

QUR'AN COMPANION



QUR'AN WIKI

STUDYING DIVINE SPEECH

FIRST EDITION

LEARN, STUDY AND REFLECT

WWW.QURAN-WIKI.COM

Qur'an Wiki

Learn, Study and Reflect

Qur'an Companion

Qur'an Wiki

Learn, Study and Reflect

Qur'an Companion

First Edition

A.B. al-Mehri

Qur'an Wiki

Learn, Study and Reflect

www.quran-wiki.com

Published by,

Institute of Qur'anic Studies
info@instituteofquran.com
www.instituteofquran.com

Distributed by,

The Qur'an Project
PO BOX 13976
Birmingham
B11 9DQ
United Kingdom

info@quranproject.org
www.quranproject.com
Tel: 0800 228 9421

Cover Design: H. Jundi

No rights reserved. Any part of this publication may be reproduced in any language, stored in a retrieval system or transmitted in any form or by any means, electrical, mechanical, photocopying, recording or otherwise without the express permission of the Publisher, as long as no changes are made to the material and notification is sent to the Publisher for their records. Offers are welcomed to assist publishing this book in other languages.

British Library Cataloguing-in-Publication Data

A catalogue record for this book is available from the British Library

ISBN 978-1-8380656-1-4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

CONTENTS PAGE

Introduction.....	5
Surah 1: al-Fatihah.....	9
Surah 2: al-Baqarah.....	18
Surah 3: Ale-Imran	36
Surah 4: an-Nisa'	52
Surah 5: al-Ma'idah	65
Surah 6: al-An'am.....	75
Surah 7: al-A'raf	86
Surah 8: al-Anfal.....	94
Surah 9: at-Tawbah.....	110
Surah 10: Yunus.....	122
Surah 11: Hud	129
Surah 12: Yusuf	137
Surah 13: ar-Ra'd.....	148
Surah 14: Ibraheem.....	154
Surah 15: al-Hijr	160
Surah 16: an-Nahl	165
Surah 17: al-Isra'	173
Surah 18: al-Kahf.....	179
Surah 19: Maryam.....	187
Surah 20: Ta Ha	197
Surah 21: al-Anbiya'	206
Surah 22: al-Hajj	218
Surah 23: al-Mu'minun.....	235
Surah 24: an-Nur.....	241
Surah 25: al-Furqan.....	255

Surah 26: ash-Shu'ara'	263
Surah 27: an-Naml	271
Surah 28: al-Qasas	280
Surah 29: al-'Ankabut.....	287
Surah 30: ar-Rum	293
Surah 31: Luqman.....	304
Surah 32: as-Sajdah.....	309
Surah 33: al-Ahzab	316
Surah 34: Saba'	337
Surah 35: Fatir.....	343
Surah 36: Ya Seen.....	350
Surah 37: as-Saffat.....	357
Surah 38: Sad	365
Surah 39: az-Zumar.....	374
Surah 40: Ghafir.....	382
Surah 41: Fussilat.....	388
Surah 42: ash-Shura	399
Surah 43: az-Zukhruf.....	410
Surah 44: ad-Dukhan	418
Surah 45: al-Jathiyah.....	425
Surah 46: al-Ahqaf.....	432
Surah 47: Muhammad.....	440
Surah 48: al-Fath.....	447
Surah 49: al-Hujurat.....	464
Surah 50: Qaf	471
Surah 51: adh-Dhariyat	478
Surah 52: at-Tur	485
Surah 53: an-Najm	492
Surah 54: al-Qamar	501
Surah 55: ar-Rahman	509
Surah 56: al-Waqi'ah	515
Surah 57: al-Hadeed.....	523

Surah 58: al-Mujadilah	531
Surah 59: al-Hashr	539
Surah 60: al-Mumtahinah	554
Surah 61: as-Saff.....	560
Surah 62: al-Jumu'ah	567
Surah 63: al-Munafiqun	575
Surah 64: at-Taghabun	586
Surah 65: at-Talaq.....	593
Surah 66: at-Tahreem.....	600
Surah 67: al-Mulk	608
Surah 68: al-Qalam	613
Surah 69: al-Haqqah	618
Surah 70: al-Ma'arij.....	623
Surah 71: Nuh	627
Surah 72: al-Jinn	632
Surah 73: al-Muzzammil.....	640
Surah 74: al-Muddathir	646
Surah 75: al-Qiyamah	654
Surah 76: al-Insan	661
Surah 77: al-Mursalat.....	667
Surah 78: an-Naba'	674
Surah 79: an-Nazi'at	682
Surah 80: 'Abasa.....	687
Surah 81: at-Takweer	693
Surah 82: al-Infitar	698
Surah 83: al-Mutaffifeen.....	702
Surah 84: al-Inshiqaq	706
Surah 85: al-Buruj.....	710
Surah 86: at-Tariq	715
Surah 87: al-A'la.....	719
Surah 88: al-Ghashiyah.....	725
Surah 89: al-Fajr	730

Surah 90: al-Balad.....	735
Surah 91: ash-Shams.....	740
Surah 92: al-Layl.....	745
Surah 93: adh-Dhuha	751
Surah 94: ash-Sharh	757
Surah 95: at-Teen.....	761
Surah 96: al-'Alaq.....	766
Surah 97: al-Qadr.....	773
Surah 98: al-Bayyinah.....	779
Surah 99: az-Zalzalah	783
Surah 100: al-'Aadiyat.....	788
Surah 101: al-Qari'ah.....	792
Surah 102: at-Takathur	796
Surah 103: al-'Asr.....	800
Surah 104: al-Humazah.....	804
Surah 105: al-Fil	809
Surah 106: Quraysh.....	819
Surah 107: al-Ma'un	825
Surah 108: al-Kawthar	828
Surah 109: al-Kafirun	836
Surah 110: an-Nasr	842
Surah 111: al-Masad	849
Surah 112: al-Ikhlash	858
Surah 113: al-Falaq.....	867
Surah 114: an-Nas.....	871

Introduction

Introduction

All praise and thanks belongs to Allah, Creator of all that exists, and may His peace and salutations be upon His last and final messenger, Prophet Muhammad, his family and companions.

The Messenger of Allah ﷺ is reported to have said,

وَفَضْلُ كَلَامِ اللَّهِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

“...The superiority of the speech of Allah compared to all other speech is like the superiority of Allah over His creation.”¹

Launched over seven years ago, Qur'an Wiki started as an online project with the aim of consolidating the best available data relating to every Surah and Ayat of the Qur'an. Information on the themes of the Surahs, connections and relationships between them, important key words, background reasons for revelation, relevant hadith, lessons and guidance along with tools such as line-graphs, pie-charts, manuscripts, dictionaries, multiple Qur'anic commentaries in English and Arabic, were combined together to produce a treasure-trove of information.

Many books of Tafsir can be quite challenging for the non-Arabic speaking Muslim. Often, beginners who are unfamiliar with the principles of Tafsir, are left confused at the breadth of sayings of multiple people explaining the Ayaat. Qur'an Wiki was created with the aim to simplify and enhance the understanding of the Qur'an, providing the most relevant information related to the practical implementation of the Ayaat as a 'base layer' of information. This is the primary reason for the study of the Qur'an as Sayyid Qutb (ra) writes, “We should return to it (the Qur'an) to find out what kind of person it asks us to be, and then be like that. During this process, we will also discover the artistic beauty in the Qur'an, the marvellous tales in the Qur'an, the scenes of the Day of Judgement in the Qur'an,

¹ Tirmidhi no. 2926. Hasan gharib according to Tirmidhi. Similar wording in Hilyat al-Awliya by Isbahani, Shu'b al-Iman by Bayhaqi no. 1860. Quoted in Sharh Usool I'tikad by al-Lalaka'i, al-Istiqamah by Ibn Taymiyyah and in Tafsir Qurtubi.

Introduction

the intuitive logic of the Qur'an, and all other such benefits, which are sought in the Qur'an by academic and literary people. We will enjoy all these other aspects, but these are not the main object of our study. Our primary purpose is to know what way of life is demanded of us by the Qur'an, the total view of the universe which the Qur'an wants us to have, what is the nature of our knowledge of Allah taught to us by the Qur'an...and the kind of legal and constitutional system it asks us to establish in the world."

Having said this, above this 'base layer' of information, users will find an array of in-depth resources. There is the 'Tafsir Zone' where there are over thirty-five complete Qur'an commentaries, both in Arabic and English. In addition to this, there is the 'Qur'an Dictionary' which is essentially an Arabic dictionary of the words of the Qur'an. Here users are able to see occurrences of the Qur'anic root word, along with entries from over thirty dictionaries including Hans Wehr, Lisan al-Arab, Nadwi, Lane's Lexicon, Mu'jam al-Ishtiqaqi, Mufradat ar Raghīb etc. Then there is the analytics 'Dashboard' which graphically represents key information from every Surah. Finally, there is the 'Manuscripts and Inscriptions', where users will find images of manuscripts and inscriptions of Ayaat throughout history, albeit in book form, on Masjid walls, ornaments, gravestones, rocks etc. In essence, Qur'an Wiki seeks to create a global platform unifying intellectual efforts, both past and present.

The Qur'an Wiki: Qur'an Companion Book

Incorporating data from the Ayat level, Qur'an dictionary or manuscript sections, for example, into a book form would be a monumental task requiring numerous volumes. The 'Qur'an Wiki: Qur'an Companion' book is a snapshot extracted from the Surah level data only. The Surah level data is typically split into the following sections;

- Surah Introduction – The reader will find a short overview of the main points covered in the Surah.
- Table Summary - Includes figures for the below areas;
 - Total Ayat.

Introduction

- Total Words - The word count is calculated based on a single space between every word in the Arabic Qur'anic text. The letter 'wa' و (meaning 'and') is counted separately in brackets.
 - Total Letters – A sum of all the letters used in the Surah. This also includes a figure for the “reward factor”, which is based on the Prophetic tradition that the recitation of every letter of the Qur'an is rewarded by a multiple of ten. We have based the letter count on the information provided by the “Ahsa al-Qur'an” programme.²
 - Root Words and Unique Root Words – This figure is an approximation as data is still awaiting to be uploaded. This figure is based on data taken from corpus.quran.com
 - Makki / Madani – Whether the Surah is considered to have been revealed in the Makkan or Madinan period of the Prophethood.
 - Chronological Order - This has primarily been taken from what has been reported from Ibn Abbas (ra), although the numbering slightly differ amongst the reports.
 - Year of Revelation and Events during/before/after the Surah - These dates proposed are only an estimate based on views and opinions and are not conclusive. The reader should also bear in mind that often Ayaat within a single Surah were revealed at different periods and the dates are based on what scholars have said for the Surah overall.
 - Names of Prophets Mentioned – A list of the names of any Prophets mentioned in the Surah.
-
- Themes.
 - Connection of the name of the Surah and its Ayah.
 - Connection between the beginning and the ending of the Surah.

² Developed by A. Kaheel.

Introduction

- Connection of the Surah to the Surah before/after it.
- The Virtues of the Surah.
- Period of / Background reasons for Revelation – This has mainly been sourced from ‘Tafheem al-Qur’an’ by M. Mawdudi.
- Important key and unique words of the Surah.
- Relevant Hadith.
- Lessons, Guidance and Reflections.

Final Note

It has taken a number of years to get to this stage and in reality, we are far from completing this project. In fact, this is just the beginning. We hope to have created the correct framework for this process and then allow the project to take its course, by the permission of Allah. There are still many improvements that need to be made, both from a technical and non-technical perspective; content quality, features and tools, all to help you explore the Qur’an more deeply. If you have any corrections or suggestions, please do not hesitate in contacting us.

May Allah سبحانه وتعالى make us of those who are the People of the Qur’an, Bearers of the Qur’an, Companions of the Qur’an; who live by the Qur’an, call to the Qur’an, judge by the Qur’an and who recite it, learn it and ponder over it night and day. O Allah, let the Qur’an be a Hujjah (proof) in our favour and not against us (ameen).

Be part of the Qur’anic Revolution!

A.B. al-Mehri

Ramadhan 1442 A.H / May 2021

Birmingham, United Kingdom

Surah 1: al-Fatihah

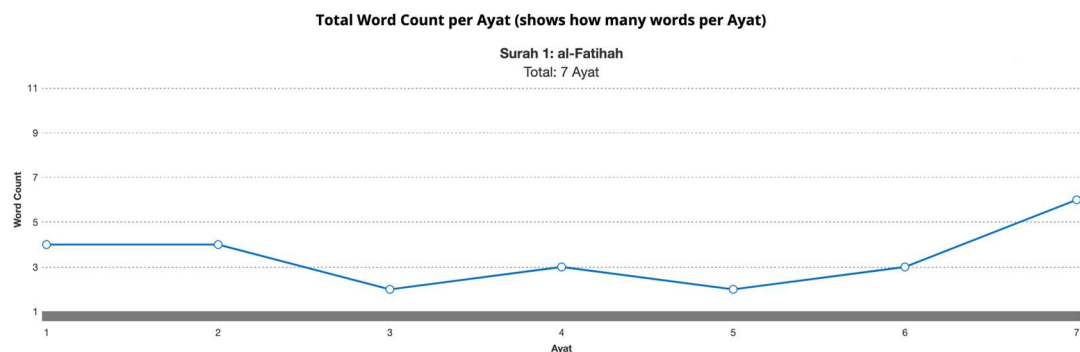
Introduction

Although this is the first Surah of the Qur'an that appears in the Mushaf, this is not the first Surah to be revealed by order of revelation. It was revealed to the Prophet ﷺ in Makkah in the earliest period of his mission. The Surah has seven Ayaat and is both a Dua (prayer) and an introduction of the Qur'an. It teaches the basic principles of Islam. All praise and thanks are for Allah who is the Lord of all the worlds. Allah is most Merciful and most Compassionate. Allah is also the Master of the Day of Judgement. We should pray to Allah only and we should seek His help. We seek His guidance and help to walk on the straight path. This is the path of those who have received Allah's favours, not the path of those who have incurred His anger or who have gone astray.

Surah al-Fatihah has a number of names:

- Fatihah tul-Kitab - 'Opening of the Book'
- Umm al-Kitab - 'Mother of the Book'
- Umm al-Qur'an - 'Mother of the Qur'an'
- Sab'a al-Mathani - 'Seven oft-repeated Ayat'
- Surah as-Salah - 'Surah of Prayer'
- Surah ar-Ruqyah - 'Surah of Cure'

Table Summary



Total Ayat	7
Total Words	24 (31 including 'و' as a separate word)
Total Letters	139 (reward factor 1,390)
Root Words	19
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	5 th (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of

	Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	--

Themes

It can be said that Surah al-Fatihah's central theme is the clarification of the 'way to worship Allah alone' and 'the Qur'an' as a whole. The Makkan and Madinan revelations revolve around this central theme. This prayer is for all those who want to study His message. It is placed at the very beginning to teach the reader that if they sincerely want to benefit from the Qur'an, they should offer this prayer to the Lord of the Universe. Al-Fatihah teaches that the best thing for a man is to pray for "guidance towards the right way" and to study the Qur'an with the mental attitude of a seeker of truth. They should, therefore, begin the study of the Qur'an with a prayer to Allah for guidance. It is important to know that the real relation between al-Fatihah and the Qur'an is not that of an introduction to a book but that of a prayer and its answer. Al-Fatihah is the prayer from the devotee and the rest of the Qur'an is the answer from Allah. The devotee prays to Allah to show the "right way" and Allah places the whole of the Qur'an before him in answer to his prayer, as if to say: "This is the guidance that you have asked for." It can also be said that the Qur'an is the tafsir (explanation) of al-Fatihah, where ideas and themes are expounded upon and explained.

Connection of the name of the Surah and its Ayah

- **al-Fatihah:** (The Opening) - The Qur'an is opened by this Surah.
- **Umm al-Kitab:** (The Mother of the Book) - This Surah is the source for all the issues discussed in the Qur'an.
- **Saba' al-Mathani:** (Seven oft-repeated) - As Allah says "And We have certainly given you, seven of the often repeated (verses) and the great Qur'an." (15:87). Surah al-Fatihah has seven Ayat.

Connection between the beginning and the ending of the Surah

- It is understood any dua that begins with Hamd (praise) of Allah is likely to be accepted and answered. The Surah begins with Hamd (praise) of Allah

and it ends with a dua. The Prophet ﷺ is reported to have said, “The best Dhikr is ‘La ilah ila Allah’ and the best dua is ‘Alhamdulillah.’”³

Connection of the Surah to the Surah before/after it

- In Surah al-Fatihah, one asks for guidance and the following Surah begins with an answer to this prayer; as a guidance for the Muttaqin (God-conscious) (2:2).
- In Surah al-Fatihah, one asks to be guided on the path of those who have been favoured by Allah and not those who have earned the anger of Allah nor those who are misguided. Hence, Surah al-Baqarah begins with describing the first category of people and then the second category of people. Based on the Hadith of the Prophet ﷺ, amongst the Maghdub (those whom have earned the anger of Allah) are the Yahood and the Dhal (astray) are the Nasarah. Therefore, in the following two Surahs, both communities are addressed in same sequence, with al-Baqarah (2) addressing the Jews and ale-Imran (3) addressing the Christians.

The Virtues of the Surah

- Surah al-Fatihah is the greatest Surah in the Qur'an. This is established by the Prophet Muhammad ﷺ himself when he told one of the companions, “Shall I not teach you the greatest Surah in the Qur'an before you leave the Masjid?” (He then recited Surah al-Fatihah).
- Nothing similar to Surah al-Fatihah was ever revealed in any of the previous scriptures. The Prophet ﷺ is reported to have said, “Shall I not teach you a Surah which was not revealed in the Tawrah, Injil, the Zabur nor in the Furqan and does not have any equivalent?” then He told them about Surah al-Fatihah.
- Surah al-Fatihah is Light. In the narration of Sahih Muslim, the Angel told the Prophet ﷺ, “Glad tidings to you with two Lights given to you and not given to any Prophet before you, (Surah) Fatihah al-Kitab and end of al-Baqarah (last two Ayaat). None recites (even) a letter from it except that he will be granted it.”

³ Tirmidhi.

- Surah al-Fatihah is a cure and treatment for illnesses; albeit spiritual, or physical.
- No Salah (prayer) is valid without reciting Surah al-Fatihah. The Prophet ﷺ is reported to have said, “(There) is no Salah for the one that does not recite with the Fatihah of the Book.”⁴

Period of Revelation

It is one of the very earliest revelations to the Prophet ﷺ. As a matter of fact, we learn from authentic hadith that it was the first complete Surah which was revealed to Prophet Muhammad ﷺ. The only verses that were revealed before al-Fatihah were parts of Surah 96: al-'Alaq (The Clinging Substance) Surah 68: al-Qalam (The Pen), Surah 73: al-Muzzammil (The Enwrapped One) and Surah 74: al-Muddathir (The Cloaked One).

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ر ح م	4	339
2.	أ ل ه	2	2851
3.	ص ر ط	2	45
4.	س م و	1	381
5.	ح م د	1	63
6.	ر ب ب	1	980
7.	ع ل م	1	854
8.	م ل ك	1	206
9.	ي و م	1	405
10.	د ي ن	1	101

⁴ Sahih Bukhari and Muslim.

Frequent Root Word	Example (word)	Example (translation)
ر ح م	الرَّحْمَنُ	the Most Gracious
أ ل ه	اللهُ	Allah
ص ر ط	الصِّرَاطُ	path
س م و	بِسْمِ	name
ح م د	الْحَمْدُ	praise

Frequent Root Word	Example (word)	Example (translation)
ر ب ب	رَبِّ	Lord
ع ل م	الْعَالَمِينَ	worlds
م ل ك	مَلِكِ	Master
ي و م	يَوْمِ	Day
د ي ن	الدِّينِ	recompense

Relevant Hadith

أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي بِنِ كَعْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أَمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ

It was narrated that Ubayy bin Ka'b (ra) said, "The Messenger of Allah ﷺ said, 'Allah, the Mighty and Sublime, did not reveal in the Tawrah or the Injil anything like Umm al-Quran (al-Fatihah), which is the seven oft-recited, and (Allah said) it is divided between Myself and My slave will have what he asked for.'" (Sunan an-Nasa'i no. 914)

وعن ابن عباس رضي الله عنهما قال: بينما جبريل عليه السلام قاعد عند النبي صلى الله عليه وسلم سمع نقيضًا من فوقه، فرفع رأسه فقال: "هذا باب من السماء فتح اليوم ولم يفتح قط إلا اليوم، فنزل منه ملك فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم، فسلم وقال: أبشر بنورين أُوتيتهما، لم يؤتهما نبي قبلك: فاتحة الكتاب، وخواتيم سورة البقرة، لن تقرأ بحرف منها إلا أعطيته"

Ibn Abbas (ra) reported that while Angel Jibril was sitting with the Messenger of Allah ﷺ, he heard a sound above him. He lifted his head, and said, "This is a gate which has been opened in heaven today. It was never opened before." Then an Angel descended through it, he said, "This is an Angel who has come down to earth.

He never came down before.” He sent greetings and said, “Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: Fatihah tul-Kitab (Surah al-Fatihah), and the concluding (Ayaat) of Surah Al-Baqarah. You will never recite a word from them without being granted (your dua).” (Sahih Muslim - Riyadh as-Saliheen)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ حَدَّثَنِي حُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي سَعِيدٍ بْنِ الْمُعَلَّى، قَالَ كُنْتُ أُصَلِّي فِي الْمَسْجِدِ فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أُجِبْهُ، فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أُصَلِّي. فَقَالَ "أَلَمْ يَقُلِ اللَّهُ {اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ} ثُمَّ قَالَ لِي لِأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ السُّورِ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ". ثُمَّ أَخَذَ بِيَدِي، فَلَمَّا أَرَادَ أَنْ يَخْرُجَ قُلْتُ لَهُ أَلَمْ تَقُلْ "لِأَعْلَمَنَّكَ سُورَةً هِيَ أَعْظَمُ سُورَةٍ فِي الْقُرْآنِ". قَالَ " {الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ".

Abu Sa'id Ar-Rafi' bin al-Mu'alla (ra) reported, "The Messenger of Allah ﷺ said, "Shall I teach you the greatest Surah in the Qur'an before you leave the Masjid?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He ﷺ said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surah Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft-repeated Ayat) and the Great Qur'an which is given to me." (Bukhari no. 4474)

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَهْطًا، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا فَتَنَزَّلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ فَقَالَ بَعْضُهُمْ إِنَّ سَيِّدَنَا لُدِغَ فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ يَنْفَعُ صَاحِبَنَا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ نَعَمْ وَاللَّهِ إِنِّي لَأَرْقِي وَلَكِنْ اسْتَصَفْنَاكُمْ فَأَبَيْتُمْ أَنْ تُضَيِّفُونَا مَا أَنَا بِرَاقٍ حَتَّى يَجْعَلُوا لِي جُعْلًا . فَجَعَلُوا لَهُ قَطِيعًا مِنَ الشَّاءِ فَأَتَاهُ فَقَرَأَ عَلَيْهِ أُمَّ الْكِتَابِ وَيَتَقُولُ حَتَّى بَرَأ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ . قَالَ فَأَوْفَاهُمْ جُعْلَهُمُ الَّذِي صَاحَلُوهُمْ عَلَيْهِ فَقَالُوا اقْتَسِمُوا . فَقَالَ الَّذِي رَقَى لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَسْتَأْمُرُهُ . فَعَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرُوا لَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقِيَةٌ أَحْسَنْتُمْ اقْتَسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسْمِهِ"

Abu Sa'd al-Khudri (ra) said, "Some of the Companions of the Prophet ﷺ went on a journey. They alighted with a certain clan of the Arabs. Someone of them said, "Our chief has been stung by a scorpion or bitten by a snake. Has any of you something which gives relief to our chief?" A man of the people said, "Yes, I swear by Allah. I can recite an incantation, but we asked you for hospitality and you denied it to us. I shall not recite the incantation until you give me some payment." So, they promised to give some sheep to him. He came to him and recited Surah al-Fatihah over him and blew (upon him) till he was cured, and he seemed as if he were set free from a bond. So, they gave him the payment that was agreed between them. They said, "Distribute it." The man who applied the treatment said, "Do not do it until we approach the Messenger of Allah ﷺ" And He ﷺ said, "From where did you learn that it was a treatment? You have done right. Apportion them, and give me a share along with you." (Abu Dawud no. 3900)

Lessons, Guidance and Reflections

- It is called Umm-ul-Kitab (Mother of the Book); foundation and essence of the Qur'an.
- The Surah mentions two actions of the Heart. Ikhlas (pure sincerity) in "You alone we worship" and Tawakul (reliance) in "You alone we seek help"
- It is a mandatory part of each Islamic Prayer (Salah), recited at least seventeen times daily in the five obligatory prayers.
- This prayer is taught by Allah Himself to mankind, as a favour, to let them know the format of a prayer which is acceptable to Him.
- This Surah is known as "Seven Oft-Repeated Verses" (Sab'a Mathani).
- Upon the completion of the recitation of this Surah. the Angels also say "Ameen." According to a narration from Bukhari (no. 772), if their saying of "Ameen" and your saying of "Ameen" are in sync, your past sins will be forgiven.
- The importance of being constant in making dua for steadfastness upon the Deen (religion) by virtue of repeating the dua, "Guide us to the Straight Path." We know that our hearts are between the two fingers of ar-Rahman and He turns them as He wishes. One of the most often repeated duas of the Prophet ﷺ was "O Allah O turner of the Hearts, make my heart firm upon Your Deen (religion)."

- We learn in this Surah that before a supplication is made, the Asma al-Husna (beautiful names) of Allah are cited and these are used as a means to gain closeness to Him and a way to ensure the supplication is answered.
- When we supplicate in this Surah, despite us praying alone, we use the plural for seeking guidance for 'us' as opposed to 'me'. This raises the mindset of a person to think beyond their individual needs and aspire to seek the benefit for the Jama'ah (community) also.

Surah 2: al-Baqarah

Introduction

Surah al-Baqarah is the longest Surah of the Qur'an with 286 Ayat, has the longest Ayat of the Qur'an (2:282), the greatest Ayat of the Qur'an (2:255), and reportedly the last Ayat of the Qur'an revealed (2:281). The Surah, revealed in Madinah, deals with a number of issues related to guidance, Allah's Governance on earth, history of previous Muslim Ummah and instructions for the new Muslim Ummah.

The Surah begins with the statement that it is Allah who revealed this Book for the guidance of those who are conscious of Him. Only those who seek guidance can benefit from the guidance of this Book. There are three types of human beings; those who believe in the unseen realities, perform prayers, give part of their wealth in charity, believe in what is revealed in this scripture and what was revealed before to other prophets and messengers of Allah. These are the true believers. They shall benefit from this Book and they shall be eternally successful.

The second group consists of those who have decided to reject Allah's message. They are the disbelievers. Since they have made up their minds to reject Islam, no preaching will help them. Allah will punish them on the Day of Judgement because of their rejection. The third is the group of people who say that they have believed, but actually they have not believed. They try to be on both sides: sometimes at the side of faith and sometimes at the side of disbelief. They are the hypocrites. They may think that in this way they will gain both sides, but in reality, they are also the losers.

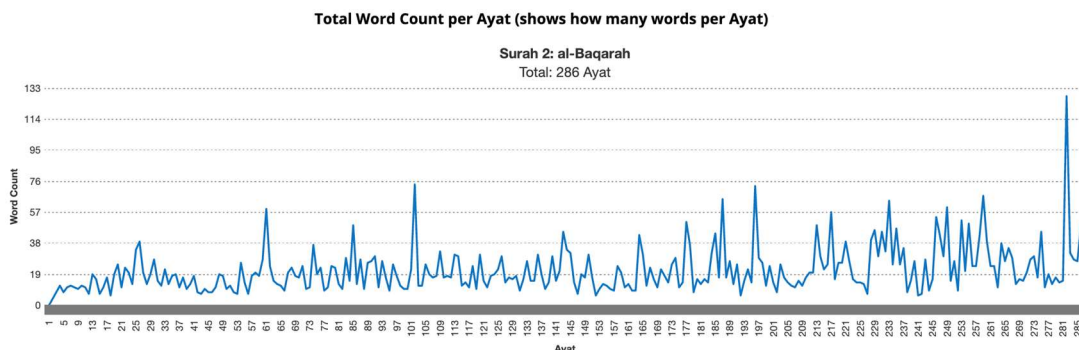
Sections:

1. The Book of guidance for those who want to be righteous. The difference between the Believers and the non-believers.
2. The hypocrites: their sickness, mischief and self-deception.
3. Mankind, worship Allah alone. Make no partners in Allah's Divinity. The challenge of the Qur'an. This Book will guide many but many will remain in error. The character of those who shall remain in error.
4. The story of the creation of Adam. Allah's plan and promise to send His guidance from time to time through His Prophets.

5. Address to Bani Israel (Children of Israel) to accept this message. Allah's covenant must be fulfilled.
6. Warnings to those who stray from the covenant of Allah. How some from among the Children of Israel turned away from Allah's teachings.
7. Allah's blessings on the Children of Israel and their transgressions.
8. The real recipients of Divine salvation. The hesitation of Bani Israel in sacrificing the cow.
9. Some perversions of those who were supposed to follow the law of Allah.
10. Basic principles of Allah's Covenant with the Children of Israel.
11. Some of them were arrogant to follow the teachings of their prophets, some rejected the prophets or tried to kill them, some worshipped the calf, disobeyed Allah's commands and became too greedy for the life of this world.
12. Opposition and enmity towards the Prophets, following devils and magic.
13. Reminders to the Believers to stay firm on your principles. Some among the People of the Book will try to mislead you with false claims and assertions.
14. The true guidance of Allah is here. Read the Book of Allah and follow it.
15. The great example of Prophet Ibrahim. He and his son built the Ka'bah and prayed for a Prophet to come.
16. Prophet Ibrahim submitted to Allah and this is the message that he and his sons gave to their progeny.
17. The change of Qiblah and the response of the hypocrites and fools. Those who have knowledge know that this is the true Qiblah of all the Prophets.
18. Follow this direction wherever you are. This is the universal Qiblah for all.
19. Believers will be tried but they should be firm and steadfast and must face the trials with patience and prayers.
20. Allah's signs and His bounties are everywhere. The polytheists and idolaters are misplacing their loyalties.
21. Believers should eat good and permissible food and should never follow the steps of the devil.
22. The true piety and righteousness. Some rules related to the punishment of murderers. The rules of bequests.
23. Fasting and Ramadan: the objective of fasting and some rules.
24. Rules of Hajj and fighting those who expelled Muslims from their homes.

-
25. No fighting during Hajj, rather seek Allah's bounty when you return from Hajj.
 26. Appreciate Allah's bounties. All human beings were originally one community. Divisions came later. Be generous and defend yourself and your faith.
 27. Some important questions answered: War in the sacred months, wine and gambling, charity, orphans' money, divorced women and their situation.
 28. The laws of divorce.
 29. Continuation of the laws of divorce.
 30. Rules on the remarriage of the divorced women or the widowers.
 31. Further rules of divorce.
 32. Fighting in the cause of Allah: Israelites.
 33. Under the leadership of Prophet Dawud the victory came over the forces of Goliath.
 34. Emphasis on charity. To Allah belongs everything. His Throne extends to heaven and earth. No compulsion in religion. Allah brings out people from darkness unto light.
 35. Allah's power over life and death, some examples: Prophet Ibrahim's dialogue with Nimrud, a man in the valley of dead (possibly Prophet Ezekiel's vision of Jerusalem) and Prophet Ibrahim asks Allah how will He raise the dead to life. Allah's answer to Prophet Ibrahim.
 36. Some examples of how Allah blesses charity.
 37. Emphasis on charity: spend good things, give openly and secretly to the poor and needy.
 38. Prohibition of usury/interest (riba) and its bad effects on individuals and society.
 39. Some rules on loan transactions.
 40. Conclusion and prayer: Everything in the heaven and earth belongs to Allah - the prayer of the Believers.

Table Summary



Total Ayat	286
Total Words	6,112 (6,948 including ‘و’ as a separate word)
Total Letters	25,613 (reward factor 256,130)
Root Words	600
Unique Root Words	22
Makki / Madani	Madani
Chronological Order	87 th (according to Ibn Abbas)
Year of Revelation	14 th year of Prophethood (1 st Year Hijri)
Names of Prophets Mentioned	Adam, Ibrahim, Ismail, Ishaq, Yaqub, Musa, Harun, Dawud, Sulayman and Isa.
Events during/before this Surah	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd

	Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation

Themes

This Surah is an invitation to the Divine guidance and all the lessons, stories, incidents revolve around this central theme. A part of this Surah has particularly been addressed to the Jews, many historical events have been cited from their own traditions to admonish and advise them that their own good lies in accepting the guidance revealed to the Prophet ﷺ. They should, therefore, be the first to accept it because it was essentially the same that was revealed to Prophet Musa.

- Guidance. The Surah makes it clear what the straight path is – who are upon it, who are not and what their attributes are.
- Allah's governance on Earth. The Surah was aptly revealed shortly after the establishment of the Islamic state in Madinah. The first story of this Surah is about Adam, the very first Caliph of Allah on Earth. Various facets of the Shariah are explained and expounded for the newly established state. Hence, we find rulings and regulations on divorce, Hajj, Zakat, Ramadhan, Jihad and financial transactions.
- The Surah revolves around the theme of the methodology in application of the Khilafah of Allah on Earth.

- Surah al-Baqarah is about the building of a society. The Makki Ayat are primarily focused on the individual whereas the Madani Ayat address the Muslims as a community. The emergence of the new Muslim Ummah is illustrated by the changing of the Qiblah from praying towards Jerusalem to praying towards Makkah. A transferring from the previous Muslim Ummah, the Children of Israel, to the final Muslim Ummah, now in Madinah.
- As a lesson to the new Muslim Ummah, Surah al-Baqarah deals with the previous Muslim Ummah, the Children of Israel and their remnants in Madinah; the promise of Allah to them, their traits, how they dealt with the Laws of Allah, and how they were punished. This served as a warning to the new Muslim Ummah warning them not to repeat the same mistake and failure to do so would result in similar punishments.
- The significance of Ayat 2:143 as the Muslims being the middle nation.
- In essence, the themes of the whole Qur'an can be linked back to Surah al-Baqarah.

Connection of the name of the Surah and its Ayah

The name of the Surah has been mentioned in many authentic hadeeth as “al-Baqarah” as mentioned by the Prophet ﷺ, “the last two Ayah from the end of Surah al-Baqarah – whoever reads them at night it will suffice him.”⁵ Other names used for this Surah include, az-Zahra (The Light), as-Sanaam (The Peak) and al-Fustaat (The Tent/Pavilion).

- **al-Baqarah:** This is in reference to the story of the cow in the incident involving a murder amongst the Children of Israel. The story of the cow contains the most important lessons for the Believer in relation to the commands of Allah. We learn how we should and how we should not behave with respect to the Shariah (Law), urgency of acting upon the commands and not indulging in excessive questioning. In their implementation of the Law, their excessive questioning and hesitation in implementing the commands of Allah led to their situation only becoming more difficult upon themselves.

⁵ Sahih Bukhari no. 4753.

- **Sanaam:** Linguistically means the peak or highest point on something or place. For example, the sanaam of a camel is in reference to the hump being its highest point and the sanaam of a people are its leaders etc. Hence, Surah al-Baqarah is the peak with respect to the Qur'an as it contains the most important guidelines in establishing Islam as a system of life. The Prophet ﷺ said, "Everything has a peak and the peak of the Qur'an is al-Baqarah."⁶
- **Fustaat:** Ibn Kathir mentions that Khalid bin Ma'dan would refer to this Surah as the fustaat of the Qur'an. Fustaat can be translated as 'tent' and just as the tent in the battlefield is the headquarters from which all the orders are issued, the Surah is the source/head of the remainder of the Qur'an.
- **Zahra:** Translated as light, this Surah is a light on the path of guidance in this world and the after-life.

Connection between the beginning and the ending of the Surah

The beginning of the Surah mentions the attributes of Iman (faith) that the Believer has – Ayah (2:3) and (2:4) mention Iman in:

- al-Ghayb (unseen),
- Belief in the Revelation sent upon Prophet Muhammad ﷺ,
- Belief in the Revelations sent upon all the previous Messengers,
- Yaqeen (certainty) in the Akhirah (afterlife).

The end of the Surah (2:285) the following aspects of Iman (faith) are mentioned:

- Belief in Allah,
- Belief in the Angels,
- Belief in the Books (of revelation),
- Belief in the Messengers – not differentiating between any of them (their message was the same).

Combined together they form the first five aspects of Iman as mentioned in the Hadith of Jibril from Sahih Muslim. The only aspect of Iman not mentioned in these Ayat, but stated in the Hadith, is Qadr (pre-destination).

⁶ Tirmidhi no. 2878.

Connection of the Surah to the Surah before/after it

- Though it is a Madani Surah, it follows naturally Surah 1: al-Fatihah (The Opening), which ended with the prayer: “Guide us to the straight way.” It begins with the answer to that prayer, “This is the Book (that)...is guidance...”
- In Surah al-Fatihah, one asks to be guided on the path of those who have been favoured by Allah and not those who have earned the anger of Allah nor those who are misguided. Based on the Hadith of the Prophet ﷺ, the Maghdub (those whom have the anger of Allah) are the Yahood and the Dhal (astray) are the Nasarah. Hence in the following two Surah’s both communities are addressed in same sequence, with al-Baqarah addressing the Jews and Ale-Imran addressing the Christians.
- Surah al-Baqarah and Ale-Imran both begin with Alif Lam Mim.
- Surah al-Baqarah and Ale-Imran both end with profound Duas.
- Surah al-Baqarah and Ale-Imran both revealed in Madinah.
- The first mention of Jannah in both Surah al-Baqarah and Ale-Imran mention Azwaj un Mutaharah ‘Purified Spouses.’ in (2:25) and (3:15).
- Surah al-Baqarah and Ale-Imran are the only Surahs of the Qur’an (2:96) (3:185) which have the root word **زُحِرَ** (remove).
- Surah al-Baqarah declares the Muslims as the “Middle Nation” (2:143) and Ale-Imran declares the Muslims as the “Best nation” (3:110) brought forth for the service of Mankind.
- Surah al-Baqarah and Ale-Imran both contain Ayah on usury/interest.
- Surah al-Baqarah and Ale-Imran both contain Ayah which state the Martyrs are alive.
- The phrase, “Do you think you will enter Jannah (without)....” appears in both Surah (not occurring anywhere else in the Qur’an) “Do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you?” (2:214) “Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?” (3:142).

The Virtues of the Surah

- The Prophet ﷺ described Surah al-Baqarah as the Sanaam (peak) of the Qur'an. He ﷺ reportedly said, "Everything has a peak and the peak of the Qur'an is al-Baqarah."⁷
- The Prophet's ﷺ companions had a slogan when they fought Musaylimah (the false prophet), "O companions of Surah al-Baqarah."⁸
- The Shayateen (jinn) flee from a house that it is recited in. The Prophet ﷺ said, "Do not turn your households into graveyards. Indeed, the shayateen (devils) flee from a household that has Surah al-Baqarah read in it."⁹ Also "...Surah al-Baqarah...whoever recites it in their home in the day the shayateen will not enter it for 3 nights."¹⁰
- Leadership chosen based on relationship to this Surah. The Messenger of Allah ﷺ sent an expedition force comprised of many, and he asked each what he could recite. So each one of them mentioned what he could recite; meaning what he had memorised of the Qur'an. He came to one of the youngest men among them and said, "What have you memorised O so-and-so?" He said, "I memorised this and that and Surah Al-Baqarah." He said, "You memorised Surah al-Baqarah?" He said, "Yes.' He said, "Then go, for you are their commander."¹¹
- It contains the Greatest Name of Allah. On the authority of Abu Ummamah that the Messenger of Allah ﷺ said, "The Greatest Name of Allah by which if He is supplicated will be answered is in three Surahs, al-Baqarah, Ale-Imran and Taha...i.e., al-Hayyu al-Qayyum."¹²
- A scholar is one who has understood the first seven Surahs of the Qur'an. The Prophet ﷺ said, "Whoever takes from the first seven Surahs of the Qur'an is a Hibr (scholar)."¹³
- The Prophet ﷺ is reported to have said, "Whoever recites the last two Ayat of Surah al-Baqarah it would be sufficient for him."¹⁴

⁷ Tirmidhi no. 2878 – Hasan Ghareeb.

⁸ Ibn Abi Shaybah no. 33572 and Abdur Razzaq in his Musanaf no. 9465.

⁹ Sahih Muslim no. 780.

¹⁰ Sahih Ibn Hibban no. 109/2.

¹¹ Tirmidhi no. 2876 – Hasan.

¹² Mustradak al-Hakim no. 1867.

¹³ Mustradak al-Hakim no. 2070.

¹⁴ Bukhari.

Period of Revelation

The scholars are unanimous that Surah al-Baqarah is Madani and that it was the first Surah revealed in Madinah.¹⁵

Despite it being the first Surah to be revealed in Madinah, it contains Ayah from a later period also. In fact, according to Ibn Abbas, as mentioned by Ibn Kathir, the last Ayat revealed to the Prophet ﷺ was Ayat no. 281 from Surah al-Baqarah and this occurred 8 days or so before his death (which corresponds to the year 11 Hijri).

Background Reasons for Revelation

In order to understand the meaning of this Surah, we should know its historical background:

1. At Makkah, the Qur'an generally addressed the polytheist Quraysh who were ignorant of Islam. However, in Madinah it was also concerned with the Jews who were acquainted with the creed of Monotheism, Prophethood, Revelation, the Hereafter and Angels. They also professed to believe in the law which was revealed by Allah to their Prophet Moses, and in principle, their way was the same (Islam) that was being taught by Prophet Muhammad ﷺ. Yet they had strayed away from it during the centuries of degeneration and had adopted many un-Islamic creeds, rites and customs of which there was no mention and for which there was no sanction in the Tawrah.

Not only this. They had tampered with the Tawrah by inserting their own explanations and interpretations into its text. They had distorted even that part of the word of Allah which had remained intact in their scriptures and taken out of it the real spirit of true religion and were now clinging to a lifeless frame of rituals. Consequently, their beliefs, morals and their conduct had gone to the lowest depths of degeneration. The pity is that they were not only satisfied with their condition but loved to cling to it. Besides this, they had no intention or inclination to accept any kind of reform. They became bitter enemies of those who came to teach them the right way and did their utmost to defeat every such effort.

¹⁵ Ibn Hajar al-Asqalani in Fath al-Bari no. 160/8).

Though they were originally Muslims, they had swerved from the real Islam and made innovations and alterations in it and had fallen victims to hair splitting and sectarianism. They had forgotten and forsaken Allah and begun to serve material wealth. So much so that they had even given up their original name “Muslim” and adopted the name “Jew” instead, and made religion the sole monopoly of the children of Israel. This was their religious condition when the Prophet ﷺ went to Madinah and invited the Jews to the true religion. That is why more than one third of this Surah has been addressed to the children of Israel.

A critical review of their history, their moral degeneration and their religious perversions has been made. Side by side with this, the high standard of morality and the fundamental principles of the pure religion have been put forward in order to bring out clearly the nature of the degeneration of the community of a prophet ﷺ when it goes astray and to draw clear lines of demarcation between real piety and formalism, and the essentials and non-essentials of the true religion.

2. In Makkah, Islam was mainly concerned with the propagation of its fundamental principles and the moral training of its followers. After the migration of the Prophet ﷺ to Madinah, where Muslims had come to settle from all over Arabia and where a tiny Islamic state had been set up with the help of the ‘local supporters’ (Ansar), naturally the Qur’an had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference between the themes of the Surahs revealed at Makkah and those at Madinah. Accordingly, about half of this Surah deals with those principles and regulations which are essential for the integration and solidarity of a community and for the solution of its problems.

After the migration to Madinah, the struggle between Islam and disbelief (Kufr) had also entered a new phase. Before this the Believers, who propagated Islam amongst their own clans and tribes, had to face its opponents at their own risk. Yet the conditions had changed at Madinah, where Muslims from all parts of Arabia had come and settled as one community and had established an independent city-state. Here it became a struggle for the survival of the community itself, for the whole of non-Muslim Arabia was bent upon and united in crushing it totally. Hence

the following instructions, upon which depended not only on its success but it's very survival, were revealed in this Surah;

- The community should work with the utmost zeal to propagate its ideology and win over to its side the greatest possible number of people.
- It should expose its opponents as to leave no room for doubt in the mind of any sensible person that they were adhering to an absolutely wrong position.
- It should infuse in its members (the majority of whom were homeless and indigent and surrounded on all sides by enemies) that courage and fortitude which is so indispensable to their very existence in the adverse circumstances in which they were struggling and to prepare them to face these boldly.
- It should also keep them ready and prepared to meet any armed menace, which might come from any side to suppress and crush their ideology, and to oppose it tooth and nail without minding the overwhelming numerical strength and the material resources of its enemies.
- It should also create in them that courage which is needed for the eradication of evil ways and for the establishment of the Islamic way instead. That is why Allah has revealed in this Surah such instructions as they may help achieve all the above-mentioned objects.

At the time of the revelation of al-Baqarah, all sorts of hypocrites had begun to appear. Allah has, therefore, briefly pointed out their characteristics here. Afterwards when their evil characteristics and mischievous deeds became manifest, Allah sent detailed instructions about them.

Special Features of the Surah

- It is the longest Surah of the Qur'an with 286 Ayat.
- It has the longest Ayat of the Qur'an (2:282).
- It has the greatest Ayat of the Qur'an (2:255).
- It has the last Ayat of the Qur'an revealed (2:281), according to some narrations.
- Although Nifaq (hypocrisy) is alluded to, the word Nifaq and Munafiqeen are not mentioned in this Surah by name.

Relevant Hadith

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ"

Abu Huraira (ra) narrated that the Prophet ﷺ said, "Everything has a peak and the peak of the Qur'an is al-Baqarah." (Tirmidhi no. 2878 – Hasan Ghareeb).

مَنْ أَخَذَ السَّبْعَ الْأَوَّلَ مِنَ الْقُرْآنِ؛ فَهُوَ حَبِيرٌ.

The Prophet ﷺ said, "Whoever takes from the first seven Surahs of the Qur'an is a Hibr (scholar)." (Mustradak al-Hakim no. 2070).

بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا وَهُمْ ذُو عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ مَا مَعَهُ مِنَ الْقُرْآنِ فَأَتَى عَلَى رَجُلٍ مِنْهُمْ مِنْ أَخْدَثِهِمْ سِنًا فَقَالَ "مَا مَعَكَ يَا فُلَانُ". قَالَ مَعِيَ كَذَا وَكَذَا وَسُورَةُ الْبَقَرَةِ. قَالَ "أَمَعَكَ سُورَةُ الْبَقَرَةِ". فَقَالَ نَعَمْ. قَالَ "فَاذْهَبْ فَأَنْتَ أَمِيرُهُمْ"

The Messenger of Allah ﷺ sent an expedition force comprised of many, and he asked each what he could recite, so each one of them mentioned what he could recite; (i.e., what he had memorised of the Qur'an). He ﷺ came to one of the youngest men among them and said, "What have you memorised O so-and-so?" He said, "I memorised this and that and Surah Al-Baqarah." He ﷺ said, "You memorised Surah Al-Baqarah?" He said, "Yes." He ﷺ said, "Then go, for you are their commander." (Tirmidhi no. 2876 – Hasan).

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ".

The Prophet ﷺ said, "Do not turn your households into graveyards. Indeed, the shaitan flees from a house in which Surah al-Baqarah is recited." (Sahih Muslim no. 780)

Important key and unique words of the Surah

Unique Root Words to this Surah only

22 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	289	2851
2.	ق و ل	139	1722
3.	أ ل ذ ي	121	1464
4.	ع ل م	102	854
5.	أ م ن	84	879
6.	ك و ن	78	1390
7.	أ ت ي	54	549
8.	ر ب ب	49	980
9.	ك ت ب	48	319
10.	ك ف ر	47	525

Unique Root Word	Example (word)	Translation
أ و د	يُؤَدُّهُ	tires Him (2:225)
ق ث أ	وَقِثَّائِهَا	(and) its cucumbers (2:61)
ب ص ل	وَبَصَلِهَا	and its onions (2:61)
ب ق ل	بَقْلِهَا	its herbs (2:61)
خ ب ط	يَتَخَبَّطُهُ	confounds him (2:275:10)
ر ب ح	رَبِحَتْ	profited (2:16:7)
ر ف ث	رَفَثَ	sexual relations (2:197)
ز و د	وَتَزَوَّدُوا	and take provision (27:25)
س ف ك	وَيَسْفِكُ	and will shed (2:30)

س ن ه	يَبْسَنَّهُ	change with time (2:259)
ش ط ر	شَطْرَ	towards the direction (2:144)
ص ل د	صَلْدًا	bare (2:264)
ط ل ل	فَطْلٍ	then a drizzle (2:265)
ع د س	وَعَدَسِهَا	(and) its lentils (2:61)
غ م ض	تُغْمِضُوا	(with) close(d) eyes (2:267)
ف ص م	أَنْفِصَامَ	(will) break (2:256)
ف ق ع	فَاقِعٍ	bright (2:69)
ف و م	وَفُومِهَا	(and) its garlic (2:61)
ل ح ف	إِلْحَافًا	with importunity (2:273)
ن ع ق	يَنْعِقُ	shouts (2:171)
و س ن	سِنَةً	slumber (2:255)
و ش ي	شِيَةً	blemish (2:71:15)

Frequent Root Word	Example (word)	Example (translation)
أَلَّذِي	أَلَّذِينَ	those who
أَتِي	فَأْتُوا	then produce
أَلْه	اللَّهُ	Allah
أَم ن	يُؤْمِنُونَ	believe
ر ب ب	رَبِّهِمْ	their Lord

Frequent Root Word	Example (word)	Example (translation)
ع ل م	يَعْلَمُونَ	they know
ق و ل	يَقُولُ	say
ك ت ب	أَلِكِتَابُ	(is) the book
ك ف ر	كَفَرُوا	disbelieve(d)
ك و ن	كَانُوا	they used to

- Taqwa - words derived from **و ق ي** occur with the frequency of 258 times in 237 ayat. Interestingly, the highest frequency of these words, appear in Surah al-Baqarah compared to any other Surah. The Muslim nation's character is built upon Taqwa.
- **شَطْر** - Shatr - direction/half etc - is a word only used in Surah al-Baqarah. It appears 5 times.
- The word **رَفَثَ** (acts leading and including sexual intercourse) appears only in Surah al-Baqarah, occurring twice in (2:187) and (2:197).
- **يَا أَيُّهَا الَّذِينَ آمَنُوا** "O you who Believe" - This is first time this phrase appears in the Qur'an and it does not appear in any Makki Surah. It is mentioned 11 times in Surah al-Baqarah. The phrase "O you who Believe" are the opening words of Surah al-Maidah and it appears more times in Surah al-Maidah than any other Surah, occurring 16 times.
- 'Baqar' (adult cow) occurs 5 times in Surah al-Baqarah, which is the most amount compared to all other Surahs. In total, it occurs 9 times in the Qur'an. In Surah Yusuf (12) and Surah al-An'am (6) it occurs twice respectively. 7 out of the 9 times it occurs with respect to Children of Israel.
- **الْعِجْلَ** (calf) is the word used to describe the child of the Cow, usually from birth to 2 years old. This word occurs the most frequent in this Surah appearing 4 times. It occurs 10 times in the whole Qur'an.
- Words derived from **قتل** (to fight) occur 170 times in 122 Ayaat in the Qur'an. It occurs 30 times in Surah al-Baqarah, which is the highest frequency compared to any other Surah.
- The word, **رمضان** (Ramadhan) only appears once in the Qur'an, appearing in this Surah (2:185).
- The word **الْأَهْلَةَ** (crescent moon) in (2:189) is the only mention of this word in the Qur'an.
- **الْحَجَّ** The word 'Hajj' appears in the Qur'an 12 times; 8 times in Surah al-Baqarah which is the most in the Qur'an.
- **رَفَثَ** - a word only used in Surah al-Baqarah - used twice (2:187) and (2:197). It is defined as to whatever might lead to sexual intercourse, such as embracing, kissing and talking to women about similar subjects.
- The word **يَسْأَلُونَكَ** - 'They ask you (O Prophet ﷺ)' appears in the Qur'an 15 times. It occurs in Surah al-Baqarah 7 times, the most in any Surah.

Lessons, Guidance and Reflections

- Claim of the Qur'an; "This is the Book which contains no doubt."
- Creation of Adam, man's nature, and his destiny.
- The Children of Israel and the People of the Book (Jews and Christians).
- Israelites' sin of worshipping the statue of a calf.
- Punishment of Israelites violation of Sabbath.
- Nature of Jewish belief.
- Allah orders not to prevent the people from coming to Masajid.
- Ibrahim and his sons were neither Jews nor Christians but were Muslims.
- Ibrahim and Ismail - and their building of Ka'bah.
- Change of Qiblah (direction in prayers) towards Ka'bah in Makkah.
- Allah orders not to profess any faith blindly.
- The moon is created to determine the time periods i.e., months and years.
- Hypocrisy vs. True faith.
- Ayat-ul-Kursi (Verse of the Throne of Allah).
- Allah orders the Believers to enter into Islam completely.
- Punishment of a murtad (apostate).
- It is unlawful to marry a mushrik (polytheist).
- Victory is not by numbers but by Allah's help.
- Confrontation of Ibrahim and Nimrud (the king of his time).
- What makes charity worthless.
- Taking usury is like declaring war against Allah and His Messenger.
- All business dealings relating to deferred payments must be in writing.
- Retaliation against oppression.
- Non compulsion in religion.
- Divine Laws are promulgated about the following categories:
 - Food
 - Retribution
 - Wills
 - Fasting
 - Bribery
 - Jihad
 - Self-defence
 - Evidence

-
- Pilgrimage
 - Charity
 - Drinking
 - Blood money
 - Gambling
 - Marriage
 - Orphans
 - Menstruation
 - Oaths
 - Divorce
 - Financial maintenance
 - Nursing
 - Widows
 - Usury
 - Buying on Credit
 - Debts

Surah 3: Ale-Imran

Introduction

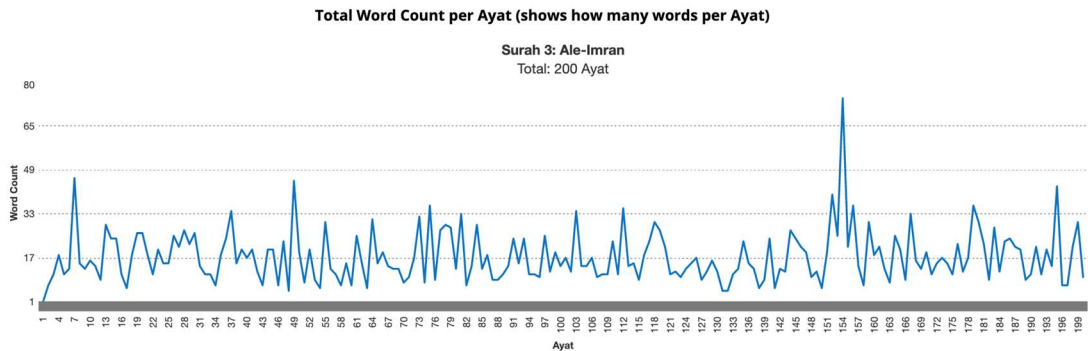
The main topics of this Surah are Tawhid, Prophethood and the truth of the Qur'an. As Surah al-Baqarah discussed the issues related to Bani Israel, this Surah discusses some issues related to the Christian community and their religious positions. It also discusses the subjects of Hajj, Jihad, Zakat and Riba (usury/interest). It ends, like Surah al-Baqarah, with a profound dua. It is named after Ale-Imran (the family of Imran); Imran being the grandfather of Jesus (Isa) and the father of Mary (Maryam). Other than this Surah, Imran is not mentioned in the rest of the Qur'an with the exception of Surah 66: at-Tahreem "Maryam daughter of Imran" (66:12). The Prophet ﷺ is reported to have called al-Baqarah and Ale-Imran as 'Zahrawayn' (Two Lights (of guidance)). There are 200 Ayat in Surah Ale-Imran.

Sections:

1. Allah is the Ever-Living, Self-Sustaining. He sent the Qur'an as He sent before the Tawrah and Injil for the guidance of people. True Believers are those who accept everything of the Book of Allah and try to understand it. Believers pray always for Allah's guidance for them.
2. Those who reject the truth, their wealth and their progeny will not avail them anything against the chastisement of Allah.
3. Allah bears witness for His own Tawhid as well as the angels and the people of knowledge. The religion acceptable in the sight of Allah is Islam.
4. To love Allah, one must follow the Prophet ﷺ. Obedience to Allah and His Messenger are necessary for faith. Allah chose Adam, Nuh, the Family of Ibrahim and the Family of Imran to guide humanity through them. Many prophets and messengers of Allah came for this purpose.
5. Birth of Jesus and his true message.
6. Jesus preached the message of Tawhid. His true followers are those who recognize Tawhid. Jesus' birth was miraculous, just as Adam's was

- miraculous. Some Christians argued with the Prophet ﷺ. He asked them to come for an open Mubalah (invoking God's curse on the liar).
7. Invitation to the People of the Book to come to a common word of Tawhid and obedience to Allah.
 8. Some People of the Book try to discredit Islam. Muslims are warned to be conscious of this challenge.
 9. Previous prophets and their scriptures confirm the truth of Islam.
 10. Charity and sacrifice are necessary to attain faith and piety. Muslims should pay attention to the Ka'bah and stand firm to give the message of Islam to the world.
 11. Muslims must remain conscious of Allah and hold fast to the rope of Allah altogether, i.e., His Book and His guidance.
 12. Role of the Muslim Ummah in the world.
 13. Critical review of the Battle of Uhud.
 14. Prohibition of Riba (usury/interest) and emphasis on charity. Believers must hasten to seek forgiveness from their Lord. Some beautiful characters and qualities of the Believers are mentioned.
 15. Prophet Muhammad ﷺ is only a Messenger of Allah ﷻ like other messengers. His death should not mean giving up the faith. Believers must persevere and be patient in difficulties.
 16. Criticism of those who showed weakness during the Battle of Uhud. Muslims should be strong in their commitment to faith.
 17. True Believers and the hypocrites. Hypocrites' delinquency at the time of Uhud.
 18. Steadfast attitude of the Believers. Shaitan tries to frighten the Believers, but the true Believers become even stronger after trials and tests.
 19. Some propaganda of the People of the Book against Islam and how to respond to such challenges.
 20. Allah's promise of success for the Believers. How the Believers should pray to Allah and seek His blessings.

Table Summary



Total Ayat	200
Total Words	3,481 (3,948 including ‘و’ as a separate word)
Total Letters	14,605 (reward factor 146,050)
Root Words	452
Unique Root Words	8
Makki / Madani	Madani
Chronological Order	89 th (according to Ibn Abbas)
Year of Revelation	16 th year of Prophethood (3 rd Year Hijri)
Names of Prophets Mentioned	Adam, Nuh, Ibrahim, Ismail, Ishaq, Yaqub, Musa, Zakariya, Yahya, Isa, Muhammad ﷺ
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu

	Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Guidance. This Surah is the sequel to Surah 2: al-Baqarah (The Cow) and the invitation therein is continued to the People of the Book. In Surah al-Baqarah, the Jews were pointedly invited to accept the guidance, and in this Surah, the Christians have particularly been admonished to give up their erroneous beliefs and accept the guidance of the Qur'an. At the same time the Muslims have been instructed to nourish the virtues that may enable them to carry out their obligations and spread the Divine guidance.

Oneness of God. From the very outset we have the words "Allah, there is no Ilah (deity) except He...." (3:2). Correcting any false notions about the divinity of Allah and the relationships between the creation and their Creator.

Firmness upon the truth. From the opening of the Surah we have the dua, "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower." (3:8). Various facets of being firm upon Islam are mentioned throughout the Surah, whether that be firmness ideologically (references to Christian beliefs) or militarily (references to the Battle of Uhud and reasons for defeat). Being firm upon Islam requires strong patience and the Surah ends, "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful." (3:200).

Ways of staying steadfast. Holding firmly on the Qur'an and Sunnah, "And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has (indeed) been guided to a straight path." (3:101)

Taqwa of Allah. "O you who have believed, fear Allah as He should be feared and do not die except as Muslims (in submission to Him)." (3:102)

Sticking to Allah and the Jama'ah (main body of Muslims). "And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favour, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided." (3:103)

Enjoining Good and Forbidding Evil. "And let there be (arising) from you a nation inviting to (all that is) good, enjoining what is right and forbidding what is wrong, and those will be the successful." (3:104)

Not differing in the Deen. "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment." (3:105)

Connection of the name of the Surah and its Ayah

- **Ale-Imran:** The Surah is named after the 'Family of Imran (grandfather of Jesus)' – amongst the greatest of families in human history (3:33). This blessed family includes the below personalities who were known for their great service of the religion of Allah;
 - Imran (Father of Mary)
 - Wife of Imran (Mother of Mary)
 - Mary (Mother of Jesus)
 - Jesus (Messenger of Allah)
 - Zakariyyah (Uncle of Mary/responsible for her and a Prophet)
 - Yahyah (John the Baptist – son of Zakariyyah and a Prophet)
- **Zahra:** Translated as light, this Surah is a light on the path of guidance in this world and the after-life. This Surah (along with al-Baqarah) are lights of guidance for the Believers in their journey to Allah.

Connection between the beginning and the ending of the Surah

- Allah does not break His promise. In the beginning and end of the Surah, the Believer is reminded that Allah Almighty does not contravene or fail in keeping His promises. They should feel assured in this and Allah will prove to the Believer that when He promises something, He shall fulfil His promise.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah will not break His promise.” (3:9)

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

“Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not break (Your) promise.” (3:194)

- In the beginning of the Surah, there is a mention of the Tawrah and the Injil as previous revelations (3:3) – and in the end “...those who believe in Allah and what was revealed to you and what was revealed to them...” (3:199)

Connection of the Surah to the Surah before/after it

Many Surahs can be grouped in pairs. For example, Surah al-Falaq and an-Nas, Surah adh-Dhuha and Insharah, Surah Muzzamil and Mudathir, Surah al-Anfal and at-Tawbah, Surah ar-Rahman and al-Waqiah and here in this example, Surah al-Baqarah and Ale-Imran. Indeed, the Prophet ﷺ is reported to have described both Surahs as ‘Zahrawayn’ (Two Lights of Guidance) as lights of guidance for the Believers on their journey to Allah.

Just as a Surah is a self-contained whole, the interaction of Surah-pairs and not simply of individual Surahs, yield a wider, richer perspective for the study of the relationship between Qur’anic Surahs.

This pairing is on the basis of the topics discussed, and each member of a pair has a complementary relation with one another.

- They both begin with Alif Lam Meem.
- Both end with profound Duas.
- Both revealed in Madinah.
- Al-Baqarah declares the Muslims as the ‘Middle Nation’ (2:143) and ale-Imran declares the Muslims as the ‘Best nation’ (3:110) brought forth for the service of humanity.
- They both contain Ayah on usury/interest.
- Both contain Ayah which state the Martyrs are alive.
- Surah al-Baqarah and Ale-Imran are the only Surahs of the Qur’an (2:96) (3:185) which have the root word رُخِرَ (removed).
- The first mention of Jannah in both Surah al-Baqarah and Al-Imran mention Azwaj un Mutaharah ‘Purified Spouses’ in (2:25) and (3:15).
- The question, “Do you think you will enter Jannah (without)...” appears in both Surahs (not occurring anywhere else in the Qur’an);

“Do you think that you will enter Paradise while such (trial) has not yet come to you as came to those who passed on before you?” (2:214)

“Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?” (3:142)

The Virtues of the Surah

اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَءُوا الزَّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَكْثَمَا عَمَامَتَانِ أَوْ كَأَكْثَمَا غَيَاتَانِ أَوْ كَأَكْثَمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَءُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخَذَهَا بَرَكَةٌ وَتَرَكَهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ

Abu Umama (ra) said he heard Allah’s Messenger ﷺ say, “Recite the Qur’an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqarah and Surah ale-Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.” (Sahih Muslim no. 804a)

وعن النواس بن سمعان رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "يؤتى يوم القيامة بالقرآن وأهله الذين كانوا يعملون به في الدنيا تقدمه سورة البقرة وآل عمران تحاجان عن صاحبهما"

An-Nawwas bin Sam'an (ra) reported: I heard the Messenger of Allah ﷺ saying, "The Qur'an and its people who applied it, will be brought on the Day of Resurrection preceded with Surah al-Baqarah and Surah ale-Imran arguing on behalf of their companions (i.e., those who recited and applied them)." (Sahih Muslim)

Abu Ummamah (ra) reported that the Messenger of Allah ﷺ said, "The Greatest Name of Allah by which, if He is supplicated will be answered, is in three Surahs, al-Baqarah, Ale-Imran and Taha... i.e., al-Hayyu al-Qayyum." (Mustradak al-Hakim no. 1867)

The Companion Bilal (ra) came to the Messenger of Allah ﷺ to wake him for Fajr Salah and he saw him crying. He said, "O Messenger of Allah ﷺ why are you crying? Indeed, Allah has forgiven you your previous and future sins." The Messenger replied, "Waiyhak O Bilal, what will prevent me from crying whereas Allah has revealed upon me this night these Ayat, "Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding" (3:190)....(until the end of the Surah). Then he said, "Woe to the one who recites these Ayat and does not reflect upon them." (Ibn Hibban)

The Period of Revelation

This Surah consists of four discourses: The first discourse (v. 1-32) was probably revealed soon after the Battle of Badr. The second discourse (v. 33-63) was revealed in 9 A.H. on the occasion of the visit of the deputation from the Christians of Najran. The third discourse (v. 64-120) appears to have been revealed immediately after the first one. The fourth discourse (v. 121-200) was revealed after the Battle of Uhud.

Though these discourses were revealed at different periods and on different occasions they are so inter-linked and so inter-connected regarding their central

theme. This Surah has been especially addressed to two groups; The People of the Book (the Jews and the Christians) and the followers of Prophet Muhammad ﷺ.

The message has been extended to the Jews and Christians in continuation of the invitation in Surah 2: al-Baqarah (The Cow) in which they have been admonished for their erroneous beliefs and evil morals and advised to accept as a remedy the truth of the Qur'an. They have been told here that Prophet Muhammad ﷺ taught the same right way of life that had been preached by their own Prophets; that it alone was the right way, the way of Allah; hence any deviation from it will be wrong even according to their own Scriptures.

The second group, the Muslims who had been declared to be the best community in Surah 2: al-Baqarah (The Cow) and appointed torch bearers of the truth, were entrusted with the responsibility of reforming the world have been given additional instructions in continuation of those given in the preceding Surah. The Muslims have been warned to learn a lesson from the religious and moral degeneration of the former communities and to refrain from treading in their footsteps. Instructions have also been given about the reformatory work they had to perform. Besides this, they have been taught how to deal with the People of the Book and the hypocrites who were putting different kinds of hindrances in the way of Allah. Above all, they have been warned to guard against those weaknesses which had come to the surface in the Battle Uhud.

Background Reasons for Revelation

The following is the background of the Surah:

1. The Believers had met with all sorts of trials and hardships about which they had been forewarned in al-Baqarah. Though they had come out victorious in the Battle of Badr, they were not out of danger yet. Their victory had aroused the enmity of all those powers in Arabia which were opposed to the Islamic movement. Signs of threatening storms had begun to appear on all sides and the Muslims were in a perpetual state of fear and anxiety. It looked as if the whole Arabian world around the tiny state of Madinah - which was no more than a village state at that time had set their sight upon blotting out its very existence. This state of war was also

adversely affecting its economy which had already been badly disturbed by the influx of the Muslim refugees from Makkah.

2. Then there was the problem of the Jewish clans who lived in the suburbs of Madinah. They discarded the treaties of alliance they had made with the Prophet ﷺ after his migration from Makkah. So much so that on the occasion of the Battle of Badr, these people of the Book sympathized with the evil aims of the idolaters, despite of the fact that their fundamental articles of faith were monotheism, prophethood and life-after-death; all being the same as those of the Muslims. After the Battle of Badr, they openly began to incite the Quraysh and other Arab clans to wreak their vengeance on the Muslims. Thus, those Jewish clans set aside their centuries-old friendly and neighbourly relations with the people of Madinah. Eventually, when their mischievous actions and breaches of treaties became unbearable the Prophet ﷺ attacked Bani-Qaynuqah, the most mischievous of all the other Jewish clans who had conspired with the hypocrites of Madinah and the idolatrous Arab clans to encircle the Believers on all sides. The magnitude of the peril might be judged from the fact that even the life of the Prophet ﷺ himself was always in danger. Therefore, his Companions slept in their armours during that period and kept watch at night to guard against any sudden attack and whenever the Prophet ﷺ happened to be out of sight, even for a short while, they would at once set out in search of him.
3. This incitement by the Jews added fuel to the fire which was burning in the hearts of the Quraysh and they began to make preparations to avenge the defeat they had suffered at Badr. A year after this, an army of three thousand strong, marched out of Makkah to invade Madinah and a battle took place at the foot of Mount Uhud. The Prophet ﷺ came out of Madinah with one thousand men to meet the enemy. While they were marching to the battlefield three hundred hypocrites deserted the army and returned to Madinah but there still remained a small band of hypocrites among the seven hundred who accompanied the Prophet ﷺ. They played their part and did their utmost to create mischief and chaos in the ranks of the Believers during the Battle. This was the first clear indication of the fact that within the fold of the Muslim community there were many saboteurs who were

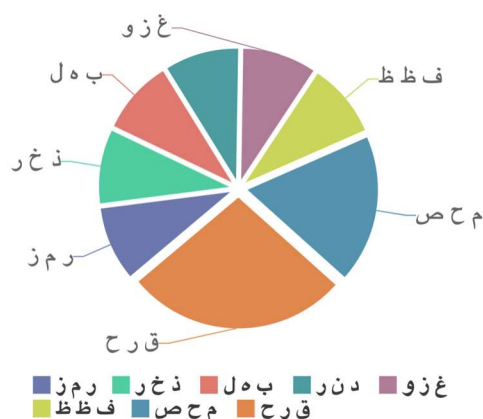
always ready to conspire with the external enemies to harm their own brethren.

4. Though the devices of the hypocrites had played a great part in the set-back at Uhud, the weaknesses of the Muslims themselves contributed no less to it. It was only natural that the Muslims should show signs of moral weakness, for they were a new community which had only recently been formed on a new ideology and had not as yet got a thorough moral training. Naturally in this second hard test of their physical and moral strength some weaknesses came to the surface. That is why a detailed review of the Battle of Uhud was needed to warn the Muslims of their shortcomings and to issue instructions for their reform. It should also be noted that this review of the battle is quite different from the reviews that are usually made by generals on similar occasions.

Important key and unique words of the Surah

Unique Root Words to this Surah only

8 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ال ه	215	2851
2.	الَّذِي	77	1464
3.	قَوْل	74	1722
4.	أَمِن	60	879
5.	كَوْن	55	1390
6.	كُفِر	43	525
7.	رَبِّب	42	980
8.	عَلِم	40	854
9.	كَتَب	36	319
10.	شِئَ أ	32	519

Unique Root Word	Example (word)	Translation
ب ه ل	نَبِّهْلُ	invoke (the curse) (3:61)
د ن ر	بِدِينًا	with a single coin (3:75)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	those who
أ ل ه	اللَّهُ	Allah

ذ خ ر	تَدْخِرُونَ	you store (3:49)	أ م ن	ءَامَنَّا	we believe
ر م ز	رَمَزًا	(with) gestures (3:41)	ر ب ب	رَبَّنَا	our Lord
غ ز و	غَزَّيْ	fighting (3:156)	ش ي أ	شَيْءٌ	anything
ف ظ ظ	فَظًّا	rude (3:159)	ع ل م	يَعْلَمُ	knows
ق ر ح	قَرْحٌ	a wound (3:140)	ق و ل	يَقُولُونَ	they say
م ح ص	وَلِيُمَحِّصَ	and so that may purify (3:141)	ك ت ب	الْكِتَابِ	the Book
			ك ف ر	كَفَرُوا	disbelieve(d)
			ك و ن	كَانَ	it was

- This Surah has the highest repetition of the phrase “La ilaha ilaAllah” in the Qur’an. It occurs four times, 3:2, 3:6, 3:18 and 3:62.
- Allah says in Ayat 59, “the example of Jesus to Allah is like that of Adam...” We find that the names of Adam and Jesus in the whole of the Qur’an, both occur exactly 25 times each.
- Submission - words derived from س ل م – appear most in this Surah compared with the rest of the Qur’an. The most frequent these root letters appear in a single Ayat also occurs in this Surah; “So if they argue with you, say, “I have submitted myself to Allah (in Islam), and (so have) those who follow me.” And say to those who were given the Scripture and (to) the unlearned, “Have you submitted yourselves?” And if they submit (in Islam), they are rightly guided; but if they turn away - then upon you is only the (duty of) notification. And Allah is Seeing of (His) servants.” (3:20).
- The trilateral root م ح ص (purify, purge) occurs only in Surah ale-Imran twice (3:141) and (3:154).
- Words from ح س ب (account, calculate, think) appear most in Surah Ale-Imran compared to all other Surahs.
- Ayat 3:154 is the longest Ayat of Surah Ale-Imran with 75 words.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُعَاسًا يَغْشَى طَائِفَةً مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُل لَّو كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Then after distress, He sent down upon you security (in the form of) drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, “Is there anything for us (to have done) in this matter?” Say, “Indeed, the matter belongs completely to Allah.” They conceal within themselves what they will not reveal to you. They say, “If there was anything we could have done in the matter, some of us would not have been killed right here.” Say, “Even if you had been inside your houses, those decreed to be killed would have come out to their death beds.” (It was) so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.” (3:154)

Lessons, Guidance and Reflections

- In addressing the Christians, the focus has been on the ‘humanity’ of Jesus. Highlighting his family history demonstrates that Jesus’ origins are special but fundamentally human. The name of the Surah is named after the family of Jesus.
- The Qur’an is a fulfilment of the prophecies mentioned in the Tawrah and Injil.
- Allah’s testimony about Himself.
- Decisive vs. Allegorical verses of The Qur’an.
- The true religion in the sight of Allah is only Islam.
- The only religion acceptable to Allah is Islam.
- Live Islam and die as a Muslim in order to get salvation.
- Followers of Isa (Jesus) were Muslims.
- Birth of Maryam (Mary), Yahya (John) and Isa (Jesus).

- Jesus was born without a father, just as Adam (first man) was born without both parents.
- Life and death are from Allah and there is no escape from death.
- Those who are killed in the path of Allah are not dead, but are alive.
- Prophet Muhammad ﷺ is no more than a Messenger of God (May Allah bless the Prophet ﷺ in every way in this world and the afterlife).
- Prohibition to take the unbelievers as protectors.
- The first house of Allah ever built on earth is the Ka'bah in Makkah.
- Critical review and lessons taught during the Battle of Uhud. In his book, *Zad al-Ma'ad*, Ibn al-Qayyim cites a number of lessons derived from the battle of Uhud. Among them are;
 1. The Believers learned the negative consequence of disobedience, loss of courage and dispute, and that what occurred was the result of it. As Allah said, "And Allah had certainly fulfilled His promise to you when you were killing them, with His permission, until when you lost courage and fell to disputing about the (Prophet's ﷺ) order and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them (defeated) that He might test you. And He has forgiven you." (3:152) When they experienced the consequence of their disobedience to the Messenger, their weakening and their arguments, they became more careful and aware thereafter.
 2. Allah's wisdom and method required that His messengers and their followers are triumphed at times and are defeated at times, but the outcome was always in their favour. If they were continually victorious, non-believers as well as Believers would join them, so Believers could not be distinguished from others.
 3. Sincere Believers were distinguished from hypocrites, for when Allah gave the Muslims victory over their enemies on the day of Badr, some entered Islam whose motives were not as they appeared. The wisdom of Allah necessitated a test to differentiate between the believer and the hypocrite. In this battle, the hypocrites showed their true colours and spoke of what they had previously concealed. So, the Believers

realized that they had an enemy from within and thus could be cautious of them and prepared for them.

4. Allah Almighty tests His servants in both good times and bad through that which they like and which they dislike, in victory and defeat. When they show firm obedience and servitude in what they like and what they dislike, they are then His true servants.
5. If Allah Almighty had always given them victory in every circumstance and had always subdued their enemies, they would have become oppressive and arrogant. His servants are only kept righteous and balanced through good times and bad, hardship and ease.
6. When Allah afflicts them with setbacks, loss and defeat, they become humble and submissive, making them deserving of His might and victory.
7. Allah has prepared for His believing servants, positions in His Paradise which they cannot reach through their deeds; they will reach them only through difficulties and trials. So, He gives them the means to reach those positions in the form of problems and ordeals.
8. When enjoying continuous health, wealth and ascendancy, human souls acquire an oppressive and impatient nature. This is a disease that hinders one on his journey to Allah and the Hereafter. So, when Allah intends to honour a soul, He gives it difficulties and hardships which serve as treatment for that disease, like a doctor who makes a patient drink a bitter medicine or removes diseased parts from him. And if he left him to his own wishes and inclinations, they would destroy him.
9. Martyrdom in the sight of Allah is among the highest ranks earned by His allies. The martyrs are His privileged servants who are nearest to Him. In fact, after the rank of Sideeq (the intimate and fervent supporter of a Prophet) comes that of a Shaheed (martyr). The only way to attain this rank is through the circumstances leading to it, i.e., being overcome by an enemy.
10. When Allah Almighty intends to destroy His enemies, He provides them with the causes of their destruction. The greatest of these causes

after unbelief is their oppression, tyranny and abuse of His sincere allies, their waging war against them and overpowering them. In this way, He purifies His servants of their sins and faults. And thereby, He increases the causes of His enemies destruction.

Surah 4: an-Nisa'

Introduction

It is referred to as 'an-Nisa' (Women) and includes many rulings regarding women and family life. The word 'an-Nisa' occurs with more frequency in this Surah than in any other Surah, being mentioned 18 times. Interestingly, the word man/men - occurs more times in this Surah than any other Surah - total of 8 times. Surah an-Nisa' is named after 'women', whilst there is not a Surah named after men.

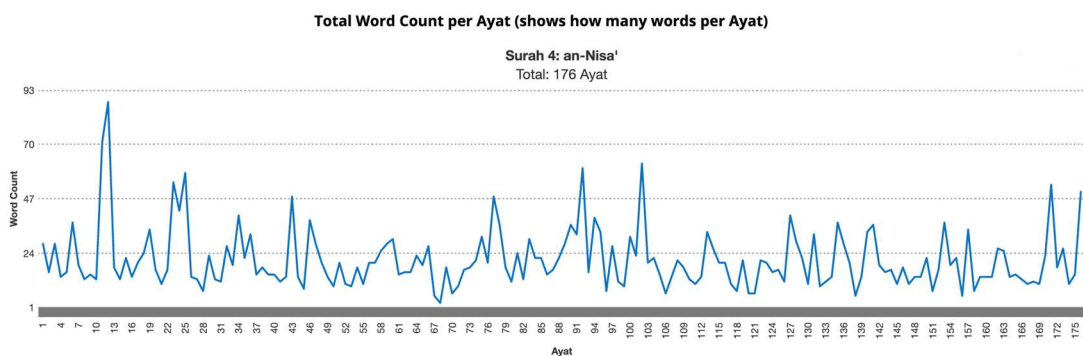
According to many scholars, the Surah was revealed after the Battle of Uhud, which had left 70 of the Muslims martyred. This situation brought about the need to address issues such as inheritance left by those killed etc. Hence in Surah an-Nisa', Allah Almighty addresses issues such as the caring of orphans (including children of those killed at Uhud) and the shares of inheritance. There are 176 Ayat in this Surah.

Sections:

1. Responsibility to take care of the family. Special care of orphans.
2. Laws of inheritance. It is an obligation from Allah.
3. Relations between men and women should be based on the principle of equity and goodness.
4. Rules of marriage, especially concerning the women who cannot be taken in marriage.
5. Men and women's rights over their properties.
6. Disagreement and reconciliation between husband and wife.
7. Internal and external purity: rules of wudu, ghusl and prayers.
8. Fulfil the trusts and refer all disputes to Allah and His Messenger.
9. Those who decline to accept the decisions of Allah's Messenger are the hypocrites.
10. It is the duty of the Believers to establish justice and protect the poor and oppressed.
11. Hypocrites' attitude to the Prophet ﷺ and to the Believers.
12. How to deal with the hypocrites who are prone to fighting.

13. Believers must respect the life of other Believers, Murder and its punishment.
14. Believers must join and live with other Believers unless they are unable to do so.
15. Prayers for travellers and those who are in the battlefield.
16. Always be just and do not take the side of the unjust.
17. The secret councils of the hypocrites.
18. Allah will not forgive Shirk (polytheism). Shaitan's misleading of humans through deceptions and false promises.
19. Some more directions about dealing with orphans and family disputes.
20. Believers must stand for justice for all. Must pay attention to their faith.
21. Hypocrites try to deceive Allah. They are lazy in their prayers. Their end will be the lowest part of hell.
22. Allah's punishment for those who broke their covenant with Him. Some People of the Book tried to crucify Jesus, but Allah saved him.
23. The message of Islam is the same as the message of previous Prophets.
24. Invitation to the People of the Book to accept Islam and recognize the true teachings of Jesus. Some more elaboration on the law of inheritance.

Table summary



Total Ayat	176
Total Words	3,747 (4,254 including 'و' as a separate word)
Total Letters	15,937 (reward factor 159,370)
Root Words	474
Unique Root Words	17
Makki / Madani	Madani
Chronological Order	92 nd (according to Ibn Abbas)
Year of Revelation	17 th year of Prophethood (4 th Year Hijri)
Name of Prophets Mentioned	Nuh, Ibrahim, Ismail, Ishaq, Yaqub, Ayyub, Musa, Harun, Dawud, Sulayman, Yunus, Isa
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr -

	Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

Consolidation of the Muslim Ummah. The main theme of this Surah is the building of a strong Islamic community. Guidelines are provided to the Muslims for uniting their ranks to be firm and strong. Instructions are given to stabilize the family structure, which is the nucleus of a strong community. Muslims are urged to prepare themselves for defence and to be the torchbearers of Islam. The importance of having a high moral character in building a strong community is emphasized.

Guidelines for the smooth running of family life are provided and methods to settle family disputes are taught. Rules for marriage are prescribed and rights of wife and husband are assigned fairly and equitably. The status of women in the society is determined and the declaration about the rights of orphans is made. Laws and regulations are laid down for the distribution of inheritance. Instructions are given to reform the economic system. The foundation of criminal laws are laid down. Drinking is prohibited. Instructions are given for cleanliness and purification. The Muslims are taught what kind of relations they should have with their Lord and with their fellow human beings. Instructions are given for the maintenance of discipline in the Muslim community.

The moral and religious condition of the People of the Book is reviewed to teach lessons to the Muslims, and a warning is given to refrain from following in their footsteps. The distinctive features of hypocrisy and true faith are clearly marked for easy identification between the two. The setback in the Battle of Uhud had enabled the polytheist Arab clans, the neighbouring Jews, and the hypocrites in Madinah to threaten the Muslims from all sides. At this critical stage, Allah's grace filled the Muslims with courage and gave them the necessary instructions during that period. In order to counteract the fearful rumours that were being spread by the hypocrites, they were asked to make a thorough inquiry about their accuracy and then inform the appropriate leadership. Muslims were experiencing difficulties in offering their Salah during the expeditions when water was not available to perform ablution. In such circumstances Allah granted permission to

make Tayammum (purification with clean earth), and to shorten the Salah or to offer the "Salat-ul-Khawf," when they were faced with danger. Instructions were also given to those Muslims who were living in the enemy camps that they should migrate to Madinah, the Islamic State.

Clear instructions are also given regarding the hypocrites and non-belligerent clans. On one hand, the superiority of Islamic morality and culture is established over that of the Jews, Christians and Polytheists; on the other hand, their incorrect religious concepts, immorality, and evil actions are criticized to prepare the ground for inviting them to the right way.

Establishment of the new Islamic social order after removing the pre-Islamic (Jahili) system.

The 'Just System' will protect the rights of the weak and vulnerable members of society like women and orphans, in issues related to marriage, forced marriage, inheritance and financial rights. We can also take note that the word ghafarah (forgiveness) appears most in this Surah and as people are weak, one should be forgiving towards them.

The Period of Revelation

This Surah comprises of several discourses which were revealed on different occasions during the period ranging probably between the end of year 3 or 4 A.H. or the beginning of 5 A.H. Although it is difficult to determine the exact dates of their revelations, it is possible to assign to them a fairly correct period with the help of the commandments and the events mentioned therein. A few instances are given below by way of illustration:

1. We know that the inheritance law for those martyred and protection for the rights of the orphans was sent down after the Battle of Uhud (in which 70 Muslims were martyred). From this we conclude that v. 1 -28 were revealed on that occasion.
2. We learn from the traditions that the ruling regarding the prayer (Salah) during war time was given on the occasion of the Dhat-ar-Riq'a'an expedition. This took place in 4 A.H. From this we conclude that the discourse containing v. 102 was revealed on that occasion.

3. The last warning to the Jews was given before the Banu-Nadheer were exiled from Madinah in Rabi' al-Awwal 4 A.H. It may therefore be assumed that the discourse containing v. 47 was revealed before that date.
4. The permission about performing ablution with dust in the event of no water (tayammum) verse 43, was given during the Bani-al-Mustaliq expedition which took place in 5 A.H.

Background Reasons for Revelation

Let us now consider the social and historical considerations of the period in order to understand the Surah. All the discourses in this Surah deal with three main problems which confronted the Prophet ﷺ at the time. First of all, He ﷺ was engaged in bringing about an all-round development of the Islamic community that had been formed at the time of his migration to Madinah. For this purpose, He ﷺ was introducing new moral, cultural, social, economic and political ways in place of the old ones of the pre-Islamic period. The second thing that occupied his attention and efforts was the bitter struggle that was going on with the polytheist Arabs, the Jewish clans and the hypocrites who were opposing tooth and nail his mission of reform. Above all, He ﷺ had to propagate Islam in the face of the bitter opposition of these powers of evil with a view to capturing more and more minds and hearts.

Accordingly, detailed instructions have been given for the consolidation and strengthening of the Islamic community in continuation of those given in Surah 2: al-Baqarah (The Cow). Principles for the smooth running of family life have been laid down and ways of settling family disputes have been taught. Rules have been prescribed for marriage and rights of wife and husband have been apportioned fairly and equitably. The status of women in the society has been determined and the declaration of the rights of orphans has been made. Laws and regulations have been laid down for the division of inheritance and instructions have been given to reform economic affairs. The foundation of the penal code has been laid down, drinking has been prohibited and instructions have been given for cleanliness and purity. The Muslims have been taught the kind of relations good men should have with Allah and their fellow men. Instructions have been given for the maintenance of discipline in the Muslim community.

The moral and religious condition of the People of the Book (Jews and Christians) has been reviewed to teach lessons to the Muslims and to forewarn them to refrain from following in their footsteps. The conduct of the hypocrites has been criticized and the distinctive features of hypocrisy and true faith have been clearly marked off to enable the Muslims to distinguish between the two. In order to cope with the aftermath of the Battle of Uhud, inspiring discourses were sent down to urge the Muslims to face the enemy bravely, for defeat in the Battle had so emboldened the polytheist Arab clans and the neighbouring Jews and the hypocrites at home, that they were threatening the Muslims on all sides. At this critical juncture, Allah filled the Muslims with courage and gave them such instructions as were needed during that period of war. To counteract the fearful rumours that were being spread by the hypocrites and the Muslims of weak faith, they were asked to make a thorough enquiry into them and to inform the responsible people about them. Then they were experiencing some difficulties in offering their prayer during the expeditions to some places where no water was available for performing their ablutions etc. In such cases, they were allowed to cleanse themselves with pure earth and to shorten the prayer or to offer the "Prayer of Fear" when they were faced with danger. Instructions were also given for the solution of the puzzling problem of those Muslims who were scattered among the unbelieving Arab clans and were often involved in war. They were asked to migrate to Madinah, the abode of Islam.

This Surah also deals with the case of Banu Nadir, who were showing a hostile and menacing attitude in spite of the peace treaties they had made with the Muslims. They were openly siding with the enemies of Islam and hatching plots against the Prophet ﷺ and the Muslim community even in Madinah itself. They were taken to task for their inimical behaviour and given a final warning to change their attitude and were at last exiled from Madinah on account of their misconduct.

The problem of the hypocrites, who had become very troublesome at that time, was involving the Believers in difficulties. Therefore, they were divided into different categories to enable the Muslims to deal with them appropriately. Clear instructions were also given regarding the attitude they should adopt towards the non-belligerent clans. The most important thing needed at that time was to prepare the Muslims for the bitter struggle with the opponents of Islam. For this purpose, greatest importance was attached to their character building, for it was obvious

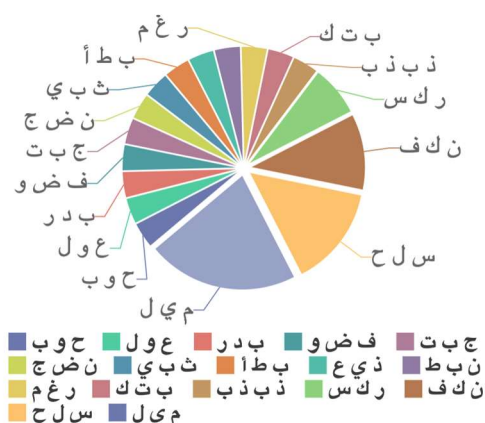
that the small Muslim community could only come out successful, nay, survive, if the Muslims possessed high moral character. They were, therefore, enjoined to adopt the highest moral qualities and were severely criticized whenever any moral weakness was detected in them.

Though this Surah mainly deals with the moral and social reforms, yet due attention has been paid to propagation of Islam. On the one hand, the superiority of the Islamic morality and culture has been established over that of the Jews, Christians and polytheists; on the other hand, their wrong religious conceptions, wrong morality and their evil acts have been criticized to prepare the ground for inviting them to the way of the truth.¹⁶

Important key and unique words of the Surah

Unique Root Words to this Surah only

17 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ال	231	2851
2.	كون	114	1390
3.	الذي	74	1464
4.	امن	64	879
5.	قول	46	1722
6.	إلى	41	742
7.	كفر	38	525
8.	بين	37	523
9.	اتي	35	549
10.	رسل	31	513

Unique Root Word	Example (word)	Translation
ذب ذب	مُذَبِّذِينَ	wavering (4:143)
ذيع	أَذَاعُوا	they spread (4:83)
رغم	مُرْغَمًا	place(s) of refuge (4:100)

¹⁶ Tafheem al-Qur'an, Mawdudi.

ر ك س	أَرْكَسَهُمْ	cast them back (19:98)
ع و ل	تَعُولُوا	you oppress (4:3)
ب ت ك	فَلْيُبْتِئَنَّ	so they will surely cut off (4:119)
ب د ر	وَبِدَارًا	and hastily (4:6)
ب ط أ	لَيُبْطِئَنَّ	lags behind (4:72)
ث ب ي	تُبَاتٍ	(in) groups (4:71)
ج ب ت	بِالْجِبْتِ	in the superstition (4:51)
ح و ب	حُوبًا	a sin (4:2)
س ل ح	أَسْلَحَتَهُمْ	their arms (4:102)
ف ض و	أَفْضَى	gone into (4:21)
م ي ل	تَمِيلُوا	you deviate (4:27)
ن ب ط	يَسْتَنْبِطُونَهُ	draw correct conclusion (from) it (4:83)
ن ض ج	نَضِجَتْ	are roasted (4:56)
ن ك ف	يَسْتَنْكِفُ	will disdain (4:172)

Frequent Root Word	Example (word)	Example (translation)
أَلَذَى	أَلَذَى	the one who
إِلَى	إِلَى	to
أَتَى	وَأَتُوا	and give
أَلْهَ	أَلَّهَ	Allah
أَمَنَ	ءَامَنُوا	believe(d)

Frequent Root Word	Example (word)	Example (translation)
ب ي ن	مُبَيِّنَةٌ	open
ر س ل	وَرَسُولُهُ	and His Messenger
ق و ل	وَقُولُوا	and speak
ك ف ر	كُفَّارٌ	(are) disbelievers
ك و ن	كَانَ	was

- The word nisa' (women) occurs more times in this Surah than in any other Surah - 18 times.

- Yateem (orphan) is mentioned 8 times - higher than any other Surah.
- Da'afah (weak) is mentioned 8 times - higher than any other Surah.
- Ghafarah (forgiveness) is mentioned 21 times - higher than any other Surah.
- Hakama (ruling/wisdom) is mentioned 22 times - higher than any other Surah.
- Words stemming from ر ق ب (observing) appear more times in this Surah than any other Surah of the Qur'an - it appears 4 times.

Ayat 4:12 is the longest Ayat of this Surah with 88 words,

وَلَكُمْ نَصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they (may have) made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you (may have) made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment (caused). (This is) an ordinance from Allah, and Allah is Knowing and Forbearing.” (4:12)

Ayat 4:68 is the shortest Ayat of this Surah with only 3 words,

وَلَهْدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

“And We would have guided them to a straight path.” (4:68)

Lessons, Guidance and Reflections

- Restriction on number of wives.
- Marriage and the rights of women.
- Laws of inheritance, women are awarded the rights to inherit.
- Acceptable and unacceptable repentance.
- Mahram relations - relatives that are prohibited for marriage.
- Commandment about 'arbitration' in family disputes.
- Second commandment relating to the prohibition of drinking, (first commandment was in Surah Al-Baqarah 2:219).
- The one who disputes the decision of the Prophet ﷺ is not a believer.
- Divine Law that obedience of the Messenger is in fact the obedience of Allah.
- Allah commands to respond greetings with better greetings.
- Laws about manslaughter, murder and blood money.
- Salat-ul-Qasr: permission of short prayer in travelling.
- Salat-ul-Khawf: performing prayer in a state of fear and war.
- Salat: (prayers) are obligatory on prescribed timings.
- Prohibition of 'secret counsels' and its exceptions.
- Decree of Allah that He will never forgive a mushrik (polytheist).
- Allah's commandment to be firm for justice and bear true witness.
- Allah's commandment to boycott un-Islamic meetings.
- The fact that hypocrites will be in the lowest depth of Hellfire.
- Jesus was neither killed nor crucified.
- Jesus was a Prophet of Allah and His worshipper.
- Stop saying "Trinity" - Allah is the one and only God.
- The Qur'an carries the same Message that was sent to Nuh, Ibrahim, Musa and Isa.
- Allah's commandments relating to family life and community life.

Miscellaneous Issues - Scientific References

The Skin and the Sensation of Pain

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

“Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.” (4:56)

Shaykh Zindani said, “People used to believe that all the parts of the human body feel pain regardless of where a person is struck, until the advancement of anatomy revealed the truth that not all parts of the body feel pain and that it is only the skin that is the source of pain. For example, if you bring a needle and insert it into the body of a person, the pain stops as soon as it passes through the skin into the flesh. Scientists discovered with the help of a microscope that nerves are cantered in the skin and that sensory nerves are of different kinds. Some of them feel touch, some feel pressure, some feel heat and some feel coldness. They realised that the nerves that give the sensation of heat and coldness are only found in the skin.”¹⁷

Allah tells us that He would exchange the disbeliever’s roasted skins for other skins to exacerbate the pain they shall suffer in the fire of Hell. He said, “every time their skins are roasted through”, i.e., totally burned with all nerves of sensation and pain. He associated between the sensation of pain and the skin when roasted and burned totally, thus losing its structure and function. When sensation of pain is lost, a new fully composed and functional skin is replaced, where the nerve ending responsible for the painful sensation of heat and burn perform and function to make the disbeliever taste the punishment of being burned with fire over and over again. Taking skin burns as a distinct cause for the skin sensation of pain, burns can be divided into 3 types. Burns of first degree (sun burns): these affect the epidermis causing swelling and moderate pain. The phenomena of redness, swelling and pain usually disappear within two to three days. Burns of second

¹⁷ Quoted in Scientific Truths and the Qur’an. Published by the Qur’an Project.

degree: epidermis and dermis are injured. In such a case, a detachment occurs between epidermis and dermis, causing the collection of secretions between these two layers. The injured person suffers from severe pain, and excessive increase of pain sensation, due to irritation of exposed nerve ending, particularly after the outburst of blisters. The skin starts to heal within 14 days as a result of the process of renovation and inversion under the skin. Burns of third degree: the whole skin thickness is burned and perhaps the injury may reach the muscles or the bone. The skin loses elasticity and becomes rough and dry. In this case, the injured person does not feel much pain, as nerve endings have been damaged almost completely due to burning. For third degree burns, the nerves in the skin are completely destroyed and there will no longer be the feeling of any pain.

Surah 5: al-Ma'idah

Introduction

This is the 5th Surah according to the arrangement of the Qur'an and 112th according to the order of revelation (Ibn Abbas). It was revealed in Madinah soon after the Treaty of Hudaibiyah either towards the end of the 6th year of Hijrah or at the beginning of the 7th year of Hijrah. According to some reports, Ayah (5:3) is believed to be amongst the last Ayah revealed to the Prophet ﷺ,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“...This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion...” (5:3).

There are six main points discussed in this Surah:

1. All obligations whether they are divine or human should be fulfilled. When we have a pledge or promise or sign a treaty, we must also abide by it. There are rules for life to keep us clean and sober. Cleanliness of the body, living with justice, being upright and moral, avoiding sin, corruption and superstition, and doing the deeds of piety and righteousness are important rules and principles and must be observed.
2. Message to the People of the Book i.e., Christians and Jews to recognize the truth. Allah's punishment comes on those who reject Allah's rules and knowingly violate them.
3. The story of the two children of Adam is told. This story has many lessons. Sometimes even your brothers become envious of you and they harm you. Just and righteous persons sometimes suffer at the hands of their own family members, but Allah's judgment also comes. The righteous should, under no situation, give up right attitude and behaviour.
4. Muslims must deal with justice with all people. Justice should be impartial, even to their enemies they must be just. However, relations amongst Muslims themselves should be deeper. There should not be only justice but also love, brotherhood, care and concern for each other.

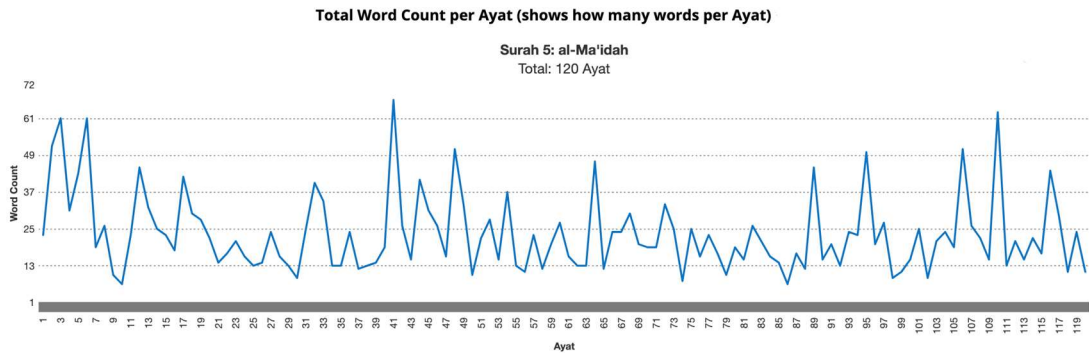
5. Enjoy the good things that Allah has given, but guard against excesses. Do not indulge in swearing, gambling, intoxicants, superstitions, violation of the sanctities of the sanctuary of Allah (the Ka'bah).
6. Jesus was a great Prophet of Allah and he performed many miracles. His teachings were corrupted by some after his departure.

Sections:

1. General rules of discipline.
2. Cleanliness for prayers, command to abide by justice.
3. Allah's covenant with the Children of Israel.
4. Children of Israel broke the covenant of Allah.
5. Musa warned the Children of Israel.
6. Story of the two children of Adam, punishment for the offenders.
7. Allah's rules must be established.
8. The relations of Muslims with their opponents.
9. Those who make mockery of the truth.
10. How Christians deviated from the truth.
11. Some Christians came closer to Islam and recognized the truth.
12. Prohibition against intoxicants, gambling and Shirk (polytheism).
13. Respect of the Ka'bah.
14. Rules against idolatry and about testimony.
15. Some miracles of Jesus.
16. How the teachings of Jesus were corrupted after his departure.

The name of the Surah is taken from the incident of the disciples of Jesus asking him to pray for a Table spread with food (5:112). Another name used for this Surah is al-Uqood (The Covenants). There are 120 Ayat in Surah al-Maidah.

Table Summary



Total Ayat	120
Total Words	2,804 (3,160 including 'ج' as a separate word)
Total Letters	11,892 (reward factor 118,920)
Root Words	431
Unique Root Words	13
Makki / Madani	Madani
Chronological Order	112 th (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	Adam, Musa, Dawud, Isa
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal

	Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In continuation of the instructions about the consolidation of the Islamic Community given in Surah an-Nisa', the Muslims have been directed to observe and fulfil all their obligations: further regulations have been prescribed to train the Muslims for that purpose.

They have also been particularly warned as rulers to guard against the corruption of power and directed to observe the covenant of the Qur'an. They have also been exhorted to learn lessons from the failings of their predecessors, the Jews and the Christians, who in their turn have been admonished to give up their wrong attitudes towards the right way and accept the guidance taught by Prophet Muhammad ﷺ.

1. This Surah starts with the command to fulfil the covenants which not only encompass covenants between people, but also covenants between Allah and His servants.
2. The Surah then draws many analogies from the history of the People of the Book who did not honour their covenants with Allah.
3. Believers are requested to study the consequences of such deviations and avoid falling into the same mistakes as previous nations. It is for the central theme of this chapter that it is also given the name Surah al-'Uqud (Covenants).

4. The Surah emphasizes that making Allah's revelation the basis of all judgments is the true meaning of Islam, and what Allah has pronounced as lawful or unlawful is the true meaning of religion.
5. The Surah emphasizes Allah's oneness and repudiating all forms of polytheism, trinity and association of partners with Allah or equals to Him.
6. The Surah includes a host of legislative rulings on a wide variety of subjects, such as which animals are lawful to eat when slaughtered or hunted; what is permissible or restricted during the period of consecration, or ihram, in pilgrimage and in the Sacred Mosque at the Ka'bah.
7. The Surah also discusses what is permissible or forbidden in marriage; purification for worship and prayer; judgment and the administration of justice; mandatory punishment for theft and rebellion against a lawful Islamic government; wines and intoxicants, gambling, idols and divining arrows; atonement for breached oaths and hunting.

Topics

1. Commandments and instructions about the religious, cultural and political life of the Muslims i.e., rulings regarding Hajj; the observance of strict respect for the sacred sites; and the prohibition of any kind of obstruction or interference with the pilgrims to the Ka'bah. Definite rules and regulations have been laid down for what is lawful and unlawful in the matter of food. Permission has been given to eat the food of the People of the Book (the Jews and the Christians) and to marry their women. Rules and regulations for the performance of ablution (wudu), purification and ablution with dust (tayammum) have been prescribed. Punishment for rebellion, disturbance of peace and theft have been specified. Drinking and gambling have been made absolutely unlawful. Expiation for the breaking of oaths has been laid down and the law of evidence expanded.
2. Admonition to the Muslims. Now that the Muslims had become a ruling body it was feared that power might corrupt them. At this period of great trial, Allah had admonished them over and over again to stick to justice and to guard against the wrong behaviour of their predecessors the People of the Book. They have been enjoined to remain steadfast to the Covenant of

obedience to Allah and His Messenger and to observe strictly their commands and prohibitions. This is in order to save themselves from the evil consequences which befell the Jews and the Christians who had violated them. They have been instructed to observe the commandments within the Qur'an in regards to their worldly affairs and warned against hypocrisy.

3. Admonition to the Jews and the Christians. As the power of the Jews had been totally weakened and almost all their habitations in north Arabia had come under the rule of the Muslims, they have been warned again about their wrong attitude and invited to follow the right way. At the same time a detailed invitation has also been extended to the Christians. The errors of their creeds have been clearly pointed out and they have been admonished to accept the guidance of the Prophet ﷺ. Incidentally it may be noted that no direct invitation has been made to the Fire-Worshippers (Majoos) and idolaters living in the adjoining countries, because there was no need for a separate address for them as their condition had already been covered by the addresses to the polytheist Arabs.

In continuation, the Muslims have been directed to observe and fulfil all their obligations. They have also been particularly warned as rulers to guard against the corruption of power and directed to observe the Covenant of the Qur'an. They have also been exhorted to learn lessons from the failings of their predecessors (the Jews and the Christians).

Period of Revelation

The theme of this Surah indicates (and traditions support it) that it was revealed after the treaty of Hudaibiyah at the end of 6 A.H. or in the beginning of 7 A.H. The Prophet ﷺ set out along with 1400 Muslims to Makkah in 6 A.H. to perform Umrah (the lesser pilgrimage). Even though it was against all the ancient religious traditions of Arabia – the Quraysh prevented them. After a fair amount of negotiation, a treaty was concluded at Hudaibiyah according to which it was agreed that he would be allowed to perform Umrah the following year. This is why the introductory verses deal with the pilgrimage to Makkah and the same theme has

been resumed in v. 101-104. The other topics of this Surah also appear to belong to the same period.¹⁸

Background Reasons for Revelation

The general attitude towards the Muslims had now changed since the revelation of the previous Surahs; 3: Ale-Imran (Family of Imran) and Surah 4: an-Nisa' (Women).

Islam had become a force and the Islamic State had extended to Najd on the east, to the Red Sea on the west, to Syria on the north, and to Makkah on the south. The set-back which the Muslims had suffered at Uhud had not broken their determination. It had rather spurred them to action. As a result of their continuous struggle and unparalleled sacrifices the power of the surrounding clans within a radius of 200 miles or so had been subdued. The conspiracies of the Jewish tribes - which had always threatened Madinah - were totally removed and the Jews in other parts of the Arabian Peninsula (Hijaz) had become tributaries of the State of Madinah. The last effort of the Quraysh to suppress Islam had been thwarted in the Battle of the Ditch. After this it had become obvious to the Arabs that no power could suppress the Islamic movement.

Islam was no longer merely a creed which ruled over the minds and hearts of the people but had also become a State which dominated over every aspect of the life of the people who lived within its boundaries. This had enabled the Muslims to live their lives without any hindrance in accordance with their beliefs.

Another development had also taken place during this period. The Muslim State had developed in accordance with the principles of Islam and this was quite distinct from all other civilisations in all its details. It identified the Muslims clearly from the non-Muslims in their moral, social and cultural behaviour. Mosques had been built in all territories, prayer had been established and a leader (Imam) for every habitation and clan had been appointed. The Islamic civil and criminal laws had been formulated in detail and were being enforced through the Islamic courts. New and reformed ways of trade and commerce had taken the place of the old ones. The Islamic laws of marriage and divorce, of the segregation of the sexes, of the punishment for adultery and slander and the like had cast the social life of the Muslims in a special mould. Their social behaviour, their conversation, their dress,

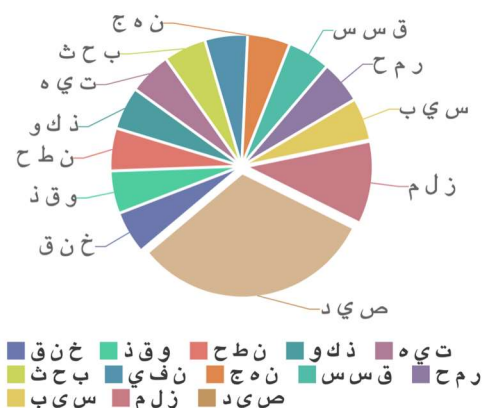
¹⁸ Tafheem al-Qur'an, Mawdudi.

their very mode of living, their culture etc., had taken a definite shape of its own. As a result of all these changes, the non-Muslims could not expect that the Muslims would ever return to their former ways. Before the treaty of Hudaibiyah, the Muslims were so engaged in their struggle with the Quraysh that had little time to propagate their message. This was resolved by what was apparently a defeat, but in reality, a victory at Hudaibiyah. This gave the Muslims not only peace in their own territory but also respite to spread their message in the surrounding territories. Accordingly, the Prophet ﷺ addressed letters to the chiefs of Arabia, the rulers of Persia, Egypt and the Roman Empire inviting them to Islam. At the same time the missionaries of Islam spread among the clans and tribes and invited them to accept the divine way of Allah. These were the circumstances at the time when al-Ma'idah was revealed.

Important key and unique words of the Surah

Unique Root Words to this Surah only

13 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	آ ل ه	151	2851
2.	آ ل ذ ي	61	1464
3.	ق و ل	58	1722
4.	أ م ن	47	879
5.	ق و م	34	660
6.	ك و ن	32	1390
7.	ك ف ر	31	525
8.	إ ل ي	31	742
9.	ع ل م	29	854
10.	ب ي ن	24	523

Unique Root Word	Example (word)	Translation
ت ي ه	يَتِيهُونَ	they will wander (5:26)
ن ه ج	وَمِنْهَا جَا	and a clear way (5:48)

Frequent Root Word	Example (word)	Example (translation)
آ ل ذ ي	آلَّذِينَ	you (who)
إ ل ي	إِلَى	to

و ق ذ	وَالْمَوْفُودَةُ	and that which is hit fatally (5:3)	أ ل ه	اللَّهِ	Allah
ب ح ث	يَبْحَثُ	it (was) scratching (5:31)	أ م ن	ءَامَنُوا	believe
خ ن ق	وَالْمُنْحَنِقَةُ	and that which is strangled (to death) (5:3)	ب ي ن	بَيْنَهُمْ	between them
ذ ك و	ذَكَّيْتُمْ	you slaughtered (5:3)	ع ل م	عَلَّمْتُمْ	you have taught
ر م ح	وَرِمَاحُكُمْ	and your spears (5:94)	ق و ل	قُلْ	Say
ز ل م	بِالْزُلُمِ	by divining arrows (5:3)	ق و م	قَوْمٍ	(for) a people
س ي ب	سَائِبَةٍ	a Saibah (she-camel) (5:103)	ك ف ر	كَفَرُوا	disbelieved
ص ي د	الصَّيْدِ	(to) hunt (5:1)	ك و ن	كُنْتُمْ	you are
ق س س	قَسَيسِينَ	(are) priests (5:82)			
ن ط ح	وَالنَّطِيحَةُ	and that which is red by horns (5:3)			
ن ف ي	يُنْفَوُا	they be exiled (5:33)			

- “O you who Believe” - يَا أَيُّهَا الَّذِينَ آمَنُوا - The opening words of the Surah appear more times in Surah al-Maidah compared to all other Surahs, occurring 16 times.
- The word ‘Food’ (طعم) has been mentioned more times in this Surah than any other Surah of the Qur’an. It has been mentioned 6 times.

Lessons, Guidance and Reflections

- Lawful (Halal) and unlawful (Haram) in the matters of food.
- Permission to eat the food of Ahl-al-Kitab (Jews and Christians).
- Permission to marry women of Ahl-al-Kitab (Jews and Christians).
- Regulations about bathing, Wudhu (ablution) and Tayammum (dry ablution).
- The fact that Salah and Zakah were also obligatory for Jews and Christians.
- Invitation to Jews and Christians to become Muslims.

- Those who do not judge by the laws of Allah are declared to be unbelievers, wrong doers and transgressors.
- Warning to guard against corruption of power.
- Punishment for rebellion, disturbing the peace and theft.
- Absolute prohibition of drinking and gambling.
- Additional rules for the laws of evidence.
- Miracles of Jesus and the fact that he did not claim divinity.
- Testimony of Jesus which he shall give on the Day of Judgement.

