Let’s follow the Prophet^(P)’s footprints.

Bayhaqī carries a report on the authority of Syed Ibn`Abbās^(RA) that when this Sūrah was first revealed, the Prophet^(P) asked his only surviving daughter, Syedah Fātimah^(RA), to come closer and told her: ‘My death has been announced to me.’ She was seen to start crying. But a little later she smiled. Later she explained when asked: ‘I cried when he told me of his approaching death. But he then asked me to be patient, because I will be the first of his family to join him, so I smiled.’ She passed away six months later to be in the company of his amazing father^(P), the Last Prophet^(P) of Allāh^(EM), Muhammad^(P). Or as The Prophet^(P) or his daughter may have said.

Every Sūrah has the fragrance of The Sacred Divine Attributes. One of those mentioned in this Sūrah is: *The Acceptor of Repentance and Ever-Pardoning.*

This Sūrah, al-Nasr, was revealed at Mina during the Prophet^(P)’s Farewell Hajj in the month of Dhu’l-Hijjah, AD 632.-It consists of 03 Āyāt and constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

111

Al-Masad

The Sūrah takes its name from an expression ‘Masad’ mentioned in Āyah 05, meaning ‘Strongly Twisted Strands’ or ‘The Cord’. It is also known as ‘Tabbat’ derived from the verb ‘Tabba’, meaning ‘be ruined’ or ‘be doomed’, in Āyah 01. It is usually taken as a curse upon The Prophet’s uncle Abū Lahab who stood against his Divine Mission together with his wife, Umm Jamīl bint Harb, who displayed extremely hostile attitude, and led a vicious campaign against The Prophet^(P).

This curse was the response to Abū Lahab’s saying to the Prophet^(P): ‘May you be doomed O Muhammad!’ when he gathered members of his tribe, al-Hashemite, and invited them to the profession of Islamic Faith, and warned them against the Divine Punishment as he was instructed vide Q.26:214.

The Sūrah specifies an individual and series of events related to him and his wife, it should be taken to address all fiery-tempered opponents of the Truth of Islām who lead their lives in heartburning, which assumes the palpable shape of flames of fire in their Hereafter – Āyah 03.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 02, which is paraphrased below:

His wealth and riches will not avail him from his woeful end in this life and the fire which will rage with flames in the Hereafter; nor whatever he has earned by way of social status and children, and everyone else who carries the same mindset as Abū Lahab and his wife.

This Sūrah, al-Masad, was revealed in Makkah and consists of 05 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.



Al-Ikhlās

The Sūrah takes its name from the subject matter, ‘The Purity of Faith’, because it contains the declaration of Allāh^(EA)’s transcendence, a confirmation of His Unshared Divinity and Unity, a disavowal of His dependence on causes, and a refutation of the disbelievers’ notions about the divine and divinity. It is also called Sūrah at-Tawhīd, meaning Allāh^(EM)’s ‘Absolute Unity and Uniqueness’ - pure and undefiled.

This Sūrah firmly establishes and confirms the Islamic belief in Allāh^(EM)’s Unshared Oneness just as Sūrah Q.109. Al-Kāfirūn is a denunciation of any similarity or meeting point between the Islamic concept of Allāh’s Unshared Unity and any belief that ascribes human form, attributes, or personality to Allāh^(EM), but each dealing with Allāh^(EM)’s Divinity, Unity and Uniqueness from a different angle.

If I were to cherry pick a set of Āyāt from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be the whole Sūrah as this is the bedrock of Islamic belief and its correlatives. It is paraphrased below:

- Proclaim *the truth!*
He is Allāh, *the One and Only - the Infinite, Limitless, Indivisible and Unique; One in Essence and Peerless in Attributes.*
- Allāh, the Besought of all *at times of need* while He seeks none, *i.e. Who is in need of no one, and Whom all are in need.*
- *He has no family.*
Neither giving birth to nor parenting anyone: *no son, no daughter; no downstream family, no other form of existence has ever originated from Him nor would ever be. nor born of anyone: no parents, no siblings, no upstream family, no other form of existence from which He could have originated nor would ever be.*
- And equal or comparable to Him is no one, *has never been any one, and shall never be any, because He gave birth to no one, and He is born of no one, He is the One of Absolute Unity – the Indivisible, the Unshared.*

Q.19:88-92 echo the same theme, paraphrased below:

And they allege:

Ar-Rahmān has taken to Himself a son. Indeed, *by this assertion*, you have come up with something monstrous, *blasphemous and disastrous thing of falsehood*, whereby the cosmos might *almost* rupture, and the earth burst, and the mountains crumble *down in pieces*, for that people should attribute a son to Ar-Rahmān, while it is inconceivable *and not fitting to His Majesty*, that Ar-Rahmān, should have *to Himself* a son, or a daughter.