Surah 6: al-An'am

Introduction

In this Surah, the message of Tawhid is highly emphasized. It contains basic principles of Tawhid and gives beautiful descriptions of Allah's creative power. It criticises Shirk (polytheism) and its various manifestations. Basic topics discussed here are:

1. The Oneness of Allah is the reality in this universe.
2. Polytheism has no foundation.
3. Prophet Ibrahim preached Tawhid. Other Prophets also gave the same message.
4. Allah's judgment will come and the truth will prevail.
5. Allah gives right guidance about food and other matters of life.

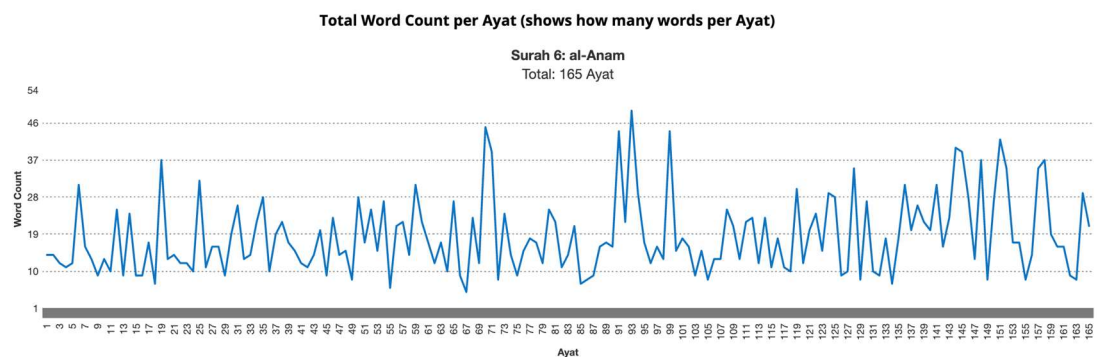
Sections:

1. Allah created the heaven and earth but the non-believers call others equal to Allah.
2. Allah's punishment came upon those who denied the truth.
3. On the Day of Judgement, the Mushrikin (polytheists) will admit their guilt.
4. Those who deny the Hereafter, they are the real losers. Non-believers ridiculed Allah's Prophets, but in the end the truth prevailed.
5. Nations were warned before. Allah did try them in various ways.
6. Believers should be respected.
7. Allah is the final judge and He will decide the destiny of the individuals and nations.
8. Allah's majesty, power and might.
9. Prophet Ibrahim's arguments against Shirk (polytheism).
10. Other Prophets also preached the message of Tawhid.
11. Allah's revelation to His Prophets.
12. Allah's signs in the creation.
13. Allah has no partner, nor son.

14. Arrogance of the non-believers and their opposition to the Prophets. Do not eat the animals slaughtered in the name of anyone other than Allah.
15. Those who plot against Allah, they suffer themselves.
16. Superstitions of the Mushrikin (polytheists).
17. Allah's gifts for humanity and people's self-imposed prohibitions.
18. Universal principles of Islam.
19. The true religion: prayer, sacrifice, life, death, everything must be for Allah.

The name of the Surah is al-An'am (Cattle) and it consists of 165 Ayah.

Table Summary



Total Ayat	165
Total Words	3,050 (3,437 including 'و' as a separate word)
Total Letters	12,418 (reward factor 124,180)
Root Words	435
Unique Root Words	12
Makki / Madani	Makki
Chronological Order	55 th (according to Ibn Abbas)
Year of Revelation	13 th year of Prophethood

Names of Prophets Mentioned	Nuh, Lut, Ibrahim, Ismail, Ishaq, Yaqub, Yusuf, Ayyub, Musa, Harun, Dawud, Sulayman, Ilyas, Alyasa, Yunus, Zakariya, Yahya, Isa.
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Islamic Creed. This Surah mainly discusses the different aspects of the major articles of the Islamic Creed: Monotheism, life after death, Prophethood and their practical relevance to human life. It also refutes the erroneous beliefs of those opposing it and answers their objections, warning and admonishing them. Furthermore, it comforts the Prophet ﷺ and his followers who were suffering from persecution. These themes have not been dealt with under separate headings, but have been blended together in a beautiful manner.

Establishing the Hujjah (proof). The Aqeedah (belief) of the Disbelievers is categorically deconstructed and refuted from various perspectives.

The main topics dealt with in this discourse may be divided under seven headings:

1. Refutation of polytheism (Shirk) and invitation to the creed of Monotheism (Tawhid).
2. Belief in the doctrine of "life after death" and refutation of nothing being beyond this worldly life.
3. Refutation of the prevalent superstitions.
4. Enunciation of the fundamental moral principles for building the Islamic Society.
5. Answers to the objections raised against the person of the Prophet ﷺ and his mission.
6. Comfort and encouragement to the Prophet ﷺ and his followers who were at that time in a state of anxiety because of the persecution they were facing.
7. Admonition warning and threats to the disbelievers and opponents to give up their apathy and haughtiness.

Connection of the name of the Surah and its Ayah

- The Surah has been mentioned as al-An'am (The Cattle) as many rulings concerning the different types of cattle are mentioned in this Surah.
- Whether one analyses the different An'am (cattle), biologically or behaviour, they are amongst the greatest evidences in demonstrating Tawhid (Oneness of God).

The Virtues of the Surah

- Ibn Abbas said, "All of Surah al-An'am was revealed in Makkah at night, accompanied by seventy thousand angels, raising their voices in glorification of Allah."¹⁹
- It was written down by the scribes of the Prophet ﷺ the same night that it was revealed.

¹⁹ At-Tabarani as mentioned by Ibn Kathir.

- The Prophet ﷺ said, "I was given in place (position) of the Tawrah, the Seven (Surahs) and in the place of the Zabur, the Hundred (those Surahs which have around hundred Ayat) and in place of the Injil the al-Mathani (the oft-repeated) and was additionally honoured by the Mufasssil."²⁰

Period of Revelation

According to Ibn Abbas (the Prophet's ﷺ companion) the whole of the Surah was revealed at one sitting in Makkah. Asma bint Yazid says, "During the revelation of this Surah the Prophet ﷺ was riding on a she-camel and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it." We also learn from other narrations that it was revealed during the last year before the migration (Hijrah) and that the Prophet ﷺ dictated the whole of the Surah the same night that it was revealed.

The Background of Makkan Surahs

As this is the first long Makkan Surah in the order of the compilation of the Qur'an, it will be useful to explain the historical background of Makkan Surahs in general. Comparatively very little material is available on the background of the revelation of Makkan Surahs, whereas the period of revelation of all the Madinan Surahs is known or can be determined, with authentic hadith relating to the revelation of the majority of Madinan verses.

There are only a few Makkan Surahs and verses which have authentic hadith concerning the occasion of their revelation. This is because the history of the Makkan period had not been compiled in the same level of detail as the Madinan period. We therefore have to depend on the internal evidence of these Surahs for determining the period of their revelation e.g. the topics they discuss, their subject matter, their style and the direct or indirect references to the events and the occasions of their revelation. We cannot say with precision that a particular Surah or verse was revealed on a particular occasion but we can correlate the topics addressed in the Surah with the events from the life of the Prophet ﷺ and conclude which period it belongs to. If we keep the above things in view, the history of the mission of the Prophet ﷺ at Makkah can be divided into four stages.

²⁰ Musnad Ahmad no. 17023.

1. The first stage was the appointment of the Messenger and ends with the proclamation of Prophethood, three years later. During this period the message was secretly given to selected individuals, whilst the Makkans were unaware.
2. The second stage lasted two years after this, beginning with the opposition of individuals, followed by antagonism, ridicule, mockery, false accusations, abuse and false propaganda. Gangs were then formed to persecute the poor, weak and helpless Muslims.
3. The following third stage lasted for about six years to the death of Abu Talib and Khadijah in the tenth year of Prophethood. It includes the savage persecution of the Muslims, the migration of many to Abyssinia and the social and economic boycott of those remaining.
4. The fourth stage lasted for about three years from the tenth year of Prophethood. This was a period of hard trials and suffering for the Prophet ﷺ and his followers. Life had become unbearable at Makkah and there appeared to be no place of refuge beyond. Even when the Prophet ﷺ went to Ta'if, it offered no shelter. On the annual occasion of Hajj, he would appeal to every Arab clan to accept his invitation but was met with blank refusals. At the same time, the people of Makkah were holding counsels to get rid of him by killing, imprisoning or banishing him from their city. It was at that most critical time that Allah opened the hearts of the People of Yathrib to Islam and he ﷺ migrated at their invitation.

Background Reasons for Revelation

After determining the period of its revelation, it is easier to visualize the background of the Surah. Twelve years had passed since the Prophet ﷺ had been inviting the people to Islam. The antagonism and persecution by the Quraysh had become most savage and brutal and the majority of the Muslims had to migrate to Abyssinia. Additionally, the two great supporters of the Prophet ﷺ, Abu Talib and his wife Khadijah were no longer there to help him, so he was deprived of all worldly support. In spite of this he carried on his mission. As a result of this all the good people of Makkah and the surrounding clans gradually began to accept Islam, but the community as a whole was still bent on obstinacy and rejection. Therefore,

if anyone showed an inclination towards Islam they were subjected to taunts and derision, physical violence and social boycott.

It was in these dark circumstances that a ray of hope gleamed from Yathrib, where Islam began to spread freely by the efforts of some influential people of the tribes of Aws and Khazraj, who had embraced Islam at Makkah. At that time, none but Allah knew the great hidden potential in this.

To a casual observer it appeared as if Islam was a weak movement, with no material backing, except for some limited support from the Prophet's ﷺ own family and a few poor followers. Obviously, the latter could not give much help because they themselves were being persecuted.²¹

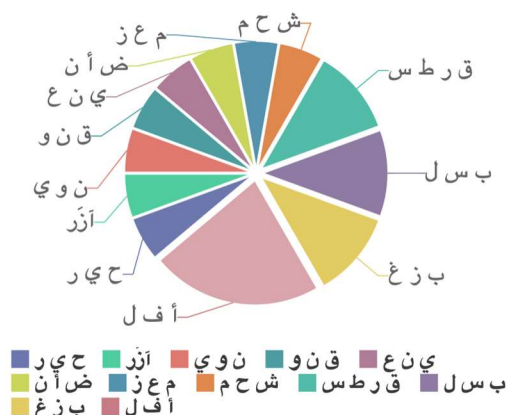
Special mention in the Surah

The Prophet Ilyas is only mentioned in this Surah and in Surah as-Saffaat.

Important key and unique words of the Surah

Unique Root Words to this Surah only

12 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أله	93	2851
2.	قول	87	1722
3.	كون	64	1390
4.	الذي	63	1464
5.	ربب	53	980
6.	علم	44	854
7.	شيأ	39	519
8.	إلا	37	663
9.	أي	32	382
10.	إلى	31	742

²¹ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ب ز غ	بَارِغًا	rising (6:77)	الَّذِي	الَّذِينَ	those who
ش ح م	شُحُومُهُمَا	their fat (6:146)	إِلَى	إِلَى	to
آ ز ر	ءَازَرَ	Azar (6:74)	إِلَّا	إِلَّا	but
أ ف ل	أَقْلَ	it set (6:76)	أَلْه	يَلِّهِ	(be) to Allah
ب س ل	تُبْسَلَ	is given up to destruction (6:70)	أَيَّ	ءَايَةٍ	any sign
ح ي ر	خَبِرَانَ	confused (6:71)	رَبِّ	بِرَبِّهِمْ	in their Lord
ض أ ن	الضَّأْنِ	the sheep (6:143)	شَيْءٍ	شَيْءٍ	thing
ق ر ط س	قِرْطَاسٍ	a parchment (6:7)	عَلِمَ	يَعْلَمُ	he knows
ق ن و	قِنْوَانٍ	clusters of date (6:99)	قَالَ	لَقَالَ	surely (would) have said
م ع ز	الْمَغْزِ	the goats (6:143)	كَانُوا	كَانُوا	they were
ن و ي	وَالنَّوَى	and the date-seed (6:95)			
ي ن ع	وَيَنْعِهِ	and its ripening (6:99)			

- The word قل - “Say” has the highest frequency in Surah al-An'am compared to all other Surahs.
- The word هو - “He” - has the highest frequency in Surah al-An'am compared to all other Surahs. If you want to know about Him...this Surah will inform you.

Miscellaneous Issues - Scientific References

Chlorophyll – The Green Pigment

‘Chlorophyll’ is the only ‘factory’ on Earth that produces food: it is the green pigment that converts energy from the sun’s energy, carbon dioxide and water to produce food for man and animals and this is referred to as ‘chlorophyll a’.

‘Chlorophyll b’ has a different molecular structure and converts light energy from the sun, followed by a complex chemical reaction that produces sugar and then starch. Therefore, the basis of the formation of seeds and fruits is this green ‘factory’.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا
مُتَرَكَبًا

“And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it (khadran) greenery from which We produce grains arranged in layers...”(6:99)

Scholars of Qur’anic exegesis said ‘khadran’ means something green. Qurtubi, a classic scholar of Qur’anic commentary, explained the verse, “We brought forth from the plants something green” and Ibn al-Jawzi further explains, “We bring forth from it, that is – from the green thing – clustered grains like wheat and barley (etc),” so from this ‘green substance’ are the fruits and seeds produced.

Behavioural Patterns of Species are like Humans

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

“And there is no creature on (or within) the earth or bird that flies with its wings except (that they are) communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.” (6:38)

Key words – إِلَّا أُمَمٌ أَمْثَالُكُمْ – ‘communities like you (i.e., humans)’ – Here the Creator informs us that the community structure and behavioural patterns of every single set of species in existence (as Allah does not exclude any) is similar مثل to how we as human beings are – some of us live as married couples, single parents, groups of small family, large tribes, etc.

Allah has made some animals smart and resourceful and others relaxed and trusting. Some insects store a year’s worth of food for themselves, and others rely on the fact that daily provision is guaranteed for them. Some do not know their offspring at all; some look after their own offspring but not others; some never

acknowledge their offspring once they become independent. Some recognise and appreciate kind treatment, whilst for others it does not mean a thing. Some prefer others to themselves, whilst others, if they gain enough to provide for an entire community of their species, will not let any other come near it. Some animals will not harm unless severely provoked, whilst others will hurt without provocation.

Some bear grudges and never forget if someone hurts them, whilst others do not remember at all. Some never get angry, whilst others get angry quickly and are not easily calmed. Some have very precise knowledge of things which most people know nothing about, and some do not know about anything at all. Some learn quickly and some learn slowly.

All this points to the similarities of the behavioural patterns of humans and the various species, Sufyan ibn Uyaynah, an early Muslim scholar, said, "there is no human being on Earth who does not resemble animals in some way...some run like wolves, some bark like dogs and some flaunt themselves like peacocks. Some people resemble pigs in that if you offer them good food they will not touch it, but if a man gets up from defecating, they will come and roll in it. Hence, you find some people who, if they hear fifty words of wisdom they will not remember anything of that, but if a man does one thing wrong, that will stay in their memory."²²

The Qur'an describes the Creator as;

الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ

"...He who gave everything its creation and then guided (it)." (20:50)

Note - كُلَّ شَيْءٍ - every single entity - From the stars in the galaxies to every living species, to every different type of cell in an organism to the molecular level of an atom - every single entity has its function and role that is inherent within it - i.e., created and then guided. Those who study how species behave, will know that in their own ecosystems, every animal from the lion, the snake to the butterfly - each of them has been born with inherent and instinctive patterns of behaviour that drives and guides them in all aspects of their lives, from seeking food to seeking a mate.

²² Belief in Allah, Umar al-Ashqar.

Lessons, Guidance and Reflections

- Reality of the life after death and the Day of Judgement.
- Clarification of self-imposed prohibitions that were falsely attributed to Allah.
- The fact that Allah's commandments are not irrational taboos, but form the fundamental moral principles of the Islamic society.
- Prohibition of dividing the religion into sects.
- Allah requires the Believers to declare; "My prayers, my devotion, my life and my death are all for Allah."

Surah 7: al-A'raf

Introduction

The basic theme of this Surah is Risalah, i.e., Allah's message as it was sent through many messengers. Several Prophets and parts of their stories are mentioned to emphasize the Prophets' mission and their struggle with their people. The Surah tells us that Allah's Prophets suffered for the cause of truth. Their enemies tried to harm them, but then Allah helped his Prophets and defeated their enemies. The Surah emphasizes that the true message must be presented under all circumstances. After the Prophets it is the duty of the Believers to convey the message of Allah to all people.

Sections:

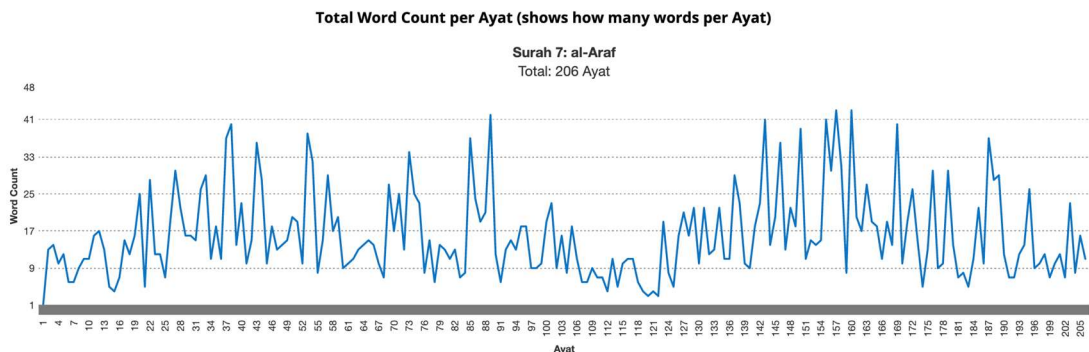
1. The Qur'an is revealed to remind the Believers and to warn humankind about the consequences of their actions. The judgment will indeed take place.
2. The story of Man's creation and Satan's opposition to Man.
3. Warning to the Children of Adam to be aware of Satan's plots.
4. Allah's messengers came to guide people.
5. The end of those who denied the message and those who accepted the message.
6. Cries of the wicked in the Hellfire.
7. The righteous will prosper.
8. Some lessons from the stories of Prophets Nuh, Hud, Salih, Lut and Shu'aib.
9. Warnings against those who deny the Prophets and Messengers of Allah.
10. Prophet Moses and his encounter with Pharaoh of Egypt.
11. Pharaoh and his magicians were defeated.
12. Pharaoh continued in his persecution of the Israelites.
13. Some more signs were shown to Pharaoh and his people.
14. The Tawrah was given to Prophet Moses.
15. Some Israelites started calf worship.

16. The Tawrah and Injil speak about the coming of Prophet Muhammad ﷺ. Allah's promise for those who will follow the last Prophet ﷺ.
17. Prophet Muhammad ﷺ is the universal Prophet. Some among the people of Prophet Moses were guided by the truth and lived with justice.
18. Some Israelites transgressed Allah's laws and they suffered the consequences.
19. The eternal covenant of Allah was taken from all human beings.
20. The coming of the Last Hour.
21. Shirk has no logic. Ignore the wrongdoers, but invite to Allah with kindness. Listen to the Qur'an and always remember Allah.

The Surah is named after the story of the men awaiting on the "Elevations" between Paradise and Hell.

It comprises of 206 Ayat.

Table Summary



Total Ayat	206
Total Words	3,320 (3,697 including 'و' as a separate word)
Total Letters	14,071 (reward factor 140,710)
Root Words	489
Unique Root Words	14

Makki / Madani	Makki
Chronological Order	39 th (according to Ibn Abbas)
Year of Revelation	13 th year of Prophethood
Names of Prophets Mentioned	Adam, Nuh, Hud, Salih, Lut, Shuaib, Musa, Harun
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The principal subject of this Surah is “invitation to the Divine message sent down to Muhammad ﷺ” which is implied in a warning. This is because the Messenger had spent a long time in admonishing the people of Makkah without any tangible effect on them. Nay, they had turned a deaf ear to his message and become so stubborn and antagonistic that in accordance with the Divine Design,

the Messenger was going to be commanded to leave them and turn to other people. That is why they are being admonished to accept the Message but at the same time they are being warned in strong terms of the consequences that followed the wrong attitude of the former people towards their Messengers. Now that the Prophet ﷺ was going to migrate from Makkah the concluding portion of the address has been directed towards The People of the Book (the Jews and Christians) with whom he was going to come into contact.

This meant that the time of migration was coming near and the “invitation” was going to be extended to mankind in general and was not to be confined to his own people in particular as before. During the course of the address to the Jews, the consequences of their hypocritical conduct towards Prophethood, have also been pointed out clearly for they professed to believe in the Prophet Moses but in practice opposed his teachings, disobeyed him and worshipped falsehood and consequently were afflicted with humiliation and disgrace.

At the end of the Surah some instructions have been given to the Prophet ﷺ and his followers for carrying out the work of the propagation of Islam with wisdom. The most important of these is that they should show patience and exercise restraint in answer to the provocations of their opponents. Above all they have been advised that under stress of the excitement of feeling they should not take any wrong step that might harm their cause.

Connection of the name of the Surah and its Ayah

Al-A'raf - The Elevations. Allah mentions Paradise and Hellfire and then speaks of the 'elevations' between them reserved for some amongst humanity. These people not knowing what will happen to them. The people of Hellfire will be refused water as it will be prohibited for the disbelievers in the after-life.

Connection of the Surah to the Surah before/after it

The central theme of both Surah al-An'am and al-A'raf deal with the core issues of Faith but from different perspectives. Surah al-An'am presents the topic of Aqeedah (belief) and its realities by primarily focusing on the Jahilliyah (ignorance) of the Arabs whilst Surah al-A'raf deals with the Jahilliyah (ignorance) from a wider historical perspective. Hence, we find mention of Adam, Nuh, People of Thamud, Lut, Madyan and Pharaoh and his people.

Surah al-A'raf adopts a totally different approach as it discusses the same question of Faith. It provides for it with the panoramic setting of human history. It starts with mankind's journey as it begins in heaven and where it aims to return. Along this great expanse, we see the procession of faith starting with the Prophet Adam to the last of all prophets and messengers, Prophet Muhammad ﷺ. The procession holds the banner of faith and advocates, throughout human history, that the only way to human happiness is for people to adopt the faith based on God's oneness. The Surah outlines what reception this call received in different periods of history; how the leaders of this procession put the message across to mankind, and the responses they received; how the people in power went about conducting their campaigns of opposition and how the procession of Believers brushed them aside and went along its way. This Surah also portrays the fate that befell opponents of faith in this life and the different destinies in the Hereafter of both Believers and unbelievers.

It is a very long journey, but the Surah takes us along, stage by stage, making a stop at every landmark to indicate that the road is clearly demarcated with well-known starting and finishing lines. All mankind travels along, aiming to return to the point where it started, in heaven, with the supreme society.²³

The previous Surahs contain the new Mithaq (covenant) between Allah and the Muslim Ummah. This Surah chronicles just how the previous nation, Bani Israel behaved with this Mithaq and how a person from amongst them (7:175) detached himself from the Revelation and the consequences of such actions.

The Virtues of the Surah

- It has been reported that the Prophet ﷺ recited this Surah during the Maghrib prayer.²⁴

Period of Revelation

A study of its contents clearly shows that the period of its revelation is about the same as that of Surah 6: al-An'am (The Grazing Livestock), i.e., the last year of the Prophet's life at Makkah, but it cannot be asserted with certainty which of these

²³ Fi Dhilal, Qutb.

²⁴ Sunan an-Nisai al-Kubra no.1061, Tafsir al-Maudhui, Dr. Mustafah Muslim.

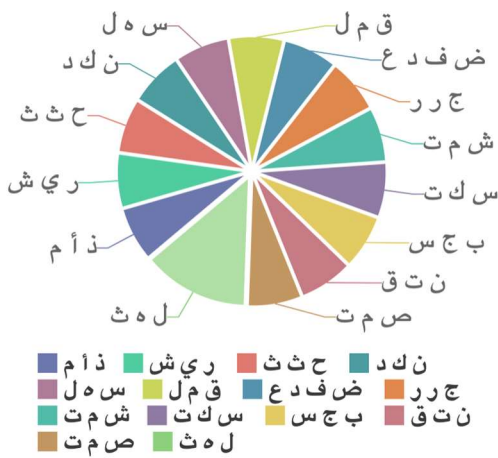
two were sent down earlier. The manner of its admonition clearly indicates that it belongs to the same period.

It is considered the longest Surah revealed during the Makkan period. Some consider this Surah to have been revealed after Surah 38: Sad.²⁵

Important key and unique words of the Surah

Unique Root Words to this Surah only

14 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	110	1722
2.	ك و ن	74	1390
3.	أ ل ه	70	2851
4.	أ ل ذ ي	67	1464
5.	ر ب ب	65	980
6.	ق و م	55	660
7.	أ م ن	36	879
8.	ر س ل	30	513
9.	إ ل ي	29	742
10.	أ ي ي	29	382

Unique Root Word	Example (word)	Translation
ب ج س	فَأَنْبَجَسَتْ	then gushed forth (7:160)
ج ر ر	يَجْرُهُ	dragging him (7:150)
ح ث ث	حَثِيثًا	rapidly (7:54)
ذَام	مَذْءُومًا	disgraced (7:18)
ر ي ش	وَرِيشًا	and (as) an adornment (7:26)
س ك ت	سَكَّتْ	was calmed (7:154)

²⁵ Tafsir al-Maudheei, Dr. Mustafah Muslim, vol. 3, p. 2.

س ه ل	سُھُولَهَا	its plains (7:74)
ش أ م	تُسْمِثُ	rejoice (7:150)
ص م ت	صَمِئُونَ	remain silent (7:193)
ض ف د ع	وَالضَّفَادِعَ	and the frogs (7:133)
ق م ل	وَالْقُمَّلَ	and the lice (7:133)
ل ه ث	يُلْهَثُ	he lolls out his tongue (7:176)
ن ت ق	نَنفُثَا	we raised (7:171)
ن ك د	نَكِيدَا	(with) difficulty (7:58)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	those (to) whom
إِلَى	إِلَيْكَ	to you
أ ل ه	اللَّهُ	Allah
أ م ن	لِلْمُؤْمِنِينَ	for the believers
أ ي ي	بِآيَاتِنَا	to Our Verses

Frequent Root Word	Example (word)	Example (translation)
ر ب ب	رَبِّكُمْ	your Lord
ر س ل	أُرْسِلَ	were sent
ق و ل	قَالُوا	they said
ق و م	الْمُسْتَقِيمَ	the straight
ك و ن	يَكُنْ	be

وَالِإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

“And to the ‘Aad (We sent) their brother Hud. He said, “O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?” (7:65)

- This is the first mention of the Prophet Hud in the Qur’an (the Prophet Hud is mentioned most in Surah Hud, a total of five times).
- This Surah has mentioned ‘Adam’ seven times - more than any other Surah.
- There are more mentions of Prophet Musa in this Surah than in any other Surah of the Qur’an.
- An interesting note in connection to the central theme; we find this Surah has used the word قرية (city, town) with its various grammatical forms 10 times – the most frequent compared to any other Surah.

- We also find the word أمة (nation) used 8 times in its various forms – also more than any other Surah. This is revealed in the last year of the Makkan period and on the eve of the creation of the Islamic state and birth of the Muslim Ummah – hence the most important lessons.
- Words derived from ر ب ب (Lord, owner, master) appear 65 times in this Surah. The highest frequency compared to any other Surah.
- The word م ل ع (Chiefs/leaders) appears 9 times in this Surah. The highest frequency compared to any other Surah.

Lessons, Guidance and Reflections

- A warning is given to the unbelievers about the consequences of their denial through citing the example of punishments which were inflicted upon former people for their wrong attitude towards their Messengers.
- The Jews are warned about the consequences of their hypocritical conduct towards the Prophet ﷺ.
- Commandment to propagate the message of Islam with wisdom.
- The fact that the Messengers, as well as the people to whom they are sent, will be questioned on the Day of Judgement.
- Commandment to the Believers that they should wear decent and proper dress and eat pure and good food.
- Dialogue between the residents of Paradise, the inmates of Hell and the people of A'raf (a place between the Paradise and Hell).
- Affluence and adversity are the reminders from Allah.
- The Prophet Muhammad ﷺ is the Messenger for all of mankind.
- The advent of Prophet Muhammad ﷺ was described in Tawrah and the Gospel (Bible).
- The Jews have fabricated an incorrect belief about Allah's forgiveness.
- Mankind's testimony about Allah at the time of Adam's creation.
- Allah created all of mankind from a single soul.
- Allah's commandment to show forgiveness, speak for justice and avoid the ignorant.
- The commandment about listening to the recitation of the Qur'an with complete silence.

Surah 8: al-Anfal

Introduction

The Surah reminds the Believers to obey Allah and His Messenger and keep their relations good with each other. It has given rules of war and peace between Muslims and their enemies. In this Surah, six times Allah has addressed Muslims with “O you who believe” (Ayah 15; 20; 24; 28; 29; 46).

Sections:

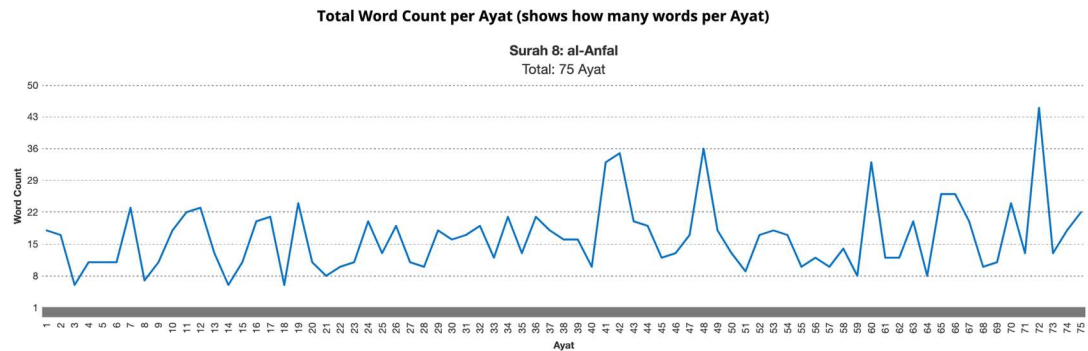
1. Commandment relating to the spoils of war. Battle of Badr.
2. Allah’s help for the Believers in the Battle of Badr.
3. Believers must always obey Allah and His Messenger.
4. Only the righteous should be the guardians of the Masjid al-Haram.
5. The purpose of war and the rules about the distribution of the spoils of war.
6. Be firm and united in the combat against the enemy.
7. Victory of the Believers against the unbelievers. Allah does not change His blessings unless people change themselves.
8. Be prepared always to defend yourself and your people. Make peace if the enemy is inclined towards peace.
9. Allah’s promise to help the Believers.
10. Treatment of the prisoners of war and obligations towards Muslims living among non-Muslims.

Scholars refer to this Surah as the following three names: Surah al-Anfal, Surah al-Badr and Surah al-Jihad.²⁶

There are 75 Ayat in this Surah.

²⁶Burhan Uddin Al-Biqai’, Nadhm ad-Durar, 3/181.

Table Summary



Total Ayat	75
Total Words	1,233 (1,420 including ‘و’ as a separate word)
Total Letters	5,299 (reward factor 52,990)
Root Words	272
Unique Root Words	5
Makki / Madani	Madani
Chronological Order	88 th (according to Ibn Abbas)
Year of Revelation	15 th year of Prophethood (2 nd Year Hijri)
Name of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd

	Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The Ayat in this Surah revolve around the theme of Jihad in the way of Allah, with the Battle of Badr being the first major battle of the Muslims.

The moral lesson of the conflict between the truth and falsehood has been enunciated and the qualities which lead to success in a conflict have been explained. The Surah gives instructions in regard to the spoils of war. The Muslims have been told not to regard these as their right but as a bounty from Allah. Therefore, they should accept with gratitude the share that is granted to them out of it and willingly agree to the share which Allah has set apart for His cause and for the help of the needy. Then it also gives normal instructions concerning the laws of peace and war for these were urgently needed to be explained at the stage which the Islamic Movement had entered.

It enjoined that the Muslims should refrain from ways of “ignorance” in peace and war and thus should establish their moral superiority in the world. It also meant to demonstrate to the world in actual practical life the morality which it had been preaching to the world from the very beginning of Islam and had been enjoining that practical life should be based on the same. It also states some articles of the Islamic Constitution which help differentiate the status of the Muslims living within the limits of ‘The Abode of Islam’ (Dar-ul-Islam) from that of the Muslims living beyond its limits.

Connection of the name of the Surah and its Ayah

- The name Anfal is derived from ‘nafal’ which means extra – i.e., along with the victory came the extra (the war booty).

Connection between the beginning and the ending of the Surah

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“The Believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.” (8:2)

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.” (8:74)

Connection of the Surah to the Surah before/after it

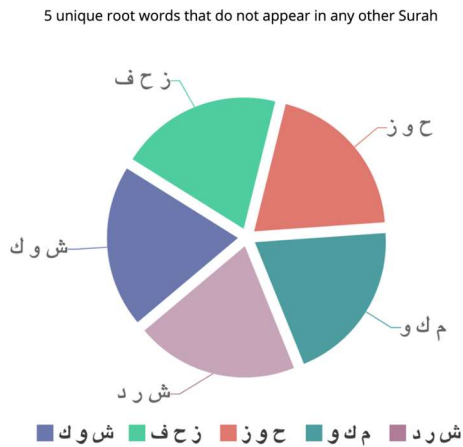
The central theme of both Surah al-Anfal and at-Tawbah are both about Jihad in the way of Allah. Surah al-Anfal revolves around the first battle of the Prophet ﷺ (Battle of Badr) which began the local campaign. Surah at-Tawbah revolves around the last battle of the Prophet ﷺ (Battle of Tabuk) which began the global campaign.

The Virtues of the Surah

Before the Battle of Qadisiyah, the general of the Muslim army - the companion of the Prophet ﷺ, Sa'd ibn Abi Waqqas instructed his army, “All the Mujahideen should recite the Surah of Jihad, Surah al-Anfal and Surah at-Tawbah and remain standing in their positions...”

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	89	2851
2.	أ ل ذ ي	35	1464
3.	أ م ن	26	879
4.	ك و ن	25	1390
5.	ع ل م	19	854
6.	ك ف ر	17	525
7.	إ ذ	15	239
8.	و ل ي	13	232
9.	ق و ل	10	1722
10.	ب ي ن	10	523

Unique Root Word	Example (word)	Translation
ح و ز	مُتَحَرِّرًا	(to) join (8:16)
ز ح ف	رَحْمًا	advancing (8:15)
ش ر د	فَسَّرَدَ	disperse (8:57)
ش و ك	الشَّوْكَةِ	(of) the armed (8:7)
م ك و	مُكَاً	whistling (8:35)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	الَّذِينَ	(are) those who
إ ذ	وَإِذْ	and when
أ ل ه	اللَّهِ	Allah
أ م ن	مُؤْمِنِينَ	believers
ب ي ن	بَيْنَكُمْ	(which is) between you
ع ل م	عَلِيمٌ	All-Knowing
ق و ل	قُلْ	say
ك ف ر	الْكَافِرِينَ	(of) the disbelievers
ك و ن	كُنْتُمْ	you are
و ل ي	يُؤَلِّهِمْ	turns to them

The usage of the word 'Anfal' in the context of war booty is only used in the first Ayat (twice) of the Surah and not used anywhere else in the Qur'an.

Ayat 8:72 is the longest Ayat of this Surah with 45 words,

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ
فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.” (8:72)

Period of Revelation

It was revealed in 2 A.H. after the Battle of Badr, the first battle between Islam and disbelief and contains a detailed and comprehensive review of the battle. It is likely that it was revealed all at once and at the same time. However, it is also possible that some of the verses concerning the problems arising as a result of this battle might have been revealed later and incorporated at the proper places to make it a continuous whole.

Background Reasons for Revelation

During the first decade or so of the Prophethood at Makkah, the Message had proved its firmness and stability. This was the result of two things; firstly, the Messenger who possessed the highest qualities of character was performing his Mission with wisdom foresight and magnanimity. His conduct showed that he had made up his mind to carry the movement to a successful end and therefore was ready to face all sorts of dangers and obstacles along the way. Secondly, the Message was so appealing that it attracted the hearts and minds of the people irresistibly towards itself. So much so that all obstacles of ignorance, superstition and petty prejudices failed to stop its advance. This is why the opponents of the Message, who had looked down upon it in its initial phases, had now begun to reckon it as a serious menace and were bent on crushing it with all their force.

However, despite their strength, the movement still lacked certain abilities to lead it to victory.

Firstly, it had not yet fully been proven that it had gathered a sufficient number of followers, who not only believed in its truth but were so intensely devoted to its principles. In addition, they were ready to expend all their energies and all that they possessed in the struggle for its success and establishment. So much so that they were ready to sacrifice their lives in the fight against the whole world itself, even though they should be their own nearest relative. It is true that the followers of Islam had endured the severest persecutions at the hands of the Quraysh of Makkah and had given a good proof of the firmness of their faith and their strong relation with Islam yet further trials were required to show that Islam had succeeded in acquiring such a band of followers which considered nothing dearer than its ideal and was ready to sacrifice life for it.

Secondly, though the voice of Islam had reached every part of the country its effects were yet scattered and its acquired strength was spread here and there: it had not yet gathered sufficient force essential for a decisive conflict with the old established order of 'ignorance.'

Thirdly, Islam had yet no home of its own and had not established itself firmly anywhere in the land where it could consolidate its power and make it a base for further action. For the Muslims were scattered all over the country and were living among the unbelievers as aliens whom were their bloodthirsty enemies who wanted to uproot from their own homes.

Fourthly, the Muslims had not yet had an opportunity to demonstrate practically the blessings of the system of life based on Islam. There was neither any Islamic culture, nor any social, economic or political system; nor were there any established principles of war and peace for their guidance. Therefore, the Muslims had no opportunity for demonstrating those moral principles on which they intended to build their entire system of life; nor had it been proved on the touchstone of trial that the Muslims as a community were sincere in the proclamation of the Message. Allah created opportunities for making up these deficiencies. During the last four years of the Prophet's ﷺ stay at Makkah, the voice of Islam had been proving effective at Yathrib (Madinah) and the people for various reasons had been accepting the message more readily than other clans of Arabia. So much so that in the twelfth year of Prophethood on the occasion of Hajj a

deputation of 75 people met the Prophet ﷺ in the darkness of night. These people not only accepted Islam, but also offered to give him and his followers a home. As this was a most epoch-making opportunity provided by Allah, the Prophet ﷺ took advantage of it. The significance of this offer was quite clear to the people of Yathrib, and they fully realised that this was not an invitation to a mere fugitive, but to the Messenger of Allah so that he should become their leader and ruler. Likewise, they knew that they were not inviting the Muslim refugees to give them shelter from persecution but to assemble them from all over the country for their integration with themselves to form an organised community. Thus, the offer of the people of Yathrib was to make Yathrib the “City of Islam.”

Accordingly, the Prophet ﷺ accepted their invitation and made it the first “City of Islam” in Arabia and the people of Yathrib were fully aware of the implications of this offer. It was indeed a declaration of war against the whole of Arabia, and an invitation to their own social and economic boycott as well. And when the Ansar from Yathrib declared their allegiance to the Prophet ﷺ at Aqabah, they knew fully well its consequences.

During the course of the formal declaration of allegiance, Asad bin Zurarah, the youngest of all the delegates from Yathrib, stood up and said, “O people of Yathrib! Just listen to me and consider the matter carefully in all its aspects. Though we have come to him, regarding him only as a Messenger of Allah, we should know that we shall be inviting the enmity of the whole of Arabia. For when we take him away to Yathrib, we shall be attacked and our children may be put to the sword. Therefore, if you have the courage in your hearts to face it, then and then only, you should declare your allegiance to him and Allah will give you its reward. But if you love your lives more than him and his Message, then leave this matter and frankly excuse yourselves, for at this time Allah may accept your excuses.”

Abbas bin Ubadah bin Naalah, another member of the delegation, reiterated the same thing, saying, “Do you understand the implication of the declaration of your allegiance to this person?” (Voices, “Yes, we know it.”) “You are challenging the whole world to war by your declaration of allegiance to him. There is every likelihood of a serious menace to your lives and properties. Therefore, consider it well. If you have any idea lurking in your minds that you will then hand him over to his enemies, it is much better to leave him alone now, because that conduct shall bring shame and disgrace to you in this world and the next. On the other hand, if

you have sincerely resolved that you will endure all kinds of consequences that will follow as a result of this invitation, then it would be the best thing to take the oath of allegiance to him because, by Allah, this will surely bring good to you in this world as well as in the next world.” At this all the members of the delegation cried with one voice, “We are ready and prepared to risk all our wealth and our noble kith and kin for his sake.” It was then that the famous oath of allegiance, which is known as the “Second Oath of Allegiance at Aqabah” was taken.

On the other side, the people of Makkah also understood fully well the implications of this matter from their own point of view. They realised that Muhammad ﷺ, who they knew well, had a great personality and possessed extraordinary abilities, was going to gain a strong footing, by this allegiance. For this would help integrate his followers, whose constancy, determination, and unwavering faithfulness to the Messenger had been tried, into a disciplined community under his wise leadership and guidance. They knew that this would spell death for their old ways of life. They also realised the strategic importance of Madinah to their trade, which was their chief means of livelihood. Its geographical position was such that the Muslims could strike the caravans travelling on the trade route between Yemen and Syria, and thus strike at the root of their economy and that of other pagan clans very effectively.

The value of the trade done by the people of Makkah alone on this route, not to count that of Ta'if and other places, amounted to about two hundred thousand dinars annually. As the Quraysh were fully aware of the implications of the oath of allegiance at Aqabah, they were greatly agitated when they got wind of it the same night. At first, they tried to win over the people of Madinah to their side. But when they saw that the Muslims were migrating to Madinah in small groups, they realised that the Prophet ﷺ was also going to emigrate soon from there. Then they decided to adopt an extreme measure to prevent this danger. A few days before his migration, the Quraysh held a council to consider the matter. After a long discussion, they decided that one person should be taken from each of the families of Quraysh other than that of Banu Hashim to put an end to the life of the Prophet ﷺ. This was to make it difficult for the family of the Prophet ﷺ to fight alone with all the other families of the Quraysh and thus to force them to accept blood-money for his murder instead of taking revenge from them, but by the grace of Allah their

plot against the life of the Prophet ﷺ failed because of his admirable foresight and full trust in Allah, and he reached Madinah safe and sound.

When they could not prevent his emigration, it occurred to them to exploit Abdullah bin Ubay who had begun to cherish a grievance against the Prophet ﷺ since his arrival at Madinah. He was an influential chief of Madinah and the people had agreed to make him their king. When the majority of Aws and Khazraj clan became Muslims and acknowledged the Prophet ﷺ as their leader, guide and ruler, all his hopes of becoming a king came to an end. Therefore, the Quraysh wrote to him, "As you have given shelter to our enemy, we tell you plainly that you should either fight with him yourself or exile him from your city otherwise we swear by Allah that we will invade your city, kill your males and make your females our slave girls." This letter added fuel to the flames of his jealousy and he was inclined to do some mischief, but the Prophet ﷺ took timely precautions and defeated his evil designs.

The Quraysh got another opportunity to hold out a threat. When Sa'd bin Mu'adh, another chief of Madinah, went to Makkah to perform Umrah, Abu Jahl (one of the leaders of the Quraysh, known for his hatred and persecution of the Muslims) interrupted him at the very door of the Ka'bah, saying, "Do you think we will let you perform Umrah in peace when you give shelter and help to renegades from us? Had you not been a guest of Umayyah bin Khalf, you would not have gone alive from here." Sa'd replied, "By Allah, if you prevent me from this, I will retaliate in a worse manner and block your route near Madinah." This incident virtually led to a declaration from the people of Makkah that they would prevent the Muslims from a pilgrimage to the Ka'bah, and from the people of Madinah that as a retaliation they would block their trade route to Syria against the opponents of Islam.

There was no other alternative for the Muslims than to keep a strong hold on this route so as to force the Quraysh, and the other clans, whose interests were vitally bound with this route, to reconsider their hostile and antagonistic attitude towards them. That is why the Prophet ﷺ attached the greatest importance to this problem. As soon as he was free from making the preliminary arrangements for organizing the newly formed Muslim Community and settling peace terms with the neighbouring Jewish tribes, he adopted two measures in this connection.

First, he entered into negotiations with those clans who lived between the Red Sea and this route so as to make alliances with them or at least to persuade them to make treaties of neutrality with the Muslims. He was successful in this, and he entered into a treaty of non-alignment with Juhainah, which was a very important clan of the hilly tract near the sea coast. Then, at the end of the first year of Hijrah, he made a treaty of defensive alliance with Bani Damrah. In 2 A.H. Bani Mudlij also joined the alliance, as they were the neighbours and allies of Bani Damrah. Then it so happened that quite a large number of these people were reverting to Islam as a result of the missionary work done by the Muslims.

Secondly, he successively sent small bands of his men on this route to serve as a warning to the Quraysh, and himself accompanied some of them. In the first year of Hijrah, four expeditions were sent there, that is, the expedition under Hamza, the expedition under Ubaidah bin Harith, the expedition under Sa'd bin Abi Waqqas and the al-Abwa expedition under the Prophet ﷺ himself. In the first month of the second year two more incursions were made on the same route. These are known as Buwat Expedition and Zawal Ushairah Expedition. Two things about all these expeditions are noteworthy. First, no blood was shed and no caravans were plundered in any of these expeditions. This proves that the real objective of these expeditions was to show to the Quraysh which way the wind was blowing. Secondly, not a single man from the people of Madinah was sent by the Prophet ﷺ on any of these incursions. The bands consisted purely of the immigrants from Makkah so that the conflict should remain between the people of the Quraysh themselves and should not further spread by the involvement of other clans. On the other side, the Quraysh of Makkah tried to involve others also in the conflict. When they sent bands towards Madinah, they did not hesitate to plunder the people. For instance, an expedition under the leadership of Kurz bin Jabir al-Fihri plundered the cattle of the people of Madinah from the very vicinity of the city to show what their real intentions were.

This was the state of affairs when, in Sha'ban 2 A.H. (February or March, 623 C.E.), a large trade caravan of the Quraysh carrying goods worth a substantial amount of money, with only a guard of thirty to forty men on its way back from Syria to Makkah, reached the territory from where it could be easily attacked from Madinah. As the caravan was carrying trade goods worth thousands of pounds, and was scantily guarded, naturally Abu Sufyan, who was in charge of it, from his past

experience feared an attack from the Muslims. Accordingly, as soon as he entered the dangerous territory, he despatched a camel rider to Makkah with a frantic appeal for help.

When the rider reached Makkah he, following an old custom of Arabia, tore open the ears of his camel, cut open his nose and overturned the saddle. He began to cry aloud at the top of his voice, "O people of Quraysh despatch help to protect your caravan from Syria under the charge of Abu Sufyan, for Muhammad ﷺ with his followers is in pursuit of it; otherwise, I don't think you will ever get your goods. Run, run for help." This caused great excitement and anger in the whole of Makkah and all the big chiefs of the Quraysh got ready for war. An army, consisting of 600 armoured soldiers and cavalry of 100 riders with great pomp and show marched out for a fight. They intended not only to rescue the caravan but also to put to an end, once for all, the new menace from the Muslims who had consolidated themselves at Madinah. They wanted to crush that rising power and overawe the clans surrounding the route so as to make it absolutely secure for future trade.

Now the Prophet ﷺ, who always kept himself well informed of the state of affairs, felt that the decisive hour has come and that was the right time when he must take a bold step; otherwise, the Islamic Movement would become lifeless forever and no chance would be left for it to rise again. For if the Quraysh invaded Madinah, the odds would be against the Muslims. The condition of the Muslim community was still very shaky because the immigrants (Muhajirin) had not been able to stabilize their economy during the short period (less than two years) of their stay at Madinah; their helpers, the Ansar had not yet been tried; and the neighbouring Jewish clans were antagonistic. Then there was a strong group of hypocrites and polytheists in Madinah itself; above all, the surrounding clans lived in awe of the Quraysh and had all their religious sympathies with them. The Prophet ﷺ, therefore, felt that the consequences of this possible invasion would not be favourable to the Muslims.

The second possibility was that they would not invade Madinah but try only to escort their caravan safely and securely by a mere show of force. In that case, too, if the Muslims remained inactive, it would affect their reputation adversely. Obviously, this weak stand in the conflict would embolden the other Arabs also and make the position of the Muslims very insecure in the country and the surrounding clans would, at the instance of the Quraysh, start hostilities against them. And the

Jews, the hypocrites and the polytheists of Madinah would openly rise against them and not only endanger their security of life, property and honour but make it difficult for them even to live there. The Muslims would not be able to inspire the enemy with awe so as to keep safe from them their life, property and honour. A careful study of the situation led the Prophet ﷺ to make up his mind to take a decisive step and go into the battle with whatever little strength they could muster and hence could show the Muslim community had the right to survive and was not doomed.

When he arrived at this momentous decision, he called the Muhajirin and the Ansar together and placed the whole position before them, without any reservation. He said, "Allah has promised that you will confront one of the two, the trade caravan coming from the north or the army of the Quraysh marching from the south. Now tell me which of the two you want to attack!" A large majority of the people replied that they wanted to attack the caravan. But the Prophet ﷺ who had something else before him, repeated the same question. At this Miqdad bin 'Amr, a Muhajir, stood up and said, "O Messenger of Allah! Please march to the side to which your Lord commands you; we will accompany you wherever you go. We will not say like the Israelites, 'Go and let you and your Lord fight we will wait.' In contrast to them we say, 'Let you and your Lord fight; we will fight by your side to our last breath'."

Even then he did not announce any decision but waited for a reply from the Ansar who had not yet taken any part in any battle of Islam. As this was the first opportunity for them to prove that they were ready to fulfil their promise of fighting for the cause of Islam, he repeated the question without directly addressing them. At this, Sa'ad bin Mu'adh, an Ansar, stood up and said, "...it appears that you are putting the question to us." To which the Prophet ﷺ said, "Yes," the Ansar replied, "We have believed in you and confirmed that what you have brought is the Truth, and have made a solemn pledge with you that we will listen to you and obey you. Therefore, O Messenger of Allah, do whatever you intend to do. We swear by Allah Who has sent you with the Truth that we are ready to accompany you to the sea shore and if you enter it, we will plunge into it. We assure you that not a single one of us will remain behind or forsake you, for we will not hesitate at all to go to fight, even if you should lead us to the battlefield tomorrow. We will remain steadfast in the battle and sacrifice our lives in the fight. We do hope that by the grace of Allah

our behaviour will gladden your heart. So, trusting in Allah's blessing, take us to the battlefield."

After these speeches it was decided that they should march towards the army of the Quraysh and not towards the trade caravan. It should be noted that the decision was of an ordinary nature. For the number of people, who came forward to go to the battlefield, was only a little more than three hundred (86 Muhajirs, 62 from Aws and 170 from Khazraj). Then the little army was ill-armed and hardly equipped for battle. Only a couple of them had horses to ride and the others had to take their turn in threes and fours on the back of a camel, out of the 70 they had in all.

Above all, they had not got enough weapons for the battle; only 60 of them had armour. It is, therefore, no wonder that with the exception of those who were prepared to sacrifice their lives for the cause of Islam, the majority of those who had joined the expedition, were so filled with fear that they felt as if they were knowingly going into the jaws of death. Then there were people who always looked at things from a selfish point of view. Though they had embraced Islam, they did not realise that their faith would demand the sacrifice of their lives and properties from them; they believed that it was a mad expedition prompted by irrational enthusiasm for religion. The Prophet ﷺ and the true Believers had realised the urgency of that critical hour which required the risk of life, therefore, they marched straight to the south-west, wherefrom the army of the Quraysh was coming. This is a clear proof of the fact that from the very beginning they had gone out to fight with the army and not to plunder the caravan. For if they had aimed at plundering the caravan, they would have taken the north-westerly direction and not the south-westerly one.

The two parties met in combat at Badr on the 17th of Ramadan. When the two armies confronted each other and the Prophet ﷺ noticed that the Quraysh army outnumbered the Muslims by three to one and was much better equipped, he raised his hands up in supplication and made this earnest prayer with great humility, "O Allah! Here are the Quraysh proud of their war material: they have come to prove that Thy Messenger is false. O Allah! now send that assistance that Thou hast promised to give me. O Allah! If this little army of Thy servants is destroyed, then there will be left none in the land to worship Thee." In this combat the emigrants from Makkah were put to the hardest test for they had to fight against their own near and dear relatives and put to the sword their fathers, their sons, their paternal

and maternal uncles and their brothers. It is obvious that only such people could have come out successful in this hardest of tests as had accepted the Truth sincerely and cut off all relations with falsehood. And in another way the test to which the Ansar were put was not less hard. They had only alienated the powerful Quraysh and their allies by giving shelter to the Muslims against their wishes but now, for the first time, they were going to give fight to them and to sow the seeds of a long and bitter war with them.

This was indeed a very hard test for it meant that a small town with a population of a few thousand inhabitants was going to wage a war with the whole of Arabia. It is obvious that only such people could take this bold step who believed in the Truth of Islam so firmly that they were ready to sacrifice every personal interest for its sake. Allah accepted the self-sacrifices of the Muhajirin and the Ansar because of their true faith, and rewarded them with His assistance. The proud, well-armed Quraysh were routed by these ill-equipped devotees of Islam. Seventy men of their army were killed and seventy captured as prisoners and their arms and equipment came into the hands of the Muslims as spoils of war. All their big chiefs, who were their best soldiers and who had led the opposition to Islam, were killed in this Battle. No wonder that this decisive victory made Islam a power to be reckoned with.²⁷

Lessons, Guidance and Reflections

- Despite such a grand victory with the major leaders of the enemy killed, the Surah does not begin by congratulating the Muslims or speaking of how great the victory was. Rather, it begins by correcting the Muslims regarding their attitude towards worldly goods, i.e., the distribution of war booty.
- There were around 70 camels which were shared between the Muslims prior to the Battle of Badr. The Prophet Muhammad ﷺ was taking it in turns with two others to ride the camel and they insisted the Prophet ﷺ ride the camel only. The Prophet ﷺ refused by saying these amazing words, “You are not stronger than me, and I am no less in need of Allah’s reward than you.”²⁸ Compare this to other leaders of history.
- Battle of truth and falsehood.

²⁷ Tafheem al-Qur’an, Mawdudi.

²⁸ Musnad Ahmad.

- Truth should not fear to be cowed down by odds against it.
- Fighting should not be for spoils or gains but for a just cause.
- Laws relating to peace and war.
- Relation of an Islamic state with Muslims living in non-Muslim lands.

Surah 9: at-Tawbah

Introduction

The basic subjects of the Surah are: The non-believers who broke their treaties, Muslims have no obligation to honour treaties with them. Muslims must protect themselves from hypocrisy, weak faith and negligence. Love of this world compared to the love of Jihad. Battle of Tabuk and its lessons.

Sections:

1. Proclamation that the Treaty of Hudaibiyah is cancelled.
2. Honour the treaties with those who honour them. Fight with those who have broken the treaty.
3. Mushrikin are forbidden to be the caretakers of the Masjid al-Haram.
4. Muslims should trust Allah, not just their numbers.
5. Jews and Christians also committed Shirk. Command to spend in the path of Allah. The correct number of months.
6. The Tabuk expedition.
7. Those who stayed behind and did not participate in the Battle of Tabuk, hypocrites and weak in faith.
8. The proper distribution of charity. Those who speak ill of the Prophet ﷺ or make fun of Allah and His Book.
9. The hypocrite men and women.

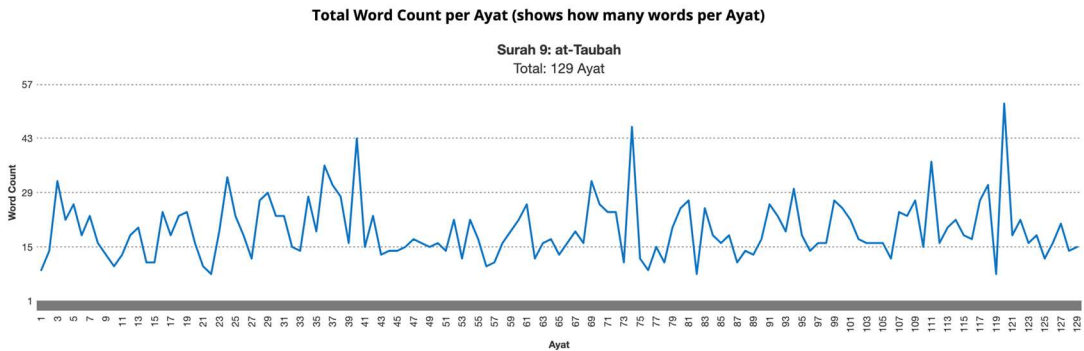
The name of the Surah, at-Tawbah is derived from ت و ب and it occurs 87 times in the Quran. Interestingly, this Surah has the highest usage of the words derived from ت و ب compared to all other Surahs – it is used 17 times.

In Ayat 118, occurs the case of the three companions whom Allah turned to and accepted their tawbah (repentance) to Him – those who had abstained from joining the Jihad at the Battle of Tabuk.

This is the only Surah of the Qur'an to which "In the Name of Allah, Most Gracious Most Merciful" is not prefixed. Though the commentators have given different reasons for this; namely this is because the Prophet ﷺ himself did not dictate it at the beginning of the Surah. Therefore, the Companions did not prefix

it and their successors followed them. This is a further proof of the fact that utmost care has been taken to keep the Qur'an intact so that it should remain in its complete and original form.

Table Summary



Total Ayat	129
Total Words	2,498 (2,851 including 'و' as a separate word)
Total Letters	10,873 (reward factor 108,730)
Root Words	376
Unique Root Words	11
Makki / Madani	Madani
Chronological Order	113 th (according to Ibn Abbas)
Year of Revelation	22 nd year of Prophethood (9 th Year Hijri)
Names of Prophets Mentioned	Nuh, Ibrahim
Events during/before this Surah	Hajj led by Abu Bakr - Expedition of Tabuk, Conquest of Makkah - Battle of Hunain, Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah

	from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Connection of the Surah to the Surah before/after it

The central theme of both Surah al-Anfal and at-Tawbah are both about Jihad in the way of Allah. Surah al-Anfal revolves around the first battle of the Prophet ﷺ (Battle of Badr) which began the local campaign. Surah at-Tawbah revolves around the last battle of the Prophet ﷺ (Battle of Tabuk) which began the global campaign.

Period of Revelation

This Surah comprises three discourses. The first discourse (v. 1-37) was revealed in Dhul-Qa'dah 9 A.H. approximately. As the importance of the subject of the discourse required its declaration on the occasion of Hajj, the Prophet ﷺ dispatched Ali to follow Abu Bakr who had already left for Makkah as leader of the Pilgrims to the Ka'bah. He instructed Ali to deliver the discourse before the representatives of the different clans of Arabia so as to inform them of the new policy towards the polytheists.

The second discourse (v. 38-72) was sent down in Rajab 9 A.H. or a little before this, when the Prophet ﷺ was engaged in making preparations for the Campaign of Tabuk. In this discourse the Believers were urged to take active part in Jihad.

The third discourse (v. 73-129) was revealed on his return from the Campaign of Tabuk. There are some pieces in this discourse that were sent down on different occasions during the same period and were afterwards consolidated by the Prophet ﷺ into the Surah in accordance with inspiration from Allah. But this caused no interruption in its continuity because they dealt with the same subject and formed part of the same series of events. This discourse warns the hypocrites of their evil deeds and rebukes those Believers who had stayed behind in the Campaign of Tabuk. Then after taking them to task, Allah pardons those true Believers who had not taken part in the Jihad in the way of Allah for one reason or the other.

Background Reasons for Revelation

The series of events that have been discussed in this Surah took place after the Peace Treaty of Hudaibiyah. By that time one-third of Arabia had come under the sway of Islam which had established itself as a powerful well organised and civilized Islamic state. There were two important events that followed - the first was the Conquest of Arabia. The Prophet ﷺ was able to send missions among different clans for the propagation of Islam. The result was that during the short period of two years it became such a great power that it made the old order of ignorance feel helpless before it. So much so that the zealous elements from among the Quraysh were so exasperated that they broke the Treaty in order to encounter Islam in a decisive combat. The Prophet ﷺ took prompt action after the breach so as not to allow them any opportunity to gather enough force for this. He made a sudden invasion on Makkah in the month of Ramadan in 8 A.H. and conquered it.

Though this conquest broke the backbone of the order of ignorance it made still another attack on Islam in the battlefield of Hunain which proved to be its death-knell. The clans of Hawazin, Thaqif, Naur Jushm and others gathered their entire forces in the battlefield in order to crush the reformative Revolution but they utterly failed in their evil designs. The defeat of 'ignorance' at Hunain paved the way for making the whole of Arabia 'The Abode of Islam' (Dar-ul-Islam). The result was that hardly a year had passed after the Battle of Hunain when the major

portion of Arabia came within the fold of Islam and only a few upholders of the old order remained scattered over some corners of the country.

The second event that contributed towards making Islam a formidable power was the Campaign of Tabuk which was necessitated by the provocative activities of the Christians living within or near the boundaries of the Roman Empire to the north of Arabia. Accordingly, the Prophet ﷺ with an army of thirty thousand marched boldly towards the Roman Empire but the Romans evaded the encounter. The result was that the power of the Prophet ﷺ and Islam increased manifold and deputations from all corners of Arabia began to wait upon him on his return from Tabuk in order to offer their allegiance to Islam and obedience to him. The Qur'an has described this triumph in Surah 110: an-Nasr (The Victory) "When the victory of Allah has come and the conquest and you see the people entering into the religion of Allah in multitudes..."

Campaign to Tabuk

The Campaign to Tabuk was the result of conflict with the Roman Empire that had started even before the conquest of Makkah. One of the missions sent after the Treaty of Hudaibiyah to different parts of Arabia visited the clans which lived in the northern areas adjacent to Syria. The majority of these people were Christians who were under the influence of the Roman Empire. Contrary to all the principles of the commonly accepted international law they killed fifteen members of the delegation near a place known as Zat-u-Talah. Only Ka'ab bin Umair Ghifari, the head of the delegation, succeeded in escaping and reporting the sad incident. Besides this Shurahbil bin Amr, the Christian governor of Busra who was directly under the Roman Caesar had also put to death the ambassador of the Prophet ﷺ who had been sent to him on a similar mission.

These events convinced the Prophet ﷺ that a strong action should be taken in order to make the territory adjacent to the Roman Empire safe and secure for the Muslims. Accordingly, in the month of Jamadi-ul-Ula 8 A.H. he sent an army of three thousand towards the Syrian border. When this army reached near Ma'an the Muslims learnt that Shurahbil was marching with an army of one hundred thousand to fight-with them and that the Caesar who himself was at Hims had sent another army consisting of one hundred thousand soldiers under his brother

Theodore. In spite of such fearful news the brave small band of the Muslims marched on fearlessly and encountered the big army of Shurahbil at M'utah.

The result of the encounter, in which the Muslims were fighting against fearful odds (the ratio of the two armies was 1:33) as very favourable for the enemy utterly failed to defeat them. This proved very helpful for the propagation of Islam. As a result, those Arabs who were living in a state of semi-independence in Syria and near Syria and the clans of Najd near Iraq who were under the influence of the Persian Empire turned towards Islam and embraced it in thousands. For example, the people of Bani Sulaim (whose chief was Abbas bin Mirdas Sulaimi) Ashja'a Ghatafan Zubyan Fazarah etc. came into the fold of Islam at the same time. Above all Farvah bin 'Amral Juzami who was the commander of the Arab armies of the Roman Empire embraced Islam during that time and underwent the trial of his Faith in a way that filled the whole territory with wonder.

When the Caesar came to know that Farvah had embraced Islam he ordered that he should be arrested and brought to his court. The Caesar said to him, 'You will have to choose between one of two options; either give up your Islam and win your liberty and your former rank, or remain a Muslim and face death.' He calmly chose Islam and sacrificed his life in the way of the Truth.

No wonder that such events as these made the Caesar realise the nature of the danger that was threatening his Empire from Arabia. Accordingly, in 9 A.H. he began to make military preparations to avenge the insult he had suffered at Mu'tah. The Ghassanid and other Arab chiefs also began to muster armies under him. When the Prophet ﷺ who always kept himself well-informed even of the minutest things that could affect the Islamic Movement favourably or adversely came to know of these preparations he at once understood their meaning. Therefore, without the least hesitation he decided to fight against the great power of the Caesar. He knew that the show of the slightest weakness would result in the utter failure of the Movement which was facing three great dangers at that time. First the dying power of 'ignorance' that had almost been crushed in the battlefield of Hunain might revive again. Secondly, the Hypocrites of Madinah who were always on the look-out for such an opportunity might make full use of this to do the greatest possible harm to it. For they had already made preparations for this and had through a monk called Abu Amir, sent secret messages of their evil designs to the Christian king of Ghassan and the Caesar himself.

Besides this, they had also built a mosque near Madinah for holding secret meetings for this purpose. The third danger was of an attack by the Caesar himself, who had already defeated Persia, the other great power of that period, and filled with awe the adjacent territories. It is obvious that if all these three elements had been given an opportunity of taking a concerted action against the Muslims, Islam would have lost the fight it had almost won. That is why in this case the Prophet ﷺ made an open declaration for making preparations for the Campaign against the Roman Empire, which was one of the two greatest empires of the world of that period. The declaration was made through all the apparent circumstances were against such a decision: for there was famine in the country and the long-awaited crops were about to ripen: the burning heat of the scorching summer season of Arabia was at its height and there was not enough money for preparations in general, and for equipment and conveyance. In spite of these handicaps, when the Messenger of Allah realised the urgency of the occasion, he took this step which was to decide whether the mission of the truth was going to survive or perish.

The very fact that he made an open declaration for making preparations for such a campaign to Syria against the Roman Empire showed how important it was, for this was contrary to his previous practice. Usually, he took every precaution not to reveal beforehand the direction to which he was going nor the name of the enemy whom he was going to attack; nay, he did not move out of Madinah even in the direction of the campaign.

All the parties in Arabia fully realised the grave consequences of this critical decision. The remnants of the lovers of the old order of 'ignorance' were anxiously waiting for the result of the Campaign, for they had pinned all their hopes on the defeat of Islam by the Romans. The 'hypocrites' also considered it to be their last chance of crushing the power of Islam by internal rebellion, if the Muslims suffered a defeat in Syria. They had, therefore, made full use of the Mosque built by them for hatching plots and had employed all their devices to render the Campaign a failure. On the other side, the true Believers also realised fully that the fate of the Movement for which they had been exerting their utmost for the last 22 years was now hanging in the balance. If they showed courage on that critical occasion, the doors of the whole outer world would be thrown open for the Movement to spread. But if they showed weakness or cowardice, then all the work they had done in

Arabia would end in smoke. That is why these lovers of Islam began to make enthusiastic preparations for the Campaign.

Every one of them tried to surpass the other in making contributions for the provision of equipment for it. Uthman and Abdur Rahman bin Awf presented large sums of money for this purpose. Umar contributed half of the earnings of his life and Abu Bakr the entire earnings of his life. The indigent Companions did not lag behind and presented whatever they could earn by the sweat of their labour and the women parted with their ornaments. Thousands of volunteers, who were filled with the desire of sacrificing their lives for Islam, came to the Prophet ﷺ and requested that arrangements for weapons and conveyance be made for them so that they should join the expedition. Those who could not be provided with these shed tears of sorrow; the scene was so pathetic that it made the Prophet ﷺ sad because of his inability to arm them. In short, the occasion became the touchstone for discriminating a true Believer from a hypocrite. For, to lag behind in the Campaign meant that the very relationship of a person to Islam was doubtful. Accordingly, whenever a person lagged behind during the journey to Tabuk, the Prophet ﷺ, on being informed, would spontaneously say, "Leave him alone. If there be any good in him, Allah will again join him with you, and if there be no good in him, then thank Allah that He relieved you of his evil company."

In short, the Prophet ﷺ marched out towards Syria in Rajab A.H. 9, with thirty thousand fighters for the cause of Islam. The conditions in which the expedition was undertaken may be judged from the fact that the number of camels with them was so small that many of them were obliged to walk on foot and to wait for their turns for several had to ride at a time on each camel. To add to this, there was the burning heat of the desert and the acute shortage of water. But they were richly rewarded for their firm resolve and sincere adherence to the cause and for their perseverance in the face of those great difficulties and obstacles.

When they arrived at Tabuk, they learnt that the Caesar and his allies had withdrawn their troops from the frontier and there was no enemy to fight with. Thus, they won a moral victory that increased their prestige manifold and, that too, without shedding a drop of blood. As a result of this, the boundaries of the Islamic state were extended right up to the Roman Empire, and the majority of the Arab clans, who were being used by the Caesar against Arabia, became the allies of the Muslims against the Romans. Above all, this moral victory of Tabuk afforded a

golden opportunity to the Muslims to strengthen their hold on Arabia before entering into a long conflict with the Romans. For it broke the back of those who had still been expecting that the old order of 'ignorance' might revive in the near future, whether they were the open upholders of polytheism (Shirk) or the hypocrites who were hiding their Shirk under the clothing of Islam.

The majority of such people were compelled by the force of circumstances to enter into the fold of Islam and, at least, make it possible for their descendants to become true Muslims. After this a mere impotent minority of the upholders of the old order was left in the field, but it could not stand in the way of the Islamic Revolution for the perfection of which Allah had sent His Messenger.

Problems of the Period

If we keep in view the preceding background, we can easily find out the problems that were confronting the community at that time. They were:

1. to make the whole of Arabia a perfect 'Abode of Islam' (Dar-ul-Islam).
2. to extend the influence of Islam to the adjoining countries.
3. to crush the mischiefs of the hypocrites.
4. to prepare the Muslims for Jihad against the non-Muslim world.

A clear declaration was made that all the treaties with the polytheists were abolished and that the Muslims would be released from the treaty obligations with them after a respite of four months (v. 1-3). This declaration was necessary for uprooting completely the system of life based on Shirk and to make Arabia exclusively the centre of Islam so that it should not in any way interfere with the spirit of Islam nor become an internal danger for it.

A decree was issued that the guardianship of the Ka'bah, which held central position in all the affairs of Arabia should be wrested from the polytheists and placed permanently in the hands of the Believers (v. 12-18) and that all the customs and practices of the Shirk of the era of 'ignorance' should be forcibly abolished: that the polytheists should not be allowed even to come near the "House" (v. 28). This was to eradicate every trace of Shirk from the "House" that was dedicated exclusively to the worship of Allah. In order to enable the Muslims to extend the

influence of Islam outside Arabia they were enjoined to crush with sword the non-Muslim powers and to force them to accept the sovereignty of the Islamic State.

As the great Roman and Persian Empires were the biggest hindrances in the way a conflict with them was inevitable. The object of Jihad was not to coerce them to accept Islam; they were free to accept or not to accept it, but to prevent them from thrusting forcibly their deviations upon others and the coming generations. The Muslims were enjoined to tolerate their misguidance - only to the extent that they might have the freedom to remain misguided if they chose to be so, provided that they paid the tax (Jizyah) (v. 29) as a sign of their subjugation to the Islamic State.

The third important problem was to crush the mischiefs of the hypocrites who had hitherto been tolerated in spite of their flagrant crimes. Now that there was practically no pressure upon them from outside, the Muslims were enjoined to treat them openly as disbelievers (v. 73). Accordingly, the Prophet ﷺ set on fire the house of Swailim where the hypocrites used to gather for consultations in order to dissuade the people from joining the expedition to Tabuk. Likewise, on his return from Tabuk he ordered to pull down and burn the 'Mosque' that had been built to serve as a cover for the hypocrites for hatching plots against the true Believers.

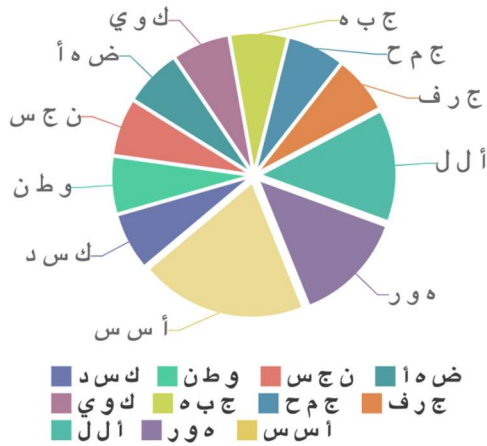
In order to prepare the Muslims for Jihad against the whole non-Muslim world, it was necessary to cure them even of that slight weakness of faith from which they were still suffering. For there could be no greater internal danger to the Islamic Community than the weakness of faith especially where it was going to engage itself single-handed in a conflict with the whole non-Muslim world. That is why those people who had lagged behind in the Campaign to Tabuk or had shown the least negligence were severely taken to task and were considered as hypocrites if they had no plausible excuse for not fulfilling that obligation. Moreover, a clear declaration was made that in future the sole criterion of a Muslim's faith shall be the exertions he makes for the uplift of the word of Allah and the role he plays in the conflict between Islam and disbelief (Kufr). Therefore, if anyone will show any hesitation in sacrificing his life, money, time and energies, his faith shall not be regarded as genuine (v. 81-96). If the above-mentioned important points are kept in view during the study of this Surah, it will facilitate the understanding of its contents.²⁹

²⁹ Tafheem al-Quran, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

11 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	172	2851
2.	أ ل ذ ي	49	1464
3.	أ م ن	45	879
4.	ك و ن	36	1390
5.	ر س ل	35	513
6.	ع ل م	32	854
7.	ك ف ر	31	525
8.	ق و م	30	660
9.	ق و ل	30	1722
10.	إ لَّا	24	663

Unique Root Word	Example (word)	Translation
ن ج س	نَجَسٍ	(are) unclean (9:28)
أ س س	أَسَّسَ	founded (9:108)
أ ل ل	إِلَّا	(of) kinship (9:8)
ج ب ه	جِبَاهَهُمْ	their foreheads (9:35)
ج ر ف	جُرْفٍ	(of) a cliff (9:109)
ج م ح	يَجْمَحُونَ	run wild (9:57)
ض ه أ	يُضَاهَوْنَ	they imitate (9:30)
ك س د	كَسَادَهَا	a decline (in) it (9:24)
ك و ي	فَتُكْوَى	and will be branded (9:35)
ه و ر	هَارٍ	(about to) collapse (9:109)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	those (with) whom
إ لَّا	إِلَّا	except
أ ل ه	أَللَّهُ	Allah
أ م ن	مَأْمَنَهُ	(to) his place of safety
ر س ل	وَرَسُولِهِ	and His Messenger
ع ل م	وَأَعْلَمُوا	but know
ق و ل	قُلْ	say
ق و م	وَأَقَامُوا	and establish
ك ف ر	الْكَافِرِينَ	the disbelievers
ك و ن	يَكُونُ	can (there) be

و ط ن	مَوَاطِنَ	regions (9:25)			
-------	-----------	-------------------	--	--	--

- Interestingly, this Surah has the highest usage of the words derived from ب و ت compared to all other Surahs – it is used 17 times.
- Words derived from ج ه د (to struggle, fight) appear 11 times in Surah at-Tawbah, the highest frequency compared to any other Surah.
- The word ح ل ف (swear - as in an oath) appears 7 times in Surah at-Tawbah, the highest frequency compared to any other Surah.
- Words from ك ر ه (hate/dislike) appears 7 times, the highest frequency compared to any other Surah.

Lessons, Guidance and Reflections

- Policy towards the polytheists.
- Commandments relating to participation in Jihad.
- Regulations relating to hypocrisy, weak faith, and negligence.
- Campaign of Tabuk.
- Establishment of a Dar al-Islam (Islamic state).
- Extending the influence of Islam to adjoining countries.
- Crushing the mischief of the hypocrites.
- Preparing the Muslims for struggle in the cause of Islam.

Surah 10: Yunus

Introduction

The main subject of this Surah is faith in Allah and belief in the Hereafter. Those who have true faith, they worship Allah and recognize Him as their Lord and Master and live their lives in accordance to His command. Allah sent His Messengers to remind people and to warn them. The stories of Prophet Nuh and Prophet Moses with Pharaoh are told to remind people about the consequences of unfaithfulness and arrogance.

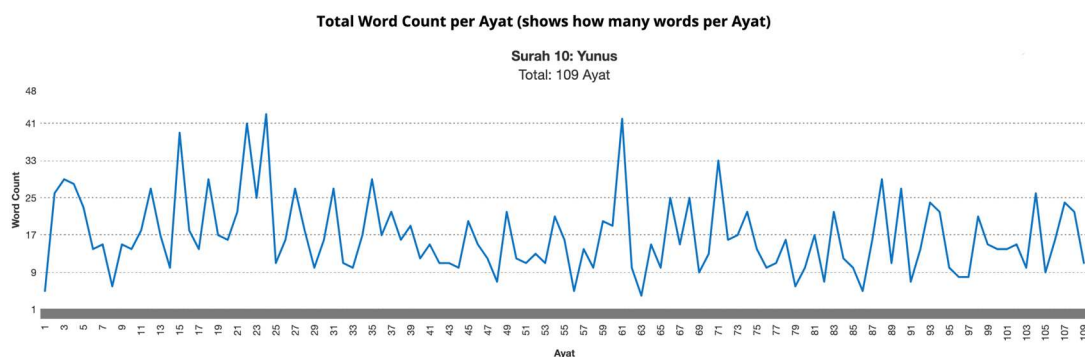
Sections:

1. The Qur'an is the Book of wisdom. It contains signs from one who is All-Wise.
2. Man's ingratitude attitude to Allah and His revelation.
3. Allah's mercy to His creation. Allah invites to the abode of peace.
4. Allah's gifts. The Qur'an is from Allah. Bring a Surah like the Qur'an if you can.
5. Those who disbelieve in the Qur'an shall be the losers. Every people were sent a Messenger.
6. The Qur'an is a mercy, blessing and a cure for the problems of humankind.
7. Whatever you do Allah is a Witness. The mistakes of the Mushrikin (polytheists).
8. The story of Prophet Nuh and his people followed by story of Prophet Musa and Harun.
9. Allah delivered the Children of Israel from the bondage of the Pharaoh.
10. Allah's mercy for the Children of Israel.
11. Prophet Yunus and his people.
12. If Allah afflicts you with any loss or wants to bestow any profit on you, none can avert it. You must always follow Allah's guidance.

The Surah is named after the Prophet Yunus (Jonah) and this is the only Surah of the Qur'an to mention the 'people of Yunus' – "Then has there not been a (single) city that believed so its faith benefited it except the people of Jonah? When they

believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time” (10:98). There are 109 Ayat in this Surah.

Table Summary



Total Ayat	109
Total Words	1,833 (2,017 including ‘و’ as a separate word)
Total Letters	7,425 (reward factor 74,250)
Root Words	301
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	51 st (according to Ibn Abbas)
Year of Revelation	12 th year of Prophethood
Names of Prophets Mentioned	Nuh, Musa, Harun, Yunus
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and

	torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The first theme to note is ‘Belief in the Qadha (decisions) and Qadr (pre-destination) of Allah, the most-Wise.’ The second is, ‘Invitation to the Message using admonition and warning.’ In the very introductory verses, the invitation has been extended like this: “The people consider it a strange thing that this Message is being conveyed by a human being and charge him with sorcery whereas there is nothing strange in it nor has it any connection with sorcery or sooth saying. It simply informs you of two realities. First, Allah who has created the universe and manages it is in fact your Master and Lord and He alone is entitled to your worship. The second reality is that after the life in this world there will be another life in the Next World where you shall have to render full account of the life of this world and be rewarded or punished according to whether you adopted the righteous attitude as required by Him after acknowledging Him as your Master or acted against His will. Both of these realities which the Messenger is presenting before you are “realities” in themselves whether you acknowledge them as such or not. He is inviting you to accept these and regulate your lives in accordance with them; if you accept them, you will have a very blessed end; otherwise, you shall be met with evil consequences.”

Towards the end of Surah Yunus, Allah says, “Then has there not been a (single) city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.” (10:98). Just like the people of Yunus believed in the end, ultimately the people of Makkah also ended up believing.

Connection between the beginning and the ending of the Surah

- The Surah begins and ends with the mention of H-K-M (wise/judge/judgement):

الر تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

“Alif, Lam, Ra. These are the verses of the wise Book.” (10:1)

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

“And follow what is revealed to you, (O Muhammad ﷺ), and be patient until Allah will judge. And He is the best of judges.” (10:109)

- The Surah ends with the instruction to follow the revelation and true wisdom is in the following of the revelation of the words of Allah.

Period of Revelation

We learn from hadith the Surah was revealed in Makkah. But there are some people who are of the opinion that some of its verses were revealed at Madinah. This is however a superficial view. The continuity of the theme clearly shows that this does not comprise isolated verses or discourses that were revealed at different times and on different occasions. On the contrary, it is from the beginning to the end a closely connected discourse which must have been revealed at one sitting. Besides this the nature of its theme is itself a clear proof that the Surah belongs to the Makkan period.³⁰

Some consider it to have been revealed after Surah al-Isra (17) and before Hud (11) – which would place it around year 11 of Prophethood.³¹

³⁰ Tafheem al-Qur'an, Mawdudi.

³¹ Tahrir wa Tanwir Ibn Ashoor.

Background Reasons for Revelation

We have no hadith in regard to the time of its revelation but its subject matter gives clear indication that it must have been revealed during the last stage of the Prophet's ﷺ residence at Makkah. For the mode of the discourse suggests that at the time of its revelation the antagonism of the opponents of the Message had become so intense that they could not tolerate even the presence of the Prophet ﷺ and his followers among themselves and that things had come to such a pass as to leave no hope that they would ever understand and accept the Message of the Prophet ﷺ. This indicates that the last stage of the Prophet's ﷺ life among the people had come and the final warning like the one in this Surah had to be given. These characteristics of the discourse are clear proof that it was revealed during the last stage of the Movement at Makkah. Another thing that determines more specifically the order of the Surahs of the last stage at Makkah is the mention (or absence) of some open or covert hint about emigration (Hijrah) from Makkah. As this Surah does not contain any hint whatsoever about this, it is a proof that it preceded those Surahs which contain it. Now that we have specified the time of its revelation there is no need of repeating its historical background because that has already been stated in Surah 6: al-An'am (The Grazing Livestock) and Surah 7: al-A'raf (The Elevations).

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	أَلَمْ	63	2851
2.	كُون	50	1390
3.	قَوْل	50	1722
4.	الَّذِي	36	1464
5.	أَمِنْ	30	879
6.	رَبِّ	24	980
7.	قَوْم	24	660
8.	إِلَى	23	742
9.	حَقَّقِ	23	287
10.	إِلَّا	21	663

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(to) those who
إِلَى	إِلَى	to
إِلَّا	إِلَّا	except
أَلْ هـ	اللَّهُ	(is) Allah
أَمْ نـ	ءَامِنُوا	believe
حَقِّ قـ	أَحَقُّ	(has) more right
رَبِّ بـ	رَبُّهُمْ	their Lord
قَوْلـ	قَالَ	said
قَوْمـ	وَأَقَامُوا	and establish
كَ وَـ	أَكَانَ	is it

One of the key phrases of this Surah is, “...those who do not expect the meeting with Us...” (10:7)

Key words: Rayb (doubt), Ajb (strange, amazed), Ghafiloon (heedless), Dhan (thought), Khadhaba (lie) Shak (doubt), Iftara (lie), Haq (truth), Sidq (true), Iman (faith), Mobin (clear), Bayanat (manifest), Sultan (power/authority), Wahy (revelation), Huda (guidance) and Ilm (knowledge).

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

“For them who have done good is the best (reward) and **extra**. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally” (10:26)

وَزِيَادَةٌ (extra) - The Messenger of Allah ﷺ said, “الحُسْنَى (best (reward) is Jannah and وَزِيَادَةٌ (extra) is seeing the Face of Allah, the most Noble” (Sahih Muslim).

Lessons, Guidance and Reflections

- Allah is the only Creator of this universe.
- Deities whom the Mushrikin (polytheists) worship other than Allah, have no power to either benefit or harm anyone.
- Deities other than Allah are not even aware that they are being worshiped.
- To every nation Allah sent a Messenger for guidance.
- The Qur'an provides a cure for all the problems of mankind.
- The Mushrikin (polytheists) follow nothing but conjectures.
- The story of the Prophet Musa, Pharaoh and his chiefs.
- Belief after seeing the punishment did not benefit any nation except the nation of the Prophet Yunus.

Surah 11: Hud

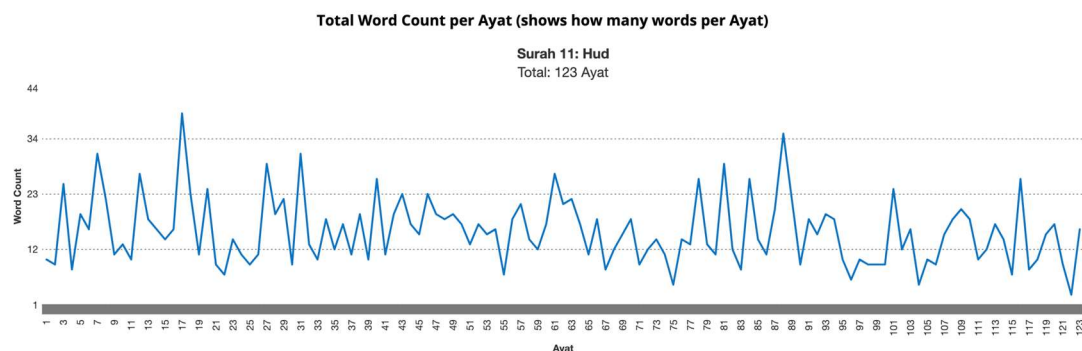
Introduction

In this Surah we have the stories of Prophets Nuh, Salih, Hud, Lut, Shuaib and Musa. In essence, Allah sent His Prophets and Messengers to mankind out of His grace and mercy, but when people did not listen to the Prophets and rejected their message, then Allah's punishment came and came relentlessly. It did not make any difference whether someone was the son of a Prophet or his wife or anyone, none could escape Allah's judgment.

Sections:

1. Seek forgiveness from Allah and His bounties will be for you.
2. Patience and good deeds bring the stability in character.
3. The story of Prophet Nuh.
4. The fate of those who disbelieved in Prophet Nuh. The moving description of the fate of Prophet Nuh's son.
5. The Message of Prophet Hud. 'Ad people denied Allah's message and were punished.
6. The Message of Prophet Saleh, the sign of the she-camel, and end of Thamud.
7. Prophet Ibrahim receives the angels. The angels then went to Prophet Lut. The punishment of the people of Lut.
8. Prophet Shu'aib and his message, his people's denial and their punishment.
9. Prophet Moses was sent to Pharaoh and his people. The purpose of these stories.
10. Prophets were denied before. Continue presenting the message with patience.

Table Summary



Total Ayat	123
Total Words	1,917 (2,135 including 'ج' as a separate word)
Total Letters	7,633 (reward factor 76,330)
Root Words	358
Unique Root Words	7
Makki / Madani	Makki
Chronological Order	52 nd (according to Ibn Abbas)
Year of Revelation	12 th year of Prophethood
Names of Prophets Mentioned	Nuh, Hud, Salih, Lut, Ibrahim, Ishaq, Yaqub, Shuaib, Musa
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of

	Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The stance of the Messengers: Despite these Messengers being rejected, mocked at, belied and denied, they stood firm with Yaqin (certainty), Thabat (steadfastness) and Sabr (patience and perseverance).

Lessons from history regarding those who denied the truth: From the time of Prophet Nuh to the time of the Prophet Muhammad ﷺ, there is one manifest truth and that is that there is no one who deserved to be worshipped except Allah alone without any equal and partner.

Warning and Admonition: The Surah deals with the same subject as Surah 10: Yunus (Jonah). Sometime after the revelation of this Surah, Abu Bakr told the Prophet ﷺ that he had noticed that he was looking old. The Prophet ﷺ replied, "Surah Hud and the like Surahs have made me old." This demonstrates that it was a very hard time for the Prophet ﷺ and these stern warnings added greatly to his anxieties that were caused by the persecution from the Quraysh who were doing their worst to crush down the Message of Islam. For it was obvious to the Prophet ﷺ that the last limit of the respite given by Allah was approaching nearer and nearer and he was afraid lest the term of the respite should expire and his people be seized by the torment. The invitation is this, obey the Messenger of Allah, discard polytheism (Shirk) and worship Allah and Allah alone and establish the

entire system of your life on the belief that you shall be called to account in the Hereafter.

The admonition is this: Remember that those people who put their faith in the outward appearance of this worldly life and rejected the Message of the Prophets met with dire consequences. Therefore, you should consider it seriously whether you should follow the same way that history has proved to be the path to ruin.

The warning is this; you should not be deluded by the delay in the coming of the punishment: it is because of the respite that Allah has granted you by His grace so that you might mend your ways: if you do not make use of this opportunity you shall be inflicted with an inevitable punishment that will destroy you all except the Believers.

Instead of addressing the people directly, the Qur'an has used the stories of the people of Nuh, Hud, Salih, Lut, Shu'aib and Moses to achieve the above-mentioned objects. What is most prominent in their stories is that when Allah passes His judgement on the people, He does not spare anyone whatsoever even if he be the nearest relative of the Prophet ﷺ of the time. Only that one is rescued who had believed in the Prophet ﷺ and none else not even his own son or wife. More than that, the Faith demands from each and every Believer that he should totally forget his relationships when that judgement comes and remember only the relationship of the Faith. For it is against the spirit of Islam to show any regard whatsoever for the relationships of blood and race. The Muslims demonstrated these teachings practically in the Battle of Badr four years after the revelation of this Surah.

Connection of the name of the Surah and its Ayah

The mention of Prophet Hud occurs most in this Surah in comparison to any other Surah of the Qur'an. It appears a total of 5 times.

Connection between the beginning and the ending of the Surah

The Surah begins with an order to single out Allah for Ibadah (worship) and The Surah ends with also an order to worship Him.

أَلَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ

“Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,” (11:2)

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

“And to Allah belong the unseen (aspects) of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.” (11:123)

In the beginning and end of the Surah, the Prophet ﷺ is advised about staying firm upon the revelation;

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Then would you possibly leave (out) some of what is revealed to you, or is your breast constrained by it because they say, “Why has there not been sent down to him a treasure or come with him an angel?” But you are only a warner. And Allah is Disposer of all things.” (11:12)

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ وَلَا تَتَّخِذُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

“So remain on a right course as you have been commanded, (you) and those who have turned back with you (to Allah), and do not transgress. Indeed, He is Seeing of what you do. And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.” (11:112-113)

Period of Revelation

If we consider its theme deeply, we come to the conclusion that it was revealed during the same period as Surah 10: Yunus (Jonah) and most probably followed it immediately.

Relevant Hadith

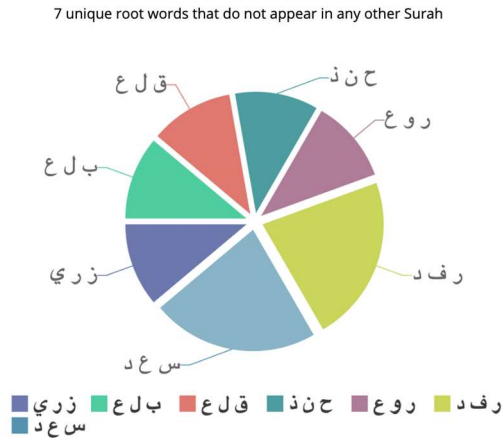
قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَا رَسُولَ اللَّهِ قَدْ شَبْتُ . قَالَ " شَيْبَتْنِي هُوْدُ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَ عَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ "

It has been reported that once Abu Bakr (ra) said to the Prophet ﷺ, "O Messenger of Allah ﷺ, you have become old." The Prophet ﷺ said, 'I have become old (due to) (Surah) Hud, al-Waqiah (56), al-Murasalat (77), Amma yatasailoon (an-Naba 78) and Waidha ash-Shamsu kuwirat (at-Takweer 81)." (Tirmidhi no. 3297)

The Hadith demonstrates the heavy responsibility felt by the Prophet ﷺ, which in turn affected his health. It also shows the love that Abu Bakr had for the Prophet ﷺ as he noticed the changes in his friends face. The weight and responsibility of implementing the Qur'an was very heavy on the heart and mind. Allah refers to the breaking and crumbling of a mountain had the Qur'an been sent to it. We should also try to read the Surahs mentioned in the Hadith and reflect as to why they had the effect they did.

Important key words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	55	1722
2.	أ ل ه	45	2851
3.	ر ب ب	44	980
4.	ق و م	42	660
5.	ك و ن	33	1390
6.	إ ل ي	31	742
7.	إ ل ا	29	663
8.	أ ل ذ ي	25	1464
9.	ع م ل	16	360
10.	أ م ر	16	248

Unique Root Word	Example (word)	Translation
ب ل ع	أَبْلَعِي	swallow (11:44)
ر و ع	الزُّوعُ	the fright (11:74)
ق ل ع	أَقْلَعِي	withhold (11:44)
ح ن ذ	حَنِيدٌ	roasted (11:69)
ر ف د	الزُّفْدُ	(is) the gift (11:99)
ز ري	تَزْدَرِي	look down upon (11:31)
س ع د	وَسَعِيدٌ	and (the) glad (11:105)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	(to) those who
إ ل ي	إِلَى	to
إ ل ا	إِلَّا	except
أ ل ه	أَللَّهُ	(is) Allah
أ م ر	الْأُمْرَ	the affairs
ر ب ب	رَبِّكُمْ	(of) your Lord
ع م ل	وَعَمِلُوا	and did
ق و ل	قُلْتُ	you say
ق و م	لِقَوْمٍ	for a people
ك و ن	أَكَانَ	is it

- Words derived from ج ر م (crime, criminal) appear 6 times in Surah Hud. This is the highest occurrence compared to any other Surah.

- Words derived from خ ز ي (humiliation) appear 4 times in Surah Hud, the highest compared to any other Surah
- Ayat 11:122 is the shortest Ayat of this Surah with 3 words,

وَانْتَظِرُوا إِنَّا مُنْتَظِرُونَ

“And wait, indeed, we are waiting.” (11:122)

Lessons, Guidance and Reflections

- Istiqamah (steadfastness) - the stance of the Messengers.
- Not weakening or inclining to the enemies of the truth.
- The pain of the disbelievers rejecting the truth, albeit loved ones like the son of Prophet Nuh. This should not weaken the resolve of the Believer.
- Allah is the Provider and Sustainer of all creatures.
- The Qur'an is the pure message of Allah and is not forged by the Prophet.
- Story of the Prophet Nuh and his people.
- Dialogue between Nuh, his son and Allah.
- Prophets Hud, Saleh, Lut and Shu'aib's addresses to their people and consequences of their people's rejecting their messages.
- Divine law of virtues removing the evils.
- Allah has given freedom of choice to mankind (whether to believe or not to believe).

Surah 12: Yusuf

Introduction

The basic theme of the Surah is to emphasize that all Prophets were human beings and their messages were similar. They were also highly moral beings. This is the way all Believers should be. The Prophets trusted in Allah and in the end, Allah's plans did succeed.

Sections:

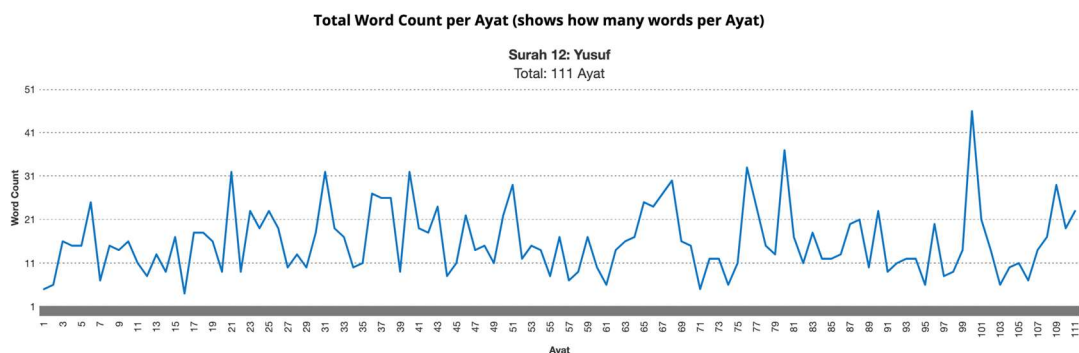
1. Prophet Yusuf's dream.
2. Prophet Yusuf suffered the bad treatment of his brothers.
3. Prophet Yusuf was sold in Egypt, his firmness in piety against the temptations.
4. Prophet Yusuf in prison.
5. Prophet Yusuf preaches to the inmates.
6. The King's dream and Prophet Yusuf's interpretation.
7. Prophet Yusuf was cleared of the false charges against his character. He became a high official in Egypt.
8. The famine in Palestine brought Prophet Yusuf's brothers to Egypt.
9. Prophet Yusuf meets his real brother
10. Prophet Yusuf disclosed his identity to his brothers.
11. Prophet Yaqub's family comes to Egypt. Prophet Yusuf honours his parents and forgives his brothers.
12. In the histories of the Prophets, there are many lessons for us to learn and follow.

This Surah, like the previous two, is named after a Prophet – in this case, Yusuf (Joseph).

The story of Prophet Joseph, as given in the Qur'an, differs very much in its details from that given in the Bible and the Talmud, but the three generally agree on the key events.

There are 111 Ayat in this Surah.

Table Summary



Total Ayat	111
Total Words	1,777 (1,958 including ‘ج’ as a separate word)
Total Letters	7,125 (reward factor 71,250)
Root Words	347
Unique Root Words	22
Makki / Madani	Makki
Chronological Order	53 rd (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	Ibrahim, Ishaq, Yaqub, Yusuf
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The story of Joseph is not a mere story, but Allah uses it, as usual, for the propagation of the Message in the following ways: Throughout the story, the Qur'an has made it clear that the faith of the Prophets, Ibrahim, Isaac, Jacob and Joseph was the same as that of the Prophet Muhammad ﷺ and they invited the people to the same Message as Prophet Muhammad ﷺ was inviting the Quraysh. Then it places the characters of Prophet Jacob and Prophet Joseph side by side with the characters of the brothers of Joseph, the members of the trade caravan, the court dignitary, al-Aziz of Egypt, his wife, the women and the rulers of Egypt. It's as if a silent question is posed to the reader to contrast the former characters moulded by Islam on the worship of one God and belief in the Hereafter, with the latter moulded by disbelief (Kufr) and ignorance and decide which of these two patterns you should emulate.

The Qur'an has used this story to bring forth another truth: Allah carries out whatever He wills and man can never change Allah's plan or prevent it from happening. Nay, often man adopts a plan to carry out his evil designs but to his dismay he only finds that he has done something which is contrary to fulfilling his objectives and only conducive to the divine plan.

The brothers of Prophet Joseph cast him into the well, believing they had removed the obstacle which distracted their fathers love from them. They had only

paved the way for the divine purpose of making him the ruler of Egypt, before whom they would eventually humble themselves. Likewise, the wife of Aziz had caused Prophet Joseph to be sent to prison, thus providing the opportunity for him to become the ruler of Egypt and for her to eventually confess her plot publicly and shame herself.

These are not the only examples which prove that if the whole world were united to bring about the down fall of one whom Allah willed to raise high it would never succeed. The plan that was devised by the brothers to degrade Prophet Joseph was only used by Allah for the success of Joseph (and for the humiliation and disgrace of his brothers). Equally, if Allah willed the downfall of someone, no amount of support could save him.

Moreover, the story contains other lessons for those who intend to follow the way of Allah. Firstly, it teaches that one should remain within the limits prescribed by the divine Law since success and failure is the decision of Allah. Therefore, if one adopts pure aims and lawful measures but fails, at least one will escape humiliation and disgrace. On the other hand, the one who adopts an impure aim and unlawful measures shall not only meet with humiliation and disgrace in the Hereafter but also runs the risk of humiliation and disgrace in this world.

Secondly, it teaches us that those who exert themselves for the cause of truth and righteousness and entrust all their affairs to Allah, receive consolation and comfort from Him. This helps them face their opponents with confidence and courage and they do not lose heart when they encounter the apparently terrifying measures employed by their powerful enemies. They will persevere in their task without fear and trust the results to Allah.

Lastly, the greatest lesson in the story is that if the believer possesses true Islamic character and is endowed with wisdom, he can conquer a whole country with the strength of his character alone. The marvellous example of Prophet Joseph teaches us that a man of high and pure character comes out successful even in the most adverse circumstances. When Prophet Joseph was taken to Egypt, he was only a teenager of seventeen years, a foreigner, all alone, without any provisions and sold there as a slave. And the horrible condition of the slaves during that period is known to every student of history. He was then charged with a heinous moral crime and sent to prison for an indefinite term. But throughout this period of

affliction, he reflected the highest moral qualities which raised him to the highest rank in the country.

Connection of the name of the Surah and its Ayah

The story of Prophet Yusuf is mentioned completely in this Surah as a whole and is not repeated in any other Surah.

Connection between the beginning and the ending of the Surah

In the beginning of the Surah, Ayat 3 “We relate to you, (O Muhammad ﷺ), the best of **stories...**” and the last Ayat, “There was certainly, in their **stories**, a lesson for those of understanding...”

The Virtues of the Surah

Allah Almighty has described the story of Yusuf as ‘ahsan al-qasas’ – the best of stories – containing beneficial lessons in worldly and religious affairs, for the rulers, scholars and those being tested. Ibn Kathir mentions with a weak chain of narrators that the Prophet ﷺ is reported to have said, “Teach your relatives Surah Yusuf, for any Muslim who recites it or teaches it to his family or right hand possess, Allah shall ease for him the agony of death, and give him the strength that will prevent him from envying a fellow Muslim.”³²

Period of Revelation

The subject matter of this Surah indicates that it was revealed during the last stage of the Prophet’s ﷺ residence at Makkah when the Quraysh were considering the question of killing, exiling or imprisoning him. At that time, some of the disbelievers asked a question to test his claim to prophethood: “Why did the Israelites go to Egypt?” They knew that the story was not known to the Arabs, since there was no mention of it in their traditions, and the Prophet ﷺ had never referred to any knowledge of it in the past. Therefore, they expected that he would not be able to give a satisfactory answer or would evade it and enquire about it from the

³² Surah Yusuf, Tafsir Ibn Kathir, Ibn Kathir.

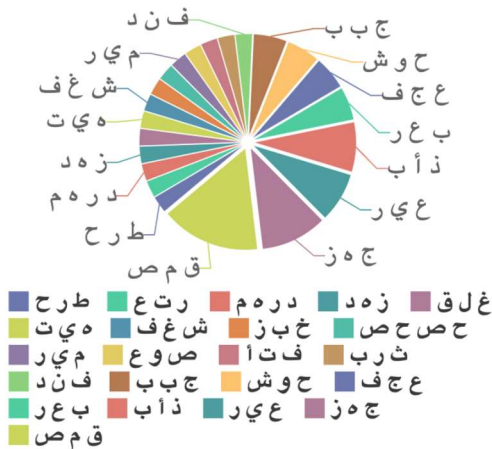
Jews, which would expose him as a fraud. Contrary to their expectations, Allah revealed the whole story of Prophet Joseph and the Prophet ﷺ recited it on the spot. This put the Quraysh in a very awkward position because it not only foiled their scheme but also cautioned them to consider their behaviour and compare it to the treachery displayed by the brothers of Prophet Joseph.

The fact is that by applying this story to the conflict, the Qur'an had made a bold and clear prophecy which was fulfilled literally by the events that happened in the succeeding ten years. Hardly two years had passed after its revelation when the Quraysh conspired to kill the Prophet ﷺ like the brothers of Prophet Joseph and he had to emigrate from Makkah to Madinah where he gained the same kind of power as Prophet Joseph had gained in Egypt. Again, in the end the Quraysh had to humble themselves before him just like the brothers of Prophet Joseph when they humbly requested 'Show mercy to us for Allah rewards richly those who show mercy' (v. 88) and Prophet Joseph generously forgave them (even though he had complete power to wreak vengeance on them) saying 'today no penalty shall be inflicted on you. May Allah forgive you: He is the greatest of all those who forgive' (v. 92). The same story of mercy was repeated when after the conquest of Makkah, the fallen Quraysh stood meekly before the Prophet ﷺ who had the power to inflict vengeance on them for their cruelty towards him. Instead, he merely asked them 'What treatment do you expect from me now?' They replied, 'You are a generous brother and the son of a generous brother'. At this he very generously forgave them, saying 'I will give the same answer to your request that Joseph gave to his brothers...' "today no penalty shall be inflicted on you, you are forgiven."

Important key and unique words of the Surah

Unique Root Words to this Surah only

22 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	79	1722
2.	أ ل ه	44	2851
3.	ع ل م	33	854
4.	ك و ن	31	1390
5.	أ ب و	28	117
6.	إ ل ا	21	663
7.	إ ل ي	20	742
8.	أ خ و	19	96
9.	ر ب ب	19	980
10.	أ ت ي	19	549

Unique Root Word	Example (word)	Translation
ج ب ب	أَلْجُبِّ	(of) the well (12:10)
ف ت أ	تَقْتُلُوا	you will not cease (12:85)
ب ع ر	بَعِيرٌ	(of) a camel's (load) (22:45)
ث ر ب	تَثْرِبَ	blame (12:92)
ج ه ز	جَهَّزَهُمْ	he had furnished them (12:59)
ح ص ح ص	حَصَّحَصَ	(is) manifest (12:51)
ح و ش	حَلَشَ	forbid (12:31)
خ ب ز	خُبْزًا	bread (12:36)
د ر ه م	دَرَاهِمَ	dirhams (12:20)
ذ اب	أَلْدَّبُ	a wolf (12:13)

ر ت ع	يَرْتَع	(to) enjoy (12:12)
ز ه د	الزَّهْدِينَ	give little value (12:20)
ش غ ف	شَغَفَهَا	he has impassioned her (12:30)
ص و ع	صُوعًا	(the) cup (12:72)
ط ر ح	أَطْرَحُوهُ	cast him (12:9)
ع ج ف	عَجَافٌ	lean ones (12:43)
ع ي ر	الْعِيرُ	(in) the caravan (12:70)
غ ل ق	وَعَلَّقَتْ	and she closed (12:23)
ف ن د	تُفَنِّدُونِ	you think me weakened in mind (12:94)
ق م ص	قَمِيصِهِ	his shirt (12:18)
م ي ر	وَنَمِيرُ	and we will get provision (12:65)
ه ي ت	هَيِّتْ	come on (12:23)

Frequent Root Word	Example (word)	Example (translation)
إِلَى	إِلَيْكَ	to you
إِلَّا	إِلَّا	except
أَب و	لِأَبِيهِ	to his father
أ ت ي	ءَاتَيْنَاهُ	We gave him
أ خ و	إِخْوَتَكَ	your brothers

Frequent Root Word	Example (word)	Example (translation)
أ ل ه	وَاللَّهُ	and Allah
ر ب ب	رَبُّكَ	your Lord
ع ل م	وَيُعَلِّمُكَ	and will teach you
ق و ل	قَالَ	said
ك و ن	كُنْتَ	you were

- Words stemming from - ا ب و - “father(s)” appear in Surah Yusuf, 28 times. This is highest in the Qur’an.
- Words derived from ح ف ظ (protect, guard) appear 6 times in Surah Yusuf, the highest amount compared to any other Surah.

Lessons, Guidance and Reflections

- Generally, stories of the Prophets have been spread throughout different Surahs, but the story of Yusuf only occurs in this Surah. Only Yusuf's name is mentioned in another Surah, al-Ghafir 40:34.
- Hasad (jealousy) of people, albeit from family members.
- Ihsan (perfection of faith) is mentioned a number of times in describing Yusuf.
- The repercussions of lying as in the case of the brothers of Yusuf and also the wife of al-Azeez.
- The virtue of knowing the interpretation of dreams.
- Trials and tribulations are a part of the life of being a Prophet ﷺ and those who follow their way.
- The feelings a father has for his son is far stronger than brothers have for each other. We learn this from:

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ

“He said, “O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.”

(12:5)

- Virtue of forgiveness - Yusuf forgave his brothers despite them harming him much.
- Dangers of despairing from the mercy of Allah.
- Allah mentions what Yusuf said,

وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي

“And He was certainly good to me when He took me out of prison and brought you (here) from bedouin life after Satan had induced (estrangement) between me and my brothers...” (12:100)

Prophet Yusuf did not mention that Allah saved him from the depths of the well, as this could have potentially humiliated his brothers. Rather he mentions that Allah Almighty saved him from prison. We learn that being freed from prison is one of the greatest blessings that Prophet Yusuf felt, despite being blessed with many others.

- Surah Yusuf is one of the Surahs which exclusively deal with one primary story whereas other similar Surahs mention a number of stories in one Surah.
- All Messengers were human beings.
- Yusuf's prayer to live and die as a Muslim.
- The faith of Prophets Ibrahim, Ishaq, Ya'qoob and Yusuf was the same as that of the Prophet Muhammad ﷺ and they invited the people to the same Message to which Prophet Muhammad ﷺ was inviting them.
- Characters moulded by Islam (based on the worship of Allah and accountability in the Hereafter) are compared to characters moulded by disbelief and ignorance (based on the worship of false gods and the material world). Then the addressees are asked to decide for themselves between these two patterns.
- It is made clear that, whatever Allah wills, He fulfils it, and no one can defeat His plan or prevent it from happening.
- The Believers are advised to remain within the limits prescribed by Divine Law while pursuing their aims, because success and failure are entirely in the hands of Allah.
- The Believers are advised to exert their efforts towards the Truth and put their trust in Allah. This will help them face their opponents with confidence and courage.
- Allah taught the Believers through this story that one who possesses true Islamic character can conquer the world with the strength of his character. The marvellous example of the Prophet Yusuf shows how a man of high and pure character comes out successful even under the most adverse circumstances.
- The revelation of this Surah accomplished the following two objectives. Firstly, it provided proof of Muhammad's ﷺ Prophethood, and that his knowledge was not based on mere hearsay but was gained through

revelation. Secondly, it applied the theme of this story to the Quraysh and warned them that ultimately the conflict between them and the Prophet would end in his victory over them. As is stated in Ayat 7, “Indeed there are signs in this story of Yusuf and his brothers for the inquirers from among the Quraysh.”

Surah 13: ar-Ra'd

Introduction

The basic theme of the Surah is Divine guidance. Allah has created this whole universe. He knows what is in the wombs and everything is in His knowledge. He sent His prophets and guides to all people for their guidance and now the last Messenger has come.

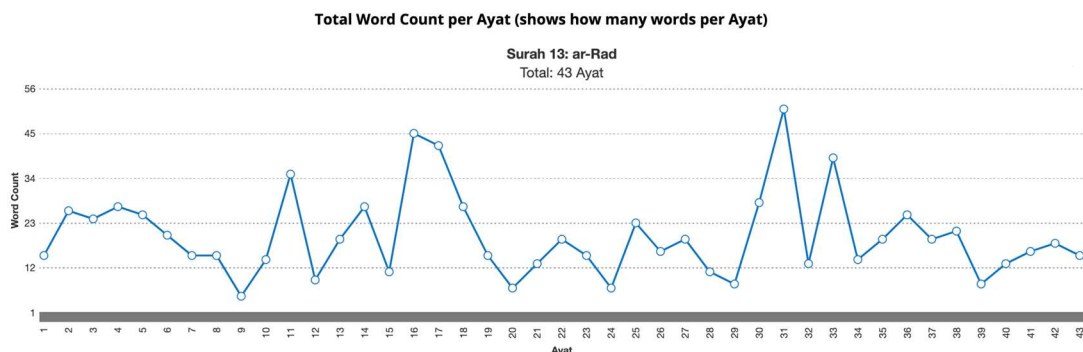
Sections:

1. Allah's signs in nature.
2. Allah knows everything; the whole universe praises Him. Those who have eyes can see the truth. The truth has an abiding power.
3. The faithful and unfaithful, their characters and their ends.
4. The comfort of the hearts is in the remembrance of Allah. Those who deny Allah, no signs or miracles can help them.
5. People in the past also denied Allah's Prophets and laughed at them, but what were their ends.
6. The Prophet Muhammad ﷺ is the Messenger of Allah. The witness is Allah and all those who have the knowledge of the Scriptures of Allah.

The word ar-Ra'd (thunder), which this Surah is named after, is used in the 13th Surah of the Qur'an, in the 13th Juz and in the 13th Ayat.

This Surah has 43 Ayah.

Table Summary



Total Ayat	43
Total Words	853 (973 including 'و' as a separate word)
Total Letters	3,450 (reward factor 34,500)
Root Words	251
Unique Root Words	4
Makki / Madani	Madani
Chronological Order	96 th (according to Ibn Abbas)
Year of Revelation	13 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation -

	abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Strength and Power of the Truth

The first verse enunciates the main theme of this Surah that is that the Message of Prophet Muhammad ﷺ is the truth and it is the fault of the people that they are rejecting it. This is the pivot on which the whole Surah turns. Therefore, it has been shown over and over again in different ways that the basic components of the Message, Monotheism (Tawhid), Resurrection and Prophethood are a reality. Therefore, they should believe sincerely in these for their own moral and spiritual good. They have been warned that they shall incur their own ruin if they reject them for disbelief (Kufr) by itself is sheer folly and ignorance. Moreover, the aim of the Surah is not merely to satisfy the minds but also to appeal to the hearts to accept the Faith. Therefore, it does not merely put forward logical arguments in support of the truth of the Message and against the people's wrong notions. At appropriate intervals, it makes frequent use of sympathetic and earnest appeals to win over their hearts by warning them of the consequences of disbelief and by holding out the happy rewards of Faith so that the foolish people should give up their stubbornness.

Besides this, the objections of the opponents have been answered without any mention of them and those doubts which are proving a hindrance in the way of the Message or were being created by the opponents have been removed. At the same

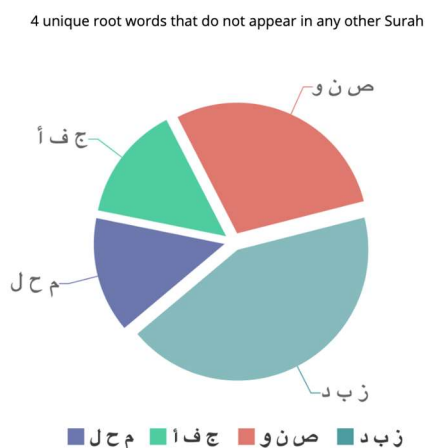
time the Believers; who had been passing through a long and hard ordeal and were feeling tired and waiting anxiously for Allah's assistance, have been comforted and filled with hope and courage.

Period of Revelation

The internal evidence (v. 27-31 and v. 34-48) shows that this Surah was revealed in the last stage of the mission of the Prophet ﷺ at Makkah and during the same period in which Surah 7: al-A'raf, Surah 10: Yunus and Surah 11: Hud were sent down. On the one hand the Prophet's ﷺ opponents had been scheming different devices to defeat him and his mission and on the other his followers had been expressing a desire that by showing a miracle the disbelievers might be brought to the right way. In answer, Allah impressed on the Believers that it is not His way to revert people by this method and that they should not lose heart if He is giving the enemies of the truth a rope long enough to hang themselves. Otherwise, He is able to show such signs as may bring the dead out of their graves and make them speak (v. 31). But even then, these stubborn people will invent an excuse to explain this away. All this decisive evidence clearly proves that this Surah was revealed during the last stage of the Prophet's ﷺ mission at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	35	2851
2.	الذي	27	1464
3.	قول	16	1722
4.	رب	13	980
5.	كفر	11	525
6.	هلل	10	377
7.	ارض	10	461
8.	إي	9	742
9.	عقب	9	80
10.	علم	8	854

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ج ف أ	جُفَاءً	(as) scum (13:17)	أَلَدَى	وَأَلَدَى	and that which
ز ب د	زَبَدًا	a foam (13:17)	إِلَى	إِلَيْكَ	to you
ص ن و	صُنُوبٍ	trees (growing) from a single root (13:4)	أَرْض	الْأَرْضَ	the earth
م ح ل	الْمِخَالِ	(in) strength (13:13)	أَلْه	اللَّهُ	Allah
			ر ب ب	رَّبِّكَ	your Lord
			ع ق ب	مُعَقَّبَاتٍ	(are) successive (angels)
			ع ل م	يَعْلَمُ	knows
			ق و ل	وَيَقُولُ	and say
			ك ف ر	كَفَرُوا	disbelieved
			ك ل ل	كُلُّ	each

- The word Ra'd (thunder) is used in the 13th Surah in the 13th Juz and in the 13th Ayat.
- Words derived from ع ق ب (end, ultimate) appear 9 times in Surah ar-Ra'd. The highest compared to any other Surah.
- Tranquillity of the heart resides in the remembrance of Allah,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (13:28)

Lessons, Guidance and Reflections

- The Qur'an is the Revelation of Allah.
- Trees, fruit, and vegetables are among the signs of Allah.

- The consequences shown of previous nations who denied the verses/signs of Allah.
- The importance of learning the Arabic language as it is the language of the Qur'an (13:37).
- Virtue of the people of intellect, their traits and the reward of those who use their Aql (intellect).
- The Sunnah (laws/patterns) of Allah in dealing with His Messengers.
- Allah never changes the condition of a people unless they are willing to change themselves.
- Those who do not respond to the call of Allah will have no way to escape from the fire of hell.
- It is the remembrance of Allah that provides tranquillity to hearts (13:28).
- Messengers have no power to show any miracle except by the permission of Allah.

Surah 14: Ibraheem

Introduction

The basic theme of the Surah is Allah's guidance through His prophets. The purpose of this guidance is to take the people from darkness to light. Many people in the past had doubts about their Prophets. They laughed at them and they threatened to kill them or expel them from their towns. However, the lasting word is the "good word." The Surah also mentions Prophet Ibrahim's prayer when he established the city of Makkah.

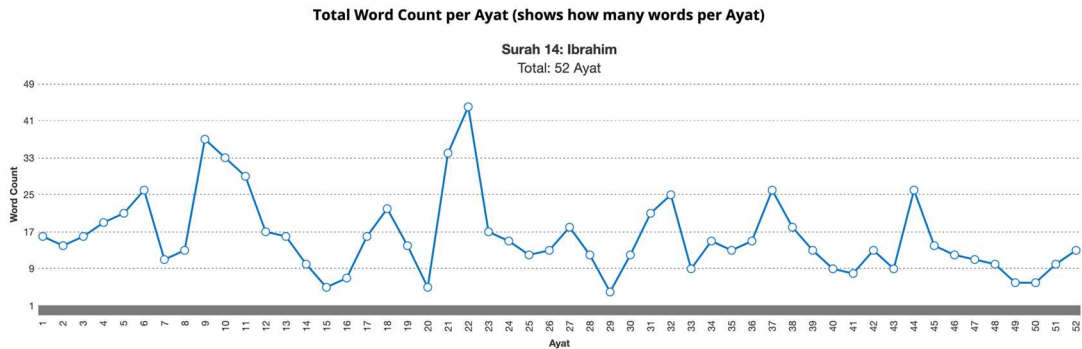
Sections:

1. The purpose of the Qur'an is to lead mankind out of layers of darkness.
2. Prophets and their people.
3. Non-believers threatened the Prophets, but Allah's promise to the Prophets.
4. Satan misleads the disbelievers in this world, but in the Hereafter, he would leave them in the lurch.
5. The ingratitude of people.
6. Prophet Ibrahim's prayer for Makkah, for its people and for his own children.
7. Allah is aware of what the wrongdoers are doing, their respite and end.

The Surah derives its name from Ibrahim, the father of all Prophets who came after him.

There are 52 Ayat in this Surah.

Table Summary



Total Ayat	52
Total Words	830 (934 including ‘و’ as a separate word)
Total Letters	3,461 (reward factor 34,610)
Root Words	234
Unique Root Words	4
Makki / Madani	Makki
Chronological Order	72 nd (according to Ibn Abbas)
Year of Revelation	11 th year of Prophethood
Names of Prophets Mentioned	Nuh, Ibrahim, Ismail, Ishaq, Musa
Events during/before this Surah	1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta’if - al-Isra wal Mi’raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and

	false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

- The fundamental message of all prophets is the same.
- Allah, “He is the one who takes people out of the various levels darkness into the Light through Revelation.”

Its subject matter, namely faith, revelation and the divine message, God’s oneness, resurrection, reckoning and reward permeate Makkan Surahs. Just as every Surah in the Qur’an has its distinctive character, this Surah adopts a unique approach in presenting its material, with highlights and shading that underline the principles and issues it tackles. These may not be different from the principles and issues other Surahs illustrate, but they are tackled here from a different angle so as to generate special effect and emphasis. Furthermore, certain aspects are added and others omitted, giving the reader and the listener the overall impression that they deal with new issues and principles.³³

Connection of the name of the Surah and its Ayah

The general ambience of the Surah derives from its name, Ibrahim, the father of all Prophets who came after him. He was a blessed man, most grateful to Allah,

³³ Fi Dhilal, Qutb.

most clement, tender-hearted, and devout. All the connotations of these attributes are felt throughout this Surah, in its main issues, general approach and mode of expression.

Connection between the beginning and the ending of the Surah

The Surah begins with an outline of the mission of Allah's Messenger and the Book revealed to him: "This is a book which We have bestowed on you from on high so that you might bring forth all mankind, by their Lord's leave, from darkness into the light, to the path of the Almighty, the One to whom all praise is due." It concludes with the same point, highlighting the truth of God's oneness which is at the heart of the divine message: "This is a message to all mankind. Let them be warned thereby, and let them know that He is the one and only God. Let those who are endowed with insight take heed."

Connection of the Surah to the Surah before/after it

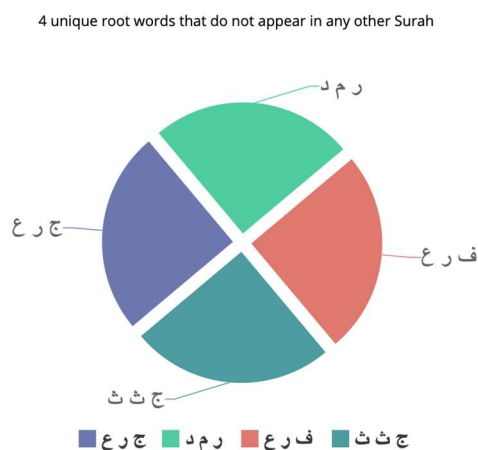
Surah Yunus, Hud, Yusuf and now Ibrahim begin the Surah with the letters Alif Lam Ra. The following Surah, al-Hijr will also begin with the same letters.

Period of Revelation

It appears from the tone of this Surah that it belongs to a group of Surahs which were revealed during the last stages of the Makkan period. For instance, Ayah 13: "And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So, their Lord inspired to them, "We will surely destroy the wrongdoers." clearly indicates that the persecution of the Muslims was most intense at the time of the revelation of this Surah and that the people of Makkah were bent on expelling the Muslims, just like the disbelievers of the former Prophets.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	38	2851
2.	ر ب ب	17	980
3.	أ ل ذ ي	15	1464
4.	ق و ل	15	1722
5.	إ ل ي	12	742
6.	أ ر ض	11	461
7.	ر س ل	10	513
8.	ق و م	10	660
9.	ظ ل م	9	315
10.	س م و	9	381

Unique Root Word	Example (word)	Translation
ف ر ع	وَفَرَعُهَا	and its branches (14:24)
ج أ ر	تَجْرُونَ	you cry for help (14:17)
ج ث ث	أَجْنُثَّتْ	uprooted (14:26)
ر م د	كَرَمَادٍ	(are) like ashes (14:18)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَذِينَ	those who
إ ل ي	إِلَى	to
أ ر ض	أَلْأَرْضِ	the earth
أ ل ه	أَللَّهِ	Allah
ر ب ب	رَبِّهِمْ	(of) their Lord
ر س ل	أَرْسَلْنَا	We sent
س م و	السَّمَوَاتِ	the heavens
ظ ل م	الظُّلُمَاتِ	the darkness(es)
ق و ل	قَالُوا	they said
ق و م	قَوْمِهِ	(of) his people

Lessons, Guidance and Reflections

- Allah never sent a Messenger for the guidance of a nation except one who spoke the language of those people.
- If every human being becomes a disbeliever, it makes no difference to Allah.
- The message of all Prophets and Messengers was the same.
- Allah increases His blessings if a person shows gratitude.
- Allah has based the creation of the heavens and the earth on Truth.
- Shaitan has no power except to seduce human beings.
- Greeting in Paradise will be “Assalam-u-alaikum” which means, “peace be upon you.”

Surah 15: al-Hijr

Introduction

The main theme of the Surah is Divine guidance, and people's response. Allah warns those who deny this message and this serves as a reminder of these warnings, we have here the stories of Prophet Lut's people, Thamud and other groups.

Sections:

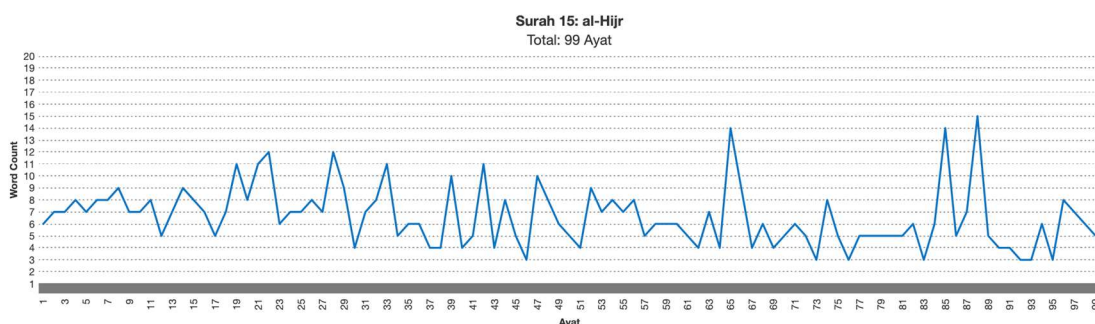
1. The Qur'an is the Book of Allah. He revealed it and He will guard it.
2. Allah knows everything in the universe. He is the Creator of all.
3. The creation of human being is from a very humble material, but Allah honoured him and asked Angels to prostrate before Adam. Satan's response.
4. Allah is very forgiving, but His punishment is also severe.
5. Prophet Lut and Prophet Shu'aib's people.
6. The People of Hijr and what happened to them. The Qur'an and Surah al-Fatihah are special gifts of Allah. Allah will take care of those who ridicule His message.

It is named 'Hijr' after the valley located between Madinah and Sham (Greater Syria), where the people of Salih, Thamud lived.

There are 99 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	99
Total Words	655 (727 including 'و' as a separate word)
Total Letters	2,797 (reward factor 27,970)
Root Words	210
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	54 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Lut, Ibrahim
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

Allah protects and preserves His Deen (religion).

The main topics of the Surah are:

- warning to those who rejected his Message, opposed it tooth and nail and ridiculed him.
- comfort and encouragement to the Prophet ﷺ.

The Qur'an never confines itself to mere warning; rebuke and censure but resorts to precept in every suitable place. Accordingly, this Surah contains brief arguments for Monotheism (Tawhid) on the one hand and admonition in the story of Adam and Satan on the other.

Connection between the beginning and the ending of the Surah

- At the beginning and end of the Surah there are profound statements about the Qur'an 15:9, "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." And in 15:87 "And We have certainly given you, (O Muhammad ﷺ), seven of the often repeated (verses) and the great Qur'an."

Period of Revelation

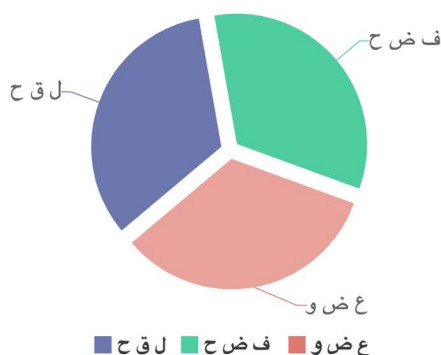
“This Surah was revealed in Makkah, after the revelation of Surah 12, Joseph. The time was a very critical one, falling as it did between the ‘year of sorrow’ when the Prophet ﷺ lost his wife Khadijah and his uncle Abu Talib and the year when the Prophet ﷺ migrated to Madinah. The Surah thus reflects the needs and requirements of this difficult period.”³⁴

“It is clear from its topics and style that the period of its revelation is similar to that of Surah 14: Ibraheem (Abraham) as two things are quite prominent in its background. Firstly, it appears from the repeated warnings in this Surah that despite the fact that the Prophet ﷺ had been propagating the Message for many years his people in general had not shown any inclination towards its acceptance, nay they had become more and more obdurate and stubborn in their antagonism, enmity and ridicule with the passage of time. Secondly, by that time the Prophet ﷺ had begun to feel a little tired of making strenuous efforts to eradicate disbelief and opposition of his people. That is why Allah has consoled and comforted him over and over again by way of encouragement...”³⁵

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	25	1722
2.	ك و ن	16	1390
3.	إ ل ا	13	663
4.	ع ل م	12	854
5.	ر ب ب	9	980
6.	أ ت ي	7	549
7.	ر س ل	7	513
8.	ب ش ر	7	123
9.	ن ز ل	6	293
10.	خ ل ق	6	261

³⁴ Fi Dhilal, Qutb.

³⁵ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ع ض و	عِصْبَيْنِ	(in) parts (15:91)	إِلَّا	إِلَّا	but
ف ض ح	تَفْضُّحُونَ	shame me (15:68)	أَتِي	تَأْتِينَا	you bring to us
ل ق ح	لَوْحٍ	fertilizing (15:22)	ب ش ر	بَشَرًا	a human being
			خ ل ق	خَلَقْنَا	We created
			ر ب ب	رَبِّكَ	your Lord
			ر س ل	أَرْسَلْنَا	We (had) sent
			ع ل م	يَعْلَمُونَ	they will come to know
			ق و ل	وَقَالُوا	And they say
			ك و ن	كَانُوا	they had been
			ن ز ل	نُزِّلَ	has been sent down

Lessons, Guidance and Reflections

- The Qur'an is a Divine Book.
- Allah protects His Book (15:9), the heavens (15:17), provisions, (15:21), water on earth (15:22), Adam and his children (15:39-40), Ibrahim and his nephew by saving them from the plots of their people, the Prophet Shuayb and finally the Prophet Muhammad ﷺ (15:95).
- On the Day of Judgement, the disbelievers will wish that they had become Muslims.
- Allah Himself has taken the responsibility of preserving and safeguarding the Qur'an.
- Admonition through the story of Adam's creation, prostration of the angels before him, and refusal of Shaitan to prostrate.
- The Prophet Ibrahim was given the good news of having a son by the same two angels who were assigned to destroy the nation of Lut.
- Al-Fatihah is also named, "seven verses worthy of oft-recitation."
- Divine order to proclaim the commandments of Allah publicly and turn away from the polytheists.

Surah 16: an-Nahl

Introduction

The Surah speaks about Allah's creative power. Everything in the universe points to Allah. There is coherence and balance in Allah's creation.

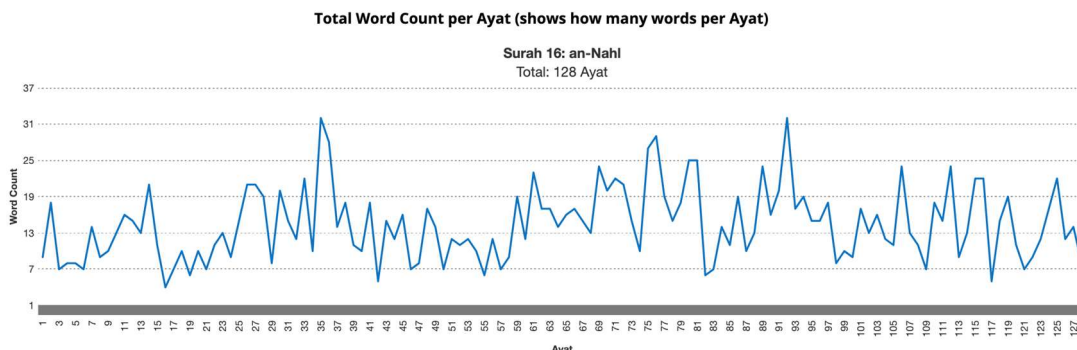
Sections:

1. The whole creation points to Allah.
2. The truth is that there is only one God.
3. The reward of the righteous and the disgrace of the wicked.
4. Allah's message has come. Man is a creature of Allah, but he argues a lot.
5. Polytheist argument and the answer.
6. Prophets were human beings. The mission of the last Prophet ﷺ. Warnings to non-believers.
7. Prohibition against Shirk (polytheism). Arabs used to call angels the daughters of Allah but they themselves did not like to have daughters.
8. Allah gives time to people to repent and turn to him.
9. Consider the bounties of Allah. Some more signs mentioned.
10. The comparison between the faithful and the unfaithful.
11. Warnings about the Last Hour. Allah's favours to humankind.
12. Prophet Muhammad ﷺ is a witness over all witnesses.
13. Justice, benevolence, care of the kith and kin are Allah's commands. He forbids shameful deeds, evil and aggression.
14. Qur'an is sent by Allah; even the Prophet ﷺ cannot make any changes in it.
15. Every soul will be paid in full what it has earned. Halal and Haram are the authority of Allah.
16. The ideal faith of Prophet Ibrahim. The best way of giving da'wah (propagation).

The Surah takes its name from Ayat no. 68, "And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and (in) that which they construct." It is also referred to as the Surah of blessings as it contains many of the blessings of Allah upon mankind.

There are 128 Ayat in this Surah.

Table Summary



Total Ayat	128
Total Words	1,844 (2,080 including 'ج' as a separate word)
Total Letters	7,642 (reward factor 76,420)
Root Words	365
Unique Root Words	11
Makki / Madani	Makki
Chronological Order	70 th (according to Ibn Abbas)
Year of Revelation	10 th year of Prophethood
Names of Prophets Mentioned	Ibrahim
Events during/before this Surah	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam -

	Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The countless blessings of Allah (the root word ب ن ع م (blessings) occur the most in this Surah compared to any other Surah.

All the topics of the Surah revolve around different aspects of the Message i.e., refutation of polytheism (Shirk), proof of Monotheism (Tawhid) and warning of the consequences of the rejection, opposition or antagonism to the Message. With a quiet, soft beat, it nonetheless tackles several main topics within its broad framework. It makes use of several sound effects and emphatic connotations to heighten its impact. Like all Surahs revealed in Makkah, it discusses the main topics of faith, such as God's oneness, revelation and resurrection. It also refers to a number of secondary topics, such as the essential unity between Abraham's faith and the faith preached by Prophet Muhammad ﷺ.

It outlines the true nature of Allah's will, it mentions the human will with regard to accepting or denying the true faith, following divine guidance or going astray. It explains the mission of Allah's messengers and His law that applies to those who deny them and their messages. It discusses the question of who may forbid things or leave them lawful, and the false concepts of pagan ideologies in this regard. It speaks of leaving one's community to migrate for Allah's sake, the persecution Muslims may suffer at the hands of unbelievers, the rejection of faith after having

accepted it and what punishment any of these situations may incur. It then adds some discussion on human dealings, such as maintaining justice, ensuring kindly treatment, giving money for good purposes and the fulfilment of promises and pledges, as well as other practices that observe the principles of faith. Thus, we see how the Surah weaves together its interrelated subject matter.

The following topics are repeated in the Surah:

1. The reader is asked to reflect on the plain signs in the universe and within oneself, which provide very convincing proofs of monotheism.
2. The objections of the disbelievers are answered, their arguments refuted, their doubts removed and their false pretexts exposed.
3. Warnings of the consequences of persistence in false ways and opposition to the message.
4. The moral changes which the Message aims to embed into human life have been briefly presented in an appealing manner. The polytheists have been told that belief in Allah, which they also professed, should not be confined merely to lip service but should take shape in one's moral and practical life.

Connection between the beginning and the ending of the Surah

The Surah begins with the command to have Taqwah (God-consciousness) and the Surah ends mentioning the result of those who have Taqwah, and that is that Allah with them.

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

“He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, (telling them), “Warn that there is no deity except Me; so fear Me.” (16:2)

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“Indeed, Allah is with those who fear Him and those who are doers of good.”
(16:128)

Connection of the Surah to the Surah before/after it

The last Ayat of Surah al-Hijr is “And worship your Lord until there comes to you the certainty (death).” and the beginning of an-Nahl is “The command of Allah is coming...” – explained as Day of Qiyamah is coming.

At the end of Surah an-Nahl is “Indeed, Allah is with those who fear Him and those who are Muhsineen.” And this is demonstrated in the very beginning of the next Surah which is about the Isra wal Mi’raj – where at the height of the troubles, pain and loss of his beloved wife and uncle, the Prophet ﷺ is taken on a miraculous journey to speak to Allah Himself.

Period of Revelation

The following internal evidence shows that this Surah was revealed during the last Makkan stage of Prophethood:

1. V. 41 clearly shows that persecution had forced some Muslims to emigrate to Abyssinia before the revelation of this Surah.
2. It is evident from v. 106 that at that time the persecution of the Muslims was at its height and a problem had arisen where Muslims under persecution were being forced to utter words of blasphemy.
3. V. 112-114 clearly refer to the end of a seven-year famine that had struck Makkah some years after the beginning of Prophethood.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	89	2851
2.	أ ن ل ي	46	1464
3.	ك و ن	35	1390
4.	ع ل م	28	854
5.	ر ب ب	20	980
6.	ش ي أ	19	519
7.	إ ي	18	742
8.	ق و م	17	660
9.	ق و ل	17	1722
10.	ب ي ن	14	523

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ف ر ث	فَرْثٌ	bowels (16:66)	أَلَدَى	أَلَدَى	(is) the One Who
و ك د	تَوَكَّدَهَا	their confirmation (16:91)	إِلَى	إِلَى	to
ب غ ل	وَالْبِغَالِ	and mules (16:8)	أ ل ه	أَللَّهُ	Allah
ج و و	جَوِّ	the midst (16:79)	ب ي ن	مُبِينٌ	clear
ح ف د	وَحَدَدَهُ	and grandsons (16:72)	ر ب ب	رَبِّكُمْ	your Lord
د س س	يُدْسُهُ	bury it (16:59)	ش ي أ	يَشَاءُ	He wills
د ف أ	دِفْءٌ	(is) warmth (16:5)	ع ل م	تَعْلَمُونَ	you know
ص و ف	أَصْوَفَهَا	their wool (16:80)	ق و ل	قِيلَ	it is said
ط ع ن	وَطَعْنًا	and defaming (16:80)	ق و م	لَقَوْمٍ	for a people
غ ز ل	غَزَلَهَا	her spun yarn (16:92)	ك و ن	تَكُونُوا	you could
و ب ر	وَأَوْبَارِهَا	and their fur (16:80)			

- The root word م ع ن (blessings) occur most in this Surah compared to any other Surah of the Qur'an.

Lessons, Guidance and Reflections

- Surah Ibrahim, Hijr and an-Nahl are revealed at a time of great trials upon the Prophet ﷺ and the Muslims – which all then lead to the point of Isra wal-Mi'raj (where the Loved met The Beloved)
- If one attempted to count the blessings of Allah, one could never complete this task (16:18).
- The innumerable blessings of Allah upon his creation in this world and the after-life, with the most important of them being the blessing of Revelation.
- Proof of Tawhid and refutation of Shirk (polytheism).
- Allah mentions how Ibrahim was grateful for the blessings upon Him and the consequence of this was him being chosen and guided.

- The mountains have been set on the earth to stabilize its balance.
- Allah orders Adl (justice) and Ihsan (excellence)
- Allah has sent the Messengers to warn against the unbeliever's excuse, "If Allah wanted, we would have not worshipped anyone else."
- Allah's promise to provide a good abode for those who migrate for His sake.
- If Allah were to punish people for their wrong doings, He would not have left even an animal around them.
- As water gives life to dead land so the Qur'an does to the human soul.
- Allah has provided signs in the lives of the bees, birds and animals.
- Allah commands to do justice, be good to others, and give to near relatives; and He forbids indecency, wickedness, and rebellion.
- Seek Allah's protection against Shaitan before starting to recite the Qur'an.
- Ibrahim was a nation in himself.
- Call towards the Way of Allah with wisdom; advise and reason in a courteous manner.

Miscellaneous Issue

Bees have a different number of chromosomes. Females, workers and queens have 32, 16 are contributed by the queen's eggs and 16 come from the drones sperm. Since drones hatch from unfertilized eggs, they only have the 16 chromosomes that were in the egg. Drones are haploid because they only have one set of chromosomes. Interesting to note that Surah an-Nahl is Surah no. 16.

Bees are flying insects known for their role in pollination and for producing honey and beeswax. There are nearly 20,000 known species of bees. They are found on every continent except Antarctica, in every habitat on the planet that contains insect-pollinated flowering plants.

Some species including honey bees, bumblebees, and stingless bees live socially in colonies. Bees feed on nectar and pollen, the former primarily as an energy source and the latter primarily for protein and other nutrients. Most pollen is used as food for larvae.

Bees range in size from tiny stingless bee species whose workers are less than 2 millimetres (0.08 in) long, to *Megachile pluto*, the largest species of leafcutter bee, whose females can attain a length of 39 millimetres (1.54 in). The most common bees in the Northern Hemisphere are the Halictidae, or sweat bees, but they are

small and often mistaken for wasps or flies. Vertebrate predators of bees include birds such as bee-eaters; insect predators include beewolves and dragonflies.

Surah 17: al-Isra'

Introduction

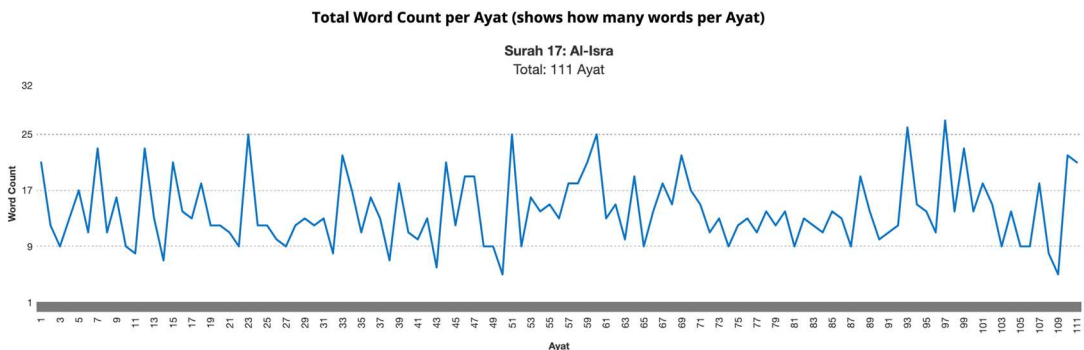
This Surah concentrates on some important moral and spiritual principles. It emphasizes that human beings always need divine guidance. Without the guidance of Allah, humans end up in evil, sin and misery. Human beings must have good relations with each other and live in a society built on the principles of faith, justice and morality. The Surah talks about the evils of pride and arrogance and urges human beings to reflect on Allah's signs and be humble before Him in prayers.

Sections:

- Isra' journey of the Prophet to Jerusalem.
- Human beings are hasty. Reward and punishment all have their time.
- Moral and spiritual principles are emphasized - Worship of Allah and respect of parents.
- Moral principles - children's rights, decency, right of life, orphans' property, honesty in dealings, humbleness.
- Tawhid is the basic message of the Qur'an.
- Gentleness is enjoined.
- Satan's pride against man and his pledge to mislead human beings.
- Everyone will be brought on the Day of Judgement with his/her own deeds.
- Emphasis on prayers, and on the reading of the Qur'an.
- The Qur'an is inimitable.
- Non-believers have lame arguments against accepting the Prophets.
- The attitude of Pharaoh towards Prophet Moses and the signs that he showed.
- The Surah takes the name 'al-Isra' from the first Ayat of the Surah. "Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa". The Isra in 'al-Isra wal-Mi'raj' – is the first part of the journey which took place from Makkah to Jerusalem – the 'Mir'aj' being the ascension from Jerusalem to the Heavens.
- The Surah is also referred as 'Bani Israel' – Children of Israel.

There are 111 Ayat in this Surah.

Table Summary



Total Ayat	111
Total Words	1,556 (1,743 including 'و' as a separate word)
Total Letters	6,480 (reward factor 64,800)
Root Words	354
Unique Root Words	11
Makki / Madani	Makki
Chronological Order	50 th (according to Ibn Abbas)
Year of Revelation	11 th year of Prophethood
Names of Prophets Mentioned	Adam, Nuh, Musa, Dawud
Events during/before this Surah	1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia,

	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Expounding the true value of the Qur'an.

This Surah is a wonderful balance of warning and instruction. The disbelievers of Makkah are warned to take a lesson from the chastisement of the Israelites and other past civilisations. They should therefore accept the message of Islam before they too are annihilated and replaced.

The Israelites, with whom Islam was now going to come in direct contact with in Madinah, are also admonished in the Surah and told to heed the chastisements that had historically been inflicted upon them. They are warned to take advantage of the Prophethood of the Prophet Muhammad ﷺ as the last opportunity for them.

As regards the education of mankind it has been stressed that human success or failure, gain or loss, depends upon the right understanding of Monotheism, life-after-death and Prophethood. Accordingly, convincing arguments have been put forward to prove that the Qur'an is the Book of Allah and its teachings are true and genuine. The doubts of the disbelievers about these basic realities are removed and they are admonished and rebuked in regard to their ways of ignorance.

In connection with this, the fundamental principles of morality and civilisation on which the Islamic way of life is established have been put forward. This was like a manifesto for the intended Islamic state, which had been proclaimed a year before its actual establishment. It has been explicitly stated that this was the sketch of the system on which the Prophet Muhammad ﷺ was instructed to build the foundations of society.

The Prophet ﷺ was also instructed to stay firm regardless of the opposition and difficulties which he was encountering and not to compromise belief. Moreover, prayer (Salat) was prescribed in order to reform and purify their souls, producing the high qualities of character essential to faith. We learn from hadith that the ascension was the first occasion on which the five daily prayers were prescribed.

The Virtues of the Surah

Abdullah bin Masood (ra) said, "Surah Bani-Israel, al-Kahf (The Cave), Maryam, Taha, al-Anbiya' (The prophets) are amongst my first earnings and my old property, and (in fact) they are my old property." (Bukhari no. 4994)

Aishah, the Mother of the Believers, said, "The Messenger of Allah ﷺ would fast (so much) that we would say he will not stop (fasting). Then he would not fast till we felt he would not fast (again) and he would recite every night Bani Israeel and az-Zumar (39)." (Tirmidhi)

Period of Revelation

The very first verse indicates that this Surah was revealed on the occasion of the ascension (Mi'raj). According to the narrations (hadith) on the life of the Prophet ﷺ, this event happened one year before migration (Hijrah). Thus, this Surah was revealed in the last stage of Prophethood in Makkah.

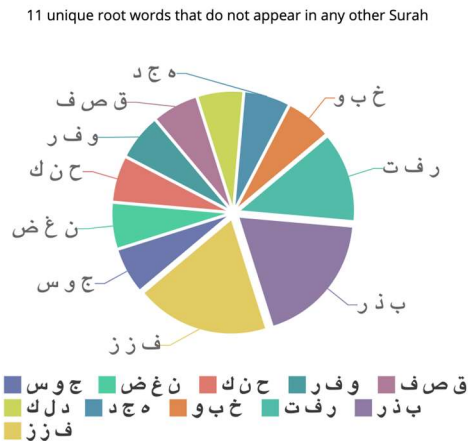
Background Reasons for Revelation

The Prophet ﷺ had been propagating Monotheism (Tawhid) for twelve years now. In spite of all the opposition, Islam had spread to every corner of Arabia and there was hardly a clan which had not been influenced by the invitation. In Makkah itself, the true Believers had formed themselves into a small community. A large number of the people from the Aws and Khazraj tribes (two influential clans of

Madinah) had also now accepted Islam. Thus, the time had come for the Muslims to emigrate from Makkah to Madinah, at behest of the Aws and Khazraj to establish an Islamic state.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	46	1722
2.	ك و ن	44	1390
3.	ر ب ب	32	980
4.	إ ل ا	26	663
5.	أ ل ذ ي	20	1464
6.	ق ر ا	16	88
7.	ج ع ل	15	346
8.	إ م ا	14	742
9.	ب ن ا	13	409
10.	أ ل ه	13	2851

Unique Root Word	Example (word)	Translation
خ ب و	حَبَّتْ	it subsides (17:97)
ب ذ ر	تُبَذَّرْ	spend (17:26)
ج و س	فَجَاسُوا	and they entered (17:5)
ح ن ك	لَأُحْتَبِكَنَّ	I will surely destroy (17:62)
د ل ك	لِدُلُوكِ	at the decline (17:78)
ر ف ت	وَرُفَّتَا	and crumbled particles (17:49)
ف ز ز	وَأَسْتَفْزِرْ	and incite (17:64)
ق ص ف	قَاصِفًا	a hurricane (17:69)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِي	(is) the one who
إ ذ ا	فَإِذَا	so when
إ ل ي	إِلَى	to
إ ل ا	إِلَّا	except
أ ل ه	أَللَّهُ	Allah
ج ع ل	وَجَعَلْنَاهُ	and made it
ر ب ب	رَبُّكُمْ	your Lord
ق ر ا	أَلْقُرْآنَ	the Quran

ن غ ض	فَسَيُنْغِضُونَ	then they will shake (17:51)	ق و ل	الْقَوْلُ	the word
ه ج د	فَتَهْجُدُ	arise from sleep for prayer (17:79)	ك و ن	كَانَ	was
و ف ر	مَوْفُورًا	ample (17:63)			

The word 'Qur'an' appears more times in this Surah than any other Surah, occurring 10 times.

Lessons, Guidance and Reflections

- Isra' & Mir'aj.
- Divine commandments:
 - Worship none but Allah.
 - Be kind and obedient to parents.
 - Give to relatives and the needy.
 - Do not be a miser or a spendthrift.
 - Do not kill your children for fear of poverty.
 - Do not commit adultery.
 - Do not slay without just cause.
 - Do not say anything without knowledge.
 - Do not walk arrogantly on earth.
 - Safeguard the property of orphans.
- Allah does not beget children and those who say this, utter a monstrous lie.
- There is a life after death.
- The obligation of five daily prayers and the prayer of Tahajjud (special night prayer).
- Human Messengers are sent to human beings.
- The Qur'an is a shifa (cure) and rahmah (mercy) (17:82)
- Perform Salah in a voice which is neither too loud nor too soft.

Surah 18: al-Kahf

Introduction

The Surah answers some questions that the polytheists of Makkah posed to the Prophet ﷺ. The answers came in a very clear way and also challenged them to accept the message of Islam. In this Surah we have the stories of: the People of the Cave, the man who had two gardens and was very proud of himself, Prophet Musa with a special teacher, Dhul-Qarnain - a pious ruler. These stories are told to emphasize the value of faith, knowledge and patience and the relativity of time.

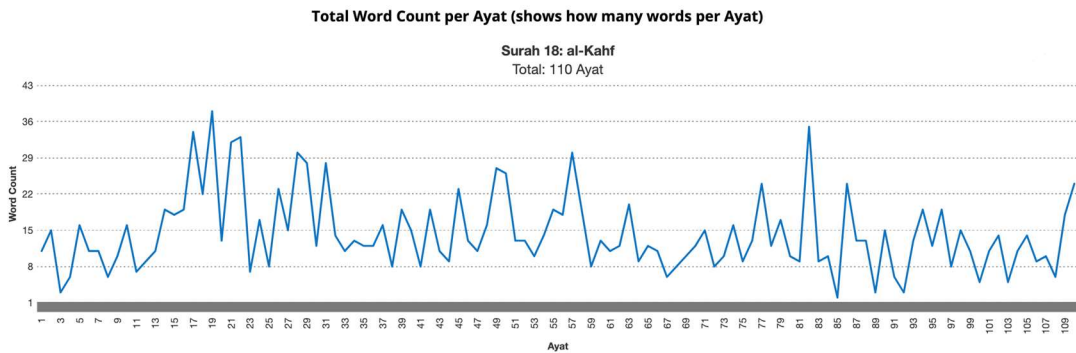
Sections:

1. The upright message of the Qur'an.
2. The companions of the Cave.
3. The proof of resurrection.
4. Always remember Allah. Everything depends on Allah's will.
5. The parable of an ungrateful person and a grateful person.
6. Wealth and children are only a passing show.
7. Satan and his progeny they are the open enemies of human beings.
8. Allah's mercy is available all the time.
9. Prophet Moses' search for a teacher.
10. The pious ruler Dhul-Qarnain. Gog and Magog
11. The real losers and winners.

The Surah is named after the Cave which the Youth retreated to for protection, as mentioned in the Ayat, "And when you have withdrawn from them and that which they worship other than Allah, retreat to the Cave..." (18:16)

There are 110 Ayat in this Surah.

Table Summary



Total Ayat	110
Total Words	1,579 (1,740 including 'و' as a separate word)
Total Letters	6,425 (reward factor 64,250)
Root Words	382
Unique Root Words	11
Makki / Madani	Makki
Chronological Order	69 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	Adam, Musa
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

- Protection from Fitnah (trials and tribulations);
 - Fitnah in religion: In the story of the youth and their tyrant King (18:9),
 - Fitnah in wealth: In the story of the one with two gardens (18:44),
 - Fitnah in knowledge: In the story of Musa and Khidr (18:82),
 - Fitnah in governance: In the story of Dhul Qarnayn (18:83).

Connection of the name of the Surah and its Ayah

- It's Ayat protect from Fitnah (trials) and are a protection from its dangers, like a cave protects one from external dangers, e.g., rain, storms, predatory animals etc.

Connection between the beginning and the ending of the Surah

- The beginning and end of the Surah refer to the Revelation. In the beginning of the Surah, Allah says, "(All) praise is (due) to Allah, who has sent down upon His Servant the Book and has not made therein any

deviance...” (18:1) and at the end of the Surah, Allah says, “Say, “If the sea were ink for (writing) the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.” (18:109)

- In the beginning and the end of the Surah there is glad tidings for the righteous Believer – “...give good tidings to the Believers who do righteous deeds that they will have a good reward.” (18:2) and in the end of the Surah, “Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,” (18:107)
- Similarly, there is a warning to the disbelievers in the beginning and the end of the Surah. “(He has made it) straight, to warn of severe punishment from Him...” (18:2) and in the end, “And We will present Hell that Day to the Disbelievers, on display, those whose eyes had been within a cover (removed) from My remembrance, and they were not able to hear. Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.” (18:100-102)

Connection of the Surah to the Surah before/after it

- The last Ayat of the previous Surah al-Isra begins with, “And say, “Praise to Allah....” (17:111) - and then Surah al-Kahf begins with “(All) praise is (due) to Allah, who has sent down upon His Servant the Book.....” (18:1) as if the beginning of this Surah is an enactment from the instruction to say, “Alhamdulillah.”

The Virtues of the Surah

مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَتَيْنِ

Abu Sa'eed (ra) reported that the Prophet ﷺ said, “Whoever recites Surah Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.” (Hakim)

أَقْرَأَ فُلَانٌ، فَإِنَّهَا السَّكِينَةُ تَنْزِلُ عِنْدَ الْقُرْآنِ أَوْ تَنْزَلَتْ لِلْقُرْآنِ

Bara (ra) is reported to have said, “A man recited al-Kahf and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet ﷺ, who said, “Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur’an or because of reading Qur’an.” (Ahmad)

مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنَ الدَّجَالِ

Abu Darda (ra) reported that the Prophet ﷺ said, “Whoever memorizes ten Ayat from the beginning of Surah Al-Kahf will be protected from the Dajjal.” (Ahmad)

The Messenger of Allah ﷺ mentioned the Dajjal (Antichrist) saying, “If he comes forth while I am among you I shall be the one who will dispute with him on your behalf, but if he comes forth when I am not among you, a man must dispute on his own behalf, and Allah will take my place in looking after every Muslim. Those of you who live up to his time should recite over him the opening verses of Surah al-Kahf, for they are your protection from his trial.” We asked, “How long will he remain on the earth?” He replied, “Forty days, one like a year, one like a month, one like a week, and rest of his days like yours.” We asked, “Messenger of Allah ﷺ, will one day’s prayer suffice us in this day which will be like a year?” He replied, “No, you must make an estimate of its extent. Then Jesus son of Mary will descend at the white minaret to the east of Damascus. He will then catch him up at the gate of Ludd and kill him.” (Muslim)

Period of Revelation

This is the first of those Surahs sent down in the third stage of Prophethood in Makkah. The third stage lasted from the fifth to the tenth year of Prophethood. What distinguishes this stage from the second and the fourth stages is that during the second stage, the Quraysh mainly resorted to ridiculing, scoffing, threatening, tempting, raising objections and making false propaganda against the Prophet ﷺ and his followers. Yet during the third stage they employed the weapons of persecution, man handling and economic pressure, so much so that a large number of the Muslims had to emigrate from Arabia to Abyssinia. Those who remained behind were besieged along with the Prophet ﷺ and his family. To add to their

misery, a complete social and economic boycott was applied against them. The only redeeming feature was that there were two personalities, Abu Talib, who was the uncle of the Prophet ﷺ and his wife Khadijah. Their personal influence had been conducive to the support of two great families of the Quraysh. However, when in the tenth year of Prophethood these two persons died, the fourth stage began with such severe persecution that the Prophet ﷺ and all his companions were forced to emigrate from Makkah.

It appears from the theme of the Surah that it was revealed at the beginning of the third stage when in spite of persecutions and opposition, the migration to Abyssinia had not yet taken place. That is why the story of 'The Sleepers of the Cave' has been related to comfort and encourage the persecuted Muslims and to show them how righteous people in history have been preserving their faith.

Background Reasons for Revelation

This Surah was sent down in answer to three questions which the polytheists of Makkah in consultation with the People of the Book (the Jews and the Christians) put to the Prophet ﷺ. These were:

1. Who were 'The Sleepers of the Cave?'
2. What is the real story of Khidr?
3. What do you know about Dhul-Qarnain?

These three questions and their stories related to the history of the Christians and the Jews and were unknown in the Arabian Peninsula (Hijaz), so they were being used to test the divine knowledge revealed to the Prophet ﷺ. However, Allah informed the Prophet ﷺ of the complete answer to these questions and also employed the stories in the conflict between Islam and disbelief.

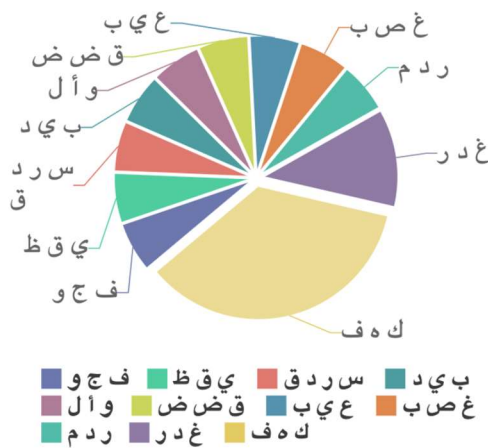
The questioners were told that the 'Sleepers of the Cave' believed in the same doctrine of Monotheism (Tawhid) which was being put forward in the Qur'an and that their condition was similar to that of the persecuted Muslims of Makkah. Also, the persecutors of the Sleepers of the Cave behaved in the same way as the disbelievers of Quraysh towards the Muslims. This particular story was a warning to the chiefs of Makkah, who were persecuting the small newly formed Muslim community. Additionally, the Prophet ﷺ was instructed not to compromise with

the persecutors nor consider the chiefs to be more important than his own followers. Likewise, the chiefs too were admonished and informed not to be distracted by the temporary life of this world but seek the eternal life of the Hereafter.

Important key and unique words of the Surah

Unique Root Words to this Surah only

11 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	58	1722
2.	ر ب ب	38	980
3.	ك و ن	22	1390
4.	أ ل ه	20	2851
5.	ج ع ل	15	346
6.	أ خ ذ	15	273
7.	ش ي أ	15	519
8.	أ ل ذ ي	14	1464
9.	ب ي ن	14	523
10.	أ ت ي	13	549

Unique Root Word	Example (word)	Translation
ب ي د	تَبِيدَ	will perish (18:35)
ر د م	رَدْمًا	a barrier (18:95)
س ر د ق	سُرَادِقُهَا	its walls (18:29)
غ د ر	نُعَادِرُ	We will leave behind (18:29)
ع ي ب	أَعْيَبَهَا	I cause defect (in) it (18:79)
غ ص ب	غَضَبًا	(by) force (18:79)
ف ج و	فَجْوَةً	the open space (18:17)
ق ض ض	يَنْقُضُ	collapse (18:77)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَذِي	the one who
أ ت ي	ءَاتِنَا	grant us
أ خ ذ	أَتَّخَذَ	has taken
أ ل ه	أَللَّهُ	Allah
ب ي ن	بَيِّنْ	clear
ج ع ل	يَجْعَلُ	(has) made
ر ب ب	رَبَّنَا	Our Lord
ش ي أ	لِشَيْءٍ	of anything

ك ه ف	أَكْهَفِ	(of) the cave (18:9)	ق و ل	قَالُوا	say
و أ ل	مَوْتًا	an escape (18:58)	ك و ن	كَانُوا	were
ي ق ظ	أَيْقَظًا	awake (18:18)			

- The word **الْمَرْدُوسِ** Firdous (Paradise) appears only twice in the Qur'an. Once in Surah al-Kahf (18:107) and once in Surah al-Mu'minin (23:11).

Lessons, Guidance and Reflections

- Story of the Companions of the Cave who were wakened up from their sleep after hundreds of years.
- Whenever you promise to do something in the future, always say "Insha Allah (If Allah so wills)."
- Similitude of this worldly life and its relationship with the life after death.
- Story of the Prophet Musa as a student of the Khidr.
- Story of King Dhul Qarnain.
- The words of Allah are countless and cannot be recorded even if all the oceans were to be used as an inkwell and other such oceans are brought to replenish this ink.
- The Prophet Muhammad ﷺ is but a human being like you.
- Protection from the fitnah (trials) of ad-Dajjal (antichrist). When the head of the state was cruel and the majority of society was corrupt, some youth took refuge in a Cave (distant from population) by the guidance of Allah with the fear that society will not leave them alone on the right path and they may turn them away. This is a lesson for us to save ourselves when there is a fear for our faith during the trials associated with ad-Dajjal (antichrist).

Surah 19: Maryam

Introduction

The subject matter of this Surah is regarding the true message and teachings of the Prophets of Allah. Several Prophets are mentioned here: Zakariyya, Yahya, Isa and his mother Maryam, Ibrahim, Musa, Ismail and Idris. Allah blessed these Prophets. They taught Tawhid and called their people to the worship of Allah alone. Great miracles and signs were also shown in the lives of these Prophets and Messengers.

Sections:

1. Prophet Zakariyah's prayer for a son. Birth of Yahya and Allah's favours upon him.
2. Maryam and the miraculous birth of her son Isa.
3. Prophet Ibrahim preached the unity of Allah. His conversation with his father.
4. The Resurrection will surely happen.
5. Criticism of misconceptions about intercession and the divinity of Isa.

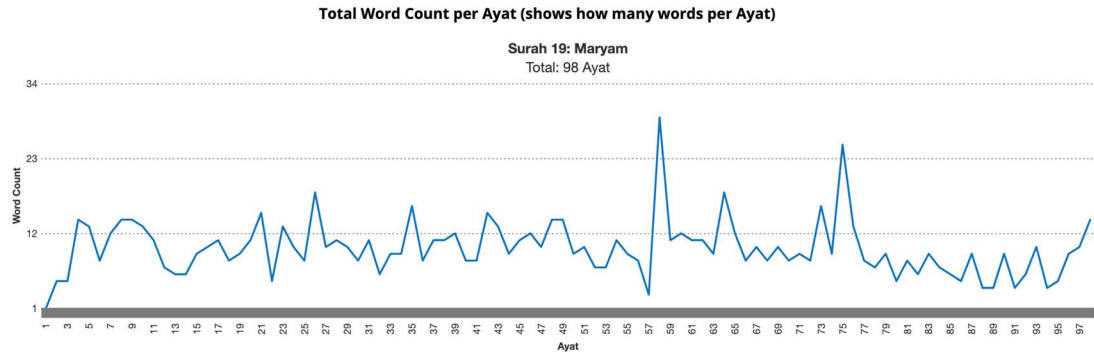
The Surah is named after Maryam, the mother of Isa.

Allah's Messenger ﷺ is reported to have said, "Many amongst men attained perfection but amongst women none attained the perfection except Mary, the daughter of Imran and Asiya, the wife of Pharaoh. The superiority of Aishah to other women is like the superiority of Tharid (i.e., an Arabic dish) to other meals."³⁶

There are 98 Ayat in this Surah.

³⁶ Bukhari no. 3769.

Table Summary



Total Ayat	98
Total Words	961 (1,084 including 'و' as a separate word)
Total Letters	3,835 (reward factor 38,350)
Root Words	252
Unique Root Words	10
Makki / Madani	Makki
Chronological Order	44 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	Adam, Idris, Nuh, Ibrahim, Ismail, Ishaq, Yaqub, Musa, Harun, Zakariya, Yahya, Isa
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	<p>2nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1st Pledge of Aqabah, 2nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.</p>
------------------------------------	--

Themes

- Rahmah (mercy) of Allah. The name of Allah, ar-Rahman (the Most Merciful) appears the most in Surah Maryam compared to any other Surah of the Qur'an, occurring 15 times. Surah Maryam is full of the mention of mercy (20 times); example, Rahmah of Allah towards Zakariyah in blessing him with a child in old age, Maryam seeks protection in ar-Rahman when she sees the unknown Man, Jannah is promised by ar-Rahman and ar-Rahman is one who bestows His Love on the Believer.
- The importance of the inheritance of the Din (religion) from parent to their descendants; Zakariyah to his son, Yahyah and Maryam to her son, Isa. Also refer to (19:58).

Jesus Christ is not the Son of God and before introducing the story of Jesus and Mary, the birth of John the Baptist (Yahyah) to Zakariyah is mentioned to show how a figure of history living in the very era of Jesus was also a miraculous birth - being born to very elderly parents. A number of Prophets are mentioned in this Surah and all of them are very familiar to Christians. This is to remind them that the underlying message all of them lived and preached was that of obedience and

submission to the one true God. Hence, Christians are being invited to give up the belief in Trinity and accept and follow the unadulterated Tawheed (Oneness of God).

Connection of the Surah to the Surah before/after it

Warning to the Christians - The beginning of Surah al-Kahf there is a warning to those who claim divinity to Jesus;

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

“And to warn those who say, “Allah has taken a son.” (18:4)

This warning is followed by a Surah on Mary and the birth of Jesus - a lesson in the true Oneness of God.

Allah says in this Surah:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ

“It is not (befitting) for Allah to take a son...” (19:35)

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا

“The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation, That they attribute to the Most Merciful a son.” (19:90-91)

Period of Revelation

It was revealed before the first migration to Abyssinia. We learn from an authentic hadith that Ja'far (a companion of the Prophet ﷺ) recited v. 1-40 of this Surah to the court of the Negus when the Muslims had been summoned.

Relevant Hadith

هل مَعَكَ ما جاء به عن الله مِن شيءٍ؟ قالت: فقال له جَعْفَرُ: نَعَمْ. فقال له النَّجَاشِي: فاقرأه عَلَيَّ. فقرأ عليه صَدْرًا مِن {كهيعص...} (سورة مريم)، قالت: فبكى والله النَّجَاشِي حتى أَخْضَلَ لِحْيَتَهُ، وبكى أَسَاقِفَتُهُ حتى أَخْضَلُوا مَصَاحِفَهُمْ حينَ سَمِعُوا ما تَلا عليهم. ثُمَّ قال النَّجَاشِي: إِنَّ هذا -والله- والذي جاء به عيسى لَيُخْرِجُ مِن مِشْكَاةٍ وَاحِدَةٍ، انطَلَقا؛ فوالله لا أُسَلِّمُهُم إِلَيْكُمْ أَبَدًا، ولا أُكَاذُ

“...The Negus said to Ja’far, “Do you have with you anything from what your Messenger brought from Allah to read to me?” Ja’far said, “Yes,” and recited Surah Maryam from memory...King Negus listened to the recitation of the Qur’an and cried so much that his beard was wet...The Negus said, “Of a truth, this and what Jesus brought, come from the same niche. You two may go, for by Allah, I will never give them up and they shall not be betrayed.” (Abridged from Musnad Ahmad)

Background Reasons for Revelation

When the chiefs of the Quraysh felt that they had failed to suppress the Islamic movement by ridicule and sarcasm, by holding out promises and threats and by making false accusations, they resorted to persecution, beating and economic pressure. They would catch hold of the new Muslims of their clans and persecute them, starve them and would even inflict physical torture on them in order to coerce them to give up Islam. The most pitiful victims of their persecution were the poor, the slaves and the protégés of the Quraysh.

During the fifth year of Prophethood in the month of Rajab, the conditions became unbearable and so the Prophet ﷺ gave advice to his Companions to this effect: “You may well migrate to Abyssinia for there is a king who does not allow any kind of injustice to anyone, and there is good in his land. You should remain there till the time that Allah provides a remedy for your affliction.”

Accordingly, at first, eleven men and four women left for Abyssinia. The Quraysh pursued them up to the coast, but fortunately they got a timely boat for Abyssinia at the sea-port of Shu’aibah and they escaped capture. Then, after a few months, more Muslims migrated to Abyssinia and their number rose to eighty-three men and eleven women of the Quraysh and seven non-Quraysh. After this only forty people were left with the Prophet ﷺ in Makkah.

There was a great uproar in Makkah after this migration, for every family of the Quraysh was adversely affected. For instance, among the Migrants there were close relatives of Abu Jahl, Abu Sufyan and other chiefs of the Quraysh who were notorious for their persecution of the Muslims. After the migration, the Quraysh held consultations, and decided to send Abdullah bin Abi Rabi'y'ah, the half-brother of Abu Jahl, and Amr ibn al-Aas to Abyssinia with precious gifts in order to persuade the Negus to send the migrants back to Makkah. Umm Salamah (who was later to marry the Prophet ﷺ) narrated this story:

“When these two ambassadors of the Quraysh reached Abyssinia, they distributed the gifts among the courtiers of the King and persuaded them to convince him to send the migrants back. Then they saw Negus himself and, presenting rich gifts to him, said, ‘Some (troublemakers) of our city have come to your land and our chiefs have sent us to you with the request that you may kindly send them back. These rebels have forsaken our faith and have not embraced your faith either, but have invented a new faith.’ As soon as they had finished their speech, all the courtiers recommended their case, saying, ‘We should send such people back to their city for their people know them better. It is not proper for us to keep them here.’ At this the King was annoyed and said, ‘I am not going to give them back without a proper inquiry. As these people have put their trust in my country rather than in any other country and have come here to take shelter, I will not betray them. At first, I will send for them and investigate into the allegations these people have made against them. Then, I will make my final decision.’ Accordingly, the King sent for the Companions of the Prophet ﷺ and asked them to come to his court.

When the migrants received the message of the King, they assembled and held consultations as to what they should say to the King. At last they came to this unanimous decision: “We will present before the King the teachings of the Prophet ﷺ without adding anything to or withholding anything from them and leave it to him whether he lets us remain here or turns us out of his country.’ When they came to the court, the King put this problem abruptly before them: ‘I understand that you have given up the faith of your own people and have neither embraced my faith nor any other existing faith. I would like to know what your new faith is.’ At this, Jafar bin Abi Talib, on behalf of the migrants, made an extempore speech to this effect: ‘O King! We were sunk deep in ignorance and had become very corrupt; then

Muhammad ﷺ came to us as a Messenger of Allah, and did his best to reform us. Yet the Quraysh began to persecute his followers, so we have come to your country in the hope that here we will be free from persecution.’ After his speech, the King said, ‘Please recite a piece of the Revelation which has been sent down by Allah to your Prophet ﷺ.’ In response, Jafar recited that portion of Surah Maryam which relates the story of Prophet’s John the Baptist and Jesus. The King listened to it and wept, so much so that his beard became wet with tears. When Jafar finished the recital, he said, ‘Most surely this Revelation and the Message of Jesus have come from the same source. By Allah, I will not give you up into the hands of these people.’

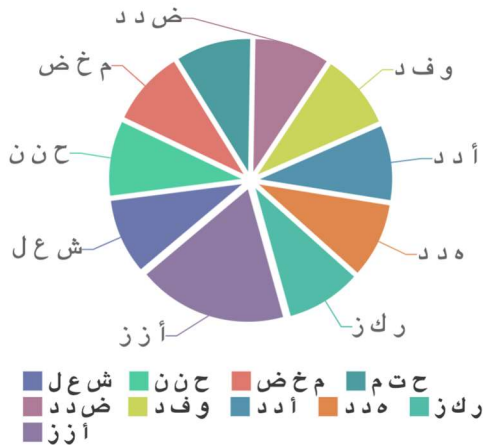
Next day Amr bin al-Aas went to Negus and said, ‘Please send for them again and ask them concerning the creed they hold about Jesus, the son of Mary, for they say a horrible thing about him.’ The King again sent for the migrants, who had already learnt about the scheme of Amr. They again sat together and held consultations in regarding the answer they should give to the King, if he asked about the belief they held about Prophet Jesus. Though this was a very critical situation and all of them were uneasy about it, they decided that they would say the same thing that Allah and His Messenger had taught them. Accordingly, when they went to the court, the King put them the question that had been suggested by Amr bin al-Aas. So Jafar bin Abi Talib stood up and answered without the least hesitation: ‘He was a Servant of Allah and His Messenger. He was a Spirit and a Word of Allah which had been sent to virgin Mary.’ At this the King picked up a straw from the ground and said, ‘By Allah, Jesus was not worth this straw more than what you have said about him.’ After this the King returned the gifts sent by the Quraysh, saying, ‘I do not take any bribe.’ Then he said to the migrants, ‘You are allowed to stay here in perfect peace’.”³⁷

³⁷ Tafheem al-Qur’an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

10 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك و ن	43	1390
2.	ق و ل	28	1722
3.	ر ب ب	23	980
4.	ر ح م	20	339
5.	ي و م	13	405
6.	ع ب د	12	275
7.	ا ل ذ ي	12	1464
8.	ج ع ل	11	346
9.	ا ت ي	10	549
10.	ا ل ه	10	2851

Unique Root Word	Example (word)	Translation
أ ز ز	تَوَزَّهُمْ	inciting them (19:83)
ح ت م	حَتْمًا	an inevitability (19:71)
ح ن ن	وَحَنَانًا	and affection (19:13)
أ د د	إِذَا	atrocious (19:89)
ر ك ز	رِكْزًا	a sound (19:98)
ش غ ل	شُغْلٍ	will be occupied (36:55)
ض د د	ضِدًّا	opponents (19:82)
م خ ض	الْمَخَاضُ	the pains of childbirth (19:23)
ه د د	هَدًّا	(in) devastation (19:90)

Frequent Root Word	Example (word)	Example (translation)
ا ل ذ ي	اَلَّذِي	that which
ا ت ي	وَعَاتَيْنَاهُ	And We gave him
ا ل ه	اَللّٰهُ	Allah
ج ع ل	وَأَجْعَلُهُ	and make him
ر ب ب	رَبِّكَ	(of) your Lord
ر ح م	رَحْمَتٍ	(of the) Mercy
ع ب د	عَبْدُهُ	(to) His servant
ق و ل	قَالَ	he said
ك و ن	أَكُنُّ	I have been

و ف د	وَقَدْ	(as) a delegation (19:85)	ي و م	يَوْمَ	(the) day
-------	--------	---------------------------------	-------	--------	-----------

- Something unique to this Surah, is the below phrase used in introducing the stories of Maryam, Ibrahim, Musa, Ismail and Idrees. It is repeated 5 times.

وَاذْكُرْ فِي الْكِتَابِ

“Make mention in the Book...” (19:16, 19:41, 19:51, 19:54, 19:56)

- The Name of Allah ‘ar-Rahman’ appears more times in this Surah than any other Surah. It occurs 15 times in this Surah.
- Ayat 19:58 is the longest Ayat of this Surah with 29 words and this is also an Ayat of prostration,

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ
وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا

“Those were the ones upon whom Allah bestowed favour from among the prophets of the descendants of Adam and of those We carried (in the ship) with Nuh, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.” (19:58)

Lessons, Guidance and Reflections

- Story of Zakariya and the birth of Prophet Yahya.
- Story of Maryam and the miraculous birth of Prophet Isa.
- Prophet Isa’s address to his people from his cradle.
- The fact that Isa (Jesus) is not the son of God, and that it is not befitting to the Majesty of Allah that He needs a son (i.e., for name, fame, help or continuity of race).
- Story of Prophet Ibrahim and his polytheistic father.
- The fact that all Prophets of Allah were divinely guided and chosen people.

- Life of the Believers and the nonbelievers in this world and in the Hereafter.
- Those who say, “Allah has begotten a son,” preach such a monstrous lie that if they could hear it; the heavens would crack, the earth would split and the mountains would crumble to pieces.
- Allah has made the Qur’an easy for mankind.
- The fear Ibrahim had for his father’s safety and the inevitable punishment should he die as a disbeliever in Allah.
- Steadfastness upon faith is one of the ways to achieve the Love of Allah (19:96).

Surah 20: Ta Ha

Introduction

The subject matter of the Surah is to assure the Prophet ﷺ and his followers that the message of the Qur'an will eventually succeed. The story of Prophet Musa is mentioned in detail. Then it is mentioned how the enemies of Islam are opposing it and what will be the consequences of this opposition for them.

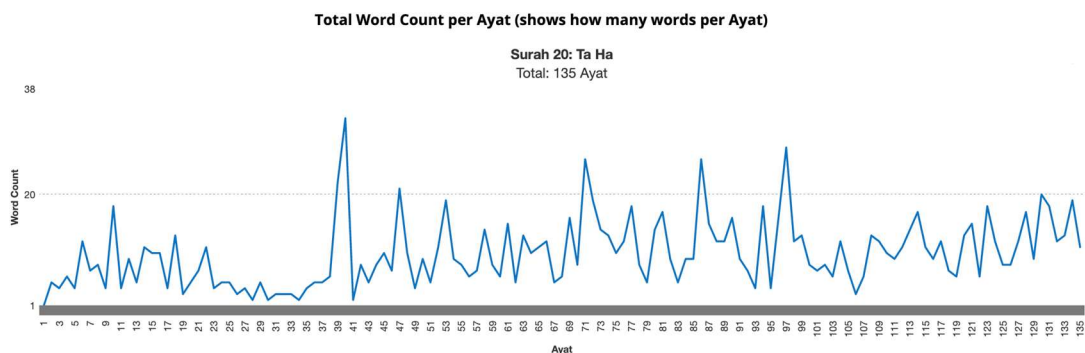
Sections:

1. Prophet Muhammad ﷺ is told not to feel distress because of the denial of the disbelievers. Allah knows everything. Remember the story of Musa. Allah called him to the Prophethood and gave him special signs.
2. Prayer of Prophet Musa. Allah commanded Musa and his brother Harun to go to Pharaoh and give him the message. Allah mentions His favours upon Musa.
3. Prophet Musa goes to Pharaoh. The challenge with the Egyptian magicians. The defeat of the magicians and then their conversion.
4. Allah saved the Children of Israel from Pharaoh. Prophet Musa goes to Sinai. Samiri misleads the Israelites and they worship the calf.
5. The anger of Prophet Moses. Samiri confessed his evil action and he was punished.
6. The Day of Judgement. No intercession will help without Allah's permission. The opponents of the Prophet.
7. Devil misleads human beings. Some references to the story of Adam and Iblis.
8. The evil doers will be punished. Be patient and offer regular prayers.

Surah Ta Ha takes its name after the disjointed letters from the first Ayat.

It has 135 ayat.

Table Summary



Total Ayat	135
Total Words	1,334 (1,481 including ‘و’ as a separate word)
Total Letters	5,288 (reward factor 52,880)
Root Words	334
Unique Root Words	14
Makki / Madani	Makki
Chronological Order	45 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	Adam, Musa, Harun
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

This Surah begins by defining the purpose of the revelation of the Qur'an: "(O Muhammad ﷺ) We have not sent down to you the Qur'an that you be distressed but only as a reminder for those who fear (Allah). A revelation from He who created the earth and highest heavens." After this introduction, the Surah abruptly moves on to relate the story of Prophet Moses without any apparent relevancy and without even hinting at its applicability to the events of the period. However, if we read between the lines, we realise that the discourse is addressed very relevantly to the people of Makkah. We must keep in view the fact that the Arabs in general acknowledged Moses as a Prophet of Allah. This was because they had been influenced by the large number of the Jews around them and by the neighbouring Christian kingdoms. Now, let us state those things which are hidden between the lines of the story:

1. Allah does not appoint a Prophet by celebrating the occasion in a formal ceremony to announce that such a person is being appointed as a Prophet. On the contrary, He bestows Prophethood in a confidential manner just as He did in the case of Prophet Moses. Therefore, you should not consider it

strange if Muhammad ﷺ has suddenly been appointed as a Prophet, without any public proclamation.

2. The fundamental principles presented by Prophet Muhammad ﷺ, Monotheism (Tawhid) and the Hereafter are just the same as were taught to Prophet Moses.
3. Prophet Muhammad ﷺ has been made the envoy of the message to the people of Quraysh, just as Prophet Moses was entrusted with the mission to go to Pharaoh. These are the mysterious ways of Allah. He catches hold of a wayfarer of Midian on his way to Egypt and says go and fight with the greatest tyrant of the time. He did not provide him with armies and provisions for this mission. The only thing He did was to appoint his brother as his assistant at his request.
4. The people of Makkah are reminded that Pharaoh employed the same devices against Prophet Moses as they are employing against Prophet Muhammad ﷺ; jest, objections, accusations and cruel persecutions. It should also be noted that Allah's Prophet was victorious over Pharaoh who possessed large armies. Incidentally, the Muslims have been comforted that they should not be afraid of fighting against the Quraysh despite the fearful odds, for victory is from Allah. At the same time the Muslims have been exhorted to follow the excellent example of the magicians of Egypt who converted and remained steadfast in their Faith, though Pharaoh threatened them with horrible vengeance.
5. An incident from the story of the Israelites has been cited to show in what ridiculous manner the idolatry of false gods and goddesses starts and that the Prophets of Allah do not tolerate even the slightest tinge of this preposterous practice. Likewise, Prophet Muhammad ﷺ is following the former Prophets in opposing polytheism (Shirk) and idol worship.

Thus, the story of Moses has been used to throw light on all those matters which were connected with the conflict between the Prophet ﷺ and the Quraysh. Then at the end of the story, the Quraysh have been briefly admonished, stating that the Qur'an has been sent down in their Arabic language for their own good. If they listen to it and follow its admonition, they will be doing so for their own good but if they reject it, they will be met with an evil end."

After this the story of Prophet Adam has been narrated, as if to tell the Quraysh that they are following the way of Satan, whereas the right way for a man is to follow his father, Adam. Adam was beguiled by Satan, but when he realised his error, he plainly confessed it and repented and again turned back to the service of Allah and won His favour. On the other hand, if a person follows Satan and sticks to his error stubbornly in spite of admonition, he only harms himself. In the end, the Prophet ﷺ and the Muslims have been advised not to be impatient in regard to the punishment to the disbelievers, since Allah has His own plan concerning them. He does not seize them at once but gives them sufficient respite. Therefore, you should not grow impatient but bear the persecutions with fortitude and go on conveying the Message.” In this connection, great emphasis has been laid on prayer (salah) so that it may create in the Believers the virtues of patience, forbearance, contentment, resignation to the will of Allah and self-analysis, for these are greatly needed in the service of the message of truth. The Muslim have been advised to learn lessons from the life of Musa and his struggle against the Pharaoh of his time.³⁸

Connection between the beginning and the ending of the Surah

The Qur'an is a reminder (dhikr) for those who fear Allah mentioned in the beginning of the Surah and a warning of a depressed life for those turn away from the Dhikr;

إِلَّا تَذِكْرًا لِّمَن يَخْشَىٰ

“But only as a reminder for those who fear (Allah).” (20:3)

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.”

(20:124)

³⁸ Tafheem al-Qur'an, Mawdudi.

Period of Revelation

The period of its revelation is the same as that of Surah 19: Maryam (Mary). It is just possible that it was sent down during the Migration to Abyssinia or just after it. However, it is certain that this Surah was revealed before the companion Umar embraced Islam. According to a well-known and authentic hadith, when Umar set out to kill the Prophet ﷺ he met a certain person who said ‘Before you do anything else you should know that your own sister and brother-in-law have embraced Islam. Hearing this he directly went to the house of his sister. There he found his sister Fatimah and his brother-in-law, Said bin Zayd learning the contents of a scroll from Khabbab bin Arat. When Fatimah saw him coming, she hid the scroll at once but Umar had heard the recital so he began to interrogate them. Then he began to attack his brother-in-law and accidentally wounded his sister who tried to protect her husband.

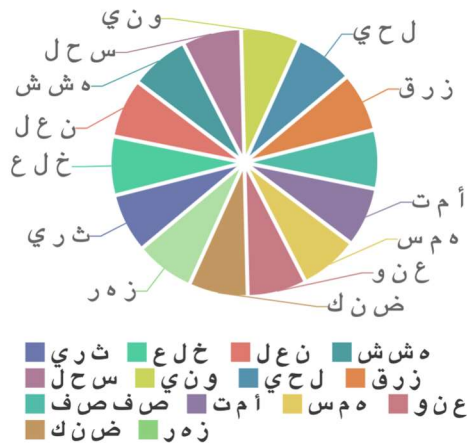
They then gave in with his sister exclaiming “We have become Muslims; you may do whatever you like.” As Umar was moved to see blood running down from her head he said, “Show me what you were reading.” The sister asked him to promise an oath that he would not tear it and added “You cannot touch it unless you have a bath.” Accordingly, Umar took a bath. When he began to read the scroll (which contained this Surah) he spontaneously cried out, “What an excellent thing!” At this statement, Khabbab who had hidden himself came out of his hiding and said, “By Allah I have great hopes that Allah will get much service from you to propagate the Message of His Prophet ﷺ. It was just yesterday that I heard the Prophet ﷺ praying to Allah ‘My Lord make one of the two Umars (Abul Hakam bin Hisham - Abu Jahl or Umar bin Khattab) a supporter of Islam.’ So, O Umar, turn to Allah, turn to Allah.” These words proved to be so persuasive that he at once accompanied Khabbab and went to the Prophet to embrace Islam. This happened a short time after the migration to Abyssinia.³⁹

³⁹ Tafheem al-Qur’an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

14 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	59	1722
2.	ر ب ب	27	980
3.	إ ل ي	18	742
4.	أ ت ي	17	549
5.	أ ل ه	13	2851
6.	ق و م	12	660
7.	أ ي ي	11	382
8.	ع ل م	10	854
9.	ه د ي	10	316
10.	ل ق ي	10	146

Unique Root Word	Example (word)	Translation
ض ن ك	ضَنَكَا	straighten (20:124)
ل ح ي	بِلَحْيَتِي	by my beard (20:94)
أ م ت	أَمْتًا	any curve (20:107)
ث ر ي	الْأَثَرِ	the soil (20:6)
خ ل ع	فَاخْلَعْ	so remove (20:12)
ز ر ق	زُرْقًا	blue-eyed (20:102)
ز ه ر	زَهْرَةً	(the) splendour (20:131)
س ح ل	بِالسَّاحِلِ	on the bank (20:39)
ص ف ص ف	صَفْصَفًا	plain (20:106)
ع ن و	وَعَنْتِ	and (will be) humbled (20:111)

Frequent Root Word	Example (word)	Example (translation)
إ ل ي	إِلَى	to
أ ت ي	أَتْنِكَ	come to you
أ ل ه	اللَّهُ	Allah
أ ي ي	ءَايَةً	(as) a sign
ر ب ب	رَبُّكَ	your Lord
ع ل م	يَعْلَمُ	knows
ق و ل	بِالْقَوْلِ	the word
ق و م	وَأَقِمِ	and establish
ل ق ي	أَلْقِهَا	throw it down
ه د ي	هُدًى	guidance

ن ع ل	تَعْلِيكَ	your shoes (20:12)			
ه ش ش	وَأَهْشُ	and I bring down leaves (20:18)			
ه م س	هَمْسًا	a faint sound (20:108)			
و ن ي	تَبِيًا	slacken (20:42)			

- The Love of Allah:

وَأَلْقَيْتُ عَلَيْكَ حُبَّةً مِّمِّي

“...And I bestowed upon you love from Me...” (20:39)

- 20:40 is the longest Ayat of this Surah with 33 words,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

“(And We favoured you) when your sister went and said, ‘Shall I direct you to someone who will be responsible for him?’ So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a (severe) trial. And you remained (some) years among the people of Madyan. Then you came (here) at the decreed time, O Moses.” (20:40)

Lessons, Guidance and Reflections

- The Qur’an is but a reminder for those who fear Allah.
- In the Hereafter, the life of this world shall appear to be no more than a day or a part of a day.
- Story of the Prophet Musa as a Messenger towards Pharaoh and his chiefs.
- Famous prayer of the Prophet Musa before starting his mission.
- Dialogue between the Prophet Musa and Pharaoh.

-
- Confrontation of the Prophet Musa and Pharaoh's magicians, who after witnessing the miracles, accepted Islam.
 - A scene from the Day of Judgement.
 - The Qur'an is sent in the Arabic language for easy understanding, so read it and say, "O Rabb increase my knowledge."
 - The story of Adam's creation and Shaitan's temptations.
 - Those who do not read the Qur'an and follow its directions shall be raised to life as blind people on the Day of Resurrection.
 - The disobedience of a Messenger is a means to fall into fitn (trials) (20:97)
 - Establishing the Prayer is a means to increase Rizq (sustenance) and for happiness in this world and the Hereafter (20:132).
 - Do not envy people's worldly riches. Be content with what Allah has provided you.

Surah 21: al-Anbiya'

Introduction

The basic theme of the Surah is Prophets and Prophethood as indicated by the name itself. All Prophets were human beings. They suffered at the hands of their enemies. Allah also tested them, but they always trusted Allah and lived according to His command. They were people of prayers and devotions; and Allah listened to their prayers.

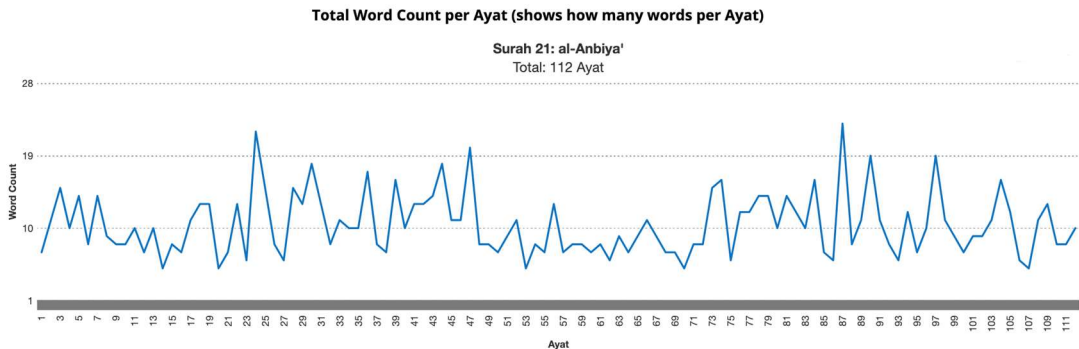
Sections:

1. The Last Messenger has come. The judgment is coming closer. All prophets were human beings.
2. Heaven and earth are created for a purpose. All Prophets preached Tawhid (Monotheism).
3. Everything is created for a term. The end will come suddenly.
4. Allah cares for you day and night. Prophet Musa and Haroon received Allah's message and now this blessed reminder has come to you.
5. Prophet Ibrahim argued against idolatry.
6. Allah blessed His Prophets and saved them.
7. The righteous shall inherit the earth.

This Surah is known as al-Anbiyah (The Prophets) and is not known by any other name. Sixteen Prophets are mentioned in this Surah (directly or indirectly): Musa, Harun, Isa, Zakariyyah, Yahyah, Jonah, Ismail, Idris, Dhul Kifl, Ayyub, Sulayman, Lut, Ishaq, Yaqub, Ibrahim and the Prophet Muhammad ﷺ.

There are 112 Ayat in this Surah.

Table Summary



Total Ayat	112
Total Words	1,169 (1,322 including 'و' as a separate word)
Total Letters	4,925 (reward factor 49,250)
Root Words	294
Unique Root Words	9
Makki / Madani	Makki
Chronological Order	73 rd (according to Ibn Abbas) Aishah
Year of Revelation	11 th year of Prophethood
Names of Prophets Mentioned	Idris, Nuh, Lut, Ibrahim, Ismail, Ishaq, Yaqub, Ayyub, Dhulkifl, Musa, Harun, Dawud, Sulayman, Zakariya, Yahya
Events during/before this Surah	1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia,

	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

This Surah discusses the conflict between the Prophet ﷺ and the chiefs of Makkah which was rampant at the time of its revelation. It answers those objections and doubts which were being put forward concerning his Prophethood, the doctrines of Monotheism (Tawhid) and the Hereafter. In the Surah, the chiefs of Makkah have also been rebuked for their plots against the Prophet ﷺ and warned of the evil consequences of their wicked ways. They have been admonished to give up their opposition to the Message. At the end of the Surah they have been told that the person whom they considered to be a “distress and affliction” had in reality come to them as a blessing.

In v. 1-47 the following themes have been discussed in particular:

1. The objection of the disbelievers that a human being could not be a Messenger and therefore they could not accept Muhammad ﷺ as a Prophet has been refuted.
2. They have been taken to task for raising many diverse and contradictory objections against the Prophet ﷺ and the Qur'an.

3. Their concept of life has been proved to be false because it was responsible for their heedless attitude towards the Message. They believed that life was merely a sport and pastime and had no purpose - there was no accountability, reward or punishment.
4. The main cause of the conflict between the disbelievers and the Prophet ﷺ was their insistence on polytheism (Shirk) and antagonism to Monotheism. So the doctrine of polytheism has been refuted and the doctrine of Monotheism reinforced by weighty but brief arguments.
5. Arguments and admonitions have been used to remove other false understandings. They presumed that Muhammad ﷺ was a false prophet and his warnings of a punishment from Allah were empty threats because no punishment had seized them despite their persistent rejection of the Prophet ﷺ.

In v. 48-91, instances have been cited from the important events from the lives of the Prophets to show that all Prophets were normal human beings except those characteristics exclusive to Prophethood. They had no share in Lordship and they prayed and worshipped Allah alone, imploring Him only.

1. All the Prophets had to pass through distress and affliction; their opponents did their utmost to thwart their mission but the Prophets still came out successful by Allah's will.
2. All the Prophets had one 'way of life', the same as was being presented by the Prophet Muhammad ﷺ. This was the only true way of life and all other ways were wrong.

In v. 92-106, it has been declared that only those who follow the right way will come out successful in the final judgement of Allah and those who discard it shall meet with the worst consequences.

In v. 107-112, the people have been told that it is a great favour of Allah that He has sent His Messenger to inform them of the reality of the Hereafter and to reaffirm that Allah is One. Interestingly, the Prophet ﷺ is made to declare that he is unaware of the plan of Allah and that this knowledge of the future is with Allah and He alone will judge the people and decide their fate. Rather, he is simply a vehicle for the message and his responsibility is to convey that to the people. The

Surah then ends with a reminder that Allah is the most Merciful and that his help is sought against the lies and disbelief of the people.

Connection of the name of the Surah and its Ayah

Some key characteristics of the Prophets of Allah:

- All the Prophets were human beings. They used to eat and drink like ordinary humans. They were not given everlasting life.

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ

“And We did not make the prophets forms not eating food, nor were they immortal (on earth).” (21:8)

- All the Prophets were given revelation of ‘La ilaha illa Allah’.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا نُوْحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me.” (21:25)

- The Prophets were appointed leaders of their people.

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

“And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.” (21:73)

- The Prophets were foremost in doing good deeds (in trying to attain closeness to Allah),

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ

“...And We inspired to them the doing of good deeds...” (21:73)

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

“...Indeed, they used to hasten to good deeds...” (21:90)

- Allah makes all the Prophets pious

وَكُلًّا جَعَلْنَا صَالِحِينَ

“...and all (of them) We made righteous.” (21:73)

- The Prophets pray to Allah Almighty with utmost eagerness and fear.

وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

“...supplicate Us in hope and fear...” (21:90)

Connection between the beginning and the ending of the Surah

- The drawing close to the end of times is mentioned in the beginning and end of the Surah.

اِفْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

“The time of people’s reckoning has drawn near, and yet they turn aside in heedlessness.” (21:1)

وَإِفْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ

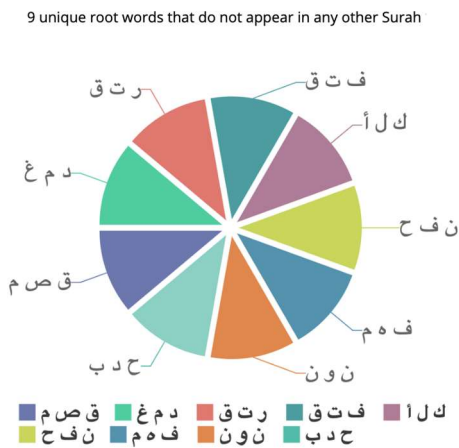
“and the time for the fulfilment of the true promise of Allah draws near, whereupon the eyes of those who disbelieved will stare in fear, and they will say: “Woe to us, we were indeed heedless of this; nay, we were wrongdoers.” (21:97)

Period of Revelation

According to Ibn Attiyah and Qurtubi, there is consensus on this Surah being a Makki Surah. Both the subject matter and the style of the Surah indicate that it was sent down in the third stage of the life of the Prophet ﷺ at Makkah.⁴⁰

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	كون	32	1390
2.	قول	31	1722
3.	اله	20	2851
4.	الذي	18	1464
5.	علم	17	854
6.	رب	14	980
7.	اتي	13	549
8.	ذكر	13	292
9.	إلى	13	742
10.	جعل	12	346

Unique Root Word	Example (word)	Translation
دم غ	فَيَذْمُغُهُ	and it breaks its head (21:18)
فتق	فَفَقَّتْهُمَا	then We parted them (21:30)
ق ص م	قَصَمْنَا	We (have) shattered (21:11)
نفح	نَفْحَةً	a whiff (21:46)
نون	النُّونِ	Dhun-Nun (Yunus)(21:87)
حدب	حَدَبٍ	elevation (21:96)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	those who
إِلَى	إِلَيْهِمْ	to them
أَتِي	يَأْتِيهِمْ	comes to them
أله	اللَّهُ	Allah
جعل	جَعَلْنَاهُمْ	We made them
ذكر	ذِكْرٍ	a Reminder

⁴⁰ Tafheem al-Qur'an, Mawdudi.

ر ت ق	رَبُّنَا	a joined entity (21:30)	ر ب ب	رَّبَّهُمْ	their Lord
ف ه م	فَقَّهْمُنَّهَا	and We gave understanding of it (21:79)	ع ل م	يَعْلَمُ	knows
ك ل أ	يَكْلُوكُمْ	(can) protect you (21:42)	ق و ل	قَالَ	he said
			ك و ن	كُنْتُمْ	you

Lessons, Guidance and Reflections

- The main issue for the people to consider is the message of Allah rather than disputing about whether a human can be a Messenger.
- The creation of heaven and earth is not a game.
- If there were more than one God, the heavens and earth would have been in a state of disorder.
- The heaven and earth once were one mass; Allah split them asunder and created the different planets.
- Allah has created all living beings from water.
- Allah has not granted immortality to any human being.
- Humans' invented gods cannot even defend themselves; how can they defend their worshippers.
- Prophet Musa was given al-Furqan, so is this Qur'an given to Prophet Muhammad ﷺ.
- Prophet Ibrahim was not an idol worshipper but an idol breaker.
- Mankind is but a single brotherhood.
- Whoever will do good deeds provided he is a Believer, his endeavour shall not be rejected.
- Allah has sent Prophet Muhammad ﷺ as a blessing for all the worlds (humans, jinns and others).

Miscellaneous Issues - Scientific References

The 'Big Bang'

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?” (21:30)

The enormously vast universe has been the object of curiosity since time immemorial. Greek philosophers, including Aristotle, believed that the Universe had always existed and would continue to do so eternally. This was also the mainstream view in scientific circles at the beginning of the 20th century, aptly known as the ‘steady state theory’. An eternal state of the universe meant that there was no inherent need for a Creator – for what does not have a beginning does not necessitate a need for a cause. However, advancements in science would shatter this view and fundamentally prove that the Universe had a beginning.

In 1922, physicist Alexander Friedmann, produced computations showing that the structure of the universe was not static and that even a tiny impulse might be sufficient to cause the whole structure to expand or contract according to Einstein’s ‘Theory of General Relativity’. George Lemaitre was the first to recognise the implications of what Friedmann concluded. Lemaitre formulated that the universe had begun in a cataclysmic explosion of a small, primeval atom. He also proposed that the amount of cosmic radiation are the leftover remnants of the initial “explosion.”

The theoretical musings of these two scientists did not attract much attention and probably would have gone ignored except for new observational evidence that rocked the scientific world in 1929. That year, American astronomer Edwin Hubble, made one of the most important discoveries in the history of astronomy. He discovered that galaxies were moving away from us at speeds directly relative to their distance from us and from each other. A universe where everything constantly moves away from everything else implied a constantly expanding universe. Stephen Hawking writes, “The expansion of the universe was one of the

most important intellectual discoveries of the 20th century, or of any century.' Since the universe is constantly expanding, were we to rewind a film (of its history), then necessarily we would find the entire universe was in a joint state, referred to by some as the 'Primordial Atom'. Many scientists and philosophers resisted the idea of a beginning to the universe because of the many questions that it raised – primarily what or who caused it. However, with Penzias and Wilson's discovery of microwave radiation emanating from all directions, possessing the same physical characteristics - namely petrified light which came from a huge explosion during the first seconds after the birth of the universe – left little doubt about the fact that the universe had a beginning.

For fourteen hundred years, since the revelation of the Qur'an, sceptics had trouble understanding the verse, '...the heavens and the earth were a joined entity and We separated them...' (21:30). However, with the assistance of scientific advancements, we can now understand these verses in a new light which help us piece together the cosmological puzzle. The miraculous nature of the Qur'an lies in the knowledge it contains. Its verification of scientific facts shows that its message is as applicable to the scientist in his laboratory today as it was to the Bedouin in the desert.

The word 'ratq' translated as 'sewn to' means 'mixed in each, blended' in Arabic. It is used to refer to two different substances that make up a whole. The phrase 'fataqa' is 'unstitched' and implies that something comes into being by tearing apart or destroying the structure of things that are sewn to one another. In the verse, heaven and earth are at first subject to the status of 'ratq.' They are separated (fataqa) with one coming out of the other. Intriguingly, when we think about the first moments of the 'Big Bang' we see that the entire matter of the universe collected at one single point. In other words, everything including 'the heavens and earth' which were not created yet were in an interwoven and inseparable condition. Then, this point exploded violently, causing its matter to disunite.

The Orbital Movement of the Sun and the Moon

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

“And it is He who created the night and the day and the sun and the moon; all (heavenly bodies) in an orbit are swimming.” (21:33)

The Arabic words used in these verses are *falak* and *yasbahoon* which can be translated as 'sphere or orbit' and 'swimming.' This concept of the movement of the sun and the moon and the other planets is in perfect harmony with recent discoveries. A gravitational wave is an invisible (yet incredibly fast) ripple in space and theoretically travels at the speed of light (186,000 miles per second). These waves squeeze and stretch anything in their path as they pass by. In 2015, scientists detected gravitational waves for the very first time using a very sensitive instrument called LIGO (Laser Interferometer Gravitational-Wave Observatory).

NASA explains, "Albert Einstein theorized that when objects move through space they create waves in spacetime around them. These gravitational waves move outward, like ripples from a stone moving across the surface of a pond."⁴¹ The word used by God to describe the movement of the planetary bodies is "*yasbahoon*", meaning 'swimming.'

The Qur'an on the Origin of Life in Water

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

"...and We made from water every living thing? Then will they not believe?"

(21:30)

The origin of life is now such a basic scientific fact that it is accepted without hesitation. This could lessen one's appreciation for these verses. Yet it must be borne in mind that the Arabian peninsula is a desert land without a single lake or river, these verses describe something unimaginable to those at the time of the Prophet Muhammad ﷺ.

The verse is categorical and states a universal reality – that the source of all 'life' and everything 'living' is water. Water is the main element of all living organisms. It has been proved that the percentage of water in a human body is 71% in an adult and 93% in an embryo that is a few months old. All vital actions and processes like nutrition, excretion, growth and reproduction cannot be undertaken without water: photosynthesis, the exchange of solutions between cells due to the capillarity of aquatic solutions as they pass through the cell wall (osmosis) and the

⁴¹ <https://www.jpl.nasa.gov/edu/teach/activity/dropping-in-with-gravitational-waves/>

building of new cells and tissues that help growth and reproduction. The absence of water equates 'death' of every living organism.

Scientists, having studied millions of life forms that live in innumerable ecosystems globally, conclude that for any 'living' organism to exist, water must be present. Even astronomers, investigating the existence of life forms on other planets, seek the presence of water when considering the possibility of life on that planet.

Surah 22: al-Hajj

Introduction

The Surah reminds about the approaching end of the world, need for the firmness of faith to support the truth and to eradicate the evil. It talks about prayers, humbleness and sacrifice, respect of the Ka'bah, the House of Allah and striving to defend the truth.

Sections:

1. The shaking of the Last Hour. Arguments for the Resurrection from the stages of human creation and from the rain that produces vegetation.
2. The marginal Muslims and their end.
3. The true Believers shall be rewarded.
4. Pilgrimage to the House of Allah.
5. Respect of the Symbols of Allah.
6. The permission of fighting back is granted to those to whom wrong is done.
7. Satan's enticements and Allah's special protection of His words.
8. The reward of those who migrate in the cause of Allah.
9. Allah's order prevails in the heaven and earth.
10. The Muslim community is chosen by Allah for a special purpose.

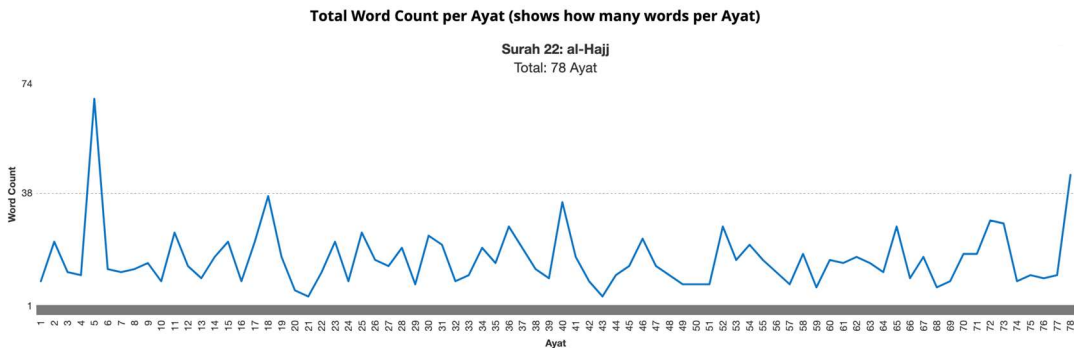
Named after the obligation of the pilgrimage to Makkah - The Hajj. The word 'Hajj' is only mentioned once in this Surah,

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

“And proclaim to the people the Hajj (pilgrimage); they will come to you on foot and on every lean camel; they will come from every distant pass -” (22:27)

There are 78 Ayat in this Surah.

Table Summary



Total Ayat	78
Total Words	1,274 (1,437 including ‘ج’ as a separate word)
Total Letters	5,196 (reward factor 51,960)
Root Words	335
Unique Root Words	16
Makki / Madani	Madani
Chronological Order	103 rd (according to Ibn Abbas)
Year of Revelation	12 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut, Ibrahim, Musa
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation -

	abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

This Surah is addressed to:

1. The polytheists of Makkah,
2. The wavering Muslims and
3. The true Believers.

The polytheists have been warned in a forceful manner to this effect: “You have obdurately and impudently persisted in your ideas of ignorance and trusted in your deities instead of Allah though they possess no power at all and you have rejected the Divine Messenger. Now you will meet the same end as has been the doom of those like you before. You have only harmed yourselves by rejecting Our Prophet ﷺ and by persecuting the best element of your own community; now your false deities shall not be able to save you from the wrath of Allah.” At the same time, they have been admonished time and again for their creed of polytheism (Shirk) and sound arguments have been given in favour of Monotheism (Tawhid) and the Hereafter. The wavering Muslims who had embraced Islam but were not prepared to endure any hardship in its way have been admonished to this effect: “What is this faith of yours? On the one hand you are ready to believe in Allah and become His servants provided you are given peace and prosperity but on the other if you meet with afflictions and hardships in His Way you discard your God and cease to

remain His servant. You should bear in mind that this wavering attitude of yours cannot avert those misfortunes and losses which God has ordained for you.”

As regards the true Believers they have been addressed in two ways:

1. In a general way so as to include the common people of Arabia also and
2. In an exclusive way.

The Believers have been told that the polytheists of Makkah had no right to debar them from visiting the Holy Mosque. They had no right to prevent anyone from performing Hajj because the Holy Mosque was not their private property. This objection was not only justified but it also acted as an effective political weapon against the Quraysh. For it posed this question to the other clans of Arabia: Were the Quraysh mere attendants of the Holy Mosque or its owners? It implied that if they succeeded in debarring the Muslims from Hajj without any protest from others, they would feel encouraged in future to debar from Hajj and Umrah the people of any other clan, who happened to have strained relations with the Quraysh. In order to emphasize this point, the history of the construction of the mosque has been cited to show that it was built by Prophet Abraham by the command of Allah and he had invited all the peoples to perform Hajj there. That is why those coming from outside had enjoyed equal rights by the local people from the very beginning. It has also been made clear that, that House had not been built for the rituals of polytheism (Shirk) but for the worship of one God. Thus, it was sheer tyranny that the worship of God was being forbidden there while the worship of idols enjoyed full licence.

In order to counteract the tyranny of the Quraysh, the Muslims were allowed to fight with them. They were also given instructions to adopt the right and just attitude as and when they acquired power to rule in the land. Moreover, the Believers have been officially given the name of “Muslims” saying, “(And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to God belongs the outcome of (all) matters.” (v. 41) It will be worthwhile to keep in view the introductions to Surah 2: al-Baqarah (The Cow) and Surah 8: al-Anfal (The Spoils of War).

Period of Revelation

As this Surah contains the characteristics of both the Makkan and the Madinan Surahs, the commentators have differed as to its period of revelation, but in the light of its style and themes, we are of the opinion that a part of it (v. 1-24) was sent down in the last stage of the Makkan life of the Prophet ﷺ a little before migration and the rest (v. 25-78) during the first stage of his Madinah life. That is why this Surah combines the characteristics of both the Makkan and the Madinah Surahs.

According to Ibn Abbas, Mujahid, Qatadah and other great commentators, v. 39 is the first verse that grants the Muslims permission to wage war. Collections of hadith and books on the life of the Prophet ﷺ confirm that after this permission actual preparations for war were started and the first expedition was sent to the coast of the Red Sea in Safar 2 A.H. which is known as the Expedition of Waddan or Al-Abwa.⁴²

Relevant Hadith

عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَضِّلْتَ سُورَةَ الْحَجِّ بِأَنَّ فِيهَا سَجْدَتَيْنِ قَالَ نَعَمْ وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا

Uqbah bin Amir (ra) narrated, "I said, "O Messenger of Allah ﷺ! Surah Al-Hajj has been esteemed by two prostrations?" He said, "Yes, and whoever does not prostrate for them, he should not recite them." (Tirmidhi 578)

Special Features of the Surah

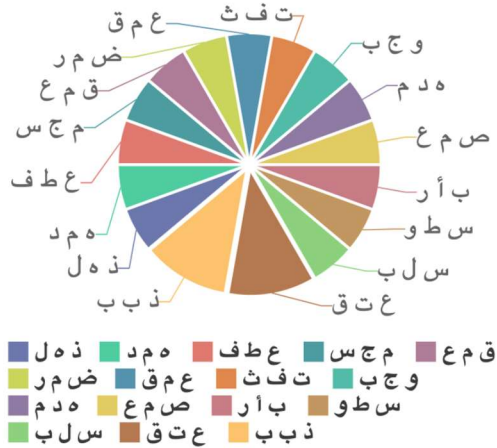
- This is the first Surah in which the Muslims have been allowed to fight.
- Some Ayat were revealed in Makkah and some in Madinah.
- Some Ayat were revealed during travel and some whilst the Prophet ﷺ was settled.
- There are two Ayat of prostration in this Surah.

⁴² Tafheem al-Quran, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

16 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	اله	77	2851
2.	الذي	29	1464
3.	نوس	15	241
4.	علم	14	854
5.	سمو	14	381
6.	كذل	12	377
7.	إلى	12	742
8.	قوم	12	660
9.	عذب	9	373
10.	كدون	9	1390

Unique Root Word	Example (word)	Translation
ذهل	تَذْهَلُ	will forget (22:2)
هدم	لَهْدَمَتْ	surely (would) have been demolished (22:40)
بأر	وَبَيَّرَ	and well (22:45)
تفث	تَفَثُّهُمْ	their prescribed duties (22:29)
ذبب	ذُبَابًا	a fly (22:73)
سطو	يَسْطُونُ	attack (22:72)
سلب	يَسْلُبُهُمْ	snatched away from them (22:73)
صم ع	صَوْمِعُ	monasteries (22:40)
ضم ر	ضَامِرٍ	lean camel (22:27)

ع ت ق	الْعَتِيقِ	(the) ancient (22:29)
ع ط ف	عِطْفِهِ	his neck (22:9)
ع م ق	عَمِيقٍ	distant (22:27)
ق م ع	مَقْمِعُ	(are) hooked rods (22:21)
م ج س	وَالْمَجُوسَ	and the Magians (22:17)
ه م د	هَامِدَةً	barren (22:5)
و ج ب	وَجَبَتْ	are down (22:36)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	الَّذِينَ	those who
إ ل ي	إِلَى	to
أ ل ه	اللَّهُ	Allah
س م و	مُسَمًّى	appointed
ع ذ ب	عَذَابَ	(the) punishment

Frequent Root Word	Example (word)	Example (translation)
ع ل م	عِلْمٍ	knowledge
ق و م	الْقِيَمَةِ	(of) resurrection
ك ل ل	كُلُّ	every
ك و ن	كُنْتُمْ	you are
ن و س	النَّاسُ	O mankind

22:5 is the longest Ayat of this Surah with 69 words,

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

“O People, if you should be in doubt about the Resurrection, then (consider that) indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then (We develop you) that you may reach your (time of) maturity. And among you is he who is taken in (early) death, and among

you is he who is returned to the most decrepit (old) age so that he knows, after (once having) knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows (something) of every beautiful kind.” (22:5)

Lessons, Guidance and Reflections

- A scene from the Hour of Doom.
- Human life cycle: life in this world and life in the Hereafter.
- Behaviour of those individuals who were standing at the verge of faith is identified.
- The fact that Allah always helps His Messengers.
- Divine law granting equal rights to all Believers in Masjid-al-Haram, whether they are natives or foreigners.
- The fact that Allah Himself identified the site and asked Prophet Ibrahim to build the Ka’bah and call mankind to come for Hajj (Pilgrimage).
- Someone who commits Shirk is like someone who falls from the sky and his body is snatched away by birds.
- The fact that it is not the blood or the flesh of a sacrificed animal which reaches Allah but the piety of the individual who is offering the sacrifice.
- The first commandment of Allah granting permission to the Believers to defend themselves and fight against the unbelievers and mushrikin.
- On the Day of Judgement, Allah Himself will be the Judge for all.
- Allah’s promise to those who migrate for His sake that He will reward them generously.
- The fact that Allah called the Believers “Muslims” in the prior scriptures and also in the Qur’an.

Miscellaneous Issue - Scientific References

Human Embryonic Development

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ

لَتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَفَّى وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى
الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“O People, if you should be in doubt about the Resurrection, then (consider that) indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then (We develop you) that you may reach your (time of) maturity. And among you is he who is taken in (early) death, and among you is he who is returned to the most decrepit (old) age so that he knows, after (once having) knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows (something) of every beautiful kind.” (22:5)

Western physicians, during the 16th century, believed that a human being's origin began entirely in the male's semen. They envisaged that inside the male semen was a miniscule, fully formed human being who grew larger once implanted into the womb of the mother.

During the 17th and 18th centuries, the previously held view was replaced by the opinion that the 'minuscule' human instead formed out of the woman's menstrual blood coagulating (thickening) and that the male semen was merely an activating agent. It was not until 1775, that Italian scientist Spallanzi established that both the male semen and female ovum were required to form the human embryo.

It was also not until modern times, with the help of the electron microscope, that scientists discovered the existence of chromosomes and genes and that human embryonic development takes place in successive distinct stages.

The terminology used to describe human development in the Qur'an is characterized by descriptiveness and accuracy. Until recently these statements were not fully appreciated, as they referred to details in human development which were scientifically unknown in earlier times.

- Stage 1: The Nutfah
- Stage 2: The 'Alaqah
- Stage 3: The Mudghah
- Stage 4: Bone Formation (Idham)

- Stage 5: Clothing the Bones with Flesh (Lahm)

Stage 1: The Nutfah

The Nutfah literally means ‘a (single) drop’ of fluid whereas Manii means ‘semen.’ Allah says, “Had he not been a sperm (nutfah) from semen (manii) emitted?” (Qur’an 75:36)

In the Qur’an and Hadith, Nutfah is used in three different but related contexts:

1. The Male Nutfah (Qur’an 75:36)
2. The Female Nutfah
3. Nutfah Amshaj – mixed or mingled Male and Female Nutfah (Qur’an 76:2)

The Male Nutfah

The word Nutfah was mentioned twelve different times in the Qur’an and the word Manii was mentioned thrice. In the male context, the Nutfah is a single particle from the Manii when it is ejaculated – i.e., a single cell (sperm) from amongst the 200-300 million sperm cells. Before the 16th century, writings on embryonic development did not distinguish the constituent parts of the semen in its role of fertilisation.

In Ayah (75:36-40) and (53:45-46), there are a lot of facts that require careful consideration. We know the sex of the newborn is determined by the sperm - it is definitively stated that the male and female are fashioned from a sperm-drop from the semen that has been ejaculated. If a sperm carrying an X chromosome fertilises an ovum (which always contains an X chromosome), the offspring will be a girl, while if the fertilising sperm contains a Y chromosome, the offspring will be a boy.

The Qur’an has stated this fact 1,400 years ago, before anybody knew anything about X and Y chromosomes.

The Female Nutfah

The Female Nutfah (ovum) per se is not mentioned explicitly in the Qur’an, but is inferred in the term Nutfah Amshaj – i.e., mingled from both male and female (refer to Qur’an 76:2). However, it is clearly stated in the Hadith from the Prophet ﷺ. A Jew came to the Prophet ﷺ and asked, ‘O Muhammad ﷺ. Tell me from what

thing man is created.’ The Prophet ﷺ said, ‘O Jew, from both Male and Female Nutfah, man is created.’

This is a very astonishing revelation, as it is only recently that we came to know that both male and female cells (sperm and ovum) join together to form the human zygote – a fact not known before the 19th century.

Stage 2: The ‘Alaqah Stage

Linguistic Analysis

According to many Arabic dictionaries, the word ‘alaqah includes the following meanings:

1. Attached and hanging to something,
2. Blood clot,
3. Leech.

‘Alaqah as ‘attached and hanging’

The embryo (which is represented by the bilaminar embryonic disc) is attached to the placenta and is hanging or suspended in the chorionic cavity by the connecting stalk. This is in agreement with the meaning of the word ‘alaqah as “attached and hanging to something”.

During this stage we find that the external appearance of the embryo and its sacs is similar to that of a blood clot.

“Implantation begins at about the 6th to 7th day after fertilization. The part of the blastocyst projecting into the uterine cavity remains relatively thin. The syntrophoblast contains a proteolytic enzyme which causes destruction of the endometrial cells so that the blastocyst sinks deeper and deeper into the uterine mucosa...The final deficiency in the endometrium is sealed off by a blood or fibrin clot, overlying the blastocyst. This cover is called the operculum. By about 10 to 12 days after fertilization, the blastocyst is completely encased in the endometrium and thus, implantation is complete.”

The blood, though fluid, does not circulate until the end of the third week. On the 21st day, the heart of the embryo connects with the blood vessels in the embryo, the connecting stalk, the chorion and the umbilical vesicle (yolk sac), and the blood

starts to circulate and the heart begins to beat. Thus, the embryo takes the appearance of a blood clot even though its blood is fluid.

‘Alaqah as ‘leech’

Scholars, linguists and dictionaries have all mentioned one of the meanings of ‘alaqah as a leech. The fourteenth century dictionary *Lisan al-‘Arab* states that “‘alaqah refers to a worm living in the water that sucks blood, the plural of which is ‘alaq” and in the dictionary of *al-Qamus al-Muhit* that ‘alaq is “a small creature of water that sucks blood (a leech).” The word ‘alaqah also occurs in several languages related to Arabic. In Hebrew there is *עֲלֻקָּה* ‘alûqah (or alukah), the generic name for any blood-sucking worm or leech. And in Aramaic and Syriac there are words with apparently similar meanings. In *Ad-Damīrī’s Arabic zoological lexicon*, *Hayat al-Hayawan* (The Life of the Animals, 1372 C.E.), there is an article on the leech (‘alaq) and in *Ibn Wahshīya’s Kitab al-Sumum* (The Book on Poisons, c. 950 C.E.) there is the treatment for the one who has swallowed a leech (‘alaq).

A popular ninth century Christian polemic against Islam claims that Muslims believe that “Allah created man from a leech” based on the work of Nicetas of Byzantium. Nicetas, who wrote between 842 and 867 C.E., had a copy of the Qur’an in Greek translation which he made use of to identify the tenets of Islam. His Greek translation renders both ‘alaq and ‘alaqah as *bdella* (βδέλλα), meaning “leech”.

The classic Qur’anic commentator, *Ibn Kathīr* (b. 1302 C.E.), mentions the meaning of “elongated like the shape of a leech – فصارت علقه حمراء على شكل العلقه” . Finally, *The Qur’an: an Encyclopedia* has an entry for ‘alaq that also mentions the same meanings: “The linguistic definition of ‘alaq (singular ‘alaqa) is ‘leech’, ‘medicinal leech’, ‘(coagulated) blood’, ‘blood clot’, or ‘the early stage of the embryo’.

A leech is an apt description of the early human embryo. The embryo clings to the endometrium or lining of the uterus (day 7) just as a leech clings to the skin. The embryo is also surrounded by amniotic fluid just as the leech is surrounded by water. If we consider the literal meaning of “leech” for ‘alaqah, we find that during the third week, the embryo loses its round shape and elongates until it takes the shape of a leech.

In the BBC television series, *The Human Body: The Incredible Journey from Birth to Death*, Professor Robert Winston also describes the embryo in a similar

way. Prof. Winston demonstrates how the embryo obtains nourishment from the blood of the mother by comparing it with a leech which feeds on the blood of others,

“(The leech) takes whatever it needs to live by sucking the blood of whatever it can latch onto; in this case that’s me! As it sucks my blood, it takes from it all that it needs to live, it literally lives off me and the whole of pregnancy is shaped by a similar kind of parasitic relationship...it does raid her blood for the raw materials it needs to grow. From the word go, both leech and embryo are out for themselves.”

Similarly, in *Anatomy Demystified*, the early embryo is described as worm-like in appearance which is nourished by the mother’s maternal blood supply, “Another membrane becomes the yolk sac, which provides nourishment for the early embryo. By 24 days, a connecting stalk appears in the middle of the now worm-like body.”