[Note: ‘Neither giving birth nor being born’ - this fundamental concept is also echoed in Q.02:116, 06:101, 17:111, 37:152 and 72:03, etc. This is a denial of the Nicean creedal formulation about Jesus^(P), as ‘the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of every God, begotten, not made, being of one substance with the Father’].

Ibn Kathīr, Qurtubī and Suyūṭī carry a Hadīth wherein the Prophet^(P) is reported to have said: This Sūrah, Al-Ikhlās, is ‘one-third of the Qur’ān’, and that the Prophet^(P) often recited this Sūrah along with Sūrah 109 Al-Kāfirūn, in his Fajr Sunnah Prayers before the Salāt al-Fajr/Morning Mandatory Prayers, and after the Salāt al-Maghrib/Mandatory Prayer. This, surely, was immensely significant. Or as the Prophet^(P) may have said and practiced. This report is also carried by Bokhārī, Muslim, Ibn Hanbal, Abū Dā’ūd, Nasā’ī, Tirmidhī and Ibn Mājah.

The two Sūrahs, al-Ikhlās and al-Kāfirūn, are known together as ‘The Two Cures’ – ‘al-Muqashshatān’ – and are often recited together in the Salāt as a follow-up of the practice of The Prophet^(P).

Of the 99 Divine Attributes, those mentioned in this Sūrah comprise: He is Allāh, The Besought of all, Neither giving birth to anyone nor being born of anyone, and no one is comparable to Him.

This Sūrah, al-Ikhlās, was revealed in Makkah and comprises 04 Āyāt. It constitutes a part of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





*I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.*

113

Al-Falaq

The Sūrah gets its name from the term ‘al-Falaq’ in Āyah 01, meaning ‘The Daybreak’. However, if ‘al-Falaq’ is pronounced as ‘al-Fāliq’ then it means ‘All Creation’ - Q.06:95-96. It is also said that ‘al-Falaq’ refers to a valley in the HellFire. In all cases, harmony with the theme of the Sūrah is maintained. It reminds us that evil is lurching everywhere and any thing can become harmful. Thus, one should always be conscious, do right things, and seek Allāh^(EM)’s protection.

The Sūrah contains a directive from Allāh^(EM) primarily to His Prophet^(P), and then to the believers at large, to take refuge with Him, and seek His protection in the face of any source of fear, subtle or apparent, known or unknown. It extends further to seek help from Him and show our helplessness and need for Him. It is as if He is unfolding the world of His Care, embracing the believers in His Guard, and saying affectionately: I know you are helpless and surrounded by foes and fears. Come to Me for safety, contentment and peace!

All the illustrious Prophets^(P) were confronted with powerful enemies, yet they stood firm against them, saying ‘We have taken protection with Rabb of the Universe against you’ - even though they had no material power on the strength of which they could fight them, and they always disregarded the threats, conspiracies, dangerous plans and hostile devices of the enemy. It was at least on two occasions – Q.40:27 and Q.44:20 - that Moses^(P) explicitly sought ‘Allāh^(EM)’s Protection’ against well-equipped, resourceful and powerful enemy’s threats.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 02, which is paraphrased below:

*I seek p otection with Allāh from all evil or fear of evil of 8t an, and satan-like p op e
that He has created or any from among His creation that ps sesses evil.*

[Note: The same notion appears in Isaiah 45.7]

Bokhārī carries a report quoting Syed Ibn Mas’ūd^(RA) who is reported to have said that he heard the Prophet^(P) saying: ‘There is no acceptable envy except in two cases: for a person to whom Allāh^(EA) has given wealth and he spends it in the right way, and for a person to whom Allāh^(EA) has given wisdom and he gives his decisions accordingly and teaches it to others.’ Or as The Prophet^(P) may have said.