A segmented body like a leech - The body of the leech is divided into a number of segments which gives rise to a ringed appearance of the body, hence the name “ringed worms.” The human embryo is also segmented just like a leech or worm as Professor Peter Nathanielsz describes in ‘A Time to be Born: The Life of the Unborn Child’, “By the end of the third week the embryo has undergone segmentation, rather like an earth worm, and now consists of zones like stacked circular tires.”

These layers curl to form a tube-like structure which Anthony Smith, in ‘The Human Body’, also likens to a worm, “the early embryo is like a worm, with a gut running from one end to the other, an outer covering also running from end to end and a central layer filling the space between the two.” Ted Zerucha in *Human Development* also describes the gut of the embryo as a tube, “Running through the body, along the anterior-posterior axis, is the gut. The gut is essentially a tube that runs from the mouth, through the digestive system, to the anus.” The tube-like depiction of the embryo’s gut is not unlike that of an annelid as described in *The Columbia Encyclopedia*, “The digestive system of annelids consists of an unsegmented gut that runs through the middle of the body from the mouth, located on the underside of the head, to the anus, which is on the pygidium (the posterior terminal region).”

Prevention of blood-clotting

A striking similarity between the leech and the embryo is the way in which enzymes are released to facilitate easy blood-flow and the prevention of the clotting

of blood. As the embryo draws nourishment (leech-like) from the mother's blood, the anticoagulant enzyme, Thrombomodulin, (TM) prevents the blood clotting. In the leech, the protein that serves the same function is called Hirudin.

Summary of 'Alaqah stage

The Qur'anic term 'alaqah is a comprehensive expression for the second stage of embryonic development that descriptively encompasses the primary external and internal features. In this one word, the general shape of the embryo as a leech is described, the internal events such as the formation of blood and closed vessels are described, and the attachment of the embryo to the placenta is also brought to mind.

The similarity between the embryo and leech is remarkable:

- the external shape of the leech resembles an embryo at 22-25 days,
- the internal structure of the leech resembles an embryo of 22-26 days,
- the embryo clings to the lining of the uterus in a similar way to a leech that clings to the skin,
- the embryo obtains nourishment from the blood of the mother like the leech which feeds on the blood of others,
- the embryo has a segmented body like a worm or leech,
- the early embryo further resembles a leech in that it has a tube-like gut running from one end to the other.

The Qur'anic term 'alaqah refers to the embryo when it is extremely small. The 'alaqah is just 0.7-3.0mm in length. Due to the small sizes involved, scientists could not have recognised the detailed features of the 'alaqah stage until the second half of the 19th century and the beginning of the 20th.

Prof. Keith L. Moore concludes that it is, "remarkable how much the embryo of 23-24 days resembles a leech. As there were no microscopes or lenses available in the 7th century, doctors would not have known that the human embryo had this leech-like appearance. In the early part of the fourth week, the embryo is just visible to the unaided eye because it is smaller than a kernel of wheat."

Stage 3: Mudghah stage

The embryo at 24-25 days is finishing the 'alaqah stage. It changes into the mudghah stage at 26-27 days. The transformation from 'alaqah to mudghah is in fact very rapid, and during the last day or two of the 'alaqah stage, the embryo is beginning to develop some of the characteristics of the mudghah, e.g., the somites begin to appear and become a distinct feature of this stage.

One of the meanings of the word mudghah is "something that is chewed by teeth." If one were to take a piece of gum and chew it in his or her mouth and then compare it with an embryo at the mudghah stage, we would conclude that the embryo at the mudghah stage acquires the appearance of a chewed substance. This is because of the somites at the back of the embryo that "somewhat resemble teeth-marks in a chewed substance."

The appearance of the somites or "imprints" changes continuously, just as the teeth imprint changes on a chewed substance with each act of chewing. The embryo changes its overall shape, but the structures derived from the somites remain. Just as a substance acquires furrows, swellings and a corrugated surface as it is being chewed, so does the appearance of the embryo. The embryo turns in its position due to the modifications in its centre of gravity with new tissue formation, similar to the turning of a substance with chewing.

The embryo looks somewhat like a chewed lump. The chewed appearance results from the somites which resemble teeth marks. The somites (cuboidal blocks of mesodermal tissue) represent the beginnings or primordia of the vertebrae. By the 3rd week of human embryonic development, about 38 pairs somites form. By the 5th week there are 42-44 pairs of somites. Most of the axial skeleton (skull, vertebral column, ribs, and sternum) and skeletal muscles will be derived from these somites.

As there were no microscopes available in the 7th century C.E., people would not have known that the human embryo had this chewed-like appearance. Professor Marshall Johnson states: "You have to be really careful on what is the definition of 'seeing'. I can see a piece of dandruff on this table top; I can just barely make it out because this is a nice black surface (but) I can see no detail in it. If I want to see detail in it then I need some sort of visual aid, something to aid my vision, I need a magnifying glass, I need a microscope. So, I might be able to see a piece of dandruff,

but to see any detail in it as is described in the Qur'an, I need an instrument that wasn't developed until the 1700s."

Stage 4: Bone Formation (Idham)

Allah continues, "...and We made (from) the lump (mudghah), bones, and We covered the bones with flesh" (23:14). The mudghah or somite embryo is fashioned into bones which are clothed with flesh.

Hamilton, Boyd and Mossman write that "the somites are the bases from which the greater part of the axial skeleton and musculature develop."

The timing of this phase has been mentioned in the following statement of the Prophet Muhammad ﷺ, "When 42 nights (i.e., 6 weeks) have passed from the time of the nutfah (time of conception), Allah sends an Angel to it, who shapes it and makes its ears, eyes, skin, muscles and bones..."

"Before the 42nd day, it is difficult to distinguish the human embryo from the embryos of many animals, but at this time it becomes clearly distinguishable in its appearance." The formation of the skeleton gives the embryo its human shape.

In the 6th week the cartilaginous skeleton begins to form and the embryo acquires a soft skeleton: "Formation of bone does not begin uniformly throughout the body. Rather, there is a sequential appearance of bony tissue. However, in the 7th week the spreading development of the skeleton occurs. Bone development of the limbs commences in the limb buds from mesenchymal cells. Primary ossification centres appear in the femur during week 7 and in the sternum (breast bone) and the maxilla (upper jaw) in weeks 8-9."

Stage 5: Clothing the Bones with Flesh (Lahm)

Allah says, فَكَسَوْنَا الْعِظَامَ لَحْمًا "...We covered the bones with (lahm) flesh" (23:14). In the Fundamentals of Human Embryology, it is noted that, "Soon after the cartilaginous models of the bones have been established, the myogenic cells, which have now become myoblasts, aggregate to form muscle masses on the ventral (front) and dorsal (back or posterior) aspects of the limbs." Although precursor cells (myoblasts, or primitive muscle cells) are present adjacent to developing bone, "differentiation into skeletal muscle attachments occur after the ossification process in the shaft and ends of the bones has begun."

It is clear from the preceding pages that Allah, in the Qur'an, gives a detailed account of the development of the human embryo. Firstly, it accurately describes the main stages of development. Each word describes the characteristic of a specific stage and its morphological and physiological identity. Secondly, it describes the sequence of these events in the same chronological order as discovered by the electron microscope.

Surah 23: al-Mu'minun

Introduction

In this Surah people are invited to accept and follow the Prophet ﷺ. This is the central theme of the Surah. It speaks about the character of true Believers and assures that they will be the real successful people. It draws attention to various stages of human creation and to many other universal signs. Then it takes some of the stories of other prophets and tells us that they also preached the same message.

Sections:

1. The character of the Believers. Various stages of human creation and Allah's signs in the universe.
2. The message of Prophet Nuh, his people's response and then the flood.
3. Generations were raised after Prophet Nuh. Many prophets were sent among them. Then came Prophet Moses and Aaron and then came Jesus - peace be upon them all.
4. All prophets are one Ummah and preached the same religion. Those who are affluent think that they are also the righteous people, but the righteous are only those who do good deeds.
5. Everything in the heaven and earth belongs to Allah.
6. Prophet's ﷺ job is to continue presenting the message of Allah.

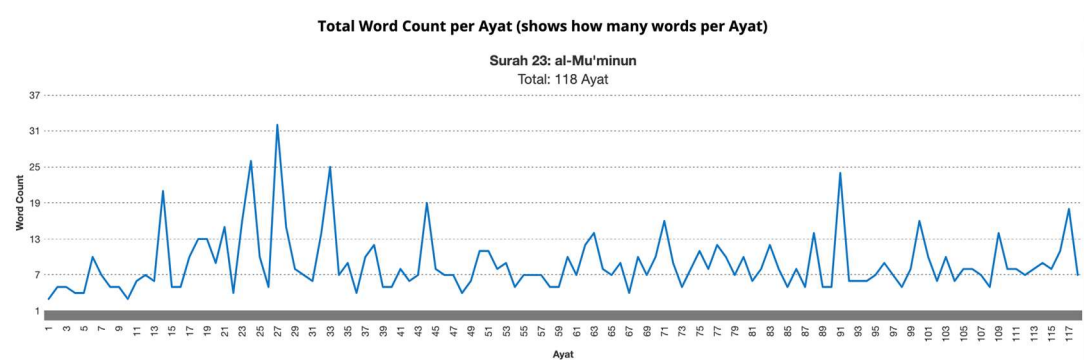
Surah al-Mu'minun (The Believers) takes its name after the first Ayat,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Certainly, the Believers have succeeded.” (23:1).

This Surah has 118 Ayat.

Table Summary



Total Ayat	118
Total Words	1,050 (1,163 including 'و' as a separate word)
Total Letters	4,354 (reward factor 43,540)
Root Words	279
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	74 th (according to Ibn Abbas)
Year of Revelation	11 th year of Prophethood
Names of Prophets Mentioned	Nuh, Musa, Harun
Events during/before this Surah	1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and

	false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The central theme of the Surah is to invite the people to accept and follow the message of the Prophet ﷺ and the whole Surah revolves round this theme.

Connection between the beginning and the ending of the Surah

- Allah begins the Surah by mentioning the traits of those who will be successful and ends the Surah by mentioning the reason why the disbelievers will not be successful.

فَدَأْفَلَحَ الْمُؤْمِنُونَ

“Certainly, the Believers have succeeded.” (23:1)

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

“And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.”

(23:117)

Connection of the Surah to the Surah before/after it

- The last Ayat of Surah Hajj ends with the mention of the fact that Allah Almighty has named the followers of Tawhid as 'Muslims' - This Surah begins with the essential characteristics of who the Believers are.

Period of Revelation

Both its style and theme indicate that it was revealed during the middle stage of Prophethood at Makkah. Reading between the lines one feels that a bitter conflict had begun between the Prophet ﷺ and the disbelievers of Makkah though the persecution by them had not yet become tyrannical. It appears that the Surah was sent down during the climax of the "Famine" in Makkah (v. 75-76) which according to authentic traditions occurred during the middle stage of Prophethood. Moreover, according to a tradition related by Urwah bin Zubair (ra), Umar (ra) who had embraced Islam by that time said, "This Surah was revealed in my presence and I myself observed the state of the Prophet ﷺ during its revelation. When the revelation ended the Prophet ﷺ remarked 'On this occasion ten such verses have been sent down to me that the one who measures up to them will most surely go to Paradise.'" Then he recited the initial verses of the Surah.⁴³

Relevant Hadith

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ سَمِعَ عِنْدَ وَجْهِهِ كَدَوِيَّ النَّحْلِ فَأُنْزِلَ عَلَيْهِ يَوْمًا فَمَكَّنَّا سَاعَةً فَسَرَّيْنَاهُ عَنْهُ فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ "اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْظِمْنَا وَلَا تَحْزِنْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا وَأَرْضِنَا وَأَرْضَ عَنَّا". ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُنْزِلَ عَلَيَّ عَشْرُ آيَاتٍ مَنْ أَقَامَهُنَّ دَخَلَ الْجَنَّةَ". ثُمَّ قَرَأَ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ حَتَّى خَتَمَ عَشْرَ آيَاتٍ.

Umar bin Al-Khattab (ra) said, "When revelation came to the Messenger of Allah ﷺ, one could hear what sounded like the drone of bees before his face. One day revelation was coming to him, he faced the Qiblah, raised his hands and said, 'O Allah! Increase us, do not diminish us. Favour us, do not withhold from us, make us pleased and be pleased with us.' He ﷺ said, 'Ten Ayah were revealed to me,

⁴³ Ahmad and Tirmidhi.

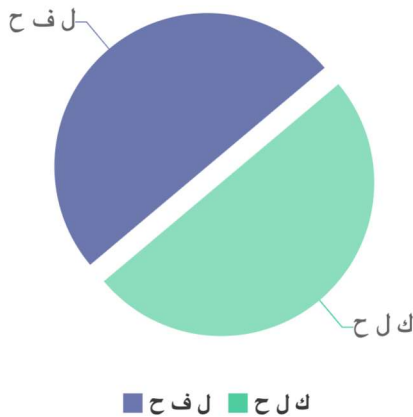
whoever abides by them shall enter Paradise (and they are): 'Successful indeed are the believers...' until the completion of then Ayat (23:1-10)." (Tirmidhi no. 3173)

Important key and unique words of the Surah

Unique Root Words to this Surah only

Top 10 Most Frequent Root Words used in this Surah

2 unique root words that do not appear in any other Surah



#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	35	1722
2.	ر ب ب	23	980
3.	أ ل ذ ي	21	1464
4.	أ ل ه	19	2851
5.	ك و ن	17	1390
6.	ق و م	13	660
7.	إ ل ا	11	663
8.	خ ل ق	10	261
9.	إ ذ ا	10	409
10.	ر س ل	9	513

Unique Root Word	Example (word)	Translation
ك ل ح	كَلِحُونَ	(will) grin with displaced lips (23:104)
ل ف ح	تَلْفَحُ	will burn (23:104)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	those who
إ ذ ا	فَإِذَا	then when
إ ل ا	إِلَّا	except
أ ل ه	أَللَّهُ	Allah
خ ل ق	خَلَقْنَا	We created
ر ب ب	رَبِّ	My Lord
ر س ل	أَرْسَلْنَا	We sent
ق و ل	فَقَالَ	and he said

			ق و م	أَلْقِيَمَةِ	(of) the resurrection
			ك و ن	كُنَّا	We are

The word **الْفِرْدَوْسِ** Firdous (Paradise) appears only twice in the Qur'an. Once in Surah al-Kahf (18:107) and once in Surah al-Mu'minun (23:11).

Lessons, Guidance and Reflections

- Characteristics of a true Believers.
- Stages of human creation.
- The story of Prophet Nuh and the great flood.
- The story of Hud and the blast of destruction.
- The fact that Allah has not charged any soul with more than it can bear.
- Guidance to repel evil with good and to seek the protection of Allah against the temptations of Shaitan.
- The fact that on the Day of Judgement it will appear as if the life of this world was less than one day.
- The fact that the disbelievers will never get salvation.

Surah 24: an-Nur

Introduction

This Surah contains many rules for the development of a society based on righteousness and morality. It talks about male-female relations, rules of proper dress for Muslim women, rules for the punishment of adultery and punishment of those who accuse others of adultery or fornication.

Sections:

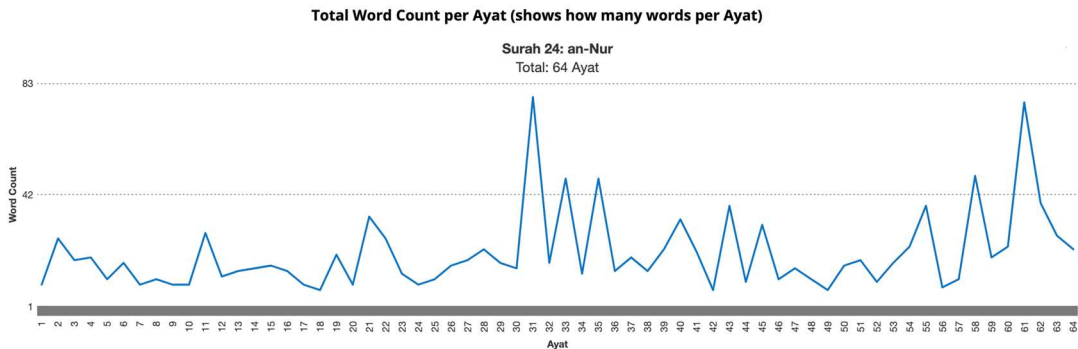
1. Punishment of adultery. Rules of testimony in the case of adultery.
2. The false rumours against Umm al-Mu'mineen, Aishah (ra).
3. Beware of those who slander pious chaste women.
4. Rules about entering others homes, proper dress, help those who are single to get married.
5. The light of Allah and the struggle between light and darkness.
6. Everything in the heaven and earth glorifies Allah.
7. Believers must obey Allah and His messenger. Allah's promise to the Believers to establish them in the land.
8. Rules of privacy for men and women, at home and outside.
9. Special respect of the Prophet ﷺ and Believers' duties towards him.
10. The word Nur (light) is mentioned 7 times in this Surah, mentioned more times than in any other Surah of the Qur'an.
11. Surah an-Nur (The Light) takes its name after the Ayat

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

“Allah is the Light of the heavens and the earth...” (24:35).

The Surah has 64 Ayat.

Table Summary



Total Ayat	64
Total Words	1,316 (1,481 including 'و' as a separate word)
Total Letters	5,596 (reward factor 55,960)
Root Words	294
Unique Root Words	5
Makki / Madani	Madani
Chronological Order	102 nd (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal

	Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation

Themes

This Surah and v. 28-73 of Surah 33: al-Ahzab (The Confederates), of which this is the sequel, were sent down to strengthen the moral front, which at that time was the main target of the attack. v. 28-73 of al-Ahzab were sent down concerning the Prophet's ﷺ marriage with Zaynab, and on the occasion of the second attack (the 'Slander' about A'isha) this Surah was sent down to repair the cracks that had appeared in the unity of the Muslim Community. If we keep this in view during the study of the two Surahs, we can understand the wisdom that underlies the commandments about the veil.

In Surah al-Ahzab, Allah sent the following instructions to strengthen and safeguard the moral front, and to counteract the storm of propaganda that was raised on the occasion of the marriage of Zaynab:

1. The wives of the Prophet ﷺ were enjoined to remain within their private quarters, to avoid the display of adornments and to be cautious in their talk with other persons (v. 32, 33).
2. The other Muslims were forbidden to enter the private rooms of the Prophet ﷺ and instructed to make their requests from behind a curtain (v. 53).
3. A line of demarcation was drawn between the mahram (unmarriageable kin) and the non-mahram relatives. Only the former were allowed to enter

the private rooms of those wives of the Prophet ﷺ with whom they were closely related (v. 55).

4. The Muslims were told that the wives of the Prophet ﷺ were prohibited for them just like their own mothers; therefore, every Muslim should regard them in the highest esteem and with the purest of intentions (v. 53 - 54).
5. The Muslims were warned that they would invite the curse and punishment of Allah if they offended the Prophet ﷺ. Likewise it was a heinous sin to attack the honour of or slander any Muslim man or woman (v. 57 - 58).
6. All the Muslim women were enjoined to cover themselves with their outer garments, when they had to go out of their houses (v. 59, al-Ahzab).

On the occasion of the second attack, Surah an-Nur was sent down to keep pure and strengthen the moral fibre of the Muslim society, which had been shaken by the enormity of the slander. Below is a summary of the commandments and instructions in their chronological order so that one may understand how the Qur'an makes use of the event to reform the community through legal, moral and social measures.

1. Fornication which had already been declared to be a social crime (Surah 4: an-Nisa' (The Women) v. 15-16,) was now made a criminal offence and was to be punished with a hundred lashes.
2. It was enjoined to boycott the adulterous men and women and the Muslims were forbidden to have any marriage relations with them.
3. The one who accused another of adultery but failed to produce four witnesses, was to be punished with eighty lashes.
4. The law of 'lian' was prescribed to decide the charge of adultery by a husband against his own wife.
5. The Muslims were enjoined to learn a lesson from the incident of the 'slander' about A'isha. People should be very cautious in regard to charges of adultery against righteous people and should not spread lies. Rather they should refute and suppress such ideas immediately. A general principle was also expressed that the proper spouse for a pure man is a pure woman, and vice versa. Also, reflecting upon the incident, the people knew that the Prophet ﷺ was a pure man chosen by Allah, the purest of all human beings. So how could they believe that Allah would allow him to marry a wicked

woman and exalt her as the most beloved of his wives? It was obvious that an adulterous woman could not have been able to deceive a pure man like the Prophet ﷺ. They also ought to have considered the fact that the accuser was an evil person, with vested interests, while the accused was always known as a pure chaste woman. This should have been enough to convince them that the accusation was not worth their consideration and not even conceivable.

6. Those who spread news and evil rumours and propagate wickedness in the Muslim community deserve punishment and not encouragement.
7. A general principle was laid down that relations in the Muslim community should be based on good faith and not on suspicion: everyone should be treated as innocent unless he is proven to be guilty.
8. The people were forbidden to enter the houses of others unceremoniously and were instructed to take permission for this.
9. Both men and women were instructed to lower their gaze and forbidden to cast unnecessary glances at each other.
10. Women were enjoined to cover their heads and cover themselves up even inside their houses, when in the presence of non-mahram men.
11. Women were forbidden to appear beautified before other men, except their servants or such male-relatives (mahram) with whom marriage is prohibited.
12. They were enjoined not to dress up or beautify such that would be visible to non-mahram men when they went out of their houses, and even forbidden to put on jingling ornaments that would also attract attention when outside.
13. Marriage was encouraged and enjoined even for slaves and slave-girls, since marriage prevents indecency.
14. The institution of slavery was discouraged and the owners and other people were enjoined to give financial help to slaves to help earn their freedom under the law of Mukatabat.
15. Prostitution by slave girls was forbidden, for prostitution in Arabia was confined to this class alone. This, in fact, implied the legal prohibition of prostitution altogether.
16. The sanctity of privacy in the home was enjoined even for servants and under-age children, including one's own. They were enjoined not to enter

the private rooms of any man or woman without permission; especially in the morning, at noon and at night.

17. Old women were given the concession that they could set aside their head covers within their houses but should refrain from the displaying their adornments. They were even told that it was better for them to continue keeping themselves covered.
18. The blind, lame, crippled and sick persons were allowed to take any article of food from the houses of other people without permission, since it is the responsibility of the community to feed such people. This act was not to be treated like theft and cheating, which are clear offences.
19. On the other hand, the Muslims were encouraged to develop mutual relationships by taking their meals together. Near relatives and intimate friends were allowed to take their meals in each other's house without any formal invitation. This was to produce mutual affection and develop sincere relationships between them to counteract any future mischief. Side by side with these instructions, clear signs of the Believers and the hypocrites were stated to enable every Muslim to discriminate between the two. At the same time, the community was bound together by adopting disciplinary measures in order to make it stronger and firmer and to discourage the enemies from continuously creating mischief.

Above all, the most striking thing about this discourse is that it is free from the unpleasantness which inevitably follows such shameful and vicious attacks. Instead of showing any bitterness at this provocation, the discourse prescribes laws and regulations and enjoins reformatory commandments and wise instructions that were required at the time for the education and training of the community. Incidentally, this teaches us how to deal with such provocative mischief - calmly, wisely and generously. At the same time, it is a clear proof that this is not the word of the Prophet Muhammad ﷺ but of a Being who is observing all human conditions and affairs from the highest level, and guiding mankind without any personal prejudices, feelings and leanings. Had this been the word of the Prophet ﷺ there would have been at least some tinge of natural bitterness in spite of his great

generosity and forbearance, for it is but human that a noble man naturally becomes enraged when his own honour is attacked in this mean manner.⁴⁴

Connection of the Surah to the Surah before/after it

The beginning of the previous Surah (23: al-Mu'minun) had the words,

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ

“And they who guard their private parts” (23:5)

and this Surah begins with the ruling regarding those who do not guard their private parts, i.e., commit Zina (illegal sexual intercourse).

The Virtues of the Surah

Harithah bin Mudhrib (ra) said, “Umar ibn al-Khattab wrote to us, (advising) to teach Surah an-Nisa, al-Ahzab and an-Nur to our women.”⁴⁵

Period of Revelation

The consensus of opinion is that this Surah was sent down after the campaign against Bani Al-Mustaliq and this is confirmed by v. 11-20 that deal with the incident of the ‘slander’ which occurred during that Campaign. There is a difference of opinion as to whether this Campaign took place in 5 A.H. before the Battle of the Trench or in 6 A.H. after it.

Background Reasons for Revelation

After the victory at Badr, the Islamic movement began to gain strength day by day; so much so that by the time of the Battle of the Trench it had become so strong that the united forces of the enemy numbering about ten thousand, failed to crush it and had to cease the siege of Madinah after one month. Both parties understood that it meant that the war of aggression, which the disbelievers had been waging

⁴⁴ Tafheem al-Qur'an, Mawdudi.

⁴⁵ Shawkani, Fath al-Qadeer.

for several years, had come to an end. The Prophet ﷺ himself declared: "After this year the Quraysh will not be able to attack you; now you will take the offensive."

When the disbelievers realised that they could not defeat Islam on the battlefield they chose a new path of attack, to assault the moral fabric of the Muslim community. It cannot be said with certainty whether this change of tactics was the outcome of deliberate consultations or due to the humiliating retreat in the Battle of the Trench, for which all the forces of the enemy had been concentrated.

The disbelievers knew that the rise of Islam was not due to the number of Muslims, nor to their superior arms and ammunition and neither to their greater material resources. In fact, the Muslims were fighting against fearful odds on all these fronts. They considered that they owed their success to their moral superiority. The pure and noble qualities of the Prophet ﷺ and his followers were capturing the hearts of the people and binding them into a highly disciplined community. As a result, they were defeating the Polytheists and Jews because of their lack of discipline and character.

The wickedness of the disbelievers led them to start a campaign of vilification against the Prophet ﷺ and the Muslims in order to destroy their high moral standard. The strategy was to attain the assistance of the hypocrites to spread slanders against the Prophet ﷺ and his followers so that the Polytheists and the Jews could exploit these to sow the seeds of discord among the Muslims.

The first opportunity for the use of the new strategy was afforded in Dhul-Qa'dah 5 A.H. when the Prophet ﷺ married Zaynab (the daughter of Jahsh) who was the divorced wife of his adopted son Zayd bin Harithah. The Prophet ﷺ had arranged this marriage in order to put an end to the ignorant custom where an adopted son was considered like a biological son to the adopted parents, whereas in Islam this is a right that is solely retained by the true parents. The hypocrites however considered it a golden opportunity to maliciously slander the Prophet ﷺ from inside the community, whilst the Jews and the Polytheists focused on exploiting it from outside the community, in a bid to ruin his high reputation.

The second slander was made on the honour of Aishah, a wife of the Prophet ﷺ, in connection with an incident which occurred while he was returning from the Campaign against Bani al-Mustaliq. As this attack was even severer than the first one and was the main background of this Surah, we shall deal with it in greater detail.

Let us start with a few words about Abdullah bin Ubayy, who was the villain of the attack. He belonged to the clan of Khazraj and was one of the most important chiefs of Madinah. Directly before the coming of the Prophet ﷺ, the people had originally intended to make him their king, but his succession was superseded by the arrival of the Prophet ﷺ. Though he had embraced Islam, in his heart he remained a staunch hypocrite and his hypocrisy was so apparent that he was called the “Chief of the Hypocrites.” He never lost any opportunity to slander Islam in order to take his revenge.

Now for the main theme. In Sha’aban 6 A.H. the Prophet ﷺ learned that the people of Bani al-Mustaliq were making preparations for a war against the Muslims and were also trying to muster other clans for this purpose. The Prophet ﷺ pre-empted their attack and took the enemy by surprise, capturing the people of the clan and their belongings. The Prophet ﷺ made a halt near Muraisi, a spring in their territory. One day a dispute concerning taking water from the spring started between a servant of Umar ibn al-Khattab (ra) and an ally of the clan of Khazraj, and developed into a quarrel between the immigrants (Muhajirs) and the Muslims of Madinah (Ansar).

Nevertheless, the dispute was soon settled but this did not suit the strategy of Abdullah bin Ubayy, who had also joined the expedition with a large number of hypocrites. So, he began to incite the Ansar, saying, “You yourselves brought these people of the Quraysh from Makkah and made them partners in your wealth and property. And now they have become your rivals and want domination over you. If even now you withdraw your support from them, they shall be forced to leave your city.” Then he swore and declared, “As soon as we reach back to Madinah, the respectable people (Ansar) will turn out the degraded people from the city (Muhajirs).”

When the Prophet ﷺ came to know of this, he ordered the people to immediately set off on a march back to Madinah. The forced march continued up to noon the next day without a halt on the way, leaving the people exhausted with no time for idle talk.

Though this wise judgment and quick action by the Prophet ﷺ averted the mischief, Abdullah bin Ubayy got another opportunity for something far more serious, engineering a ‘slander’ against the Prophet’s ﷺ wife (Aishah). This mischief might well have involved the young Muslim community in a civil war, if

the Prophet ﷺ and his sincere and devoted followers had not shown wisdom, forbearance and marvellous discipline in dealing with it. In order to understand the events that led to the incident of the ‘Slander,’ we cite the story in Aishah’s own words. She says “Whenever the Prophet ﷺ went out on a journey, he decided by lots as to which of his wives should accompany him. Accordingly, it was decided that I should accompany him during the expedition to Bani al-Mustaliq. On the return journey, the Prophet ﷺ halted for the night at a place which was the last stage on the way back to Madinah. It was still night, when they began to make preparations for the march. So I went outside the camp to ease myself. When I returned and came near my halting place, I noticed that my necklace had fallen down somewhere. I went back in search for it but in the meantime the caravan moved off and I was left behind all alone. The four carriers of my carriage had placed it on my camel without noticing that it was empty. This happened because of my light weight due to the lack of food in those days. I wrapped myself in my sheet and lay down in the hope that when it would be discovered that I had been left behind, a search party would come back to pick me up. In the meantime, I fell asleep. In the morning, when Safwan bin Mu’attal Sulami passed that way, he saw me and recognised me for he had seen me several times before the commandment about covering (Hijab) had been sent down.

No sooner did he see me then he stopped his camel and cried out spontaneously, “How sad! The wife of the Prophet ﷺ has been left here!” At this I woke up all of a sudden and covered my face with my sheet. Without uttering another word, he made his camel kneel by me and stood aside, while I climbed on to the camel’s back. He led the camel by the nose-string and we overtook the caravan at about noon, when it had just halted and nobody had yet noticed that I had been left behind. I learnt afterwards that this incident had been used to slander me and Abdullah bin Ubayy was foremost among the slanderers.” (According to other traditions, when Aishah reached the camp on the camel, led by Safwan, and it was known that she had been left behind, Abdullah bin Ubayy cried out, ‘By Allah, she could not have remained chaste. Look, there comes the wife of your Prophet ﷺ openly on the camel led by the person with whom she passed the night.’)

“When I reached Madinah, I fell ill and stayed in bed for more than a month. Though I was quite unaware of it, the news of the ‘slander’ was spreading like a scandal in the city and had also reached the Prophet ﷺ. Anyhow, I noticed that he

did not seem as concerned about my illness as he used to be. He would come but without addressing me directly, would inquire from others how I was and leave the house. Therefore, it troubled my mind that something had gone wrong somewhere. So, I took leave of him and went to my mother's house for better nursing. While I was there, one night I went out of the city to ease myself in the company of Mistah's mother, who was a first cousin of my mother. As she was walking along she stumbled over something and cried out spontaneously, 'May Mistah perish!' To this I retorted, 'What mother are you that you curse your own son, the son who took part in the Battle of Badr.' She replied, 'My dear daughter, are you not aware of his scandal mongering?' Then she told me everything about the campaign of the 'slander.' Hearing this horrible story, my blood curdled, and I immediately returned home, and passed the rest of the night crying over it.

"During my absence the Prophet ﷺ took counsel with Ali and Usamah bin Zayd about this matter. Usamah said good words about me to this effect: 'O Messenger of Allah, we have found nothing but good in your wife. All that is being spread about her is a lie and calumny.' As regards Ali, he said, 'O Messenger of Allah, there is no dearth of women; you may, if you like, marry another wife. If, however, you would like to investigate into the matter, you may send for her maidservant and inquire into it through her.' Accordingly, the maidservant was sent for and questioned. She replied, 'I declare on an oath by Allah, Who has sent you with the Truth, that I have never seen any evil thing in her, except that she falls asleep when I tell her to look after the kneaded dough in my absence and a goat comes and eats it.'

On that same day the Prophet ﷺ addressed the people from the pulpit, saying: 'O Muslims, who from among you will defend my honour against the attacker of the person who has transgressed all bounds in doing harm to me by slandering my wife. By Allah, I have made a thorough inquiry and found nothing wrong with her nor with the man, whose name has been linked with the 'slander'.' At this Usaid bin Hudair (or Sa'd bin Maudh according to other traditions) stood up and said, 'O Messenger of Allah, if that person belongs to our clan, we will kill him by ourselves, but if he belongs to the Khazraj clan, we will kill him if you order us to do so.' Hearing this Sa'd bin 'Ubadah, chief of the Khazraj clan, stood up and said, 'You lie you can never kill him. You are saying this just because the person belongs to our clan of Khazraj. Had he belonged to your clan, you would never have said so.' Usaid retorted, 'You are a hypocrite: that is why you are defending a hypocrite.' At this,

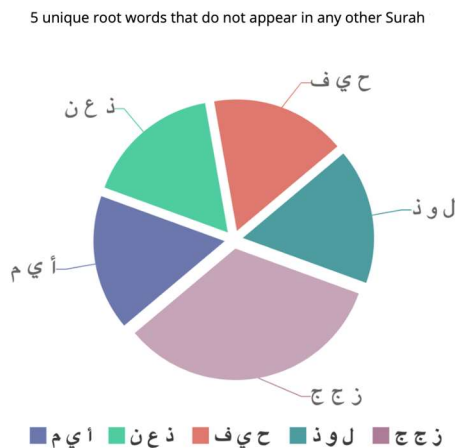
there was a general turmoil in the mosque, which would have developed into a riot, even though the Prophet ﷺ was present there the whole time. But he cooled down their anger and came down from the pulpit.”

Let us point out the enormity of the mischief that was engineered by Abdullah bin Ubayy:

1. It implied an attack on the honour of the Prophet ﷺ and Abu Bakr Siddiq (the father of Aishah and the close companion of the Prophet ﷺ).
2. He meant to undermine the high moral superiority of the Muslims.
3. He intended to ignite civil war between the Muhajirs and the Ansar, and between Aws and Khazraj (the two clans of the Ansar).⁴⁶

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	80	2851
2.	أ ل ذ ي	30	1464
3.	أ م ن	22	879
4.	ع ل م	20	854
5.	ب ي ن	14	523
6.	ب ي ت	14	73
7.	ش ي أ	13	519
8.	ق و ل	12	1722
9.	ك و ن	11	1390
10.	ش ه د	11	160

Unique Root Word	Example (word)	Translation
ز ج ج	رُجَاجَةٍ	a glass (24:35)
أ ي م	أَلَا يَتَنَبَّأُ	the single (24:32)
ح ي ف	يَحِيفُ	will be unjust (24:50)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	وَالَّذِينَ	and those who
أ ل ه	اللَّهُ	Allah
أ م ن	تُؤْمِنُونَ	believe

⁴⁶ Tafheem al-Qur'an, Mawdudi.

ذ ع ن	مُذْعِنِينَ	(as) promptly obedient (24:49)	ب ي ت	بُيُوتًا	houses
ل و ذ	لِوَاظًا	under shelter (24:63)	ب ي ن	بَيِّنٍ	clear
			ش ه د	وَلْيَشْهَدْ	and let witness
			ش ي أ	يَشَاءُ	He wills
			ع ل م	عِلْمٍ	any knowledge
			ق و ل	وَقَالُوا	and say
			ك و ن	كُنْتُمْ	you

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the Heavens and the Earth. "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly (white) star lit from (the oil of) a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things." (24:35)

Lessons, Guidance and Reflections

- Laws relating to the punishment for fornication and adultery.
- The punishment for bearing false witness relating to any of these crimes.
- Layan (bearing witness against one's own wife when there is no other witness in a case of adultery). Slander against the wife of the Prophet Muhammad ﷺ, Allah's declaration of her innocence, and admonition to those who were involved in that scandal.
- Regulations relating to entering houses other than your own.
- Regulations relating to mixed gatherings of males and females.

-
- Allah's commandment to singles about getting married.
 - Allah's commandment to help slaves in getting their freedom.
 - The fact that Allah is the Light of the heavens and the earth.
 - The fact that Allah has created every living creature from water.
 - True Believers are those who, when called towards Allah and His Messenger, say: "We hear and we obey."
 - Regulations relating to:
 - A) entering the room of a married couple
 - B) eating at houses other than one's own.
 - Allah's commandment for attending meetings which are called for discussions and decisions about taking collective actions.

Surah 25: al-Furqan

Introduction

The Surah answers some of the objections of the non-believers against the Qur'an and the teachings of Islam. It also presents the character of the Believers as criteria to prove the truth of Islam.

Sections:

1. Prophet Muhammad ﷺ came as a warner for the whole world. The evil of Shirk. The objections of those who denied the Prophet ﷺ and his message.
2. The punishment of those who deny Allah and His message.
3. Non-believers demand to see the Angels or Allah. Non-believers say why the whole Qur'an was not sent down at once.
4. Examples of the people of Prophets Moses, Aaron, Nuh and 'Ad, Thamud and the People of al-Rass.
5. Examples from the natural world: shadows, night and day, winds of rain, oceans with two different types of waters, creation of human beings, creation of the heaven and earth in six days.
6. The character and qualities of the most faithful servants of Allah.

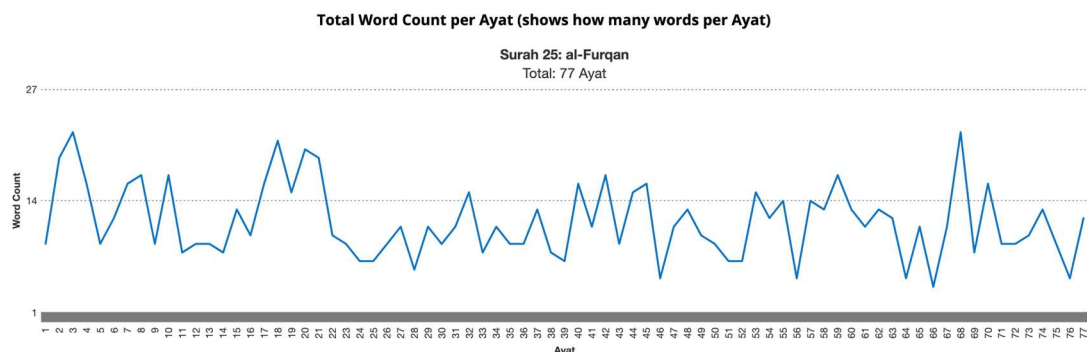
Surah al-Furqan (The Criterion) takes its name from the first Ayat,

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

“Blessed is He who sent down the Criterion upon His Servant...” (25:1)

This Surah has 77 Ayat.

Table Summary



Total Ayat	77
Total Words	893 (1,027 including 'و' as a separate word)
Total Letters	3,786 (reward factor 37,860)
Root Words	257
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	42 nd (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	Nuh, Musa, Harun
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The Qur'an is the criterion between truth and falsehood

The Surah deals with the doubts and objections that were being raised against the Qur'an, the Prophethood of Muhammad ﷺ and his teachings by the disbelievers of Makkah. Appropriate answers to each and every objection have been given and the people have been warned of the consequences of rejecting the truth. At the end of the Surah a clear picture of the moral superiority of the Believers has been depicted as in the beginning of Surah 23: al-Mu'minun (The Believers) as if to say 'Here is the criterion for distinguishing the genuine from the counterfeit. This is the noble character of those people who have believed in and followed the teachings of the Prophet ﷺ and this is the kind of people that he is trying to train. You may yourselves compare and contrast this type of people with those Arabs who have not as yet accepted the message and who are upholding "ignorance" and exerting their utmost to defeat the truth. Now you may judge for yourselves as to which you would like to choose.' Though this question was not posed in so many words it was placed before every one in Arabia in a tangible shape. It may be noted that during the next few years the practical answer given to this question by the whole nation with the exception of a small minority was that they chose Islam.

Connection between the beginning and the ending of the Surah

The Surah begins with the phrase, تَبَارَكَ الَّذِي (Blessed is He) and at the end of the Surah as the first Ayat after the Ayat of Sajdah (prostration), before beginning the description the Slaves of ar-Rahman,

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner -” (25:1)

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا

“Blessed is He who has placed in the sky great stars and placed therein a (burning) lamp and luminous moon.” (25:61).

Connection of the Surah to the Surah before/after it

Deeds of the Disbelievers. In Surah an-Nur, Allah Almighty describes the deeds of the disbelievers, “But those who disbelieved - their deeds are like a mirage...” (24:39) and in Surah al-Furqan, “And We will regard what they have done of deeds and make them as dust dispersed.” (25:23)

Period of Revelation

It appears from its style and subject matter that like Surah 23: al-Mu'minun (The Believers) it was also revealed during the third stage of Prophethood at Makkah. Scholars and commentators of the Qur'an like Ibn Jarir and Imam Razi have cited a tradition of Dahhak bin Muzahim that this Surah was revealed eight years before Surah 4: an-Nisa' (The Women).⁴⁷

⁴⁷ Tafheem al-Quran, Mawdudi.

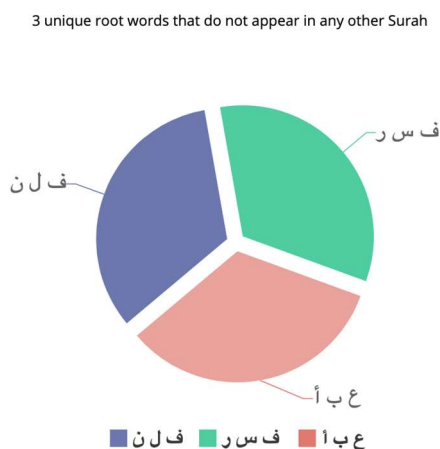
Relevant Hadith

عُمَرُ بْنُ الْخَطَّابِ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ ، يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأَ نَبِيَّهَا ، وَكَدْتُ أَنْ أَعْجَلَ عَلَيْهِ ، ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ ، ثُمَّ لَبَّيْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ إِنِّي سَمِعْتُ هَذَا يَقْرَأُ عَلَى غَيْرِ مَا أَقْرَأَ نَبِيَّهَا ، فَقَالَ لِي "أَرْسِلْهُ" . ثُمَّ قَالَ لَهُ "اقْرَأْ" . فَقَرَأَ . قَالَ "هَكَذَا أُنْزِلَتْ" . ثُمَّ قَالَ لِي "اقْرَأْ" . فَقَرَأْتُ فَقَالَ "هَكَذَا أُنْزِلَتْ" . إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ فَاقْرَءُوا مِنْهُ مَا تَيْسَّرَ .

Umar bin Al-Khattab (ra), "I heard Hisham bin Hakim bin Hizam reciting Surah al-Furqan in a way different to that of mine. Allah's Messenger ﷺ had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger ﷺ and said, "I have heard him reciting Surah al-Furqan in a way different to the way you taught it to me." The Prophet ﷺ ordered me to release him and asked Hisham to recite it. When he recited it, the Messenger of Allah ﷺ said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you." (Bukhari 2419)

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلْنَى	29	1464
2.	كَوْن	24	1390
3.	قَوْل	22	1722
4.	جَعَل	17	346
5.	رَبِّب	14	980
6.	أَلِه	12	2851
7.	إِلَّا	11	663
8.	قَوْم	10	660
9.	مَلَك	9	206
10.	أَخَذ	9	273

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ع ب أ	يَعْبُؤُا	will care (25:77)	أَلَذِي	أَلَذِي	who
ف س ر	تَفْسِيرًا	explanation (25:33)	إِلَّا	إِلَّا	except
ف ل ن	فُلَانًا	that one (25:28)	أَخَذَ	يَتَّخِذُ	He has taken
			أَلْه	أَلله	Allah
			ج ع ل	جَعَلَ	He made
			ر ب ب	رَبِّكَ	your Lord
			ق و ل	وَقَالَ	and say
			ق و م	قَوْمٌ	people
			ك و ن	لِيَكُونَ	that he may be
			م ل ك	مُلْكٌ	(the) dominion

- This is the last time the word ‘al-Furqan’ appears in the Qur’an
- There is an extensive description of the ‘Slaves of the ar-Rahman’ towards the end of the Surah.
- The following objections of the disbelievers have been recorded in this Surah;

a) The Qur’an was fabricated by the Prophet Muhammad ﷺ,

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

“And those who disbelieve say, “This (Qur’an) is not except a falsehood he invented, and another people assisted him in it.” But they have committed an injustice and a lie.” (25:4)

b) Why were not the Angels sent,

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرٌ

“And they say, “What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?” (25:7)

c) Why can we not see Allah,

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

“And those who do not expect the meeting with Us say, “Why were not angels sent down to us, or (why) do we (not) see our Lord?” They have certainly become arrogant within themselves and (become) insolent with great insolence.” (25:21)

d) Why the Qur'an was not sent down in one go,

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا
“And those who disbelieve say, “Why was the Qur'an not revealed to him all at once?” Thus (it is) that We may strengthen thereby your heart. And We have spaced it distinctly.” (25:32)

e) Allegation the Prophet ﷺ was bewitched,

وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

“...And the wrongdoers say, “You follow not but a man affected by magic.” (25:8)

f) Allegation the Qur'an is mere stories of the past plagiarised and taught to him by someone,

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

“And they say, “Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.” (25:5)

Lessons, Guidance and Reflections

- The Qur'an is the criterion to distinguish right from wrong.
- Wrongdoers are those who reject the truth, disbelieve the Messenger and deny the Day of Judgement and life after death.
- On the Day of Judgement, those deities whom the mushrikin (polytheists) invoke beside Allah, will deny any claim of divinity and hold the mushrikin (polytheists) responsible for their shirk (polytheism).
- On the Day of Judgement, the disbelievers shall regret not adopting the right path.
- The wisdom behind sending the Qur'an though a piecemeal revelation is explained.
- Allah's commandment is given to make Jihad against unbelief with the Qur'an.
- Characteristics of true Believers are described.

Surah 26: ash-Shu'ara'

Introduction

The non-believers were asking for signs to prove that the Qur'an was the word of Allah. Allah mentioned many signs both in nature and in history. Stories of many prophets are also mentioned to indicate that all prophets presented basically the same message.

Sections:

1. Allah has power to bring down the mightiest sign, but here is a test for people. This wonderful creation is a sign itself for those who want to learn.
2. Signs were shown to Pharaoh.
3. Pharaoh's magicians and Prophet Moses.
4. The exodus of the Israelites from Egypt. The sea splitting and giving the way.
5. Prophet Ibrahim's struggle against idolatry.
6. Prophet Nuh and his people.
7. The 'Ad and the Prophet Hud.
8. The Thamud and the Prophet Saleh.
9. Prophet Lut and his people.
10. Prophet Shu'aib and his people.
11. The Qur'an is the message from the Lord of the worlds. It is neither from devils nor do they have any clue of this message. It is not poetry of the poets. It is a serious message with eternal consequences.

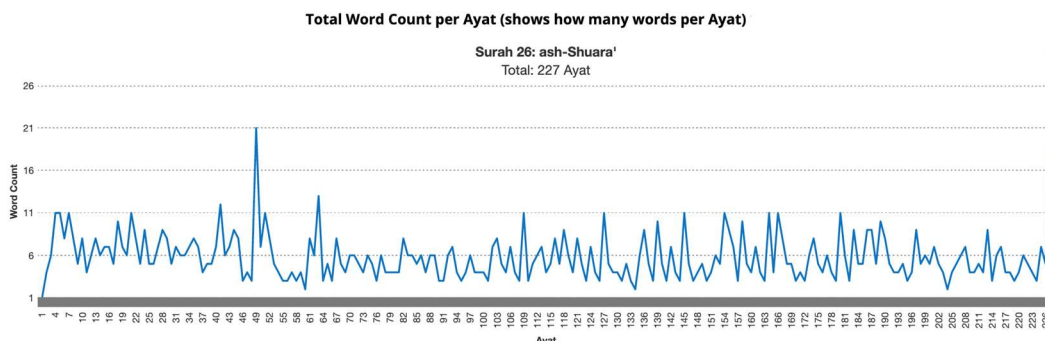
The Surah is named 'The Poets' and is mentioned in the Ayat,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

“And the poets - (only) the deviators follow them;” (26:224).

This is the longest Makki Surah of the Qur'an having 227 Ayat.

Table Summary



Total Ayat	227
Total Words	1,318 (1,460 including 'و' as a separate word)
Total Letters	5,517 (reward factor 55,170)
Root Words	276
Unique Root Words	6
Makki / Madani	Makki
Chronological Order	47 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	Nuh, Hud, Salih, Lut, Ibrahim, Shuaib, Musa, Harun
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The background of the Surah is that the disbelievers of Makkah were persistently refusing on one pretext or the other to accept the message of Islam given by the Prophet ﷺ. Sometimes they would say that he did not show them any sign to convince them of his Prophethood; sometimes they would brand him as a poet or a sorcerer and mock his message; and sometimes they would ridicule his mission saying that his followers were either a few foolish youth or the poor people and slaves. They argued that if his mission had some real value for people, the nobles and the elders would have accepted it first.

Meanwhile, the Prophet ﷺ was wearied by his efforts to rationally show them the errors of their creed and prove the truth of the doctrine of Monotheism (Tawhid) and the Hereafter. In contrast, the disbelievers were never tired of adopting various acts of stubbornness. This state of affairs was causing great anguish and grief to the Prophet ﷺ.

Such were the conditions when this Surah was revealed. It begins with words of consolation to the Prophet ﷺ implying, why do you worry for their sake? If these people have not believed in you it is not because they have not seen any sign but because they are stubborn. They will not listen to reason. When a sign is shown in

due course of time, they will themselves realise that, what was being presented to them was the truth.

After this introduction till verse 191, the same theme has been presented continuously and it is implied that the whole earth is abound with signs that can guide a true seeker of truth to reality but the stubborn and misguided people have never believed even after seeing the signs, whether these were signs of natural phenomena or miracles of the Prophets. These wretched people, stubbornly adhered to their false creeds till the divine punishment overtook them. It is to illustrate that the history of many of the ancient tribes who persisted in disbelief has been told, just like the disbelievers of Makkah. In this connection the following points have been stressed:

1. The signs are of two kinds:
 - a. Natural signs in the universe by which an intelligent person can judge for himself whether the Prophet ﷺ is presenting the truth.
 - b. Signs (miracles) given to the Prophets to convey to their people and verify their Prophethood, such as the signs seen by the people of Pharaoh, Nuh, 'Aad, Thamud, Lut and others.
2. The mentality of the disbeliever has been the same throughout the ages; their arguments, their objections, their excuses and ploys for not believing have been similar and ultimately the fates that they met have also been the same. Likewise, Prophets in every age presented the same teachings. Their personal character, their reasoning and arguments were the same and they were all similarly blessed with mercy from Allah Almighty. Both these patterns of behaviour and conduct are found in history and the disbelievers could see for themselves to which group they belonged.
3. Allah is All-Mighty, All-Powerful and All-Merciful at the same time. History contains instances of His wrath as well as of His mercy. It is for the people to realise which path, and ultimately end, they are heading towards.
4. In conclusion, for the disbelievers, some key messages can be drawn from the stories within this Surah:

- a. Why do you insist on asking for the punishment to be sent upon you, as did the doomed communities of the past?
- b. Why don't you (the disbelievers of Makkah) reflect upon the Qur'an which is being presented in your own language?
- c. Why don't you look at the high moral conduct of the Prophet Muhammad ﷺ and his Companions?
- d. Can the revelations of the Qur'an be the work of Satan?
- e. Does the recipient of the Qur'an appear to be a sorcerer?
- f. Are Muhammad ﷺ and his Companions like a poet and his admirers?
- g. Why don't you give up disbelief and search your hearts for the truth? Deep in your heart you know that the revelation of the Qur'an has nothing in common with sorcery and poetry. So you should realise that you are being cruel and unjust, and will certainly meet the doom for such people.⁴⁸

Connection of the Surah to the Surah before/after it

Struggle of Musa and Pharaoh mentioned in this Surah and following two Surahs; an-Naml and al-Qasas.

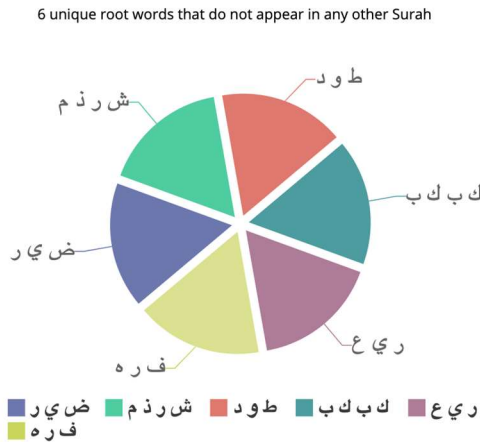
Period of Revelation

The subject matter and the style show that this Surah was revealed during the middle Makkan period. According to Ibn Abbas (a great companion of the Prophet ﷺ), Surah 20: Ta Ha was revealed, followed by Surah 56: al-Waqi'ah (The Occurrence) and then Surah 26: ash-Shu'ara' (The Poets).

⁴⁸ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	52	1722
2.	ك و ن	38	1390
3.	ر ب ب	36	980
4.	أ م ن	27	879
5.	ع ل م	25	854
6.	إ لَّا	17	663
7.	و ق ي	17	258
8.	ر س ل	17	513
9.	أ ل ه	15	2851
10.	أ ي ي	14	382

Unique Root Word	Example (word)	Translation
ط و د	كَالطُّودِ	like the mountain (26:63)
ك ب ك ب	فَكْذِبُوا	then they will be overturned (26:94)
ر ي ع	رِيحٍ	elevation (26:128)
ش ر ذ م	لَشِرْذِمَةً	(are) certainly a band (26:54)
ض ي ر	ضَيْرٍ	harm (26:50)
ف ر ه	فَرِهَيْنَ	that he may be (26:149)

Frequent Root Word	Example (word)	Example (translation)
إ لَّا	إِلَّا	except
أ ل ه	اللَّهُ	Allah
أ م ن	تُؤْمِنُونَ	believe
أ ي ي	بِآيَاتِنَا	Our Signs
ر ب ب	رَبِّكَ	your Lord
ر س ل	الرَّسُولِ	Messenger
ع ل م	لِلْعَالَمِينَ	to the worlds
ق و ل	وَقَالَ	and say
ك و ن	كُنْتُمْ	you
و ق ي	الْمُتَّقُونَ	the righteous

- The phrase **أَلَا تَتَّقُونَ** - “Will you not fear?” has been repeated a number of times. It was mentioned by Prophet Nuh (26:106), Hud (26:124), Saleh (26:142), Lut (26:161), Shuayb (26:177), Musa (26:11).

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ
الْعَالَمِينَ

“Indeed, I am to you a trustworthy messenger. So fear Allah and obey me.
And I do not ask you for it any payment. My payment is only from the
Lord of the worlds.”

- Rejection of the different nations

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

“The people of Nuh denied the messengers” (26:105)

كَذَّبَتْ عَادُ الْمُرْسَلِينَ

“Aad denied the messengers.” (26:123)

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ

“Thamud denied the messengers.” (26:141)

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ

“The people of Lut denied the messengers.” (26:160)

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ

“The companions of the thicket denied the messengers.” (26:176)

- The word ‘Lisan’ - meaning tongue has been mentioned 3 times in this Surah:

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ

“And that my breast will tighten and my tongue will not be fluent, so send
for Aaron.” (26:13)

وَأَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

“And grant me an honourable mention in later generations;” (26:84)

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

“In a clear Arabic language.” (26:195)

Lessons, Guidance and Reflections

- Allah address to the Prophet Muhammad ﷺ that he should not fret himself to death with grief for the people's disbelief.
- Story of Musa, Pharaoh, and deliverance of the children of Israel.
- Story of Ibrahim and his arguments against idol worshipping.
- The fact that the mushrikin and their gods will both be toppled into Hell.
- Stories of Prophets Nuh, Hud, Saleh, Lut, Shu'aib and their people.
- The fact that the Qur'an is revealed in the Arabic language and is not brought by devils; as it is neither in their interest nor in their power to do so.
- The fact that devils descend on those slandering sinners who listen to hearsay and are liars.

Surah 27: an-Naml

Introduction

The theme of the Surah is Divine guidance in history. Allah sent His Prophets to different people. Some accepted them and were guided, while others denied them and they saw the consequences of their denial. The Surah also contrasts between the principles of Tawhid and Shirk (polytheism).

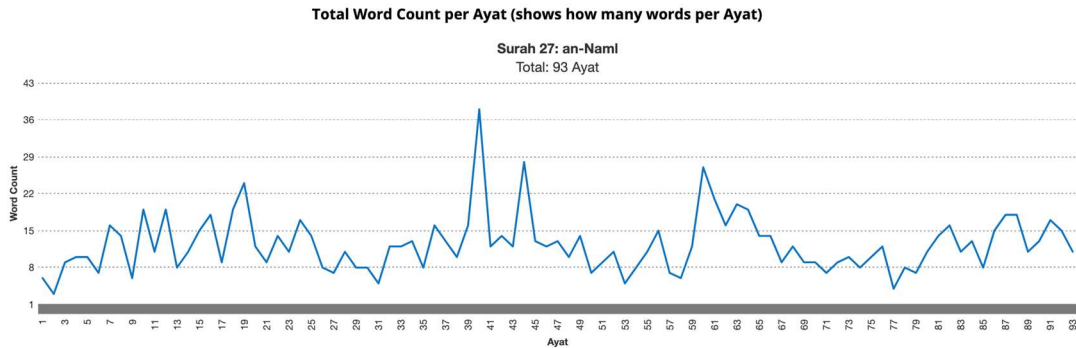
Sections:

1. The Qur'an is from the All-Wise and All-Knower. How Prophet Musa received the message of Allah. Allah gave Moses many signs but Pharaoh and his people denied them.
2. The knowledge and power that Allah bestowed on Prophets David and Solomon. What kind of character they had.
3. Queen of Saba' and her submission to Prophet Solomon.
4. The response of Thamud to Prophet Saleh's message. The example of the people among whom Prophet Lut was sent.
5. The contrast between the Tawhid (monotheism) and Shirk (polytheism). Allah or the so-called gods of Shirk.
6. The surety of Resurrection.
7. The coming of the Day of Judgement.

Surah Naml is named after 'the Ant' mentioned in (27:18). This is the only mention of 'the Ant' in the whole of the Qur'an.

There are 93 Ayat in this Surah.

Table Summary



Total Ayat	93
Total Words	1,151 (1,272 including 'و' as a separate word)
Total Letters	4,679 (reward factor 46,790)
Root Words	273
Unique Root Words	6
Makki / Madani	Makki
Chronological Order	48 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	Salih, Lut, Musa, Dawud, Sulayman
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The Surah consists of two discourses, the first from the beginning of the Surah to the end of verse 58 and the second from verse 59 to the end. The theme of the first discourse is that the people who benefit from the guidance of the Qur'an and its blessings are those who accept the realities which it presents. They are then obedient and submissive to Allah's guidance, by following it in their practical lives. One of the greatest hindrances for man is the denial of the Hereafter. For it makes him irresponsible, selfish and eager for the worldly life, which in turn makes it impossible for him to submit himself before Allah and to accept the moral restrictions on his lusts and desires.

Historic figures are presented signifying three types of characters:

1. The first type is characterised by Pharaoh, the chiefs of Thamud and the rebels of the people of Lut who were all heedless of the accountability of the Hereafter and had consequently become slaves to the world and their desires. These people did not believe even after the miracles were presented to them. Rather they turned against those who invited them to goodness

and piety and persisted in their evil ways. They did not heed the admonition right up to the moment before they were overtaken by Allah's punishment.

2. The second type of character is that of the Prophet Solomon who had been blessed by Allah with wealth, kingdom and grandeur to an unimaginable extent. Since he regarded himself as answerable before Allah and knew that whatever he had was only due to Allah's bounty, he was obedient to Allah and there was no tinge of pride or arrogance in his character.
3. The third type is that of the queen of Sheba who ruled over a wealthy and famously known nation in the history of Arabia. She possessed all those means of life which could cause a person to become vain and conceited. Her wealth and possessions far exceeded the wealth and possessions of many tribes of the past and future, including the Quraysh. She was born into a culture of polytheism (Shirk) which was not only an ancestral way of life with her but she had to follow it in order to maintain her position as a ruler.

Therefore, it was extremely difficult for her to give it up and adopt Monotheism (Tawhid), especially when compared to the more common polytheist. However, when the truth was made known to her, nothing could stop her from accepting it. Her past ignorance was in fact due to her being born and brought up in a polytheistic environment and not because of her being a slave to her lusts and desires. Her conscience was not devoid of the sense of accountability before Allah.

In the second discourse, from the outset, attention has been drawn to some of the most glaring and visible realities of the universe. The disbelievers of Makkah are asked one question after the other, questioning them about whether these realities testify to the creed of polytheism (Shirk) or to the truth of Monotheism (Tawhid) to which the Qur'an invites?

In conclusion, the real invitation of the Qur'an, that is, the invitation to serve one God alone, has been presented in a concise but forceful manner, and the people are informed that accepting it would be to their own advantage and rejecting it to their own disadvantage. For if they deferred faith until they saw the signs of Allah (the major signs foretold before the coming of the last day), they would be left with

no choice but to believe and submit. In fact, they should bear in mind that this would be the time of judgment and believing then would be of no avail.

Connection between the beginning and the ending of the Surah

- There is a mention of the Qur'an in the beginning and the end of the Surah,

طس تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ

“Ta, Seen. These are the verses of the Qur'an and a clear Book” (27:1)

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ

“And to recite the Qur'an. And whoever is guided is only guided for (the benefit of) himself; and whoever strays - say, “I am only (one) of the warners.” (27:92)

Connection of the Surah to the Surah before/after it

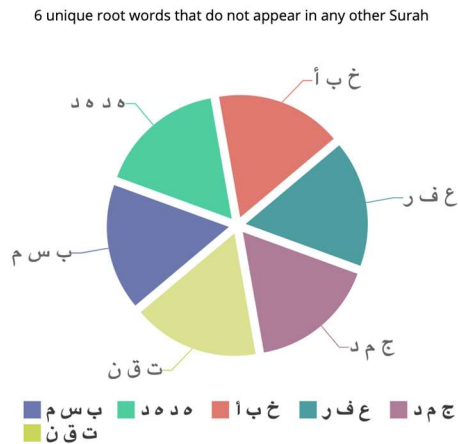
- The previous Surah, ash-Shuara and this Surah both begin with the story of Musa. The following Surah al-Qasas also begins with the story of Musa.
- ash-Shuara begins with طسم and an-Naml begins with طس.

Period of Revelation

The subject matter and the style bear full resemblance with the Surahs of the middle Makkan period and this is supported by various hadith as well.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	44	1722
2.	ا ل ه	33	2851
3.	ك و ن	24	1390
4.	ا ت ي	20	549
5.	ق و م	16	660
6.	ا ل ذ ي	15	1464
7.	ع ل م	15	854
8.	ر ب ب	12	980
9.	ه د ي	11	316
10.	ا م	11	137

Unique Root Word	Example (word)	Translation
ه د ه د	اَلْهُدَٰدُ	the hoopoe (27:20)
ب س م	فَتَبَسَّمَ	so he smiled (27:19)
ت ق ن	اَتَّقَنَ	perfected (27:88)
ج م د	جَامِدَةً	firmly fixed (27:88)
خ ب أ	اَلْخَبَاءُ	the hidden (27:25)
ع ف ر	عَفْرِيطٌ	a strong Jinn (27:39)

Frequent Root Word	Example (word)	Example (translation)
ا ل ذ ي	اَلَّذِيْنَ	those who
ا م	اَمْ	or
ا ت ي	وَيُؤْتُوْنَ	and give
ا ل ه	اِلَٰهًا	a god
ر ب ب	رَبِّ	(the) Lord
ع ل م	عَلِيْمٌ	the All-Knower
ق و ل	قَالَ	said
ق و م	يُقِيْمُوْنَ	establish
ك و ن	كَانُوْا	are
ه د ي	هُدًى	a guidance

- The word عَرْش 'Throne' in different forms appear 5 times in this Surah. The most oft-repeated compared to all other Surahs.

- The letter's طس are the opening letters of the first Ayat of Surah an-Naml which is Surah no. 27 with 93 Ayat. Interestingly, the letter ط occurs 27 times and the letter س occurs 93 times in this whole Surah.
- The phrase أَلِلَّهِ مَعَ اللَّهِ "A deity with Allah?" is repeated 5 times in this Surah. This phrase does not occur in any of the Surah of the Qur'an and is unique to Surah an-Naml.

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا أَلِلَّهِ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

"(More precisely), is He (not best) who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not (otherwise) have grown the trees thereof? Is there a deity with Allah? (No), but they are a people who ascribe equals (to Him)." (27:60)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلِلَّهِ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

"Is He (not best) who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? (No), but most of them do not know." (27:61)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلِلَّهِ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ

"Is He (not best) who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember." (27:62)

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلِلَّهِ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

"Is He (not best) who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a

deity with Allah? High is Allah above whatever they associate with Him.”

(27:63)

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَلِلَّهُ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ
إِنْ كُنْتُمْ صَادِقِينَ

“Is He (not best) who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah?

Say, “Produce your proof, if you should be truthful.” (27:64)

Lessons, Guidance and Reflections

- The Qur'an is a guide and good news to the Believers.
- Prophet Musa's nine miracles were shown to Pharaoh and his people.
- Story of Prophet Sulayman and the Queen of Sheba.
- Stories of Prophets Saleh, and Lut and their people.
- The disbelievers actually doubt Allah's power of creation.
- A sign from the signs, and a scene from the scenes of Doomsday.
- Those who accept guidance do so to their own good and those who reject and go astray, do so to their own peril.
- The Believers are not jubilant except about the blessings of faith and religion unlike others who love the wealth of this world. Allah says,

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ

“So when they came to Solomon, he said, “Do you provide me with wealth? But what Allah has given me is better than what He has given you.

Rather, it is you who rejoice in your gift.” (27:36)

- When Allah Almighty blesses someone with a blessing in this world, they should supplicate earnestly with the following dua,

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

“My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to do righteousness of which

You approve. And admit me by Your mercy into (the ranks of) Your righteous servants.” (27:19)

Miscellaneous Issues

Ants form colonies that range in size from a few dozen predatory individuals living in small natural cavities to highly organised colonies that may occupy large territories and consist of millions of individuals. Larger colonies consist of various castes of sterile, wingless females, most of which are workers (ergates), as well as soldiers (dinergates) and other specialised groups. Nearly all ant colonies also have some fertile males called “drones” (aner) and one or more fertile females called “queens” (gynes). The colonies are described as superorganisms because the ants appear to operate as a unified entity, collectively working together to support the colony.

Ant societies have division of labour, communication between individuals, and an ability to solve complex problems. These parallels with human societies have long been an inspiration and subject of study.

Surah 28: al-Qasas

Introduction

The basic theme of this Surah is the prophethood. Some aspects of the life of Prophet Moses are mentioned to show the similarity between him and Prophet Muhammad ﷺ. There are also answers here to the questions and doubts that were raised by some non-believers.

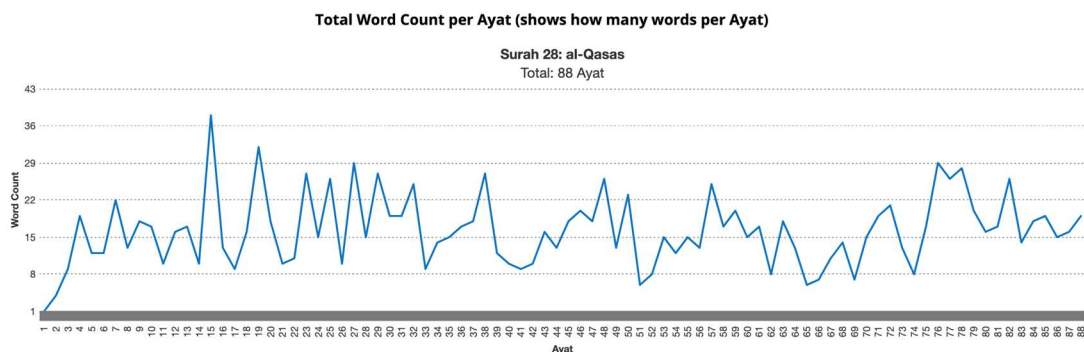
Sections:

1. Story of Moses and Pharaoh is related. Pharaoh was persecuting the Israelites. Allah wished to show his favour to the oppressed people. Birth of Moses and then his growing up in Pharaoh's own palace.
2. Prophet Moses' encounter with an Egyptian and his escape to Madyan.
3. Prophet Moses' marriage in Madyan.
4. Prophet Moses receives Prophethood and special signs from Allah. His appearance before Pharaoh. Pharaoh's denial and then Allah's punishment for him and his armies.
5. The Prophet ﷺ relating these stories by inspiration from Allah and for a purpose.
6. Allah's guidance is continuous.
7. The message of Islam is Tawhid (monotheism).
8. The story of Qarun: his character and his end.
9. Allah's promise for the Believers.

Surah al-Qasas (The Story) takes its name from being mentioned in (28:25), "Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."

This Surah has 88 Ayat.

Table Summary



Total Ayat	88
Total Words	1,430 (1,576 including ‘و’ as a separate word)
Total Letters	5,791 (reward factor 57,910)
Root Words	304
Unique Root Words	9
Makki / Madani	Makki
Chronological Order	49 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	Musa, Harun
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

- Allah will fulfil His Promise.
- To remove the doubts and objections that were being raised against the Prophethood of the Prophet Muhammad ﷺ and to invalidate the excuses which were being offered for not believing in him. The story of the Prophet Moses has been related, which by analogy with the period of revelation impresses the following points in the listener's mind:
 1. Firstly, Allah provides the means and motives of whatever He wills in an undetectable way. Thus, Allah arrange things such that the child through whom Pharaoh had to be removed from power was brought up in his own house, without him knowing whom he was fostering. Who can challenge Allah and disrupt His plans?
 2. Secondly, Prophethood is not granted to a person amid festivities by issuing a proclamation from the heavens. You wonder how Muhammad ﷺ has been blessed with Prophethood unexpectedly but Moses, whom you acknowledge as a Prophet (v.48) was also appointed Prophet unexpectedly while on a journey. This event occurred in the desert at the foot of Mt. Sinai and there were no

witnesses. Even Moses himself did not anticipate what he was going to be blessed with. He in fact had seen a fire in the distance and sought to either seek directions or at least return with a branch – little did he know that he would return with the gift of Prophethood.

3. Thirdly, those whom Allah wishes to use in his service are often without military might and manage to successfully overcome much stronger and better equipped opponents. The contrast that existed between the might of Moses and Pharaoh was far more prominent and obvious than that which existed between Prophet Muhammad ﷺ and the Quraysh; yet the world came to know who the victor was.
4. Fourthly, objections were raised time and time again saying, ‘Why has Muhammad ﷺ not been given the same which was given to Moses?’ i.e., miracles of the staff and the shining hand etc. as if to suggest that they would readily believe only if they were shown the kind of the miracles that were shown by Moses to Pharaoh. But then they are reminded, ‘Do you know what sort of response was made by those who were shown those miracles?’ They had not believed even after seeing the miracles and had only said, ‘This is magic’ for they were adamant in their stubbornness and hostility to the Truth. Will you then only believe when you are shown the same kind of miracles? Are you aware what fate the disbelievers were met with after seeing the miracles? They were annihilated by Allah. Do you now wish to meet the same fate by asking for miracles in your stubbornness?

Connection between the beginning and the ending of the Surah

- Promise of Allah. There is a promise in the beginning of the Surah to the mother of Musa, that her child shall be returned to her (28:7). Indeed, Allah fulfilled His promise. The Surah ends with Allah promising the Prophet Muhammad ﷺ, that He shall return him back home (28:85). This seems to be towards the end of the Makki period and just prior to the Hijrah (migration) to Madinah. Indeed, Allah did fulfil His promise with the conquest of Makkah. This is a demonstration of the fact that, without

doubt, Allah does help and give victory to His friends and this adds to the Yaqin (certainty) of the Believer.

- Those arrogant on Earth. In the beginning of the Surah, Allah mentions in (28:4) that Pharaoh was arrogant in the land. Towards the end in (28: 83), Allah mentions that He has reserved the after-life for those who are not arrogant on Earth.

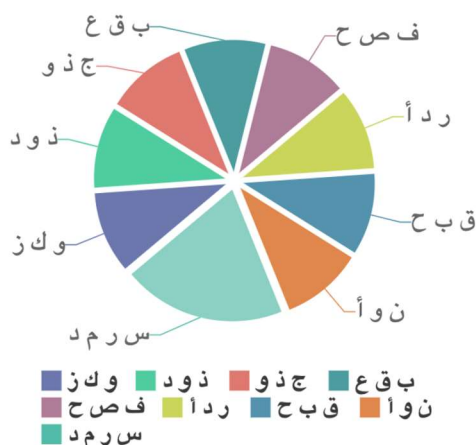
Period of Revelation

According to Ibn Abbas (ra), the Surah 26: ash-Shu'ara' (The Poets), Surah 27: an-Naml (The Ants) and Surah 28: al-Qasas (The Story) were sent down one after the other. The language, the style and the theme also show that the period of the revelation of these three Surahs is nearly the same. Another reason for their close resemblance is that the different parts of the story of Prophet Moses are mentioned in these Surahs together to make up a complete story.

Important key and unique words of the Surah

Unique Root Words to this Surah only

9 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	50	1722
2.	ك و ن	37	1390
3.	أ ل ه	34	2851
4.	إ ل ي	24	742
5.	أ ت ي	19	549
6.	ر ب ب	19	980
7.	أ ل ذ ي	16	1464
8.	ع ل م	15	854
9.	ق و م	14	660
10.	ه د ي	12	316

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ق ب ح	الْمَقْبُوحِينَ	the despised (28:42)	الَّذِي	الَّذِي	the one who
ن و أ	لَتَنْوَأَ	would burden (28:76)	إِلَى	إِلَى	to
ب ق ع	الْبُقْعَةِ	the place even (28:30)	أَتَي	ءَاتَيْنَاهُ	We bestowed upon him
ج ذ و	جَدْوَةٍ	a burning wood (28:29)	أ ل هـ	اللَّهُ	Allah
ذ و د	تَذُودَانِ	keeping back (28:23)	ر ب ب	رَبِّ	My Lord
ر د أ	رِدْءًا	(as) a helper (28:34)	ع ل م	وَلِتَعْلَمَ	and that she would know
س ر م د	سَرْمَدًا	continuous (28:71)	ق و ل	وَقَالَتْ	and said
ف ص ح	أَفْصَحَ	(is) more eloquent (28:34)	ق و م	لِقَوْمٍ	for a people
و ك ز	فَوَكَرَهُ	so Musa struck him with his fist (28:15)	ك و ن	كَانَ	was
			هـ د ي	يَهْدِينِي	will guide me

Lessons, Guidance and Reflections

- The promise of Allah to His slaves is fulfilled without doubt.
- The story of Pharaoh who plotted to kill all the male children of the Israelites. How Allah saved Prophet Musa and arranged for him to be brought up in Pharaoh's own household.
- Youth of Prophet Musa, his folly of killing a man, his escape to Madyan, his marriage, his seeing a fire at Mount Tur, and his assignment as a Messenger to Pharaoh.
- The stories of prior generations are related in the Qur'an as an eye opener for the disbelievers to learn a lesson.
- Unbiased Jews and Christians; when they hear the Qur'an, can recognize the truth and feel that they were Muslims even before hearing it.

- The Prophets cannot give guidance; it is Allah who gives guidance.
- The fact that on the Day of Judgement, disbelievers will wish that they had accepted guidance and became Muslims.
- Allah has not allowed the polytheists to assign His powers to whom they want.
- The story of Qarun, the legendary rich man.
- Allah's commandment that the revelation of the Qur'an is His mercy; a believer should let no one turn him away from it.

Surah 29: al-'Ankabut

Introduction

This Surah reminds the Believers to be strong in their faith and not to give up their faith because of hardship or family pressures. Stories of previous Prophets and their followers are also mentioned here to show that the path of truth is not an easy path. It has trials and hardships.

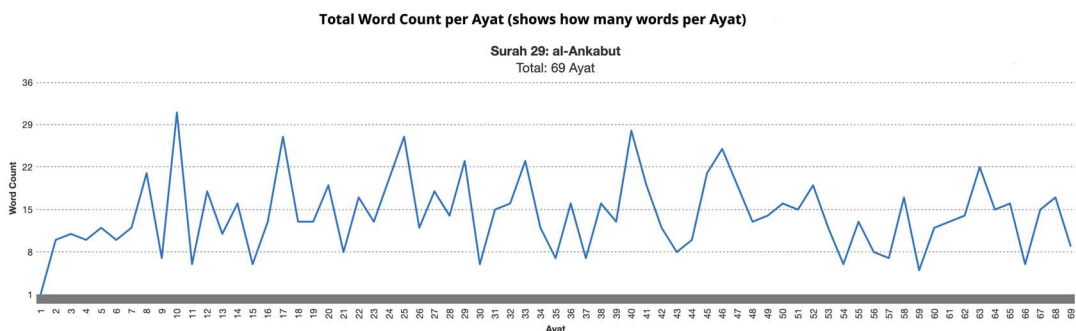
Sections:

1. Tests and trials are part of faith.
2. Examples of Prophets Nuh and Ibrahim.
3. Example of Prophet Lut.
4. Example of Prophet Shu'aib. References to the people of 'Ad, Thamud, Qarun and Pharaoh. Message of Prophet Moses. Spider web of Shirk.
5. Give the message of Allah in the best way.
6. Warnings to the non-believers.
7. The truth will succeed. Allah guides the steps of those who follow the right path.

Al-Ankabut (The Spider) is mentioned in Ayat (29:40).

There are 69 Ayat in this Surah.

Table Summary



Total Ayat	69
Total Words	976 (1,114 including 'و' as a separate word)
Total Letters	4,200 (reward factor 42,000)
Root Words	233
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	85 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut, Ibrahim, Ishaq, Yaqub, Shuaib, Musa
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by

	Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	--

Themes

Trials and tribulations (fitnah and ibtalah) are an historic truth in the lives of the Believers.

The name of the Surah is derived from verse 41, where Allah speaks about the frailest of homes being that of the spider. This is how Allah describes the idolaters in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they are like the house of a spider, which is so weak and frail, because by clinging to these gods they are like a person who holds onto a spider's web, who does not gain any benefit from it. If they knew this, they would not take any protectors besides Allah.

Verses 56 to 60 clearly show that this Surah was sent down a little before the migration to Abyssinia, during the period of extreme persecution of the Muslims at Makkah. This is supported by the subject matter as well. The disbelievers were opposing Islam and the new Muslims were being subjected to severe torture and oppression. Such were the conditions when Allah sent down this Surah to strengthen and encourage the Muslims, as well as to admonish the hypocrites. The disbelievers of Makkah were also threatened not to invite a similar fate to the past nations that denied the truth.

The questions that some young men were facing in those days have also been answered. For instance, their parents were urging them to abandon Muhammad ﷺ and return to their ancestral religion arguing that the Qur'an highly regarded the rights of the parents, therefore they had a right to be heard. This has been answered in verse 8.

Similarly, some people claimed that they could bear the sins of the new converts if they resorted back to their ancestral religion. This has been dealt with in v. 12-13.

The stories mentioned in this Surah also confirm that the Prophets of the past were made to suffer great hardships and were cruelly treated before they received the help of Allah. This confirms to the Believers that trial and tribulation is a

process for the development of true faith and that Allah's assistance will certainly come.

Besides this lesson to the Muslims, the disbelievers have also been warned that although they haven't been seized by Allah's punishment, they should not assume that it will not occur. The signs of the past nations destroyed by Allah are evidence of this. The nations of 'Aad and Thamud in particular were known to the Arabs and their destroyed dwellings and land were still visible to them. So, the stories reaffirm how such nations denied their Prophets and their warnings and continued transgressing until Allah assisted His Prophets against them and destroyed them completely.

Then the Muslims are instructed that if persecution becomes unbearable, Allah's earth is vast and they can travel to seek a place where they can keep their faith and worship pure for Allah alone.

In addition, the disbelievers also have been urged to ponder the rational arguments of the universe which point to the realities of Monotheism (Tawhid) and the Hereafter, refuting polytheism (Shirk). All these signs confirm the teachings that the Prophet ﷺ is presenting before them.

Connection of the name of the Surah and its Ayah

- One of the running themes in the Surah is about tests, trials and tribulations and just like a Spider's web, these tests are inter-twinned and complex.

Connection between the beginning and the ending of the Surah

- Those who struggle in for Allah. Allah says in the beginning, "He who jahada (struggles) does for the benefit of himself." (29:6). In the end of the Surah, "Those who jahada (struggles) for Us - We will surely guide them to Our ways. And indeed, Allah is the Muhsineen (those who strive for excellence)." (29:69).

Connection of the Surah to the Surah before/after it

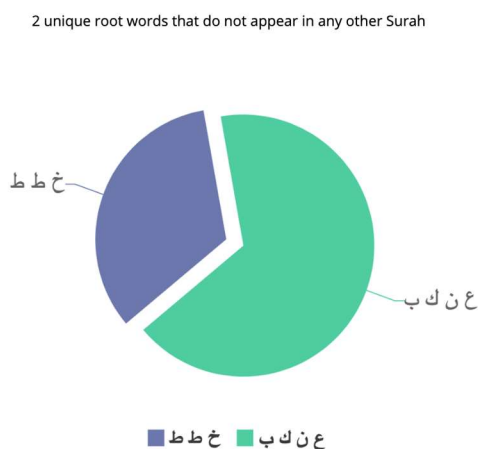
- Surah 29, 30, 31 and 32 all begin with ا ل م - The same huruf muqata'at (disjointed letters).

Period of Revelation

“Verses 56 to 60 clearly show that this Surah was sent down a little before the migration to Abyssinia, during the period of extreme persecution of the Muslims at Makkah. This is supported by the subject matter as well. The disbelievers were opposing Islam and the new Muslims were being subjected to severe torture and oppression. Such were the conditions when Allah sent down this Surah to strengthen and encourage the Muslims, as well as to admonish the hypocrites. The disbelievers of Makkah were also threatened not to invite a similar fate to the past nations that denied the truth.”⁴⁹

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	44	2851
2.	ق و ل	25	1722
3.	ع ل م	23	854
4.	أ ل ي	22	1464
5.	ك و ن	21	1390
6.	أ م ن	18	879
7.	ق و م	13	660
8.	إ ل ي	12	742
9.	إ ل ا	12	663
10.	أ ت ي	10	549

Unique Root Word	Example (word)	Translation
خ ط ط	تَخْطُهُ	(did) you write it (29:48)
ع ن ك ب	الْعَنْكَبُوتِ	the spider (29:41)

Frequent Root Word	Example (word)	Example (translation)
أ ل ي	أَلَّذِينَ	those who
إ ل ي	إِلَيَّ	To Me
إ ل ا	إِلَّا	save
أ ت ي	ءَاتَيْنَاهُ	We bestowed upon him

⁴⁹ Tafheem al-Qur'an, Mawdudi.

			أ ل هـ	ٱللّٰهَ	Allah
			أ م ن	وَأَمَنَ	and believed
			ع ل م	فَلْيَعْلَمَنَّ	And Allah will surely make evident
			ق و ل	يَقُولُوا	they say
			ق و م	ٱلْقِيَمَةِ	(of) the Resurrection
			ك و ن	كُنَّا	were

- Fitnah - يُفْتَنُونَ (trials and tribulations), which appear in the second Ayah is a key word of the Surah.
- The only mention of Hypocrisy (29:11) in the entire Makki Surahs.
- This is the only of the Qur'an where the word 'al-Ankabut' (The Spider) is mentioned in the whole Qur'an.

Lessons, Guidance and Reflections

- Allah tests the Believers to see who is truthful and who is a liar.
- Be kind to parents but do not obey them in matters of Shirk (associating anyone else with Allah).
- Those who say, "Follow us, we will bear your burden on the Day of Judgement," are liars.
- The Prophet Nuh admonished his people for 950 years not to commit Shirk.
- The Prophet Ibrahim admonished his people not to commit Shirk, for which they tried to burn him alive, but Allah saved him.
- The Nations of 'Ad, Thamud, Madyan and Pharaoh rejected the Messengers of Allah, as a result Allah destroyed them all.
- Parable of those who take protectors other than Allah, is that of the dwelling of a spider and the fact that the weakest of all the dwellings is the dwelling of a spider. A spider web is a device created by a spider out of spider silk extruded from its spinnerets, meant to catch its prey. Insects can get trapped in spider webs, providing nutrition to the spider.

Surah 30: ar-Rum

Introduction

The Surah reminds us that Allah is in control of everything. Those who are short sighted, they only see what is apparent but they do not realize that there is a Creator and Master of this whole universe and it is He who is governing everything. The final decision is in Allah's hand. The Akhirah (afterlife) will take place and the truth will prevail.

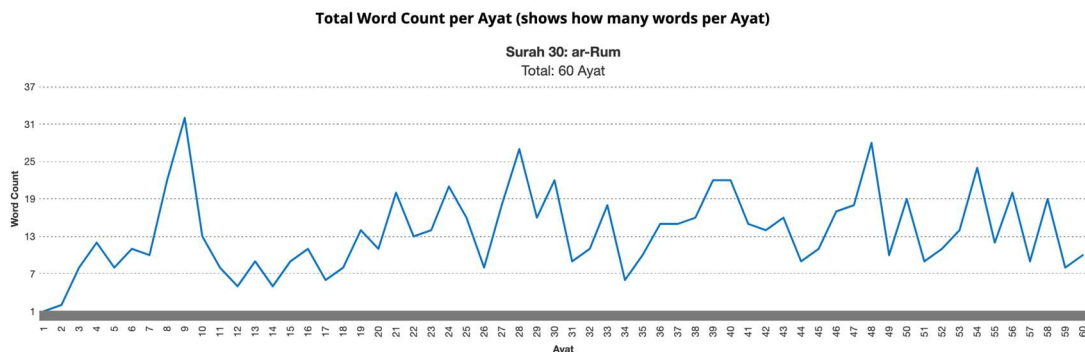
Sections:

1. The defeat of the Romans and their subsequent victory prophesised.
2. Creation and Resurrection belong to Allah. Glorify Allah at different times of the day.
3. The signs of Allah in nature.
4. The true religion corresponds and enhances the nature. Teachings of the religion of nature: Tawhid, care of the family and relatives, economic justice and charity.
5. Corruption caused by human beings. Evidence of corruption in history. Evidence of resurrection in nature.
6. The Day of Resurrection.

This Surah is named after the 'Romans' - The word 'Roman' is mentioned only in this Surah in the Qur'an.

There are 60 Ayat in this Surah.

Table Summary



Total Ayat	60
Total Words	817 (913 including 'و' as a separate word)
Total Letters	3,388 (reward factor 33,880)
Root Words	202
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	84 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	<p>2nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1st Pledge of Aqabah, 2nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.</p>
------------------------------------	--

Themes

- Yaqin (certainty) in the Revelation.
- Cycles of change. One of the themes that run throughout the Surah is the concept of the “cycles of change” which inevitably lead to certain point like wheels on a bus that lead us to a certain destination.
- This Surah is a study of the Sunan (ways) of Allah in how He deals with nations and conflicts.

The discourse begins with the theme that the Romans have been overcome and the people believed that the empire is about to collapse, but the fact is that within a few years the tables will be turned and the vanquished will again become victorious.

This introductory theme contains the great truth that a person is only accustomed to seeing what is apparent and visible. Often, this habit can lead to misunderstandings and miscalculations. This is where a person is liable to make wrong judgements and what a great error to place your trust only upon that which is visible and apparent in this world.

Then, from the question of the conflict between Byzantium and Persia, the direction of the discourse turns to the theme of the Hereafter. Up to verse 27, Allah explains that the Hereafter is possible as well as rational and necessary. For man to have a stable and balanced system of life, it is necessary to live the present life based on faith in the Hereafter; otherwise one will continue to commit grievous errors as a result of placing trust only upon that which is dhahir (apparent).

In this connection, the signs of the universe which have been presented as evidence to prove the doctrine of the Hereafter are precisely the same which support the doctrine of Monotheism (Tawhid). Therefore, from verse 28 onwards, the discourse turns to the affirmation of Monotheism and the refutation of polytheism (Shirk), and it is stressed that the natural way of life for a person is none else but to serve one God exclusively. Polytheism is opposed to the nature of the universe in the sense that there could only be One Creator and Lord presiding over it. Similarly, polytheism is averse to the innate nature of man and whenever man adopts this deviation, corruption appears.

In conclusion, a parable has been presented that just as the dead earth comes back to life by a shower of rain, so is the case with Allah giving life to the dead. When Allah sends a shower of His mercy in the form of Revelation and Prophethood, it also gives a new life to mankind and causes them to grow, develop and flourish.

Connection between the beginning and the ending of the Surah

- The promise of Allah is mentioned in the beginning and the end of the Surah. Allah says وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ (It is) the promise of Allah. Allah does not fail in His promise... (30:6) and the last Ayat of the Surah is فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ (30:60). The prediction of what will happen to the Romans after their defeat to the Persian Empire is a way of demonstrating that He knows the future and the Believer should feel assured that if He promises something, He will, without doubt, fulfil His promise.

Connection of the Surah to the Surah before/after it

- Surah 29, 30, 31 and 32 all begin with ا ل م - The same huruf muqata'at (disjointed letters).

Period of Revelation

The period of the revelation of this Surah is determined absolutely by the historical event mentioned at the outset of this Surah. It says: "The Romans have been defeated. In the nearest land." In those days the Romans occupied territories adjacent to Arabia were Jordan, Syria and Palestine and in these territories, the Romans were completely overpowered by the Persians in 615 C.E. Therefore, it can be said with absolute certainty that this Surah was sent down in the same year and this was the year in which the migration to Abyssinia took place.

Background Reasons for Revelation

The prediction made in the initial verses of this Surah is one of the most outstanding evidences of the Qur'an's being the word of Allah and the Prophet Muhammad's ﷺ being a true Messenger of Allah. Let us have a look at the historical background relevant to the verses.

Eight years before the Prophet's ﷺ advent as a Prophet ﷺ the Roman Emperor Maurice was overthrown by Phocus who captured the throne and became king. Phocus first executed the Emperor's five sons in front of the Emperor and then had the Emperor executed as well. Their heads were put on display on a public road in Constantinople. A few days after this, he had the Empress and her three daughters also put to death. The event provided Khusrau Parvez the Sassanid king of Persia; a good moral excuse to attack Byzantium. For Emperor Maurice had been his benefactor; with his help he had got the throne of Persia. Therefore, he declared that he would avenge his godfather's and his children's murder upon Phocus the usurper. So he started war against Byzantium in 603 C.E. Within a few years of putting the Phocus armies to rout in succession, he reached Edessa (modern Urfa) in Asia Minor on the one front and Aleppo and Antioch in Syria on the other. When the Byzantine ministers saw that Phocus could not save the country they sought the African governor's help who sent his son Heraclius to Constantinople with a strong fleet. Phocus was immediately deposed and Heraclius made emperor. He

treated Phocas as he had treated Maurice. This happened in 610 C.E. the year the Prophet ﷺ was appointed to Prophethood.

The moral excuse for which Khusrau Parvez had started the war was no more valid after the deposition and death of Phocas. Had the objective of his war really been to avenge the murder of his ally Phocas for his cruelty, he would have come to terms with the new Emperor after the death of Phocas. However, he continued the war and proclaimed it as a battle between Zoroastrianism and Christianity. The sympathies of the Christian sects (i.e., Nestorians and Jacobians etc.) which had been excommunicated by the Roman ecclesiastical authority and tyrannized for years also went with the Magian (Zoroastrian) invaders and the Jews also joined hands with them; so much so that the number of the Jews who enlisted in Khusrau's army rose up to 26,000.

Heraclius could not stop this storm. The very first news that he received from the East after ascending the throne was that of the Persian occupation of Antioch. After this Damascus fell in 613 C.E., then in 614 C.E., the Persians occupying Jerusalem played havoc with the Christian world. Ninety thousand Christians were massacred and the Holy Sepulchre was desecrated. The Original Cross, on which according to the Christian belief Jesus had died, was seized and carried to Mada'in. The chief priest Zacharia was taken prisoner and all the important churches of the city were destroyed. How puffed up was Khusrau Parvez at this victory can be judged from the letter that he wrote to Heraclius from Jerusalem. He wrote: "From Khusrau the greatest of all gods, the master of the whole world: To Heraclius his most wretched and most stupid servant: 'You say that you have trust in your Lord. Why didn't then your Lord save Jerusalem from me?'"

Within a year after this victory, the Persian armies over-ran Jordan, Palestine and the whole of the Sinai Peninsula and reached the frontiers of Egypt. In those very days another conflict of a far greater historical consequence was going on in Makkah. The Believers in one God, under the leadership of the Prophet Muhammad ﷺ, were fighting for their existence against the followers of polytheism (Shirk) under the command of the chiefs of the Quraysh and the conflict had reached such a stage, that in 615 C.E., a substantial number of the Muslims had to leave their homes and take refuge with the Christian kingdom of Abyssinia which was an ally of the Byzantine Empire. In those days, the Sassanid victories against Byzantium were the talk of the town, and the pagans of Makkah were delighted and

were taunting the Muslims to the effect: “Look the fire worshippers of Persia are winning victories and the Christian believers in Revelation and Prophethood are being routed everywhere. Likewise, we, the idol worshippers of Arabia, will exterminate you and your religion.”

These were the conditions when this Surah of the Qur'an was revealed, and in it a prediction was made, saying: “The Romans have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the Believers will rejoice. In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” It contained not one but two predictions: First, the Romans shall be victorious; and second, the Muslims also shall win a victory at the same time. Apparently, there was not a remote chance of the fulfilment of either prediction in the next few years. On the one hand, there were a handful of the Muslims, who were being beaten and tortured in Makkah, and even after eight years of this prediction being made there appeared no chance of their victory and domination. On the contrary, the Romans were losing more and more ground every next day. By 619 C.E. the whole of Egypt had passed into Sassanid hands and the Magian armies had reached as far as Tripoli. In Asia Minor, they beat and pushed back the Romans to Bosphorus, and in 617 C.E. they captured Chalcedon (modern, Kadikoy) just opposite Constantinople. The Emperor sent an envoy to Khusrau, praying that he was ready to have peace on any terms. However he replied, “I shall not give protection to the emperor until he is brought in chains before me and gives up obedience to his crucified god and adopts submission to the fire god.” At last, the Emperor became so depressed by defeat that he decided to leave Constantinople and shift to Carthage (modern, Tunisia). The conditions were such that no one could even imagine that the Byzantine Empire would ever gain an upper hand over Persia. Not to speak of gaining domination, no one could hope that the Empire, under the circumstances, would even survive.

When these verses of the Qur'an were sent down, the disbelievers of Makkah made great fun of them, and Ubayy bin Khalaf bet Abu Bakr ten camels if the Romans became victorious within three years. When the Prophet ﷺ came to know of the bet, he said, “The Qur'an has used the words “bid-i-sinin”, and the word in Arabic applies to a number up to ten. Therefore, make the bet for ten years and

increase the number of camels to a hundred.” So, Abu Bakr spoke to Ubayy again and bet a hundred camels for ten years.

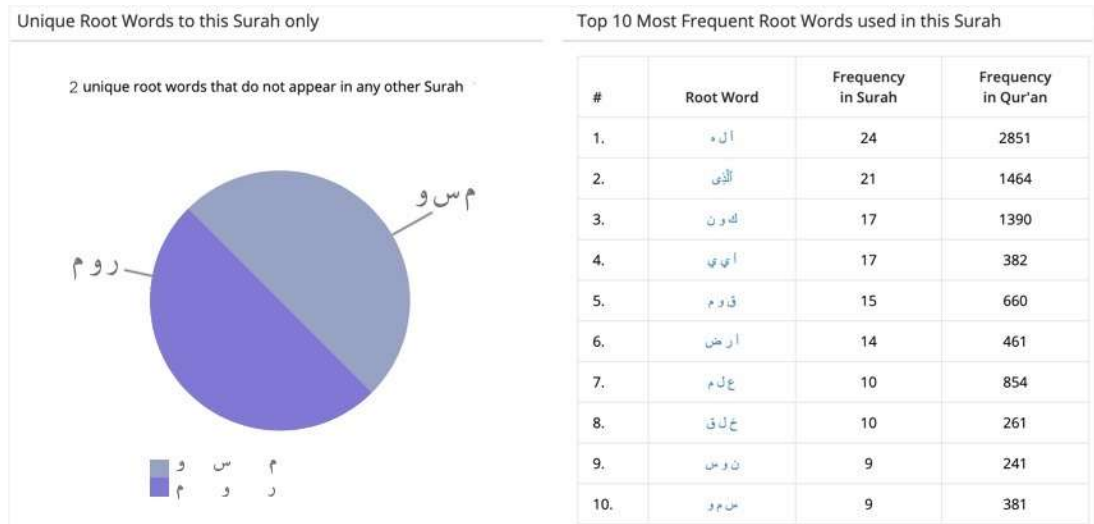
In 622 C.E. as the Prophet ﷺ migrated to Madinah, the Emperor Heraclius set off quietly for Trabzon from Constantinople via the Black Sea and started preparations to attack Persia from the rear. For this he asked the Church for money, Pope Sergius lent him the Church collections on interest, in a bid to save Christianity from Zoroastrianism. Heraclius started his counter attack in 623 C.E. from Armenia. The following year, in 624 C.E., he entered Azerbaijan and destroyed Clorumia, the birthplace of Zoroaster, and ravaged the principal fire temple of Persia. Great are the powers of Allah, this was the very year when the Muslims achieved a decisive victory at Badr for the first time against the polytheists. Thus, both the predictions made in Surah Rum were fulfilled simultaneously within the stipulated period of ten years.

The Byzantine forces continued to press the Persians hard and in the decisive battle at Nineveh (627 C.E.) they dealt a severe blow. They captured the royal residence of Dastagerd, and then pressing forward reached right opposite to Ctesiphon, capital of Persia in those days. In 628 C.E. in an internal revolt, Khusrau Parvez was imprisoned and 18 of his sons were executed in front of him and a few days later he himself died in the prison. This was the year when the peace treaty of Hudaibiya was concluded, which the Qur'an has termed as “the supreme victory,” and in this very year Khusrau's son, Qubad II, gave up all the occupied Roman territories and made peace with Byzantium.

After this, no one could have any doubt about the truth of the prophecy of the Qur'an, with the result that most of the Arab polytheists accepted Islam. The heirs of Ubayy bin Khalaf lost their bet and had to give a hundred camels to Abu Bakr Siddiq. He took them before the Prophet ﷺ, who ordered that they be given away in charity, because the bet had been made at a time when gambling had not yet been forbidden by the Shariah; now it was forbidden. Therefore, the bet was allowed to be accepted from the belligerent disbelievers, but instruction given that it should be given away in charity and should not be brought in personal use.⁵⁰

⁵⁰ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah



Unique Root Word	Example (word)	Translation
م س و	تُمْسُونَ	you reach the evening (30:17)
ر و م	الرُّومُ	The Romans (30:2)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أَرْض	الأَرْضِ	land
أَلِه	اللَّهِ	Allah
أَيَّي	بِآيَاتِ	(the) Signs
خَلَق	خَلَقَ	Allah (has) created
سَمَو	السَّمَوَاتِ	the heavens
عَلِم	لِّلْعَالَمِينَ	for those of knowledge
قَوْم	تَقُومُ	will (be) established
كَوْن	كَانَ	was
نَاس	النَّاسِ	(the) people

- The word 'ر و م' (Roman) only occurs in this Surah.
- Some key words;

- “an-Nas” (people) - katheer (many) and akhthar (majority).
 - “Aqibah” – (study) the outcome of.
 - “Kayfa” - reflect on how and why.
 - “From His Ayat” – from His signs.
 - “Min Qabl” and “Ba’d” – from before and after.
- 30:9 is the longest Ayat of this Surah with 32 words,

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا
الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن
كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

“Have they not travelled through the earth and observed how was the end of those before them? They were greater than them in power, and they ploughed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.” (30:9)

Lessons, Guidance and Reflections

- The Roman’s (Christian) defeat at the hands of Persians (pagans) was considered by Makkans a sign of Muslim defeat at the hands of Arab unbelievers.
- Within 30 years or so after the revelation of Surah ar-Rum - the Muslims had defeated both the Persian and Roman armies, occupying many towns and cities.
- Allah has originated the creation and He will resurrect the dead for final judgement.
- Sins are the reasons behind misfortunes and problems (30:41).
- Creation of man, Heaven, Earth, Language, Colours, Sleep, Lightening, Rain and Growth of vegetation are all signs from Allah.
- Wrongdoers are those who are lead by their own desires without true knowledge.
- True Faith Vs. Sects and Shirk (polytheism).

- Commandment to give relatives their due and take care of the poor and travellers in need.
- Mischief in the land is due to man's own misdeeds.

Miscellaneous Issues - Scientific References

فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

“In the nearest land. But they, after their defeat, will overcome.” (30:3)

Indeed, after around seven years following the revelation of these verses, against all the odds, the Byzantine Empire defeated the Persians and the lost territories were returned to them. In the verse, Allah describes the geographical location as ‘adna al-ardh.’ The word ‘adna’ can be translated as the ‘nearest’ or the ‘lowest’ land. Classic Islamic scholars opted to interpret the word to concord to the first meaning of ‘nearest’. However, recent geological studies have shown that the lowest point on Earth (dry land), is indeed the region where the main battles took place - around the Dead Sea. It is now established that there is no land point on Earth with a lower altitude than the shoreline of the Dead Sea (which is approx 418m below sea level). Is it a mere coincidence that region described by Allah as ‘adna al-ardh’ – is actually the lowest point on Earth?

Surah 31: Luqman

Introduction

In this Surah, Tawhid (monotheism) is emphasized and Shirk (polytheism) and its ideas are critically examined. It tells us that those who are following Shirk are only blindly following their forefathers. True wisdom is to believe in Allah alone. The advice of Luqman are also given here to support the same principles.

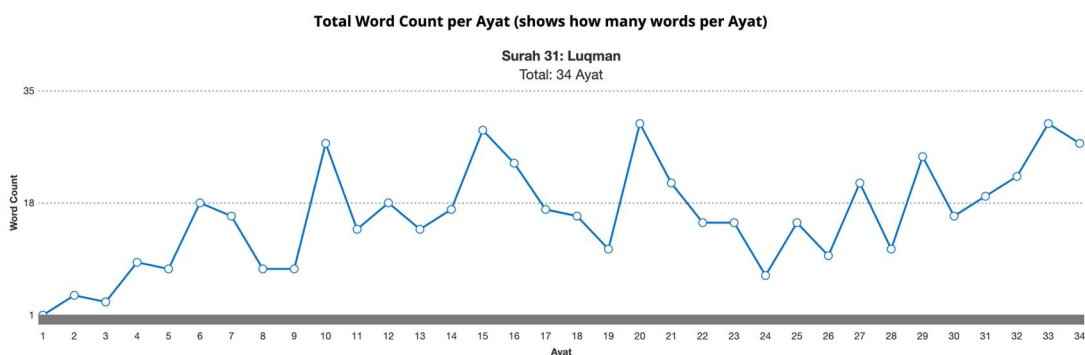
Sections:

1. The Qur'an is a book of guidance and mercy for all people.
2. The advice of Luqman, the wise man.
3. Signs of Tawhid in the heaven and earth. Shirk or polytheism has no basis.
4. In crisis, people turn to the true God. Let not the things of this world deceive you. All knowledge belongs to Allah.

This Surah is named after the wise man called, Luqman, who was well-known amongst the Arabs for his wisdom.

There are 34 Ayat in this Surah.

Table Summary



Total Ayat	34
Total Words	546 (608 including 'و' as a separate word)

Total Letters	2,121 (reward factor 21,210)
Root Words	190
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	57 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

- The importance of correct tarbiyah (upbringing) of children.
- Preparation for the Akhirah (afterlife).

In this Surah, people have been made to understand the meaninglessness and absurdity of polytheism (Shirk) and the truth and rationale of monotheism (Tawhid). They have been invited to give up blind imitation of their forefathers, consider with a cool mind the teachings which the Prophet Muhammad ﷺ is presenting from the Lord of the worlds. To see with open eyes, the manifest signs found in the universe around them and in their own selves which bear evidence to its truth.

Connection of the Surah to the Surah before/after it

- Surah 29, 30, 31 and 32 all begin with ا ل م - The same huruf muqata'at (disjointed letters).

The Virtues of the Surah

- Bar'a bin Azib (ra) said he heard the Prophet ﷺ recite Ayat from Surah Luqman when He was praying the Dhuhr prayer.⁵¹

Period of Revelation

An examination of the subject matter, shows that it was sent down in the period when persecution to suppress and thwart the invitation to Islam had begun. Every sort of plotting had started being employed for this purpose. This is borne out by v.14 in which the young reverts to Islam have been told that although the rights of the parents are the uppermost after Allah, they should not listen to them if they prevent them from accepting Islam or compel them to revert to the creed of polytheism (Shirk). The same thing has been said in Surah 29: al-'Ankabut (The Spider) which indicates that both these Surahs were sent down in the same period. A study of the style and subject matter of the two Surahs on the whole however, shows that Surah Luqman was sent down earlier, for one does not see any sign of

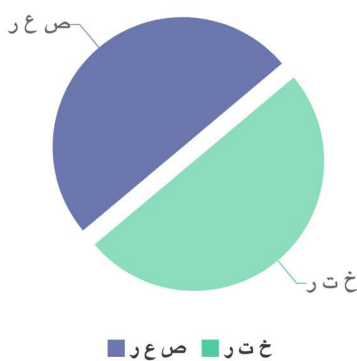
⁵¹ Ibn Majah.

the antagonism in its background. Though contrary to this, while studying Surah 29: al-'Ankabut (The Spider), one can clearly feel that the Muslims were being severely persecuted during the period of its revelation.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	آ ل ه	32	2851
2.	إ ل ي	10	742
3.	ع ل م	8	854
4.	أ ر ض	8	461
5.	س م و	7	381
6.	ر أ ي	6	328
7.	ك ل ل	6	377
8.	و ل د	6	102
9.	أ ي ي	5	382
10.	خ ل ق	5	261

Unique Root Word	Example (word)	Translation
خ ت ر	خَتَّارٌ	traitor (31:32)
ص ع ر	نُصَعِّرُ	turn (31:18)

Frequent Root Word	Example (word)	Example (translation)
إ ل ي	إِلَيَّ	towards Me
أ ر ض	الْأَرْضِ	the earth
أ ل ه	اللَّهُ	Allah
أ ي ي	ءَايَاتُ	(are) Verses
خ ل ق	خَلَقَ	He created
ر أ ي	تَرَوْنَهَا	that you see
س م و	السَّمَوَاتِ	the heavens
ع ل م	عِلْمٍ	knowledge
ك ل ل	كُلِّ	every
و ل د	بِوَالِدَيْهِ	for his parents

Lessons, Guidance and Reflections

- Relationship between father and son. Allah mentions in the end of the Surah (31:33), “And fear that Day when no father shall avail his son nor a son his father.” (31:33)
- The Qur’an is the Book of wisdom and a blessing for the righteous.
- Luqman’s advice to his son not to commit Shirk (to associate anyone else with Allah in worship).
- Rights of the parents.
- Not to obey the parents if they ask you to commit Shirk (polytheism).
- Islamic moral behaviour and interaction.
- The fact that the main reason of misguidance is the blind following of one’s forefathers.
- Allah is the only true reality, all others to whom people invoke besides Him are false.
- O mankind, fear that Day when not even a father shall avail his son, nor a son his father and let not Shaitan deceive you concerning this fact.

Surah 32: as-Sajdah

Introduction

The Surah discusses some of the doubts and arguments of the non-believers against the principles of Tawhid, Risalah (messengership) and Akhirah. It invites human beings to think and reflect on their own selves and on the nature surrounding them. Everything points to there being a wise and powerful Creator for this universe. He has not created all this phenomenon in vain. The creation has a purpose.

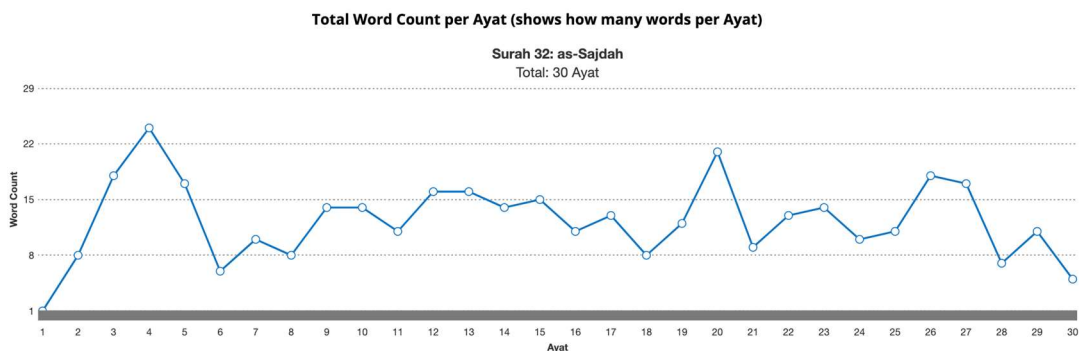
Sections:

1. The Qur'an is from the Lord of the Worlds. Allah created this whole universe. He alone created human beings, yet some deny the resurrection.
2. The difference between the Believers and non-Believers.
3. The mission of Prophet Musa. Take lessons from the history of other nations. Signs of resurrection in nature.

Surah as-Sajdah (The Prostration) has an Ayat of prostration (32:15), which entails an act of prostration after its recital. There are 15 places of prostration in the Qur'an and in the 15th Ayat of Surah as-Sajdah, there is a place of Sajdah (prostration) and this Ayat has 15 words.

There are 30 Ayat in this Surah.

Table Summary



Total Ayat	30
Total Words	372 (405 including 'ج' as a separate word)
Total Letters	1,523 (reward factor 15,230)
Root Words	139
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	75 th (according to Ibn Abbas)
Year of Revelation	12 th year of Prophethood
Names of Prophets Mentioned	Musa
Events during/before this Surah	2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest

	of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

The main theme of the Surah is to remove the doubts of the people concerning Monotheism (Tawhid), the Hereafter, the Prophethood and to invite them to all these three realities. The disbelievers of Makkah when they talked of the Prophet ﷺ in private, would say to one another, ‘This person is forging something very strange, sometimes he gives news of what will happen after death. He says: ‘When you have become dust you will be called to render your accounts and there will be Hell and Heaven.’ Sometimes he says: ‘These gods and goddesses and saints are nonentities: one God alone is the Deity.’ And sometimes he says: ‘The discourses which I recite are not my own but Allah’s Word. All these are strange things which he presents.’ The answer to these doubts and misgivings, forms the theme and subject matter of this Surah.

In regards to this the disbelievers have been told: “Most certainly it is Allah’s word which has been sent down in order to awaken a people who are sunk in heedlessness being deprived of the bounties and blessings of Prophethood. How can you call it a fabrication when its having been sent down from Allah, is clear and self-evident?” Then they have been told; use your common sense and judge for yourselves which of the things presented by the Qur’an is strange and novel. Look at the administration of the heavens and the earth: consider your own creation and structure. Don’t these things testify to the teaching which this Prophet ﷺ is presenting before you in the Qur’an? Does the system of the universe point to Monotheism (Tawhid) or to polytheism (Shirk)?