A number of reports by Bokhārī, Abū Dāwūd, Tirmidhī and Nasā’ī quote from Syedah ‘Ā’ishah^(RA) that the Prophet^(P) used to recite Sūrahs Al-Falaq and An-Nās while going to bed

at night, then blow into both hands and run his palms over his head, face, the front part of his body, before running them over the rest of his body. He would do this three times. Or as The Prophet^(P) may have practiced.

Sūrahs Al-Falaq and An-Nās together, are known as ‘al-Mu’awwidhatān’ – The Two Protectors’ or ‘Sūrahs of taking refuge’. These are apotropaic formulae to ward off evil, including the evil eye, promptings, temptations, black magic and the casting of spells, etc.

One of the 99 Divine Attributes mentioned in this Sūrah is ‘Rabb of The Daybreak’, which is common with Sūrah 01 where it is ‘Rabb of all Worlds.’

This Sūrah, al-Falaq, was revealed in Makkah and comprises 05 Āyāt. It constitutes the tail end of the Part 30 of The Qur’ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length.





I/We start by the Blessed Name of Allāh,
The Infinitely Merciful to all, The Ever-Compassionate to everyone.

114

Al-Nās

The Sūrah takes its name from the word ‘al-Nās’, pronounced as ‘an-Nās’, which recurs throughout its total of six Āyāt. It teaches us to be alert to the temptations of the evil, which returns over and over again. The evil implies the fundamental forces embedded in human nature: primal and instinctive urges, sensual and non sensual desires. Al-Nās means ‘The Humankind’.

This Sūrah contains a directive from Allāh^(EM) primarily to His Prophet^(P), and then to the believers at large, to take refuge with Him, and seek His protection in the face of any evil thoughts, temptations and viciousness incited by subtle or apparent instincts or social environment. It extends further to seek help from Him and show our helplessness and need for Him. It is as if He is unfolding the world of His Care, embracing the believers in His Guard, and saying affectionately: I know that you are helpless against temptations. Come to Me for safety, contentment and peace!

All the illustrious Prophets^(P) were confronted with powerful enemies, yet they stood firm against them, saying ‘We have taken protection with Rabb of the Universe against you’ - even though they had no material power on the strength of which they could fight them, and they always disregarded the threats, dangerous plans and hostile devices of the enemy. It was at least on two occasions – Q.40:27 and Q.44:20 - that Moses^(P) explicitly sought ‘Allāh’s Protection’ against well-equipped, resourceful and powerful enemy’s threats.

If I were to cherry pick an Āyah from this Sūrah as a treasure containing Precious Divine Truth, and for reflection, it would be Āyah 04, which is paraphrased below:

I seek protection with Allāh from the evil and viciousness of Satan and satan-like people, the inciter and enticer of temptations, plotting and falsehood in heart as he did to Adam and Eve - Q.20:120.

Q.12:53, 23:98 and 43:37 also capture same or similar theme:

- ‘..... surely the soul is an instigator of evil, except as my Rabb may show mercy and thus the soul does not become guilty of instigation.....’
- ‘O My Rabb! I seek refuge with You from evil incitements of the satans; and, I also seek refuge with You, O my Rabb! lest they should even be present with me’ with evil motives.
- Whosoever turns away blindly from the Remembrance of Ar-Rahmān, We punish him and embed in him a satan, a delusion, a satanic impulse that incites

him to evil, who is then his intimate companion, never leaving his side, as if it were his 'other self.'

Bokhārī carries a report quoting Syed Ibn Mas'ūd^(RA) who is reported to have said that he heard the Prophet^(P) saying: 'There is no acceptable envy except in two cases: for a person to whom Allāh^(EM) has given wealth and he spends it in the right way, and for a person to whom Allāh^(EM) has given wisdom and he gives his decisions accordingly and teaches it to others.' Or as The Prophet^(P) may have said.

A number of reports by Bokhārī, Abū Dāwūd, Tirmidhī and Nasā'ī quote from Syedah 'Ā'ishah^(RA) that the Prophet^(P) used to recite Sūrahs Al-Falaq and An-Nās while going to bed at night, then blow into both hands and run his palms over his head, face, the front part of his body, before running them over the rest of his body. He would do this three times. Or as The Prophet^(P) may have practiced.

Sūrahs An-Nās and Al-Falaq together, are known as 'al-Mu'awwidhatān' – The Two Protectors' or 'Sūrahs of taking refuge'. These are apotropaic formulae to ward off evil, including the evil eye, promptings, temptations, black magic and the casting of spells, etc.