Then a scene of the Hereafter has been depicted, the fruits of belief and the evil consequences of disbelief have been mentioned. The people are exhorted to give up disbelief even before they meet their doom and accept the teaching of the Qur’an which will be to their own advantage in the Hereafter. They are then told; it is Allah’s supreme mercy that He does not seize man immediately for his errors. He warns him prior to the punishment, by afflicting him with small troubles, hardships, calamities, losses and strokes of misfortune so that he may wake up and

take admonition. Then it is said, "This is not the first and novel event of its kind that a Book has been sent down upon a man from Allah. Before this, the Book had been sent upon Musa also which you all know. There is nothing strange in this at which you should marvel. Be assured that this Book has come down from Allah and note it well that the same will happen now as has already happened in the time of Moses. Leadership now will be bestowed only on those who will accept this Divine Book. Those who reject it shall be doomed to failure. Will you like to meet the same doom yourself? Today you see that no one is listening to Muhammad ﷺ except a few young men, some slaves and poor men and he is being made the target of curses and ugly remarks from every side. From this you have formed the wrong impression that his mission will fail. But this is only a deception of your eyes. In conclusion, the Prophet ﷺ has been addressed to the effect: "These people mock at what you say and ask as to when you will attain this decisive victory. Tell them: when the time comes for the final judgment regarding you and us, believing then will not profit you at all."⁵²

Connection of the name of the Surah and its Ayah

- There are 15 places of prostration in the Mushaf. In the 15th Ayah of Surah as-Sajdah (The Prostration), there is a place of Sajdah (prostration). The places of prostration in the Mushaf are:

1. Surah al-A'raaf (7:206)
2. Surah ar-Ra'd (13:15)
3. Surah an-Nahl (16:50)
4. Surah al-Isra' (17:109)
5. Surah Maryam (19:58)
6. Surah al-Hajj (22:18)
7. Surah al-Hajj 22:77)
8. Surah al-Furqan (25:60)
9. Surah an-Naml (27:26)
10. Surah as-Sajdah (32:15)
11. Surah Saad (38:24)
12. Surah Fussilat (41:38)

⁵² Tafheem al-Qur'an, Mawdudi.

13. Surah an-Najm (53:62)
14. Surah al-Inshiqaq (84:21)
15. Surah al-Alaq (96:19)

Connection of the Surah to the Surah before/after it

- Surah 29, 30, 31 and 32 all begin with Alif Lam Mim - The same huruf muqata'at (disjointed letters).

The Virtues of the Surah

- The Messenger of Allah ﷺ would recite Surah as-Sajdah (32) in the first rak'ah of Fajr Salah on Fridays and Surah al-Insan (76) in the second rak'ah. (Muslim)
- Jabir ibn Abdullah reports that the Messenger of Allah ﷺ would not sleep until He had recited Surah as-Sajdah (32) and Surah al-Mulk (67). (Tirmidhi)

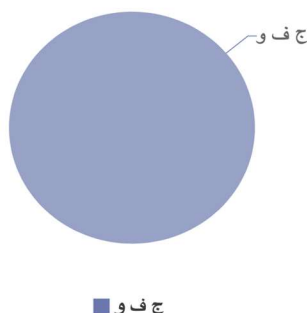
Period of Revelation

From the style of the Surah it appears that it was sent down during the early-middle Makkah period. This is due to a small reference of the severity of the persecution and tyranny which one finds in the Surahs sent down in the later stages.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك و ن	11	1390
2.	ر ب ب	10	980
3.	ل ذ ي	8	1464
4.	ق و ل	7	1722
5.	ه ذ ي	5	316
6.	ي و م	5	405
7.	ع م ل	5	360
8.	خ ل ق	4	261
9.	أ ر ض	4	461
10.	إ ل ي	4	742

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ج و ف	تَتَجَافَى	forsake	أَلَذَى	أَلَذَى	(is) the One Who
			إِلَى	إِلَى	to
			أَرْض	وَالْأَرْضَ	and the earth
			خ ل ق	خَلَقَ	created
			ر ب ب	رَبِّ	(the) Lord
			ع م ل	نَعْمَلُ	we will do
			ق و ل	يَقُولُونَ	(do) they say
			ك و ن	كُنْتُمْ	you used (to)
			ه د ي	يَهْتَدُونَ	be guided
			ي و م	أَيَّامٍ	periods

Lessons, Guidance and Reflections

- The Qur'an is beyond all doubts and is sent to warn those people to whom no warner has come before.
- On the Day of Judgement, the disbelievers shall know that belief will now be of no benefit to them.
- There is a special reward for those who forsake their beds and invoke their Lord with fear and hope. Abu Hurairah (ra) reported that the Messenger of Allah ﷺ said, "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man." Abu Hurayrah said, "Recite, if you wish: "No person knows what is kept hidden for them of delights of eyes." (32:17) ⁵³

It was also reported from Abu Hurayrah (ra) that the Prophet ﷺ said, "Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In

⁵³ It was also recorded by Muslim and Tirmidhi. Tirmidhi said, "It is Hasan Sahih."

Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.”⁵⁴

- The Qur'an is similar to the Book which was given to the Prophet Musa.

⁵⁴ Sahih Muslim.

Surah 33: al-Ahzab

Introduction

The Surah deals with a number of social and political issues. It talks about the practice of child-adoption, some marriage customs, Battle of Ahzab and Banu Quraydhah and social issues related to hijab of Muslim women. It also talks about the hypocrites and their conduct in the society.

Sections:

1. The custom of adoption and Islamic instructions about it. The Prophet Muhammad ﷺ is dearer to the Believers than their own selves.
2. The Battle of Ahzab and the behaviour of the hypocrites.
3. The excellent example of the Prophet Muhammad ﷺ.
4. The household of the Prophet ﷺ, his pious wives.
5. Allah's rewards for the Believing men and women. Prophet's ﷺ marriage with Zaynab. The finality of the Prophethood.
6. Prophet Muhammad ﷺ is sent as a witness, a bearer of glad tidings and shining lamp. The marriages of the Prophet ﷺ: certain privileges and restrictions.
7. Rules of conduct in domestic relations.
8. Rules of Hijab, Warnings to the hypocrites, the Last Hour.
9. Believers must speak right. The burden of trust assumed by the human being.

The Surah takes its name, al-Ahzab (confederates/groups) from the Ayat,

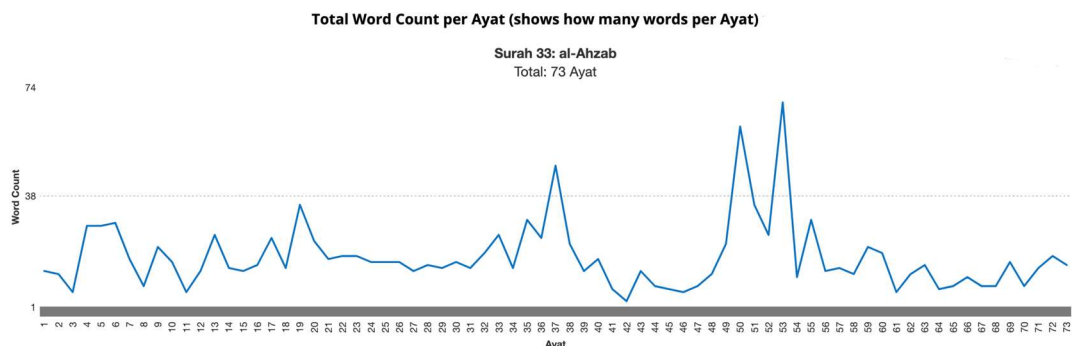
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

“And when the Believers saw the confederates, they said, “This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.”

And it increased them only in faith and acceptance.” (33:22)

There are 73 Ayat in this Surah.

Table Summary



Total Ayat	73
Total Words	1,287 (1,501 including 'و' as a separate word)
Total Letters	5,618 (reward factor 56,180)
Root Words	290
Unique Root Words	6
Makki / Madani	Madani
Chronological Order	90 th (according to Ibn Abbas)
Year of Revelation	18 th year of Prophethood (5 th Year Hijri)
Names of Prophets Mentioned	Nuh, Ibrahim, Musa, Isa, Muhammad ﷺ
Events during/before this Surah	Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3,

	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Submission to the commands of Allah.

These were the questions that were engaging the attention of the Prophet ﷺ and the Muslims at the time Surah Al-Ahzab was revealed. The Surah replies to questions being presented.

A perusal of the theme and the background shows that the Surah is not a single discourse which was sent down in one piece but it consists of several injunctions, commandments and discourses. These were sent down one after the other in connection with the important events of the time and then were put together in one Surah. Its following parts stand out clearly distinguished from one another.

1. Verses 1-8 seem to have been sent down before the Battle of the Trench. Their perusal keeping the historical background in view shows that at the time of their revelation Zayd had already divorced Zaynab. The Prophet ﷺ was feeling the necessity that the concepts, customs and superstitions of ignorance concerning the adoption of the son should be eradicated and he was also feeling that the delicate and deep sentiments the people cherished about the adopted relations merely on emotional grounds would not be rooted out until he himself took the initiative to eradicate the custom practically. At the same time he was hesitant and considered seriously that

if he married the divorced wife of Zayd then the hypocrites, the Jews and the polytheists who were already bent on mischief would get a fresh excuse to start a propaganda campaign against Islam. This was the occasion of the revelation of v. 1-8.

2. In verses 9-27, an appraisal has been made of the Battle of the Trench and the raid against the Banu Quraythah. This is a clear proof that these verses were sent down after these events. The discourse contained in v. 28-35 consists of two parts. In the first part Allah has given a notice to the wives of the Prophet ﷺ who were being impatient of the straitened circumstances to the effect: "...If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. However, if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."
3. In the second part, initial steps were taken towards the social reforms whose need was being felt by the minds moulded in the Islamic pattern themselves. In this regard, reform was started from the house of the Prophet ﷺ himself and his wives were commanded to avoid behaving and conducting themselves in the ways of the pre-Islamic days of ignorance, to remain in their houses with dignity and to exercise great caution in their conversation with the other men. This was the beginning of the commandments of the veil (hijab).
4. Verses 36-48 deal with the Prophet's ﷺ marriage with Zaynab. In this section the opponents' objection about this marriage have been answered; the doubts that were being created in the minds of the Muslims have been removed; the Muslims have been acquainted with the Prophet's ﷺ position and status; and the Prophet ﷺ himself has been counselled to exercise patience on the false propaganda of the disbelievers and the hypocrites.
5. In verse 49, a clause of the law of divorce has been laid down. This is a unique verse which was sent down on some occasion probably in connection with the same events.

6. In verses 50-52 a special regulation of marriage has been laid down for the Prophet ﷺ which points out that he is an exception to the several restrictions that have been imposed on the other Muslims in regard to marital life.
7. In verses 53-55 the second step was taken towards social reform. It consists of the following injunctions: Restriction on the other men to visit the houses of the Prophet's ﷺ wives; Islamic etiquette concerning visits and invitations; the law that only the near relatives could visit the wives in their houses; as for the other men, they could speak to or ask them a thing from behind a curtain; the injunction that the Prophet's ﷺ wives were forbidden for the Muslims like their mothers; and none could marry any of them after him.
8. In verses 56-57, warning was given to stop criticizing the Prophet's ﷺ marriage and his domestic life, and the Believers instructed not to indulge in fault finding like the enemies of Islam, but to invoke the blessings of Allah for their Prophet ﷺ. Moreover, they were instructed that they should avoid falsely accusing one another even among themselves, not to speak of the person of the Prophet ﷺ.
9. In verse 59, the third step for social reform was taken. All the Muslim women were commanded that they should come out well covered with the outer garments and covering their faces whenever they came out of their houses for a genuine need.

After this, till the end of the Surah, the hypocrites and other foolish and mean people have been rebuked for the propaganda that they were carrying on at that time against Islam and the Muslims.⁵⁵

Background Reasons for Revelation

The Islamic army's setback in the Battle of Uhud (3 A.H.), which resulted from the error of the archers appointed by the Prophet ﷺ, boosted up the morale of the Arab pagans, the Jews and the hypocrites, that they started entertaining the hope

⁵⁵ Tafheem al-Quran, Muwdudi.

that they would soon be able to exterminate Islam and the Muslims completely. Their high state of morale can be judged from the events that occurred in the first year after Uhud. Hardly two months had passed then the tribe of Bani Asad of Najd began to make preparations for a raid on Madinah and the Prophet ﷺ had to despatch an expedition under Abu Salamah to counteract them. In Safar 4 A.H. some people of the tribes of Adal and Qarah asked the Prophet ﷺ to send some men to instruct them in Islam.

Accordingly, six of the Companions were allowed to accompany them for the purpose. But when they reached Raji (a place between Rabigh and Jeddah) they summoned Hudhail against them who killed four of the Companions and took the other two (Khubaib bin Adi and Zayd bin ad-Dathinnah) to Makkah and sold them to the enemy. Then in the same month of Safar, on the request of a chief of Bani Amir, the Prophet ﷺ sent another deputation of 40 (according to others 70) preachers consisting of the young Ansari men to Najd. But they were also betrayed.

The people of Usayyah, Ri'l and Dhakwan tribes of Bani Sulaim surrounded them suddenly at Bir Maunah and slew all of them. Meanwhile, the Jewish tribe of Banu-Nadheer of Madinah were getting encouragement to continue to commit breaches of the treaties; so much so that in Rabi'ul Awwal 4 A.H. they plotted against the life of the Prophet ﷺ himself. Then in Jamadi al-Ula 4 A.H. Bani Thalbah and Bani Muharib the two tribes of Banu Ghatafan started making preparations to attack Madinah and the Prophet ﷺ had to go to punish them. Thus, after their setback at Uhud, the Muslims went on encountering repercussions continuously for seven to eight months.

However, it was the Prophet's ﷺ determination and wisdom and his great Companions' spirit of sacrifice that changed these adverse conditions completely within a short span of time. The economic boycott by the Arabs had made life hard for the people of Madinah. All the polytheistic tribes around Madinah were becoming rebellious. Inside Madinah itself the Jews and the hypocrites were bent upon mischief. But the successive steps taken by a handful of the sincere Muslims under the leadership of the Prophet ﷺ not only restored the image of strength of Islam in Arabia but also increased it manifold.

Raids Preceding the Battle of the Trench

The first such step was taken immediately after the Battle of Uhud. The very next day when quite a large number of Muslims lay wounded and the martyrdom of the near and dear ones was being mourned in many houses and the Prophet ﷺ himself was injured and sad at the martyrdom of his uncle Hamza, he called out to the devoted servants of Islam to accompany him in pursuit of the pagans so as to deter them from returning and attacking Madinah again. The Prophet's ﷺ assessment was absolutely correct. He knew that although the Quraysh had retreated without taking any advantage of their almost complete victory, they would certainly regret their folly when they would halt, consider the whole matter calmly on the way and would return to attack Madinah again. Therefore he decided to go in pursuit of them and 630 of the Muslims at once volunteered to accompany him. When they reached Hamra al-Asad on the way to Makkah and camped there for three days the Prophet ﷺ came to know through a sympathetic non-Muslim that Abu Sufyan had stayed at ar-Rauha, 36 miles short of Madinah with an army 2,978 strong: they were regretting their error and were in fact planning to return and attack Madinah once again. But when they heard that the Prophet ﷺ was coming in pursuit of them with an army, they lost heart and gave up their plan. Thus, not only were the Quraysh deterred by this action, but the other enemies living around Madinah also realised that the Muslims were being led by a person who was highly well informed, wise and resolute, and that the Muslims were ever ready to lay down their lives at his command. Then as soon as the Bani Asad started making preparations for a raid on Madinah, the Prophet's ﷺ secret agents gave him timely information about their intention. Thus, before they could come in force to attack Madinah, he sent an army 150 strong, under Abu Salamah (the first husband of Umm Salamah) to punish them. They took Bani Asad by surprise, who fled in panic leaving all their possessions behind, which fell into the Muslim hands.

After this came the turn of the Banu-Nadheer. The day they plotted against the life of the Prophet ﷺ, and the secret was disclosed, the Prophet ﷺ ordered them to leave Madinah within ten days and warned that anyone who remained behind after that would be put to death. Abdullah bin Ubayy, the chief of the hypocrites of Madinah, encouraged them to defy the order and refuse to leave Madinah. He even promised to help them with 2,000 men, and assured them that the Banu Ghatafan

from Najd also would come to their aid. Accordingly, the Banu-Nadheer sent word that they would not leave no matter what the Prophet ﷺ might do.

As soon as the time limit of ten days came to an end, the Prophet ﷺ laid siege to their quarters, but none of their supporters had the courage to come to their rescue. At last, they surrendered on condition that every three of them would be allowed to load a camel with whatever they could carry and go away leaving the rest of their possessions behind. Thus, the whole suburbs of the city which were inhabited by the Banu-Nadheer, and their gardens, their fortresses and other properties fell to the Muslims and the people of this treacherous tribe became scattered in Khaiber, Wad-il-Qura and Syria. Then the Prophet ﷺ turned his attention to the Banu Ghatafan, who were preparing for a war against Madinah. He took 400 of the Muslims and overtook them at Dhat-ar-Riqqa. They were so taken by surprise that they fled their houses without a struggle and took refuge in the mountains.

After this in Shaban 4 A.H., the Prophet ﷺ went forth to Badr to fight Abu Sufyan. At the end of the Battle of Uhud, he had challenged the Prophet ﷺ and the Muslims, saying, "We shall again meet you in combat at Badr next year." In reply the Prophet ﷺ announced through a Companion: "All right: we accept your challenge." Accordingly, at the appointed time he reached Badr with 1,500 of the Muslims. From the other side, Abu Sufyan left Makkah with an army of 2,000 men, but could not have the courage to march beyond Marr-az-Zahran (modern, Wadi Fatimah). The Prophet ﷺ waited for him at Badr for eight days; the Muslims during these days did profitable business with a trading party. This incident helped more than restore the image of strength of the Muslims that had been tarnished at Uhud. It also made the whole of Arabia realise that the Quraysh alone could no longer resist Muhammad ﷺ.

This image and position of the Muslims was further strengthened by another event. Dumat al-Jandal (modern, Al-Jauf) was an important place at the border between Arabia and Syria. When the caravans of the Arabs, trading between Iraq in the south and Syria and Egypt in the north, passed that way, they were harassed and looted by the natives. In Rabi al-Awwal, 5 A.H., the Prophet ﷺ himself went to punish them with an army of 1,000 men. They could not muster up courage to come out and fight him and, therefore, fled the place. This caused the whole of northern Arabia to dread the power of Islam, and the tribes began to realise that

the great power emerging from Madinah was formidable and could no longer be resisted by one or a few of the tribes.

The Battle of the Trench

Such were the conditions when the Battle of the Trench took place. It was in fact a combined raid by many of the Arab tribes who wanted to crush the power of Madinah. It had been instigated by the leaders of the Banu-Nadheer who had settled in Khaiber after their banishment from Madinah. They went around to the Quraysh, Ghatafan, Hudhail and many other tribes and induced them to gather all their forces together and attack Madinah jointly. Thus, in Shawwal 5 A.H. an unprecedentedly large army of the Arab tribes marched against the small city of Madinah. From the north came Jews of Banu-Nadheer and Bani-Qaynuqah who after their banishment from Madinah had settled in Khaiber and Wad-il-Qura. From the east advanced the tribes of Ghatafan, Bani Sulaim, Fazarah, Murrah, Ashja, Sad Asad etc. and from the south the Quraysh along with a large force of their allies. Together they numbered from ten to twelve thousand men.

Had it been a sudden attack it would have been disastrous. But the Prophet ﷺ was not unaware of this in Madinah. His men of the intelligence services and sympathisers of the Islamic movement and the people influenced by it were present in every tribe who kept him informed of the enemy's movements. Even before the enemy could reach his city he got a trench dug out on the north-west of Madinah in six days and took up a defensive position with 3,000 men in the protection of the Trench. To the south of Madinah there were many gardens (even now there are) so that it could not be attacked from that side. To the east there are lava rocks which are impassable for a large army. The same is the case with the south western side. The attack therefore could be made only from the eastern and western sides of the Uhud which the Prophet ﷺ had secured by digging a trench. The disbelievers were not at all aware that they would have to counter the trench outside Madinah. This kind of a defensive strategy was unknown to the Arabs. Thus, they had to lay a long siege in winter for which they had not come prepared.

After this, only one alternative remained with the disbelievers: to incite the Jewish tribe of Banu Quraythah who inhabited the south eastern part of the city to rebellion. As the Muslims had entered a treaty with them, that in case of an attack on Madinah they would defend the city along with them. The Muslims had made

no defensive arrangement there and had even sent their families to take shelter in the forts situated on that side. The invaders perceived this weakness of the Islamic defences. They sent Huyayy bin Akhtab the Jewish leader of the Banu-Nadheer to the Banu Quraythah so as to induce them to break the treaty and join the war. In the beginning they refused to oblige and said that they had a treaty with Muhammad ﷺ who had faithfully abided by it and given them no cause for complaint. But when Ibn Akhtab said to them, look I have summoned the united force of entire Arabia against him: this is a perfect opportunity to get rid of him. If you lose it you will never have another opportunity. The anti-Islamic Jewish mind prevailed over every moral consideration and the Banu Quraythah were persuaded to break the treaty.

The Prophet ﷺ received news of this. He at once told Sa'd bin Ubadah, Sa'd bin Muadh, Abdullah bin Rawahah and Khawwat bin Jubair chiefs of the Ansar to go and find out the truth. He advised them that if they found Banu Quraythah still loyal to the treaty they should return and say so openly before the Muslim army. However, if they found that they were bent upon treachery they should only inform him so that the common Muslims would not be disheartened. On reaching there, the Companions found the Banu Quraythah fully bent on mischief. They told the Companions openly that there is no agreement and no treaty between us and Muhammad ﷺ. At this they returned to the Islamic army and submitted their report to the Prophet ﷺ, saying, "Adal and Qarah." That is, "The Quraythah are bent upon doing what the Adal and Qarah had done with the preachers of Islam at Raji."

This news spread among the Muslims and caused great consternation among them, for they had been encircled and their city had been endangered on the side where there existed no defensive arrangement and where they had also sent their families to take shelter in the forts. This further increased the activities of the hypocrites and they started making psychological attacks to break the morale of the Muslims. One said, "How strange! We were being foretold that the lands of Caesar and Chosroes would fall to us, but here we are that not one of us can go out even to relieve himself." Another one asked for permission to leave his post at the Trench so that he could go and protect his own house which was in danger. Another one started making secret propaganda to the effect: "Settle your affair with the invaders yourselves and hand over Muhammad ﷺ to them." This was a highly

critical hour of trial, which exposed every person who harboured any hypocrisy in his heart. Only the true and sincere Muslims remained firm and steadfast in their resolve and devotion.

The Prophet ﷺ at that critical moment, initiated peace negotiations with the Banu Ghatafan and tried to persuade them to accept one third of the fruit harvest of Madinah and withdraw. However when he asked the Ansar, for their opinion about the conditions of peace, they said, "O Messenger of Allah: Is it your personal wish that we should agree on these conditions, or is it Allah's command that we have no option but to accept it? Or, are you giving this proposal only in order to save us from the enemy?" The Prophet ﷺ replied, "I am proposing this only to save you: I see that the whole of Arabia has formed a united front against you. I want to divide the enemy." At this the two chiefs protested; saying, "If you want to conclude this pact for our sake, kindly forget it. These tribes could not subdue us under tribute when we were polytheists. Now that we have the honour of believing in Allah and His Messenger, will they make us sink to this depth of ignominy? The sword now shall be the arbiter till Allah passes His judgment between them and us." With these words they tore up the draft for the treaty which had not yet been signed.

In the meantime, Nuaim bin Masud, a member of the Ashja branch of the Ghatafan tribe, became a Muslim and came before the Prophet ﷺ and submitted, "No one as yet knows that I have embraced Islam. You can take from me whatever service you please." The Prophet ﷺ replied: "Go and sow the seeds of discord among the enemy." So, first of all, Nuaim went to Banu Quraythah with whom he was on friendly terms, and said to them, "The Quraysh and the Ghatafan can become wearied of the siege and go back, and they will lose nothing, but you have to live here with the Muslims. Just consider what will be your position if the matter turns that way. Therefore, I would advise you not to join the enemy until the outsiders should send some of their prominent men as hostages to you."

This had the desired effect upon the Banu Quraythah and they decided to demand hostages from the united front of the tribes. Then he went to the chiefs of the Quraysh and the Ghatafan and said to them, "The Banu Quraythah seem to be slack and irresolute. Maybe they demand some men as hostage from you, and then hand them over to Muhammad ﷺ to settle their affair with him. Therefore, be very firm and cautious in your dealing with them." This made the leaders of the united

front suspicious of Banu Quraythah, and they sent them a message, saying, "We are tired of the long siege; let there be a decisive battle; let us, therefore, make a general assault simultaneously from both the sides." The Banu Quraythah sent back the word, saying, "We cannot afford to join the war unless you hand over some of your prominent men to us as hostages." The leaders of the united front became convinced that what Nuaim had said was true. They refused to send hostages. And the Banu Quraythah, on the other side, also felt that Nuaim had given them the correct counsel. Thus, the strategy worked: it divided the enemy against itself.

The siege was prolonged for more than 25 days. It was winter. The supply of food, water and forage was becoming more and more scarce every day and division in the camp was also a great strain on the state of morale of the besiegers. Then, suddenly one night a severe windstorm accompanied by thunder and lightning hit the camp. It added to the cold and darkness. The wind overthrew the tents and put the enemy in disarray. They could not stand this severe blow of nature. They left the battleground during the night and returned to their homes. When the Muslims awoke in the morning, there was not a single enemy soldier to be seen on the battlefield. The Prophet ﷺ, finding the battlefield completely empty, said, "The Quraysh will never be able to attack you after this: now you will take the offensive." This was a correct assessment of the situation. Not only the Quraysh but the united front of all the enemy tribes had made their final assault against Islam and had failed. Now they could no longer dare invade Madinah; now the Muslims were on the offensive.

Social Reforms

Though, the period of two years between the Battles of Uhud and the Trench was a period of disturbance and turmoil and the Prophet ﷺ and his Companions could hardly relax in peace and security even for a day, the work of reform as a whole and the reconstruction of the Muslim society continued uninterrupted. This was the time when the Islamic laws pertaining to marriage and divorce were complemented; the law of inheritance was introduced, drinking and gambling were prohibited and the new laws and regulations concerning many other aspects of the economic and social life were enforced.

In this connection an important thing that needed to be reformed was the question of the adoption of a son. Whoever was adopted by the Arabs as a son was

regarded as one of their own offspring: he got share in inheritance; he was treated like a real son and real brother by the adopted mother and the adopted sister; he could not marry the daughter of his adopted father and his widow after his death. And the same was the case if the adopted son died or divorced a wife. The adopted father regarded the woman as his real daughter-in-law. This custom clashed in every detail with the laws of marriage, divorce and inheritance enjoined by Allah in Surah 2: al-Baqarah (The Cow) and Surah 4: an-Nisa' (The Women). It made a person who could get no share in inheritance entitled to it at the expense of those who were really entitled to it. It prohibited marriage between the men and the women who could contract marriage perfectly lawfully. And above all it helped spread the immoralities which the Islamic Law wanted to eradicate. For a real mother and a real sister and a real daughter cannot be like the adopted mother, the adopted sister and the adopted daughter, however one may try to sanctify the adopted relations as a custom. When the artificial relations endued with customary sanctity are allowed to mix freely like the real relations it cannot but produce evil results. That is why the Islamic law of marriage, divorce, the law of inheritance and the law of the prohibition of adultery required that the concept and custom of regarding the adopted son as the real son should be eradicated completely.

This concept, however could not be rooted out by merely passing a legal order saying the adopted son is not the real son. The centuries old prejudices and superstitions cannot be changed by mere word of mouth. Even if the people had accepted the command that these relations were not the real relations, they would still have looked upon marriage between the adopted mother and the adopted son, the adopted brother and the sister, the adopted father and the daughter and the adopted father-in-law and the daughter-in-law loathsome and detestable. Moreover, there would still exist some freedom of mixing together freely. Therefore, it was inevitable that the custom should be eradicated practically and through the Prophet ﷺ himself. For no Muslim could ever conceive that a thing done by the Prophet ﷺ himself and done by him under Allah's command could be detestable.

Therefore, a little before the Battle of the Trench, the Prophet ﷺ was inspired by Allah that he should marry the divorced wife of his adopted son Zayd bin Harithah and he acted on this command during the siege of the Banu Quraythah which had immediately followed the Battle of Trench.

Storm of Propaganda at the Marriage of Zaynab

As soon as the marriage was contracted, there arose a storm of propaganda against the Prophet ﷺ. The polytheists, the hypocrites and the Jews, all were burning with jealousy at his triumphs which followed one after the other. The way they had been humbled within two years after Uhud, in the Battle of the Trench, and in the affair of the Quraythah, had made them sore at heart. They had also lost hope that they could ever subdue the Prophet ﷺ on the battlefield. Therefore, they seized the question of this marriage as a Godsend for themselves and thought they would put an end to his moral superiority, which was the real secret of his power and success. Therefore, stories were concocted that Muhammad ﷺ, Allah forbid, had fallen in love with his daughter-in-law, and when the son had come to know of this, he divorced his wife, and the father married his daughter-in-law. The propaganda, however, was absurd on the face of it. Zaynab was the Prophet's ﷺ first cousin. He had known her from childhood to youth. So, there could be no question of his falling in love with her at first sight. Then he himself had arranged her marriage with Zayd under his personal influence, although her whole family had opposed it. They did not like that a daughter of the noble Quraysh should be given in marriage to a freed slave. Zaynab herself was not happy at this arrangement. But everyone had to submit to the Prophet's ﷺ command. The marriage was solemnized and a precedent was set in Arabia that Islam had raised a freed slave to the status of the Quraysh nobility. If the Prophet ﷺ had in reality any desire for Zaynab, there was no need of marrying her to Zayd; he himself could have married her.

Preliminary Commandments of the Veil

The fact that the tales invented by the enemies also became topics of conversation among the Muslims was a clear sign that the element of sensuality in society had crossed all limits. If this illness had not been there it was not possible that minds would have paid any attention whatever to such absurd and disgusting stories about the Prophet ﷺ. This was precisely the occasion when the reformatory commandments pertaining to the law of covering (hijab) were first enforced in the Islamic society. These reforms were introduced in this Surah and complemented a year later in Surah 24: an-Nur (The Light).

Domestic Affairs of the Prophet ﷺ

There were two other problems which needed attention at that time. Though apparently, they pertained to the Prophet's ﷺ domestic life it was necessary to resolve them for the domestic and mental peace of the person who was exerting every effort to promote the cause of Allah's religion and was day and night absorbed in this great mission. Therefore, Allah took these two problems also officially in His own hand.

The first problem was that economically, the Prophet ﷺ at that time, was in straitened circumstances. During the first four years, he had no source of income whatever. In 4 A.H. after the banishment of the Banu-Nadheer, a portion of their evacuated lands was reserved for his use by the command of Allah but it was not enough for his family requirements. On the other hand, the duties of the office of Prophethood were so onerous that they were absorbing all his energies of the mind and body and heart and every moment of his time and he could not make any effort at all for earning his livelihood. In conditions, such as these, when his wives happened to disturb his mental peace, because of economic hardships, he would feel doubly strained and taxed. The other problem was that before marrying Zaynab he had four wives already in the houses: Saudah, Aishah, Hafsa and Umm Salamah. Zaynab was his fifth wife.

At this, the opponents raised the objection. The Muslims also started entertaining doubts, that as for others, it had been forbidden to keep more than four wives at a time but how the Prophet ﷺ himself had taken a fifth wife also.⁵⁶

Connection of the name of the Surah and its Ayah

Allah speaks of the various factions who gathered to annihilate the Muslims and highlights the various reactions to this incident. It also illustrates the ways Allah can and shall protect the Believers, albeit through the wind.

⁵⁶ Tafheem al-Qur'an, Mawdudi.

Connection between the beginning and the ending of the Surah

- Taqwa (God-consciousness/fear) - The Surah begins and ends with the order to have Taqwa,

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“O Prophet ﷺ, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.” (33:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

“O you who have believed, fear Allah and speak words of appropriate justice.” (33:70)

- Hypocrisy - In the first and last Ayat of the Surah,

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

“O Prophet ﷺ, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.” (33:1)

لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“(It was) so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.” (33:73)

Connection of the Surah to the Surah before/after it

- Purposes of sending the Prophet ﷺ. Allah says in Surah al-Ahzab (33),

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

“O Prophet ﷺ, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.” (33:45-46)

In Surah Saba' (34) Allah says,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And We have not sent you except to all mankind as a bringer of good tidings and a warner. But most of the people do not know.” (34:28)

- Relationship between the Leadership and the Masses. In Surah al-Ahzab (33), Allah says, “The Day their faces will be turned about in the Fire, they will say, “How we wish we had obeyed Allah and obeyed the Messenger. And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the (right) way. Our Lord, give them double the punishment and curse them with a great curse.” (33:66-68).

In Surah Saba' (34), Allah says, “And those who disbelieve say, “We will never believe in this Qur'an nor in that before it.” But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, “If not for you, we would have been believers.” Those who were arrogant will say to those who were oppressed, “Did we avert you from guidance after it had come to you? Rather, you were criminals.” Those who were oppressed will say to those who were arrogant, “Rather, (it was your) conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals.” But they will (all) confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?” (34:31-33).

- Wind ریح - In Surah al-Ahzab (33) and Surah Saba' (34) there is a mention of the usage of the ‘wind’ In Surah al-Ahzab,

إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا

“...We sent upon them a wind and armies (of angels) you did not see...” (33:9).

In Surah Saba,

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

“And to Solomon (We subjected) the wind - its morning (journey was that of) a month - and its afternoon (journey was that of) a month...” (34:12)

- The Hour - There is a reference to the Hour and the end of Surah al-Ahzab (33) and the beginning of Surah Saba (34).

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

“People ask you concerning the Hour. Say,” Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.”

(33:63)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

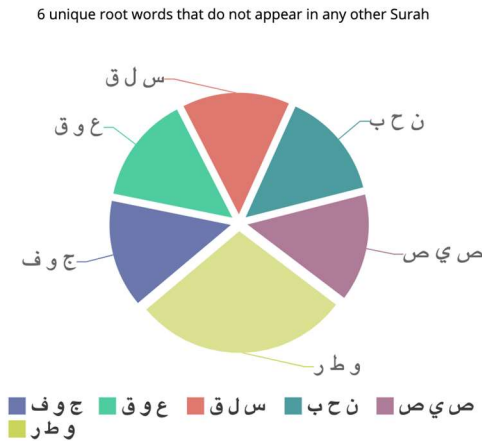
“But those who disbelieve say, “The Hour will not come to us.” Say, “Yes, by my Lord, it will surely come to you. (Allah is) the Knower of the unseen.” Not absent from Him is an atom’s weight within the heavens or within the earth or (what is) smaller than that or greater, except that it is in a clear register -” (34:3).

Period of Revelation

The Surah discusses three important events which are; the Battle of the Trench (or al-Ahzab: The Confederates) which took place in the month of Shawwal 5 A.H.; the raid on Banu Quraythah which was made in Dhil-Qa’dah 5 A.H.; and the Prophet’s ﷺ marriage with Zaynab which also was contracted in Dhil-Qa’dah 5 A.H. These historical events accurately determine the period of the revelation of this Surah.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الـ	90	2851
2.	كون	42	1390
3.	أمن	31	879
4.	الذي	24	1464
5.	قول	21	1722
6.	نبا	18	160
7.	رسل	17	513
8.	إلا	12	663
9.	قلب	11	168
10.	زوج	11	81

Unique Root Word	Example (word)	Translation
جوف	جَوْفِهِ	his interior (33:4)
سلق	سَلَقُوكُمْ	they smite you (33:19)
ص ي ص	صَيَاصِيهِمْ	their fortresses (33:26)
عوق	الْمُعَوِّقِينَ	those who hinder (33:18)
نح ب	نَحْبَهُ	his vow (33:23)
وطر	وَطَرًا	necessary (formalities) (33:37)

Frequent Root Word	Example (word)	Example (translation)
الذي	الَّذِي	the One to Whom belongs
إلا	إِلَّا	except
أل هـ	اللَّهُ	Allah
أمن	ءَامَنُوا	believe
رسل	فَأَرْسَلْنَا	and We sent
زوج	أَزْوَاجَكُمْ	your wives
قلب	قَلْبَيْنِ	two hearts
قول	قَوْلُكُمْ	(is) your saying
كون	كَانَ	was
نبا	النَّبِيُّ	O Prophet

- The words يَا أَيُّهَا النَّبِيُّ ‘O Prophet ﷺ’ - This Surah begins with this phrase and is repeated 5 times in with in Surah al-Ahzab (the highest frequency in the Qur’an). This phrase occurs in the Qur’an 13 times overall.
- Words derived from أَذَى harm/trouble occur seven times in this Surah. This is *most usage* of this root word compared to any other Surah.
- Corrupt Leadership,

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

“Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the (right) way.” (33:67)

Lessons, Guidance and Reflections

- Fear Allah and do not obey the unbelievers and the hypocrites
Laws relating to:
 - Divorce.
 - Status of an adopted son.
 - By word of mouth, neither your wives become your real mothers nor your adopted sons as your real sons.
 - Prophet’s ﷺ wives are declared to be the mothers of all believers.
 - Blood relations have greater claims than others in the Book of Allah.
 - Battle of the Trench (Ahzab).
 - Favours of Allah.
 - Attitudes of the hypocrites.
 - Non participants are declared to have no faith at all and that all their deeds are void.
- The life of Prophet Muhammad ﷺ is declared to be a model for all believers.
- Admonition to the wives of the Prophet ﷺ.
- It is not befitting for the Believers to have options in what has been decided by Allah and His Messenger.
- Allah’s commandment to marry the divorced wife of his adopted son.
- The Prophet Muhammad ﷺ is not the father of any of your men but a Messenger and seal of the Prophethood.

- The Prophet Muhammad ﷺ is given special permission to marry more than four wives along with restriction of neither to marry any more nor to exchange any present wife after this commandment.
- Etiquettes concerning the visits to the Prophet's ﷺ household.
- Allah Himself and His angels send blessings on the Prophet ﷺ, and the Believers are commanded to do the same.
- Laws of Hijab (dress code) for women.
- The trust of Allah was presented to the heavens, the earth and the mountains: they refused to take that responsibility but man took it.

Surah 34: Saba'

Introduction

The Surah answers some of the objections raised by the non-believers about Tawhid, Risalah and Akhirah. It also speaks about Prophets Dawud and Sulaiman and the Queen of Sheba to remind people about the consequences of evils as well as righteousness.

Sections:

1. The Day of Judgement will surely come.
2. Allah's favours on Prophets Dawud and Sulaiman. Allah's judgment on the people of Saba'.
3. Shirk will be of no use on the Day of Judgement. Prophet Muhammad ﷺ is sent for all people.
4. The wrong leaders will leave their followers on the Day of Judgement, the discussion of their mutual recrimination.
5. Material riches do not necessarily bring you closer to Allah.
6. The truth will prosper.

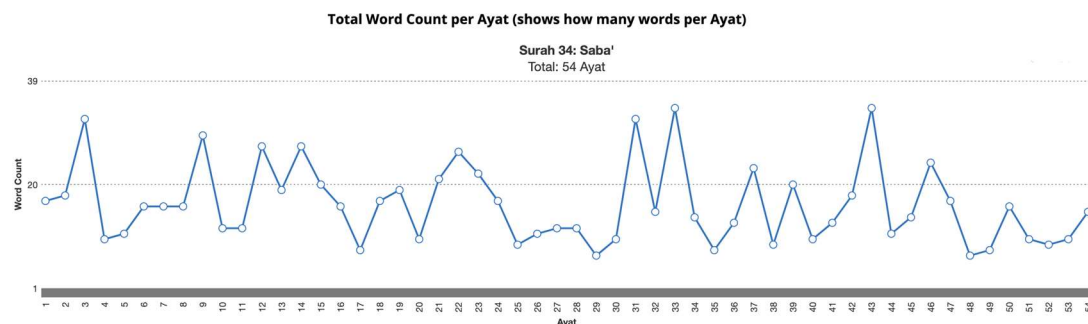
Surah Saba' takes its name after the People of Saba', "There was for (the tribe of) Saba' in their dwelling place a sign: two (fields of) gardens on the right and on the left. (They were told),

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ
وَرَبُّ غَفُورٌ

"Eat from the provisions of your Lord and be grateful to Him. A good land (you have), and a forgiving Lord." (34:15)

There are 54 Ayat in this Surah.

Table Summary



Total Ayat	54
Total Words	883 (993 including 'و' as a separate word)
Total Letters	3,510 (reward factor 35,100)
Root Words	229
Unique Root Words	7
Makki / Madani	Makki
Chronological Order	58 th (according to Ibn Abbas)
Names of Prophets Mentioned	Dawud, Sulayman

Themes

The Surah deals with those objections of the disbelievers which they were raising against the Prophet's ﷺ message of Monotheism (Tawhid), the Hereafter and about his Prophethood itself. This was mostly in the form of absurd allegations, taunts and mockery. These objections have been answered sometimes by citing them and sometimes without citing them while the discourse itself shows which objection is being answered at a particular place. The answers mostly take the form of instruction, admonition and argument but at some places the disbelievers have been warned also of the evil consequences of their stubbornness. In this connection

the stories of the Sabaeans and the Prophets David and Solomon have been related to impress this lesson: "You have both these historical precedents before you. On the one hand there were the Prophets David and Solomon who had been blessed by Allah with great powers and such grandeur and glory as had been granted to hardly any people before them. In spite of this they were not proud and arrogant but remained grateful servants of their Lord. They were never rebellious. On the other hand there were the people of Saba who when blessed by Allah became proud and were consequently so thoroughly destroyed and dispersed as to be remembered only in myths and legends. With these precedents in view, you may see and judge for yourselves as to which kind of life is better: that which is built on belief in Monotheism (Tawhid), the Hereafter and the attitude of gratefulness to Allah or that which is based on disbelief, polytheism (Shirk), denial of the Hereafter and the worship of the world."

Connection of the Surah to the Surah before/after it

- Wind ریح - In Surah al-Ahzab (33) and Surah Saba' (34) there is a mention of the usage of the 'wind' In Surah al-Ahzab,

إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا

"...We sent upon them a wind and armies (of angels) you did not see..."

(33:9).

In Surah Saba'

وَلِسُلَيْمَانَ الرِّيحَ غَدُوُّهَا شَهْرٌ وَرَوْاحُهَا شَهْرٌ

"And to Solomon (We subjected) the wind - its morning (journey was that of) a month - and its afternoon (journey was that of) a month..." (34:12)

- Purposes of sending the Prophet ﷺ أَرْسَلْنَاكَ. Allah says in Surah al-Ahzab (33),

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

“O Prophet ﷺ, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allah, by His permission, and an illuminating lamp.” (33:45-46)

In Surah Saba (34) Allah says,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“And We have not sent you except to all mankind as a bringer of good tidings and a warner. But most of the people do not know.” (34:28)

- Relationship between the Leadership and the Masses. In Surah al-Ahzab (33), Allah says, “The Day their faces will be turned about in the Fire, they will say, “How we wish we had obeyed Allah and obeyed the Messenger. And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the (right) way. Our Lord, give them double the punishment and curse them with a great curse.” (33:66-68). In Surah Saba' (34), Allah says, “And those who disbelieve say, “We will never believe in this Qur'an nor in that before it.” But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, “If not for you, we would have been believers. “Those who were arrogant will say to those who were oppressed, “Did we avert you from guidance after it had come to you? Rather, you were criminals. “Those who were oppressed will say to those who were arrogant, “Rather, (it was your) conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals.” But they will (all) confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?” (34:31-33).
- The Hour - There is a reference to “the Hour” at the end of Surah al-Ahzab (33) and the beginning of Surah Saba (34),

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

“People ask you concerning the Hour. Say, “Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.”

(33:63)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

“But those who disbelieve say, “The Hour will not come to us.” Say, “Yes, by my Lord, it will surely come to you. (Allah is) the Knower of the unseen.” Not absent from Him is an atom’s weight within the heavens or within the earth or (what is) smaller than that or greater, except that it is in a clear register -” (34:3)

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	قول	36	1722
2.	الذي	26	1464
3.	بين	16	523
4.	كون	16	1390
5.	إلا	15	663
6.	رب	14	980
7.	أمن	11	879
8.	عمل	11	360
9.	كفر	10	525
10.	علم	9	854

Unique Root Word	Example (word)	Translation
أثل	وَأَثْلٍ	and tamarisks (34:16)
جفن	وَجَفَانٍ	and bowls (34:13)

Frequent Root Word	Example (word)	Example (translation)
الذي	الَّذِي	the One to Whom belongs
إلا	إِلَّا	except

خ م ط	حَمِطٌ	bitter (34:16)	أ م ن	ءَامَنُوا	believe
س ر د	السَّيْرِ	the links (of armor) (34:11)	ب ي ن	مُبِينٌ	clear
ع ر م	الْعَرِمِ	(of) the dam (34:16)	ر ب ب	وَرَبِّي	by my Lord
م ز ق	مُرَّقَّتُمْ	you have disintegrated (34:7)	ع ل م	يَعْلَمُ	He knows
ن و ش	التَّائُوْشُ	(will be) the receiving (34:52)	ع م ل	أَعْمَلُ	action
			ق و ل	وَقَالَ	and say
			ك ف ر	كَفَرُوا	disbelieve
			ك و ن	كَانُوا	they had

Lessons, Guidance and Reflections

- The Day of Resurrection is sure to come for Allah's Judgement to reward the Believers and punish the disbelievers.
- Those who do not believe in the Hereafter are doomed.
- The mountains and birds used to sing Allah's praises with the Prophet Dawud.
- Allah subjected the winds and Jinns to the Prophet Sulayman.
- Intercession before Allah cannot avail anyone except for whom He permits.
- Prophet Muhammad ﷺ is sent as a Messenger for the whole of mankind.
- Wealth and children are a test to whom they are given.
- Whatever you spend in charity, Allah will pay you back in full.
- The truth has come, falsehood neither originates nor restores anything.
- On the Day of Judgement disbelievers will wish that they were believers.

Surah 35: Fatir

Introduction

Allah is the sole Originator of the heavens and the earth. The Surah warns the disbelievers on their negative attitude towards Islam and Prophet Muhammad ﷺ.

Sections:

1. Allah's creative power and His angels. None can stop the mercy of Allah. Be aware of Satan.
2. The success of the truth over falsehood will surely come.
3. Allah has power to remove you and bring another group in your place.
4. Every people had a warner.
5. The true Believers in Allah.
6. Allah's plan cannot be changed or altered. Allah gives time to people to repent.

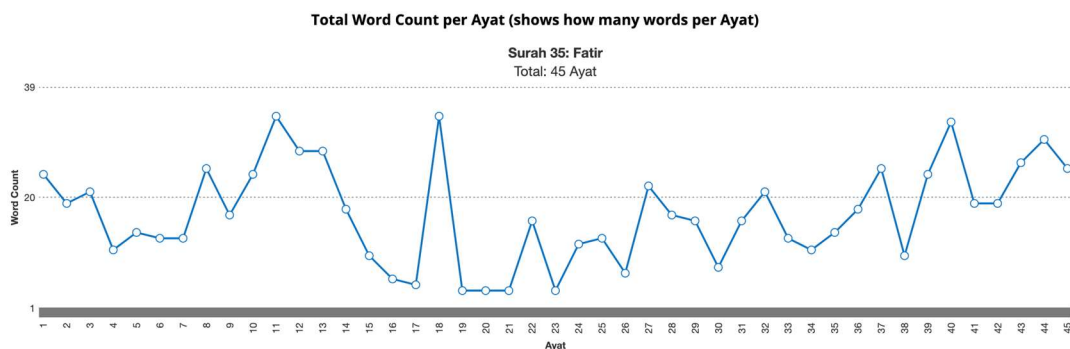
This Surah takes its name after the first Ayat,

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ

“(All) praise is (due) to Allah, Creator of the heavens and the earth, (who) made the angels messengers having wings, two or three or four...” (35:1)

There are 45 Ayat in this Surah.

Table Summary



Total Ayat	45
Total Words	775 (868 including 'و' as a separate word)
Total Letters	3,159 (reward factor 31,590)
Root Words	236
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	43 rd (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The discourse warns the people of Makkah and their chiefs for their antagonistic attitude that they had then adopted towards the Prophet's ﷺ message of Monotheism (Tawhid) like a well-wisher and also to admonish them like a teacher as if to say: "O foolish people, the way to which this Prophet ﷺ is calling you, is to your own advantage. Your anger, your tricks, plotting against him and your conspiracies and designs to frustrate him are not directed against him, but against your own selves. If you do not listen to him you will be harming your own selves not him. Just consider and ponder over what he says: there is nothing wrong in it. He rejects polytheism (Shirk). If you look around carefully you will yourself realise that there is no basis for polytheism (Shirk) in the world. He presents the doctrine of Monotheism (Tawhid). If you use your common sense you will come to the conclusion that there is no being beside Allah, the Creator of the Universe who possess divine attributes, powers and authority.

He tells you that you have not been created to be irresponsible in this world but you have to render an account of your deeds before your God and that there is life after the life of this world, when everyone will meet the consequences of what he has done here. If you think a little you will see that your doubts and your astonishment about him are absolutely baseless. Don't you see the phenomenon of the creation of day and night. How can then your own recreation be impossible for

that Allah who created you from an insignificant sperm-drop? Doesn't your own intellect testify that the good and the evil cannot be alike? Then think and judge for yourselves as to what is reasonable. Should the good and the evil meet with the same fate and end up in the dust or should the good be requited with good and the evil with evil? Now, if you do not admit and acknowledge these rational and reasonable things and do not abandon your false gods and wish to continue living only as irresponsible people in the world, the Prophet ﷺ will not lose anything. It is you yourselves only who will suffer the consequences. The Prophet's ﷺ only responsibility was to make the truth plain to you which he has done.

In this connection, the Prophet ﷺ has been consoled again and again as if to say: "When you are doing full justice to the preaching of your mission, you do not incur any responsibility for those who persist in their error and do not accept and follow the right way." Furthermore, he has also been consoled to the effect, "You should neither grieve on account of those who do not want to believe, nor consume yourself with the thought of how to bring them to the right path. Instead of this, you should pay your full attention to those who are inclined to listen to you."

The Believers, also in this connection, have been given the good news so that they may feel strengthened, encouraged and remain steadfast on the path of the truth with full faith in the promises made by Allah.⁵⁷

Connection between the beginning and the ending of the Surah

- If they deny you (O Prophet ﷺ) - In the beginning we have the Ayat,

وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

"And if they deny you, (O Muhammad ﷺ) - already were messengers denied before you. And to Allah are returned (all) matters." (35:4).

Then we have the Ayat,

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

⁵⁷ Tafheem al-Qur'an, Mawdudi.

“And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.” (35:25)

Connection of the Surah to the Surah before/after it

- Both Surah Saba (34) and al-Fatir (35) begin with the words “Alhamdulillah” (All praise is for Allah).
- No control of even an atom/speck of dust. Allah Almighty says in Surah Saba,

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا هُمْ فِيهَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ

“Say, (O Muhammad ﷺ), “Invoke those you claim (as deities) besides Allah.” They do not possess an atom’s weight (of ability) in the heavens or on the earth, and they do not have therein any partnership (with Him), nor is there for Him from among them any assistant.” (34:22).

In the following Surah, al-Fatir, Allah Almighty says,

وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ

“...And those whom you invoke other than Him do not possess (as much as) the membrane of a date seed.” (35:13)

- Plotting/scheming. Allah Almighty says in Surah Saba’ (34),

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا

“Those who were oppressed will say to those who were arrogant, “Rather, (it was your) conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals...” (34:33)

In Surah al-Fatir, Allah Almighty says in two different Ayah,

وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْوَ

“...but they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.” (35:10)

اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

“(Due to) arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people...” (35:43)

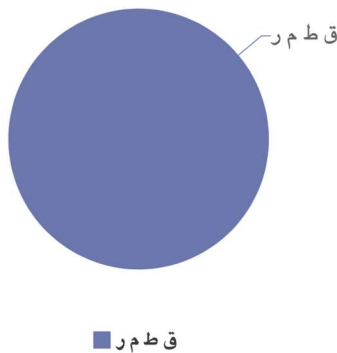
Period of Revelation

The internal evidence of the style shows that the period of the revelation of this Surah is probably the middle Makkan period when antagonism had grown quite strong so every sort of mischief was being adopted to frustrate the mission of the Prophet ﷺ.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الء	37	2851
2.	الذى	18	1464
3.	كون	12	1390
4.	إلا	11	663
5.	كفر	11	525
6.	أرض	10	461
7.	سمو	9	381
8.	شيأ	8	519
9.	إلى	8	742
10.	نذر	7	130

Unique Root Word	Example (word)	Translation
ق ط م ر	قَطْمِيرٍ	(as much as) the membrane

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those

		of a date- seed (35:13)			
			إِلَى	إِلَيْكَ	to you
			إِلَّا	إِلَّا	except
			أَرْض	الْأَرْضَ	the earth
			أَلْه	اللَّهُ	Allah
			س م و	بِسْمِ	In (the) name
			ش ي أ	شَاءَ	wills
			ك ف ر	الْكَافِرُونَ	disbelievers
			ك و ن	كَانُوا	they used to
			ن ذ ر	ءَاذَنَّا لَهُمْ	whether you warn them

Lessons, Guidance and Reflections

- The many blessings of Allah upon His creatures in this world; (35:3), (35:9), (35:11), (35:12), (35:13), (35:27), (35:28), (35:41) and (35:45).
- The greatest of blessing is the sending of the Revelation to the Messenger (35:24).
- The different groups of people in their relationship to the Qur'an (35:32).
- Those who truly fear Allah are those of knowledge (Ulema) (35:28).
- None can award or withhold blessings besides Allah.
- Shaitan is your enemy, so take him as such. The person who considers his evil deeds to be good deeds cannot be guided to the right path.
- Real honour is in being obedient to Allah.
- Mankind is in need of Allah while He is not in need of anyone.
- None can make those who are buried in the grave hear you.
- Those who recite the Qur'an, establish Salah and give Zakah may hope for Allah's blessings and reward. Allah has not sent any Book which has a provision of Shirk (worshipping anyone else besides Allah).
- Plotting evil reverts to none but the originators of it.
- If Allah was to punish people for their wrong doing, He would have not left even an animal around them.

Surah 36: Ya Seen

Introduction

The Surah explains some of the basic beliefs of Islam, especially the belief in life after death and the Akhirah (after-life).

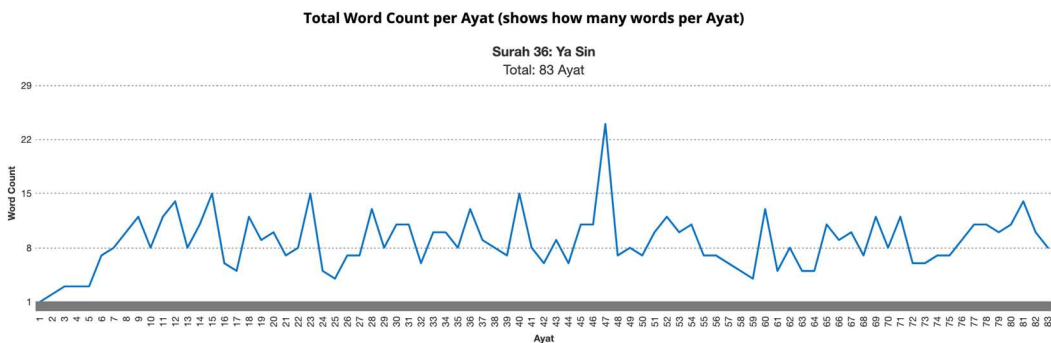
Sections:

1. The truth of the Qur'an and the truth of Prophet Muhammad ﷺ.
2. Allah's messengers were sent to other people. The response of those to whom the prophets were sent and the result of their denial.
3. Allah's signs in nature to remind about the day of Resurrection.
4. The scenes of the day of Resurrection.
5. Reminders about death and the Day of Judgement.

This Surah takes its name after the first Ayat, Ya Seen.

There are 83 Ayat in this Surah.

Table Summary



Total Ayat	83
Total Words	725 (804 including 'و' as a separate word)
Total Letters	2,988 (reward factor 29,880)

Root Words	220
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	41 st (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	Adam
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

- Establishing Belief in the Resurrection.
- The object of the discourse is to warn the Quraysh of the consequences of not believing in the Prophethood of Muhammad ﷺ and of resisting and opposing it with tyranny, ridicule and mockery. The aspect of the warning is dominant and conspicuous although along with repeatedly giving the warnings, arguments also have been given for the correct understanding by the people.

Arguments have been given for three things:

1. For Monotheism (Tawhid) from the signs of the universe and from common sense.
2. For the Hereafter from the signs of the universe, from common sense and from man's own existence itself.
3. For the Prophethood of the Prophet Muhammad ﷺ. This was from the fact that he was facing all kinds of hardships in the preaching of his message without any selfish motive and from this that whatever he was inviting the people to was rational and reasonable, accepting which was in the people's own interest.

On the strength of these arguments, themes of reprobation, reproof and warning have been presented repeatedly in a highly forceful manner so that hearts are shaken up and those which have any capacity for accepting the truth left in them should not remain unmoved.

Imam Ahmad, Tirmidhi and others have related, albeit through weak chains, that Surah Ya Seen is the heart of the Qur'an. This is similar to describing the Surah 1: al-Fatihah (The Opening) as the Umm al Qur'an (the mother, essence or core of the Qur'an) because Surah 1: al-Fatihah (The Opening) contains the sum and substance of the teaching of the whole Qur'an. Surah Ya Seen has been called the throbbing heart of the Qur'an because it presents the message of the Qur'an in a most forceful manner which breaks the inertness and stirs the spirit of man to action. The objective is not only to revive and refresh the whole Islamic creed in the mind of the dying person but also bring before him in particular a complete

picture of the Hereafter so that he may know what stages he would have to pass through after crossing the stage of this worldly life.

Connection between the beginning and the ending of the Surah

- The relationship between the beginning of the Surah and its end is clear. The beginning of the Surah speaks about disbelievers deserving of the punishment as a result of their stubbornness, and as a result of Allah having sealed their hearts:
 - “Indeed, the Word (of punishment) has proven true against most of them, so they will not believe.” (36:7)
 - “Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.” (36:8)
 - “And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.” (36:9)

The end of the Surah gives an example of one of these stubborn deniers (introduced generally at its beginning), upon whose heart Allah has sealed, and whose vision Allah has blinded, arguing with the Prophet ﷺ with regards to resurrection,

“And he puts forth for Us a parable, and forgets his own creation. He says:
“Who will give life to these bones after they are rotten and have become dust” (36:78)

Allah Almighty mentions in the beginning and towards the end of the Surah how He is the life-giver.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

“Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.” (36:12)

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

“Say, “He will give them life who produced them the first time; and He is, of all creation, Knowing.” (36:79)

Connection of the Surah to the Surah before/after it

- Taking Satan as an enemy. Both Surah al-Fatir and Ya Seen emphasize the need to take Satan as an enemy:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

“Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.” (35:6)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

“Did I not enjoin upon you, O children of Adam, that you not ta’badu (enslave/serve) Satan - (for) indeed, he is to you a clear enemy.” (36:60)

The Virtues of the Surah

مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتَغَاءَ وَجْهِ اللَّهِ غُفِرَ لَهُ

- Jundub ibn Abdullah (ra) narrates that the Messenger of Allah ﷺ said, “Whoever recites Surah Ya Seen in the night seeking the pleasure of Allah will be forgiven.” (Sahih Ibn Hibban no. 2574)

اقْرَؤُوا عَلَى مَوْتَاكُمْ يَسَ

- The Prophet ﷺ is reported to have said, “Recite over your dead, Ya Seen” (Abu Dawud, an-Nas’ai and Sahih Ibn Hibban)
- There are a number of narrations, with mostly weak isnads, that mention Surah Ya Seen as the ‘Heart of the Qur’an.’

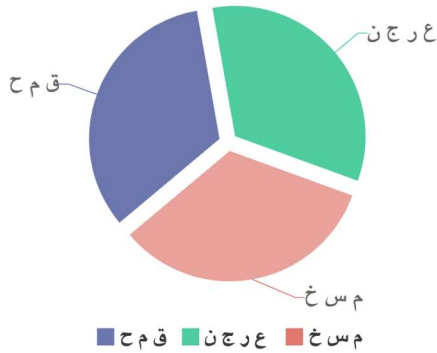
Period of Revelation

A study of the style shows that it was either sent down during the last stage of the middle Makkan period or it is one of those Surahs which were sent down during the last stage of the Prophet’s ﷺ stay at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	20	1722
2.	ك و ن	15	1390
3.	إِلا	12	663
4.	إِلى	11	742
5.	ش ي أ	10	519
6.	خ ل ق	10	261
7.	ب ي ن	9	523
8.	الَّذِي	9	1464
9.	ر س ل	8	513
10.	ر ح م	8	339

Unique Root Word	Example (word)	Translation
ع ر ج ن	كَالْعُرْجُونِ	like the date stalk (36:39)
ق م ح	مُقَمَّحُونَ	(are with) heads raised up (36:8)
م س خ	لَمَسَخْنَاهُمْ	surely, We (would have) transformed them (36:67)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلى	إِلَيْكَ	to you
إِلا	إِلَّا	except
ب ي ن	بَيْنَ	between
خ ل ق	خَلَقَكُمْ	created you
ر ح م	رَحْمَتِهِ	His mercy
ر س ل	بِالرُّسُلِ	with (the) Messengers
ش ي أ	شَاءَ	wills
ق و ل	يَقُولُ	say
ك و ن	كَانُوا	they used to

Surah Ya Seen is Surah no. 36 with 83 Ayat. If we multiply $36 \times 83 = 2,988$. Interestingly, there are 2,988 letters in Surah Ya Seen.⁵⁸

Lessons, Guidance and Reflections

- The Qur'an is revealed by Allah to warn people and establish a charge-sheet against the disbelievers.
- Allah has created all things in pairs.
- The day, night, sun and moon; all are being regulated by Allah.
- Scenes from the Day of Judgement;
 - Allah's greetings to the residents of Paradise.
 - Allah's address to the criminal sinners.
 - Hands and feet shall bear witness.
- All human beings shall be raised back to life again on the Day of Judgement for accountability of their deeds.

⁵⁸ According to the Qur'an programme 'Ahsa al-Qur'an', developed by A. Kaheel.

Surah 37: as-Saffat

Introduction

The Surah speaks about the oneness of Allah in very strong terms. It talks about the teachings of various prophets of Allah and how all of them preached the same message. It gives warnings to the non-believers that their plots against the message of Islam will not work. The truth will prevail.

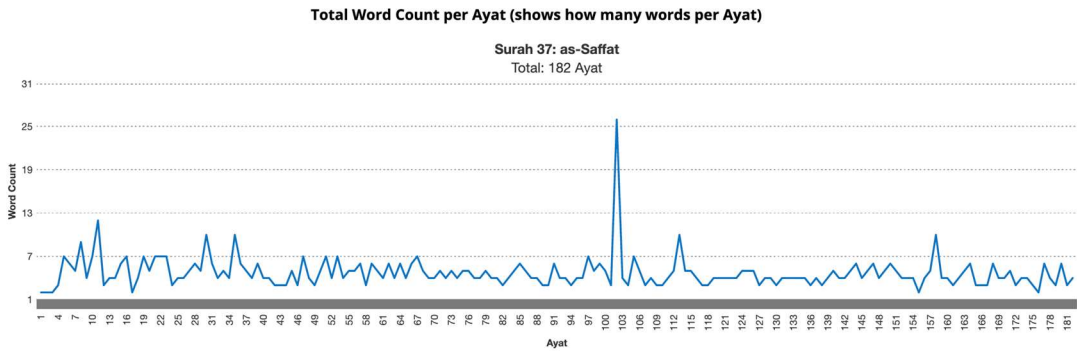
Sections:

1. The Lord of the heaven and earth is one God. The mockers of the Prophet of Allah will one day see the truth. The Day of Judgement will dawn suddenly.
2. The guilty shall be punished and virtuous will be rewarded.
3. Allah delivered Prophet Nuh from his enemies. Prophet Ibrahim's encounter with idolatry. The test of Prophet Ibrahim. His willingness to sacrifice his son.
4. How Allah delivered Prophets Musa, Harun, Ilyas and Lut and punished their enemies.
5. How Prophet Yunus was delivered from the belly of the whale. Angels are not Allah's daughters; they are Allah's servants. Allah's messengers will succeed.

Surah as-Saffat takes its name from the first Ayat, وَالصَّافَّاتِ صَفًّا “By those lined up in rows.” (37:1)

There are 182 Ayat in this Surah.

Table Summary



Total Ayat	182
Total Words	860 (952 including ‘و’ as a separate word)
Total Letters	3,790 (reward factor 37,900)
Root Words	250
Unique Root Words	11
Makki / Madani	Makki
Chronological Order	56 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut, Ibrahim, Ishaq, Musa, Harun, Ilyas, Yunus
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

The honour of the Friends of Allah and the humiliation of the enemies of Allah.

The disbelievers of Makkah are warned of their mockery and derision to Allah's message of Monotheism (Tawhid) and the Hereafter, and their refusal to acknowledge the Prophet ﷺ. In the end, they have been plainly warned that the Prophet ﷺ, whom they are mocking and ridiculing, will overwhelm them in spite of their power and wealth and they will find the army of Allah encamping in the very courtyards of their houses (v. 171-179).

This notice was given at a time when there appeared to be no chance of success for the Prophets ﷺ mission. The Muslims (who have been called Allah's army in these verses) were under severe persecution. Three quarters of their population had already emigrated and hardly 40 to 50 of the Companions were left with the Prophet ﷺ in Makkah, helplessly experiencing excessive persecution. Under such circumstances, no one would think that the Prophet ﷺ and this mere handful of ill-equipped companions would ultimately attain dominance. Rather, people thought that the new movement would be buried in the ravines of Makkah. Despite this, within hardly 15 to 16 years, the conquest of Makkah occurred, the precise thing which the disbelievers had been forewarned about.

Along with administering warnings, this Surah covers the themes of inducement and instruction in a balanced way. Brief but impressive arguments have been given about the validity of the doctrines of Monotheism and the Hereafter. Criticism has been made of the creed of the polytheist, showing the absurdity of their beliefs and the evil consequences of their deviations, contrasting this with the splendid results of faith and righteous acts.

The most instructive of the historical narratives presented in this Surah, is from the important life of the Prophet Abraham, and the event where he was ready to sacrifice his only son after receiving inspiration from Allah. This was a lesson not only for the disbelieving Quraysh, who were proud of their blood relationship to him, but also for the Muslims. By narrating this event, they were shown the real spirit of Islam and how a true Believer should be ready to sacrifice his all for the pleasure of Allah.

In these verses, the Believers were given glad tidings and told not be disheartened by their difficulties, for they would eventually attain power against the people of falsehood. A few years later, the turn of events confirmed that this was not an empty promise but an inevitable reality, which had been foretold to strengthen their hearts.

Connection between the beginning and the ending of the Surah

Arranged in rows,

وَالصَّافَّاتِ صَفًّا

“By those lined up in rows” (37:1)

وَإِنَّا لَنَحْنُ الصَّافُّونَ

“And indeed, we are those who stand in rows.” (37:165)

Connection of the Surah to the Surah before/after it

- Those chosen by Allah. In Surah as-Saffat, Allah mentions, “chosen servants of Allah” five times. The following Surah, Allah mentions a quality He gives to His chosen ones; remembrance of the Afterlife.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

“except the chosen servants of Allah.” (37:40) (37:74) (37:128) (37:160) (37:169).

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

“Indeed, We chose them for an exclusive quality: remembrance of the home (of the Hereafter).” (38:46)

- The connection between the beginning of Surah Sad and the end of as-Saffat is clear. The ending of Surah as-Saffat contains a warning to the disbelievers of defeat in the world and punishment in the Hereafter: “Then for Our punishment are they impatient?” (37:176) “But when it descends in their territory, then evil is the warning of those who were warned” (37:177) “And leave them for a time” (37:178) “And see for they are going to see.” (37:179). In the beginning of Surah Sad, Allah relates the punishment of the previous nations that denied the message. Their regret was of no avail to them when they regretted: “How many a generation have We destroyed before them, and they (then) called out; but it was not a time for escape.” (38:3).

Period of Revelation

The subject matter shows that this Surah was probably sent down in the middle or last stage of the middle Makkan period. The style highlights the raging antagonism and the difficult and discouraging circumstances faced by the Prophet ﷺ and his companions.

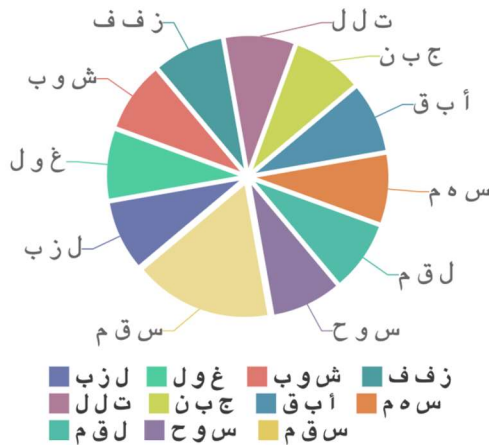
Special Features of the Surah

- The Prophet Ilyas is only mentioned in this Surah and in Surah al-An'am.

Important key and unique words of the Surah

Unique Root Words to this Surah only

11 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	24	1722
2.	أ ل ه	20	2851
3.	ك و ن	20	1390
4.	ر ب ب	14	980
5.	ع ب د	14	275
6.	إ لَّا	12	663
7.	إ لَئِى	10	742
8.	ب ي ن	8	523
9.	س ل م	8	140
10.	ر س ل	8	513

Unique Root Word	Example (word)	Translation
أ ب ق	أَبَقَ	he ran away (37:140)
ت ل ل	وَتَلَّلَهُ	and he put him down (37:103)
ج ب ن	لِلْجَبِينِ	upon his forehead (37:103)
ز ف ف	يَرْفُؤْنَ	hastening (37:94)
س ق م	سَقِيمٌ	sick (37:89)
س ه م	فَسَاهَمَ	then he drew lots (37:14)
س و ح	بِسَاحَتِهِمْ	in their territory (37:177)
ش و ب	لَسَوْبًا	(is) a mixture (37:67)
غ و ل	عَوْلٌ	(is) bad effect (37:47)
ل ز ب	لَازِبٌ	sticky (37:11)

Frequent Root Word	Example (word)	Example (translation)
إ لَئِى	إِلَيْكَ	to you
إ لَّا	إِلَّا	except
أ ل ه	أَللَّهُ	Allah
ب ي ن	بَيْنَ	between
ر ب ب	رَبِّ	the Lord
ر س ل	بِالرُّسُلِ	with (the) Messengers
س ل م	سَلَامٌ	Peace
ع ب د	نَعْبُدُ	we worship
ق و ل	يَقُولُ	say
ك و ن	كَانُوا	they used to

ل ق م	فَالْتَقَمَهُ	then swallowed him (37:142)			
-------	---------------	-----------------------------------	--	--	--

- The word سَلَامٌ 'Salam' has been repeatedly used in the Surah - upon Nuh (37:79) Ibrahim (37:109) Musa and Harun (37:120) Ilyas (37:30) - Messengers (37:181)
- The following phrases have been repeated a number of times;

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

- “Indeed, We thus reward the doers of good.” (37:131) (37:80) (37:110) (37:121)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

- “Indeed, he was of Our believing servants.” (37:132) (37:81) (37:111) (37:122)

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

- “But not the chosen servants of Allah.” (37:40) (37:74) (37:128) (37:160) (37:169)

- Ayat 37:102 is the longest Ayat of this Surah:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“And when he reached with him (the age of) exertion, he said, “O my son, indeed I have seen in a dream that I (must) sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.” (37:102).

Lessons, Guidance and Reflections

- The terms Mukhliseen (purely sincere), Muhsineen (those who strive for excellence) and Mu'mineen (Believers) are repeated:
 - Mukhliseen (purely sincere) - (37:40), (37:74), (37:128), (37:160) and (37:169).
 - Muhsineen (strivers of excellence) - (37:80), (37:105), (37:110), (37:110), (37:121) and (37:131).
 - Mu'mineen (Believers) - (37:81), (37:111), (37:122) and (37:132).
- Allah Himself testifies that your God is one and the shaitans (devils) do not have any access to the exalted assembly of Angels.
- Life in the Hereafter and the Day of Judgement are real.
- Scenes from the Day of Judgement;
 - Dialogue between the followers and the leaders who mislead them.
 - A view from the scenes of Paradise.
 - A sample of a conversation between the residents of Paradise.
 - A view from the scenes of Hell.
- Prayer of the Prophet Nuh and Allah's response.
- The story of the Prophet Ibrahim;
 - He questioned his people for worshipping idols.
 - His people threw him in the furnace, but Allah saved him.
 - He prayed for a son and Allah granted him a son.
 - Allah tested him by asking him to offer the sacrifice of his only son and he passed the test.
- Prophethood of Musa, Harun, Ilyas and Lut.
- Story of Prophet Yunus.
- Allah has promised to help His Messengers and His devotees.
- The dream of a Prophet is revelation.
- The story of Ibrahim and the dream of him sacrificing his son, is a demonstration that the Prophets are tested the most.
- Ibrahim was tested to see who does he love more; the love for his son or his love of Allah.

Surah 38: Sad

Introduction

The Surah talks about the basic message of all the Prophets and Messengers of Allah and they came to preach Tawhid (monotheism). The Prophets suffered and went through a lot of hardship in presenting Allah's message. Their enemies attacked them and persecuted them, but then finally it was the truth that prevailed and falsehood was defeated. Power and riches all come from Allah. Some people become arrogant when they have power, but Allah gave the examples of Prophet Dawud and Sulayman, who were great prophets as well as powerful kings. They obeyed Allah and their riches did not corrupt them.

Sections:

1. Warnings to the disbelievers. The arguments of the disbelievers against the Qur'an and the Prophet ﷺ. The defeat of the disbelievers.
2. Remember Allah's servant Prophet Dawud. Allah's blessings upon him. He was tested and he turned to Allah.
3. Allah's blessings upon Prophet Sulayman. He was also tested, but he repented and was forgiven by Allah.
4. Allah tested Prophet Ayyub and he was rewarded for his patience. Remember Allah's servants: Abraham, Isaac, Jacob, Ishmael, Elisha and Dhul-kifl. The warnings for the wicked.
5. There is only one God. The great message. Allah created Adam, but Iblis became his enemy. He vowed to mislead human beings and Allah's curse came upon him and upon those who follow him.

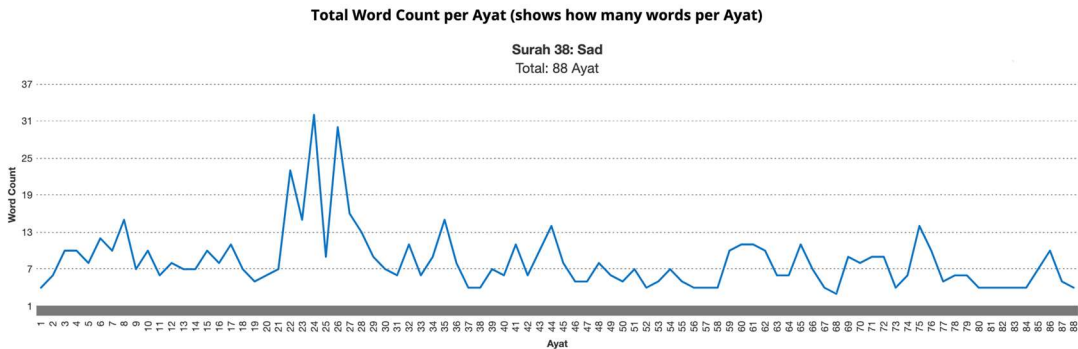
The Surah takes its name from the letter 'Sad' which is in the first Ayat,

ص وَالْقُرْآنِ ذِي الذِّكْرِ

"Sad. By the Qur'an containing reminder..." (38:1).

There are 88 Ayat in this Surah.

Table Summary



Total Ayat	88
Total Words	733 (820 including 'ج' as a separate word)
Total Letters	2,991 (reward factor 29,910)
Root Words	247
Unique Root Words	7
Makki / Madani	Makki
Chronological Order	38 th (according to Ibn Abbas)
Year of Revelation	10 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut, Ibrahim, Ismail, Ishaq, Ayyub, Dhulkifl, Dawud, Sulayman, Alyasa
Events during/before this Surah	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision

	- accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The Surah begins with a review of the aforesaid meeting. Making the dialogue between the Prophet ﷺ and the disbelievers the basis, Allah says that the actual reason with those people for their denial is not any defect in the message of Islam but their own arrogance, jealousy and insistence on following the blind. They are not prepared to believe in a man from their own clan as a Prophet ﷺ of Allah and follow him. They want to persist in the ideas of ignorance which they have found their ancestors following. And when a person exposes this ignorance and presents the truth before them, they are alarmed and regard it as an oddity, rather as a novel and impossible thing. For them, the concept of Monotheism (Tawhid) and the Hereafter is not only an unacceptable creed but also a concept which only deserves to be ridiculed and mocked.

Then, Allah, both in the initial part of the Surah and in its last sentences, has precisely warned the disbelievers, as if to say, "The man whom you are ridiculing today and whose guidance you reject will soon overpower you, and the time is not far when in this very city of Makkah, where you are persecuting him, he will overwhelm you completely." Then describing nine of the Prophets, one after the other, with greater details of the story of the Prophets Dawud and Sulayman; Allah has emphasized the point that His law of justice is impartial and objective, that only the right attitude of man is acceptable to Him, that He calls to account and

punishes every wrongdoer, whoever he be, and that He likes only those people who do not persist in wrongdoing but repent as soon as they are warned of it, and pass their life in the world keeping in mind their accountability in the Hereafter.

After this, the final end that the obedient servants and the disobedient people will meet in the Hereafter, has been depicted, and two things have been especially impressed on the disbelievers:

1. That the leaders and guides whom the ignorant people are following blindly in the world, on the way of deviation, will have reached Hell even before their followers in the Hereafter, and the two groups will be cursing each other there;
2. That the disbelievers will be amazed to see that there is no trace whatever in Hell of the Believers whom they used to regard as contemptible in the world and will themselves be involved in its torment.

In conclusion, mention has been made of the story of Adam and Satan (Iblis), which is meant to tell the disbelieving Quraysh that the same arrogance and vanity which was preventing them from submitting before Prophet Muhammad ﷺ had prevented Satan also from bowing before Adam. Satan felt jealous of the high rank Allah had given to Adam and became accursed when he disobeyed His command. Likewise, “You, O people of Quraysh, are feeling jealous of the high rank Allah has bestowed on Prophet Muhammad ﷺ and are not prepared to obey him whom Allah has appointed His messenger. Therefore, you will be doomed ultimately to the same fate as will be met by Satan.”

Connection between the beginning and the ending of the Surah

- In the beginning, there is an Ayat of prostration (38:24) and the end of the Surah, a mention of Satan’s refusal to prostrate (38:73).
- Dhikr (reminder) - There is mention of the Qur’an being a reminder in the beginning and the end of the Surah.

ص وَالْقُرْآنِ ذِي الذِّكْرِ

“Sad. By the Qur’an containing reminder...” (38:1)

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

“It is but a reminder to the worlds.” (28:87)

Connection of the Surah to the Surah before/after it

- The connection between the beginning of Surah Sad and the end of As-Saffat is clear. The ending of Surah As-Saffat contains a warning to the disbelievers of defeat in the world and punishment in the Hereafter: “Then for Our punishment are they impatient?” (37:176) “But when it descends in their territory, then evil is the warning of those who were warned” (37:177) “And leave them for a time” (37:178) “And see for they are going to see.” (37:179). In the beginning of Surah Sad, Allah relates the punishment of the previous nations that denied the message. Their regret was of no avail to them when they regretted: “How many a generation have We destroyed before them, and they (then) called out; but it was not a time for escape.” (38:3).
- In the end of Surah Sad, Allah says: “It is but a reminder to the worlds.” (37:87). In the beginning of Surah az-Zumar He says: “The revelation of the Qur’an is from Allah, the Exalted in Might, the Wise.” (39:1). It is as if it is being said, ‘this reminder is a revelation’, such is the connection that if the ‘Basmallah’ in Surah az-Zumar was removed, the ending of Sad with seamlessly connect to the beginning of az-Zumar.”⁵⁹

Period of Revelation

This Surah was sent down in the period when the Prophet ﷺ had started calling the people openly to Islam in Makkah and this had caused great alarm among the chiefs of the Quraysh. If this is correct its period of revelation would be about the 4th year of the Prophethood. According to some other hadith it was sent down after Umar’s embracing Islam and this happened as is well known after the migration to Abyssinia. Another chain of the traditions shows that the event which occasioned the revelation of this Surah took place during the last illness of Abu Talib. If this be correct the period of its revelation would be the 10th or 11th year of the Prophethood.

⁵⁹ Asraar Tarteeb al Qur’an, As-Suyuti 16/1.

Background Reasons for Revelation

The following is a summary of the hadith related by Musnad Ahmad, Nasa'i, Tirmidhi, Ibn Jarir, Ibn Abi Shaybah, Ibn Abi Hatim, Ibn Ishaq and others.

When Abu Talib fell ill and the Quraysh chiefs knew that his end was near they held consultations and decided to approach the old chief with the request that he should solve the dispute between them and his nephew. For they feared that if Abu Talib died and then they subjected Muhammad ﷺ to a harsh treatment after his death the Arabs would taunt them saying, 'they were afraid of the old chief as long as he lived now that he is dead, they have started mistreating his nephew.'

At least 25 of the Quraysh chiefs including Abu Jahl, Abu Sufyan, Umayyah bin Khalaf, Aa's bin Wa'il Aswad bin al-Muttalib, 'Uqbah bin Abi Mu'ait, Utbah and Shaibah went to Abu Talib. First, they put before him their complaints against the Prophet ﷺ as usual then said, 'We have come to present before you a just request and it is this; let your nephew leave us to our religion and we shall leave him to his. He may worship whomever he may please; we shall not stand in his way in this matter; but he should not condemn our gods and should not try to force us to give them up. Please tell him to make terms with us on this condition.'

Abu Talib called the Prophet ﷺ and said, 'Dear nephew, these people of your tribe have come to me with a request. They want you to agree with them on a just matter so as to put an end to your dispute with them.' Then he told him about the request of the chiefs of the Quraysh. The Prophet ﷺ replied, 'Dear uncle; I shall request them to agree upon a thing which if they accept will enable them to conquer the whole of Arabia and subject the non-Arab world to their domination.' Hearing this, the people were first confounded; they did not know how they should turn down such a proposal. Then after they had considered the matter they replied: 'You speak of one word: we are prepared to repeat ten others like it but please tell us what it is.' The Prophet ﷺ said, 'La ilaha ill-Allah.' (There is none worthy of worship except God) At this they got up all together and left the place saying what Allah has narrated in the initial part of this Surah.

Ibn Sa'd in his Tabaqat has related this event just as cited above but according to him this did not happen during Abu Talib's last illness but at the time when the Prophet ﷺ had started preaching Islam openly and the news of the conversion of one person or the other was being heard almost daily in Makkah. In those days, the Quraysh chiefs had led several deputations to Abu Talib and had asked him to stop

Muhammad ﷺ from preaching his message and it was with one of those deputations that this conversation had taken place.⁶⁰

Special Features of the Surah

- This Surah has the highest mention of the name of Prophet Dawud - It is mentioned 5 times.
- The repentant nature of three Prophets is mentioned, إِنَّهُ أَوَّابٌ:

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ

“Be patient over what they say and remember Our servant, Dawud, the possessor of strength; indeed, he was one who repeatedly turned back (to Allah).” (38:17)

وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

“And to David We gave Sulayman. An excellent servant, indeed he was one repeatedly turning back (to Allah).” (38:30)

وَحُذِّ بِيَدِكَ ضِعْفًا فَاصْرَبْ بِهِ وَلَا تَخَنْتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

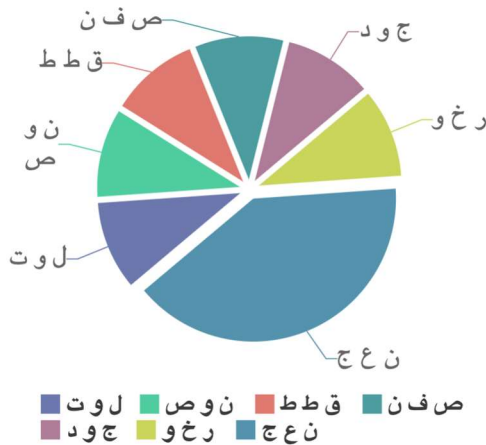
“(We said), “And take in your hand a bunch (of grass) and strike with it and do not break your oath.” Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back (to Allah).” (38:44)

⁶⁰ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

7 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	23	1722
2.	ذ ك ر	13	292
3.	ر ب ب	10	980
4.	إِلا	9	663
5.	أ و ب	8	17
6.	أ ل ه	7	2851
7.	ب ي ن	7	523
8.	إِلى	7	742
9.	أَلَّذِي	6	1464
10.	خ ل ق	6	261

Unique Root Word	Example (word)	Translation
ن و ص	مَنَاصِي	(for) escape (38:3)
ج و د	أَلْجِيَادُ	excellent (38:31)
ر خ و	رُخَاءَ	gently (38:36)
ص ف ن	أَلْصَفِيْنَتُ	bred steeds (38:31)
ق ط ط	قِطْطَا	our share (38:16)
ل و ت	وَلَاتٍ	when there (was) no longer (38:3)
ن ع ج	نَعَجَةً	ewe (38:23)

Frequent Root Word	Example (word)	Example (translation)
أَلَّذِي	أَلَّذِيْنَ	(of) those
إِلى	إِلَيْكَ	to you
إِلا	إِلَّا	except
أ ل ه	أَللهِ	Allah
أ و ب	أَلْمَأْبِ	(the) abode to return
ب ي ن	بَيْنَ	Between
خ ل ق	خَلَقَكُمْ	created you
ذ ك ر	أَذْكُرُوا	Remember
ر ب ب	رَبِّ	the Lord
ق و ل	يَقُولُ	say

Lessons, Guidance and Reflections

- The Qur'an is full of admonition. The disbelievers are in sheer arrogance for calling the Prophet ﷺ a liar.
- Story of the Prophet Dawud.
- The mountains and birds used to sing with him.
- The litigants who came to him for a decision.
- The fact that Allah has not created the heavens and earth in vain.
- Story of the Prophet Sulayman. His inspection of steeds which were to be used in Jihad. His prayer to grant him a kingdom similar of which may not be granted to anyone.
- Story of Ayyub, his sickness, patience and relief.
- The mission of the Prophet ﷺ:
 - Warn the people.
 - Declare that there is no divinity except Allah.
- Story of Adam and disobedience of Shaitan.

Surah 39: az-Zumar

Introduction

The Surah talks about the true religion. It is to serve Allah sincerely and to avoid Shirk. Tawhid (monotheism) brings the blessings of Allah, while Shirk (polytheism) has terrible consequences. The Believers are told not to despair and lose heart. If it is difficult for them to practice their religion in one place, they can migrate from that land. The unbelievers are told that they can do whatever they wish, but they cannot turn the Believers away from the path of faith.

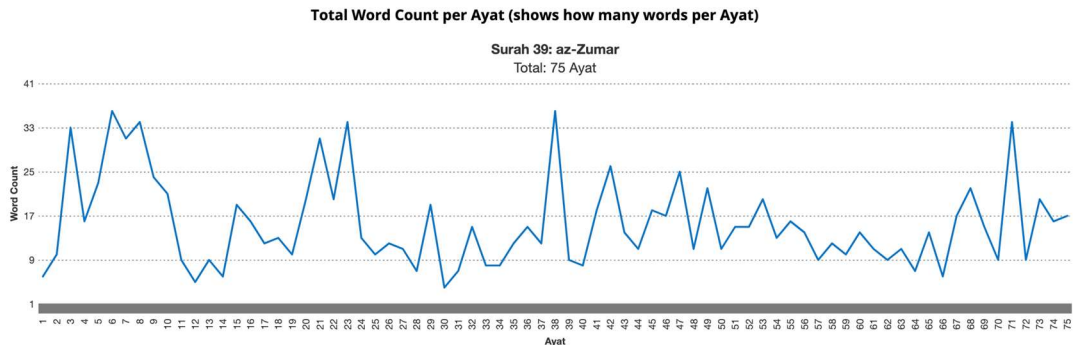
Sections:

1. To Allah belongs the pure and sincere religion. The principle of Tawhid and its benefits. The evil of Shirk and its consequences.
2. The reward of those who are steadfast in their faith.
3. The perfect guidance of the Qur'an. It is straight without any crookedness.
4. Allah is sufficient for the Prophet ﷺ. The rejecters will be abased.
5. The futility of Shirk and its evil consequences.
6. Allah's mercy is available for all.
7. "You ignorant people, do you invite me to worship someone other than Allah?" The Judgement of Allah.
8. The reward of Believers and the punishment of the unbelievers.

The Surah takes its name from the mention of "az-Zumar" in (39:71) and (39:73) and these are the only mention of the words "Zumar" in the whole Qur'an.

There are 88 Ayat in this Surah.

Table Summary



Total Ayat	75
Total Words	1,172 (1,272 including ‘و’ as a separate word)
Total Letters	4,741 (reward factor 47,410)
Root Words	253
Unique Root Words	4
Makki / Madani	Makki
Chronological Order	59 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation
------------------------------------	--

Themes

Tawhid al-Khalis (Pure Monotheism).

The entire Surah is a most eloquent and effective address which was given some time before the emigration to Abyssinia, in an environment filled with tyranny and persecution, ill-will and antagonism, in Makkah. It is a sermon whose addressees mainly are the unbelieving Quraysh, although here and there the Believers also have been addressed. In it the real aim of the invitation of Prophet Muhammad ﷺ is this; Man should adopt Allah's servitude sincerely and should not pollute his worship with the service of any other. Presenting this cardinal principle in different ways over and over again, the truth of Monotheism (Tawhid) and the falsehood of polytheism (Shirk) and the evil consequences of following it, have been explained in a most forceful way, and the people exhorted to give up their wrong way of life and return to the mercy of their Lord.

In this very connection, the Believers have been instructed, as if to say: "If a place has become narrow for the worship and service of Allah, His earth is vast: you may emigrate to some other place in order to save your faith: Allah will reward you for your patience." On the other hand, the Prophet ﷺ has been encouraged, so as to say: "Tell the disbelievers plainly that they may do whatever they like, but their persecutions and tyrannies will never deter you from the way of Islam; that

they may go on doing their utmost to obstruct your way, but you will continue to perform your mission in spite of the adverse conditions and circumstances.”

Connection between the beginning and the ending of the Surah

- “With the truth” بِالْحَقِّ - In the beginning, it is mentioned that the Qur’an was revealed “with the truth” and the last Ayat, the people will be judged “with the truth”;

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

“Indeed, We have sent down to you the Book, (O Muhammad ﷺ), in truth. So worship Allah, (being) sincere to Him in religion.” (39:2)

وَفُضِّلَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“...And it will be judged between them in truth, and it will be said, “(All) praise to Allah, Lord of the worlds.” (39:75)

Connection of the Surah to the Surah before/after it

- In the end of Surah Sad, Allah says: “It is but a reminder to the worlds.” (37:87 and the beginning of Surah Az-Zumar, He says: “The revelation of the Qur’an is from Allah, the Exalted in Might, the Wise.” (39:1). It is as if to say, ‘this reminder is a revelation’, such is the connection that if the ‘Basmallah’ in Surah Az-Zumar was removed, the ending of Sad with seamlessly connect to the beginning of Az-Zumar.⁶¹

The Virtues of the Surah

قَالَ قَالَتْ عَائِشَةُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ عَلَى فِرَاشِهِ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ

- Aishah (ra) reports “The Prophet ﷺ would not sleep until he recited Surah Bani Isra’il and az-Zumar.” (Tirmidhi no. 2920)

⁶¹ Asraar Tarteeb al Qur’an, Al Suyuti 16/1.

Period of Revelation

In Ayat 10 (...and the earth of Allah is spacious...) there is abundant evidence that this Surah was sent down before the migration to Abyssinia. Some hadith provide the explanation that this verse was sent down in respect of Ja'far bin Abi Talib and his companions when they made up their mind to emigrate to Abyssinia.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“Say, “O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account.” (39:10)

In Surah al-Ankabut (29) - there is a similar Ayat,

يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

“O My servants who have believed, indeed My earth is spacious, so worship only Me.” (29:56)

Background Reasons for Revelation

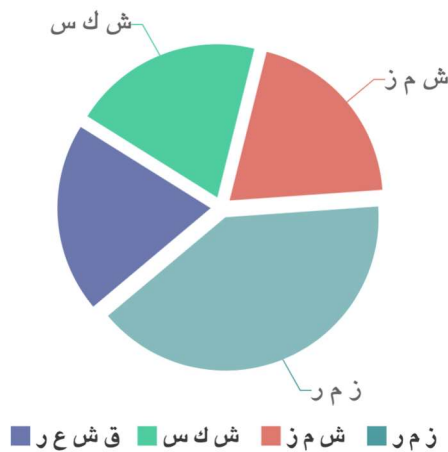
The entire Surah is a most eloquent and effective address which was given some time before the emigration to Abyssinia, in an environment filled with tyranny and persecution, ill-will and antagonism, at Makkah. It is a sermon whose addressees mainly are the unbelieving Quraysh, although here and there the Believers also have been addressed. In it the real aim of the invitation of Muhammad ﷺ is this: Man should adopt Allah's servitude sincerely, and should not pollute his worship with the service of any other. Presenting this cardinal principle in different ways over and over again, the truth of Monotheism (Tawhid) and the excellent results of accepting it, and the falsehood of polytheism (Shirk) and the evil consequences of following it, have been explained in a most forceful way, and the people exhorted to give up their wrong way of life and return to the mercy of their Lord. In this very connection, the Believers have been instructed, as if to say: “If a place has become narrow for the worship and service of Allah, His earth is vast: you may emigrate to some other place in order to save your faith: Allah will reward you for your

patience.” On the other hand, the Prophet ﷺ has been encouraged, so as to say: “Tell the disbelievers plainly that they may do whatever they like, but their persecutions and tyrannies will never deter you from the way of Islam; that they may go on doing their utmost to obstruct your way, but you will continue to perform your mission in spite of the adverse conditions and circumstances.”

Important key and unique words of the Surah

Unique Root Words to this Surah only

4 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلِه	61	2851
2.	الَّذِي	31	1464
3.	قَوْل	29	1722
4.	رَبِّب	18	980
5.	كَوْن	18	1390
6.	عَبَد	16	275
7.	إِلَى	15	742
8.	أَرْض	12	461
9.	عَلَم	12	854
10.	قَوْم	12	660

Unique Root Word	Example (word)	Translation
ز م ر	زُمَرًا	(in) groups (39:71)
ش ك س	مُتَشَكِّسُونَ	quarreling (39:29)
ش م ز	أَشْمَازَتْ	shrink with aversion (39:45)
ق ش ع ر	تَقَشَعِرُّ	shiver (39:23)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَى	إِلَيْكَ	to you
أَرْض	الْأَرْضَ	the earth
أَلِه	اللَّهِ	Allah
رَبِّب	رَبِّ	the Lord
عَبَد	نَعْبُدُ	we worship

			ع ل م	الْعَلَمِينَ	of the universe
			ق و ل	يَقُولُ	say
			ق و م	الْمُسْتَقِيمَ	the straight
			ك و ن	كَانُوا	they used to

- Zumar - This word only occurs in this Surah. It appears twice - (39:71) and (39:73).
- Ya Ibad -'O My Servants....' (39:10) (39:53) - expression of sympathy with the creation.
- The people of Hell will be under layers onto of layers of Hell (39:16), whilst the people of Paradise will be in lofty mansions built one storey on top of another (39:20).

Lessons, Guidance and Reflections

- The mushrikin (polytheists) try to justify their worship of saints saying, "It brings us closer to Allah."
- On the Day of Judgement, no one shall bear the burden of others.
- Believers who cannot practice their faith should migrate to another place where they can.
- The real losers are those who lose their souls and families on the Day of Judgement.
- No one can rescue the one against whom the sentence of punishment has been decreed.
- The Qur'an is consistent and yet it repeats the teachings in different ways.
- Allah has cited every kind of example in Qur'an so that people may learn lessons.
- Who can be more wicked than the one who invents a lie against Allah.
- Those who have transgressed against their souls should not despair of Allah's mercy, they should repent while they can.
- On the Day of Judgement everyone's Book of Deeds shall be laid open and justice shall be done with all fairness.

Miscellaneous Issues - Scientific References

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ

“...He wraps the night over the day and wraps the day over the night...” (39:5)

The Arabic word for “wrap” is “yukowir” The word is used to depict the act of wrapping a turban around someone’s head. This word was also used in the sense of overlapping of the night and day and vice versa. The reason for the day’s turning into night and the night’s turning into day is due to the spheroid form of the earth.

Allah also says,

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

“And after that He spread the earth.” (79:30)

The Arabic word “dahw” means to ‘spread’ or ‘spread out giving something a round shape’, i.e., like that of the ostrich’s egg. Many ancient cultures, including the Greek, Indian and Chinese, held the belief that the Earth is flat. The Europeans did not alter their view until the Middle ages.

Surah 40: Ghafir

Introduction

There are seven Surahs (al-Ghafir, Fussilat, ash-Shura, az-Zukhruf, ad-Dukhan, al-Jathiyah, al-Ahqaf) that begin with the letters, “Ha Mim”. Thus, these seven Surahs are also called “al-Hawamim”. These are Surahs of Da’wah, inviting people to believe in Allah. There is solace and comfort in these Surahs for the Believers who were persecuted because of their faith and they are given the good news that the truth will prevail. Also, what is common to all of these Surah, is their mentioning of the Prophet Musa.

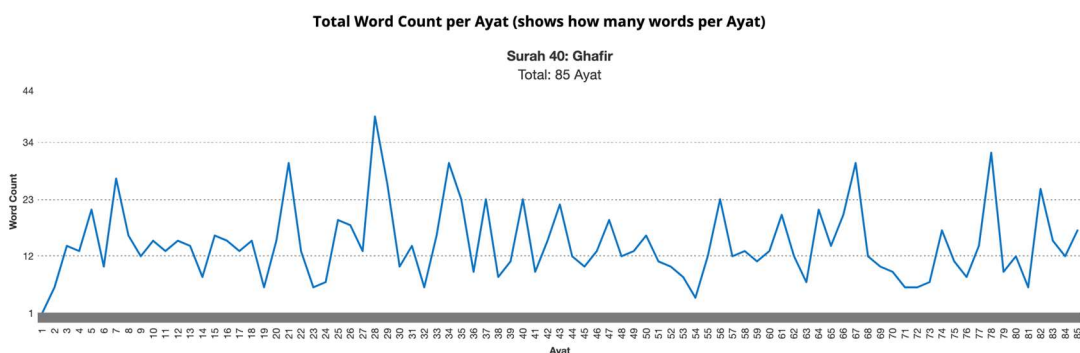
Sections:

1. The Qur’an is from Allah who is both Merciful and Severe in Punishment. Warnings to the non-believers and comfort to the believers.
2. The failure of the disbelievers. The Day of Judgement belongs to Allah.
3. A lesson from the history of Prophet Musa. Even the mighty Pharaoh and his army could not help him against the wrath of Allah.
4. A Believer from the Pharaoh’s people declared his faith. His conversation with his people.
5. The false leaders will take their people to Hell.
6. Allah helps the Prophets and their followers.
7. The glory of Allah. Allah has power over life and death.
8. The fate of the disbelievers will be bad.
9. Take lessons from the past history. After the judgment comes, repentance makes no difference.

The Surah has two common names; al-Ghafir (Forgiver) and al-Mu’min (The Believer).

There are 85 Ayat in this Surah.

Table Summary



Total Ayat	85
Total Words	1,219 (1,343 including 'و' as a separate word)
Total Letters	4,984 (reward factor 49,840)
Root Words	265
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	60 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Nuh, Yusuf, Musa
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule

	- derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The importance of Dawah (calling) to Allah.

Connection between the beginning and the ending of the Surah

The beginning of Surah Ghafir contains: "The forgiver of sin, the acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination." (40:3). In its end, Allah mentions that when the disbelievers saw His punishment they said, "We believe in Allah." (40:84) This will occur in the Hereafter, and thus this belief will be of no benefit because Allah presented to them everything that leads on to Iman and repentance in the worldly life. So, when they were resolute on their disbelief, their end was to punishment and fire, with repentance and belief then being of no avail to them.

Connection of the Surah to the Surah before/after it

مُخْلِصِينَ لَهُ الدِّينَ

Surah az-Zumar and Surah Ghafir both begin with the mention of making the Din purely for Him,

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

“Indeed, We have sent down to you the Book, (O Muhammad ﷺ), in truth. So worship Allah, (being) sincere to Him in religion.” (39:2)

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

“So invoke Allah, (being) sincere to Him in religion, although the disbelievers dislike it.” (40:14) (40:65)

Period of Revelation

According to Ibn Abbas, this Surah was sent down consecutively after Surah 39: az-Zumar (The Groups) and its present position in the order of the Surahs in the Qur'an is the same as its chronological order.⁶²

Background Reasons for Revelation

There are clear indications in the subject matter of this Surah to the conditions in which it was revealed. The disbelievers of Makkah at that time were engaged in two kinds of the activities against the Prophet ﷺ. First, they were creating suspicion and misgiving in the minds of the people about the teaching of the Qur'an and the message of Islam and about the Prophet ﷺ himself by starting many disputes and discussions, raising irrelevant objections and bringing ever new accusations so that the Prophet ﷺ and the Believers were sick of trying to answer them. Secondly, they were preparing the ground for putting an end to the Prophet ﷺ himself. They were devising one plot after another, and on one occasion had even taken the practical steps to execute a plot.

There is a hadith on the authority of Abdullah bin Amr bin al-As, saying that, one day when the Prophet ﷺ was offering his prayers in the precincts of the Ka'bah, suddenly 'Uqbah bin Abi Mu'ait, rushed forward and putting a piece of cloth round his neck started twisting it so as to strangle him to death. Abu Bakr, who happened to go there in time, pushed him away. Abdullah says that when Abu Bakr was struggling with the man, he was saying words to the effect: “Would you kill a man only because he says: Allah is my Lord?”

⁶² Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

Top 10 Most Frequent Root Words used in this Surah

1 unique root words that do not appear in any other Surah



#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلِه	57	2851
2.	الَّذِي	36	1464
3.	كَوْن	25	1390
4.	قَوْل	25	1722
5.	رَبِّ	19	980
6.	دَعَو	18	212
7.	أَمِن	17	879
8.	يَوْم	15	405
9.	إِلَّا	13	663
10.	إِلَى	13	742

Unique Root Word	Example (word)	Translation
ف و ض	وَأَفْوُضُ	and I entrust (40:44)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَى	إِلَيْكَ	to you
إِلَّا	إِلَّا	except
أَلِه	اللَّهِ	Allah
أَمِن	يُؤْمِنُونَ	believe
دَعَو	وَادْعُوا	and call
رَبِّ	رَبِّ	the Lord
قَوْل	يَقُولُ	say
كَوْن	كَانُوا	they used to
يَوْم	يَوْمِ	(of the) Day

Lessons, Guidance and Reflections

- The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly what is common to all of them is their mentioning of the Prophet Musa. These Surahs are;
 - Surah 40: al-Ghafir
 - Surah 41: Fussilat
 - Surah 42: Shurah
 - Surah 43: Zukhruf
 - Surah 44: Dukhan
 - Surah 45: Jathiyah
 - Surah 46: al-Ahqaaf
- The angels who bear the throne of Allah pray for those humans who repent and follow the right way.
- A scene from the Day of Judgement.
- Allah knows the furtive looks and secret thoughts.
- Story of the Prophet Musa, Pharaoh, Haman and Qarun.
- An excellent speech of one of the relatives of Pharaoh in favour of the Prophet Musa.
- Pharaoh plotted against that relative, who was a believer, but Allah saved him and destroyed the people of Pharaoh, and now they are presented before the fire of Hell every morning and evening.
- Allah says; “Call me, I will answer your prayers.”
- No one has the right to be worshipped except Allah, the Creator and the Rabb of the world.
- Those who argue about the revelations of Allah will soon find out the Truth.
- Allah has sent many Messengers before Prophet Muhammad ﷺ; of them some are mentioned in the Qur’an and some are not.
- Belief after seeing the scourge of Allah is of no avail to the disbelievers.

Surah 41: Fussilat

Introduction

The subject matter of this Surah is Da'wah. It invites to the truth, gives warnings to those who reject the truth, and tells us that the appeal to the truth is within our nature. It tells us also that the Believers receive strength from Allah's revelation. The revelation gives life to those who were spiritually and morally dead at one time. The Surah contains both good news and warnings.

Sections:

1. Invitation to the truth of the Qur'an. The Qur'an is a book that explains everything.
2. Allah created the heaven and earth. Warnings to those who turn away from Allah.
3. Those who deny Allah, their own body will witness against them.
4. The disbelievers' plan to suppress the message of the Qur'an will fail. Allah gives strength to the Believers.
5. The best people are those who invite to Allah. The effect of the revelation on the Believers. The signs of Allah.
6. Allah gives time to people to repent. What good or evil you do is for and against your own selves. The truth will gradually succeed.

The Surah is known as 'Fussilat' and 'Haa-Meem as-Sajdah'.

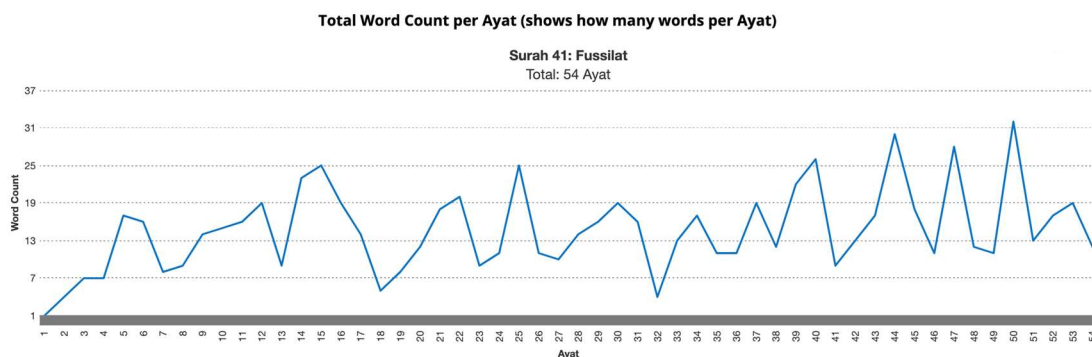
The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly what is common to all of them is their mentioning of the Prophet Musa. These Surahs are;

- Surah 40: al-Ghafir
- Surah 41: Fussilat
- Surah 42: Shurah
- Surah 43: Zukhruf
- Surah 44: Dukhan
- Surah 45: Jathiyah

- Surah 46: al-Ahqaaf

There are 54 Ayat in this Surah.

Table Summary



Total Ayat	54
Total Words	794 (894 including 'و' as a separate word)
Total Letters	3,282 (reward factor 32,820)
Root Words	212
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	61 st (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Musa
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation

	to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In the discourse that Allah sent down in response to what Utbah said, no attention whatever was paid to the proposals that were made to the Prophet ﷺ. What he had said was, in fact, an attack on the Prophet's ﷺ intention and intellect. His assumption was that as there was no possibility of his being a Prophet ﷺ and the Qur'an being Allah's Revelation, inevitably the motive of his invitation must either be the desire to obtain wealth and political power, or, God forbid, he had lost his reason. In the first case, he wanted to make a bargain with the Prophet ﷺ; in the second, he was insulting him when he said that the Quraysh chiefs would have him cured of his madness at their own expense. Obviously, when the opponents come down to such absurd things, no gentleman would like to answer them, but would ignore them and say what he himself had to say.

Therefore, ignoring what Utbah said, this Surah makes antagonism its subject of discussion, which the unbelieving Quraysh were showing stubbornly and wickedly in order to defeat the message of the Qur'an. They would say to the Prophet ﷺ, "You may try however hard you try: we would not listen to you. We

have put coverings on our hearts and we have closed our ears. There is a wall between you and us, which would never let us meet together.”

They had given a clear notice to the Prophet ﷺ to the effect, “You may continue your mission of inviting the people, but we would go on opposing you as hard as we can to frustrate your mission.”

For this object they had devised the following plan. Whenever the Prophet ﷺ or a follower of his would try to recite the Qur’an before the people, they would at once raise such a hue and cry that no one could hear anything. They were desperately trying to misconstrue the verses of the Qur’an and spread every kind of misunderstanding among the people. They misconstrued everything and found fault even with the straightforward things. They would isolate words and sentences from their right context, from here and there, and would add their own words in order to put new meanings on them so as to mislead the people about the Qur’an and the Messenger who presented it.

They would raise strange objections, a specimen of which has been presented in this Surah. They said, “If an Arab presents a discourse in Arabic, what could be the miracle in it? Arabic is his mother tongue. Anyone could compose anything that he pleased in his mother tongue and then make the claim that he had received it from Allah. It would be a miracle if the person would suddenly arise and make an eloquent speech in a foreign tongue which he did not know. Then only could one say that the discourse was not of his own composition but a revelation from Allah.”

Here is a resume of what has been said in answer to this deaf and blind opposition:

1. The Qur’an is most certainly the word of Allah, which He has sent down in Arabic. The ignorant people do not find any light of knowledge in the truths that have been presented in it plainly and clearly, but the people of understanding are seeing this light as well as benefiting by it. It is surely Allah’s mercy that He has sent down this Word for the guidance of man. If a person regarded it as an affliction, it would be his own misfortune. Good news is for those who benefit by it and warning for those who turn away from it.
2. If you have put coverings on your hearts and have made yourselves deaf, it is not the Prophet’s ﷺ job to make one hear who does not want to hear, and

the one who does not want to understand, understand forcibly. He is a man like you; he can make only those to hear and understand, who are inclined to hear and understand.

3. Whether you close your eyes and ears and put coverings on your hearts, the fact, however, is that your Allah is only one God, and you are not the servant of anyone else. Your stubbornness cannot change this reality in any way. If you accept this truth and correct your behaviour accordingly you will do good only to yourselves, and if you reject it, you will only be preparing your own doom.
4. Do you have any understanding as to whom you disbelieve and with whom you associate others in divinity? It is with regard to that Allah Who has created this limitless universe, Who is the Creator of the earth and heavens, from Whose blessings you are benefiting on the earth, and on Whose provisions you are being fed and sustained. You set up His mean creatures as His associates and then you are made to understand the truth you turn away in stubbornness.
5. If you still do not believe, then be aware that a sudden torment is about to visit you, the like of which had visited the 'Aad and the Thamud, and this torment also will not be the final punishment of your crimes, but there is in addition the accountability and the fire of Hell in the Hereafter.
6. Wretched is the man who gets as company such satans from among men and Jinn, who make his follies seem fair to him, who neither let him think aright himself nor let him hear right from others. Yet on the Day of Reckoning when their doom overtakes them, each one of them will say that if he happened to get hold of those who had misled and deceived him in the world, he would trample them under his foot.
7. This Qur'an is an unchangeable Book. You cannot defeat it by your plotting and falsehoods. Whether falsehood comes from the front or makes a secret and indirect attack from behind, it cannot succeed in refuting it.
8. Today, when this Qur'an is being presented in your own language so that you may understand it, you say that it should have been sent down in some foreign tongue. But had We sent it in a foreign tongue for your guidance, you would yourselves have called it a joke, as if to say, "What a strange thing! The Arabs are being given guidance in a non-Arabic language, which

nobody understands.” This means that you, in fact, have no desire to obtain guidance. You are only inventing ever new excuses for not affirming the faith.

9. Have you ever considered that if it became established that the Qur'an was really from Allah, then what fate you would meet by denying it and opposing it so vehemently as you do?
10. Today, you do not believe, but soon you will see with your own eyes, that the message of this Qur'an had pervaded the whole world and you have yourselves been overwhelmed by it. Then you will come to know that what you were being told was the very truth.