Bokhārī quotes The Prophet^(P) to have said that Allāh^(EM) has one hundred minus one *Blessed Names/Majestic Attributes*, i.e. 99. Of these mentioned in this Sūrah are: Rabb of the humankind, The Master of the humankind, and Elāh/*Allāh* of the humankind. This Sūrah carries one Divine Attribute of 'Rabb of the humankind' which is common with Sūrah 01 where it is 'Rabb of all Worlds' – thus the beginning and the end of The Qur'ān is with the same Attribute – Rabb, *The Lord Creator*; Rabb, *The Lord & s tainer*!

This Sūrah, 'an-Nās', was revealed in Makkah and comprises 06 Āyāt. It constitutes the last Sūrah of the Part 30 of The Qur'ān, which in turn comprises 6,666 Āyāt of unequal length and 30 Parts of equal length. With this Sūrah, 'an-Nās', reading of The Qur'ān comes to a close.





Closing Plea



O Allāh!

Kindly change my gloominess and fear of accountability into the feeling of comfort while in my grave.

O Allāh!

Kindly have mercy on me for the sake of The Majestic Qur'ān. And make The Qur'ān a source of enlightenment and guidance and compassion for me.

O Allāh!

Kindly bless me with remembrance of whatever of The Qur'ān I may have missed or skipped inadvertently while reading.

And kindly bless me with the knowledge of that whichever I may be unfamiliar with and/or ignorant of in The Qur'ān.

And kindly bless me with reading of The Qur'ān in the hours of the night and in the hours of the day throughout my life.

O Rabb of the Worlds!

And kindly consider reading of The Qur'ān a plea and a pretext in support of my efforts to beg for Your Pardon and Mercy at the Time of Final Judgment.





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About BH



Badr Hashemi (BH) was born and raised in a religious family environment which inherited a legacy of the centuries' old tradition of dispensing values, virtues and education. He completed the elementary learning and partly memorized the Qur'ān while under ten and continued with learning the Arabic language, grammar and exegesis of the Qur'ān and Hadīth in parallel with formal western education in social sciences and development studies.

BH attended sandwich courses at Al-Azhar in the Qur'ānic Arabic and lectures in interpretation of the Qur'ān and Fiqh by Shykh 'Alī Al-Tantāwī (Faḳīh) in Cairo, and Shykh Yūsuf Al-Qaradāwī (Faḳīh) in Qatar. He had periodic learning sessions with Professor A. J. Arberry (Roman Catholic, translator of the Qur'ān and Ahādīth, etc.) during the mid-sixties while BH was a student at the University of Cambridge (UK), and, later in the late-eighties with Muhammad Asad (Jewish convert to Islām, translator of the Qur'ān and Ahādīth, etc.) in Gibraltar.

BH is a Professional Economist and a Fellow of the World Bank Institute of Development Economics in Washington DC, and the United Nations Asian Development Institute. Worked as a civil servant in Pakistan and was part of the international civil service with the United Nations. He has been a keynote speaker at international seminars/conferences in Europe, the Middle East-North Africa, and the Far East; widely travelled with long periods of stay in the Arab Middle East and North Africa.

Well versed in Arabic and English and well-read in the Torah, the Psalms, the Bible, Islamic history and culture, ancient civilizations and comparative religions, BH has held interactive discussions with Jewish and Christian scholars in North America and Western Europe. He has visited various sites and places of history enumerated in the Torah, the Bible and the Qur'ān – scattered from the Nile delta through the Levant to Babylon.

BH initiated work on 'English Translation and Paraphrasing of the Qur'ān' in 1999 with the aim of understanding the Qur'ān with the Qur'ān. This research project was completed with publication of six volumes. In addition, he has published 'Journeying Through The Qur'ān', 'The Divine 99', 'Living with The Prophet Muhammad', and 'Essence of Islam – Inter Faith Perspectives', etc. His books and papers may be viewed at and downloaded from www.quranhighlights.com

He is also exploring the principal thematic issues in the Hadīth literature that form the common heritage between the Shiite and the Sunni schools of thought in Islam. BH lives in Michigan, USA, and can be reached via email at hashemibadr@gmail.com, and visited on [Facebook/TreasuresOfTheFaithOfIslam](https://www.facebook.com/TreasuresOfTheFaithOfIslam)