Besides giving these answers to the opponents, attention has been paid to the problems which the Believers and the Prophet ﷺ himself were facing in that situation of active resistance. Not to speak of preaching the message to others, the Muslims were even finding it difficult to follow the way of the Faith. Anyone about whom it became known that he had become a Muslim, life would become an agony. As against the dreadful combination of the enemy and its all-pervading power, they were feeling utterly helpless and powerless. In this state, in the first place, they were consoled and encouraged, as if to say: “You are not, in fact, helpless and powerless, for any person who believes in Allah as his Lord and adheres to this belief and way of life resolutely, Allah's angels descend on him and help and support him at every stage, from the life of this world till the Hereafter.” Then they were encouraged with the consolation, “The best man is he who does good, invites others to Allah and proclaims firmly that he is a Muslim.”

The question the Prophet ﷺ had at that time was as to how he should carve out a way of preaching his message when he had to face such heavy odds on every side. The solution he was given to this question was, “Although apparently the obstacles seem to be impossible, the weapon of good morals and character can smash and melt them away. Use this weapon patiently, and whenever Satan provokes you and incites you to use some other device, seek refuge in Allah.”

Connection of the Surah to the Surah before/after it

In Surah Ghafir, Allah demonstrates the intellectual and knowledge-based discourse between the Believers and the polytheists, with this argument ending by stating the final abode of the polytheists; namely Hell. Here they will 'believe' when belief will be of no avail to them. Surah Fussilat explains further the nature of the curriculum followed by believers; how it is Allah who sent to them a Qur'an to guide them to their success in the world and the Hereafter. In Surah Fussilat, Allah clarifies the characteristics of the Qur'an and both the positions of the Believers and the polytheists with regards to it, showing the latter's inability to confront its truths.

Period of Revelation

According to authentic hadith, it was sent down after the affirmation of the Faith by Hamza, the uncle of the Prophet ﷺ and before the affirmation of the Faith by Umar. Muhammad bin Ishaq, the earliest biographer of the Prophet ﷺ, has related on the authority of Muhammad bin Ka'b al-Qurzi (a Companion), that one day some of the Quraysh chiefs were sitting in their assembly in the Masjid al-Haram, while in another corner of the Mosque there was the Prophet ﷺ sitting by himself. This was the time when Hamza had already embraced Islam and the people of the Quraysh were feeling upset at the growing numbers of the Muslims. On this occasion, Utbah bin Rabi'ah (the father-in-law of Abu Sufyan) said to the Quraysh chiefs: "Gentlemen, if you like I would go and speak to Muhammad ﷺ and put before him some proposals; maybe that he accepts one of them, to which we may also agree, and so he stops opposing us." They all agreed to this, and Utbah went and sat by the Prophet ﷺ. When the Prophet ﷺ turned to him, he said, "Nephew, you know the high status that you enjoy in the community by virtue of your ancestry and family relations, but you have put your people to great trouble: you have created divisions among them and you consider them to be fools: you talk ill of their religion and gods, and say things as though all our forefathers were pagans. Now listen to me and I shall make some suggestions. Consider them well: maybe that you accept one of them." The Prophet ﷺ said, "Abul Walid, say what you want to say and I shall listen to you." He said, "Nephew, if by what you are doing, you want wealth, we will give you enough of it so that you will be the richest man among

us; if you want to become an important man, we will make you our chief and will never decide a matter without you; if you want to be a king, we will accept you as our king; and if you are visited by a Jinn, whom you cannot get rid of by your own power, we will arrange the best physicians and have you treated at our own expense.” ‘Utbah went on speaking in this strain and the Prophet ﷺ went on listening to him quietly. Then he said, “Have you said, O Abul Walid, what you had to say?” He replied that he had. The Prophet ﷺ said, “Well, now listen to me.” Then pronouncing Bismillah ir Rahman-ir-Rahim he began to recite this very Surah, and Utbah kept on listening to it, putting his hands behind his back and leaning on them as he listened. Coming to the verse of prostration (v. 37) the Prophet ﷺ prostrated himself; then raising his head, said, “This was my reply, O Abul Walid, now you may act as you please.” Then Utbah arose and walked back towards the chiefs, the people saw him from afar, and said, “By God! Utbah’s face is changed. He does not look the same man that he was when he went from here.” Then, when he came back and sat down, the people asked, “What have you heard?” He replied, “By God! I have heard something the like of which I had never heard before. By God, it’s neither poetry, nor sorcery, nor magic. O chiefs of the Quraysh, listen to what I say and leave this man to himself. I think what he recites is going to have its effect. If the other Arabs overcome him, you will be saved from raising your hand against your brother, and the others will deal with him. But if he overcame Arabia, his sovereignty would be your sovereignty and his honour your honour.” Hearing this the chiefs spoke out: “You too, O father of Walid, have been bewitched by his tongue.” Utbah replied, “I have given you my opinion; now you may act as you please.” (Ibn Hisham, vol. I, pp. 313-314).⁶³

⁶³ Tafheem al-Qur’an, Mawdudi.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	الَّذِي	25	1464
2.	قَوْل	23	1722
3.	كَوْن	14	1390
4.	أَلْه	13	2851
5.	رَبِّب	12	980
6.	عَمَل	11	360
7.	إِلَى	9	742
8.	بَيْن	9	523
9.	كَفَر	9	525
10.	أَيَّي	8	382

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَى	إِلَيْكَ	to you
أَلْه	اللَّهُ	Allah
أَيَّي	بِآيَاتِنَا	Our Signs
بَيْن	بَيْنَ	between
رَبِّب	رَبِّ	the Lord
عَمَل	وَعْمَلُوا	and do
قَوْل	يَقُولُ	say
كَفَر	الْكَافِرُونَ	disbelievers
كَوْن	كَانُوا	they used to

Lessons, Guidance and Reflections

- The Qur'an is revealed to give admonition.
- Woe to those who deny the Hereafter and do not pay Zakah (charity).
- Story of the creation of earth, mountains, seas, skies and heavens.
- Example of Allah's scourge upon the nations of 'Ad and Thamud.
- On the Day of Judgement, man's own ears, eyes and skin will bear witness against him relating to his misdeeds.
- Those who say their God is Allah and stay firm on it, have angels assigned for their protection.
- The best in speech is the one who calls people towards Allah, does good deeds and says, "I am a Muslim."
- The message which is revealed to the Prophet Muhammad ﷺ is the same message which was revealed to prior Prophets.
- The Qur'an is a guide and healing for the believers. It is similar to the Book given to the Prophet Musa.
- On the Day of Judgement, all those gods to whom people worshiped besides Allah, shall vanish.
- Have you considered that if the Qur'an is really from Allah and you deny it, what will happen to you!

Miscellaneous Issues

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

“Then He directed Himself to the heaven while it was smoke” (41:11)

Early Universe in a state of 'Smoke' - The science of modern cosmology, observational and theoretical, clearly indicates that, at one point in time, the whole universe was nothing but a cloud of 'smoke' (i.e., an opaque highly dense and hot gaseous composition). This is one of the undisputed principles of standard modern cosmology. Scientists now can observe new stars forming out of the remnants of that 'smoke'.

Because the earth and the heavens above (the sun, the moon, stars, planets, galaxies, etc.) have been formed from this same 'smoke,' we conclude that the earth and the heavens were one connected entity.

We know that our world, the sun and the stars did not come about immediately after the primeval explosion. For the universe was in a gaseous state before the formation of the stars. This gaseous state was initially made of hydrogen and helium. Condensation and compression shaped the planets, the earth, the sun and the stars that were but products of the gaseous state. The discovery of these phenomena has been rendered possible thanks to successive findings as a result of observations and theoretical developments.

The knowledge of all contemporary communities during the time of the Prophet ﷺ would not suffice for the assertion that the universe had once been in a gaseous state.

Surah 42: ash-Shura

Introduction

The Surah emphasizes that the message of the Qur'an is from Allah who revealed similar messages to other Prophets and Messengers. The religion of Allah has been the same throughout history. If Allah wanted, He would have made all people into one Ummah, but He has given freedom to people to make their own choice by their free will. Allah will judge all people on the Day of Judgement. In the Surah it is also mentioned that the followers of this message are those who avoid major sins and who manage their affairs with mutual consultation.

Sections:

1. Allah revealed His message to His Prophets. The purpose of revelation is to warn people about the Day of Judgement. Had Allah willed, He would have forced all people into one Ummah, but the wrong-doers will see the consequences of their deeds.
2. The judgment is in the hand of Allah. He gave the same religion to all His Prophets. Muslims must invite people to Allah.
3. Allah deals justly with all people. Allah accepts the repentance. Allah's mercy is manifest in the universe.
4. Believers should avoid sins, be patient, work with each other in consultation and practice forgiveness.
5. The Prophet ﷺ guides to the right path, the path of Allah.

The Surah takes its name from the Ayat,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

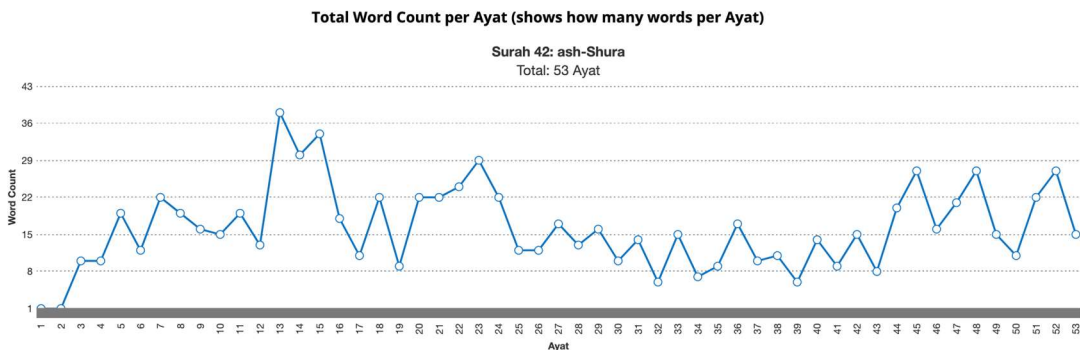
“And those who have responded to their lord and established prayer and whose affair is (determined by) consultation among themselves, and from what We have provided them, they spend.” (42:38)

The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly what is common to all of them is their mentioning of the Prophet Musa. These Surahs are;

- Surah 40: al-Ghafir
- Surah 41: Fussilat
- Surah 42: Shurah
- Surah 43: Zukhruf
- Surah 44: Dukhan
- Surah 45: Jathiyah
- Surah 46: al-Ahqaaf

There are 53 Ayat in this Surah.

Table Summary



Total Ayat	53
Total Words	860 (981 including 'و' as a separate word)
Total Letters	3,431 (reward factor 34,310)
Root Words	213
Unique Root Words	1
Makki / Madani	Makki

Chronological Order	62 nd (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Nuh, Ibrahim, Musa, Isa
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

United Ummah (nation) and the virtue of consultation - The discourse begins in a way as if to say: “Why are you expressing surprise and amazement at what our Prophet ﷺ is presenting before you? What he says is not new or strange, nor anything novel, which might have been presented for the first time in history: that Revelation should come down to a man from Allah and he should be given instructions for the guidance of mankind. Allah has been sending similar

Revelations with similar instructions to the previous Prophets. It is not surprising that the Owner of the Universe should be acknowledged as Deity and Ruler, but what is strange is that one should accept another as divine and deity in spite of being His subject and slave. You are angry with him who is presenting Monotheism (Tawhid) before you, whereas the polytheism (Shirk) that you are practicing regarding the Master of the Universe is such a grave crime as may cause the heavens to break asunder. The angels are amazed at this boldness of yours and fear that the wrath of Allah might descend on you any moment.”

After this the people have been told that a person's being appointed to Prophethood and his presenting himself as a Prophet ﷺ does not mean that he has been made master of the people's destinies and he has come to the world with that very claim. Allah has kept the destinies in His own hand. The Prophet ﷺ has come only to arouse the heedless and guide the strayed ones to the right path. To call to account those who do not listen to him and to punish or not to punish them is Allah's own responsibility, and not part of the Prophet's ﷺ work. Therefore, they should take it out of their head that the Prophet ﷺ has come with a claim similar to those that are made by their so called religious guides and saints to the effect that he who would not listen to them, or would behave insolently towards them, would be burnt to death: In this very connection, the people have also been told that the Prophet ﷺ has not come to condemn them but he is their well-wisher; he is warning them that the way they are following will only lead to their own destruction.

Then, an answer has been given to the question: why didn't Allah make all human beings righteous by birth, and why did He allow the difference of viewpoint owing to which the people start following each and every way of thought and action? The answer given is this: owing to this very fact has it become possible for man to attain to the special mercy of Allah, which is not meant for other creatures, but is only meant for those endowed with power and authority, who should take Allah as Patron and Guardian, not instinctively but consciously by willing choice. Allah supports the man who adopts this way and guides and helps him to do good and right and admits him into His special mercy. On the contrary, the man who misuses his option and makes his patron those who are not, in fact, the guardians, and cannot be, are deprived of Divine mercy. In this connection, it has also been made clear that only Allah is the patron of man and of all other creatures. Others

are neither the patron nor have the power to do full justice to patronage. Man's success depends only on this, that he should make no mistake in choosing a patron for himself by the use of his free choice, and should take only Him as his guide who, in reality, is the real Patron.

After this, it has been explained what the faith (din) being presented by the Prophet Muhammad ﷺ really is; Its primary basis that as Allah Almighty is the Creator, Master and real Patron of the universe and man, He alone is man's Ruler, He alone has the right to give man faith (din) and Law (system of belief and practice) and judge the disputes of man and tell what is truth and what is falsehood. No other being has any right whatever to be man's lawgiver. In other words, like the natural sovereignty, the sovereignty regarding law-making also is vested only in Allah. No man or creature, apart from Allah, can be the bearer of this sovereignty. And if a person does not recognise and accept this Divine rule of Allah, it is merely futile for him to recognise the natural sovereignty of Allah.

On this very basis has Allah ordained a 'True Religion' for man from the very beginning. It was one and the same religion given to all Prophets. No Prophet ever founded any separate religion of his own. The same one religion has been enjoined by Allah for all mankind since the beginning of creation, and all the Prophets have been following it and inviting others to follow it.

This religion and creed was not sent so that man may rest content only with believing in it, but it was sent with the purpose and intention that it alone should be introduced, established and enforced in the world, and no man-made religion be made to prevail in Allah's earth apart from His religion. The Prophets had not been appointed only to preach this religion but to establish it.

This same was the original religion of mankind, but after the death of the Prophets, selfish people created new creeds by creating schisms for vested interests due to self-conceit, vanity and ostentation. All the different religions and creeds found in the world today have resulted from corruption of the original Divine Truth.

Now, the Prophet Muhammad ﷺ has been sent so that he may present before the people the same and original religion in place of the various practices and artificial creeds and man-made religions and may try to establish the same. On this, if instead of being grateful, you feel angry and come out to fight him, it is your foolishness; the Prophet ﷺ will not abandon his mission only because of your

foolishness, he has been enjoined to adhere to his faith at all costs and to carry out the mission to which he has been appointed. Therefore, the people should not cherish any false hope that in order to please them he would cater to the same whims and superstitions of ignorance which has corrupted God's religion before.

You do not understand how great an impudence it is against Allah to adopt a man-made religion and law instead of the Religion and Law enjoined by Allah. You think it is an ordinary thing and there is nothing wrong with it. But in the sight of Allah it is the worst kind of polytheism (Shirk) and a grave crime whose punishment will be imposed on all those who enforced their own religion on Allah's earth and those who adopted and followed their religion.

Thus, after presenting a clear and visible concept of Religion it is said, "The best possible method that could be employed for your instruction and for bringing you to the right path has already been employed. On the one hand, Allah has sent down His Book, which is teaching you the truth in a most impressive way in your own language; and on the other, the lives of the Prophet Muhammad ﷺ and his Companions are present before you, by which you can see for yourselves what kind of men are prepared by the guidance given in this Book. Even then, if you do not accept this guidance, nothing else in the world can bring you to the right path. The only alternative, therefore, is that you should be allowed to persist in the same error in which you have remained involved in for centuries and made to meet with the same doom which has been destined by Allah for such wrongdoers."

While stating these truths, brief arguments have been given for Monotheism and the Hereafter, the world worshippers have been warned of the evil consequences and their punishment in the life Hereafter, and the disbelievers have been criticized for the moral weaknesses, which were the real cause of their deviation from the truth. The Surah has been concluded with two important themes.

Firstly, that the Prophet ﷺ was wholly unaware of this concept of the "Book" or the true Faith during the first forty years of his life and then his sudden appearance before the people with those two things, is a manifest proof of his being a Prophet ﷺ.

Secondly, his presenting his own teaching as the teaching of Allah does not mean that he claims to have spoken to God, face to face, but God has conveyed to him this guidance, as in the case of all other Prophets, in three ways: He speaks to

His Prophets either through Revelation, or from behind a veil, or He sends an angel with the message. This thing was clarified so that the opponents did not have an opportunity of accusing the Prophet ﷺ of claiming to have spoken to God, face to face, and the seekers of the truth should know by what methods God gave instruction to the man whom He had appointed to the mission of Prophethood.⁶⁴

Connection between the beginning and the ending of the Surah

How Wahy (revelation) occurs and its purpose - In the beginning of the Surah, there is a mention of the function/purpose and the need for Revelation. In the end of the Surah, there is a mention of how this Revelation occurs,

حَمْدُ عَسَقَ كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

“Ha, Meem.’Ayn, Seen, Qaf. Thus has He revealed to you, (O Muhammad ﷺ), and to those before you - Allah, the Exalted in Might, the Wise.”

(42:1-3)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

“And thus We have revealed to you an Arabic Qur’an that you may warn the Mother of Cities (Makkah) and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.” (42:7)

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

“And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or (what is) faith, but We have made it

⁶⁴ Tafheem al-Qur’an, Mawdudi.

a light by which We guide whom We will of Our servants. And indeed, (O Muhammad ﷺ), you guide to a straight path -” (42:51-52)

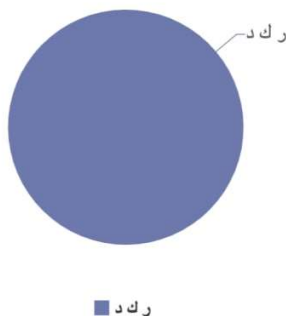
Period of Revelation

Although it could not be known from any authentic traditions, yet one feels after a study of its subject matter that this Surah might have been sent down consecutively after Surah 41: Fussilat (Presented In Detail), for it seems to be, in a way, a supplement to it. This will become clear to every person who first studies Surah 41: Fussilat carefully and then goes through this Surah. He will see that, in that Surah, the Quraysh chiefs had been taken to task for their deaf and blind opposition so that anyone in Makkah and in its outskirts, who had any sense of morality and nobility left in him, should know how unreasonably the chiefs of the people were opposing Muhammad ﷺ, and as against them, how serious he was in everything he said, how rational was his standpoint and how noble his character and conduct. Immediately after that warning this Surah was sent down, which did full justice to teaching and instruction, and made the truth of the Prophet’s ﷺ message plain in such an impressive way that anyone who had any element of the love of the truth in him and who had not been blinded by the errors of ignorance, could not help being influenced by it.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah *



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل و	32	2851
2.	الَّذِي	24	1464
3.	ش ي أ	21	519
4.	إِى	15	742
5.	أ ر ض	10	461
6.	ر ب ب	10	980
7.	أ م ن	9	879
8.	م ج و	8	381
9.	و ل ي	8	232
10.	ظ ل م	8	315

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ر ك د	رَوَّكِدَ	motionless (42:33)	أَلَدَى	أَلَدَيْنَ	(of) those
			إِلَى	إِلَيْكَ	to you
			أَرْضَ	أَلْأَرْضَ	the earth
			أَلْهَ	أَللَّهِ	Allah
			أَمَنَ	يُؤْمِنُونَ	believe
			رَبَّ	رَبِّ	the Lord
			سَمَوِ	بِسْمِ	In (the) name
			شِئْ	شَاءَ	wills
			ظَلَمَ	الظَّالِمِينَ	the wrongdoers
			وَلَّى	وَتَوَلَّى	and turns away

Lessons, Guidance and Reflections

- Three ways of Revelation have been explained in (42:51) - Inspiration, behind a Veil, or via a messenger Angel.
- Hasad (jealousy) is the reason behind splitting into sects. (42:14)
- Virtue of noble intentions in seeking the abode of the after-life. (42:20)
- Sin is the cause for evil and trials. (42:30)
- The Sunnah (practice) of Allah in Faraj (help), is that it occurs after severe Bala (tests). (42:28)
- The Heaven might have broken apart from above those who elevate Allah's creatures to His level if angels were not begging for forgiveness for the residents of Earth.
- Islam is the same religion which was enjoined on Nuh, Ibrahim, Musa, and Isa. They were all ordained to establish the Din and do not create divisions in it.
- He who desires the harvest in the Hereafter shall be given manifold and he who desires it in this life shall be given a portion here but shall have no share in the Hereafter.

- Whatever inflictions befall upon people, are the result of their own misdeeds.
- True Believers are those who establish Salah, give charity and defend themselves when oppressed.
- The real losers are those who will lose on the Day of Resurrection.
- It is Allah who gives daughters and sons as He pleases.
- It is not benefiting for any human, that Allah should speak to him face to face.

Shura - Consultation

Shura, or consultation, embraces every facet of life and is easily adaptable to a variety of different situations. In Islam, it is encouraged not only in the political realm but on a social scale as well, involving families and professional entities. The Quran mentions shura when it refers to those “who (conduct) their affairs by mutual consultation” (42:38) in the list of people that will have a lasting reward with Allah. Hence, shura is a binding Islamic principle.

Prophet Muhammad ﷺ used to decide matters of importance, be it within the community or in his home, with the consultation of those around him. He set numerous examples in which he exercised shura, both in seeking advice and heeding it. In this way, he modelled how to be a just leader, an engaging military commander, and a father and husband that continually took counsel from his family. Indeed, shura was an integral process for him and he made it a prevalent practice in his society, fostering dialogue, mutuality, and unity.

Family

From the very beginning of his prophethood, Prophet Muhammad ﷺ sought the counsel of his wife, Khadija. The first experience of revelation left the Prophet ﷺ confused and he immediately rushed to Khadija for solace. Khadija comforted him and assured him that an honest man like him would not be forsaken by Allah. She took him to her cousin, Waraqa ibn Nawfal, a priest, who confirmed that Muhammad ﷺ was a Prophet.

After Khadija's death, the Prophet ﷺ did not marry until a lady named Khawla bint Hakeem suggested that he do so for the sake of his children and for his own

company. The Prophet ﷺ asked her to recommend whom he should marry and followed her counsel.

Distressed, he went to his wife, Umm Salamah, who advised him to conduct these rites himself first, and his companions will surely follow. The Prophet ﷺ heeded her suggestion, and as she had predicted, his companions followed suit, resolving the problem.

Similarly, shura among families as a whole – including children – is extremely important. Consultation strengthens the family unit and creates a culture of inclusive decision-making. It also cultivates confidence in children and nurtures a trusting relationship within the family. When shura is one of the family's building blocks, then it is easier to get through the bumps of life, such as growth stages in children, behavioural changes, economic challenges, loss of loved ones, etc. The Prophet ﷺ has stated, "The Believers with the most perfect faith are those with the most perfect conduct and manners. And the best ones amongst you are those who are best to their families."

The Larger Picture

The Islamic principle of shura is equally important beyond the family. It is a motivating and empowering factor in anything people undertake – from education to work to social causes to hobbies. It enables individuals to feel that their feedback is valuable and they can make a difference in the larger picture. Hence, in general, shura has a very positive influence on all sorts of professional or voluntary endeavours.

Sometime later, when Umar, the second caliph, was on his deathbed, he instructed that his successor be chosen by mutual consultation among six companions. In general, the companions of the Prophet ﷺ kept the spirit of shura alive by routinely seeking counsel and giving advice. This practice was so prevalent that individuals also felt free to approach their leaders without fear.

As time has gone by, and with various influences, Muslims in some parts of the world have relinquished this Islamic principle, clinging to rigid hierarchical structures instead. However, shura is a timeless concept which has to be understood and implemented according to the needs of time, place, and circumstances. When properly applied, it becomes essential to the well-being of families and organizations.

Surah 43: az-Zukhruf

Introduction

The Surah tells us that the Revelation is a mercy from Allah. Allah chooses whosoever He wills to give His Revelation. The worldly goods and riches do not necessarily mean that a person is best in the sight of Allah. Real value comes from following the truth and righteousness.

Sections:

1. This Revelation is given to people in Arabic so that they may understand. The Revelation is a mercy from Allah.
2. Shirk (polytheism) and blind following of ancestors are major problems of non-believers.
3. Allah chooses the Prophets and Messengers according to His wisdom. The worldly riches do not have significance in the sight of Allah.
4. Those who forget Allah come under the influence of the Satan.
5. Pharaoh's response to Prophet Musa. Allah's punishment came against Pharaoh and his people.
6. Jesus' message was also changed by some of his people.
7. The Believers will succeed in the Hereafter.

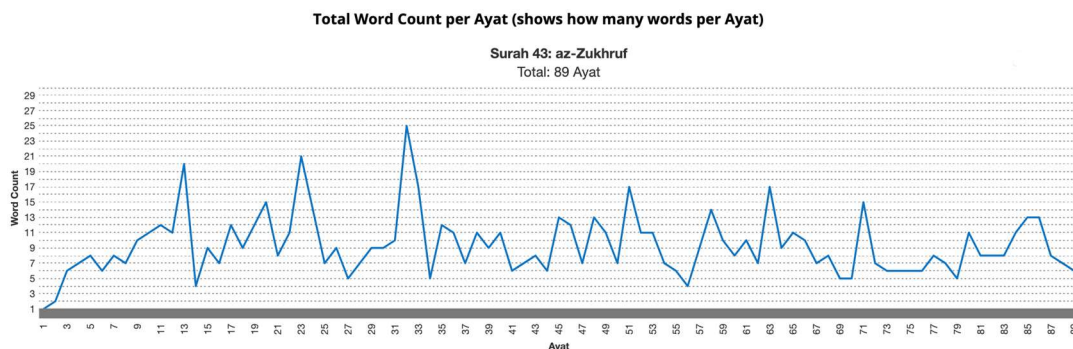
The Surah takes its name from the Ayat

وَزُخْرُفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعِ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

“And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.” (43:35)

There are 89 Ayat in this Surah.

Table Summary



Total Ayat	89
Total Words	830 (934 including ‘و’ as a separate word)
Total Letters	3,508 (reward factor 35,080)
Root Words	235
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	63 rd (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	Ibrahim, Musa, Isa
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

- Dangers of the trials of this Dunyah (world) with its beautification.
- In this Surah, a forceful and severe criticism has been made of the common Arab creeds and superstitions in which they persisted. Their stubbornness has been exposed in a firm and effective way, so that every member of the society who was reasonable in some degree, should be made to consider the evils in which the community was involved.

The discourse starts in a way as if to say: “You, by means of your mischief, want that the revelation of this Book should be stopped, but Allah has never withheld the appointment of His Prophets and the revelation of His Books because of the mischief of the people, but has destroyed the wicked people, who obstructed the way of His guidance.” A little further in v. 41-43 and 79-80 the same thing has been reiterated. Though the people who were plotting against his life are meant, the Prophet ﷺ has been addressed to the effect: “whether you remain alive or not, We will certainly punish the wicked,” and the people themselves have been plainly warned to the effect: “If you have decided to take an action against Our Prophet ﷺ, We too will take a decisive action.”

Then, it has been asked, what is the reality of the religion that the people are following so devotedly and what are the arguments on whose strength they are resisting Prophet Muhammad ﷺ.

They themselves admit that the Creator of the earth and heavens and of themselves and their deities is only Allah. They also know and admit that the blessings they are benefiting from, have been bestowed by Allah; yet they insist on making others associates of Allah in His sovereignty. They regard the servants as the children of God. They believe that the angels are goddesses; they have carved their images as females; they adorn them with female dresses and ornaments, and call them daughters of God: they worship them and invoke them for the fulfilment of their needs. How did they know that the angels were female?

When they are rebuked for these superstitions, they present the pretence of destiny and say, "Had Allah disapproved of these our practices, we could not have worshipped these images, whereas the means of finding out whether Allah had approved of something or not, are His Books and not those things which are happening in the world according to His Will. For under His Will, not only idol worship but crimes like theft and adultery, robbery, murder, etc. also are being committed. Can this argument be used to justify the commission of every crime and evil in the world?"

When it is asked: Have you any other authority, apart from this wrong argument, for this polytheism of yours? They reply, "The same has been the practice since the time of our forefathers." In other words, this, in their opinion is a strong enough argument for a creed's being right and true, whereas the Prophet Ibrahim, descent from whom is the only basis of their pride and distinction, had rejected the religion of his elders and left his home and he had discarded every such blind imitation of his forefathers which did not have the support of any rational argument. Then, if these people had to follow their elders only, for this also they selected their most ignorant elders and abandoned their most illustrious elders like the Prophets Ibrahim and Ishmael.

When they are asked: "Has ever a Prophet or a Book sent down by Allah also given this teaching that others beside Allah too are worthy of worship? They present this practice of the Christians as an argument that they took Jesus son of Mary as son of God and worshipped him; whereas the question was not whether the community of a Prophet had committed polytheism (Shirk) or not, but whether a Prophet had himself taught polytheism. Jesus son of Mary had never said that he was son of God and that the people should worship him. His own was the same

teaching which every other Prophet had given: “My Lord as well as your Lord is Allah: so worship Him alone.”

They were disinclined to believe in the Prophethood of the Prophet ﷺ because he was neither a rich man nor a person of high worldly position and rank. They said “Had Allah willed to appoint a prophet ﷺ among us, He would have appointed one of the great men of our two cities (Makkah and Ta’if). On that very basis, Pharaoh also had looked down upon the Prophet Musa and said, “If Allah, the King of the heavens, had to send a messenger to me, the king of the earth, He would have sent him with bracelets of gold and a company of angels in attendance. Wherefrom has this beggar appeared? I am superior to him, for the kingdom of Egypt belongs to me, and the canals of the River Nile are flowing under my control. What is the status of this man as against me? He has neither wealth nor authority.”

Thus, after criticizing each practice of ignorance of the disbelievers and rejecting it with rational arguments, it has been pointed out: “Neither has Allah any offspring, nor are there separate gods of the earth and heavens, nor is there any intercessor who may be able to protect from His punishment those who adopt deviation knowingly. Allah is far above this that He should have children. He alone is the God of the whole Universe: all others are His servants and not associates in His attributes and powers, and only such men can intercede with Him, who are themselves followers of the Truth and they also can intercede only for those who may have adopted obedience of the Truth in the world.”⁶⁵

Connection between the beginning and the ending of the Surah

- The polytheists admit the Creator of everything is only Allah alone.

وَلَّيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

“And if you should ask them, “Who has created the heavens and the earth?” they would surely say, “They were created by the Exalted in Might, the Knowing.” (43:9)

⁶⁵ Tafheem al-Qur’an, Mawdudi.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

“And if you asked them who created them, they would surely say, “Allah.”
So how are they deluded?” (43:87)

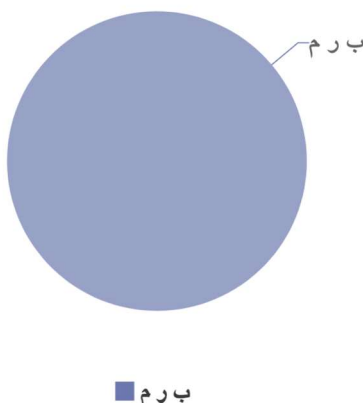
Connection of the Surah to the Surah before/after it

- The previous Surah ends with Ayat discussing the nature of Revelation (42:51) and this Surah begins with Ayat about the nature of Revelation (43:4).
- The Surah before this Surah and the Surah after, begin with حم (the disjointed letters, Ha Mim) as their first Ayat. The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly, what is common to all of them is their mentioning of the Prophet Musa. These Surahs are; Surah 40: al-Ghafir, Surah 41: Fussilat, Surah 42: Shurah, Surah 43: Zukhruf, Surah 44: Dukhan, Surah 45: Jathiyah and Surah 46: al-Ahqaf.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	21	1722
2.	الَّذِي	17	1464
3.	ب ي ن	14	523
4.	ق و م	13	660
5.	ر ب ب	13	980
6.	ج ع ل	12	346
7.	ك و ن	11	1390
8.	إِلَّا	10	663
9.	ر س ل	9	513
10.	ع ب د	9	275

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ب ر م	أَبْرُمُوا	have they determined (43:79)	أَلَّذِي	أَلَّذِينَ	(of) those
			إِلَّا	إِلَّا	except
			ب ي ن	بَيْنَ	(in) front
			ج ع ل	جَعَلَ	made
			ر ب ب	رَبِّ	the Lord
			ر س ل	بِالرُّسُلِ	with [the] Messengers
			ع ب د	نَعْبُدُ	we worship
			ق و ل	يَقُولُ	say
			ق و م	الْمُسْتَقِيمَ	the straight
			ك و ن	كَانُوا	they used to

Lessons, Guidance and Reflections

- The Qur'an is a transcript from the "Mother-Book" which is with Allah.
- Supplication before riding a mode of transport.
- Creed of the Mushrikin (polytheists) that angels are female divinities is false.
- An example of the Prophet Ibrahim who recognized the oneness of Allah and rejected the Shirk (polytheism) using merely his common sense and observing His signs from nature.
- If it were not that all mankind will become one race of unbelievers, Allah would have given the unbelievers houses which were made with sterling silver.
- He who turns away from the remembrance of Allah, Allah appoints a Shaitan to be his intimate friend.
- Hold fast to the Qur'an if you want to be rightly guided.

- The Prophet Jesus was no more than a mortal whom Allah favoured and made an example for the children of Israel.
- The Prophet ﷺ to tell the Christians, “If Allah had a son, I would have been the first one to worship him.”

Surah 44: ad-Dukhan

Introduction

The Surah warns about the punishment of Allah. When the punishment will come then no one can avert it. The division between the righteous and wicked in the Hereafter will be the final decision of Allah.

Sections:

1. The Qur'an is the book of warning.
2. The Day of Judgement is a certainty.
3. Allah will punish the wrongdoers and He shall reward the righteous.

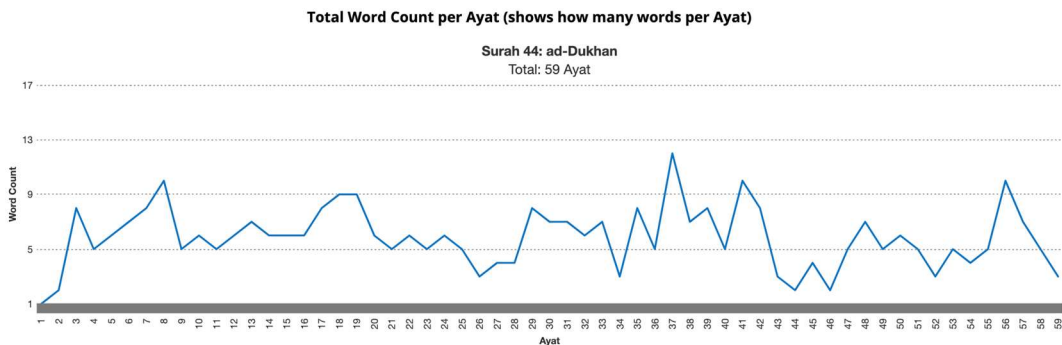
This Surah takes its name from the Ayat,

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ

“Then watch for the Day when the sky will bring a visible smoke.” (44:10)

There are 59 Ayat in this Surah.

Table Summary



Total Ayat	59
Total Words	346 (381 including 'و' as a separate word)
Total Letters	1,439 (reward factor 14,390)
Root Words	129
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	64 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The introduction to the address revealed on this occasion for the admonition and warning of the people of Makkah contained some important points, which are as follows:

1. “You, O People of Makkah, are wrong in thinking that the Qur’an is being composed by Prophet Muhammad ﷺ. This Book, by itself, bears the clear testimony that it is not the composition of a man but of Allah, Lord of the worlds.”
2. “You are making a wrong estimate of the worth of this Book. You think it is a calamity that has descended on you, whereas the Hour when Allah, out of sheer mercy, decided to send His Messenger and His Book to you was highly blessed.”
3. “You are foolishly involved in the misunderstanding that you will fight this Messenger and this Book and will win, whereas the fact is that the Messenger has been raised and the Book sent down in that particular Hour when Allah decides the destinies, and Allah’s decisions are not so weak that they may be changed to a person’s liking, nor are they based on ignorance and folly that there may be the likelihood of a mistake or error or weakness in them. They are rather the firm and unalterable decisions of the Ruler of the Universe, Who is All-Hearing, All-Knowing and All-Wise. Therefore, they cannot be treated lightly.”
4. “You yourselves acknowledge that Allah alone is the Master and Lord of the earth and heavens and of everything in the Universe and also admit that life and death are only in His power, yet you insist on making others your deities, for which the only argument you offer is that, that had been the practice since the time of your forefathers. Whereas, if a person has the conviction that Allah alone is the Master, Sustainer and Giver of life and death, he can never entertain the doubt that there can be other gods also beside Him, who can be worthy of worship. If your forefathers had committed this folly, there is no reason why you also should continue committing it blindly. As a matter of fact, their Lord too was only one Allah, Who is your Lord, and they also should have worshipped only Him, Whom you should worship.”

5. "The only demand of Allah's providence and mercifulness is not this that He should feed you, but also this that He should arrange guidance for you. For this very guidance He has sent His Messenger and His Book."

After this introduction, the question of the famine that was raging in Makkah has been discussed. This famine had occurred on the Prophet's ﷺ prayer, and he had prayed for it, so that when the calamity befell it would break the stubbornness of the disbelievers and then they would listen to the rebuke. It looked as if this expectation was being fulfilled to some extent, for some of the most stubborn enemies of the truth, on account of the severity of the famine, had cried out: "O Lord, avert this torment from us and we will believe." At this, on the one hand, the Prophet ﷺ has been foretold: "These people will not learn any lesson from such calamities. When they have turned away from the Messenger, whose life, character, works and speech clearly show that he is Allah's true Messenger, how will a mere famine help remove their disbelief?" On the other, the unbelievers have been addressed, so as to say: "You lie when you say that you will believe as soon as the torment is removed from you. We shall just remove it to see how sincere you are in your promise. There is a graver disaster about to fall upon you. You need a much more crushing blow: minor misfortunes cannot set you right."

In this very connection, a reference has been made a little below to Pharaoh and his people, implying that those people also had met with precisely the same trial as the chiefs of the disbelieving Quraysh are now afflicted. To them also a similar noble and honourable Messenger had come; they also had seen those express pointers and signs which clearly showed that he had been appointed by Allah; they also had gone on witnessing one sign after the other but they did not give up their stubbornness, till at last they made up their mind to put an end to the Messenger's life, and they met their doom, which has since become a lesson for the people forever.

After this the theme of the Hereafter has been taken up, which the disbelievers of Makkah vehemently denied. They said, "We have never seen anyone rising back to life after death. Raise our forefathers back to life, if you are true in your claim about the life Hereafter." In response to this, two arguments for the Hereafter have been presented briefly:

1. That the denial of this creed has always proved destructive for the morals

2. That the universe is not a plaything of a thoughtless deity, but it is a wise system and no work of wisdom is ever vain or useless.

Then the disbelievers' demand to bring their forefathers back to life has been answered, thus: "This cannot be done every day to meet the demand of the individuals, but Allah has appointed a time when He will resurrect all mankind simultaneously and will subject them to accountability in His Court. If one has to protect oneself there, one should think about it here. For no one will be able to save himself there by his own power, nor by the power of anyone else."

In connection with this court of Allah, mention has been made of the fate of those who will be declared as culprits and of the rewards of those who will be declared as successful. The discourse has been concluded with this warning: "This Qur'an has been revealed in a simple language, in your own tongue, so that you may understand it; yet if you do not understand it and insist on seeing your evil end, you wait; Our Prophet ﷺ too is waiting. Whatever is to happen, will happen at its own appointed time."⁶⁶

Connection of the Surah to the Surah before/after it

- The Surah before, this Surah and the Surah after all begin with حم (the disjointed letters, Ha Mim) as their first Ayat. What is common to all of them is their mentioning of the Prophet Musa. These Surahs are; Surah 40: al-Ghafir, Surah 41: Fussilat, Surah 42: Shurah, Surah 43: Zukhruf, Surah 44: Dukhan, Surah 45: Jathiyah and Surah 46: al-Ahqaf.
- The previous Surah and this Surah both begin with the mention about the Revelation. In this previous Surah, we have a mention that Book has originated from the Mother of the Book "And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom." (43:4). In this Surah, we have mention of when the Revelation came down,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

"Indeed, We sent it down during a blessed night. Indeed, We were to warn (mankind)." (44:3)

⁶⁶ Tafheem al-Qur'an, Mawdudi.

Period of Revelation

Its period of revelation could not be determined from any authentic tradition, but the internal evidence of the subject matter shows that this Surah too was sent down in the same period in which Surah 43: az-Zukhruf (The Ornament) and a few other earlier Surahs had been revealed. However, this Surah was sent down somewhat later. Its historical background is this: When the disbelievers of Makkah became more and more antagonistic in their attitude and conduct, the Prophet ﷺ prayed: O Allah, help me with a famine like the famine of Joseph. He thought that when the people would be afflicted with a calamity, they would remember Allah, their hearts would soften and they would accept the admonition. Allah granted his prayer, and the whole land was overtaken by such a terrible famine that the people were sorely distressed. At last, some of the Quraysh chiefs among whom Abdullah bin Masud has particularly mentioned the name of Abu Sufyan came to the Prophet ﷺ and requested him to pray to Allah to deliver his people from the calamity. On this occasion Allah sent down this Surah.⁶⁷

Relevant Hadith

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقَرِّيُّ، قَالَ حَدَّثَنَا أَبِي قَالَ، حَدَّثَنَا حَيْوَةُ، وَذَكَرَ، آخَرَ قَالَا حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ هُرَيْرَةَ، حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُتْبَةَ بْنَ مَسْعُودٍ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِ { حَم } الدُّخَانِ Mu'awiyah bin Abdullah bin Ja'far (ra) narrated that Abdullah bin 'Utbah bin Mas'ud told him that: "The Messenger of Allah ﷺ recited 'Ha-Mim Ad-Dukhan' in Maghrib." (an-Nasa'i no. 988)

حَدَّثَنَا نَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ، حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ هِشَامِ أَبِي الْمِقْدَامِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ قَرَأَ حَم الدُّخَانِ فِي لَيْلَةِ الْجُمُعَةِ غُفِرَ لَهُ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ

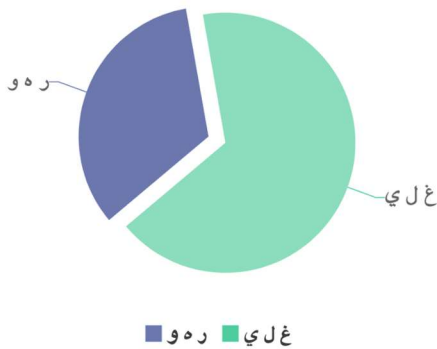
Abu Hurairah (ra) reported that the Messenger of Allah ﷺ said, "Whoever recites Ha Mim Ad-Dukhan during Friday night, he shall be forgiven." (Tirmidhi no. 2889 with a weak isnad)

⁶⁷ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك و ن	9	1390
2.	ر ب ب	9	980
3.	ب ي ن	7	523
4.	ع ذ ب	6	373
5.	ق و م	6	660
6.	ع ل م	5	854
7.	إ لَّا	5	663
8.	أ م ن	5	879
9.	ر س ل	4	513
10.	س م و	4	381

Unique Root Word	Example (word)	Translation
ر ه و	رَهَوَا	at rest (44:24)
غ ل ي	يَغْلِي	it will boil (44:45)

Frequent Root Word	Example (word)	Example (translation)
إ لَّا	إِلَّا	except
أ م ن	يُؤْمِنُونَ	believe
ب ي ن	بَيْنَ	(in) front
ر ب ب	رَبِّ	the Lord
ر س ل	بِالرُّسُلِ	with (the) Messengers
س م و	بِسْمِ	In (the) name
ع ذ ب	عَذَابٌ	(is) a punishment
ع ل م	الْعَالَمِينَ	of the universe
ق و م	الْمُسْتَقِيمَ	the straight
ك و ن	كَانُوا	they used to

Surah 45: al-Jathiyah

Introduction

The Surah warns those who deny the Divine truth. It speaks about human arrogance and sinfulness. The judgment of Allah will cover all the people. The nations will stand before Him in a kneeling condition.

Sections:

1. Allah's signs are all over in the universe and in our own soul. Those who deny the revelation of Allah will see punishment of Allah.
2. Follow the clear path of truth.
3. Some people have made their desires their god. They also deny the Hereafter.
4. People will stand before Allah on their knees. Their record of deeds will be presented to them.

The Surah takes its name with the mention of kneeling in the Ayat,

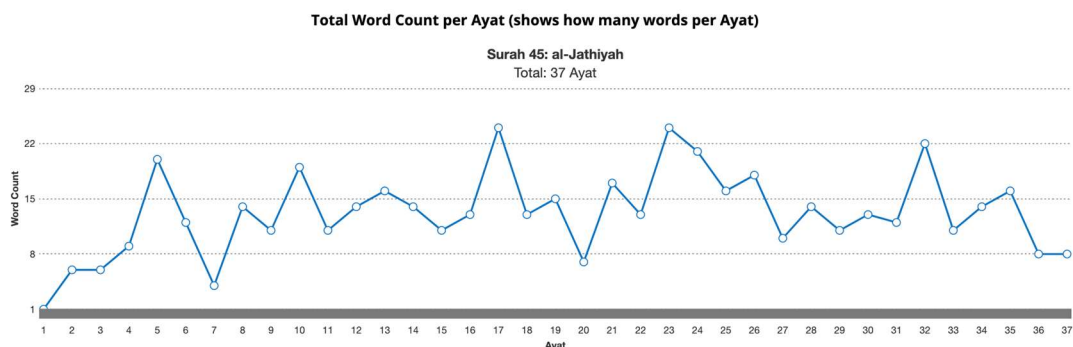
وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ

“And you will see every nation kneeling (from fear). Every nation will be called to its record (and told), “Today you will be recompensed for what you used to do.”

(45:28).

There are 37 Ayat in this Surah.

Table Summary



Total Ayat	37
Total Words	488 (554 including 'و' as a separate word)
Total Letters	2,014 (reward factor 20,140)
Root Words	140
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	65 th (according to Ibn Abbas)
Year of Revelation	9 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of

	Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	--

Themes

Warning against Pride and Arrogance.

It answers the doubts and objections of the disbelievers of Makkah about Monotheism (Tawhid) and the Hereafter and warns them for their attitude that they had adopted against the message of the Qur'an.

The discourse begins with the arguments for Monotheism. In this connection, reference has been made to the countless signs that are found in the world, from man's own body to the earth and the heavens, and it is pointed out that everywhere around him man finds things which testify to Monotheism, which he refuses to acknowledge. If man sees carefully the variety of animals, the day and night, the rainfall and the vegetation thereby, the winds and his own creation, and ponders over them intelligently, without prejudice, he will find these signs sufficiently convincing of the truth that this universe is not godless, nor under the control of many gods, but it has been created by one God, and He alone is its Controller and Ruler. However, the case of the person who is determined not to acknowledge and wants to remain involved in doubts and suspicions is different. He cannot be blessed with the faith and conviction from anywhere in the world.

A little below, in the beginning of the second section, it has been reiterated that the things man is exploiting in the world, and the countless forces and agencies that are serving his interests in the universe, did not come into being just accidentally, nor have they been provided by the gods and goddesses, but it is one God alone, who has supplied and subjected these to him from Himself. If only a person uses his mind properly and rightly, his own intellect will proclaim that Allah alone is man's real Benefactor and He alone deserves that man should pay obedience to Him.

After this, the disbelievers of Makkah have been taken to task and reproved for their stubbornness, arrogance, mockery and insistence on disbelief with which they were resisting the invitation of the Qur'an; they have been warned that this Qur'an has brought the same blessing which had been granted to the children of Israel before, by virtue of which they became distinguished above all the people of the

world. Then, when they failed to recognise the true worth of this blessing and disputed their religion and lost it, this blessing now has been sent to them. This is such a code of guidance which shows the clear highway of religion to man. The people who would turn it down by their own folly, would only prepare for their own doom, and only such people would become worthy of Allah's assistance and mercy who would adopt obedience to it and lead a life of piety and righteousness.

In this connection, the followers of the Prophet ﷺ have been instructed that they should forbear and pardon the absurd and foolish behaviour towards them of the people fearless of Allah, for if they showed patience, Allah Himself would deal with their opponents and would reward them for their fortitude.

Then, there is a criticism of the erroneous ideas that the disbelievers hold about the Hereafter. They said that life was only this worldly life and there was no life hereafter. Man dies in the course of time just as a watch stops functioning suddenly. The body is not survived by any soul, which might be seized and then breathed again into the human body sometime in the future. In this regard, they challenged the Prophet ﷺ, saying: "If you lay a claim to this, then raise our dead forefathers back to life." In answer to this, Allah has given the following arguments:

1. "You do not say this on the basis of any knowledge but are uttering this grave thing on the basis of conjecture. Do you really have the knowledge that there is no other life after death, and the souls are not seized but are annihilated?"
2. "Your claim rests mainly on this: that you have not seen any dead person rising back to life and returning to the world. Is this basis strong enough for a person to make a claim that the dead people will never rise to life? When you do not experience and observe a thing, does it mean that you have the knowledge that it does not exist at all?"
3. It is utterly against reason and justice that the good and the bad, the obedient and the disobedient, the oppressor and the oppressed, should be made equal. Neither a good act should bear a good result nor an evil act an evil result; neither the grievances of the oppressed be redressed nor the oppressor be punished, but everyone should meet with the same fate ultimately. Whoever has formed this view about the universe, has formed a wrong view. The unjust and wicked people adopt this view because they do not want to face the evil results of their deeds, but this world of God is not

a lawless kingdom; it is rather a system based on the truth, in which there can be no question of the injustice of regarding the good and the bad as equal.

4. That the creed of the denial of the Hereafter is highly destructive of morals. This is adopted only by such people as are the slaves of their lusts, and for the reason that they should have full freedom to serve their lusts. Then, when they have adopted this creed, it goes on making them more and more perverse till at last their moral sense becomes dead and all avenues of guidance are closed against them.

After giving these arguments Allah says most emphatically: "Just as you did not become living of your own accord, but became living by Our power, so you do not die of your own accord, but die when We send death on you. A time is certainly coming when you will all be gathered together. If you do not believe in this because of your ignorance and folly today, you may not; when the time arrives, you will see for yourself that you are present before your God and your whole book of conduct is ready accurately, which bears evidence against each of your misdeeds. Then you will come to know how dearly has your denial of the Hereafter and your mockery of it cost you."

Connection between the beginning and the ending of the Surah

- The Surah begins with mentioning pride and arrogance as the reason for turning away from the Ayat (signs) of Allah,

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

"Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment." (45:8)

- The Surah ends by stating that true greatness belongs to Allah alone,

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And to Him belongs (all) grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise." (45:37)

Connection of the Surah to the Surah before/after it

- The Surah before, this Surah and the Surah after all begin the حم (the disjointed letters, Ha Mim) as their first Ayat. The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly, what is common to all of them is their mentioning of the Prophet Musa. These Surahs are; Surah 40: al-Ghafir, Surah 41: Fussilat, Surah 42: Shurah, Surah 43: Zukhruf, Surah 44: Dukhan, Surah 45: Jathiyah and Surah 46: al-Ahqaf.

Period of Revelation

The period of the revelation of this Surah also has not been mentioned in any authentic hadith, but its subject matter clearly shows that it was revealed consecutively after Surah 44: ad-Dukhan (The Smoke). The close resemblance between the contents of the two Surahs makes them appear as twins.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah			
#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	أله	19	2851
2.	أي	12	382
3.	كون	10	1390
4.	قوم	9	660
5.	الذي	9	1464
6.	علم	8	854
7.	يوم	8	405
8.	سمو	7	381
9.	ارض	7	461
10.	رب	7	980

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أَرْض	الْأَرْضَ	the earth
أَلِه	اللَّهِ	Allah
أَيَّ	بِآيَاتِنَا	Our Signs
رَبِّ	رَبِّ	the Lord
سَمِو	بِسْمِ	In (the) name
عَلَمِ	الْعَالَمِينَ	of the universe
قَوْمِ	الْمُسْتَقِيمِ	the straight
كَوْنِ	كَانُوا	they used to
يَوْمِ	يَوْمِ	(of the) Day

Lessons, Guidance and Reflections

- If the disbelievers do not believe in Allah and His revelations then in what statement will they believe.
- Allah has subjected the seas and all that is between the heavens and the earth for human beings.
- Israelites made sects in their religion after the knowledge has come to them through the Tawrah.
- Allah is the protector of righteous people.
- He that makes his own desires as his god, Allah will let him go astray and set a seal upon his ears and heart.
- Allah's address to the disbelievers on the Day of Judgement.

Surah 46: al-Ahqaf

Introduction

The Surah gives warnings to those who deny the truth. When Allah's punishment comes then neither the sea, nor the dry land can protect. There is a reference in this Surah to the people of 'Ad and Allah's punishment for their sins.

Sections:

1. Allah sent down the Qur'an and He has created the heaven and earth. The gods of Shirk (polytheism) have created nothing. Is there any proof for Shirk? The truth of this revelation is manifest.
2. The Qur'an verifies the previous revelations.
3. The fate of 'Ad.
4. Warnings to those who deny the truth. A group of Jinn accept the message. Be patient in giving the message of Allah.

The Surah takes its name from the Ayat, "And mention, (O Muhammad ﷺ), the brother of 'Aad, when he warned his people in the (region of) al-Ahqaf - and warners had already passed on before him and after him - (saying),

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

"Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day." (46:21).

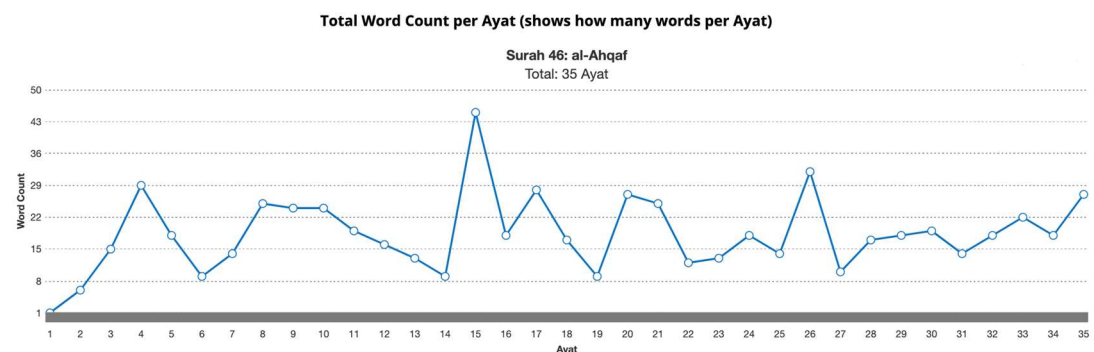
The following Surahs all have the letters, Ha-Meem as their opening Ayah and interestingly what is common to all of them is their mentioning of the Prophet Musa. These Surahs are;

- Surah 40: al-Ghafir
- Surah 41: Fussilat
- Surah 42: Shurah
- Surah 43: Zukhruf

- Surah 44: Dukhan
- Surah 45: Jathiyah
- Surah 46: al-Ahqaaf

There are 35 Ayat in this Surah.

Table Summary



Total Ayat	35
Total Words	643 (714 including 'و' as a separate word)
Total Letters	2,602 (reward factor 26,020)
Root Words	185
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	66 th (according to Ibn Abbas)
Year of Revelation	10 th year of Prophethood
Names of Prophets Mentioned	Musa
Events during/before this Surah	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu

	Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The subject matter of the Surah is to warn the disbelievers of the errors in which they were involved, and also persisted arrogantly, and were condemning the man who was trying to redeem them. They regarded the world as a purposeless place where they were not answerable to anyone. They thought that invitation to Monotheism (Tawhid) was false and stuck to the belief that their own deities were actually the associates of God. They were not inclined to believe that the Qur'an was the Word of the Lord of the worlds. They had a strange erroneous concept of Messengership on the basis of which they were proposing strange criteria of judging the Prophet's ﷺ claim to it. In their estimation one great proof of Islam's not being based on the truth was that their elders and important chiefs of the tribes and so-called leaders of their nation were not accepting it and only a few young men, and some poor folks and some slaves had affirmed faith in it. They thought that Resurrection and life after death and the rewards and punishments of the Hereafter were fabrications whose occurrence was absolutely out of the question.

In this Surah, each of these misconceptions has been refuted in a brief but rational way, and the disbelievers have been warned that, if they would reject the invitation of the Qur'an and the Prophethood of the Prophet Muhammad ﷺ, by prejudice and stubbornness instead of trying to understand its truth rationally, they would only be preparing for their own doom.

Such were the conditions when this Surah was sent down. Anyone who keeps this background in view, on the one hand, and studies this Surah, on the other, will have no doubt left in his mind that this is not at all the composition of Muhammad ﷺ, but "a Revelation from the All-Mighty, All-Wise God." For nowhere in this Surah, from the beginning to the end, does one find even a tinge of the human feelings and reactions, which are naturally produced in a man who is passing through such hard conditions. Had it been the word of Prophet Muhammad ﷺ whom the occurrence of personal griefs, one after the other and the countless and the recent bitter experience at Ta'if had caused extreme anguish and distress, it would have reflected in some degree the state of the mind of the man who was the subject of these afflictions and griefs. Consider the prayer that we have cited above: it contains his own language, its every word is saturated with the feelings that he had at the time. But this Surah which was sent down precisely in the same period and was recited even by him under the same conditions, is absolutely free from every sign or trace of the time.⁶⁸

Connection of the name of the Surah and its Ayah

- Ahqaf is the place of dwellings of the nation of 'Aad in southern Arabia.

Connection between the beginning and the ending of the Surah

- The Surah begins and ends by drawing the attention of the reader/listener to the creation of the heavens and earth. By observing the creation, we find that nothing exists except it has a specified and pre-defined purpose. That was determined by the Creator and His creation reflects His grand abilities.

⁶⁸ Tafheem al-Qur'an, Mawdudi.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا
مُعْرِضُونَ

“We did not create the heavens and earth and what is between them except in truth and (for) a specified term. But those who disbelieve, from that of which they are warned, are turning away.” (46:3)

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْصِ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ
الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Do they not see that Allah, who created the heavens and earth and did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.” (46:33)

Period of Revelation

It is determined by a historical event that has been mentioned in v. 29-32. This incident of the visit of the Jinn and their going back after listening to the Qur'an had occurred, according to agreed hadith and biographical literature, at the time when the Prophet ﷺ had halted at Makkah during his return journey from Ta'if to Makkah. And according to all authentic hadith, he had gone to Ta'if three years before the Hijrah; therefore, it is determined that this Surah was sent down towards the end of the 10th year or in the early part of the 11th year of the Prophethood.

Background Reasons for Revelation

The 10th year of the Prophethood was a year of extreme persecution and distress in the Prophet's ﷺ life. The Quraysh and the other tribes had continued their boycott of the Banu Hashim and the Muslims for three years and the Prophet ﷺ, the people of his family and Companions lay besieged in Shi'b Abi Talib. The Quraysh had blocked up this locality from every side so that no supplies of any kind could reach the besieged people. Only during the Hajj season, they were allowed to come out and buy some articles of necessity. But even at that time whenever Abu Lahab noticed any of them approaching the market place or a trading caravan, he

would call out to the merchants exhorting them to announce forbidding rates of their articles for them, and would pledge that he himself would buy those articles so that they did not suffer any loss. This boycott which continued uninterrupted for three years had broken the back of the Muslims and the Banu Hashim; so much so that at times they were even forced to eat grass and the leaves of trees.

At last, when the siege was lifted this year, Abu Talib, the Prophet's ﷺ uncle, who had been shielding him for ten long years, died, and hardly a month later his wife, Khadijah, who had been a source of peace and consolation for him ever since the beginning of the call, also passed away. Because of these tragic incidents, which closely followed each other, the Prophet ﷺ used to refer to this year as the year of sorrow and grief. After the death of Khadijah and Abu Talib the disbelievers of Makkah became even bolder against the Prophet ﷺ. They started treating him even more harshly. So much so that it became difficult for him to step out of his house. Of these days Ibn Hisham has related the incident that a Quraysh scoundrel one day threw dust at him openly in the street.

At last, the Prophet ﷺ left for Ta'if with the intention that he should invite the Bani Thaqif to Islam, for even if they did not accept Islam, they might at least be persuaded to allow him to work for his mission peacefully. He did not have the facility of any conveyance at that time, and travelled all the way to Ta'if on foot. According to some hadith, he had gone there alone, but according to others, he was accompanied by Zayd bin Harithah. He stayed at Ta'if for a few days, and approached each of the chiefs and nobles of the Bani Thaqif and talked to him about his mission. But not only they refused to listen to him, but plainly gave him the notice that he should leave their city, for they feared that his preaching might "spoil" their younger generation. Thus, he was compelled to leave Ta'if. When he was leaving the city, the chiefs of Thaqif set their slaves and scoundrels behind him, who went on crying at him, abusing him and pelting him with stones for a long way from either side of the road till he became broken down with wounds and his shoes were filled with blood. Wearied and exhausted he took shelter in the shade of the wall of a garden outside Ta'if, and prayed,

“O Allah, to Thee I complain of my weakness, little resource, and lowliness before men. O Most Merciful, Thou art the Lord of the weak, and Thou art my Lord. To whom wilt Thou confide me? To one afar who will misuse me? Or to an enemy to whom Thou hast given power over me?

If Thou art not angry with me I care not. Thy favour is wider for me. I take refuge in the light of Thy countenance by which the darkness is illumined, and the things of this world and the next are rightly ordered, lest Thy anger descend upon me or Thy wrath light upon me. It is for Thee to be satisfied until Thou art well pleased. There is no power and no might save in Thee.”

Grieved and heartbroken when he returned and reached near Qarn al-Manazil, he felt as though the sky was overcast by clouds. He looked up and saw Gabriel in front of him, who called out: “Allah has heard the way your people have responded. He has, therefore, sent this angel in charge of the mountains. You may command him as you please.” Then the angel of the mountains greeted him and submitted: “If you like I would overturn the mountains from either side upon these people.” The Prophet ﷺ replied: “No, but I expect that Allah will create from their seed those who will worship none but Allah, the One.” (Bukhari)

After this he went to stay for a few days at Makkah, perplexed as to how he would face the people of Makkah, who, he thought, would be still further emboldened against him after hearing what had happened at Ta'if.

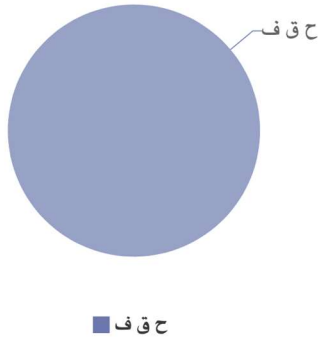
It was here that one night when he was reciting the Qur'an in the Prayer, a group of the Jinn happened to pass by and listened to the Qur'an, believed in it, and returned to their people to preach Islam. Thus, Allah gave His Prophet ﷺ the good news that if the men were running away from his invitation, there were many of the Jinn, who had become its believers, and they were spreading his message among their own kind.⁶⁹

⁶⁹ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Unique Root Word	Example (word)	Translation
ح ق ف	بِالْأُخْفَافِ	the sand dunes (46:21)

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	20	1722
2.	أ ل ه	18	2851
3.	ك و ن	16	1390
4.	أ ل ذ ي	15	1464
5.	ق و م	11	660
6.	ب ي ن	9	523
7.	إ لَّا	8	663
8.	ك ف ر	8	525
9.	ر أ ي	8	328
10.	إ لَ ي	8	742

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أ ل ذ ي ن	(of) those
إ لَ ي	إ لَ ي نَ كَ	to you
إ لَّا	إ لَّا	except
أ ل ه	أ ل ل ه	Allah
ب ي ن	بَ ي نَ	(in) front
ر أ ي	نَ رَ ي	we see
ق و ل	يَقُولُ	say
ق و م	أ ل مُسْتَقِيمَ	the straight
ك ف ر	أ ل كَافِرُونَ	disbelievers
ك و ن	كَانُوا	they used to

Lessons, Guidance and Reflections

- The prayers of a 40-year-old monotheistic father for his parents and his children. (46:15)

Surah 47: Muhammad

Introduction

The Surah talks about the real struggle that will take place between the truth and falsehood. In this struggle, the truth will be victorious and the falsehood and its supporters will be utterly defeated. The separation will take place between those who believe and those who will deny the truth.

Sections:

1. Those who believe in the Prophet Muhammad ﷺ, their sins are removed and their condition will improve. The opponents of the truth will perish.
2. Good news for the Believers. The Prophet ﷺ is asked to pray for the Believers.
3. The weak hearted and the blind are not able to see the truth.
4. The real success. Do not be intimidated, stand firm and struggle for the cause of Allah.

This Surah is named after our beloved Messenger, Prophet Muhammad ﷺ. His name is mentioned in the following Ayat,

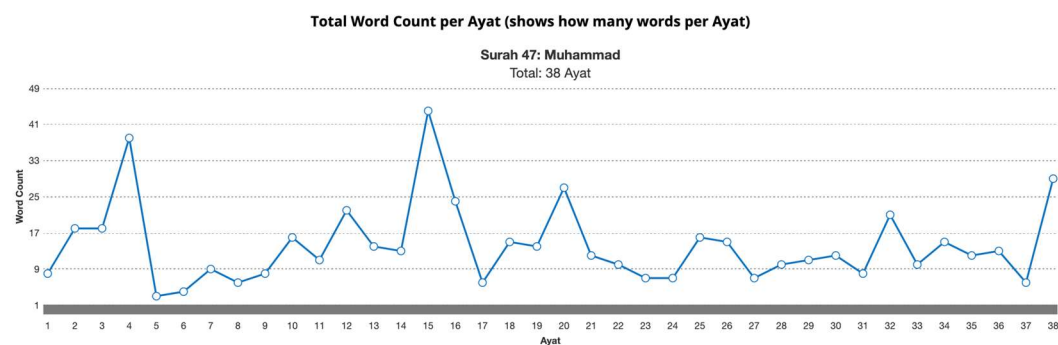
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَصْلَحَ بَالَهُمْ

“And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad ﷺ - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.” (47:2)

The Surah is also known as ‘Surah al-Qital’ (Fighting).

There are 38 Ayat in this Surah.

Table Summary



Total Ayat	38
Total Words	539 (613 including 'و' as a separate word)
Total Letters	2,360 (reward factor 23,600)
Root Words	171
Unique Root Words	8
Makki / Madani	Madani
Chronological Order	95 th (according to Ibn Abbas)
Year of Revelation	15 th year of Prophethood (2 nd Year Hijri)
Names of Prophets Mentioned	Muhammad ﷺ
Events during/before this Surah	Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd

	Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Repercussions for turning away from the Dawah (calling) of Prophet Muhammad ﷺ.

Its theme is to prepare the Believers for war and to give them preliminary instructions in this regard. That is why it has also been entitled al-Qital. It deals with the following topics:

At the outset it is said that of the two groups confronting each other at this time, one has refused to accept the Truth and has become an obstruction for others on the way of Allah, while the other group has accepted the Truth which had been sent down by Allah to His servant, Muhammad ﷺ. Now, Allah's final decision is that He has rendered fruitless and vain all the works of the former group and set right the condition and affairs of the latter group.

After this, the Muslims have been given the initial war instructions and they have been reassured of Allah's help and guidance: they have been given hope for the best rewards on offering sacrifices in the cause of Allah and they have been assured that their struggle in the cause of the truth will not go to waste, but they will be abundantly rewarded both in this world and in the Hereafter.

Furthermore, about the disbelievers it has been said that they are deprived of Allah's support and guidance: none of their plans will succeed in their conflict with the believers, and they will meet a most evil fate both in this world and in the

Hereafter. They thought they had achieved a great success by driving the Prophet of Allah ﷺ out of Makkah, but in fact by this they had hastened their own doom.

After this, the discourse turns to the hypocrites, who were posing to be sincere Muslims before the command to fight was sent down, but were confounded when this command actually came down, and began to conspire with the disbelievers in order to save themselves from the hazards of war. They have been plainly warned to the effect that no act and deed is acceptable to Allah of those who adopt hypocrisy with regard to Him and His Prophet ﷺ. There, the basic issue against which all those who profess the Faith are being tried is whether one is on the side of the truth or falsehood, whether one's sympathies are with Islam and the Muslims or with disbelief and the disbelievers, whether one keeps one's own self and interests dearer or the Truth which one professes to believe in and follow. One who fails in this test is not at all a believer; his Prayer and his Fasting and his discharging of the financial obligation (Zakah) deserve no reward from Allah.

Then the Muslims have been exhorted not to lose heart for being small in numbers and ill equipped as against the great strength of the disbelievers: they should not show weakness by offering peace to them, which might still further embolden them against Islam and the Muslims, but they should come out with trust in Allah and clash with the mighty forces of disbelief. Allah is with the Muslims, they alone shall triumph, and the might of disbelief will be humbled and vanquished.

In conclusion, the Muslims have been invited to spend their wealth in the cause of Allah. Although at that time they were economically very weak, the problem that they confronted was the very survival of Islam and the Muslims. The importance and delicacy of the problem demanded that the Muslims should not only risk their lives for safeguarding themselves and their Faith from the dominance of disbelief and for exalting Allah's religion but should also expend their economic resources as far as possible in the preparations for war. Therefore, they were clearly warned to the effect: Anyone who adopted a stingy attitude at the time, would not, in fact, harm Allah at all, but would result in his own destruction, for Allah does not stand in need of help from men. If one group of men neglected in offering sacrifices in the cause of His Religion, Allah would remove them and bring another group in its place.

Connection of the name of the Surah and its Ayah

Allah has not mentioned the name of the Prophet “Muhammad” except four times in the Qur’an, with this Surah being one of them. Allah does mention in one more instance, the name ‘Ahmad’ in Surah as-Saff (61:6) as the Prophet prophesised by Jesus.

Connection of the Surah to the Surah before/after it

Surah Muhammad and Surah al-Fath both have the mention of the name of the Prophet Muhammad ﷺ (47:2) (48:29).

Period of Revelation

The contents of this Surah testify that it was sent down after the Hijrah at Madinah at the time when the fighting had been enjoined, though active fighting had not yet been undertaken.

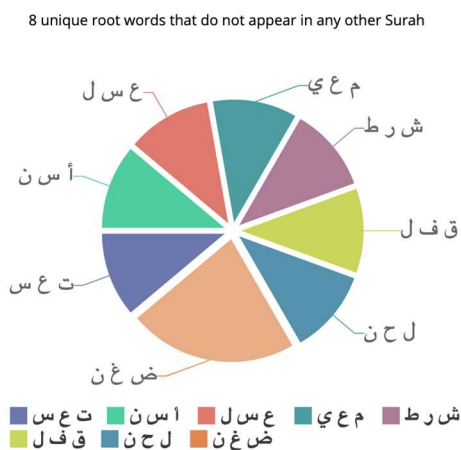
Background Reasons for Revelation

The conditions at the time when this Surah was sent down were such that the Muslims were being made the target of persecution and tyranny in Makkah in particular and in Arabia in general. Although the Muslims had emigrated to the haven of Madinah, the disbelieving Quraysh were not prepared to leave them alone and let them live in peace even there. Thus, the small settlement of Madinah was hemmed in by the enemy, who was bent upon exterminating it completely. The only alternative left with the Muslims were that either they should surrender to the forces of ignorance, giving up their mission of preaching the true Faith, or even following it in their private lives, or should rise to wage a war at the cost of their lives to settle finally and forever whether Islam would stay in Arabia or the creed of ignorance. On this occasion Allah showed the Muslims the same way of resolution and will, which is the only way for the true believers. He first permitted them to fight in Surah 22: al-Hajj (The Pilgrimage): 39 and then enjoined fighting in Surah 2: al-Baqarah (The Cow): 190. But at that time everyone knew full well what it meant to wage a war in those conditions. There were only a handful of Muslims in Madinah, who could not muster even a thousand soldiers; yet they were

being urged to take up the sword and clash against the pagan forces of the whole of Arabia. Then the kind of weapons needed to equip its soldiers for war could hardly be afforded by the town in which hundreds of emigrants were still homeless and unsettled even by resort to starving its members at a time when it had been boycotted economically by the Arabs on all sides.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الذی	28	2851
2.	اللّٰہی	26	1464
3.	ع م ل	12	360
4.	لکفر	11	525
5.	ا م ن	11	879
6.	اِذَا	7	409
7.	ق و ل	6	1722
8.	ع ل م	6	854
9.	س ب ل	5	176
10.	ن ز ل	5	293

Unique Root Word	Example (word)	Translation
أ س ن	ءَاسِیْ	polluted (47:15)
ت ع س	فَتَّعِیْبًا	destruction (is) (47:8)
ش ر ط	أَشْرَاطُهَا	its indications (47:18)
ض غ ن	أَضْغَنْهُمْ	their hatred (47:29)
ع س ل	عَسَلٍ	honey (47:15)
ق ف ل	أَقْفَالُهَا	(are) locks (47:24)
ل ح ن	لَحْنٍ	(the) tone (47:30)
م ع ي	أَمْعَاءَهُمْ	their intestines (47:15)

Frequent Root Word	Example (word)	Example (translation)
الَّذِی	الَّذِیْنَ	(of) those
إِذَا	وَإِذَا	And when
أَلْه	اللّٰهُ	Allah
أ م ن	یُؤْمِنُوْنَ	believe
س ب ل	السَّبِیْلِ	the way
ع ل م	الْعَلَمِیْنَ	of the universe
ع م ل	وَعَمِلُوا	and do
ق و ل	یَقُولُ	say

			ك ف ر	الْكَافِرُونَ	disbelievers
			ن ز ل	أُنْزِلَ	(is) sent down

Prophet Muhammad ﷺ - The name “Muhammad” derives from the root letters H-M-D meaning “praise”. Words which are derived from the root H-M-D appear 63 times in the Qur’an. The Prophet Muhammad ﷺ lived for 63 years.

Lessons, Guidance and Reflections

- After the previous Surahs threatening the Makkans with punishment, Surah Muhammad is revealed mentioning Battle of Badr which was the first instalment of the punishment. Allah says,

فَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أُمُثَالُهَا

“Have they not travelled through the land and seen how was the end of those before them? Allah destroyed (everything) over them, and for the disbelievers is something comparable.” (47:10)

- Allah voids the deeds of the disbelievers. They follow Batil (falsehood) (47:3). They hate what was revealed by Allah (47:9).
- Showing off and hypocrisy (47:30).
- Cutting of relations is one of the major wrongs and those are cursed by Allah (47:22) (47:23).
- The heart is where Tadabbur (reflection) takes place (47:24).
- The people of Jannah know their homes in Jannah like they know their homes in this world (47:6).
- In war thoroughly subdue the unbelievers before taking them as prisoners of war.
- If you help the cause of Allah, Allah will help and protect you.
- True Believers do not follow their own desires in the matter of religion.
- Allah put the Believers to test to know the valiant and the resolute.
- In the case of war Allah is on the side of the true believers.
- Do not be miserly if you are asked to give in the cause of Allah.

Surah 48: al-Fath

Introduction

The Surah talks about the moral and physical victory of Islam over the forces of disbelief. The hypocrites and disbelievers will be disappointed with this victory.

Sections:

1. The victory that came through the treaty of peace at Hudaibiyah.
2. The hypocrites and their false excuses.
3. Allah is pleased with the Believers who are with the Prophet ﷺ. Allah's promises for the Believers.
4. Ultimate triumph of Islam.

This Surah takes its name from the first Ayat,

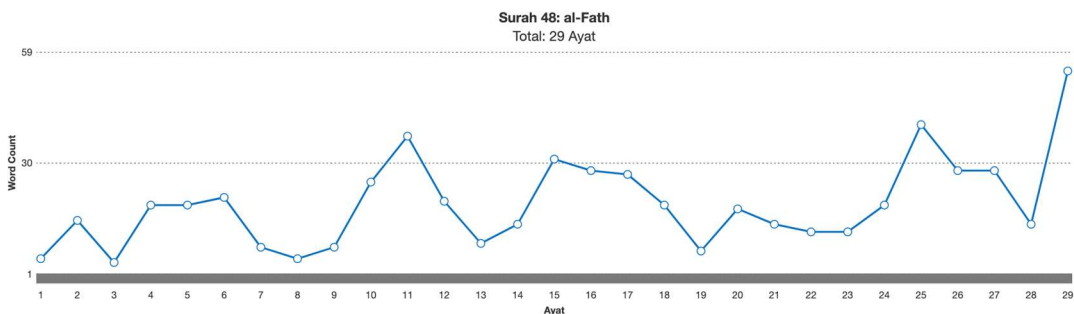
إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

“Indeed, We have given you, (O Muhammad ﷺ), a clear conquest.” (48:1).

There are 29 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	29
Total Words	560 (637 including 'و' as a separate word)

Total Letters	2,456 (reward factor 24,560)
Root Words	182
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	111 th (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	Muhammad ﷺ
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The victories of Allah awarded to the Prophet ﷺ and his nation.

Connection of the name of the Surah and its Ayah

There are many fatuhat (victories and openings) given by Allah to the Prophet ﷺ and his Companions. There was the initial victory (literally, opening) to have peace which was set to last for 10 years. The second opening was the ability for them to perform Umrah (minor pilgrimage) in the midst of the enemy in enemy territory. We also know some years following the revelation of this Surah that Makkah was conquered and this was the culminated victory,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

“When the victory of Allah has come and the conquest,” (110:1).

Finally, the ultimate victory will be the entering of Jannah for the Believers;

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ

“And admit them to Paradise, which He has made known to them.” (47:6)

Connection of the Surah to the Surah before/after it

- The Prophet Muhammad ﷺ - The last Ayat of this Surah mentions the Prophet Muhammad ﷺ and those with him (48:29) and the following Surah begins with how those around the Messenger should behave (49:1-5).

Period of Revelation

Hadith concur that it was sent down in Dhul Qa'dah, 6 A.H., at a time when the Prophet ﷺ was on his return journey to Madinah after concluding the Truce of Hudaibiyah with the disbelievers of Makkah.

Relevant Hadith

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُعَقِّلٍ، يَقُولُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ، وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرْجِعُ، وَقَالَ لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَعَ

The Prophet ﷺ reciting Qur'an on the Day of Victory (Conquest of Makkah) Abdullah bin Mughaffal (ra) reports, "I saw Allah's Messenger ﷺ on the day of the Conquest of Makkah over his she-camel, reciting Surah al-Fath in a vibrant quivering tone. (The sub-narrator, Mu'awiya bin Qurra added, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., `Abdullah bin Mughaffal) did, imitating Allah's Messenger ﷺ.") (Bukhari no. 4281)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسِيرُ فِي بَعْضِ أَصْفَارِهِ وَعُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ، فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ ثَكِلَتْ أُمُّ عُمَرَ، نَزَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ مَرَّاتٍ، كُلُّ ذَلِكَ لَا يُجِيبُنِي. قَالَ عُمَرُ فَحَرَكْتُ بَعِيرِي، ثُمَّ تَقَدَّمْتُ أَمَامَ النَّاسِ، وَخَشِيتُ أَنْ يُنْزَلَ فِي الْقُرْآنِ، فَمَا نَشِيتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي فَقُلْتُ لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ. فَجِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ "لَقَدْ أُنْزِلَتْ عَلَى اللَّيْلَةِ سُورَةٌ لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ". ثُمَّ قَرَأَ {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا}

Narrated Aslam (ra), "While Allah's Messenger ﷺ was proceeding at night during one of his journeys and Umar bin Al-Khattab was traveling beside him, Umar asked him about something but Allah's Messenger ﷺ did not reply. He asked again, but he did not reply, and then he asked (for the third time) but he did not reply. On that, Umar bin Al-Khattab said to himself, "Thakilat Ummu Umar (May Umar's mother lose her son)! I asked Allah's Messenger ﷺ three times but he did not reply." Umar then said, "I made my camel run faster and went ahead of the people, and I was afraid that some Qur'anic Verses might be revealed about me. But before getting involved in any other matter. I heard somebody calling me. I said to myself,

‘I fear that some Qur’anic Verses have been revealed about me,’ and so I went to Allah’s Messenger ﷺ and greeted him. He (Allah’s Messenger ﷺ) said, ‘Tonight a Surah has been revealed to me, and it is dearer to me than that on which the sun rises (i.e., the world)’ Then he recited: “Verily, We have given you a manifest victory.” (48:1)” (Bukhari no. 4833)

وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي، عُرْوَةَ عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُمْ قَالَ لَمَّا نَزَلَتْ { إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا * لِيَغْفِرَ لَكَ اللَّهُ } إِلَى قَوْلِهِ { فَوْزًا عَظِيمًا } مَرَجَعَهُ مِنَ الْحُدَيْبِيَّةِ وَهُمْ يُحَالِطُهُمُ الْحَزْنُ وَالْكَأَبُ وَقَدْ نَحَرَ الْهُدَى بِالْحُدَيْبِيَّةِ فَقَالَ لَقَدْ أُنْزِلَتْ عَلَيَّ آيَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا جَمِيعًا

It has been narrated on the authority of Anas bin Malik (ra) who said, “When they (Companions of the Prophet ﷺ) were overwhelmed with grief and distress on his return from Hudaibiya where he had slaughtered his sacrificial beasts (not being allowed to proceed to Makkah), the Qur’anic verse: Inna fatahna... laka fathan mobinan to faudhan ‘adhima, was revealed to him. (At this) He said, “On me has descended a verse that is dearer to me than the whole world.” (Sahih Muslim no. 4409)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ حَدَّثَنِي أَبُو وَائِلٍ، قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ خُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ اتَّخَمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرَى قِتَالًا لَفَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ "بَلَى". فَقَالَ أَلَيْسَ قِتَالَنَا فِي الْجَنَّةِ وَقِتَالُهُمْ فِي النَّارِ قَالَ "بَلَى". قَالَ فَعَلَى مَا نُعْطِي الدِّينَةَ فِي دِينِنَا أَنْزَجِعَ وَلَمَّا يَحْكُمِ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ "ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا". فَاذْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلُ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَنَزَلَتْ سُورَةُ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، أَوْفَتْحَ هُوَ قَالَ نَعَمْ

Abu Wail (ra) said, "We were with the Prophet ﷺ on the day of Hudaibiya, and if we had been called to fight, we would have fought. But Umar bin al-Khattab came and said, 'O Allah's Messenger ﷺ! Aren't we in the right and our opponents in the wrongs?' Allah's Messenger ﷺ said, 'Yes.' Umar said, 'Aren't our killed persons in Paradise and theirs in Hell?' He said, 'Yes.' Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Messenger ﷺ said, 'O Ibn Al- Khattab! I am the Messenger of Allah ﷻ and Allah will never degrade me. Then Umar went to Abu Bakr and told him the same as he had told the Prophet ﷺ. On that Abu Bakr said (to Umar). 'He is the Messenger of Allah ﷻ and Allah will never degrade him.' Then Surah al-Fath (i.e., Victory) was revealed and Allah's Messenger ﷺ recited it to the end in front of Umar. On that Umar asked, 'O Allah's Messenger ﷺ! Was it (i.e., the Hudaibiya Treaty) a victory?' Allah's Messenger ﷺ said, "Yes." (Bukhari no. 3182)

Background Reasons for Revelation

The events in connection with which this Surah was sent down began life like this; one day the Prophet ﷺ saw in a dream that he had gone to Makkah with his Companions and had performed the Umrah (lesser pilgrimage) there. Obviously, the Prophet's ﷺ dream could not be a mere dream and fiction for it is a kind of Divine inspiration as Allah Himself has confirmed in verse 27 below and said that He Himself had shown that dream to His Messenger. Therefore, it was not merely a dream but a Divine inspiration which the Prophet ﷺ had to obey and follow.

Apparently, there was no possible way of acting on this inspiration. The disbelieving Quraysh had barred the Muslims from proceeding to the Ka'bah for the past six years and no Muslim had been allowed during that period to approach the Ka'bah for the purpose of performing Hajj and Umrah. Therefore, it could not be expected that they would allow the Prophet ﷺ to enter Makkah along with a party of his Companions. If they had proceeded to Makkah in the pilgrim garments with the intention of performing Umrah, along with their arms, this would have provoked the enemy to war, and if they had proceeded unarmed, this would have meant endangering his own as well as his Companions' lives. Under conditions such as these nobody could see and suggest how the Divine inspiration could be acted upon.

But the Prophet's ﷺ position was different. It demanded that he should carry out whatever command his Lord gave fearlessly and without any apprehension and doubt. Therefore, the Prophet ﷺ informed his Companions of his dream and began to make preparations for the journey. Among the tribes living in the suburbs also he had the public announcement made that he was proceeding for Umrah and the people could join him. Those who could only see the apparent conditions thought that he and his Companions were going into the very jaws of death and none of them therefore was inclined to accompany him in the expedition. But those who had true faith in Allah and His Messenger were least bothered about the consequences. For them this information was enough that it was a Divine inspiration and Allah's Prophet ﷺ had made up his mind to carry it into effect. After this nothing could hinder them from accompanying the Messenger of Allah. Thus, 1,400 of the Companions became ready to follow him on this highly dangerous journey.

This blessed caravan set off from Madinah in the beginning of Dhul Qa'dah, 6 A.H. At Dhul Hulaifah they entered the pilgrims robe with the intention of Umrah, took 70 camels with collars round their necks indicating that they were sacrificial animals; kept only a sword each in sheaths, which the pilgrims to the Ka'bah were allowed to carry according to the recognised custom of Arabia, but no other weapon. Thus, the caravan set out for the Ka'bah, the House of Allah, at Makkah, chanting the prescribed slogan of 'Labbaik, Allahuma labbaik.' (I respond to you O Allah I respond to you)

The nature of the relations between Makkah and Madinah in those days was known too well to every Arab. Just the previous year, in Shawwal 5 A.H., the Quraysh mustering the united strength of the Arab tribes had invaded Madinah and the well-known Battle of the Trench had taken place. Therefore, when the Prophet ﷺ along with such a large caravan set off for the home of his blood-thirsty enemy, the whole of Arabia looked up with amazement, and the people also noticed that the caravan was not going with the intention to fight but was proceeding to the House of Allah in a forbidden month in the pilgrims clothing carrying sacrificial animals and was absolutely unarmed.

The Quraysh were confounded at this bold step taken by the Prophet ﷺ. Dhul Qa'dah was one of those forbidden months which had been held as sacred for pilgrimage in Arabia for centuries. Nobody had a right to interfere with a caravan

which might be coming for Hajj or Umrah in the pilgrims clothing in this month; so much so that even an enemy tribe could not hinder it from passing through its territory according to the recognised law of the land. The Quraysh therefore were caught in a dilemma, for if they attacked this caravan from Madinah and stopped it from entering Makkah, this would arouse a clamour of protest in the whole country, and all the Arab tribes would have the misgiving that the Quraysh had monopolized the Ka'bah as exclusively their own, and every tribe would be involved in the mistrust that now it depended on the will of the Quraysh to allow or not to allow anyone to perform Hajj or Umrah in the future and that they would stop any tribe with which they were angry from visiting the Ka'bah just as they had stopped the Madinese pilgrims. This they thought would be a grave mistake, which would cause the entire Arabia to revolt against them. But, on the other hand, if they allowed Prophet Muhammad ﷺ and his large caravan to enter their city safely, they would lose their image of power in Arabia and the people would say that they were afraid of Muhammad ﷺ. At last, after a great deal of confusion, perplexity and hesitation they were overcome by their false sense of honour and for the sake of their prestige they took the decision that they would at no cost allow the caravan to enter the city of Makkah.

The Prophet ﷺ had despatched a man of the Bani Ka'b as a secret agent so that he may keep him fully informed of the intentions and movements of the Quraysh. When the Prophet ﷺ reached Usfan, he brought the news that the Quraysh had reached Dhi Tuwa with full preparations and they had sent Khalid bin Walid with two hundred cavalry men in advance towards Kura'al-Ghamim to intercept him. The Quraysh wanted somehow to provoke the Prophet's ﷺ Companions into fighting so that they may tell the Arabs that those people had actually come to fight and had put on the pilgrims garments for Umrah only to deceive others.

Immediately on receipt of this information the Prophet ﷺ changed his route and following a very rugged, rocky track reached Hudaibiyah, which was situated right on the boundary of the sacred Makkan territory. Here, he was visited by Budail bin Warqa the chief of the Bani Khuza'ah, along with some men of his tribe. They asked what he had come for. The Prophet ﷺ replied that he and his Companions had come only for pilgrimage to the House of Allah and for going around it in worship and not for war. The men of Khuza'ah went and told this to the Quraysh chiefs and counselled them not to interfere with the pilgrims. But the Quraysh were obstinate.

They sent Hulays bin Alqamah, the chief of the Ahabish, to the Prophet ﷺ to persuade him to go back. Their objective was that when Prophet Muhammad ﷺ would not listen to Hulays, he would come back disappointed and then the entire power of the Ahabish would be on their side. But when Hulays went and saw that the whole caravan had put on the pilgrims garments, had brought sacrificial camels with festive collars round their necks, and had come for doing reverence to the House of Allah and not to fight, he returned to Makkah without having any dialogue with the Prophet ﷺ and told the Quraysh chiefs plainly that those people had no other objective but to pay a visit to the Ka'bah; if they barred them from it, the Ahabish would not join them in that, because they had not become their allies to support them even if they violated the sacred customs and traditions.

Then the Quraysh sent Urwah bin Mas'ud Thaqafi and he had lengthy negotiations with the Prophet ﷺ in an effort to persuade him to give up his intention to enter Makkah. But the Prophet ﷺ gave him also the same reply that he had given to the chief of the Khuza'ah, that they had not come to fight but to do honour to the House of Allah and carry out a religious duty. Urwah went back and said to the Quraysh: "I have been to the courts of the Caesar and Khosroes, and the Negus also, but by Allah, never have I seen any people so devoted to a king as are the Companions of Muhammad ﷺ to him. If Muhammad ﷺ makes his ablutions they would not let the water thereof fall on the ground but would rub it on their bodies and clothes. Now you may decide as to what you should do."

In the meantime, when the messages were coming and the negotiations were going on, the Quraysh tried again and again to quietly launch sudden attacks on the Muslim camp in order to provoke the Companions and somehow incite them to war, but every time they did so, the Companions' forbearance and patience and the Prophet's ﷺ wisdom and sagacity frustrated their plans. On one occasion forty or fifty of their men came at night and attacked the Muslim camp with stones and arrows. The Companions arrested all of them and took them before the Prophet ﷺ, but he let them go. On another occasion 80 men came from the direction of Tan'im right at the time of the Fajr Prayer and made a sudden attack. They were also caught, but the Prophet ﷺ forgave them, too. Thus, the Quraysh went on meeting failure after failure in every one of their plans.

At last, the Prophet ﷺ sent Uthman as his own messenger to Makkah with the message that they had not come to fight but only for pilgrimage and had brought

their sacrificial camels along, and they would go back after performing the rite of pilgrimage and offering the sacrifice. But the Quraysh did not agree and withheld Uthman in the city. In the mean-time a rumour spread that Uthman had been killed; and when he did not return in time the Muslims took the rumour to be true. Now they could show no more forbearance. Entry into Makkah was different for there was no intention to use force. But when the ambassador was put to death, the Muslims had no alternative but to prepare for war. Therefore, the Prophet ﷺ summoned all his Companions together and took a solemn pledge from them that they would fight to death. In view of the critical occasion it was not an ordinary undertaking. The Muslims numbered only 1,400 and had come without any weapons, were encamping at the boundary of Makkah, 250 miles away from their own city, and the enemy could attack them in full strength, and could surround them with its allies from the adjoining tribes as well. In spite of this, none from the caravan except one man failed to give his pledge to fight to death, and there could be no greater proof of their dedication and sincerity than that in the cause of Allah. This pledge is well known in the history of Islam as the pledge of Ridwan.

Later it was known that the news about Uthman was false. Not only did he return but under Suhail bin 'Amr from the Quraysh also arrived a deputation to negotiate peace with the Prophet ﷺ. Now, the Quraysh no more insisted that they would disallow the Prophet ﷺ and his Companions to enter Makkah. However, in order to save their face they only insisted that he went back that year but could come the following year to perform the Umrah. After lengthy negotiations peace was concluded on the following terms:

1. War would remain suspended for ten years, and no party would indulge in any hostility, open or secret, against the other.
2. If anyone during that period from among the Quraysh went over to Prophet Muhammad ﷺ, without his guardian's permission, he would return him to them, but if a Companion of Muhammad ﷺ came over to the Quraysh, they would not return him to him.
3. Every Arab tribe would have the option to join either side as its ally and enter the treaty.
4. Prophet Muhammad ﷺ and his men would go back that year and could come the following year for Umrah and stay in Makkah for three days, provided that they brought only one sheathed sword each, and no other

weapon of war. In those three days the Makkans would vacate the city for them (so that there was no chance of a clash), but they would not be allowed to take along any Makkan on return. When the conditions of the treaty were being settled, the whole of the Muslim army was feeling greatly upset. No one understood the expedience because of which the Prophet ﷺ was accepting the conditions. No one was farsighted enough to foresee the great benefit that was to result from this treaty. The disbelieving Quraysh looked at it as their victory, and the Muslims were upset as to why they should be humiliated to accepting those mean conditions. Even a statesman of the calibre of Umar says that he had never given way to doubt since the time he had embraced Islam but on this occasion, he also could not avoid it. Impatient he went to Abu Bakr and said "Is he (the Prophet ﷺ) not Allah's Messenger, and are we not Muslims, and are they not polytheists? Then, why should we agree to what is humiliating to our Faith?" He replied "O Umar, he is surely Allah's Messenger, and Allah will never make him the loser." Unsatisfied he went to the Prophet ﷺ himself and put the same questions to him, and he also gave him the same replies as Abu Bakr had given. Afterwards Umar continued to offer voluntary prayers and give alms so that Allah may pardon his insolence that he had shown on that occasion.

Two things in the treaty were highly disturbing for the Muslims first, the second condition, about which they said that it was an expressly unfair condition, for if they had to return a fugitive from Makkah, why should not the Quraysh return a fugitive from Madinah? To this the Prophet ﷺ replied: "What use would be he to us, who fled from us to them? May Allah keep him away from us! And if we return the one who flees to us from them, Allah will create some other way out for him." The other thing that was rankling in their minds was the fourth condition. The Muslims thought that agreeing to it meant that they were going back unsuccessful and this was humiliating. Furthermore, the question that was causing them to feel upset was that they had accepted the condition of going back without performing the pilgrimage to the Ka'bah, whereas the Prophet ﷺ had seen in the vision that they were performing tawaf at Makkah. To this the Prophet ﷺ replied that in his vision the year had not been specified. According to the treaty conditions, therefore, they would perform the Tawaf (encircling of the Ka'bah) the following year if it pleased Allah.

Right at the time when the document was being written, Suhail bin 'Amr's own son, Abu Jandal, who had become a Muslim and been imprisoned by the pagans of Makkah somehow escaped to the Prophet's ﷺ camp. He had fetters on his feet and signs of violence on his body. He implored the Prophet ﷺ that he help secure his release from imprisonment. The scene only increased the Companions' dejection, and they were moved beyond control. But Suhail bin 'Amr said the conditions of the agreement had been concluded between them although the writing was not yet complete; therefore, the boy should be returned to them. The Prophet ﷺ admitted his argument and Abu Jandal was returned to his oppressors.

When the document was finished, the Prophet ﷺ spoke to the Companions and told them to slaughter their sacrificial animals at that very place, shave their heads and put off the pilgrim garments, but no one moved from his place. The Prophet ﷺ repeated the order thrice but the Companions were so overcome by depression and dejection that they did not comply. During his entire period of apostleship on no occasion had it ever happened that he should command his Companions to do a thing and they should not hasten to comply with it. This caused him a great shock, and he returned to his tent and expressed his grief before his wife, Umm Salamah. She said, "You may quietly go and slaughter your own camel and call the barber and have your head shaved. After that the people would automatically do what you did and would understand that whatever decision had been taken would not be changed." Precisely the same thing happened. The people slaughtered their animals, shaved their heads or cut their hair short and put off the pilgrim garments, but their hearts were still afflicted with grief.

Later, when this caravan was returning to Madinah, feeling depressed and dejected at the truce of Hudaibiyah, this Surah came down at Dajnan (or according to some others, at Kura' al-Ghamim), which told the Muslims that the treaty that they were regarding as their defeat, was indeed a great victory. After it had come down, the Prophet ﷺ summoned the Muslims together and said, "Today such a thing has been sent down to me, which is more valuable to me than the world and what it contains." Then he recited this Surah, especially to Umar, for he was the one who was feeling most dejected. Although the Believers were satisfied when they heard this Divine Revelation, not much longer afterwards the advantages of this treaty began to appear one after the other until everyone became fully convinced that this peace treaty indeed was a great victory:

1. In it, for the first time, the existence of the Islamic state in Arabia was duly recognised. Before this, in the eyes of the Arabs, the position of the Prophet Muhammad ﷺ and his Companions was no more than of mere rebels against the Quraysh and other Arab tribes, and they regarded them as the outlaws. Now the Quraysh themselves by concluding this agreement with the Prophet ﷺ recognised his sovereignty over the territories of the Islamic state and opened the way for the Arab tribes to enter treaties of alliance with either of the political powers they liked.
2. By admitting the right of pilgrimage to the House of Allah for the Muslims, the Quraysh also admitted that Islam was not an anti-religious creed, as they had so far been thinking, but it was one of the admitted religions of Arabia, and like the other Arabs, its followers also had the right to perform the rites of Hajj and Umrah. This diminished the hatred in the Arabs hearts that had been caused by the propaganda made by the Quraysh against Islam.
3. The signing of a no-war pact for ten years provided full peace to the Muslims, and spreading to every corner of Arabia they preached Islam with such spirit and speed that within two years after Hudaibiyah the number of the people who embraced Islam far exceeded those who had embraced it during the past 19 years or so. It was all due to this treaty that two years later when in consequence of the Quraysh's violating the treaty the Prophet ﷺ invaded Makkah, he was accompanied by an army 10,000 strong, whereas on the occasion of Hudaibiyah only 1,400 men had joined him in the march.
4. After the suspension of hostilities by the Quraysh, the Prophet ﷺ had the opportunity to establish and strengthen Islamic rule in the territories under him and to turn the Islamic society into a fully-fledged civilisation and way of life by the enforcement of Islamic law.
5. Another gain that accrued from the truce with the Quraysh was that being assured of peace from the south, the Muslims overpowered all the opponent forces in the north and central Arabia easily. Just three months after Hudaibiyah, Khaiber, the major stronghold of the Jews, was conquered and after it the Jewish settlements of Fadak, Wad-il Qura, Taima and Tabuk also fell to Islam one after the other. Then all other tribes of central Arabia,

which were bound in alliance with the Jews and Quraysh, came under the sway of Islam. Thus, within two years after Hudaibiyah the balance of power in Arabia was so changed that the strength of the Quraysh and pagan gave way and the domination of Islam became certain.

These were the blessings that the Muslims gained from the peace treaty which they were looking upon as their defeat and the Quraysh as their victory. However, what had troubled the Muslims most in this treaty, was the condition about the fugitives from Makkah and Madinah, that the former would be returned and the latter would not be returned.

Not much long after-wards this condition also proved to be disadvantageous for the Quraysh, and experience revealed what far reaching consequences of it had the Prophet ﷺ foreseen and then accepted it. A few days after the treaty a Muslim of Makkah, Abu Basir, escaped from the Quraysh and reached Madinah.

The Quraysh demanded him back and the Prophet ﷺ returned him to their men who had been sent from Makkah to arrest him. But while on the way to Makkah he again fled and went and sat on the road by the Red Sea shore, which the trade caravans of the Quraysh took to Syria. After that every Muslim who succeeded in escaping from the Quraysh would go and join Abu Basir instead of going to Madinah, until 70 men gathered there.

They would attack any Quraysh caravan that passed the way and cut it into pieces at last, the Quraysh themselves begged the Prophet ﷺ to call those men to Madinah, and the condition relating to the return of the fugitives of itself became null and void. The Surah should be read with this historical background in view in order to fully understand it.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	39	2851
2.	أ م ن	15	879
3.	ك و ن	13	1390
4.	أ ل ذ ي	11	1464
5.	ر س ل	10	513
6.	ك ف ر	8	525
7.	ع ذ ب	8	373
8.	ق و ل	8	1722
9.	ع ل م	7	854
10.	ش ي أ	7	519

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	(of) those
أ ل ه	أَللَّهِ	Allah
أ م ن	يُؤْمِنُونَ	believe
ر س ل	بِالرُّسُلِ	with (the) Messengers
ش ي أ	شَاءَ	wills
ع ذ ب	عَذَابٌ	(is) a punishment
ع ل م	أَلْعَلَمِينَ	of the universe
ق و ل	يَقُولُ	say
ك ف ر	الْكَافِرُونَ	disbelievers
ك و ن	كَانُوا	they used to

48:29 is the longest Ayat of this Surah with 54 words,

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Muhammad ﷺ is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Tawrah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” (48:29)

Lessons, Guidance and Reflections

- The dream of the Prophet ﷺ - About a year after the defeat and retreat of the Quraysh at the Battle of Ahzab, the Messenger of Allah ﷺ was given Revelation through a dream that he is entering the Masjid al-Haram in Makkah.
- Allah granted the Muslims a manifest victory through the treaty of Hudaibiyah.
- Swearing allegiance to the Prophet ﷺ was considered swearing allegiance to Allah and Allah was well pleased about their actions.
- Those who do not participate in a war between Islam and Kufr are condemned by Allah. Only the blind, lame and sick are exempt from war between Islam and Kufr.
- A vision to conquer Makkah was shown to the Prophet ﷺ.
- Characteristics of the Prophet Muhammad ﷺ and his followers.
- ‘Bait ar-Ridwan’ (pledge of Ridwan) took place - this was the pledge to fight till death on hearing the news of the possible murder of Uthman.
- Allah Almighty was pleased with the Sahabah who pledged allegiance,

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

“Certainly, Allah was pleased with the Believers when they pledged allegiance to you, (O Muhammad ﷺ), under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest” (48:18).

- Lessons from Hadith in Bukhari. Abdullah bin Mughaffal, “I saw Allah’s Messenger on the day of the Conquest of Makkah over his she-camel, reciting Surah al-Fath in a vibrant quivering tone. (The sub-narrator, Mu’awiya bin Qurra added, “Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., Abdullah bin Mughaffal) did, imitating Allah’s Messenger.”) (Bukhari no.4281)

We learn;

- 1) At moments of happiness and gratitude, we should recite the Qur’an. Choose a Surah that reflects the situation. Surah al-Fath was revealed years before the conquest of Makkah - it was revealed after the treaty of Hudaibiyah.
 - 2) The Prophet ﷺ reciting the Qur’an with khushu’ (humility).
 - 3) Compare the conduct of the Prophet ﷺ as he enters as a victor to other rulers in history who entered in much pomp and show.
- All the Companions that gave the pledge of allegiance to the Prophet ﷺ under the tree are from the people of Jannah.
 - Virtue of the Sahabah (companions) mentioned in the Tawrah and Injil.

Surah 49: al-Hujurat

Introduction

The purpose of the Surah is to give Muslims teachings about the social manners. How to respect their leader the Prophet ﷺ and how to deal with each other. It has comprehensive guidelines to make a peaceful and harmonious society.

Sections:

1. Respect of the Prophet ﷺ. Proper manner of dealing with reports. Relations among the Believers.
2. Moral and ethical teachings to keep group harmony and solidarity. Relations with groups and tribes. Faith is a favour of Allah to the Believers.

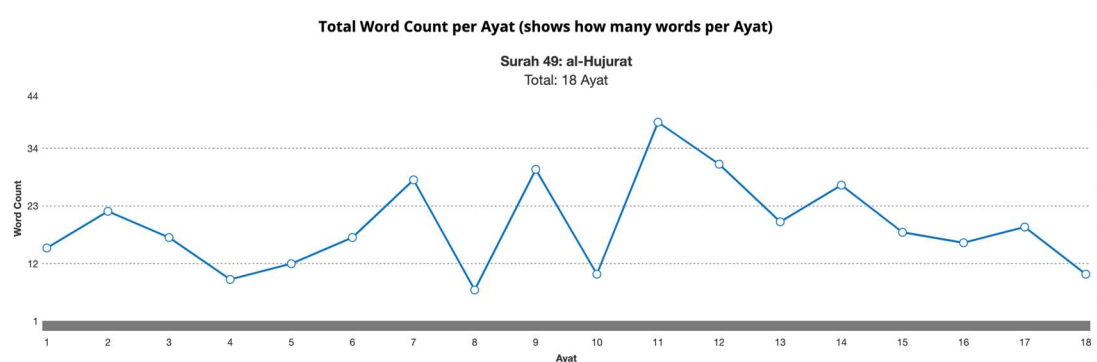
This Surah takes its name from the Ayat,

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

“Indeed, those who call you, (O Muhammad ﷺ), from behind the chambers - most of them do not use reason.” (49:4)

There are 18 Ayat in this Surah.

Table Summary



Total Ayat	18
Total Words	347 (387 including 'ج' as a separate word)
Total Letters	1,493 (reward factor 14,930)
Root Words	115
Unique Root Words	4
Makki / Madani	Madani
Chronological Order	106 th (according to Ibn Abbas)
Year of Revelation	22 nd year of Prophethood (9 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Hajj led by Abu Bakr - Expedition of Tabuk, Conquest of Makkah - Battle of Hunain, Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

Mannerisms and how the Believers should deal with the Prophet ﷺ and between themselves. The Surah itself teaches the Muslims the manners worthy of a true believer and the first five verses in particular relate to the manners that should be observed with regard to Allah and His Messenger.

The instruction has been given that it is not correct to believe in every piece of news blindly, without due consideration. If information is received about a person, a group or a community it should be reviewed carefully, whether the information comes from reliable means or not. If the means are not reliable, it should be examined to see whether the news is authentic before taking any action.

Next, it has been told what attitude the Muslims should adopt if two groups of the Muslims fall into mutual fighting. Then the Muslims have been exhorted to safeguard against the evils that corrupt communities and spoil mutual relationships. Mocking and taunting each other, calling others by bad nicknames, creating suspicion, prying into other people's affairs and backbiting are evil sins that corrupt the wider society. Allah individually mentions these evils and forbids them.

After this, the national and racial distinctions that cause universal corruption have been condemned. Nationalism, tribalism, pride of ancestry, looking down upon others as inferior to oneself and pulling down others to establish one's own superiority are important factors that have filled the world with injustices and tyranny. Allah in a brief verse has cut the root of this evil by stating that all men are descendants of the same one pair (Adam and Eve) and their division into tribes and communities is only for the sake of recognition, not for boasting and pride, and there is no lawful basis of one man's superiority over another except by a higher status of piety and morality.

In conclusion, the people have been told that the real issue is not the verbal profession of the faith but to truly believe in Allah and His Messenger, to obey them in their practical life and to sincerely exert one's self and wealth in the cause of Allah. True Believers are those who adopt this attitude. As for those who profess

Islam merely verbally without affirmation by the heart and then adopt an attitude as if they have done someone a favour by accepting Islam, may be counted among the Muslims in the world but will not be counted as Believers in the sight of Allah.

Connection of the name of the Surah and its Ayah

Mannerisms and how the Believers should deal with the Prophet ﷺ and between themselves is expounded upon in this Surah and the incident of those calling the Prophet ﷺ from outside his living chambers with raised voices symbolises the inappropriate manners used by some.

Connection between the beginning and the ending of the Surah

- The beginning and the end of Surah mention attributes of the general Muslims and the Believers.
- Allah is al-Aleem (most knowledgeable) - mentioned in the beginning and end of the Surah,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

“O you who have believed, do not put (yourselves) before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.” (49:1)

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

“Say, “Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?” (49:16)

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

“Indeed, Allah knows the unseen (aspects) of the heavens and the earth. And Allah is Seeing of what you do.” (49:18)

Connection of the Surah to the Surah before/after it

The Prophet Muhammad ﷺ - The last Ayat of the previous Surah, al-Fath ends with the mention of the Prophet Muhammad ﷺ and those with him (48:29) and this Surah begins with how those around the Messenger should behave (49:1-5).

Period of Revelation

This Surah is a collection of the commandments and instructions sent down on different occasions. Moreover, the hadith also show that most of these commandments were sent down during the final stage of the Prophet's ﷺ life at Madinah. For instance, the commentators of the Qur'an state that verse 4 was sent down concerning the Bani Tamim. This deputation had arrived in Madinah and started calling out to the Prophet ﷺ from outside the apartments (Hujurat) of his wives, and according to all biographical books on the Prophet's ﷺ life this deputation had visited Madinah in 9 A.H. Likewise, verse 6, a large number of the hadith confirm that it was sent down concerning Walid bin Uqbah whom the Prophet ﷺ had sent to collect the financial obligation (Zakah) from the Bani al-Mustaliq, and it is known that he had become a Muslim on the conquest of Makkah.

Relevant Hadith

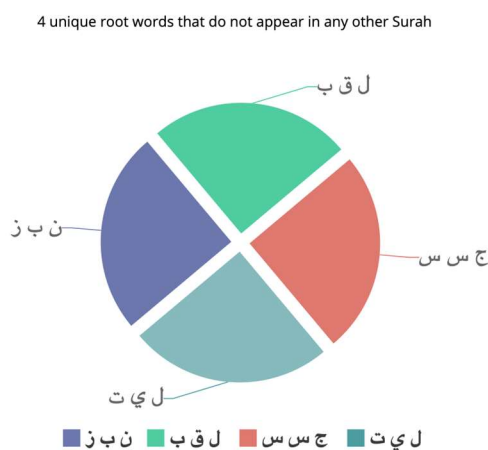
حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُؤَمِّلُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا نَافِعُ بْنُ عُمَرَ بْنِ جَبَلٍ الْجَمْعِيُّ، حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، أَنَّ الْأَفْرَعَ بْنَ حَابِسٍ، قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ اسْتَعْمِلْهُ عَلَى قَوْمِهِ . فَقَالَ عُمَرُ لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ . فَتَكَلَّمَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا فَقَالَ أَبُو بَكْرٍ لِعُمَرَ مَا أَرَدْتُ إِلَّا خِلَافِي . فَقَالَ عُمَرُ مَا أَرَدْتُ خِلَافَكَ قَالَ فَنَزَلَتْ هَذِهِ الْآيَةُ : (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ) فَكَانَ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُسْمِعْ كَلَامَهُ حَتَّى يَسْتَفْهِمَهُ . قَالَ وَمَا ذَكَرَ ابْنُ الزُّبَيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَقَدْ رَوَى بَعْضُهُمْ عَنْ ابْنِ أَبِي مُلَيْكَةَ مُرْسَلٌ وَلَمْ يَذْكُرْ فِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ

Narrated Abdullah bin Az-Zubair (ra), "Al-Aqra' bin Habis arrived to meet the Prophet ﷺ - he said - "so Abu Bakr said, 'O Messenger of Allah ﷺ! Appoint him over his people.' Umar said, 'Do not appoint him O Messenger of Allah ﷺ!' They

continued talking before the Prophet ﷺ until they raised their voices. Abu Bakr said to Umar: ‘You only wanted to contradict me.’ So (Umar) said, ‘I did not want to contradict you.’” He said, “So this Ayah was revealed: ‘O you who believe! Do not raise your voices above the voice of the Prophet ﷺ (49:2).’” He said, “After that, when Umar spoke before the Prophet ﷺ, his speech could not be heard until he told him he could not understand him.” He (one of the narrators) said, “And Ibn Zubair did not mention his grandfather” meaning Abu Bakr.” (Tirmidhi no. 3266)

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	27	2851
2.	أ م ن	15	879
3.	أ ل ذ ي	10	1464
4.	ع ل م	8	854
5.	ق و ل	6	1722
6.	ب ي ن	5	523
7.	ر س ل	5	513
8.	و ق ي	5	258
9.	ب ع ض	5	158
10.	إ ل ي	4	742

Unique Root Word	Example (word)	Translation
ج س س	تَجَسَّسُوا	spy (49:12)
ل ق ب	بِأَلْقَابٍ	by nicknames (49:11)
ل ي ت	يَلْزِمُكُمْ	He will deprive you (49:14)
ن ب ز	تَنَابَرُوا	call each other (49:11)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	(of) those
إ ل ي	إِلَيْكَ	to you
أ ل ه	أَللَّهُ	Allah
أ م ن	يُؤْمِنُونَ	believe
ب ع ض	بَعْضُكُمْ	some of you
ب ي ن	بَيْنَ	(in) front

			ر س ل	بِالرُّسُلِ	with (the) Messengers
			ع ل م	الْعَالَمِينَ	of the universe
			ق و ل	يَقُولُ	say
			و ق ي	بِالتَّقْوَى	(of the) righteousness

The phrase,

يَا أَيُّهَا الَّذِينَ آمَنُوا

“O you who Believe,” has been mentioned five times. (49:1) (49:2) (49:6) (49:11) (49:12).

Lessons, Guidance and Reflections

- Investigate the news of a sinful person.
- Universal brotherhood of Muslims.
- Allah commanded lowering one’s voice in the presence of the Prophet ﷺ.
(49:2) (49:5)
- Make peace between the Believers if they fight among themselves.
- Islamic etiquettes of moral behaviour:
 - Do not laugh at another in order to degrade him.
 - Do not defame another through sarcastic remarks.
 - Do not call another by offensive nicknames.
 - Avoid immoderate suspicions, for in some cases it is a sin.
 - Do not spy on one another.
 - Do not backbite one another.
- Importance of verifying information/news (49: 8)
- Islamic Brotherhood (49:12).
- All mankind is created from one man and one woman. Therefore, no one has superiority over another and noblest is he who is the most righteous.
- True believer is he who believes in Allah, His Messenger and make Jihad with his wealth and person in the way of Allah.

Surah 50: Qaf

Introduction

The Surah emphasizes the theme of resurrection and the ultimate success of those who have faith in Allah and His Prophets.

Sections:

1. Nature points out to the Resurrection.
2. Allah is closer to us than our jugular-vein. The death, the end of the world, and the Resurrection.
3. The Final judgment.

The Surah takes its name from the first Ayat,

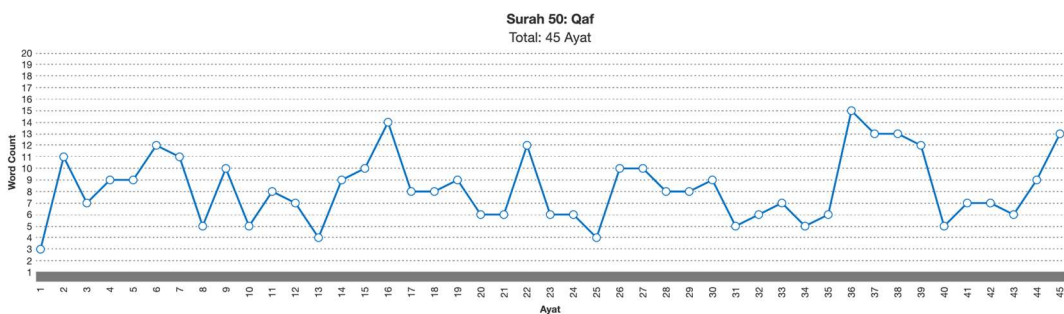
ق وَالْقُرْآنِ الْمَجِيدِ

“Qaf. By the honoured Qur'an...” (50:1).

There are 45 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	45
Total Words	373 (423 including 'و' as a separate word)
Total Letters	1,473 (reward factor 14,730)

Root Words	153
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	34 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Resurrection.

Authentic traditions show that the Prophet ﷺ used to recite this Surah generally in the Prayer on the Eid days. A woman named Umm Hisham bin Harithah, who was a neighbour of the Prophet ﷺ, says that she was able to commit Surah Qaf to memory only because she often heard it from the Prophet ﷺ in the Friday sermons. According to some other traditions he often recited it in the dawn (Fajr) Prayer. This makes it abundantly clear that this was an important Surah in the sight of the Prophet ﷺ. That is why he made sure that its contents reached as many people as possible over and over again.

The reason for this importance can be easily understood by a careful study of the Surah. The theme of the entire Surah is the Hereafter. When the Prophet ﷺ started preaching his message in Makkah what surprised the people most was the news that people would be resurrected after death, and they would have to render an account of their deeds. They said that “that was impossible”; human mind could not believe that would happen. After all, how could it be possible that when the body had disintegrated into dust the scattered particles would be reassembled after hundreds of thousands of years to make up the same body once again and raised up as a living body. Allah in response sent down this discourse. In it, on the one hand, arguments have been given for the possibility and occurrence of the Hereafter in a brief way, in short sentences, and, on the other, the people have been warned, as if to say: “Whether you express wonder and surprise, or you regard it as something remote from reason, or deny it altogether, in any case it cannot change the truth. The absolute, unalterable truth is that Allah knows the whereabouts of each and every particle of your body that has scattered away in the earth, and knows where and in what state it is. God’s one signal is enough to make all the scattered particles gather together again and to make you rise up once again as you had been made in the first instance.

Likewise, this idea that you have been created and left free to yourselves in the world and that you have not been made answerable to anyone, is no more than a misunderstanding. The fact is that not only is God Himself directly aware of each act and word of yours, even of the ideas that pass in your mind, but His angels also are attached to each one of you, who are preserving the record of whatever you do

and utter. When the time comes, you will come out of your graves at one call just as young shoots of vegetable sprout up from the earth on the first shower of the rain. Then this heedlessness which obstructs your vision will be removed and you will see with your own eyes all that you are denying today. At that time, you will realise that you had not been created to be irresponsible in this world but accountable to all your deeds. The meting out of the rewards and punishments, the Hell and Heaven, which you regard as impossible and imaginary things, will at that time become visible realities for you. In consequence of your enmity and opposition to the Truth you will be cast into the same Hell which you regard as remote from reason today and the ones who fear the Merciful God and return to the path of righteousness, will be admitted to the same Paradise at whose mention you now express wonder and surprise.

Connection between the beginning and the ending of the Surah

- There is a mention of the word ‘Qur’an’ in the beginning and end of the Surah,

ق وَالْقُرْآنِ الْمَجِيدِ

“Qaf. By the honoured Qur’an...” (50:1)

لَحْنُ أَغْلَمَ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

“We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur’an whoever fears My threat.” (50:45).

- Giving life to the dead after death is mentioned in the beginning and the end, (50:3) and (50:43).

Period of Revelation

There is no authentic hadith to show as to when exactly this Surah was sent down. A study of the subject matter, however, reveals that its period of revelation is the second stage of the Prophet’s ﷺ life at Makkah, which lasted from the third year of the Prophethood till the fifth year.⁷⁰

⁷⁰ Tafheem al-Qur’an, Mawdudi.

Relevant Hadith

وَحَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا يَعْقُوبُ بْنُ إِسْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ مُحَمَّدٍ، بْنِ إِسْحَاقَ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمِ الْأَنْصَارِيِّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ بْنِ زُرَّارَةَ، عَنْ أُمِّ هِشَامِ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ، قَالَتْ لَقَدْ كَانَ تَنْوَرُنَا وَتَنْوَرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحِدًا سَنَتَيْنِ أَوْ سَنَةً وَبَعْضَ سَنَةٍ وَمَا أَخَذْتُ { ق وَالْقُرْآنِ الْمَجِيدِ } إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرُؤُهَا كُلَّ يَوْمٍ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا خَطَبَ النَّاسَ

Umm Hisham bin Harithah bin An-Nu'man (ra) said, "Our oven and the oven of the Messenger of Allah ﷺ were the same for two years, or for one year and part of a year. And I only learned "Surah Qaf. By the Glorious Quran" from the tongue of the Messenger of Allah ﷺ, who used to recite it every Friday from the Minbar, when he addressed the people." (Sahih Muslim no. 1894)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْأَمَازِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ أَبَا وَقْدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ فِيهِمَا بِ { ق وَالْقُرْآنِ الْمَجِيدِ } وَ { اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ }

Abdullah bin Umar (ra) reported that (his father) Umar bin Khattab asked Abu Waqid al-Laithi what the Messenger of Allah ﷺ used to recite on 'Id-ul-Adha and 'Id-ul-Fitr. He said, He used to recite in them, "Qaf. By the Glorious Qur'an" (Surah Qaf), "The Hour drew near, and the moon was rent asunder" (Surah al-Qamar)" (Sahih Muslim no. 1936)

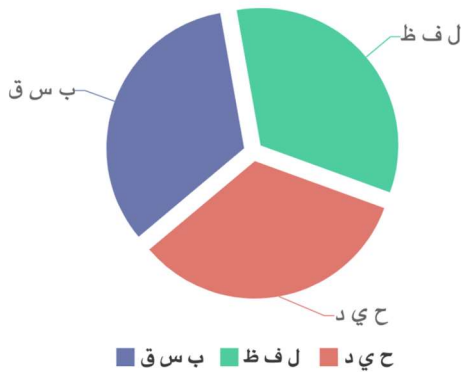
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا شَرِيكٌ، وَابْنُ، عُيَيْنَةَ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ قُطَيْبَةَ بْنِ مَالِكٍ، سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ { وَالنَّحْلُ بِاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ }

Qutba bin Malik (ra) reported that he had heard the Messenger of Allah ﷺ reciting in the morning prayer this, "And the tall palm trees having flower spikes piled one above another" (Qur'an (50:10)). (Sahih Muslim no. 921)

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	10	1722
2.	ي و م	9	405
3.	ك و ن	6	1390
4.	ل ق ي	6	146
5.	ك ل ل	6	377
6.	ج ي أ	5	278
7.	و ع د	5	151
8.	م و ت	4	165
9.	أ ر ض	4	461
10.	ح ق ق	4	287

Unique Root Word	Example (word)	Translation
ب س ق	بَاسِقَاتٍ	Tall (50:10)
ح ي د	تَحِيدُ	Avoiding (50:19)
ل ف ظ	يَلْفِظُ	he utters (50:18)

Frequent Root Word	Example (word)	Example (translation)
أ ر ض	الْأَرْضَ	the earth
ج ي أ	جِئْتَ	you have come
ح ق ق	الْحَقُّ	(is) the truth
ق و ل	يَقُولُ	say
ك ل ل	كُلَّمَا	Whenever
ك و ن	كَانُوا	they used to
ل ق ي	فَتَلَقَّى	Then receive
م و ت	الْمَوْتِ	(the) death
و ع د	وَعَدْنَا	We appointed
ي و م	يَوْمِ	(of the) Day

Lessons, Guidance and Reflections

- Life after death is a reality and there is nothing strange about it.
- Allah has assigned two angels to each person for noting down each single word that he utters.
- Every disbeliever will be thrown into Hell and Hell shall be asked, “Are you full.” Hell will answer, “Are there some more?”
- Admonish people with the Qur’an and bear with them in patience.

Surah 51: adh-Dhariyat

Introduction

The Surah gives the good news of the emergence of a new community. It also warns the opponents of the truth that their time is about to end and the judgment of Allah is near.

Sections:

1. Falsehood is about to end. The righteous shall be rewarded. The character of the righteous people.
2. Prophet Ibrahim and his angel visitors. The fate of the people of Prophet Lut. Prophet Moses and the fate of Pharaoh. People of 'Ad and Thamud and the people of Prophet Nuh.
3. Hasten to Allah. Do not associate anyone in the divinity of Allah. Remind, the reminding will help the Believers. The Judgement of Allah is near.

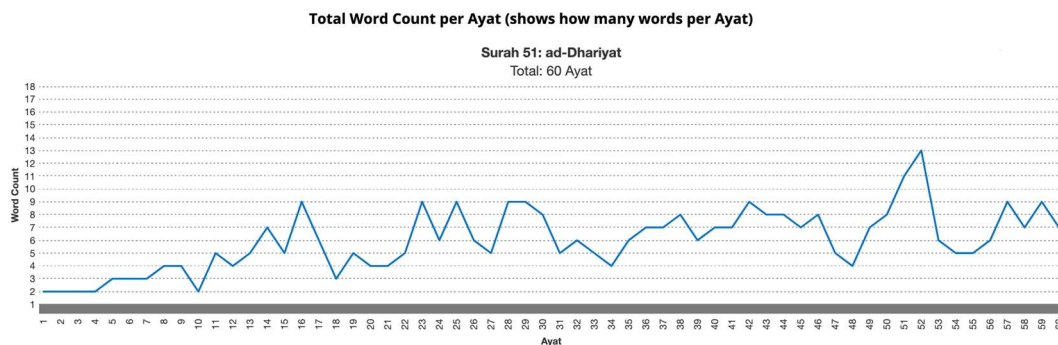
The Surah takes its name from the first Ayat,

وَالذَّارِيَاتِ ذَرْوًا

“By those (winds) scattering (dust) dispersing” (51:1)

There are 60 Ayat in this Surah.

Table Summary



Total Ayat	60
Total Words	360 (393 including ‘ج’ as a separate word)
Total Letters	1,510 (reward factor 15,100)
Root Words	147
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	67 th (according to Ibn Abbas)
Names of Prophets Mentioned	Nuh, Ibrahim, Musa

Themes

The Surah mostly deals with the Hereafter, and in the end, presents the invitation to Monotheism (Tawhid). In addition, the people have also been warned that refusal to accept the message of the Prophets and persistence in the concepts and creeds of ignorance have proved to be disastrous for those nations themselves which have adopted this attitude and way of life in the past.

About the Hereafter, this Surah presents: The people’s different and conflicting beliefs about the end of human life are themselves an express proof that none of these beliefs and creeds is based on knowledge. Everyone by himself has formed an ideology on the basis of conjecture. Someone thought that there would be no life-after-death; someone believed in the life-after-death, but in the form of the transmigration of souls; someone believed in the life hereafter and the meting out of the rewards and punishments but invented different sorts of props and supports to escape retribution. About a question of such vital and fundamental importance a wrong view of which renders man’s whole life-work wrong and waste and ruins his future for ever, it would be a disastrous folly to build an ideology only on the basis of speculation and conjecture, without knowledge. It would mean that man should remain involved in a grave misunderstanding, pass his whole life in the

heedlessness of error, and after death should suddenly meet with a situation for which he had made no preparation at all.

There is only one way of forming the right opinion about such a question, and it is this: Man should seriously ponder over the knowledge about the Hereafter that the Prophet of Allah is conveying to him from Him, and should study carefully the system of the earth and heavens and his own existence. One should see whether the evidence of that knowledge's being sound and correct is afforded by everything around him or not. In this regard, the arrangement of the wind and rain, the structure of the earth and the creatures found on it, man's own self, the creation of the heavens and of everything in the world in the form of pairs have been presented as evidence of the Hereafter, and instances have been cited from human history to show that the temper of the empire of the Universe requires that the law of retribution must operate here.

In this very connection, it has also been stated that whenever the Prophets of Allah have been opposed and resisted, they have not been opposed and resisted on the basis of any rational ground but on the basis of the same obduracy and stubbornness and false pride that is being shown against the Prophet Muhammad ﷺ, and there is no other motive for it than rebellion and arrogance. Then the Prophet ﷺ has been instructed not to bother about the rebels but to go on performing his mission of invitation and admonition, for it is useful and beneficial for the Believers although it may not be so for the other people. As for the wicked people who still persist in their rebellion, they should know that their predecessors who followed the same way of life, have already received their shares of the punishment, and these people's share of the punishment has been made ready for them.

Connection between the beginning and the ending of the Surah

- What has been promised.

إِنَّمَا تُوعَدُونَ لَصَادِقٌ

“Indeed, what you are promised is true.” (51:5)

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ

“And woe to those who have disbelieved from their Day which they are promised.” (51:60)

Connection of the Surah to the Surah before/after it

- Surah adh-Dhariyat and Surah at-Tur have Ayat towards the end that speak about the Dhalimeen (wrong-doers),

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

“And indeed, for those who have wronged is a portion (of punishment) like the portion of their predecessors, so let them not impatiently urge Me.” (51:59)

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

“And indeed, for those who have wronged is a punishment before that, but most of them do not know.” (51:47)

- Surah adh-Dhariyat and Surah at-Tur instruct the Prophet ﷺ to turn away from the Disbelievers,

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

“So leave them, (O Muhammad ﷺ), for you are not to be blamed. And remind, for indeed, the reminder benefits the believers.” (51:54-55)

فَذَرَّهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

“So leave them until they meet their Day in which they will be struck insensible -” (52:45)

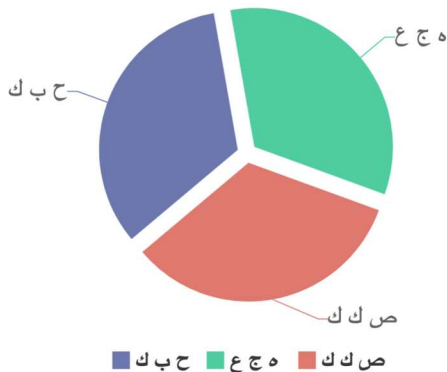
Period of Revelation

The subject matter and the style clearly show that it was sent down in the period when persecution had not yet started. Although the Prophet's ﷺ invitation was being resisted and opposed with denial and ridicule and false accusations stubbornly. Therefore, this Surah also seems to have been revealed in the same period in which the Surah 50: Qaf was revealed.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Unique Root Word	Example (word)	Translation
ح ب ك	أَلْحُبُكِ	pathways (51:7)
ص ك ك	فَصَّكَّتْ	and struck (51:29)
ه ج ع	يَهْجَعُونَ	sleep (51:17)

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	13	1722
2.	أ ل ذ ي	7	1464
3.	ك و ن	6	1390
4.	ق و م	6	660
5.	ر س ل	6	513
6.	ر ب ب	5	980
7.	إ ل ي	5	742
8.	س م و	4	381
9.	ج ن ن	4	201
10.	أ ت ي	4	549

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	(of) those
إ ل ي	إِلَيْكَ	to you
أ ت ي	يَأْتِيَنَّكُمْ	comes to you
ج ن ن	جَنَّاتٍ	(will be) Gardens
ر ب ب	رَبِّ	the Lord
ر س ل	بِالرُّسُلِ	with (the) Messengers
س م و	وَالسَّمَاءَ	and the sky
ق و ل	يَقُولُ	say
ق و م	الْمُسْتَقِيمِ	the straight
ك و ن	كَانُوا	they used to

The usage of the words وَفِي “and in...” in the beginning of an Ayat, occurs a number of times;

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

“And in yourselves. Then will you not see?” (51:21)

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ

“And in Moses (was a sign), when We sent him to Pharaoh with clear authority.” (51:38)

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

“And in ‘Aad (was a sign), when We sent against them the barren wind.” (51:41)

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ

“And in Thamud, when it was said to them, “Enjoy yourselves for a time.” (51:43)

Lessons, Guidance and Reflections

- Surely the Day of Judgement shall come to pass, only the perverse persons turn away from this truth.
- The same angels who gave good news of having a son to Ibrahim, annihilated the nation of homosexuals.
- There is a lesson in the stories of Pharaoh, ‘Ad, Thamud and people of Nuh.

Miscellaneous Issues - Scientific References

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

“And the heaven We constructed with strength, and indeed, We are (its) expander.” (51:47)

The Expanding Universe

It was only after the development of the radio telescope in 1937, that the expansion of the universe was observed and established. This discovery is regarded as one of the greatest in the history of astronomy.

During these observations, Hubble established that the stars emit a light that turns redder according to their distance. The wavelengths of receding bodies prolonged in the spectrum of light waves would shift to red, while, if the bodies approached each other, the wavelengths would shorten, shifting to blue. The light that came from galaxies that shifted to red showed that the galaxies were receding. In line with this observation, Hubble discovered a striking law: the speed of galaxies that receded was directly proportional to the distance between galaxies. The farther away a galaxy stood, the more its speed of recession accelerated. The result was tested again and again. In short, galaxies were moving further and further away, all the time.

A universe where everything constantly moves away from everything else implied a constantly expanding universe. The debate now is not whether the universe is expanding but rather at what rate. In 2011, the Nobel Prize in Physics was awarded to three scientists for the ‘discovery of the accelerating expansion of the universe through observations of distant supernovae’.

Surah 52: at-Tur

Introduction

Surah speaks about the mission of Prophet Muhammad ﷺ. He came to warn people about the consequences of their denial of faith and deeds of injustice and indecency. Those who are in doubt of his message let them produce a similar message. Let them also produce any proofs supporting their wrong beliefs.

Sections:

1. Warnings about Allah's coming punishment for the disbelievers. Reward for the Believers.
2. Questions to the disbelievers about their false beliefs. What are the evidences and proofs of these false beliefs?

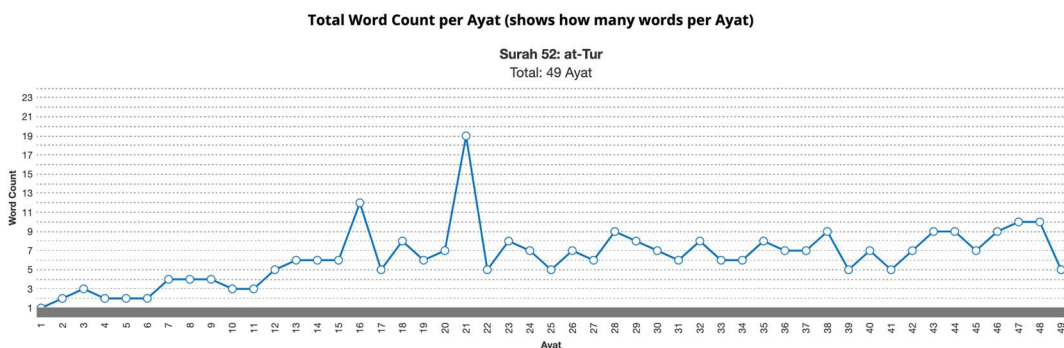
The Surah takes its name after the first Ayat,

وَالطُّورُ

“By the mount” (52:1).

There are 49 Ayat in this Surah.

Table Summary



Total Ayat	49
Total Words	312 (342 including 'و' as a separate word)
Total Letters	1,293 (reward factor 12,930)
Root Words	137
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	76 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

The subject matter of its first section (v. 1-28) is the Hereafter. As arguments for its possibility, necessity and occurrence had already been given in Surah 51: adh-Dhariyat, these have not been repeated here. However, swearing an oath by some realities and signs which testify to the Hereafter, it has been stated most emphatically that it will surely come to pass, and none has the power to prevent its occurrence. Then, it has been stated as to what will be the fate of those who deny it when it actually occurs, and how will those who believe in it and adopt the way of piety and righteousness accordingly, be blessed by Allah.

Then, in the second section (v. 29-49) the Quraysh chiefs' attitude towards the message of the Prophet ﷺ has been criticized. They called him a sorcerer, a madman, or a poet, and would thus mislead the common people against him so that they should not pay any serious attention to the message he preached. They looked upon him as a calamity that had suddenly descended on them and would openly wish that he met with a disaster so that they were rid of him. They accused him of fabricating the Qur'an by himself and of presenting it in the name of Allah, and this was, God forbid, a fraud that he was practicing. They would often taunt him, saying that Allah could not have appointed an ordinary man like him to the office of Prophethood. They expressed great disgust at his invitation and message

and would avoid him as if he was asking them for a reward for it. They would sit and take counsels together to devise schemes in order to put an end to his mission. And while they did all this, they never realised what creeds of ignorance they were involved in and how selflessly and sincerely was Prophet Muhammad ﷺ exerting himself to deliver them from their error. While criticizing them for this attitude and conduct, Allah has put to them certain questions, one after the other, each of which is either an answer to some objection of theirs, or a criticism of some error. Then, it has been said that it would absolutely be of no avail to show them a miracle in order to convince them of his Prophethood, for they were such stubborn people as would misinterpret anything they were shown only to avoid affirming the faith.

In the beginning of this section as well as in its end, the Prophet ﷺ has been given the instruction that he should persistently continue giving his invitation and preaching his message in spite of the accusations and objections of his opponents and enemies, and should endure their resistance patiently till Allah's judgment comes to pass. Besides, he has been consoled, as if to say "Your Lord has not left you alone to face your enemies, after raising you as a Prophet ﷺ, but He is constantly watching over you. Therefore, endure every hardship patiently till the Hour of His judgment comes, and seek through praising and glorifying your Lord the power that is required for exerting in the cause of Allah under such conditions."

Connection of the Surah to the Surah before/after it

- Surah adh-Dhariyat and Surah at-Tur both have Ayat towards the end that speak about the Dhalimeen (wrong-doers),

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِّثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ

"And indeed, for those who have wronged is a portion (of punishment) like the portion of their predecessors, so let them not impatiently urge Me." (51:59)

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

"And indeed, for those who have wronged is a punishment before that, but most of them do not know." (51:47)

- Surah adh-Dhariyat and Surah at-Tur instruct the Prophet ﷺ to turn away from the Disbelievers,

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

“So leave them, (O Muhammad ﷺ), for you are not to be blamed. And remind, for indeed, the reminder benefits the believers.” (51:54-55)

فَذَرَّهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

“So leave them until they meet their Day in which they will be struck insensible -” (52:45)

- The last Ayat of Surah at-Tur mentions ‘an-Najm’ (The Stars). The following Surah is called Surah an-Najm (The Stars).
- Allah Almighty describes the Qur’an as ‘Hadeeth’ in both Surah at-Tur and Surah an-Najm:

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

“Then let them produce a statement like it, if they should be truthful.” (52:34)

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

“Then at this statement do you wonder?” (53:59)

Period of Revelation

From the internal evidence of the subject matter, it appears that this Surah too was revealed in the same stage of the Prophet’s ﷺ life at Makkah in which the Surah 51: adh-Dhariyat (The Scattering Winds) was revealed. While going through it one can clearly feel that during the period of its revelation - the Prophet ﷺ was being showered with objections and accusations but there is no evidence yet to show that severe persecution of the Muslims had started.⁷¹

⁷¹ Tafheem al-Qur’an, Mawdudi.

Relevant Hadith

حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنِي عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ فَلَمَّا بَلَغَ هَذِهِ الْآيَةَ { أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ * أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ الْمُسَيْطِرُونَ } كَادَ قَلْبِي أَنْ يَطِيرَ .

Narrated Jubair bin Mut'im (ra), "I heard the Prophet ﷺ reciting Surah at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly..." (Bukhari no. 4854)

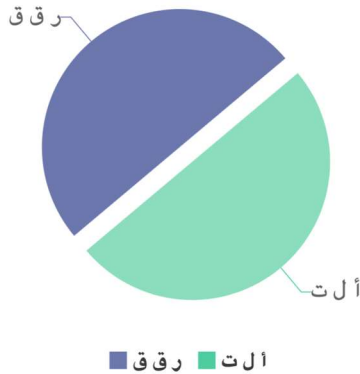
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ ابْنَةِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ شَكَّوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي أَشْتَكِي فَقَالَ "طُوفِي مِنْ وَرَاءِ النَّاسِ، وَأَنْتِ رَاكِبَةٌ". فَطُفْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٍ مَسْطُورٍ

Narrated Umm Salama (ra), "I complained to Allah's Messenger ﷺ that I was sick, so he said, "Perform the Tawaf (of the Ka'bah) while riding behind the people (who are performing the Tawaf on foot)." So I performed the Tawaf while Allah's Messenger ﷺ was offering the prayer by the side of the Ka'bah and was reciting: 'By the Mount (Tur) and by a Book inscribed.'" (Bukhari 4853)

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَمْ	16	137
2.	رَبِّ	7	980
3.	الَّذِي	6	1464
4.	كَوْن	6	1390
5.	قَوْل	6	1722
6.	عَذَاب	4	373
7.	يَوْم	4	405
8.	أَلْه	4	2851
9.	مِنْ	3	381
10.	صَبَر	3	103

Unique Root Word	Example (word)	Translation
أَلَتْ	الَّتِيْهُمْ	We will deprive them (52:21)
رَقَقَ	رَقِّ	parchment (52:3)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِيْنَ	(of) those
أَمْ	أَمْ	or
أَلْه	أَلْه	Allah
رَبِّ	رَبِّ	the Lord
سَمَوْ	وَالسَّمَاءَ	and the sky
صَبَر	بِالصَّبْرِ	through patience
عَذَاب	عَذَابٌ	(is) a punishment
قَوْل	يَقُولُ	say
كَوْن	كَانُوا	they used to
يَوْم	يَوْمَ	(of the) Day

Lessons, Guidance and Reflections

- The bounty and reward of Allah upon the Believer is that He will re-unite him with his loved ones of his family and children in Jannah (52:21).
- Allah does not combine for the Believer two fears. If he was secure in this world, he will be in fear in the after-life and if he was fearful in this world, he will be secure in the after-life. In essence, if the Believer fears for himself, as to what will happen in the after-life as opposed to the disbeliever who is content with this world and absolutely not worried about the life to come (52:26) (52:28).

Surah 53: an-Najm

Introduction

The Surah talks about the eminence of the Prophet ﷺ with his Mi'raj (heavenly ascension) and closeness to Allah. It warns the disbelievers about the errors of their attitude towards the Qur'an and the Prophet of Allah ﷺ. Some of their wrong beliefs in the angels as daughters of God, intercession of the angels are also mentioned.

Sections:

1. The Mi'raj (heavenly ascension) experience of the Prophet Muhammad ﷺ. Gods or goddesses of the non-believers are mere conjectures and names without any reality.
2. The angels are the servants of Allah. No intercession can work against Allah. Allah is most forgiving, but He requires righteousness.
3. Those who deny the truth they are standing against the power and majesty of Allah.

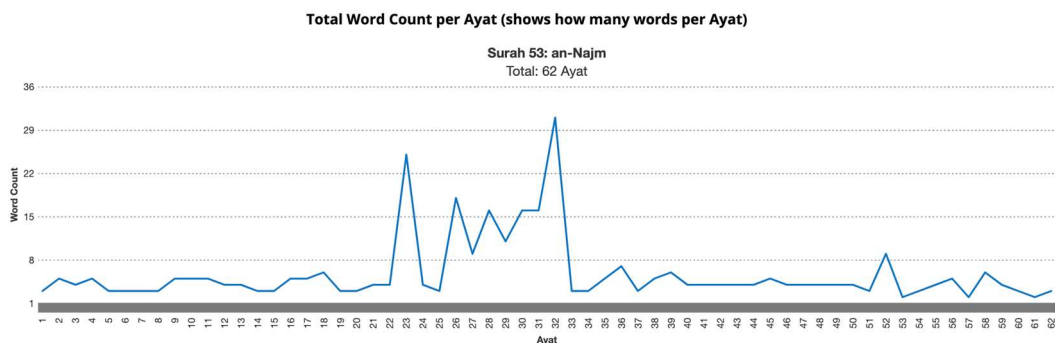
This Surah takes its name from the first Ayat,

وَالنَّجْمِ إِذَا هَوَىٰ

“By the star when it descends,” (53:1).

There are 62 Ayat in this Surah.

Table Summary



Total Ayat	62
Total Words	360 (409 including ‘و’ as a separate word)
Total Letters	1,405 (reward factor 14,050)
Root Words	129
Unique Root Words	6
Makki / Madani	Makki
Chronological Order	23 rd (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	Nuh, Ibrahim, Musa
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah -

	Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

The theme of the discourse is to warn the disbelievers of Makkah about the error of the attitude that they had adopted towards the Qur'an and the Prophet Muhammad ﷺ. The discourse starts in a way as if to say: "Prophet Muhammad ﷺ is neither deluded nor gone astray, as you are telling others in your propaganda against him, nor has he fabricated this teaching of Islam and its message, as you seem to think he has. In fact, whatever he is presenting is nothing but Revelation which is sent down to him. The belief that he presents before you, are not the product of his own assumptions and speculation but realities of which he himself is an eye witness. He has himself seen the Angel through whom this knowledge is conveyed to him. He has been directly made to observe the great Signs of his Lord: whatever he says is not what he has himself thought out but what he has seen with his own eyes. Therefore, your disputing and wrangling with him is just like the disputing and wrangling of a blind man with a man of sight over a thing which the blind man cannot see but he can see."

After this, three things have been presented in their successive order: First, the listeners have been made to understand that "the religion that you are following is based on mere conjecture and invented ideas. You have set up a few goddesses like Lat and Manat and Uzza as your deities, whereas they have no share whatever in divinity. You regard the angels as the daughters of God, whereas you regard a daughter as disgraceful for your own selves. You think that these deities of yours can influence God in your favour, whereas the fact is that all the angels together, who are stationed closest to God, cannot influence Him even in their own favour. None of such beliefs that you have adopted, is based on knowledge and reason, but are wishes and desires for the sake of which you have taken some whims as realities. This is a grave error. The right and true religion is that which is in conformity to the reality, and the reality is never subject to the people's wishes and desires so that whatever they may regard as a reality and truth should become the reality and truth. Speculation and conjecture cannot help to determine as to what

is according to the truth and what is not; it is knowledge. When that knowledge is presented before you, you turn away from it, and brand the one who tells you the truth as misguided. The actual cause of your being involved in this error is that you are heedless of the Hereafter. Only this world is your goal. Therefore, you have neither any desire for the knowledge of reality, nor do you bother to see whether the beliefs you hold are according to the truth or not.

Secondly, the people have been told that: God is the Master and Sovereign of the entire Universe. The righteous is he who follows His way, and the misguided he who has turned away from His way. The error of the misguided and the righteousness of the righteous are not hidden from Him. He knows whatever everyone is doing: He will retaliate the evil with evil and the good with good. The final judgment will not depend on what you consider yourself to be, and on tall claims you make of your purity and chastity but on whether you are pious or impious, righteous or unrighteous, in the sight of God. If you refrain from major sins, He in His mercy will overlook your minor errors.”

Thirdly, a few basic principles of the true religion which had been presented hundreds of years before the revelation of the Qur'an in the Books of the Prophets Abraham and Moses have been reiterated so that the people did not remain involved in the misunderstanding that the Prophet Muhammad ﷺ had brought some new and novel religion, but they should know that these are the fundamental truths which the former Prophets of God have always been presenting in their respective ages. Besides, the same Books have been quoted to confirm the historical facts that the destruction of the 'Aad and the Thamud and of the people of the Prophets Nuh and Lut was not the result of accidental calamities, but God has destroyed them in consequence of the same wickedness and rebellion from which the disbelievers of Makkah were not inclined to refrain and desist in any case. After presenting these themes and discourses the Surah has been concluded, thus: “The Hour of Judgement has approached near at hand, which no one can avert. Before the occurrence of that Hour you are being warned through Muhammad ﷺ and the Qur'an in the like manner as the former people had been warned before. Now, is it this warning that you find novel and strange? Which you mock and ridicule? Which you turn away from and cause disorder so that no one else also is able to hear what it is? Don't you feel like weeping at your folly and ignorance? Abandon this attitude and behaviour, bow down to God and serve Him alone!”

This was that impressive conclusion hearing which even the most hardened deniers of the truth were completely overwhelmed, and when after reciting these verses of Divine word the Messenger of God fell down in prostration, they too could not help falling down in prostration along with him.

Connection between the beginning and the ending of the Surah

وَالنَّجْمِ إِذَا هَوَىٰ

“By the star when it descends,” (53:1).

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

“So prostrate to Allah and worship (Him).” (53:62)

Connection of the Surah to the Surah before/after it

- The last Ayat of Surah at-Tur (the previous Surah) mentions ‘an-Najm’ (The Stars). This Surah is called Surah an-Najm (The Stars).
- Allah Almighty describes the Qur’an as ‘Hadeeth’ in both Surah at-Tur and Surah an-Najm:

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

“Then let them produce a statement like it, if they should be truthful.”

(52:34)

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ

“Then at this statement do you wonder?” (53:59)

- This Surah, an-Najm (The Star), and the following Surah, al-Qamar (The Moon) both are named after heavenly bodies.

Period of Revelation

According to a hadith related by Bukhari and Muslim on the authority of Abdullah bin Mas’ud, this is the first Surah in which a verse requiring the performance of a prostration (sajdah) was sent down. The parts of this hadith

which have been reported by Aswad bin Yazid, Abu Ishaq and Zubair bin Mu'awiyah from Ibn Mas'ud, indicate that this is the first Surah of the Qur'an, which the Prophet ﷺ had publicly recited before an assembly of the Quraysh, in which both the Believers and the disbelievers were present. At the end, when he recited the verse requiring the performance of a sajdah and fell down in prostration, the whole assembly also fall down in prostration with him. Even those chiefs of the polytheists who were in the forefront of the opposition to the Prophet ﷺ could not resist falling down in prostration. Ibn Mas'ud says that he saw only one man, Umayyah bin Khalaf, from among the disbelievers, who did not fall down in prostration but took a little dust and rubbing it on his forehead said that that was enough for him. Later, as Ibn Mas'ud relates, he saw this man being killed in the state of disbelief.

Another eye witness of this incident is Muttalib bin Abi Wada'ah, who had not yet become a Muslim. An-Nasa'i and Musnad Ahmad contain his own words to the effect: "When the Prophet ﷺ recited the Surah An-Najm and performed the sajdah and the whole assembly fell down in prostration along with him, I did not perform the sajdah. Now to compensate for the same whenever I recite this Surah I make sure never to abandon its performance."

Ibn Sad says that before this, in the Rajab of the 5th year of Prophethood, a small group of the Companions had emigrated to Abyssinia. Then, when in the Ramadan of the same year this incident took place the news spread that the Prophet ﷺ had recited Surah 53: an-Najm (The Star) publicly in the assembly of the Quraysh and the whole assembly, including the Believers as well as the disbelievers, had fallen down in prostration with him. When the emigrants to Abyssinia heard this news, they formed the impression that the disbelievers of Makkah had become Muslims. Thereupon, some of them returned to Makkah in the Shawwal of the 5th year of Prophethood, only to learn that the news was wrong and the conflict between Islam and disbelief was raging as furiously as before. Consequently, the second emigration to Abyssinia took place, in which many more people left Makkah. Thus, it becomes almost certain that this Surah was revealed in the Ramadan of the 5th year of Prophethood.

Relevant Hadith

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَحْبَبَنِي أَبُو أَحْمَدَ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ . رَضِيَ اللَّهُ عَنْهُ . قَالَ أَوَّلُ سُورَةٍ أُنْزِلَتْ فِيهَا سَجْدَةٌ {وَالنَّجْمِ} . قَالَ فَسَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَجَدَ مَنْ خَلْفَهُ، إِلَّا رَجُلًا رَأَيْتُهُ أَخَذَ كَفًّا مِنْ تُرَابٍ فَسَجَدَ عَلَيْهِ، فَرَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا، وَهُوَ أُمَيَّةُ بْنُ خَلْفٍ

Narrated Abdullah (ra), “The first Surah in which a prostration was mentioned, was Surah an-Najm (The Star). Allah’s Messenger ﷺ prostrated (while reciting it), and everybody behind him prostrated except a man whom I saw taking a hand-full of dust in his hand and prostrated on it. Later I saw that man killed as an infidel, and he was Umayyah bin Khalaf.” (Bukhari no. 4863)

Background Reasons for Revelation

The details of the period of revelation as given above, point to the conditions in which this Surah was revealed. During the first five years of his appointment as a Prophet ﷺ, the Prophet ﷺ had been extending invitation to Allah’s religion by presenting the Divine Revelations before the people only in private and restricted meetings and assemblies. During this whole period, he could never have a chance to recite the Qur’an before a common gathering openly, mainly because of the strong opposition and resistance from the disbelievers. They were well aware of how magnetic and captivating the Prophet’s ﷺ personality was and in addition were impressed by the Revelations of the Qur’an and his way of preaching. Therefore, they tried their best to avoid hearing it themselves and to stop others also from hearing it and to suppress his invitation by false propaganda by spreading every kind of suspicion against him. For this objective, on the one hand, they were telling the people that Muhammad ﷺ had gone astray and was now bent upon misleading others as well; on the other hand, they would raise an uproar whenever he tried to present the Qur’an before the people so that no one could know what it was for which he was being branded as a misled and misguided person.

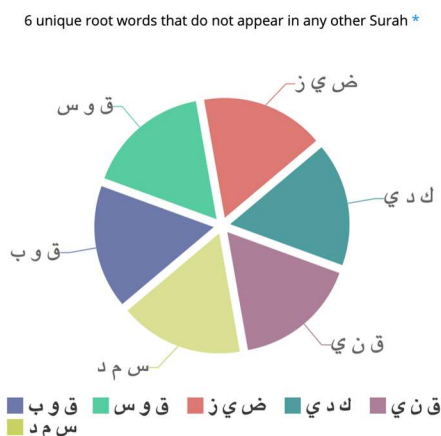
Such were the conditions when the Prophet ﷺ suddenly stood up one day to make a speech in the sacred precincts of the Ka’bah, where a large number of the Quraysh had gathered together. Allah at that time made him deliver this discourse,

which we have now in the form of the Surah 53: an-Najm (The Star) with us. Such was the intensity of the impression that when the Prophet ﷺ started reciting it, the opponents were so completely overwhelmed that they could not think of raising any disorder, and when at the conclusion he fell down in prostration, they too fell down in prostration along with him.

Later they felt great remorse at the weakness they had involuntarily shown. The people also started taunting them to the effect that they had been forbidding others to listen to the Qur'an, that day not only had they themselves listened to it, with complete absorption but had even fallen down in prostration along with Muhammad ﷺ. At last, they had to invent a story in order to get rid of the people's taunt and ridicule. They said, "After he had recited afara'ait-ul Lata wal Uzza wa Manat ath-thalitha-al ukhra, we heard from Muhammad ﷺ the words: tilk al-gharaniqa- tal-'ula, wa anna shafa'at-u-hunna latarja: 'They are exalted goddesses: indeed, their intercession may be expected.' From this we understood that Muhammad ﷺ had returned to our faith." As a matter of fact, only a mad person could think that in the context of this Surah the sentences they claimed to have heard could have any place and relevance.⁷²

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِلا	8	663
2.	ع ل م	8	854
3.	ر ا ي	8	328
4.	ر ب ب	7	980
5.	أ خ ر	6	250
6.	س م و	6	381
7.	أ ل ه	6	2851
8.	أ ل ذ ي	6	1464
9.	و ي	4	38
10.	و ح ي	4	78

⁷² Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
س م د	سَمِدُونَ	amuse (yourselves) (53:61)	أَلَدَى	أَلَدَيْنَ	(of) those
ض ي ز	ضَيْرَى	unfair (53:61)	إِلَّا	إِلَّا	except
ق ن ي	وَأَقْنَى	and suffices (53:48)	أَخِر	آلَاءِ آخِرٍ	(the) Last
ق و ب	قَابَ	(at) a distance (53:9)	أَل ه	أَللَّهُ	Allah
ق و س	قَوْسَيْنِ	(of) two bow-lengths (53:9)	رَأَى	نَرَى	we see
ك د ي	وَأَكْدَى	and withheld (53:34)	ر ب ب	رَبِّ	the Lord
			س م و	وَالسَّمَاءَ	and the sky
			ع ل م	أَلْعَلَمِينَ	of the universe
			ه و ي	تَهَوَّى	desire
			و ح ي	نُوحِيهِ	We reveal it

Lessons, Guidance and Reflections

- Allah gave the Prophet Muhammad ﷺ a tour of the heavens, Paradise and showed other great signs.
- Lat, Uzza and Manat (goddesses of Arabs) are nothing but names invented by pagan Arabs.
- Angels have no share in divinity, nor they can even intercede without the permission of Allah.
- Do not claim piety for yourselves, Allah knows who is God-fearing and pious.
- No soul shall bear the burden of another and there shall be nothing for a person except what he strived for.

Surah 54: al-Qamar

Introduction

The Surah talks about the approaching Day of Judgement. It describes some of the scenes of that Day. It also tells us that Allah's judgment may come here and now. There are references to the flood that came at the time of Prophet Nuh, the punishment of the people of 'Ad, Thamud, People of Prophet Lut, the Pharaoh and his people. It ends with the good news for the Believers who will be near their Lord in the gardens of bliss.

Sections:

1. The Day of Judgement is near. References to Prophet Nuh, and to the tribe of 'Ad,
2. References to the Thamud tribe, Prophet Lut and his people.
3. Pharaoh and his arrogance. The opponents in Makkah are told whether they think they are better or more powerful than those nations. The wrong doers did suffer the consequences of their evil deeds.

This Surah takes its name from the first Ayat,

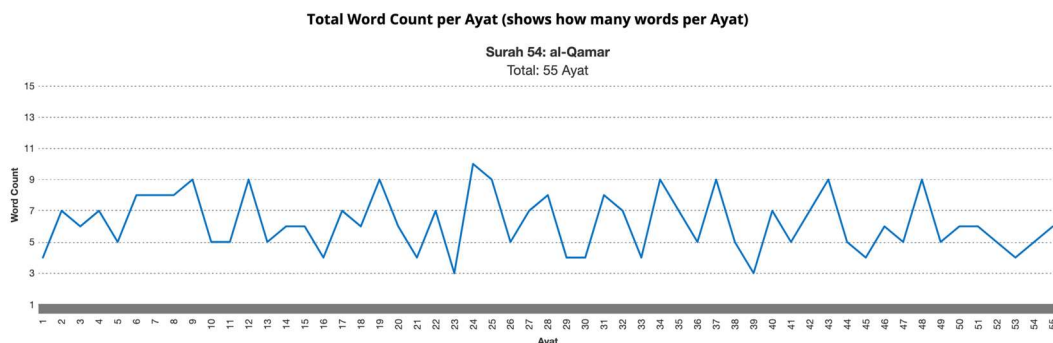
اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“The Hour has come near, and the moon has split (in two).” (54:1).

Surah al-Qamar is in the 27th Juz and the word Qamar (moon) appears in the Qur'an 27 times. An interesting observation is that the Moon orbits the Earth every 27 days.

There are 55 Ayat in this Surah.

Table Summary



Total Ayat	55
Total Words	342 (382 including ‘ج’ as a separate word)
Total Letters	1,438 (reward factor 14,380)
Root Words	145
Unique Root Words	5
Makki / Madani	Makki
Chronological Order	37 th (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	Nuh, Lut
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

The Sunnah (practice) of Allah in dealing with those who belie and deny His Signs.

In this Surah, the disbelievers of Makkah have been warned for their stubbornness which they had adopted against the invitation of the Prophet ﷺ. The amazing and wonderful phenomenon of the splitting of the Moon was a manifest sign of the truth that the Resurrection, of which the Prophet ﷺ was giving them the news, could take place and that it had approached near at hand. The great sphere of the Moon had split into two distinct parts in front of their very eyes. The two parts had separated and receded so much apart from each other that to the on-lookers one part had appeared on one side of the mountain and the other on the other side of it. Then, in an instant the two had rejoined. This was a manifest proof of the truth that the system of the Universe was neither eternal nor immortal, it could be disrupted. Huge stars and planets could split asunder, disintegrate, collide with each other, and everything that had been depicted in the Qur'an in connection with the description of the details of Resurrection, could happen. Not only this: it was also a portent that the disintegration of the system of the Universe had begun and the time was near when Resurrection would take place. The Prophet ﷺ invited the people's attention to this event only with this object in view and asked them to

mark it and be a witness to it. But the disbelievers described it as a magical illusion and persisted in their denial. For this stubbornness they have been reproached in this Surah.

At the outset it has been said, "These people neither believe in the admonition, nor learn a lesson from history, nor affirm faith after witnessing manifest signs with their eyes. Now they would believe only when Resurrection has taken place and they would be rushing out of their graves towards the Summoner on that Day." Then, the stories of the people of Nuh and of 'Aad and Thamud and of the peoples of Lut and the Pharaoh have been related briefly and they have been reminded of the terrible punishments that these nations suffered when they belied and disregarded the warnings given by the Prophets of Allah. After the narration of each story, the warning that has been provided is: "This Qur'an is an easy means of admonition, which if a nation takes to heart and thereby takes the Right Way, the torment that descended on the former nations could be avoided. But it would indeed be a foolishness, if instead of heeding the admonition through this easy means, one persisted in heedlessness and disbelieved until one was overtaken by the torment itself."

Likewise, after citing admonitory precedents from the history of the former nations, the disbelievers at Makkah have been addressed and warned to this effect: "If you too adopt the same attitude and conduct for which the other nations have already been punished, why will you not be punished for it? Are you in any way a superior people that you should be treated differently from others? Or have you received a deed of amnesty that you will not be punished for the crime for which others have been punished? And if you feel elated at your great numbers, you will soon see that these very numbers of yours are put to rout (on the battlefield) and on the Day of Resurrection you will be dealt with even more severely."

In the end, the disbelievers have been told that Allah does not need to make lengthy preparations to bring about Resurrection. No sooner does He give a simple command for it, than it will take place immediately. Like everything else the Universe and mankind also have a destiny. According to this destiny, everything happens at its own appointed time. It cannot be so that whenever somebody gives a challenge, Resurrection is brought about in order to convince him. If you adopt rebellion because you do not see it coming, you will only be adding to your own

distress and misfortune. For your record which is being prepared by Divine agents, has not left any misdeed of yours, great or small, unrecorded.⁷³

Connection of the name of the Surah and its Ayah

The Surah revolves around the Signs of Allah and those who belie and deny them from amongst the polytheists. The splitting of the Qamar (moon) is amongst the great signs shown by Allah to the people of Makkah which they still resulted in them continuing their disbelief.

Connection between the beginning and the ending of the Surah

- The Hour,

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“The Hour has come near, and the moon has split (in two).” (54:1)

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ

“But the Hour is their appointment (for due punishment), and the Hour is more disastrous and more bitter.” (54:46)

Connection of the Surah to the Surah before/after it

- The previous Surah an-Najm (The Star) and this Surah al-Qamar (The Moon) both are named after heavenly bodies.
- There are 55 Ayat in Surah al-Qamar and Surah ar-Rahman is Surah no. 55.
- Surah al-Qamar ends with mentioning that the Believers will be with the King. Surah ar-Rahman begins with who this King is - He is ar-Rahman (the Most Merciful).

فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

“In a seat of truth (i.e., Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honour) (54:55)

⁷³ Tafheem al-Qur'an, Mawdudi.

الرَّحْمَنُ

“The Most Merciful.” (55:1)

- Both Surah al-Qamar and ar-Rahman end with the mention of Paradise.

Period of Revelation

The incident of the ‘splitting of the moon’ (shaqq-al-Qamar) that has been mentioned in this Surah, determines its period of revelation precisely. The traditionalists and commentators are agreed that this incident took place at Mina in Makkah about five years before the Prophet’s ﷺ migration (Hijra) to Madinah.

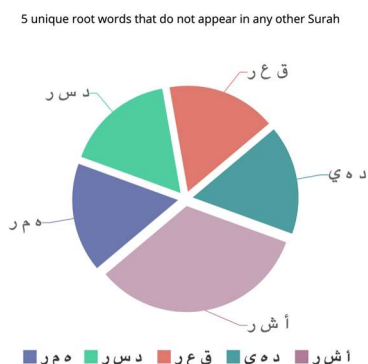
Relevant Hadith

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، سَأَلَ أَبَا وَقْدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ كَانَ يَقْرَأُ فِيهِمَا بِ { ق وَالْقُرْآنِ الْمَجِيدِ } وَ { افْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ }

Abdullah bin Umar (ra) reported that (his father) Umar bin Khattab asked Abu Waqid al-Laithi what the Messenger of Allah ﷺ used to recite on ‘Id-ul-Adha and ‘Id-ul-Fitr. He said, He used to recite in them: “Qaf. By the Glorious Qur’an” (Surah Qaf), “The Hour drew near, and the moon was rent asunder” (Surah al-Qamar) (Sahih Muslim no. 1936)

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ن ذ ر	12	130
2.	ذ ك ر	11	292
3.	ك ذ ب	9	282
4.	ع ذ ب	7	373
5.	ك ل ل	6	377
6.	ك و ن	6	1390
7.	ق و ل	5	1722
8.	ي و م	4	405
9.	د ع و	4	212
10.	ق د ر	4	132

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
أ ش ر	أَشْرَ	insolent (54:25)	د ع و	وَأَذْعُوا	and call
د س ر	وَدُسِرَ	and nails (54:13)	ذ ك ر	أَذْكُرُوا	remember
د ه ي	أَذْهَى	(will be) more grievous (54:46)	ع ذ ب	عَذَابٌ	(is) a punishment
ق ع ر	مُنْقَعِرٌ	uprooted (54:20)	ق د ر	قَدِيرٌ	All-Powerful
ه م ر	مُنْهَمِرٌ	pouring down (54:11)	ق و ل	يَقُولُ	say
			ك ذ ب	يَكْذِبُونَ	(they) lie
			ك ل ل	كَلَّمَا	whenever
			ك و ن	كَانُوا	they used to
			ن ذ ر	ءَأَنْذَرْنَهُمْ	whether you warn them
			ي و م	يَوْمٍ	(of the) Day

Allah Almighty repeats the following Ayat 4 times in this Surah,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And We have certainly made the Qur’an easy for remembrance, so is there any who will remember?” (54:17) (54:22) (54:32) (54:40)

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ

Allah repeats these words 4 times in this Surah, “And how (severe) were My punishment and warning.” (54:16) (54:18) (54:21) (54:30)

Lessons, Guidance and Reflections

- The Day of Judgement is drawing near yet the unbelievers are not paying heed to the signs of Allah.
- We have made the Qur’an easy to understand the admonition, so is there any who would take the admonition?

- The story of Thamud and Lut, who called their Prophets liars, shows how terrible Allah's scourge was and how clear was His warning.
- Allah Almighty repeats the following Ayat 4 times in this Surah,

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” (54:17) (54:22) (54:32) (54:40)

- People of Pharaoh were seized for disbelieving Allah's warning. The same warning has come to you, will you not take admonition?
- The dua is the greatest weapon in the possession of the Believer. As Prophet Nuh prayed,

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

“So he invoked his Lord, “Indeed, I am overpowered, so help.” (54:10)

Miscellaneous Issues

The Moon is the Earth's only natural satellite. The average distance from the Moon to the Earth is 384403 kilometres (238857 miles). The Moon is in synchronous rotation with Earth, always showing the same face, with its near side marked by dark volcanic maria that fill the spaces between the bright ancient crustal highlands and the prominent impact craters. As seen from the Earth, it is the second-brightest regularly visible celestial object in Earth's sky, after the Sun. Its surface is actually dark, although compared to the night sky it appears very bright, with a reflectance just slightly higher than that of worn asphalt. Its gravitational influence produces the ocean tides, body tides, and the slight lengthening of the day.

The word Qamar (moon) appears in the Qur'an 27 times and the Moon orbits the Earth every 27 or so days.

Surah 55: ar-Rahman

Introduction

The Surah clearly indicates that Prophet Muhammad ﷺ is Allah's Prophet and Messenger for both humans as well as Jinns. Allah's many blessings and favours are mentioned in this Surah. Humans and Jinn are invited to remember these favours and not to deny Allah's blessings.

Sections:

1. The various bounties of Allah.
2. Everything is finite, but Allah is infinite. Everyone depends on Allah. The warnings to the guilty.
3. The rewards for the righteous.

This Surah takes its name after the name of Allah mentioned in the first Ayat,

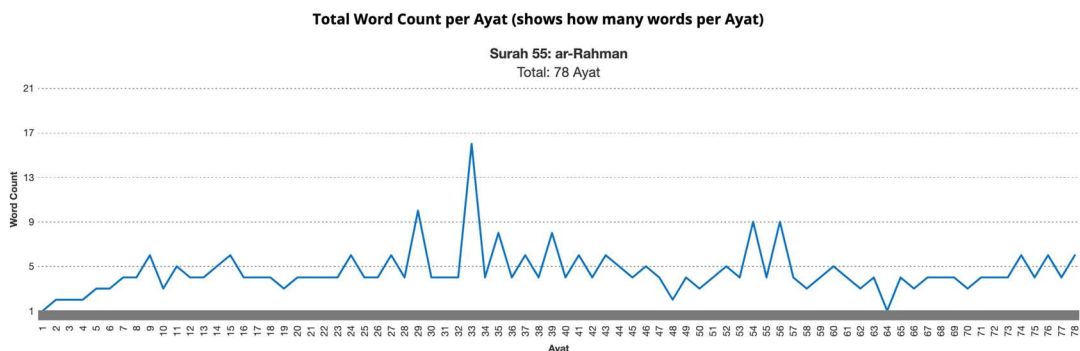
الرَّحْمَنُ

“The Most Merciful” (55:1).

This is the only Surah of the Qur'an that begins with a name of Allah, in this case, ar-Rahman.

There are 78 Ayat in this Surah.

Table Summary



Total Ayat	78
Total Words	351 (385 including ‘و’ as a separate word)
Total Letters	1,585 (reward factor 15,850)
Root Words	110
Unique Root Words	12
Makki / Madani	Madani
Chronological Order	97 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

This is the only Surah of the Qur’an in which besides men, the Jinn - who are the other creation of the earth endowed with freedom of will and action - have been directly addressed. Both men and Jinn have been made to realise the wonders of God’s power, His countless blessings, their own helplessness and accountability before Him, and have been warned of the evil consequences of His disobedience and made aware of the best results of His obedience. At several other places in the Qur’an there are clear pointers to show that like the men, the Jinn too are a creation who have been endowed with freedom of will and action and are accountable, who have been granted the freedom of belief and unbelief, of obedience and disobedience, and among them too there are the Believers and the unbelievers, the obedient and the rebellious, as among human beings. Among them too there exist such groups as have believed in the Prophets sent by Allah and in the Divine Books. This Surah clearly points out that the message of the Prophet ﷺ and the Qur’an is meant both for men and for Jinn and that his Prophethood is not restricted to human beings alone.

Connection of the name of the Surah and its Ayah

- The Ayat revolve around the manifestation of the Rahmah (mercy) of Allah.

Connection between the beginning and the ending of the Surah

- The Surah begins with the name of Allah and ends guiding the reader to glorify His name,

الرَّحْمَنُ

“The Most Merciful.” (55:1)

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

“Blessed is the name of your Lord, Owner of Majesty and Honour.”

(55:78)

Connection of the Surah to the Surah before/after it

- There are 55 Ayat in Surah al-Qamar. Surah ar-Rahman is Surah no. 55.
- Surah al-Qamar ends with mentioning that the Believers will be with the King. Surah ar-Rahman begins with who this King is - He is ar-Rahman (the Most Merciful)

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ

“In a seat of truth (i.e., Paradise), near the Omnipotent King.” (54:55)

الرَّحْمَنُ

“The Most Merciful.” (55:1)

- Both Surah al-Qamar and ar-Rahman end with the mention of Paradise.
- Both Surah ar-Rahman and al-Waqiah end with similar Ayat,

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

“Blessed is the name of your Lord, Owner of Majesty and Honour.”

(55:78)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So glorify the name of your Lord, the Most Great.” (56:96)

The Virtues of the Surah

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَاقِدٍ أَبُو مُسْلِمٍ السَّعْدِيُّ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَصْحَابِهِ فَقَرَأَ عَلَيْهِمْ سُورَةَ الرَّحْمَنِ مِنْ أَوَّلِهَا إِلَى آخِرِهَا فَسَكَتُوا فَقَالَ "لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجَنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ : (فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ) قَالُوا لَا بِشَيْءٍ مِنْ نِعْمِكَ رَبَّنَا نَكْذِبُ فَلَكَ الْحَمْدُ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ

Jabir (ra) said, “The Messenger of Allah ﷺ came out to his Companions, and recited Surah ar-Rahman from its beginning to its end for them, and they were silent. So he said, “I recited it to the Jinns on the ‘night of the Jinns’ and they had a better response to it than you did. Each time I came to Allah’s saying: ‘Which of your Lords favour do you deny.’ They said, “We do not deny any of Your favours our Lord! And Yours is praise.” (Tirmidhi no. 3291)

Period of Revelation

Commentators generally hold the view that this is a Makkan Surah, though according to some traditions which have been cited on the authority of Abdullah bin Abbas, Ikrimah and Qatadah, it was revealed in Madinah.⁷⁴

Special Features of the Surah

This Surah address both Mankind and Jinn together

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“So which of the favours of your Lord would you (both) deny?” (55:16)

⁷⁴ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر ب ب	36	980
2.	ك ذ ب	32	282
3.	أ ل و	31	37
4.	ج ن ن	8	201
5.	أ ن س	6	97
6.	م م و	5	381
7.	ب ي ن	4	523
8.	و ز ن	4	23
9.	م ر ج	4	6
10.	ح س ن	4	194

Unique Root Word	Example (word)	Translation
أ ن م	لِلْأَنَامِ	for the creatures (55:10)
ج ل ل	الْجَلَلِ	(of) Majesty (55:27)
خ ي م	الْخِيَامِ	the pavilions (55:72)
د ه م	مُدْهَامَتَانِ	dark green (55:64)
ر ف ر	رُفْرَفٍ	cushions (55:76)
ش و ظ	شَوَاطِئٍ	a flame (55:35)
ط م ث	يَطْمِئُنُّهُمْ	has touched them (55:56)
ع ب ق ر	وَعَبَقَرِيٍّ	and carpets (55:76)
ف ن ن	أَفْنَانٍ	branches (55:48)
ف ن ي	فَانٍ	(will) perish (55:26)

Frequent Root Word	Example (word)	Example (translation)
أ ل و	يُؤْلَوْنَ	swear (off)
أ ن س	أَنَاسٍ	(the) people
ب ي ن	بَيْنَ	(in) front
ج ن ن	جَنَّاتٍ	(will be) Gardens
ح س ن	الْمُحْسِنِينَ	the doers of excellence
ر ب ب	رَبِّ	the Lord
س م و	وَالسَّمَاءِ	(of the) Day
ك ذ ب	يَكْذِبُونَ	(they) lie
م ر ج	مَرَجَ	(has) released
و ز ن	وَالْمِيزَانَ	and the weight

ن ض خ	نَضَّاحَتَانِ	gushing forth (55:66)			
ن ف ذ	تَنْفُذُوا	pass beyond (55:33)			

The following Ayat has been repeated 30 times in this Surah,

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

“So which of the favours of your Lord would you deny?” (55:16)

55:33 is the longest Ayat of this Surah with 16 words,

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا
لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

“O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority.”

Surah 56: al-Waqi'ah

Introduction

The Surah talks about the resurrection that will definitely take place. It is a fact undeniable. The human beings then will be in three different groups. The faithful are of two types: those who are the pioneers and are foremost in their faith and struggle in the path of Allah. They are a large number from amongst the earlier community and a small from among the later generations. Then the rest of the people are Believers and those who oppose the faith. Allah's rewards are for the faithful and his anger and chastisement is waiting for the opponents of faith.

The Surah then invites human beings to think about themselves and the things that they use daily and consider who created all these things. It talks about the Qur'an and its profound and consistent message and then finally reminds about death and the coming end of every being.

Sections:

1. The reality will come to pass. The humanity will be in three camps: people of the right hand, people of the left hand and the foremost in faith. The reward of the believers.
2. The guilty and their punishment. Arguments about Tawhid and Akhirah (afterlife).
3. The Qur'an and its consistent message. Reminder about death, Divine judgment and the reward and punishment.

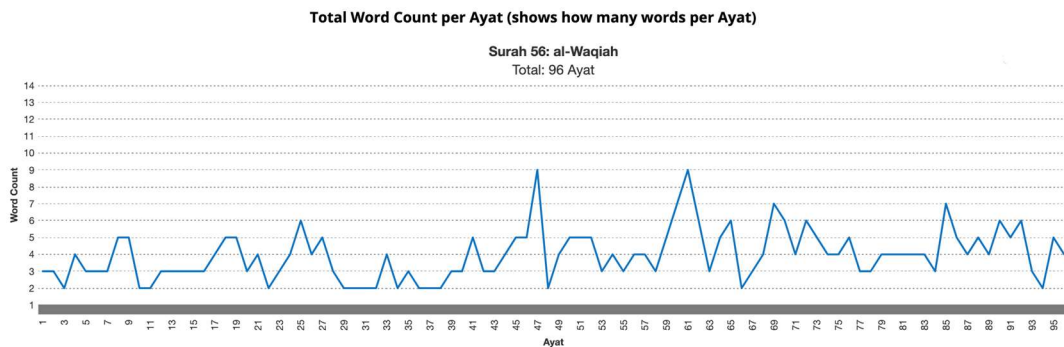
This Surah takes its name from the first Ayat,

إِذَا وَقَعَتِ الْوَاقِعَةُ

“When the Inevitable Event occurs,” (56:1).

There are 96 Ayat in this Surah.

Table Summary



Total Ayat	96
Total Words	379 (422 including 'و' as a separate word)
Total Letters	1,692 (reward factor 16,920)
Root Words	149
Unique Root Words	9
Makki / Madani	Makki
Chronological Order	46 th (according to Ibn Abbas)
Year of Revelation	6 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	--

Themes

Gradation and ranks of people on the Day of Judgement

Its theme is the Hereafter, Monotheism (Tawhid) and refutation of the Makkan disbelievers suspicions about the Qur'an. What they regarded as utterly incredible was that Resurrection would ever take place, then the entire system of the earth and heavens would be upset, and when all the dead would be resurrected and called to account, after which the righteous would be admitted to Paradise and the wicked cast into Hell. They regarded all this as imaginary, which could not possibly happen in actual fact. In answer to this, it was said, "When the inevitable event will take place, there will be none to believe it's happening, nor will anyone have the power to avert it, nor prove it to be an unreal happening. At that time all nations will be divided into three classes:

1. The foremost in rank and position;
2. The common righteous people;
3. Those who denied the Hereafter and persisted in disbelief and polytheism and major sins till the last.

How these three classes of the people will be rewarded and punished has been described in detail in v. 7-56. Then, in v. 57-74 arguments have been given, one after the other, to prove the truth of the two basic doctrines of Islam, which the disbelievers were refusing to accept; the doctrines of Monotheism and the Hereafter. In these arguments, apart from everything else that exists in the earth and heavens, man's attention has been drawn to his own body and to the food that he eats and to the water that he drinks and to the fire on which he cooks his food, and he has been invited to ponder the question: What right do you have to behave independently of, or serve any other than, the God whose creative power has brought you into being, and whose provisions sustain you? And how can you entertain the idea that after having once brought you into existence. He has become so helpless and powerless that He cannot recreate you once again even if he wills to?

Then, in v. 75-82 their suspicions in respect of the Qur'an have been refuted and they have been made to realise how fortunate they are that instead of deriving any benefit from the great blessing that the Qur'an is, they are treating it with inadequate attention and have set only this share of theirs in it that they deny it. If one seriously considers this matchless argument that has been presented in two brief sentences about the truth of the Qur'an, one will find in it the same kind of firm and stable system as exists among the stars and planets of the Universe - and the same is the proof of the fact that its Author is the same Being Who has created the Universe. Then the disbelievers have been told that this Book is inscribed in that Writ of Destiny which is beyond the reach of the creatures, as if to say "You think it is brought down by the devils to Muhammad ﷺ, whereas none but the pure angels has any access to the means by which it reaches Muhammad ﷺ from the well-guarded Tablet."

In conclusion, man has been warned, as if to say: "You may brag and boast as you like and may shut your eyes to the truths in your arrogance of independence, but death is enough to open your eyes. At death you become helpless: you cannot save your own parents; you cannot save your children; you cannot save your religious guided and beloved leaders. They all die in front of your very eyes while you look on helplessly. If there is no supreme power ruling over you, and this assumption is correct that you are all in all in the world, and there is no God, then why don't you restore to the dying person his soul? Just as you are helpless in this,

so it is also beyond your power to stop Allah from calling the people to account and measure out rewards and punishments to them. You may or may not believe it, but every dying person will surely see his own end after death. If he belongs to those nearest to Allah, he will see the good end meant for them if he be from among the righteous, he will see the end prepared for the righteous; and if he be from among the deniers of the truth, he will see the end destined for the criminals.

Connection of the name of the Surah and its Ayah

- The Surah is named after one of the names of the Day of Judgement. The Surah begins with the scene on the Day of Judgement where humanity will be split into three categories.

Connection between the beginning and the ending of the Surah

- The three types of people are mentioned in the beginning and at the end:

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾ وَأَصْحَابُ
الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾ وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ
﴿١١﴾ فِي جَنَّاتٍ النَّعِيمِ ﴿١٢﴾ ثُلَّةٌ مِّنَ الْأَوَّلِينَ

“And you become (of) three kinds: Then the companions of the right - what are the companions of the right? And the companions of the left - what are the companions of the left? And the forerunners, the forerunners - Those are the ones brought near (to Allah). In the Gardens of Pleasure, A (large) company of the former peoples. And a few of the later peoples,”

(56:7-14)

فَأَمَّا إِن كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾ وَأَمَّا إِن كَانَ مِنَ
أَصْحَابِ الْيَمِينِ ﴿٩٠﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ وَأَمَّا إِن كَانَ مِنَ
الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةٌ جَحِيمٍ

“ And if the deceased was of those brought near to Allah, Then (for him is) rest and bounty and a garden of pleasure. And if he was of the companions of the right, Then (the angels will say), “Peace for you; (you are) from the companions of the right. “But if he was of the deniers (who were)

astray, Then (for him is) accommodation of scalding water. And burning in Hellfire.” (56:88-94)

Connection of the Surah to the Surah before/after it

- Both Surah ar-Rahman and al-Waqiah end with similar Ayah,

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

“Blessed is the name of your Lord, Owner of Majesty and Honora.” (55:78)

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So glorify the name of your Lord, the Most Great.” (56:96)

- Surah al-Waqiah ends with,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So exalt the name of your Lord, the Most Great.” (56:96)

Surah al-Hadeed begins with,

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise.” (57:1)

Period of Revelation

According to the chronological order that Abdullah bin Abbas has given of the Surahs, first Surah 20: Ta Ha was sent down, then Surah 56: al-Waqi'ah (The Occurrence) and then Surah 26: ash-Shu'ara' (The Poets).

Relevant Hadith

Surah al-Waqiah (56) is one of the Surahs that aged the Prophet ﷺ due to intensity/pressure/repercussions of the implications of the words.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَدْ شَبَّتَ، قَالَ: شَبَّيْتَنِي هُوَذَا، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ

It has been reported that once Abu Bakr (ra) said to the Prophet ﷺ, 'O Messenger of Allah ﷺ, you have become old.' The Prophet ﷺ said, 'I have become old (due to) (Surah) Hud, al-Waqiah (56), al-Murasalat (77), Amma yatasailoon (an-Naba 78) and Waidha ash-Shamsu kuwirat (at-Takweer 81)." (Tirmidhi no. 3297)

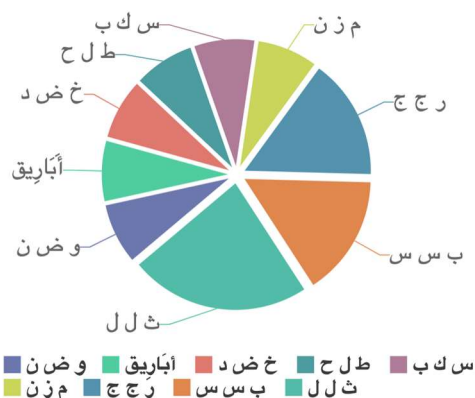
كان رسول الله صلى الله عليه وسلم يصلي الصلوات كنحو من صلاتكم التي تصلون اليوم ولكنه كان يخفف، كانت صلاته أخف من صلاتكم، وكان يقرأ في الفجر الواقعة ونحوها من السور

Jabir ibn Samra (ra) said, "The Prophet ﷺ prayed like (how) you prayed today but he prayed lighter. He would recite in Fajr, Surah al-Waqiah or similar (sized) Surahs." (Musanaf Abdur Razzaq, Hakim, Musanaf Abdur Razzaq, Hakim)

Important key and unique words of the Surah

Unique Root Words to this Surah only

9 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك و ن	12	1390
2.	ص ح ب	11	97
3.	ي م ن	7	71
4.	ن ش أ	6	28
5.	أ و ل	5	170
6.	ج ع ل	5	346
7.	ع ظ م	5	128
8.	ع ل م	5	854
9.	ن ز ل	5	293
10.	إ ن ا	4	409

Unique Root Word	Example (word)	Translation
أَبَارِيق	وَأَبَارِيقُ	and jugs (56:18)
ب س س	وَبُسَّتِ	and will be crumbled (56:5)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
أَوَّل	أَوَّلُ	(the) first

ث ل ل	ثُلَّةٌ	a company (56:5)	ج ع ل	يَجْعَلُونَ	they put
خ ض د	مَخْصُودٌ	thornless (56:28)	ص ح ب	أَصْحَابُ	(are the) companions
ر ج ج	رُجَّتْ	will be shaken (56:4)	ع ظ م	عَظِيمٌ	great
س ك ب	مَسْكُوبٌ	poured forth (56:31)	ع ل م	الْعَالَمِينَ	of the universe
ط ل ح	وَطَلْحٌ	and banana trees (56:29)	ك و ن	كَانُوا	they used to
م ز ن	الْمُرْنِ	the rain clouds (56:69)	ن ز ل	أُنْزِلَ	(is) sent down
و ض ن	مُزْصَوْنَةٌ	decorated (56:15)	ن ش أ	وَأَنشَأْنَا	and We raised
			ي م ن	الْمَيِّمَةِ	(of) the right (hand)

Lessons, Guidance and Reflections

- Scene of the Doomsday when;
 - Some will be abased and some exalted,
 - The earth will be shaken up.
- According to the majority of the scholars, it is not permissible to touch the Qur'an except if you are in a state of wudhu (ablution) (56:79).
- The mountains will be crumbled to scattered dust,
- Mankind will be divided into three groups: the foremost in rank and position, the common righteous people and the disbelievers.
- Admonition to the disbelievers with the examples of creation.
- The testimony of Allah about the Qur'an.
- The Sabiqun (fore-runners) will be few in number, especially during the end times (56:13-14).

Surah 57: al-Hadeed

Introduction

This Surah takes its name from the Ayat,

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

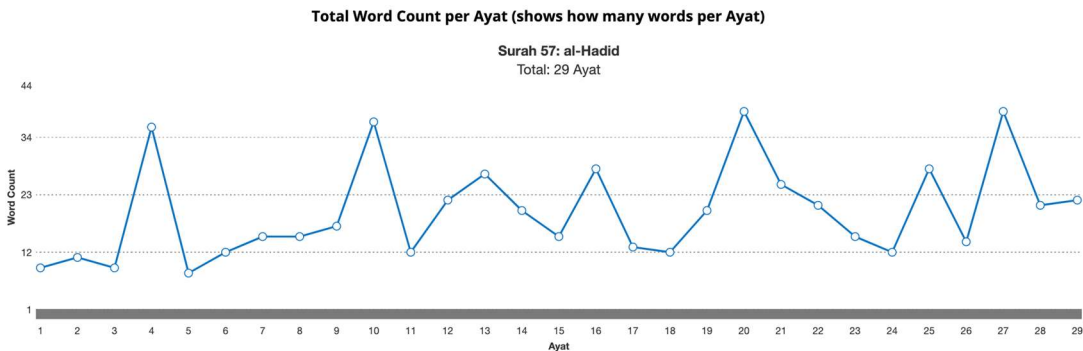
“...And We sent down iron, wherein is great military might ...” (57:25).

There are 29 Ayat in this Surah.

Sections:

1. All knowledge and authority belongs to Allah. Have faith in Allah’s power, sacrifice and give charity for the cause of truth.
2. Light and true life are for the Believers. The disbelievers walk in darkness. Warning to those who refuse to acknowledge Allah. Sincere in faith are those who are willing to sacrifice and help the poor and needy.
3. The life of this world is temporary. Compete with each other in doing good things to receive the eternal reward from Allah. Prophets were sent to establish justice with authority.
4. References to Prophets Nuh, Ibrahim, and Jesus. All Prophets preached same message, but some of their followers went into extremes. The Christians thus invented monasticism for themselves. It was not commanded by Allah. The Believers are asked to have faith and walk in the light of Allah. The final success belongs to the Believers.

Table Summary



Total Ayat	29
Total Words	574 (672 including 'و' as a separate word)
Total Letters	2,475 (reward factor 24,750)
Root Words	180
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	94 th (according to Ibn Abbas)
Year of Revelation	17 th year of Prophethood (4 th Year Hijri)
Names of Prophets Mentioned	Nuh, Ibrahim, Isa
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu

	Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to, Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The theme of this Surah is to exhort the Muslims to spend in the cause of Allah. At the most critical juncture of the history of Islam, when it was engaged in a life and death struggle against Arab paganism, this Surah was revealed to persuade the Muslim's to make monetary sacrifices in particular, and to make them realise that Islam did not merely consist in verbal affirmation and some outward practices but its essence and spirit is sincerity towards Allah and His religion. The faith of the one who was devoid of this spirit and who regarded his own self and wealth as dearer to himself than Allah and His religion, was hollow and therefore of little worth in the sight of Allah. For this object, first the attributes of Allah Almighty have been mentioned so that the listeners may fully realise as to who is addressing them. Then, the following themes have been expressed in sequence:

1. The inevitable demand of the Faith is that one should not avoid spending one's wealth for the sake of Allah. This would not only be contrary to the Faith but also wrong realistically. For the wealth indeed belongs to Allah, on which man has been given proprietary rights only as His vicegerent. Yesterday this wealth was in other people's possession; today it is with one particular man, and tomorrow it will pass into someone else's hand. Ultimately, it will go back to Allah, Who is the inheritor of everything in the

universe. The only amount of wealth that will be of any use to a man, is that amount which he spends in the cause of Allah during the period it is in his possession.

2. Although making sacrifices for the sake of Allah is commendable in any case, the true worth of these sacrifices is determined by the nature of the occasion. There is an occasion when the power of paganism is overwhelming and there is a danger that it might subdue and overcome Islam completely; there is another occasion when Islam is in a stronger position in its struggle against disbelief and the Believers are attaining victories. Both these states are not equal as regards to their respective importance. Therefore, the sacrifices that are made in these different states would also not be equal. Those who sacrifice their lives and expend their wealth to further promote the cause of Islam when it is already strong cannot attain to the rank of those who struggled with their lives to promote and uphold the cause of Islam when it was weak.
3. Whatever is spent for the cause of the truth is a loan on Allah, and Allah will not only return it increasing it manifold but will also give from Himself the best reward for it.
4. In the Hereafter, the light shall be bestowed only on those Believers who would have spent their wealth in the cause of Allah. As for the hypocrites who watched and served only their own interests in the world, and who least bothered whether the truth or falsehood prevailed will be segregated from the Believers in the Hereafter although they might have lived in close association with them in the world. They will be deprived of the light, and they will be counted among the disbelievers.
5. The Muslims should not behave like those followers of the earlier Books, whose lives have been spent in the worship of the world and whose hearts have become hardened due to negligence with the passage of time. He cannot be a believer whose heart does not melt at the remembrance of Allah and does not bow to the truth sent down by Him.
6. The sincere upholders of the truth and the true witnesses of the Faith in the sight of Allah are only those Believers who spend their wealth in His way sincerely, without any desire of show.

7. The life of this world is only a short-lived spring and a means of pride and show. Its sports and pastimes, its adornments and decorations, its pride of place, its wealth and possessions, for which the people try to oppose with one another, are transient. Its likeness is of the crop which flourishes and blooms, then turns pale and then finally is reduced to chaff. The everlasting life, is the life hereafter when results of great consequence will be announced. Therefore, if one has to compete with another for something, one should strive for Paradise.
8. Whatever good man meets with and whatever hardship he suffers in the world, are preordained by Allah. A true believer is he who does not lose heart in affliction and is not puffed up with pride in good times. It is the character of a hypocrite and disbeliever that he is puffed up with pride when Allah favours him with His blessings, behaved boastfully and shows stinginess when called upon to spend in the cause of the same Allah Who blessed him, and also counsels others to be stingy like himself.
9. Allah sent His Messengers with clear signs and the Book and the law of justice so that the people may adhere to justice; besides, He sent down iron also so that power may be used to establish the truth and vanquish falsehood. Thus, Allah likes to see as to who from among the people would rise to support and aid His true Religion even at the risk of their lives. These opportunities Allah has created for man's own advantage and development; otherwise, Allah does not stand in need of others for His works.
10. Prophets came from Allah in the past, and by their preaching some people adopted the right path, but most of them persisted in wickedness. Then the Prophet Jesus came, whose teachings brought about many moral improvements in the lives of the people, but his community invented monasticism. Now Allah has sent the Prophet Muhammad ﷺ. Those who affirm faith in him and pass their life fearing Allah's accountability, will be given by Allah a double share of His mercy and He will bless them with the light by which they will see and walk the straight path among the crooked paths met with at every step in the life of this world. Although the followers of the earlier revelation regard themselves as the monopolists of Allah's bounties, the fact remains that Allah Himself controls His bounties He may bless with these whomever He pleases.

Connection of the name of the Surah and its Ayah

Allah Almighty has strengthened His slaves by sending down Iron to them. Iron has many benefits for humanity, including weapons for battle. Iron is a crucial building block of steel and is even involved in nourishing plants and helping carry oxygen in our blood. Iron is a brittle, hard substance, classified as a metal in group 8 on the periodic table of the elements. The most abundant of all metals, its pure form rapidly corrodes from exposure to moist air and high temperatures. Iron is also the fourth most common element in Earth's crust by weight and much of Earth's core is thought to be composed of iron. Approximately, ninety percent of all metal that is refined these days is iron and most of it is used to make steel which is in turn used in manufacturing and civil engineering.

Connection of the Surah to the Surah before/after it

Surah al-Waqiah ends with an instruction to make tasbeeh (glorification of Allah) and Surah al-Hadeed begins with tasbeeh,

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

“So glorify the name of your Lord, the Most Great.” (56:96)

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Whatever is in the heavens and earth glorifies Allah, and He is the Exalted in Might, the Wise.” (57:1)

Period of Revelation

This is unanimously a Madinan Surah, and a study of its subject matter shows that it was probably sent down some time during the interval between the Battle of Uhud and the Truce of Hudaibiyah. This was the time when the tiny Islamic state of Madinah had been hemmed in by the disbelievers and the handful of the ill-equipped Muslims were entrenched against the combined power of entire Arabia. In this state Islam not only stood in need of the sacrifice of life from its followers, but it also needed monetary help and assistance. In this Surah, a forceful appeal has been made for the same. This view is further strengthened by verse 10 in which Allah has addressed the Believers to the effect: “Those of you who would spend and

fight after the victory can never be equal to those who have spent and fought before the victory.” And the same is supported by the traditions on the authority of Anas (ra), in respect of Ayat no.16, “Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah...”, he says that 17 years after the commencement of the revelation of the Qur’an this verse was sent down to arouse the Believers to action. Thus, it is thought that the period of the revelation of this Surah falls between the 4th and 5th year after the migration (Hijrah).

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلِه	32	2851
2.	الَّذِي	16	1464
3.	أَمَن	14	879
4.	رَسُول	10	513
5.	أَرْض	9	461
6.	سَمَو	7	381
7.	عَلِم	7	854
8.	نَفَق	7	111
9.	نُور	7	194
10.	أَتَي	7	549

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أَتَي	فَأْتُوا	then bring
أَرْض	الْأَرْضِ	the earth
أَلِه	اللَّهِ	Allah

أ م ن	يُؤْمِنُونَ	believe
ر س ل	بِالرُّسُلِ	with (the) Messengers
س م و	وَالسَّمَاءِ	and the sky
ع ل م	الْعَالَمِينَ	of the universe
ن ف ق	وَالْمُتَّفِقِينَ	and the hypocrites
ن و ر	نَارًا	a fire

- The word Nur (light) has been used frequently, (57:9) (57:12) (57:13) (57:19) (57:28).

Lessons, Guidance and Reflections

- Allah created the heavens and earth in six periods and has the knowledge of everything.
- Wealth truly belongs to Allah. He gives it to man as a responsibility (57:7).
- A reminder of the contract that man has with Allah (57:8).
- The superiority of those who spent their wealth in charity before the conquest (57:10).
- The situation of the apostates and hypocrites on the Day of Judgement (57:13) (57:15).
- On that Day, the true Believers will have their light shining before them while the hypocrites will have a fate similar to the disbelievers.
- Those who spend in charity will be repaid manifold and also be given a liberal reward besides it.
- The life of this world is but play, amusement and illusion.
- Do not grieve for the things that you miss, nor overjoy at what you gain.
- Prophets Nuh, Ibrahim and Isa were sent for guidance to the right path, as for the monasticism, people instituted it themselves.

Surah 58: al-Mujadilah

Introduction

The Surah talks about a bad social custom by which husbands in pre-Islamic times used to oppress their wives. Someone would call his wife “mother” and thus would separate from her, but would not give her the divorce. Allah condemned this custom. The Surah also speaks about the hypocrites and other non-Muslim groups in Madinah who were involved in spreading rumours against the Prophet ﷺ. They are given warnings here and Muslims are urged to be alert and careful.

Sections:

1. The custom of dhihar (calling his wife “mother”) is condemned. The rights of women should be protected.
2. Allah is aware of the secret counsels of the hypocrites. Believers should not involve in such activities. The rules of gatherings in Islam.
3. Be aware of the internal enemies also. Do not take as patrons those who are the enemies of Allah and His Messenger.

This Surah takes its name from the first Ayat,

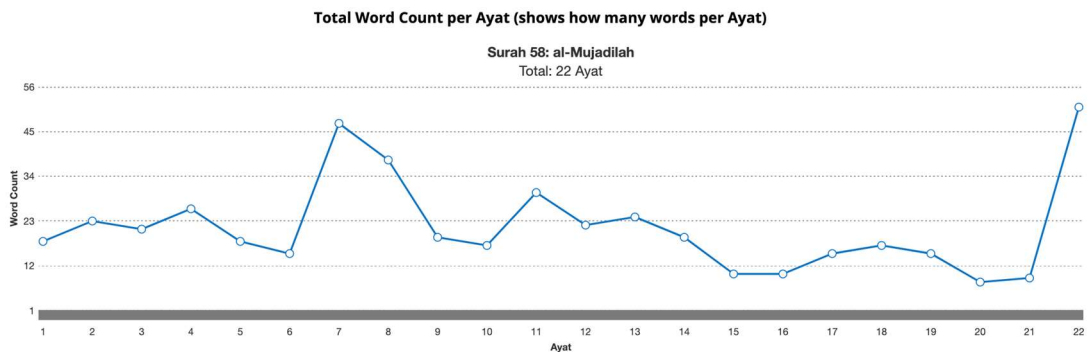
قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

“Certainly, Allah has heard the speech of the one who argues with you, (O Muhammad ﷺ), concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.” (58:1)

The name of Allah is mentioned in every Ayat of this Surah.

There are 22 Ayat in this Surah.

Table Summary



Total Ayat	22
Total Words	472 (525 including 'و' as a separate word)
Total Letters	1,991 (reward factor 19,910)
Root Words	149
Unique Root Words	2
Makki / Madani	Madani
Chronological Order	105 th (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu

	Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In this Surah instructions have been given to the Muslims about the different problems that confronted them at that time. From the beginning of the Surah to verse 6 legal injunctions about dhihar (calling one's wife "mother") have been given, along with which the Muslims have been strictly warned that it is contrary to their profession of the Faith. That they should still persist in the practices of ignorance after they have accepted Islam, that they should break the limits set by Allah, or refuse to abide by them, or that they should make their own rules and regulations contradictory to them. For this there is not only the punishment of disgrace and humiliation in the world but in the Hereafter too there will be strict accountability for it.

In v. 7-10 the hypocrites have been taken to task for their secret whisperings and consultations by which they conspired and intrigued against the Prophet ﷺ, and because of their hidden malice and grudge greeted him, like the Jews, in a manner as to wish him ill instead of well. In this connection, the Muslims have been consoled, as if to say: "These whisperings of the hypocrites can do no harm to you; therefore, you should go on doing your duty with full trust in Allah." Besides, they have also been taught this moral lesson: "The true believers, when they talk secretly together, do not talk of sin and transgression and disobedience to the Messenger, if they have to talk secretly together, they should talk of goodness and piety."

In v. 11-13 the Muslims have been taught certain manners of social behaviour and given instructions to eradicate certain social evils which were prevalent among the people then as they are today. If some people are sitting in an assembly, and more people arrive, they do not show even the courtesy as to squeeze in so as to make room for others, with the result that the new-comers have to keep standing, or to sit in the door-way, or to go back, or seeing that there is enough room yet start jumping over the people's heads to find room for themselves. This often used to be experienced in the Prophet's ﷺ assemblies. Therefore, Allah gave the instruction, as if to say: "Do not behave selfishly and narrow-minded in your assemblies, accommodate the new-comers also with an open heart."

Likewise, another vice found among the people is that when they go to visit somebody (an important person, in particular), they prolong their sitting and do not mind at all that encroaching upon his time unduly would cause him hardship. Then, if he tells them to leave, they mind; if he himself rises up from their assembly, they complain of his lack of manners; if he tells them indirectly that he has some other business also to attend to, for which he needs time, they turn a deaf ear to his request. The Prophet ﷺ himself also had to experience such misconduct from the people, who in their earnestness to benefit by his teaching did not at all see that they were wasting his precious time so badly needed for other important works. At last, Allah in order to eradicate this bad manner, enjoined that when the people are asked to rise up from an assembly, they should rise up and disperse.

Another vice prevalent among the people was that each person wished to have secret counsel individually with the Prophet ﷺ without any real need, or would like that he should approach him during an assembly and whisper something to him. This was not only embarrassing for the Prophet ﷺ but also annoying for the people who sat in the assembly. That is why Allah imposed the restriction that anyone who wanted to consult him in private, should first give something away in charity. The object was that the people should be warned of this bad manner and made to give it up. Thus, the restriction was kept in force for a short while, and when the people had corrected their behaviour, it was withdrawn.

From verse 14 to the end of the Surah, members of the Muslim society, which was a mixture of the sincere Muslims and the hypocrites and the waverers, have been told plainly as to what is the criterion of sincerity in Islam. One kind of Muslims are those who are friends with the enemies of Islam: they do not hesitate

for the sake of their interests to be treacherous to the religion which they profess to believe in; they spread all sorts of doubts and suspicions against Islam and prevent the people from adopting the way of Allah. But since they are part of the Muslim community, their false profession of Faith serves them as a cover and shield. The second kind of Muslims are those who, in the matter of Allah's Religion, do not care even for their own father, brother, children, and family, to say nothing of others. They do not cherish any feeling of love for the person who is an enemy of Allah and His Messenger and His Religion. Allah, in these verses, has explicitly stated that the people of the first kind, in fact, belong to Satan's party however hard they may try to convince others of their Islam by swearing oaths. And the honour of belonging to Allah's party is possessed only by the Muslims of the second kind. They alone are the true Muslims: they alone will attain to true success, and with them alone is Allah well pleased.

Connection of the name of the Surah and its Ayah

The Surah speaks of the arguing and pleading of Khawlah bint Tha'labah about her husband, Aws bint Samit before the Messenger of Allah ﷺ.

Period of Revelation

There is no hadith to tell as to when this incident of pleading and arguing took place, but there is a hint in the subject matter of the Surah on the basis of which it can be said with certainty that it happened sometime after the battle of the Trench (Shawwal, 5 A.H.). In Surah 33: al-Ahzab (The Confederates), Allah while negating that an adopted son could be one's real son, had just said this and no more; "And Allah has not made those of your wives whom you divorce by dhihar your mothers." Yet in this Surah, there was nothing to the effect that to divorce a wife by dhihar was a sin or a crime, nor anything about the legal injunction concerning it. Contrary to it, in this Surah the whole law relating to dhihar has been laid down, which shows that these detailed injunctions were sent down some time after the brief reference to it in Surah 33: al-Ahzab (The Confederates).

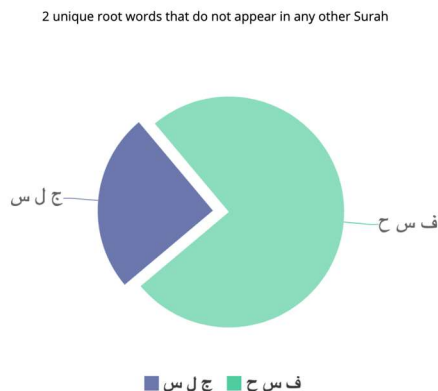
Relevant Hadith

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ لَقَدْ جَاءَتْ حَوْلَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو زَوْجَهَا فَكَانَ يَخْفَى عَلَى كَلَامُهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا } الْآيَةَ

It was narrated from Aishah (ra) that she said, “Praise be to Allah whose hearing encompasses all voices. Khawlah came to the Messenger of Allah ﷺ complaining about her husband, but I could not hear what she said. Then Allah, the Mighty and Sublime, revealed, ‘Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both.’” (Sunan Nasa’i no. 3460)

Special Features of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ال	40	2851
2.	الذي	15	1464
3.	ن ج و	10	84
4.	أ م ن	9	879
5.	ر س ل	9	513
6.	ق و ل	8	1722
7.	ع م ل	6	360
8.	إ ل	5	663
9.	ع ذ ب	5	373
10.	ش ي أ	5	519

The name of Allah is mentioned in every Ayat of this Surah. This is unique to this Surah and this does not appear like this in any other Surah of the Qur'an.

Important key and unique words of the Surah

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ج ل س	الْمَجْلِسِ	the assemblies (58:11)	الَّذِي	الَّذِينَ	(of) those
ف س ح	تَفْسَحُوا	make room (58:11)	إِلَّا	إِلَّا	except
			أ ل ه	اللَّهُ	Allah
			أ م ن	يُؤْمِنُونَ	believe
			ر س ل	بِالرُّسُلِ	with (the) Messengers
			ش ي أ	شَاءَ	wills
			ع ذ ب	عَذَابٌ	(is) a punishment
			ع م ل	وَعَمِلُوا	and do
			ق و ل	يَقُولُ	say
			ن ج و	نَجَّيْنَكُمْ	We saved you

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

“You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.” (58:22)

Lessons, Guidance and Reflections

- The pagan practice of divorce through dhihar (calling one's wife as one's mother) is prohibited.
- The penalty for practicing 'dhihar.'
- Allah is Omnipresent. If three persons converse in secret, he is the fourth of them.
- Secret counsels are forbidden except when they are for virtue and piety.
- Conspiring in secret is the work of Shaitan.
- Etiquettes of holding a meeting.
- Order to spend in charity before consulting the Messenger in private.
- Those who befriend those who are under the wrath of Allah will be severely punished.
- True Believers do not befriend those who oppose Allah and His Messenger.

Surah 59: al-Hashr

Introduction

The Surah talks about the banishment of Banu Nadhir and secret relations between them and the hypocrites of Madinah. It exhorts the Believers to be firm in their faith in Allah and gives some of the Beautiful Names of Allah.

Sections:

1. The Banishment of the Jewish tribe of Banu Nadhir. The distribution of the spoils.
2. The false promises of the hypocrites.
3. The exhortation of the Believers to faith. The Beautiful Names of Allah.

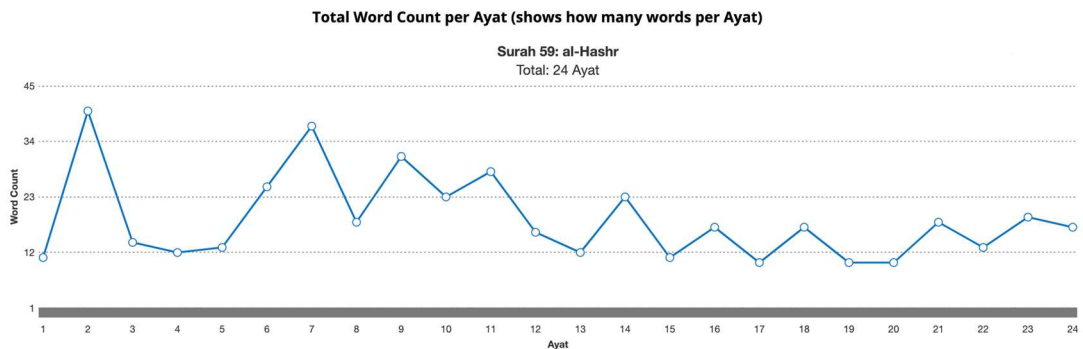
The Surah takes its name from the second Ayat,

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ

“It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering...” (59:2)

There are 24 Ayat in this Surah.

Table Summary



Total Ayat	24
Total Words	445 (496 including ‘ج’ as a separate word)
Total Letters	1,913 (reward factor 19,130)
Root Words	162
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	101 st (according to Ibn Abbas)
Year of Revelation	17 th year of Prophethood (4 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr -

	Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

The power of Allah in aiding and assisting the Believers.

An appraisal of the battle against the Banu-Nadheer. In this, on the whole, four things have been discussed;

1. In the first four verses the world has been admonished to take heed of the fate that had just befallen the Banu-Nadheer. A major tribe which was as strong in numbers as the Muslims, whose people boasted of far more wealth and possession, who were by no means ill-equipped militarily and whose forts were well fortified could not stand siege even for a few days, and expressed their readiness to accept banishment from their centuries-old, well established settlement even though not a single man from among them was slain. Allah says that this happened not because of any power possessed by the Muslims but because the Jews had tried to resist and fight Allah and His Messenger, and those who dare to resist the power of Allah, always meet with the same fate.
2. In verse 5, the rule of the law of war that has been enunciated is: the destruction caused in the enemy territory for military purposes does not come under "spreading mischief in the earth."
3. In v. 6-10, it has been stated how the lands and properties which come under the control of the Islamic state as a result of war or peace terms, are to be managed. As it was the first ever occasion that the Muslims took control of a conquered territory, the law concerning it was laid down for their guidance.
4. In v. 11-17, the attitude that the hypocrites had adopted on the occasion of the battle against the Banu-Nadheer has been reviewed and the causes underlying it have been pointed out.
5. The whole of the last section (v. 18-24) is an admonition for all those people who had professed to have affirmed the faith and joined the Muslim

community, but were devoid of the true spirit of the faith. In it they have been told what is the real demand of the faith, what is the real difference between piety and wickedness, what is the place and importance of the Qur'an which they professed to believe in, and what are the attributes of Allah in Whom they claimed to have believed.

Connection between the beginning and the ending of the Surah

- The Surah begins and ends with tasbeeh (glorification of Allah). Both the first and last Ayat end with the two names of Allah Almighty, al-Azeez and al-Hakeem.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.” (59:1)

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

“He is Allah, the Creator, the Originator, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.” (59:24)

The Virtues of the Surah

Narrated Ma'qil bin Yasar (ra) that the Prophet ﷺ said,

مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحُشْرِ وَكَلَّمَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ يُمْسِي كَانَ بِتِلْكَ الْمَنْزِلَةِ

“Whoever says three times when he gets up in the morning: ‘A’udhu Billahis-Sami Al-’Alim Min Ash-Shaitanir-Rajim’ and he recites three Ayat from the end of Surah Al-Hashr - Allah appoints seventy-thousand angels who say Salat upon him until the evening. If he dies on that day, he dies a martyr, and whoever reaches the evening, he holds the same status.” (Tirmidhi no. 2922 – weak isnad)

Period of Revelation

Bukhari and Muslim contain a hadith from Sa'id bin Jubair that he asked Abdullah bin Abbas about Surah Al-Hashr and he was told that it was sent down concerning the battle against the Banu-Nad^hheer just as Surah 8: al-Anfal (The Spoils of War) was sent down concerning the Battle of Badr. As for when this battle took place, Imam Zuhri has stated on the authority of Urwah bin Zubair that it took place six months after the Battle of Badr. However, Ibn Sa'd, Ibn Hisham and Baladhuri regard it as an event of Rabi' al-Awwal, 4 A.H.

Background Reasons for Revelation

In order to understand the subject matter of this Surah well, it is necessary to have a look at the history of Madinah and the Jews of the Arabian Peninsula (Hijaz), for without it one cannot know precisely the real causes of the Prophet's ﷺ dealing with their different tribes the way he did.

No authentic history of the Arabian Jews exists in the world. They have not left any writing of their own in the form of a book or a tablet which might throw light on their past, nor have the Jewish historians and writers of the non-Arab world made any mention of them, the reason being that after their settlement in the Arabian-peninsula they had detached themselves from the main body of the nation, and the Jews of the world did not count them as among themselves. In the tablets that have been unearthed in the archaeological research in the Arabian Peninsula no trace of the Jews is found before the first century of the Christian era, except for a few Jewish names. Therefore, the history of the Arabian Jews is based mostly on the verbal traditions prevalent among the Arabs most of which are bad, and have been spread by the Jews themselves.

The Jews of the Arabian Peninsula claimed that they had come to settle in Arabia during the last stage of the life of the Prophet Moses. They said that the Prophet Moses had despatched an army to expel the Amalekites from the land of Yathrib (previous name of Madinah) and had commanded it not to spare even a single soul of that tribe. The Israelite army carried out the Prophet's command, but spared the life of a handsome prince of the Amalekite king and returned with him to Palestine. By that time the Prophet Moses had passed away. His successors took

great exception to what the army had done, for by sparing the life of an Amalekite it had clearly disobeyed the Prophet and violated the Mosaic law. Consequently, they excluded the army from their community, and it had to return to Yathrib and settle there for ever. Thus, the Jews claimed that they had been living in Yathrib since about 1200 B.C. but, this had in fact no historical basis and probably the Jews had invented this story in order to overawe the Arabs into believing that they were of noble lineage and the original inhabitants of the land.

The second Jewish immigration, according to the Jews, took place in 587 B.C. when Nebuchadnezzar, the king of Babylon, destroyed Jerusalem and dispersed the Jews throughout the world. The Arab Jews said that several of their tribes at that time had come to settle in Wadi al-Qura, Taima, and Yathrib (Al-Baladhuri, Futuh al-Buldan.). But this too has no historical basis. By this also they might have wanted to prove that they were the original settlers of the area.

As a matter of fact, what is established is that when in 70 C.E. The Romans massacred the Jews in Palestine, and then in 132 C.E. expelled them from that land, many of the Jewish tribes fled to find an asylum in the Arabian Peninsula, a territory that was contiguous to Palestine in the south. There, they settled wherever they found water springs and greenery, and then by intrigue and through money lending businesses gradually occupied the fertile lands. Ailah, Maqna, Tabuk, Taima, Wadi al Qura, Fadak and Khaiber came under their control in that very period, and Banu Quraythah, Banu-Nadheer, Bani Bahdal, and Bani-Qaynuqah also came in the same period and occupied Yathrib.

Among the tribes that settled in Yathrib the Banu-Nadheer and the Banu Quraythah were more prominent for they belonged to the Cohen or priest class. They were looked upon as of noble descent and enjoyed religious leadership among their co-religionists. When they came to settle in Yathrib there were some other tribes living there before, whom they subdued and became practically the owners of this green and fertile land. About three centuries later, in 450 or 451 C.E., the great flood of Yemen occurred which has been mentioned in v. 16-17 of Surah 34: Saba' (The People of) Saba). As a result of this different tribes of the people of Saba were compelled to leave Yemen and disperse in different parts of Arabia. Thus, the Bani Ghassan went to settle in Syria, Bani Lakhm in Hirah (Iraq), Bani Khuza'ah between Jeddah and Makkah and the Aws and the Khazraj went to settle in Yathrib.

As Yathrib was under Jewish domination, they at first did not allow the Aws and the Khazraj to gain a footing and the two Arab tribes had to settle on lands that had not yet been brought under cultivation, where they could hardly produce just enough to enable them to survive. At last, one of their chiefs went to Syria to ask for the assistance of their Ghassanid brothers; he brought an army from there and broke the power of the Jews.

Thus, the Aws and the Khazraj were able to gain complete dominance over Yathrib, with the result that two of the major Jewish tribes, Banu-Nad^heer and Banu Quraythah were forced to take quarters outside the city. Since the third tribe, Bani-Qaynuqah, was not on friendly terms with the other two tribes, it stayed inside the city as usual, but had to seek protection of the Khazraj tribe. As a counter measure to this, Banu-Nad^heer and Banu Quraythah took protection of the Aws tribe so that they could live in peace in the suburbs of Yathrib.

Before the Prophet's ﷺ arrival at Madinah until his emigration the following were the main features of the Jews position in Arabian Peninsula in general and in Madinah (Yathrib) in particular:

1. In the matter of language, dress, civilisation and way of life they had completely adopted Arabism, even their names had become Arabian. Of the 12 Jewish tribes that had settled in the Arabian Peninsula, none except the Bani Zaura retained its Hebrew name. Except for a few scattered scholars, none knew Hebrew. In fact, there is nothing in the poetry of the Jewish poets of the pre-Islamic days to distinguish it from the poetry of the Arab poets in language, ideas and themes. They even intermarried with the Arabs. In fact, nothing distinguished them from the common Arabs except religion. Notwithstanding this, they had not lost their identity among the Arabs and had kept their Jewish prejudice alive most ardently and jealously. They had adopted superficial Arabism because they could not survive in Arabia without it.
2. Because of this Arabism, the western orientalists have been misled into thinking that perhaps they were not really Israelites but Arabs who had embraced Judaism, or that at least majority of them consisted of the Arab Jews. But there is no historical proof to show that the Jews ever engaged in any proselytizing activities in the Arabian Peninsula, or their rabbis invited the Arabs to embrace Judaism like the Christian priests and missionaries.

On the contrary, we see that they prided themselves upon their Israelite descent and racial prejudices. They called the Arabs the Gentiles, which did not mean illiterate or uneducated but savage and uncivilized people. They believed that the Gentiles did not possess any human rights; these were only reserved for the Israelites, and therefore, it was lawful and right for the Israelites to defraud them of their properties. Apart from the Arab chiefs, they did not consider the common Arabs fit enough to have equal status with them even if they entered Judaism. No historical proof is available, nor is there any evidence in the Arabian traditions, that some Arab tribe or prominent clan might have accepted Judaism. However, mention has been made of some individuals, who had become Jews. The Jews, however, were more interested in their trade and business than in the preaching of their religion. That is why Judaism did not spread as a religion and creed in the Arabian Peninsula but remained only as a mark of pride and distinction of a few Israelite tribes. The Jewish rabbis, however, had a flourishing business in granting amulets and charms, fortune telling and sorcery, because of which they were held in great awe by the Arabs for their "knowledge" and practical wisdom.

3. Economically they were much stronger than the Arabs. Since they had emigrated from more civilized and culturally advanced countries of Palestine and Syria, they knew many such arts as were unknown to the Arabs; they also enjoyed trade relations with the outside world. Hence, they had captured the business of importing grain in Yathrib and the upper Arabian Peninsula and exporting dried dates to other countries. Poultry farming and fishing also were mostly under their controls. They were good at cloth weaving too. They had also set up wine shops here and there, where they sold wine which they imported from Syria. The Bani-Qaynuqah generally practiced crafts such as that of the goldsmith, blacksmith and vessel makers. In all these occupations, trade and business these Jews earned excessive profits, but their chief occupation was trading in money lending in which they had ensnared the Arabs of the surrounding areas. More particularly the chiefs and elders of the Arab tribes who were given to a life of pomp, bragging and boasting on the strength of borrowed money were deeply indebted to them. They lent money on high rates of interest

and then would charge compound interest, which one could hardly clear off once one was involved in it. Thus, they had rendered the Arabs economically hollow, but it had naturally induced a deep-rooted hatred among the common Arabs against the Jews.

4. The demand of their trade and economic interests was that they should neither estrange one Arab tribe by befriending another, nor take part in their mutual wars. But, on the other hand, it was also in their interests, that they should not allow the Arabs to be united and should keep them fighting and entrenched against each other, for they knew that whenever the Arab tribes united, they would not allow them to remain in possession of their large properties, gardens and fertile lands, which they had come to own through their profiteering and money lending business. Furthermore, each of their tribes also had to enter into alliance with one or another powerful Arab tribe for the sake of its own protection so that no other powerful tribe should overawe it by its might. Because of this they had not only to take part in the mutual wars of the Arabs but they often had to go to war in support of the Arab tribe to which their tribe was tied in alliance against another Jewish tribe which was allied to the enemy tribe. In Yathrib the Banu Quraythah and the Banu-Nadheer were the allies of the Aws while the Bani-Qaynuqah of the Khazraj. A little before the Prophet's ﷺ emigration, these Jewish tribes had confronted each other in support of their respective allies in the bloody war that took place between the Aws and the Khazraj at Buath.

Such were the conditions when Islam came to Madinah, and ultimately an Islamic state came into existence after the Prophet's ﷺ arrival there. One of the first things that he accomplished soon after establishing this state was unification of the Aws and the Khazraj and the Emigrants into a brotherhood. The second was that he concluded a treaty between the Muslims and the Jews on definite conditions, in which it was pledged that neither party would encroach on the rights of the other, and both would unite in a joint defence against the external enemies. Some important clauses of this treaty are as follows, which clearly show what the Jews and the Muslims had pledged to adhere to in their mutual relationship:

“The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. They shall sincerely wish one another well. Their relations will be governed by piety and recognition of the rights of others, and not by sin and wrongdoing. The wronged must be helped. The Jews must pay (the cost of war) along with the Believers so long as war lasts. Yathrib shall be a sanctuary for the people of this document. If any dispute or controversy likely to cause trouble should arise, it must be referred to Allah and to Muhammad ﷺ the Messenger of Allah; Quraysh and their helpers shall not be given protection. The contracting parties are bound to help one another against any attack on Yathrib; Every one shall be responsible for the defence of the portion to which he belongs.” (Ibn Hisham, vol. ii, pp. 147 to 150)

This was an absolute and definitive covenant to the conditions of which the Jews themselves had agreed. But not very long after this they began to show hostility towards the Prophet of Allah ﷺ and Islam and the Muslims, and their hostility and perverseness went on increasing day by day. Its main causes were three:

First, they envisaged the Prophet ﷺ merely as a chief of his people, who should be content to have concluded a political agreement with them and should only concern himself with the worldly interests of his group. But they found that he was extending an invitation to belief in Allah and the Apostleship and the Book (which also included belief in their own Prophets and scriptures), and was urging the people to give up disobedience of Allah and adopt obedience to the Divine commands and abide by the moral laws of their own prophets. This they could not put up with. They feared that if this universal ideological movement gained momentum it would destroy their rigid religiosity and wipe out their racial nationhood.

Second, when they saw that the Aws and the Khazraj and the Emigrants were uniting into a brotherhood and the people from the Arab tribes of the surrounding areas, who entered Islam, were also joining this Islamic Brotherhood of Madinah and forming a religious community, they feared that the selfish policy that they had been following of sowing discord between the Arab tribes for the promotion of their own wellbeing and interests for centuries, would not work in the new system, but they would face a united front of the Arabs against which their scheming and machinations would not succeed.

Third, the work that the Messenger of Allah was carrying out of reforming the society and civilisation included putting an end to all unlawful methods in business and mutual dealings. More than that; he had declared taking and giving of interest also as impure and unlawful earning. This caused them the fear that if his rule became established in Arabia, he would declare interest legally forbidden, and in this they saw their own economic disaster and death.

For these reasons they made resistance and opposition to the Prophet ﷺ their national ideal. They would never hesitate to employ any trick and machination, any device and cunning, to harm him. They spread every kind of falsehood so as to cause distrust against him in the people's minds. They created every kind of doubt, suspicion and misgiving in the hearts of the new reverts so as to turn them back from Islam. They would make false profession of Islam and then would turn apostate so that it may engender more and more misunderstandings among the people against Islam and the Prophet ﷺ. They would conspire with the hypocrites to create mischief and would cooperate with every group and tribe hostile to Islam. They would create rifts between the Muslims and would do whatever they could to stir them up to mutual feuds and fighting. The people of the Aws and the Khazraj tribes were their special target, with whom they had been allied for centuries.

Making mention of the war of Buath before them they would remind them of their previous enmities so that they might again resort to the sword against each other and shatter their bond of brotherhood into which Islam had bound them. They would resort to every kind of deceit and fraud in order to harm the Muslims economically. Whenever one of those with whom they had business dealings, would accept Islam, they would do whatever they could to cause him financial loss. If he owed them something they would worry and harass him by making repeated demands, and if they owed him something, they would withhold the payment and would publicly say that at the time the bargain was made he professed a different religion, and since he had changed his religion, they were no longer under any obligation towards him. Several instances of this nature have been cited in the explanation of verse 75 of Surah 3: Ale-'Imran (Family of Imran) given in the commentaries by Tabari, Nisaburi and in Ruh al Ma'ani.

They had adopted this hostile attitude against the covenant even before the Battle of Badr. But when the Prophet ﷺ and the Muslims won a decisive victory over the Quraysh at Badr, they were filled with grief and anguish, malice and anger.

They were in fact anticipating that in that war the powerful Quraysh would deal a death blow to the Muslims. That is why even before the news of the Islamic victory reached Madinah they had begun to spread the rumour that the Prophet ﷺ had fallen a martyr and the Muslims had been routed, and the Quraysh army under Abu Jahl was advancing on Madinah. But when the battle was decided against their hopes and wishes, they burst with anger and grief. Ka'b bin Ashraf, the chief of the Banu-Nadheer, cried out: "By God, if Muhammad ﷺ has actually killed these nobles of Arabia, the earth's belly would be better for us than its back." Then he went to Makkah and incited the people to vengeance by writing and reciting provocative elegies for the Quraysh chiefs killed at Badr. Then he returned to Madinah and composed lyrical verses of an insulting nature about the Muslim women. At last, enraged with his mischief, the Prophet ﷺ sent Muhammad bin Maslamah Ansari in Rabi al-Awwal, 3 A.H., and had him slain.

The first Jewish tribe which, after the Battle of Badr, openly and collectively broke their covenant were the Bani-Qaynuqah. They lived in a locality inside the city of Madinah. As they practiced the crafts of the goldsmith, blacksmith and vessel makers, the people of Madinah had to visit their shops fairly frequently. They were proud of their bravery and valour. Being blacksmiths by profession even their children were well armed, and they could instantly muster 700 fighting men from among themselves. They were also arrogantly aware that they enjoyed relations of confederacy with the Khazraj and Abdullah bin Ubbay, the chief of the Khazraj, who was their chief supporter.

At the victory of Badr, they became so provoked that they began to trouble and harass the Muslims and their women in particular, who visited their shops. Things came to such a pass that one day a Muslim woman was stripped naked publicly in the market place. This led to a brawl in which a Muslim and a Jew were killed. Thereupon the Prophet ﷺ himself visited their locality, got them together and counselled them on decent conduct. But the reply that they gave was; "O Muhammad ﷺ, you perhaps think we are like the Quraysh; they did not know fighting; therefore, you overpowered them. But when you come in contact with us, you will see how men fight." This was in clear words a declaration of war. Consequently, the Prophet ﷺ laid siege to their quarters towards the end of Shawwal (and according to some others, of Dhul Qa'dah) 2 A.H. The siege had hardly lasted for a fortnight when they surrendered and all their fighting men were

tied and taken prisoners. Now Abdullah bin Ubayy came up in support of them and insisted that they should be pardoned. The Prophet ﷺ conceded his request and decided that the Bani-Qaynuqah would be exiled from Madinah leaving their properties, armour and tools of trade behind. (Ibn Sa'd, Ibn Hisham, Tarikh Tabari.)

For some time after these punitive measures (i.e., the banishment of the Bani-Qaynuqah and killing of Ka'b bin Ashraf) the Jews remained so terror stricken that they did not dare commit any further mischief. But later when in Shawwal, 3 A.H., the Quraysh in order to avenge themselves for the defeat at Badr, marched against Madinah with great preparations, and the Jews saw that only a thousand men had marched out with the Prophet ﷺ, against three thousand men of the Quraysh, and even they were deserted by 300 hypocrites who returned to Madinah, they committed the first and open breach of the treaty by refusing to join the Prophet ﷺ in the defence of the city, although they were bound to it. Then, when in the Battle of Uhud the Muslims suffered reverses, they were further emboldened. So much so that the Banu-Nadheer made a secret plan to kill the Prophet ﷺ, though the plan failed before it could be executed. According to the details, after the incident of Bi'r Maunah (Safar, 4 A.H.) Amr bin Umayyah Damri killed by mistake two men of the Bani Amir in retaliation, who actually belonged to a tribe which was allied to the Muslims, but Amr had mistaken them for the men of the enemy, because of this mistake their blood money became obligatory on the Muslims.

Since the Banu-Nadheer were also a party in the alliance with the Bani Amir, the Prophet ﷺ went to their clan along with some of his Companions to ask for their help in paying the blood money. Outwardly they agreed to contribute, as he wished, but secretly they plotted that a person should go up to the top of the house by whose wall the Prophet ﷺ was sitting and drop a rock on him to kill him. But before they could execute their plan, Allah informed him in time and he immediately got up and returned to Madinah.

Now there was no question of showing them any further concession. The Prophet ﷺ at once sent to them the ultimatum that the treachery they had meditated against him had come to his knowledge; therefore, they were to leave Madinah within ten days; if anyone of them was found staying behind in their quarters, he would be put to the sword. Meanwhile Abdullah bin Ubayy sent them the message that he would help them with two thousand men and that the Banu

Quraythah and Banu Ghatafan also would come to their aid; therefore, they should stand firm and should not go.

On this false assurance they responded to the Prophet's ﷺ ultimatum saying that they would not leave Madinah and he could do whatever was in his power. Consequently, in Rabi' al-Awwal, 4 A.H., the Prophet ﷺ laid siege to them, and after a few days of the siege (which according to some traditions were 6 and according to others 15 days) they agreed to leave Madinah on the condition that they could retain all their property which they could carry on three camels, except the armour. Thus, Madinah was rid of this second mischievous tribe of Jews. Only two people from the Banu-Nadheer stayed because they became Muslims, others went to Syria and Khaiber.⁷⁵

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ال هـ	31	2851
2.	الَّذِي	14	1464
3.	خ ر ج	7	182
4.	ر س ل	7	513
5.	أ م ن	6	879
6.	ن ص ر	5	158
7.	ك ف ر	4	525
8.	ش د د	4	102
9.	ك و ن	4	1390
10.	و ق ي	4	258

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
ال هـ	اللَّهِ	Allah
أ م ن	يُؤْمِنُونَ	believe

⁷⁵ Tafheem al-Qur'an, Mawdudi.

خ ر ج	وَأَخْرَجَتِ	and brings forth
ر س ل	بِالرُّسُلِ	with (the) Messengers
ش د د	أَشَدُّ	stronger
ك ف ر	الْكَافِرُونَ	disbelievers
ك و ن	كَانُوا	they used to
ن ص ر	يُنصَرُونَ	will be helped
و ق ي	لِّلْمُتَّقِينَ	for the God- conscious

Lessons, Guidance and Reflections

- The Jewish tribe of Banu Nadhir is given the order of exile for their mutiny against the Islamic State.
- Distribution of the belongings of Banu Nadhir.
- Good qualities of true immigrants and good qualities of true Ansar (the residents of Madinah).
- Hypocrites conspiracy with the people of the Book (Jews).
- The parable of a Shaitan and a disbeliever.
- Let each soul see what it is sending for the Hereafter.
- If the Qur'an was sent down upon a mountain it would have crumbled into pieces from the fear of Allah's disobedience.
- Fifteen attributes of Allah in three verses: Allah, the Knower of the Seen and the Unseen, the Compassionate, the Merciful, the King, the Holy, the Giver of peace, the Grantor of security, the Guardian, the Almighty, the Irresistible, the Supreme and the Creator.

Surah 60: al-Mumtahinah

Introduction

The Surah deals with the relations of Muslims with non-Muslims. It tells Muslims on the one hand not to take the enemies of Allah as their allies, but on the other hand it tells them not to consider every non-Muslim as their enemy.

Sections:

1. Do not take Allah's and your own enemies as your patrons and allies.
2. It is allowed to have friendly relations with those non-Muslims who do not fight you in your religion and do not expel you from your lands. Some rules related to women who migrated to Madinah and their husbands had not accepted Islam.

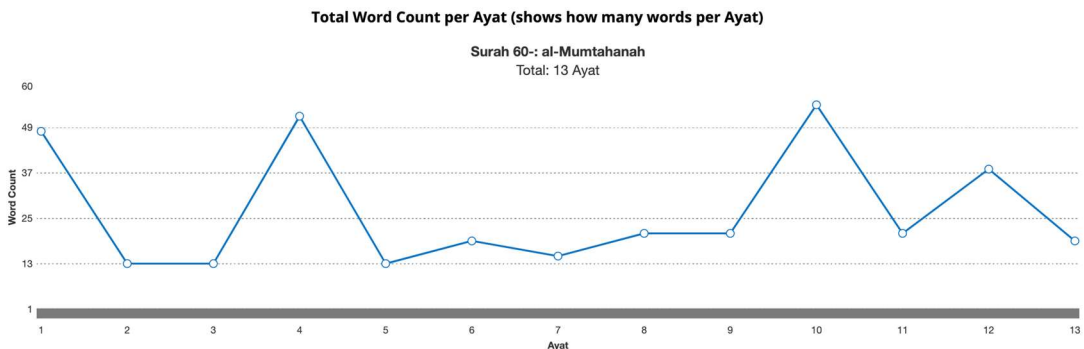
This Surah takes its name from the Ayat,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ

“O you who have believed, when the believing women come to you as emigrants, examine them...” (60:10)

There are 13 Ayat in this Surah.

Table Summary



Total Ayat	13
Total Words	348 (395 including ‘ج’ as a separate word)
Total Letters	1,519 (reward factor 15,190)
Root Words	114
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	91 st (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	Ibrahim
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

al-Wala wal-Bara (Loyalty and Disassociation).

The first part consists of v. 1-9, and the concluding verse 13 also relates to it. In this strong exception has been taken to the act of Hatib bin Abi Balta'a in that he had tried to inform the Quraysh of a very important war secret of the Prophet ﷺ, only for the sake of safe guarding his family. This would have caused great bloodshed at the conquest of Makkah had it not been made ineffective in time. It would have cost the Muslims many precious lives; many of the Quraysh would have been killed, who were to render great services to Islam afterwards. The gains which were to accrue from conquering Makkah peacefully would have been lost, and all these serious losses would have resulted only because one of the Muslims had wanted to safeguard his family from the dangers of war. Administering a severe warning at this blunder, Allah has taught the Believers the lesson that no believer should, under any circumstances and for any motive, have relations of love and friendship with the disbelievers, who are actively hostile to Islam. However, there is no harm in dealing kindly and justly with those disbelievers, who may not be practically engaged in hostile activities against Islam nor persecution of the Muslims.

The second part consists of v. 10-11. In this a social problem has been settled, which was agitating the minds at that time. There were many Muslim women in Makkah, whose husbands were pagans, but they were emigrating and reaching Madinah. Likewise, there were many Muslim men in Madinah, whose wives were pagans and had been left behind in Makkah. The question arose whether the marriage bond between them continued to be valid or not. Allah settled this problem for ever, saying that the pagan husband is not lawful for the Muslim women, nor the pagan wife lawful for the Muslim husband. The third section consists of verse 12, in which the Prophet ﷺ has been instructed to ask the women who accept Islam to pledge that they would refrain from the major evils that were

prevalent among the womenfolk of the pre-Islamic Arab society and to promise that they would henceforth follow the ways of goodness which the Messenger of Allah ﷺ may enjoin.

Connection of the Surah to the Surah before/after it

Both Surah al-Mumtahinah (60) and Surah as-Saff (61) begin with Ayaat related to Jihad.

Period of Revelation

The Surah deals with two incidents, the time of the occurrence of which is well known historically. The first relates to Hatib bin Abi Balta'a, who, a little before the conquest of Makkah, had sent a secret letter to the Quraysh chiefs informing them of the Prophet's ﷺ intention to attack them. The second relates to the Muslim women, who had started emigrating from Makkah to Madinah, after the conclusion of the Truce of Hudaibiyah, and the problem arose whether they also were to be returned to the disbelievers, like the Muslim men, according to the conditions of the Truce. The mention of these two things absolutely determines that this Surah came down during the interval between the Truce of Hudaibiyah and the Conquest of Makkah. Besides, there is a third thing also that has been mentioned at the end of the Surah to the effect: What should the Prophet ﷺ make the women to pledge when they come to take the oath of allegiance before him as Believers? About this part also the guess is that this too was sent down some time before the conquest of Makkah, for after this conquest a large number of the Quraysh women, like their men, were going to enter Islam simultaneously and had to be administered the oath of allegiance collectively.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	أ ل ه	21	2851
2.	الَّذِي	10	1464
3.	أ م ن	10	879
4.	إِلَى	8	742
5.	ك ف ر	8	525
6.	ب ي ن	7	523
7.	ع د و	5	106
8.	و ل ي	5	232
9.	خ ر ج	5	182
10.	ك و ن	5	1390

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَى	إِلَيْكَ	to you
أ ل ه	اللَّهُ	Allah
أ م ن	يُؤْمِنُونَ	believe
ب ي ن	بَيْنَ	(in) front
خ ر ج	وَأَخْرَجَتْ	and brings forth
ع د و	عَدُوٍّ	(as) enemy
ك ف ر	الْكَافِرُونَ	disbelievers
ك و ن	كَانُوا	they used to
و ل ي	تَوَلَّيْتُمْ	you turned away

- The word, “al-Muwadda” (love) appears 3 times in this Surah.

Lessons, Guidance and Reflections

- Do not befriend those who are the enemies of Allah and the Muslims.
- The Muslims have been advised to watch strictly the external spies, especially the women and relatives.
- The foreign policy of the Islamic state is mentioned in Ayat 1, “...do not take My enemies and your enemies as allies...”
- The Prophet Ibrahim and his companions are an excellent example for the Believers.
- Exception to the prohibition of friendship with unbelievers is made for those who had neither fought against the Believers nor expelled them from their homes.
- For women that become Muslims; test their Iman, and if you find them truthful do not return them to their unbelieving husbands.
- Women’s Bai’ah (oath of allegiance) in Islam is based on their commitment that they will not commit Shirk (polytheism), they will not steal, they will not commit adultery, they will not kill their children, they will not give any cause for scandal and that they will not disobey the Prophet ﷺ.

Surah 61: as-Saff

Introduction

The Surah exhorts Muslims to be in a united front and not be hypocritical in their actions. The Surah speaks about Prophet Moses and his difficulties with his own people. He told them to follow Allah's rules and they did not listen to him. Then Allah sent Jesus among them and he also reminded them about Allah and gave them the good news of the coming of Prophet Muhammad ﷺ, yet they continue in their stubborn denial. The Surah ends with the good news that the true religion will prevail in the end and Allah will give it victory.

Sections:

1. Struggle for the truth. The light of Islam will spread.
2. The way of success for the Believers is to struggle for the truth.

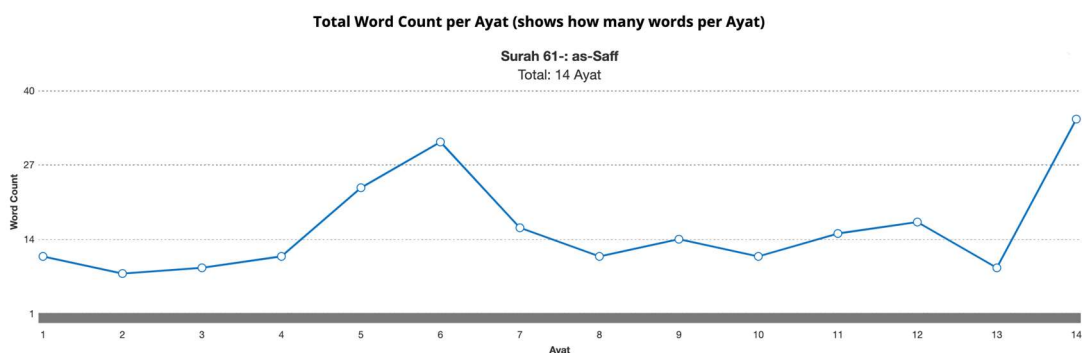
The Surah takes its name from the fourth Ayat,

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ

“Indeed, Allah loves those who fight in His cause in a row as though they are a (single) structure joined firmly.” (61:4).

There are 14 Ayat in this Surah.

Table Summary



Total Ayat	14
Total Words	221 (244 including 'و' as a separate word)
Total Letters	936 (reward factor 9,360)
Root Words	86
Unique Root Words	1
Makki / Madani	Madani
Chronological Order	109 th (according to Ibn Abbas)
Year of Revelation	17 th year of Prophethood (4 th Year Hijri)
Names of Prophets Mentioned	Musa, Isa, Muhammad ﷺ
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr -

	Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

The theme is to exhort the Muslims to adopt sincerity in Faith and to struggle with their lives in the cause of Allah. It is addressed to the Muslims with weak faith as well as those who had entered Islam with a false profession of the Faith and also those who were sincere in their profession. Some verses are addressed to the first two groups, some only to the hypocrites, and some only to the sincere Muslims.

At the outset the Believers have been warned to the effect; “Allah indeed hates those people who say one thing and do another, and He indeed loves those who fight in the cause of the Truth, standing like a solid structure, against the enemies of Allah.”

In v. 5-7 the people of the Prophet’s ﷺ community have been warned that their attitude towards their Messenger and their Religion should not be like the attitude that the Israelites had adopted towards the Prophets Moses and Jesus. In spite of acknowledging the Prophet Moses as a Messenger of Allah they continued to malign him as long as he lived, and in spite of witnessing clear signs from the Prophet Jesus they denied him without any hesitation. Consequently, the Israelites became perverse, incapable of benefiting from divine guidance. This is certainly not an enviable state which another nation should imitate.

Then, in v. 8-9 a proclamation has been made with the challenge: “The Jews and the Christians, and the hypocrites, who are conspiring with them, may try however hard they may to extinguish this Light of Allah, it will shine forth and spread in the world in all its fullness, and the Religion brought by the true Messenger of Allah shall prevail over every other religion however hateful it may be to the pagans and polytheists.”

In v. 10-13, the Believers have been told that the way to success both here and in the Hereafter is only one: that they should believe in Allah and His Messenger sincerely and should exert their utmost in Allah’s Way with their selves and their wealth. As a reward for this they will earn immunity from Allah’s punishment, forgiveness of their sins and the eternal Paradise in the Hereafter, and will be blessed with Allah’s good pleasure, assistance and victory in the world.

In conclusion, the Believers have been exhorted to the effect that just as the disciples of the Prophet Jesus had helped him in the cause of Allah, so should they also become “helpers of Allah,” so that they too are blessed with the same kind of good pleasure and approval of Allah as had been the Believers before them against the disbelievers.

Connection of the name of the Surah and its Ayah

The Surah revolves around ways of victory for the religion. This cannot happen except if the Believers are in one Saff (row) stood shoulder to shoulder. An individual brick no matter how strong cannot fulfil its role for a wall or a structure. It is only when strong bricks unite that a wall or structure becomes solid and impenetrable.

Connection of the Surah to the Surah before/after it

- Both Surah al-Mumtahinah (60) and Surah as-Saff (61) begin with Ayat related to Jihad.
- Both the first Ayat of Surah as-Saff (61) and Surah al-Jumu'ah (62) end with names of Allah, al-Azeez al-Hakeem.
- Both Surah as-Saff (61) and al-Jumu'ah (62) mention the Jews.
- Surah Saff (61:6) mentions the prophecy of the Prophet Muhammad ﷺ to be sent after Jesus and Surah al-Jumu'ah (62:2) mentions the sending of the Prophet Muhammad ﷺ.
- There is a connection between the beginning of Surah as-Saff (61), al-Jumu'ah (62) and al-Munafiqun (63). In Surah as-Saff, Allah speaks of those who say that which they do not do. In the following Surah, this concept is mentioned again in the example of Jewish scholars who are like donkeys contradicting and not benefiting from the knowledge they are carrying. Then this is again followed by the next Surah, which begins with the statements of the Hypocrites who are saying they testify to the truth, whereas in reality they are liars. All three being examples of contradictions between word and deed.

The Virtues of the Surah

عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ قَعَدْنَا نَقْرَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَذَكَّرْنَا فَقُلْنَا لَوْ نَعْلَمُ أَىِّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ لَعَمِلْنَاهُ فَأَنْزَلَ اللَّهُ تَعَالَى : (سَبِّحْ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ * يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ) قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَرَأَهَا عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Abdullah bin Salam (ra) said, “A group of us Companions of the Messenger of Allah ﷺ sat talking, and we said, ‘If we knew which deed was most beloved to Allah then we would do it.’ So Allah, Most High, revealed: Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is Almighty, the All-Wise. O you who believe! Why do you say that which you do not do?...*(Ayat no.4 has the mention of those whom Allah loves)*” Abdullah bin Salam said, “So the Messenger of Allah ﷺ recited it to us.” (Tirmidhi no. 3309)

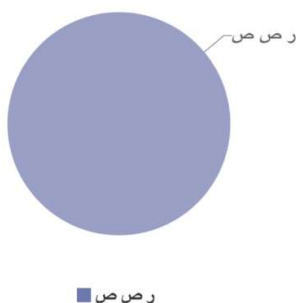
Period of Revelation

It could not be known from any reliable hadith, but a study of its subject-matter shows that this Surah probably was sent down in the period closely following the Battle of Uhud. By reading between the lines, it perceives a clear description of the conditions that prevailed in that period.⁷⁶

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah *



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل هـ	17	2851
2.	أ م ن	7	879
3.	ق و ل	7	1722
4.	ل ذ ي	6	1464
5.	ر س ل	6	513
6.	ب ن ي	5	184
7.	ق و م	4	660
8.	إ ن ي	4	742
9.	ن ص ر	4	158
10.	ه د ي	3	316

⁷⁶ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ر ص ص	مَرْصُوصٍ	joined firmly (61:4)	أَلَذِي	أَلَّذِينَ	(of) those
			إِلَى	إِلَيْكَ	to you
			أَل ه	أَللَّهُ	Allah
			أ م ن	يُؤْمِنُونَ	believe
			ب ن ي	بِنَاءٍ	a canopy
			ر س ل	بِالرُّسُلِ	with (the) Messengers
			ق و ل	يَقُولُ	say
			ق و م	أَلْمُسْتَقِيمَ	the straight
			ن ص ر	يُنْصَرُونَ	will be helped
			ه د ي	أَهْدِنَا	guide us

This is the only Surah of the Qur'an that mentions "Ahmad" as the name of the Prophet Muhammad ﷺ as prophesised by Jesus,

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

"And (mention) when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah ﷻ to you confirming what came before me of the Tawrah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic." (61:6)

Lessons, Guidance and Reflections

- Believers are commanded not to say something that they will not do (61:2) (61:3).
- The Prophet Isa (Jesus) gave good news of a Messenger coming after him whose name would be Ahmad (Muhammad ﷺ) (61:5).

- A bargain to save oneself from the Hellfire is to believe in Allah, His Messenger and strive your utmost (Jihad) in the cause of Allah with one's wealth and person.
- Believers are commanded to be the helpers of Allah like the disciples of Isa (Jesus).

Surah 62: al-Jumu'ah

Introduction

The Surah talks about the negligence of Bani Israel in obeying the commands of Allah and becoming too much involved in worldly matters. They only carried the Books of Allah, but failed to follow these books. Muslims are urged to observe the Friday prayer and should not get involved in business so much as to neglect the remembrance of Allah.

Sections:

1. Allah's favour upon Muslims that Allah sent His Prophet ﷺ among them to teach them and to purify them. Bani Israel neglected the commands of Allah.
2. Muslims are exhorted to observe the Friday prayers and always remember Allah.

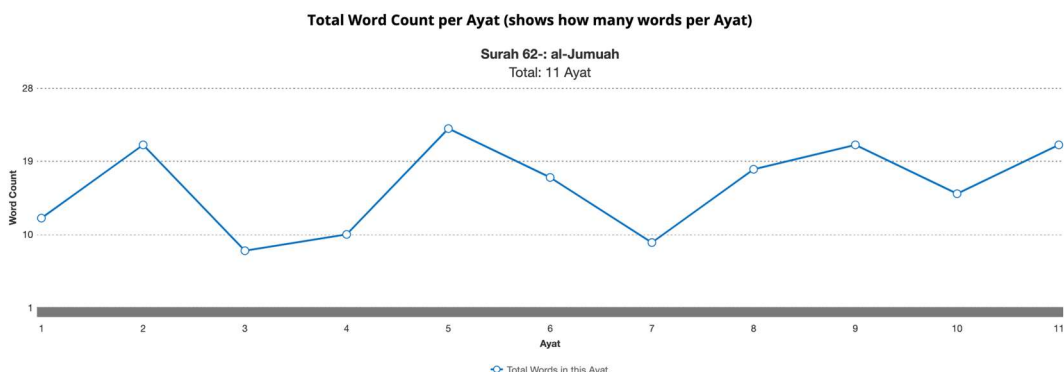
The Surah takes its name from the Ayat

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ

“O you who have believed, when (the adhan) is called for the prayer on the day of Jumu'ah (Friday), then proceed to the remembrance of Allah...” (62:9).

There are 11 Ayat in this Surah.

Table Summary



Total Ayat	11
Total Words	175 (194 including 'و' as a separate word)
Total Letters	749 (reward factor 7,490)
Root Words	80
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	110 th (according to Ibn Abbas)
Year of Revelation	20 th year of Prophethood (7 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

The two sections of this Surah were sent down in two different periods. That is why their themes as well as their audiences are different. Although there is a kind of harmony between them on account of which they have been put together in one Surah, yet we should understand their themes separately before we consider the question of their harmony.

The first section was sent down at a time when all Jewish efforts to obstruct the message of Islam during the past six years had failed. First, in Madinah as many as three of their powerful tribes had done whatever they could to frustrate the mission of the Prophet ﷺ, with the result that one of the tribes was completely exterminated and the other two were exiled. Then by deception and conspiracy they brought many of the Arab tribes together to advance on Madinah, but in the Battle of the Trench they were all repulsed. After this, Khaiber had become their stronghold, where a large number of the Jews expelled from Madinah also had taken refuge. At the time these verses were revealed, that too was taken without any extraordinary effort, and the Jews at their own request agreed to live there as tenants of the Muslims. After this final defeat, the Jewish power in Arabia came to an end. Then, Wad-il-Qura, Fadak Taima', Tabuk, all surrendered one after the other, so much so that all Arabian Jews became subdued to the same Islam which they were not prepared to tolerate before. This was the occasion when Allah Almighty once again addressed them in this Surah, and probably this was the last and final address that was directed to them in the Qur'an. In this they have been reminded of three things:

1. "You refused to believe in this Messenger ﷺ only because he was born among a people whom you contemptuously call the "gentiles." You were under the false delusion that the Messenger must necessarily belong to your own community. You seemed to have been convinced that anyone who claimed to be a prophet from outside your community, must be an impostor for this position had been reserved for your race, and a messenger could

never be raised among the “gentiles.” But among the same gentiles Allah has raised a Messenger ﷺ who is reciting His Book in front of your very eyes, is purifying souls, and showing the right way to the people whose misdeeds are well known to you. This is Allah’s bounty, which He may bestow on anyone He may please. You have no monopoly over it so that He may bestow it over whomever you may please and may withhold it from whomever you may desire it to be withheld.”

2. “You had been made bearers of the Tawrah, but you did not understand your responsibility for it nor discharged it as you should have. You are like the donkey which is loaded with books, and which does not know what burden it is bearing. Rather you are worse than the donkey, for the donkey is devoid of sense, but you are intelligent. You not only evade your responsibility of being bearers of Allah’s book, but you do not even hesitate to deny Allah’s revelations deliberately. Yet, you are under the delusion that you are Allah’s favourites and the blessing of apostleship has been reserved for you alone. More than that, you seem to entertain the notion that whether you fulfil the demands of Allah’s message or not, Allah in any case is bound not to make any other than you the bearer of His message.”
3. “If you really were Allah’s favourites and you were sure of having a place of honour and high rank reserved with Him, you would not have feared death so much as to prefer a life of disgrace to death. It is only because of this fear of death that you have suffered humiliation after humiliation during the past few years. This condition is by itself a proof that you are fully conscious of your misdeeds, and your conscience is aware that if you die with these misdeeds, you will meet with a greater disgrace before Allah in the Hereafter than in this world.”

This is the subject matter of the first section. The second section that was sent down many years later, was appended to this Surah because in it, Allah has bestowed Friday on the Muslims as against the Sabbath of the Jews, and Allah wanted to warn the Muslims not to treat their Friday as the Jews had treated their Sabbath. This section was sent down on an occasion when a trade caravan arrived in Madinah right at the time of the Friday congregational service and hearing its clamour and drum the audience, except for 12 men, left the Prophet’s ﷺ Mosque and rushed out to the caravan, although the Prophet ﷺ at that time was delivering

the Sermon. Thereupon it was enjoined that after the call is sounded for the Friday Prayer all trade and business and other occupations become forbidden. The Believers should then suspend every kind of transaction and hasten to the remembrance of Allah.

However, when the Prayer is over, they have the right to disperse in the land to resume their normal occupations. This section could be made an independent Surah in view of the commandments that it contains about the congregational service on Friday, and could also be included in some other Surah, but instead, it has been included here particularly in the verses in which the Jews have been warned of the causes of their evil end.⁷⁷

Connection of the Surah to the Surah before/after it

- Both the first Ayat of Surah as-Saff (61) and Surah al-Jumu'ah (62) end with names of Allah, al-Azeez al-Hakeem.
- Both Surah as-Saff (61) and al-Jumu'ah (62) mention the Jews.
- Surah Saff (61:6) mentions the prophecy of the Prophet Muhammad ﷺ to be sent after Jesus and Surah al-Jumu'ah (62:2) mentions the sending of the Prophet Muhammad ﷺ.
- There is a connection between the beginning of Surah as-Saff (61), al-Jum'uah (62) and al-Munafiqun (63). In Surah as-Saff, Allah speaks of those who say that which they do not do. In the following Surah, this concept is mentioned again in the example of such scholars who are like donkeys contradicting and not benefiting from the knowledge they are carrying. Then this is again followed by the next Surah, which begins with the statements of the hypocrites who are saying they testify to the truth, whereas in reality they are liars. All three being examples of contradictions between word and deed.
- In Ayat 9 and 10 of both Surah al-Jumu'ah (62) and al-Munafiqun (63) - we are told not be distracted from the Dhikr (remembrance) of Allah by wealth.

⁷⁷ Tafheem al-Qur'an, Mawdudi.

The Virtues of the Surah

- The Prophet ﷺ would recite this Surah in the prayer of Jumu'ah. Ibn Abbas (ra) reports that,

وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ

“...He used to recite in Jumu'ah prayer Surahs Jumu'ah and al-Munafiqun.”
(Sahih Muslim)

- The Prophet ﷺ said, “The best day on which the sun has risen is Friday; on it Adam was created. on it he was made to enter Paradise, on it he was expelled from it. And the last hour will take place on no day other than Friday.” (Sahih Muslim)

Period of Revelation

The period of the revelation of the first section (v. 1-8) is 7 A.H., and it probably was sent down on the occasion of the conquest of Khaiber or soon after it. Bukhari, Muslim, Tirmidhi, Nasa'i and Ibn Jarir have related on the authority of Abu Hurairah that he and other Companions were sitting in the Prophet's ﷺ assembly when these verses were revealed. About Abu Hurairah it is historically confirmed that he entered Islam after the truce of Hudaibiyah and before the conquest of Khaiber, and Khaiber was conquered, according to Ibn Hisham, in the month of Muharram, and according to Ibn Sa'd, in Jamadi al-Awwal, 7 A.H. Thus presumably Allah might have sent down these verses, addressing the Jews, when their last stronghold had fallen to the Muslims, or these might have been revealed when, seeing the fate of Khaiber, all the Jewish settlements of northern Hijaz had surrendered to the Islamic government.

The second section (v. 9-11) was sent down shortly after the emigration, for the Prophet ﷺ had established the Friday congregational Prayer on the 5th day after his arrival at Madinah. The incident that has been referred to in the last verse of this section must have occurred at a time when the people had not yet received full training in the etiquette of religious congregations.⁷⁸

⁷⁸ Tafheem al-Qur'an, Mawdudi.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	أَلِه	12	2851
2.	الَّذِي	6	1464
3.	عَلِمَ	4	854
4.	كَوْن	4	1390
5.	حَكَمَ	3	210
6.	فَضَلَ	3	104
7.	مَثَل	3	169
8.	حَمَلَ	3	64
9.	قَوْمَ	3	660
10.	قَوْلَ	3	1722

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أَلِه	اللَّهِ	Allah
حَكَمَ	الْحَكِيمُ	the All-Wise
حَمَلَ	تَحْمِلُهُ	will carry it
عَلِمَ	الْعَالَمِينَ	of the universe
فَضَلَ	فَضَّلْتُكُمْ	(I) preferred you
قَوْلَ	يَقُولُ	say
قَوْمَ	الْمُسْتَقِيمَ	the straight
كَوْن	كَانُوا	they used to
مَثَل	مَثَلُهُمْ	their example

This is the only Surah of the Qur'an with the word "Jumu'ah" (Friday).

Lessons, Guidance and Reflections

- Allah has appointed Prophet Muhammad ﷺ as His Messenger.
- Allah rebutted the claim of Jews to be the favourites of Allah, in exclusion of others.
- Commandment relating to the obligation of 'Friday Prayers.'
- Included amongst the implications of the below Ayat, is that the one who reads the Qur'an and does understand it or act upon it is like a donkey,

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَا يُحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا

“The example of those who were entrusted with the Tawrah and then did not take it on is like that of a donkey who carries volumes (of books)...”

(62:5).

Surah 63: al-Munafiqun

Introduction

The Surah deals with the phenomenon of hypocrisy. It criticizes hypocrisy and condemns the hypocrites. It also exhorts the Believers to be sincere in their faith and spend in charity.

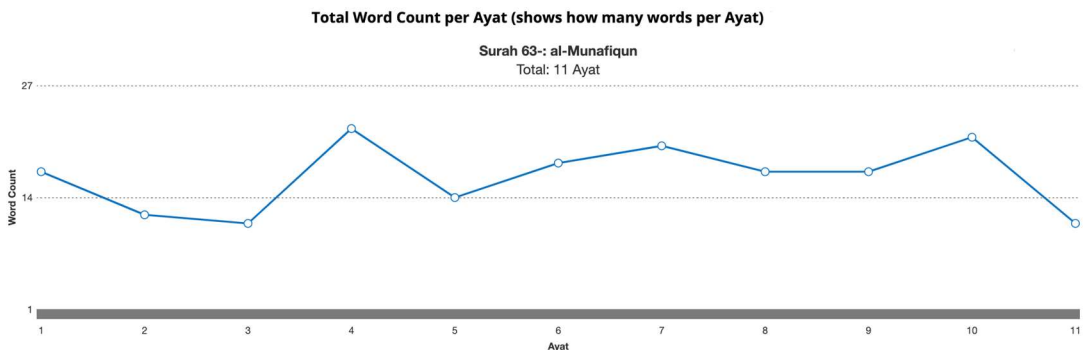
This Surah takes its name after the first Ayat of the Surah,

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ
إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“When the hypocrites come to you, (O Muhammad ﷺ), they say, “We testify that you are the Messenger of Allah ﷺ.” And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.” (63:1).

There are 11 Ayat in this Surah.

Table Summary



Total Ayat	11
Total Words	180 (200 including ‘و’ as a separate word)
Total Letters	780 (reward factor 7,800)
Root Words	78

Unique Root Words	2
Makki / Madani	Madani
Chronological Order	104 th (according to Ibn Abbas)
Year of Revelation	19 th year of Prophethood (6 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Warning about the Hypocrites.

The theme of this Surah is invitation to the faith and obedience (to Allah) and the teaching of good morals. The sequence followed is that the first four verses are addressed to all people; verses 5-10 to those who do not believe in the invitation of the Qur'an; and verses 11-18 to those who accept and believe in this invitation.

Connection of the Surah to the Surah before/after it

- There is a connection between the beginning of Surah as-Saff (61), al-Jum'uah (62) and al-Munafiqun (63). In Surah as-Saff, Allah speaks of those who say that which they do not do. In the following Surah, this concept is mentioned again in the example of such scholars who are like donkeys contradicting and not benefiting from the knowledge they are carrying. Then this is again followed by the next Surah, which begins with the statements of the hypocrites who are saying they testify to the truth, whereas in reality they are liars. All three being examples of contradictions between word and deed.
- In Ayat 9 and 10 of both Surah al-Jumu'ah (62) and al-Munafiqun (63) - we are told not be distracted from the Dhikr (remembrance) of Allah by wealth.
- There is an advice in both Surah al-Munafiqun (63) and at-Taghabun (64) to the Muslims with respect to their children,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ
هُمُ الْخَاسِرُونَ

“O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.” (63:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.” (64:14)

The Virtues of the Surah

The Prophet ﷺ would recite this Surah in the prayer of Jumu'ah. Ibn Abbas (ra) reports that,

وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ

“...He used to recite in Jumu'ah prayer, Surah Jumu'ah and al-Munafiqun.”
(Sahih Muslim)

Period of Revelation

As shall be explained below, this Surah was sent down either during the Prophet's ﷺ return journey from his campaign against Bani al-Mustaliq, or immediately after his arrival back at Madinah. We have established by argument and research in the introduction to Surah 24: an-Nur (The Light) that the campaign against Bani al-Mustaliq had taken place in Sha'aban 6 A.H. Thus, the date of the revelation of this Surah is determined precisely.

Background Reasons for Revelation

Before we mention the particular incident about which this Surah was sent down, it is necessary to have a look at the history of the hypocrites of Madinah, for the incident that occurred on this occasion was not a chance happening but had a whole series of events behind it, which ultimately led up to it. Before the Prophet's ﷺ emigration to Madinah, the tribes of the Aws and the Khazraj, fed up with their mutual rivalries and civil wars, had almost agreed on the leadership of one man and were making preparations to crown him their king. This was Abdullah bin Ubayy bin Salul, the chief of the Khazraj. Muhammad bin Ishaq has stated that among the people of Khazraj his authority was never contested and never had the Aws and the Khazraj rallied to one man before this.

Such were the conditions when the voice of Islam reached Madinah and the influential people of both the tribes started becoming Muslims. When before the Emigration, invitation was being extended to the Prophet ﷺ to come to Madinah, Abbas bin Ubadah bin Nadlah Ansari wanted to defer this invitation for the reason that Abdullah bin Ubayy also might join in the declaration of allegiance and invitation to the Prophet ﷺ, so that Madinah might become the centre of Islam by common consent. But the delegation that arrived in Makkah to declare their allegiance did not give any importance to the proposal of Abbas bin Ubadah, and all its members, who included 75 men from both the tribes, became ready to invite the Prophet ﷺ in the face of every danger (Ibn Hisham, vol. II, p. 89).

Then, when the Prophet ﷺ arrived in Madinah, Islam had so deeply penetrated every house of the Ansar that Abdullah bin Ubayy became helpless and did not see any other way to save his leadership than to become a Muslim himself. So, he entered Islam along with many of his followers from among the chiefs and leaders of both the tribes although their hearts were burning with rage from within. Ibn Ubayy in particular was filled with grief, for the Prophet ﷺ had deprived him of his kingship. For several years his hypocritical faith and grief of being deprived of his kingdom manifested itself in different ways. On the one hand, when on Fridays the Prophet ﷺ took his seat to deliver the Sermon, Abdullah bin Ubayy would stand up and say "O people, the Messenger of Allah is present among you, by whom Allah has honoured you; therefore, you should support him and listen to what he says and obey him." On the other, his hypocrisy was being exposed day by day and the true Muslims were realizing that he and his followers bore great malice against Islam, the Prophet ﷺ and the Muslims.

Once when the Prophet ﷺ was passing on the way Abdullah bin Ubayy spoke to him in harsh words. When the Prophet ﷺ complained of it to Sa'd bin Ubadah; he said, "O Messenger of Allah, don't be hard on him, for when Allah sent you to us we were making a diadem to crown him, and, by Allah, he thinks that you have robbed him of his kingdom." After the Battle of Badr when the Prophet ﷺ invaded the Jewish tribe of Bani-Qaynuqah on their breaking their agreement and unprovoked revolt, this man stood up in support of them, and holding the Prophet ﷺ by his armour, said, "These 700 fighters have been helping and protecting me against every enemy; would you cut them down in one morning? By Allah, I will not leave you until you pardon my clients."

On the occasion of the Battle of Uhud this man committed open treachery and withdrew from the battlefield with 300 of his companions. One should note that at this critical moment, the Quraysh had marched upon Madinah with 3,000 troops and the Prophet ﷺ had marched out with only 1,000 men to resist them. Of these 1,000 this hypocrite broke away with 300 men and the Prophet ﷺ was left with only 700 men to meet 3,000 troops of the enemy in the field.

After this incident, the common Muslims of Madinah came to realise fully that he was certainly a hypocrite. That is why when on the very first Friday, after the Battle of Uhud, this man stood up as usual to make a speech before the Prophet's ﷺ sermon, the people pulled at his garment, saying "Sit down you are not worthy to say such things." That was the first occasion in Madinah when this man was publicly disgraced. Thereupon he was so filled with rage that he left the mosque jumping over the heads of the people. At the door of the Mosque some of the Ansar said to him, "What are you doing? Go back and ask the Prophet ﷺ to pray for your forgiveness." He retorted "I do not want him to pray for my forgiveness."

Then in 4 A.H., the Battle of Banu-Nadheer took place. On this occasion he and his companions supported the enemies of Islam even more openly. On the one side, the Prophet ﷺ and his devoted Companions were preparing for war against their enemy, the Jews, on the other hand these hypocrites were secretly sending messages to the Jews to the effect: "Stand firm we are with you: if you are attacked, we will help you, and if you are driven out, we too will go out with you." The secret of this intrigue was exposed by Allah Himself, as has been explained in Surah 59: al-Hashr (The Gathering) 11-17.

Yet in spite of being so exposed, the reason why the Prophet ﷺ was still treating him kindly was that he had a large band of the hypocrites behind him. Many of the chiefs of both the Aws and the Khazraj were his supporters. At least a third of the population of Madinah consisted of his companions, as became manifest on the occasion of the Battle of Uhud. Under such conditions it was not prudent to wage a war with these internal enemies combined with the external enemies. On this very account, in spite of being fully aware of their hypocrisy the Prophet ﷺ continued to deal with them according to their apparent profession of faith for a long time. On the other hand, these people too neither possessed the power nor the courage to fight the Believers openly as disbelievers, or to join hands with an invader and face them in the battlefield. Apparently, they were a strong hand but

inwardly they had the weakness which Allah has vividly portrayed in Surah 59: al-Hashr (The Gathering) 12-14.

Therefore; they thought their wellbeing lay only in posing as Muslims. They came to the mosque, offered the prayers, gave away the financial obligation (Zakah), and would make tall oral claims to the faith, which the true Muslims never felt the need to do. They would offer a thousand justifications for each of their hypocritical acts by which they would try to deceive their compatriots, the Ansar, into believing that they were with them. By these designs they were not only saving themselves from the disadvantages which could naturally accrue if they separated themselves from the Ansar brotherhood, but also taking advantage of the opportunities to make mischief which were available to them as members of the Muslim brotherhood.

These were the causes which enabled Abdullah bin Ubayy and like-minded hypocrites to get an opportunity to accompany the Prophet ﷺ in his campaign against the Bani al-Mustaliq, and they simultaneously engineered two great mischiefs which could shatter the Muslim unity to pieces. However, by virtue of the wonderful training in discipline that the Muslims had received through the pure teaching of the Qur'an and the companionship of the Prophet ﷺ both mischiefs were stopped in time, and the hypocrites themselves were disgraced instead. One of these was the mischief that has been mentioned in Surah 24: an-Nur (The Light), and the other which has been mentioned in this Surah.

This incident has been related by Bukhari, Muslim, Ahmad, Nasai, Tirmidhi, Baihaqi, Tabari, Ibn Marduyah, Abdur Razzaq, Ibn Jarir Tabari, Ibn Sa'd and Muhammad bin Ishaq through many reliable channels. In some hadith the expedition in which it took place has not been named, and in others it has been connected with the Battle of Tabuk. But the authorities on the battles fought by the Prophet ﷺ and history are agreed that this incident took place on the occasion of the campaign against the Bani al-Mustaliq. The following seems to be the real story when all the traditions are read together.

When after crushing down the power of Bani al-Mustaliq the Islamic army had made a halt in the settlement at the well of al-Muraisi. Suddenly a dispute arose between two men on taking water from the well; one of them was Jehjah bin Masud Ghifari, a servant of Umar appointed to lead his horse. The other was Sinan bin Wabar al-Juhani, whose tribe was an ally of a clan of the Khazraj. Harsh words

between them led to fighting and Jehjah kicked Sinan, which the Ansar, on account of their ancient Yemenite tradition, took as a great insult and disgrace. At this Sinan called out the men of Ansar and Jehjah called the Emigrants for help.

Hearing about the quarrel Ibn Ubayy started inciting and calling the men of the Aws and the Khazraj to come out and help their ally. From the other side some Emigrants also came out. The dispute might have led to a fight between the Ansar and the Muhajirin themselves at the very place where they had just fought an enemy tribe jointly and crushing it had halted in its own territory. But hearing the noise the Prophet ﷺ emerged and said, "What is this call of paganism? What have you to do with such a call? Leave it: it is a dirty thing." Thereupon the leading men of the two sides met and settled the dispute; Sinan pardoned Jehjah and peace was restored.

After this every person whose heart was disaffected came to Abdullah bin Ubayy and they all said to him, "Until now we had our hopes attached to you and you were protecting us, but now it seems you have become a helper of these paupers against us." Ibn Ubayy was already enraged. These words made him burst out, thus: "This is what you have done to yourselves. You have given these people shelter in your country, and have divided your property among them. So much so that they have now become our rivals. Nothing so fits us and the paupers of Quraysh (or the Companions of Muhammad ﷺ) as the ancient saying 'Feed your dog to fatten it and it will devour you.' If you hold back your property from them, they would go elsewhere. By Allah, when we return to Madinah, the honourable ones will drive out from it the mean ones."

Zayd bin Arqam, a young boy, also happened to be present in the assembly at that time. He heard this and mentioned it before his uncle, and his uncle who was one of the Ansar chiefs went to the Prophet ﷺ and told him the whole story. The Prophet ﷺ called Zayd and asked him what had happened and he repeated every word of what he had heard. The Prophet ﷺ said, "Zayd, you are perhaps displeased with Ibn Ubayy; you might have been mistaken in hearing; you might have imagined Ibn Ubayy said this." But Zayd was sure and firm. He said, "No, I swear by Allah I have heard him say this and that." Thereupon the Prophet ﷺ called Ibn Ubayy, and he came and swore that he had not said any such thing. The people of the Ansar also said "...a boy says this: he might have been mistaken in what he heard. Ibn Ubayy is a venerable old man and our chief. Do not believe what a boy

says against him.” The elderly people of the tribe reproved Zayd also, who became depressed and held his peace. But the Prophet ﷺ knew Zayd as well as Abdullah bin Ubayy. Therefore, he fully understood what had actually happened.

When Umar came to know of this, he came to the Prophet ﷺ and said, “Please allow me to put this hypocrite to the sword. Or, if you do not think it is fit to give me the permission you may tell Muadh bin Jabal, or Abbad bin Bishr, or Sad bin Mu’adh, or Muhammad bin Maslamah from among the Ansar, to go and kill him.” But the Prophet ﷺ said, “No, the people will say Muhammad ﷺ kills his own Companions.” After this he ordered the people to set off immediately, although it was at a time when the Prophet ﷺ was not accustomed to travel. The forced march continued for 30 hours at a stretch so that the people became exhausted. Then he halted, and as soon as they touched the ground, they fell asleep. This he did to distract their minds from what had happened at the well of al-Muraisi. On the way, Usaid bin Hudair, an Ansar chief, met the Prophet ﷺ, and said, “O Messenger of Allah, today you ordered the people to set off at a time which was disagreeable for traveling, a thing you have never done before.” The Prophet ﷺ replied: “Have you not heard of what your friend said?” When he asked who he meant, the Prophet ﷺ replied: “Abdullah bin Ubayy.” He asked what he had said. The Prophet ﷺ answered: “He has asserted that when he returns to Madinah the honourable ones will drive out from it the mean ones.” He answered: “By Allah, O Messenger of Allah, you are the honourable one and he is the mean one; you will drive him out whenever you want to.”

As the news spread among the Ansar soldiers and it enraged them against Ibn Ubayy. The people advised him to go to the Prophet ﷺ and request for his forgiveness, but he retorted, “You asked me to believe in him, and I believed in him; you asked me to pay the financial obligation (Zakah) on my property, and I paid the Zakah too; now the only thing left is that I should bow down to Muhammad ﷺ.” This further enraged the believing Ansar and everyone started reproaching and cursing him roughly.

When the caravan was about to enter Madinah, Abdullah, the son of Abdullah bin Ubayy, stood before his father with a drawn-out sword, and said, “You had said that when you reached Madinah, the honourable ones would drive out the mean ones. Now, you will know who is honourable, you or Allah and His Messenger. By Allah, you cannot enter Madinah until the Messenger of Allah permits you to

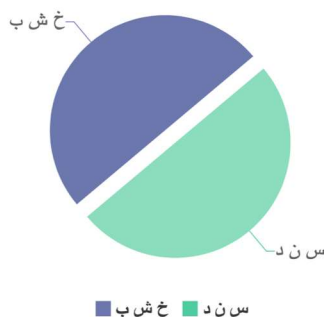
enter.” At this Ibn Ubayy cried out: “O people of Khazraj, look, my own son is preventing me from entering Madinah.”

The people conveyed this news to the Prophet ﷺ, and he said, “Tell Abdullah to let his father come home.” Abdullah said, “If this is the Prophet’s ﷺ order, then you may enter.” Thereupon the Prophet ﷺ said to Umar: “Now what do you think, Umar? Had you killed him on the day when you asked my permission to kill him, many people would have trembled with rage. Today if I order them to kill him, they will kill him immediately.” Umar replied, “By Allah, I realise there was greater wisdom behind what the Messenger of Allah said than what I said.” These were the circumstances under which this Surah was sent down most probably after the Prophet’s ﷺ return to Madinah.⁷⁹

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلَمْ	14	2851
2.	قَوْلَ	7	1722
3.	نَفَى	6	111
4.	رَسُولَ	5	513
5.	إِنَّمَا	4	409
6.	غَفَرَ	4	234
7.	أَمَنَ	3	879
8.	جِيءَ	2	278
9.	ثَبَّهَ	2	160
10.	عَلِمَ	2	854

Unique Root Word	Example (word)	Translation
خ ش ب	خُشْبٍ	pieces of wood (63:4)
س ن د	مُسَدَّدٌ	propped up (63:4)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
أَلْهَ	اللَّهُ	Allah
أَمَنَ	يُؤْمِنُونَ	believe
جِيءَ	جِئْتِ	you have come

⁷⁹ Tafheem al-Qur'an, Mawdudi.

			ر س ل	بِالرُّسُلِ	with (the) Messengers
			ش ه د	شُهَدَاءُكُمْ	your witnesses
			ع ل م	الْعَالَمِينَ	of the universe
			غ ف ر	نَغْفِرُ	We will forgive
			ق و ل	يَقُولُ	say
			ن ف ق	وَالْمُنَافِقِينَ	and the hypocrites

Ayat 63:4 is the longest Ayat of this Surah with 22 words. It also has two words unique in the Qur'an - حُشْبٌ مُسْنَدَةٌ (wood propped up).

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهمُ حُشْبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَاتْلُهمُ اللَّهُ أَلَّا يُؤْفَكُونَ

“And when you see them, their forms please you, and if they speak, you listen to their speech. (They are) as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?” (63:4)

Lessons, Guidance and Reflections

- Hypocrisy is such a sin against Islam and Muslims that even the Messenger's prayer cannot obtain forgiveness for hypocrites from Allah.
- Let not your riches or children divert you from the remembrance of Allah, lest you become a real loser.
- Dhikr is a means to free oneself from hypocrisy.

Surah 64: at-Taghabun

Introduction

The Surah invites to faith, obedience of Allah and good morals. It warns about the evil consequences of misdeeds and about the coming of the Day of Judgement when the real success or loss will be manifest.

Sections:

1. Allah created human beings, some among them are Believers and some non-believers. He knows everything. He sent His Prophets to warn and remind. Remember the Day of Judgement.
2. Believe in Allah, purify your motives and be generous in giving for the cause of Allah.

This Surah takes its name from the following Ayat,

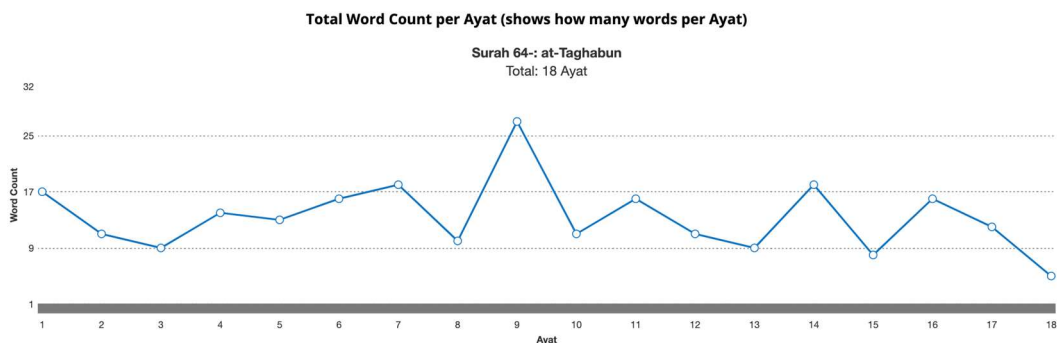
يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابُنِ

“The Day He will assemble you for the Day of Assembly - that is the Day of mutual deprivation...” (64:9).

The word التَّعَابُنِ (mutual deprivation) is mentioned only once in the Qur'an, in (64:9).

There are 18 Ayat in this Surah.

Table Summary



Total Ayat	18
Total Words	241 (286 including 'و' as a separate word)
Total Letters	1,066 (reward factor 10,660)
Root Words	100
Unique Root Words	1
Makki / Madani	Madani
Chronological Order	108 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

The true and great loss that the disbelievers will suffer on the Day of Judgement.

The theme of this Surah is invitation to the faith and obedience (to Allah) and the teaching of good morals. The sequence followed is that the first four verses are addressed to all people; verses 5-10 to those who do not believe in the invitation of the Qur'an; and verses 11-18 to those who accept and believe in this invitation.

In the first four verses, we are made aware in a few brief sentences of the four fundamental truths:

- First, that the universe in which they live is not godless, but its Creator, Master and Ruler is an All-Powerful God, and everything in it testifies to His being most Perfect and absolutely faultless.
- Second, that the universe is not without purpose and wisdom, but its Creator has created it with truth; no one should be under the delusion that it is a mock show, which began without a purpose and will come to an end without a purpose.
- Third, that the excellent form that Allah has created you with and the choice that He has given you to choose between belief and unbelief is not a useless and meaningless activity so that it may be of no consequence whether you

choose belief or unbelief. In fact, Allah is watching as to how you exercise your choice.

- Fourth, that you have not been created irresponsible and unanswerable. You have to return ultimately to your Creator, and have to meet the Being who is aware of everything in the universe, from whom nothing is hidden, to whom even the innermost thoughts of the minds are known.

After stating these four fundamental truths about the universe and man, the address turns to the people who adopted the way of unbelief, and their attention is drawn to a phenomenon which has persisted throughout human history, namely that nation after nation has arisen and ultimately gone to its doom. Man, by his intellect and reason has been explaining this phenomenon in a thousand ways, but Allah tells the real truth and declares that the fundamental causes of the destruction of the nations were only two.

Firstly, that they refused to believe in the Messengers whom He sent for their guidance, with the result that Allah too left them to themselves, and they invented their own philosophies of life and went on their way from one error to another.

Secondly, that they also rejected the doctrine of Hereafter, and thought this worldly life to be an end in itself, and that there was no life hereafter when they would have to render an account of their deeds before Allah. This corrupted their whole attitude towards life, and their impure morals and character so polluted the world that eventually the punishment of Allah itself had to descend and eliminate them from the scene.

After stating these two instructive truths of human history, the deniers of the message of Truth have been admonished to wake up and believe in Allah, His Messenger and the light of guidance that Allah has sent in the form of the Qur'an, if they want to avoid the fate met by the former peoples. Besides, they have been warned that the Day shall eventually come when all the former and the latter generations will be collected at one place and the fraud and embezzlement committed by each will be exposed before all mankind. Then the fate of each one will be decided, on the basis as to who had adopted the path of Faith and righteousness and who had followed the way of disbelief and denied the Truth. The first group shall deserve eternal Paradise and the second shall be doomed to everlasting Hell. Then, addressing those who adopt the way of the Faith, a few important instructions have been given:

Firstly, that whatever affliction befalls a person in the world, it befalls him by Allah's leave. Whoever in this state of affliction remains steadfast to the faith, Allah blesses his heart with guidance; otherwise, although the affliction of the one who in confusion or bewilderment turns away from the path of the faith, cannot be averted except by Allah's leave, yet he becomes involved in another, the greatest affliction of all, namely that his heart is deprived of the guidance of Allah.

Secondly, that the Believer is not required to affirm the faith with the tongue only, but after the affirmation of the faith he should practically obey Allah and His Messenger. If he turns away from obedience, he would himself be responsible for his loss, for the Messenger of Allah has become absolved from the responsibility after having delivered the message of truth.

Thirdly, that the Believer should place his trust in Allah alone and not in his own power or some other worldly power.

Fourthly, that the worldly goods and children are a great trial and temptation for the Believer, for it is their love which generally distracts man from the path of faith and obedience. Therefore, the Believers have to realise that their children, and wives distract them from the way of Allah directly or indirectly; and they should spend their wealth for the sake of Allah so that their self remains safe against the temptations of Satan.

Fifthly, that every man is responsible only to the extent of his power and ability. Allah does not demand that man should exert himself beyond his power and ability. However, the Believer should try his best to live in fear of Allah as much as possible, and should see that he does not transgress the bounds set by Allah in his speech, conduct and dealings through his own negligence.

Connection of the name of the Surah and its Ayah

The Surah expounds on the meaning of the mutual loss suffered by men and women on the Day of Judgement. The Day of the final audit.

Connection of the Surah to the Surah before/after it

- There is an advice in both Surah al-Munafiqun (63) and at-Taghabun (64) to the Believers with respect to their children,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

“O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.” (63:9)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.” (64:14)

The Virtues of the Surah

- The Messenger of Allah ﷺ used to recite al-Musabbihat before going to sleep, and say: “They contain a verse which is better than a thousand verses.” (Abu Dawud no. 5057)

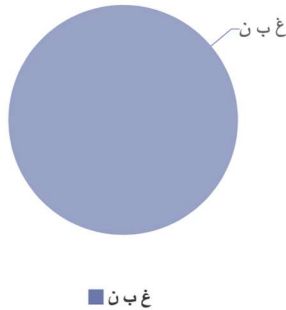
Period of Revelation

Although there is no internal evidence to help determine its exact period of revelation, yet a study of its subject matter shows that it might probably have been sent down at an early stage at Madinah. That is why it partly resembles the Makkah Surahs and partly the Madinan Surahs.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	آل ه	21	2851
2.	الَّذِي	6	1464
3.	كَفَر	6	525
4.	أَم ن	6	879
5.	عَل م	5	854
6.	عَم ل	4	360
7.	رَس ل	4	513
8.	طَوَّع	4	129
9.	سَم و	3	381
10.	أَرْض	3	461

Unique Root Word	Example (word)	Translation
غ ب ن	التَّغَابُنِ	(of) mutual loss and gain (64:9)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أَرْض	الْأَرْضِ	the earth
أَل ه	اللَّهِ	Allah
أَم ن	يُؤْمِنُونَ	believe
رَس ل	بِالرُّسُلِ	with (the) Messengers
سَم و	وَالسَّمَاءَ	and the sky
طَوَّع	تَطَوَّعَ	voluntarily does
عَل م	الْعَالَمِينَ	of the universe
عَم ل	وَعَمِلُوا	and do
كَفَر	الْكَافِرُونَ	disbelievers

Ayat 64:9 is the longest Ayat of this Surah with 27 words. It also contains a unique word, التَّغَابُنِ (mutual deprivation) which is mentioned only once in the Qur'an, in (64:9).

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

“The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.” (64:9)

Surah 65: at-Talaq

Introduction

This is a Madani Surah and like the following Surah, at-Tahreem, it covers family rules. The spouses should follow Allah's rules whether they have disagreement with each other or they love each other. In this Surah, the proper rules of divorce are given. Do not just say the words of divorce and separate yourself from your wives, but give them their rights. It also reminds the Believers to obey Allah and His Messenger. Those who disobey Allah are warned the consequences of their disobedience.

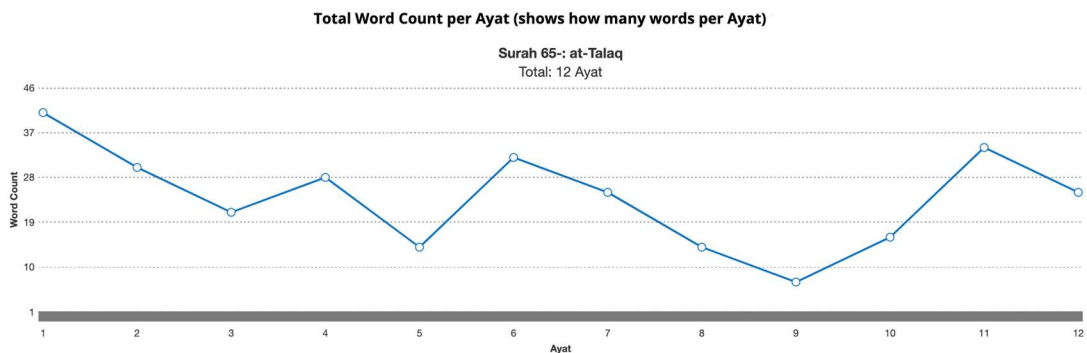
The Surah takes its name from the first Ayat,

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ

“O Prophet ﷺ, when you (Muslims) divorce women, divorce them for (the commencement of) their waiting period and keep count of the waiting period...”
(65:1).

There are 12 Ayat in this Surah.

Table Summary



Total Ayat	12
Total Words	287 (318 including 'و' as a separate word)
Total Letters	1,066 (reward factor 10,660)
Root Words	102
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	99 th (according to Ibn Abbas)
Year of Revelation	17 th year of Prophethood (4 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr -

	Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
--	---

Themes

Taqwa of Allah is the cause for sound family life and a strong Ummah.

In order to understand the commandments of this Surah, it would be useful to refresh one's memory about the instructions which have been given in the Qur'an concerning divorce and the waiting period ('iddah) above.

- "Divorced women remain in waiting (i.e., do not marry) for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this (period) if they want reconciliation." (2:228)
- "Divorce is twice. Then (after that), either keep (her) in an acceptable manner or release (her) with good treatment." (2:229)
- "And if he has divorced her (for the third time), then she is not lawful to him afterward until (after) she marries a husband..." (2:230)
- "O you who have believed, when you marry believing women and then divorce them before you have touched them (i.e., consummated the marriage), then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release." (33:49)
- "And those who are taken in death among you and leave wives behind - they, (the wives, shall) wait four months and ten (days)." (2:234)

The rules prescribed in these verses were as follows:

1. A man can pronounce at the most three divorces on his wife.
2. In case the husband has pronounced one or two divorces, he is entitled to take the woman back as his wife within the waiting period and if after the expiry of the waiting period the two desire to re-marry, they can re-marry. But if the husband has pronounced three divorces, he forfeits his right to keep her as his wife within the waiting period, and they cannot re-marry

unless the woman remarries another husband and he subsequently divorces her of his own free will.

3. The waiting period of the woman, who menstruates and marriage with whom has been consummated, is that she should pass three monthly cycles. The waiting period in case of one or two divorces is that the woman is still the legal wife of the husband and he can keep her back as his wife within the waiting period. But if the husband has pronounced three divorces, this waiting period cannot be taken advantage of for the purpose of reconciliation, but it is only meant to restrain the woman from re-marrying another person before it comes to an end.
4. There is no waiting period for the woman, marriage with whom has not been consummated, and who is divorced even before she is touched. She can re-marry, if she likes, immediately after the divorce.
5. The waiting period of the woman whose husband dies, is four months and ten days.

Here, one should understand well that this Surah was not sent down to annul any of these rules or amend it, but it was sent down for two purposes:

First, that the man who has been given the right to pronounce divorce should be taught such judicious methods of using this right as do not lead to separation, as far as possible however, if separation does take place, it should only be in case all possibilities of mutual reconciliation have been exhausted. For in the Divine Law provision for divorce has been made only as an unavoidable necessity; otherwise, Allah does not approve that the marriage relationship, that has been established between a man and a woman should ever break. The Prophet ﷺ has said "Allah has not made lawful anything more hateful in His sight than divorce." And: "Of all the things permitted by the Law, the most hateful in the sight of Allah is the divorce."

The second objective was to complement this section of the family law of Islam by supplying answers to the questions that had remained after the revelation of the commandments in Surah 2: al-Baqarah (The Cow). So, answers have been supplied to the following questions: What would be the waiting period of the women, marriage with whom has been consummated and who no longer menstruate, or

those who have not yet menstruated, in case they are divorced? What would be the waiting period of the woman, who is pregnant, or the woman whose husband dies, if she is divorced? And what arrangements would be made for the maintenance and lodging of the different categories of divorced women, and for the fosterage of the child whose parents have separated on account of a divorce?⁸⁰

Connection of the name of the Surah and its Ayah

- The Surah starts and ends with the instruction to have Taqwah of Allah.

Connection between the beginning and the ending of the Surah

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ

“O Prophet ﷺ, when you (Muslims) divorce women, divorce them for (the commencement of) their waiting period and keep count of the waiting period, and fear Allah, your Lord...” (65:1)

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

“Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Reminder.” (65:10)

Connection of the Surah to the Surah before/after it

- Surah at- Talaq (65) instructs that the limits of Allah must be observed even if one dislikes his wife and in Surah at-Tahreem (66) we have been guided to observe the limits set by Allah despite ones love for his wife.
- Surah at-Talaq (65) mentions in the first Ayat, if the Prophet ﷺ was to divorce. In Surah at-Tahreem, we have the Ayat, “Perhaps his Lord, if he divorced you (all), would substitute for him wives better than you...” (66:5).

Period of Revelation

Abdullah bin Masud (ra) has pointed out, and the internal evidence of the subject matter of the Surah confirms the same, that it must have been sent down

⁸⁰ Tafheem al-Qur'an, Mawdudi.

after the verses of Surah 2: al-Baqarah (The Cow) in which commandments concerning divorce were given for the first time.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	25	2851
2.	أ م ر	9	248
3.	و ق ي	5	258
4.	ع د د	4	57
5.	خ ر ج	4	182
6.	أ ت ي	4	549
7.	ب ي ن	4	523
8.	أ م ن	4	879
9.	ج ع ل	4	346
10.	ح س ب	4	109

Frequent Root Word	Example (word)	Example (translation)
أ ت ي	فَأْتُوا	then bring
أ ل ه	اللَّهِ	Allah
أ م ر	أَمَرَ	has ordered
أ م ن	يُؤْمِنُونَ	believe
ب ي ن	بَيْنَ	(in) front
ج ع ل	يَجْعَلُونَ	They put
ح س ب	الْحِسَابِ	the account
خ ر ج	وَأَخْرَجَتْ	And brings forth
ع د د	أُعِدَّتْ	prepared
و ق ي	لِّلْمُتَّقِينَ	for the God-conscious

- Taqwa (God-consciousness) is a key term used in this Surah. This is a very important trait to have - those experiencing marital problems or divorce must endeavour to have Taqwa,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

“And whoever fears Allah - He will make for him of his matter ease.”

(65:4)

وَمَنْ يَتَّقِ اللَّهَ يُمْحِضْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا

“...and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.” (65:5)

فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

“... so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an.” (65:10)

Lessons, Guidance and Reflections

- Laws of divorce.
- Iddat (waiting period before the divorce takes effect) is commanded to be three menstruation periods and in case of pregnancy it is the delivery of child.
- Rebellion against Allah's commandment may bring stern reckoning or exemplary punishment, so fear Allah and adhere to His laws.

Surah 66: at-Tahreem

Introduction

This is a Madani Surah revealed around the 7th year of Hijrah. The Surah tells the spouses not to ignore Allah's rules in their love for each other. It refers to an incident that took place between the Prophet ﷺ and his wives. This incident is used to instruct the Believers to understand the nature of Halal and Haram and to understand that the success and salvation in the Hereafter will not be based on family or tribal relations, but purely on faith in Allah.

Sections:

1. The rules of Allah are supreme. Save yourselves and your families from fire.
2. Allah requires true repentance. Salvation is not based on family or tribal relations but on Iman and Taqwa.

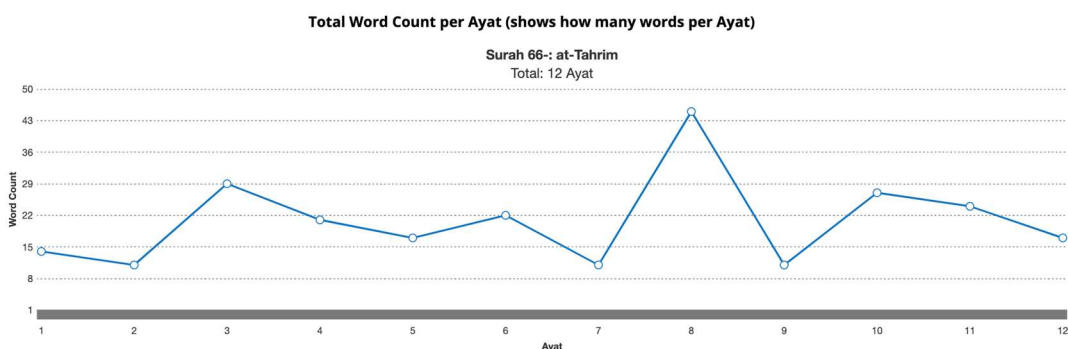
The Surah takes its name from the first Ayat,

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ

“O Prophet ﷺ, why do you prohibit (yourself from) what Allah has made lawful for you...” (66:1)

There are 12 Ayat in this Surah.

Table Summary



Total Ayat	12
Total Words	249 (281 including 'و' as a separate word)
Total Letters	1,067 (reward factor 10,670)
Root Words	100
Unique Root Words	1
Makki / Madani	Madani
Chronological Order	107 th (according to Ibn Abbas)
Year of Revelation	20 th year of Prophethood (7 th Year Hijri)
Names of Prophets Mentioned	Nuh, Lut
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.

Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.
------------------------------------	---

Themes

This is a very important Surah in which light has been thrown on some questions of grave significance with reference to some incidents concerning the wives of the Prophet ﷺ.

First, that the powers to prescribe the bounds of the lawful and the unlawful, the permissible and the forbidden, are entirely and absolutely in the hand of Allah and nothing has been delegated even to the Prophet ﷺ of Allah himself. The Prophet ﷺ as such can declare something lawful or unlawful only if he receives an inspiration from Allah to do so, whether that inspiration is embodied in the Qur'an, or imparted to him secretly. However, even the Prophet ﷺ is not authorized to declare anything made permissible by Allah unlawful by himself, much less to say of another man.

Second, that in any society the position of a Prophet ﷺ is very delicate. A minor incident experienced by an ordinary man in his life may not be of any consequence, but it assumes the status of law when experienced by a Prophet ﷺ. That is why the lives of the Prophets ﷺ have been kept under close supervision by Allah so that none of their acts, not even a most trivial one, may deviate from Divine Will. Whenever such an act has emanated from a Prophet ﷺ, it was rectified and rectified immediately so that the Islamic law and its principles should reach the people in their absolute purity not only through the Divine Book but also through the excellent example of the Prophet ﷺ, and they should include nothing which may be in disagreement with Divine Will.

Thirdly, this automatically follows from the above mentioned point, that when the Prophet ﷺ was tested, which was not only corrected but also recorded, it gives us complete satisfaction that whatever actions, commands and instructions we now find in the pure life of the Prophet ﷺ, concerning which there is nothing on record in the nature of criticism or correction from Allah, they are wholly based on truth, are in complete conformity with Divine Will and we can draw guidance from them with full confidence and peace of mind.

The fourth thing that we learn from this discourse is that about the Messenger himself, whose reverence and respect Allah Himself has enjoined as a necessary part of the Faith of His servants, it has been stated in this Surah that once during his sacred life he made a thing declared lawful by Allah unlawful for himself only to please his wives; then Allah has severely reproved for their errors those very wives of the Prophet ﷺ, whom He Himself has declared as mothers of the faithful and worthy of the highest esteem and honour by them. Then, this criticism of the Prophet ﷺ and the administration of the warning to the wives also has not been made secretly but included in the Book, which the entire 'nation of Muslims' (Ummah) has to read and recite forever. Obviously, neither the intention of making mention of it in the Book of Allah was, nor it could be, that Allah wanted to degrade His Messenger and the mothers of the faithful in the eyes of the believers; and this also is obvious that no Muslim has lost respect for them, in his heart after reading this Surah of the Qur'an. Now, there cannot be any other reason of mentioning this thing in the Qur'an than that Allah wants to acquaint the Believers with the correct manner of reverence for their great personalities.

The Prophet ﷺ is a Prophet, not God, that he may commit no error. Respect of the Prophet ﷺ has not been enjoined because he is infallible, but because he is a perfect representative of Divine Will, and God has not permitted any of his errors to pass by unnoticed. This gives us the satisfaction that the noble pattern of life left by the Prophet ﷺ wholly and fully represents the will of God. Likewise, the Companions of the wives of the Prophet ﷺ, were human, not angels or supermen. They could commit mistakes. Whatever ranks they achieved became possible only because the guidance given by Allah and the training imparted by Allah's Messenger had moulded them into the finest models. Whatever esteem and reverence they deserve is on this very basis and not on the presumption that they were infallible. For this reason, whenever in the sacred lifetime of the Prophet ﷺ, the Companions or wives happened to commit an error due to human weakness, they were checked. Some of their errors were corrected by the Prophet ﷺ, as has been mentioned in many places in the hadith; some other errors were mentioned in the Qur'an and Allah Himself corrected them so that the Muslims might not form any exaggerated notion of the respect and reverence of their elders and great men, which might raise them from humanity to the position of god's and goddesses. If one studies the Qur'an carefully, one will see instances of this one after the other.

The fifth thing that has been explicitly mentioned in this Surah is that Allah's Religion is absolutely fair and just. It has for every person just that of which he becomes worthy on the basis of his faith and works. No relationship or connection even with the most righteous person can be beneficial for him in any way and no relationship or connection with the most evil and wicked person can be harmful for him in any way. In this connection three kinds of women have been cited as examples before the wives in particular. One example is of the wives of the Prophets Nuh and Lut, who, if they had believed and cooperated with their illustrious husbands, would have occupied the same rank and position in the Muslim community which is enjoyed by the wives of the Prophet Muhammad ﷺ. But since they were disbelievers, being the wives of the Prophets ﷺ did not help them and they fell into Hell. The second example is of the wife of Pharaoh, who in spite of being the wife of a staunch enemy of Allah, believed and chose a path of action separate from that followed by the Pharaoh's people, and her being the wife of a staunch disbeliever did not cause her any harm, and Allah made her worthy of Paradise. The third example is of Mary (Maryam) who attained to the high rank because she submitted to the severe test to which Allah had decided to put her. Apart from Mary no other chaste and righteous woman in the world ever has been put to such a hard test that in spite of being unmarried, she might have been made pregnant miraculously by Allah's command and informed what service her Lord willed to take from her. When Mary accepted this decision, and agreed to bear it like a true believer, everything that she inevitably had to bear in order to fulfil Allah's will, then did Allah exalt her to the noble rank of 'Leader of the women in Paradise'

Another lesson we learn from this Surah is that the Prophet ﷺ did not just receive from Allah knowledge which was included and recorded in the Qur'an, but he was given information about other things also by revelation, which has not been recorded in the Qur'an. The clear proof is verse 3 of this Surah. In it we are told that the Prophet ﷺ confided a secret to one of his wives, and she told it to another. Allah informed the Prophet ﷺ of this secret. Then, when the Prophet ﷺ warned his particular wife on the mistake of disclosure and she said, "Who told you this?" He replied: "I was informed by the Knowing, the Acquainted."⁸¹

⁸¹ Tafheem al-Qur'an, Mawdudi.

Connection of the Surah to the Surah before/after it

- Surah at-Talaq (65) instructs that the limits of Allah must be observed even if one dislikes his wife and in Surah at-Tahreem (66) we have been guided to observe the limits set by Allah despite ones love for his wife.
- Surah at-Talaq (65) mentions in the first Ayah, if the Prophet ﷺ was to divorce. In Surah at-Tahreem, we have the Ayah, “Perhaps his Lord, if he divorced you (all), would substitute for him wives better than you...” (66:5).

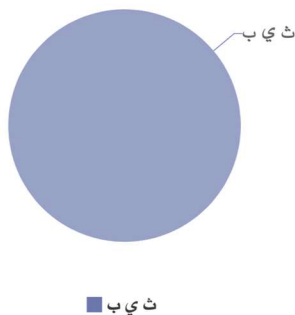
Background reasons for revelation

There are different reports about what exactly the Prophet ﷺ prohibited upon himself. In some narrations, He ﷺ prohibited a certain type of honey upon himself after one of his wives commented on the after-scent, doing so to spite her co-wife. Other narrations mention an incident regarding Mariyah, his slave-girl, and his wife, Hafsa (ra).

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل هـ	13	2851
2.	ن ب ا	8	160
3.	ل ذ ي	7	1464
4.	أ م ن	6	879
5.	ق و ل	5	1722
6.	ر ب ب	5	980
7.	ت و ب	4	87
8.	ن و ر	4	194
9.	ك ف ر	4	525
10.	ز و ج	3	81

Unique Root Word	Example (word)	Translation
ث ي ب	تَيَّبْتُ	previously married (66:5)

Frequent Root Word	Example (word)	Example (translation)
أ ل ذ ي	أَلَّذِينَ	(of) those
أ ل هـ	أَللَّهُ	Allah

			أ م ن	يُؤْمِنُونَ	believe
			ت و ب	فَتَّابٌ	So (his Lord) turned
			ر ب ب	رَبِّ	the Lord
			ز و ج	أَزْوَاجٌ	spouses
			ق و ل	يَقُولُ	say
			ك ف ر	الْكَافِرُونَ	disbelievers
			ن ب أ	النَّبَأِ	the News
			ن و ر	نَارًا	a fire

- Save yourself and your family from the Fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who have believed, protect yourselves and your families from a Fire...” (66:6)

- 66:8 is the longest Ayat of this Surah,

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow (on) the Day when Allah will not disgrace the Prophet ﷺ and those who believed with him. Their light will proceed before them and on their right; they will say, “Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.” (66:8)

Lessons, Guidance and Reflections

- Do not make something unlawful which Allah has made lawful.
- Wives of the Prophet ﷺ are admonished on their behaviour with him.
- Believers are commanded to turn to Allah in sincere repentance if they want to be forgiven.
- Example presented of the wives of Prophet Nuh and Lut who will go to Hell and the example of Pharaoh's wife and Maryam who will go to Paradise.

Surah 67: al-Mulk

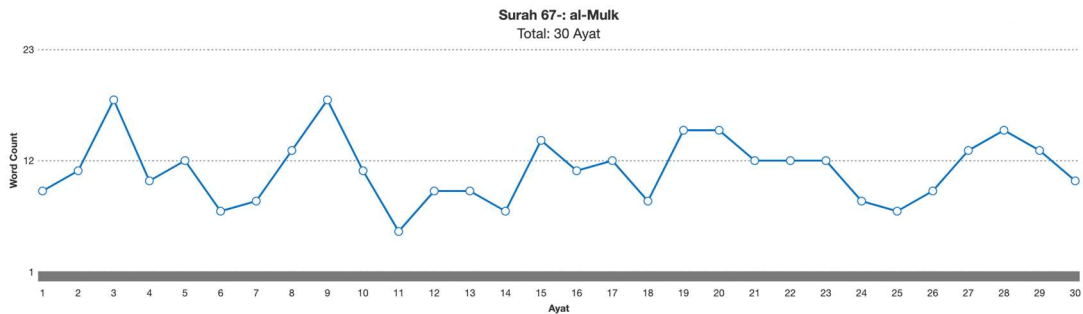
Introduction

It talks about the greatness of Allah and beautiful universe that He has created. It reminds people that if they consider the laws of universe and travel in the land with open eyes, they will indeed see that this whole kingdom belongs to Allah and He controls everything.

Surah al-Mulk takes its name from the first Ayat,

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Total Word Count per Ayat (shows how many words per Ayat)



“Blessed is He in whose hand is dominion, and He is over all things competent -”
(67:1).

There are 30 Ayat in this Surah.

Table Summary

Total Ayat	30
Total Words	333 (362 including ‘و’ as a separate word)
Total Letters	1,316 (reward factor 13,160)
Root Words	133

Unique Root Words	o
Makki / Madani	Makki
Chronological Order	77 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

In this Surah, on the one hand, the teachings of Islam have been introduced briefly and on the other, the people living in heedlessness have been aroused from their slumber in a most effective way. A characteristic of the earliest Surahs of the Makkan period is that they present the entire teachings of Islam and the object of the Prophet's ﷺ mission, not in detail, but briefly, so that they are assimilated by the people easily. Moreover, they are particularly directed to make the people shun heedlessness, to make them think and to arouse their dormant conscience.

In the first five verses man has been made to realise that the universe in which he lives in, is a most well organised and fortified kingdom in which he cannot detect any fault, any weakness or flaw, however hard he may try to probe. This kingdom has been brought from nothing into existence by Allah Almighty Himself and all the powers of controlling, administering and ruling it are also entirely in Allah's hand and His power is infinite. Besides, man has also been told that in this wise system he has not been created without a purpose, but he has been sent here for a test and in this test he can succeed only by his righteous deeds and conduct.

In v. 6-11, dreadful consequences of disbelief which will appear in the Hereafter have been mentioned, and the people are told that Allah, by sending His Prophets, has warned them of these consequences in this very world, as if to say "Now, if you do not believe in what the Prophets say and correct your attitude and behaviour accordingly, in the Hereafter you will yourself have to admit that you really deserved the punishment that was being meted out to you."

In v. 12-14, the truth that has been impressed on the minds is that the Creator cannot be unaware of His creation, as if to say: "He is aware of each open and hidden secret of yours, even of the innermost ideas of your hearts. Hence, the right basis of morality is that man should avoid evil, fearing the accountability of the

unseen God, whether in the world there is a power to take him to task for this or not, and whether in the world there is a possibility of being harmed by such a power or not. Those who adopt such a conduct in the world alone will deserve forgiveness and a rich reward in the Hereafter.”

In v. 15-23, making allusions, one after the other to those common truths of daily occurrence, which man does not regard as worthy of much attention, he has been invited to consider them seriously. It has been said, “Look, the earth on which you move about with full satisfaction and peace of mind, and from which you obtain your sustenance has been subdued for you by Allah; otherwise, this earth might at any time start shaking suddenly so as to cause your destruction, or a typhoon might occur, which may annihilate you completely. Look at the birds that fly above you; it is only Allah who is sustaining them in the air. Look at your own means and resources: if Allah wills to inflict you with a punishment, none can save you from it; and if Allah wills to close the doors of sustenance on you, none can open them for you. These things are there to make you aware of the truth, but you see them like animals, which are unable to draw conclusions from observations, and you do not use your sight, hearing and minds which Allah has bestowed on you as men; that is why you do not see the right way.”

In v. 24-27, it has been said, “You have ultimately to appear before your God in any case. It is not for the Prophet ﷺ to tell you the exact time and date of the event. His only duty is to warn you beforehand of its inevitable occurrence. Today you do not listen to him and demand that he should cause the event to occur and appear prematurely before you; but when it does occur, and you see it with your own eyes, you will then be astounded. Then, it will be said to you: “This is the very thing you were calling to be hastened.”

In v. 28-29 replies have been given to what the disbelievers of Makkah said against the Prophet ﷺ and his Companions. They cursed the Prophet ﷺ and prayed for his and the Believers destruction. To this it has been said, “Whether those who call you to the right way are destroyed, or shown mercy by Allah, how will their fate change your destiny? You should look after yourselves and consider who would save you if you were overtaken by the punishment of Allah? You regard those who believe in Allah and put their trust in Him as the misguided. A time will come when it will become evident as to who was misguided in actual truth.”

In conclusion, the people have been asked this question and left to ponder over it: “If the water which has come out from the earth at some place in the desert or hill of Arabia and upon which depends your whole life activity, should sink and vanish underground, who beside Allah can restore to you this life-giving water?”

Connection of the name of the Surah and its Ayah

- The Surah revolves around Allah’s management of His mulk (dominion).

The Virtues of the Surah

- Intercession to be forgiven. Abu Hurairah (ra) narrated that the Prophet ﷺ said,

سُورَةُ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا حَتَّى يُعْفَرَ لَهُ

“A Surah of the Qur’an containing thirty verses will intercede its reader till he will be forgiven. That is: “Blessed is He in Whose Hand is the sovereignty” (Surah Mulk 67)” (Sunan Abu Dawud no. 1400)

- Yahya related to me from Malik from Ibn Shihab that Humayd ibn Abd ar-Rahman ibn Awf had told him that Surah al-Ikhlās (Surah 112) was equal to a third of the Qur’an, and that Surah al-Mulk (Surah 67) pleaded for its owner. (Muwatta Malik)
- Narrated Ibn ‘Abbas, “One of the companions of the Prophet ﷺ pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave reciting Surah al-Mulk till he completed it. So he went to the Prophet ﷺ and said, ‘Oh Messenger of Allah ﷺ, I pitched my tent on a grave without realizing that it is was a grave. Then suddenly I heard a person from the grave reciting Surah al-Mulk till he completed it.’ The Messenger of Allah ﷺ said, ‘It is the defender, it is the deliverer - it delivers from the punishment of the grave.’” (Tirmidhi no. 2890)

Period of Revelation

The subject matter and the style indicate that it is one of the earliest Surahs to be revealed at Makkah.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	الَّذِي	13	1464
2.	قَوْل	12	1722
3.	رَأْي	6	328
4.	رَحِم	5	339
5.	بَصَر	5	148
6.	كَوْن	5	1390
7.	عَلَم	5	854
8.	خَلَق	4	261
9.	سَمَو	4	381
10.	إِلَى	4	742

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَى	إِلَيْكَ	to you
بَصَر	أَبْصَرِهِمْ	their vision
خَلَق	خَلَقَكُمْ	created you
رَأْي	وَرَأَيْتَ	And you see
رَحِم	الرَّحْمَنِ	the Most Gracious
سَمَو	بِسْمِ	In (the) name
عَلَم	الْعَلَمِينَ	of the universe
قَوْل	يَقُولُ	say
كَوْن	كَانُوا	they used to

Surah 68: al-Qalam

Introduction

The Surah tells us that the message of the Prophet ﷺ is not the talk of a madman. The writings of all scriptures bear testimony to the truth of this message. It urges people to be charitable and help the poor and needy. The story of the people of a garden is mentioned who wished to deny the charity to the poor and they suffered the consequence in losing everything. The Surah ends with the story of Prophet Yunus. It urges the Prophet ﷺ and through him his followers to continue this mission and not to give up in frustration. The mission of Islam is for the whole world.

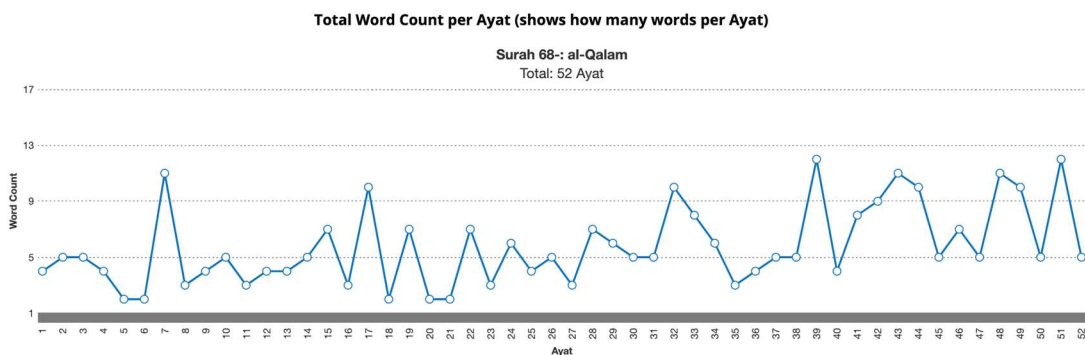
Surah al-Qalam takes its name from the first Ayat,

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

“Nun. By the pen and what they inscribe,” (68:1).

There are 52 Ayat in this Surah.

Table Summary



Total Ayat	52
Total Words	300 (324 including ‘و’ as a separate word)

Total Letters	1,258 (reward factor 12,580)
Root Words	130
Unique Root Words	5
Makki / Madani	Makki
Chronological Order	2 nd (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

It consists of three themes: Replies to the objections of the opponents, warning and admonition to them, and exhortation to the Prophet ﷺ to be patient and firm.

The Prophet ﷺ has been consoled: "The disbelievers call you a madman whereas the Book that you are presenting and your magnificent conduct are in themselves sufficient to refute their accusations. Soon they will know as to who was mad and who was sane; therefore, do not be affected by them, for they are only trying to intimidate you and make you compromise with them."

Then, in order to enlighten the common people, the character of a prominent man from among the opponents, whom the people of Makkah fully well recognised, has been presented, without naming him. At that time, the Prophet's ﷺ pure and sublime conduct was before them, and every discerning eye could also see what sort of character and morals were possessed by the chiefs of Makkah, who were leading the opposition against him. Then, in v. 17-33, the parable of the owners of a garden has been presented, who, after having been blessed by Allah, turned ungrateful to Him, and did not heed the admonition of the best man among them when it was given to them. Consequently, they were deprived of the blessing and they realised this, when all they had lay devastated. With this parable the people of Makkah have been warned to the effect: "With the appointment of the Prophet ﷺ to Prophethood, you, O people of Makkah, too, have been put to a test similar to the one to which the owners of the garden had been put. If you do not listen to him, you too will be afflicted with a punishment in the world and the punishment of the Hereafter is far greater."

Then, in v. 34-47, the disbelievers have been admonished, in which they are addressed directly and sometimes through the Prophet ﷺ. A summary of what has been said is: Well-being in the Hereafter belongs to those who spend their lives in the world in full consciousness of Allah. It is utterly against reason that the obedient servants should meet in the Hereafter the same fate as the guilty. There is absolutely no basis of the disbelievers misunderstanding that Allah will treat them in the manner they choose for themselves, whereas they have no guarantee for this. Those who are being called upon to bow before Allah in the world and they refuse to do so, would be unable to prostrate themselves on the Day of Resurrection even if they wanted to do so, and thus would stand disgraced and condemned. Having denied the Qur'an, they cannot escape Divine punishment. The rein they

are being given, has deluded them. They think that since they are not being punished in spite of their denial, they must be on the right path, whereas they are following the path of ruin. They have no reasonable ground for opposing the Messenger, for he is a preacher without any vested interest: he is not asking any reward of them for himself, and they cannot either make the claim that they know with certainty that he is not a true Messenger, nor that what he says is false.

In conclusion, the Prophet ﷺ has been exhorted to bear with patience the hardships that you face in the way of preaching the Faith till Allah's judgment arrives.

Connection of the Surah to the Surah before/after it

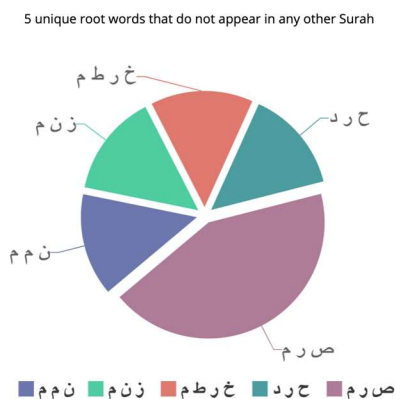
- Both Surah al-Qalam (68) and Surah al-Haqqah (69) have 52 Ayat.

Period of Revelation

This too is one of the earliest Surahs to be revealed at Makkah and its subject matter shows that it was sent down at the time when opposition to the Prophet ﷺ had grown very harsh and oppressive.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر ب ب	10	980
2.	ل د ن	8	1390
3.	ق و ل	7	1722
4.	ع ل م	5	854
5.	ل م	5	137
6.	ج ن ن	4	201
7.	ب ص ر	4	148
8.	إ ن	4	742
9.	ن ع م	3	140
10.	ط و ع	3	129

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ح ر د	حَزْدٌ	determination (68:25)	إِلَى	إِلَيْكَ	to you
خ ر ط م	الْخُرْطُومِ	the snout (68:16)	أَمْ	أَمْ	or
ز ن م	زَنِيمٍ	utterly useless (68:13)	ب ص ر	أَبْصَرِهِمْ	their vision
ن م م	يَنْمِيئُ	with malicious (68:11)	ج ن ن	الْجِنَّةِ	the jinn
ص ر م	صَرِيمٍ	pluck (the) fruit (68:22)	ر ب ب	رَبِّ	the Lord
			ط و ع	تَطَوَّعَ	voluntarily does
			ع ل م	الْعَالَمِينَ	of the universe
			ق و ل	يَقُولُ	say
			ك و ن	كَانُوا	they used to
			ن ع م	أَنْعَمْتَ	You have bestowed (Your) Favours

Lessons, Guidance and Reflections

- Allah declared Prophet Muhammad ﷺ to be of the highest moral character.
- Allah Almighty swears by the pen, highlighting the importance of knowledge and writing. (68:1)
- Commandment of not yielding to any disbelieving oath monger, slanderer and wicked person.
- Example of the arrogant stingy owners of a garden who did not want to pay charity and as a result, their garden was destroyed.
- Allah is not going to treat the Muslims as He will treat the guilty.
- Those who do not believe in Allah's revelations are led step by step towards destruction.
- Three important themes of this Surah:
 - Response to the opponent's objections.
 - Warning and admonition to the disbelievers.
 - Exhortation of patience to the Prophet ﷺ.

Surah 69: al-Haqqah

Introduction

The Surah tells about the fate of Thamud, ‘Ad, Pharaoh, other overthrown towns, the flood that came in the time of Prophet Nuh. It talks about the reward of the faithful and the punishment of disbelievers. At the end it reminds the people that this message is not poetry of a poet and something made up by the Prophet ﷺ himself, it is the revelation of the Lord of the worlds.

The Surah takes its name from the first Ayat,

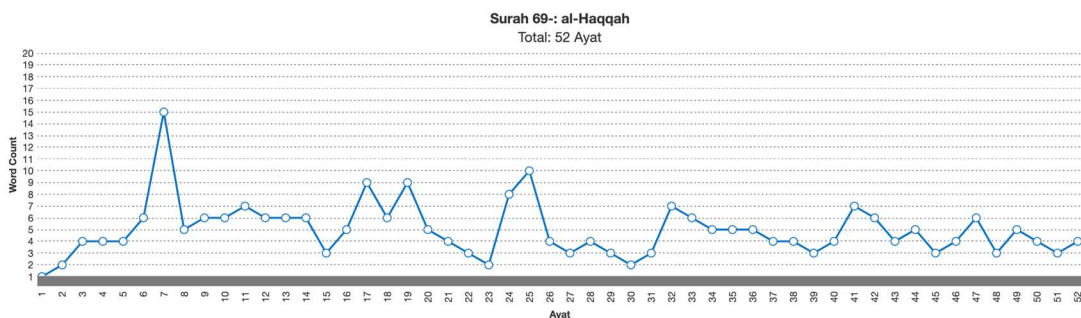
الْحَاقَّةُ

“The Manifest Reality” (69:1)

There are 52 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	52
Total Words	258 (284 including ‘و’ as a separate word)
Total Letters	1,107 (reward factor 11,070)
Root Words	117

Unique Root Words	4
Makki / Madani	Makki
Chronological Order	78 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

The first section (v. 1-37) is about the Hereafter and the second (v. 38-52) about the Qur'an's being a revelation from Allah and the Prophet's ﷺ being a true Messenger of Allah. The first section opens with the assertion that the coming of the Resurrection and the occurrence of the Hereafter is a truth which has to take place inevitably. Then in v. 4-12, it has been stated that the communities that denied the Hereafter in the past became worthy of Allah's punishment. In v. 13-17, the occurrence of Resurrection has been depicted. In v. 18-37, the real object for which Allah has destined a second life for mankind after the present worldly life. In it we are told that on that Day all men shall appear in the Court of their Lord, where no secret of theirs shall remain hidden; each man's record will be placed in his hand.

Those who had spent lives in the world with the realization that one day they would have to render an account of their deeds before their Lord, and who had worked righteously in the world and provided beforehand for their well-being in the Hereafter, will rejoice when they see that they have been acquitted and blessed with the eternal bliss of Paradise. On the contrary, those who neither recognised the rights of Allah, nor discharged the rights of men, will have no one to save them from the punishment of Allah, and they will be cast into Hell.

In the second section (v. 38-52) the disbelievers of Makkah have been addressed and told: "You think this Qur'an is the word of a poet or soothsayer, whereas it is a Revelation sent down by Allah, which is being presented by the noble Messengers. The Messenger by himself had no power to increase or decrease a word in it. If he forges something of his own composition into it, We will cut off his aorta."

Connection of the name of the Surah and its Ayah

- The Haqq (truth) will be manifestly clear on the Day of Judgement.

Connection of the Surah to the Surah before/after it

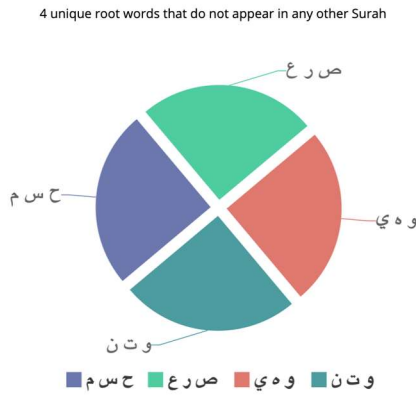
- Both Surah al-Qalam (68) and Surah al-Haqqah (69) have 52 Ayat.

Period of Revelation

This too is one of the earliest Surahs to be revealed at Makkah. Its subject matter shows that it was sent down at the time when opposition to the Prophet ﷺ had started but had not yet become tyrannical. Musnad Ahmad contains a hadith from Umar, saying: "Before embracing Islam, one day I came out of my house with a view to causing trouble to the Prophet ﷺ, but he had entered the Masjid al-Haram before me. When I arrived, I found that he was reciting Surah al-Haqqah in the Prayer. I stood behind him and listened. As he recited the Qur'an I wondered at its literary charm and beauty. Then suddenly an idea came to my mind that he must be a poet as the Quraysh alleged. Just at that moment he recited the words, "This is the word of an honourable Messenger: it is not the word of a poet." I said to myself: Then, he must be a soothsayer, if not a poet. Thereupon he recited the words, "Nor is it the word of a soothsayer: little it is that you reflect. It is a Revelation from the Lord and Sustainer of the worlds. On hearing this Islam entered deep into my heart." This hadith of Umar shows that this Surah had been sent down long before his acceptance of Islam, for even after this event he did not believe for a long time, and he continued to be influenced in favour of Islam by different incidents from time to time, till at last, in the house of his own sister, he came by the experience that made him surrender and submit to the faith completely.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ق و ل	7	1722
2.	ح ق ق	4	287
3.	أ مَّا	4	55
4.	ر ب ب	4	980
5.	أ خ ذ	4	273
6.	ك ت ب	4	319
7.	ه ل ك	3	68
8.	ي و م	3	405
9.	ح م ل	3	64
10.	ذ ك ر	3	292

Unique Root Word	Example (word)	Translation
ح س م	حُسُومًا	(in) succession (69:7)
ص ر ع	صَرَعَى	fallen (69:7)
و ت ن	الْوَتَيْنِ	the aorta (69:46)
و ه ي	وَاهِيَةً	frail (69:16)

Frequent Root Word	Example (word)	Example (translation)
أ مَّا	فَأَمَّا	then as for
أ خ ذ	يُؤْخَذُ	will be taken
ح ق ق	الْحَقُّ	(is) the truth
ح م ل	تَحْمِلُهُ	will carry it
ذ ك ر	أَذْكُرُوا	remember
ر ب ب	رَبِّ	the Lord
ق و ل	يَقُولُ	say
ك ت ب	الْكِتَابُ	(is) the book
ه ل ك	الْتَّهْلُكَةِ	(the) destruction
ي و م	يَوْمَ	(of the) Day

Lessons, Guidance and Reflections

- Description of the Day of Resurrection and the Day of Judgement.
- Righteous people and their reward.
- Sinful people and their punishment.
- The Qur'an is the word of Allah and not of the Prophet ﷺ, and that it is a reminder for those who fear Allah.

Surah 70: al-Ma'arij

Introduction

It talks about the ways of the ascent of the Believers. The rise of truth will be gradual, but it is sure. The Surah talks about the problems of human beings in general, but those who believe their character is different. It warns about the coming doom of the disbelievers.

The Surah takes its name from the Ayat,

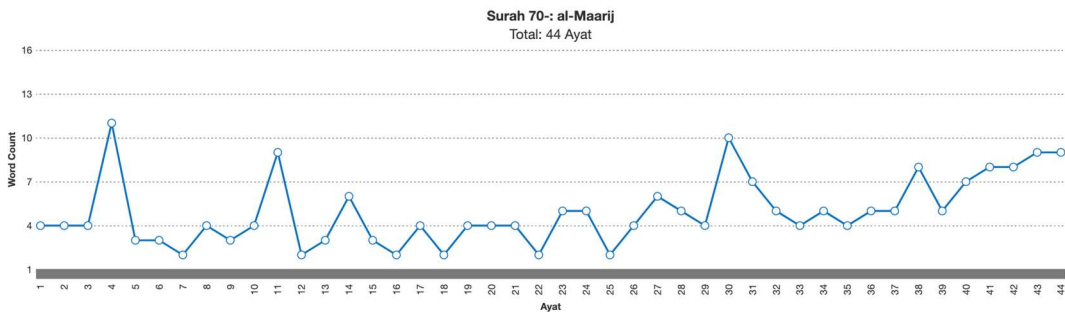
مِّنَ اللَّهِ ذِي الْمَعَارِجِ

“(It is) from Allah, owner of the ways of ascent.” (70:3).

There are 44 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	52
Total Words	217 (241 including 'و' as a separate word)
Total Letters	947 (reward factor 9,470)
Root Words	117
Unique Root Words	4

Makki / Madani	Makki
Chronological Order	78 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

It admonishes and gives warning to the disbelievers who made fun of the news about Resurrection and the Hereafter, and Hell and Heaven, and challenged the Prophet ﷺ to cause Resurrection with which he threatened them to take place if what he said was true and they had become worthy of the punishment in Hell by denying it. The whole Surah is meant to answer this denial.

The Surah opens with words to the effect, "A demander has demanded a torment, the torment which must befall the deniers; and when it takes place, there will be none to prevent it, but it will take place at its own appointed time. Allah has His own way of doing things, but He is not unjust. Therefore, have patience, O Prophet ﷺ, at what they say. They think it is far off, but We see it as near at hand."

Then it is said, "Resurrection, which they desire to be hastened out of jest and fun, is terrible, and when it comes, it will cause great distress to the culprits. At that time they will even be prepared to give away their wives and children and their nearest kinsfolk in ransom to escape the punishment, but they will not be able to escape it.

Then the people have been warned to the effect; "On that Day the destinies of men will be decided strictly on the basis of their belief and their conduct. Those who turn away from the Truth in the world and amass wealth and withhold it from the needy, will be doomed to Hell; and those who fear the punishment of Allah here, believe in the Hereafter, keep up the Prayer, discharge the rights of the needy out of their wealth, strictly avoid immoral and wicked deeds, practice honesty in all their dealings, fulfil their pledges and trust and bear true witness, will have a place of honour in Paradise."

In conclusion, the disbelievers of Makkah who rushed in upon the Prophet ﷺ from every side as soon as they saw him, in order to make fun of him, have been warned to the effect: "If you do not believe, Allah will replace you by other people who will be better than you," and the Prophet ﷺ has been consoled, so as to say:

“Do not take to heart their mockery and jesting; leave them to indulge in their idle talk and foolish conduct if they are bent upon experiencing the disgrace and humiliation of the Resurrection; they will themselves see their evil end.”

Connection of the name of the Surah and its Ayah

- The ascending of the Angels in the heavens. The urging of the Believers to ascend the grades the heaven and work harder to earn the higher ranks of Paradise.

Connection between the beginning and the ending of the Surah

- In the beginning of the Surah, Allah tells the Prophet ﷺ to have beautiful patience (70:5) and towards the end, He tells him, “So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.” (70:42).

Important key and unique words of the Surah

- The Day of Judgement has been mentioned at least nine times in this Surah; Ayat, (70:1), (70:6), (70:7), (70:8), (70:11), (70:26), (70:42), (70:43) and (70:44).

Connection of the Surah to the Surah before/after it

- In Surah al-Ma'arij (70:5), Allah advises the Prophet ﷺ to have beautiful patience. The following Surah is on the Prophet Nuh who had much patience with his people for the majority of time he spent in their midst.

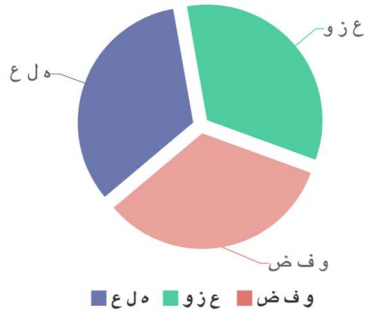
Period of Revelation

The subject matter bears evidence that this Surah too was sent down in conditions closely resembling those under which Surah 69: al-Haqqah (The Manifest Reality) was sent down.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الَّذِي	12	1464
2.	يَوْم	6	405
3.	سَأَلَ	4	129
4.	عَذَاب	4	373
5.	كَوْن	4	1390
6.	صَلَّو	3	99
7.	رَبِّ	3	980
8.	كَفَر	2	525
9.	عَرَج	2	9
10.	مَلِك	2	206

Unique Root Word	Example (word)	Translation
ع ز و	عَزِينَ	(in) separate groups (70:37)
ه ل ع	هَلُوعًا	anxious (70:19)
و ف ض	يُوفِضُونَ	hastening (70:43)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
رَبِّ	رَبِّ	the Lord
سَأَلَ	سَأَلْتُمْ	you have asked (for)
صَلَّو	فَصَلِّ	so pray
عَذَاب	عَذَابٌ	(is) a punishment
عَرَج	يَعْرُجُونَ	(to) ascend
كَفَر	الْكَافِرُونَ	disbelievers
كَوْن	كَانُوا	they used to
مَلِك	مَلِكٍ	(The) Master
يَوْم	يَوْمٍ	(of the) Day

Surah 71: Nuh

Introduction

This Surah talks about the preaching of Prophet Nuh and then his prayer for the destruction of the disbelievers. Thus, Allah's wrath came upon them and they were all destroyed in a flood.

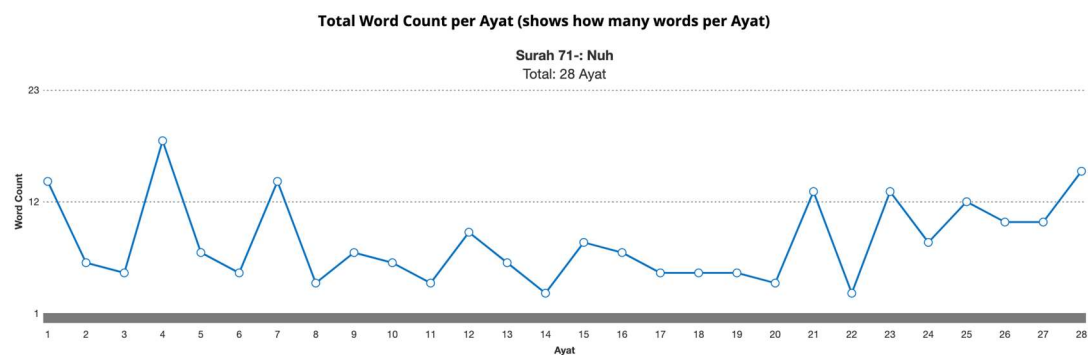
He is mentioned from the very first Ayat,

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

“Indeed, We sent Nuh to his people, (saying), “Warn your people before there comes to them a painful punishment.” (71:1).

There are 28 Ayat in this Surah.

Table Summary



Total Ayat	28
Total Words	226 (263 including ‘و’ as a separate word)
Total Letters	947 (reward factor 9,470)
Root Words	91
Unique Root Words	1

Makki / Madani	Makki
Chronological Order	71 st (according to Ibn Abbas)
Names of Prophets Mentioned	Nuh

Themes

Dedication in giving Dawah.

In this Surah, the story of the Prophet Nuh has not been related only for the sake of storytelling, but its object is to warn the disbelievers of Makkah, so as to say: “You, O people of Makkah, are adopting towards Muhammad ﷺ the same attitude as the people of the Prophet Nuh had adopted towards him; if you do not change this attitude, you too would meet with the same end.” This had not been said in so many words anywhere in the Surah, but in the background of the conditions under which this story was narrated to the people of Makkah, this subject itself became obvious.

Verse 2-4 briefly explain how he began his mission and what he preached. Then after suffering hardships and troubles in the way of preaching his mission for ages the report that he made to his Lord has been given in v. 5-20. In it he states how he had been trying to bring his people to the right path and how his people had stubbornly opposed him.

After this, the Prophet Nuh’s final submission has been recorded in v. 21-24, in which he prays to his Lord, saying: “These people have rejected my invitation: they are blindly following their chiefs, who have devised a tremendous plot of deceit and cunning. Time now has come when these people should be deprived of every grace to accept guidance.” This was not an expression of impatience by the Prophet Nuh, but when after having preached his message under extremely trying circumstances for centuries he became utterly disappointed with his people, he formed the opinion that no chance whatsoever was left of their coming to the right path. His opinion fully conformed to Allah’s own decision. Thus, in the next verse (25), it has been said, “The torment of Allah descended on those people because of their misdeeds.”

In the concluding verse, the Prophet Nuh's supplication that he made to his Lord, right at the time the torment descended, has been recorded. He prays for his own and for all the believers' forgiveness and makes a submission to Allah to the effect: "Do not leave any of the disbelievers alive on the earth, for they have become utterly devoid of every good: they will not beget any but disbelieving and wicked descendent."

While studying this Surah one should keep in view the details of the Prophet Nuh's story which have been given in the Qur'an. For this see the following Surah 7: al-A'raf (The Elevations) 59-64, Surah 10: Yunus (Jonah) 71,73, Surah 11: Hud (Hud) 25-49, Surah 23: al-Mu'minun (The Believers) 23-31, 26: ash-Shu'ara' (The Poets) 105-122, Surah 29: al-'Ankabut (The Spider) 14,15, Surah 37: as-Saffat (Those Lined Up) 75-82, Surah 54: al-Qamar (The Moon) 9-16.

Connection of the name of the Surah and its Ayah

Only the story of Prophet Nuh is discussed in this Surah.

Connection of the Surah to the Surah before/after it

- In Surah al-Ma'arij (70:5), Allah advises the Prophet ﷺ to have beautiful patience. The following Surah is on the Prophet Nuh who had much patience with his people for the majority of time he spent in their midst.
- Surah Nuh (71) and Jinn (72) both have 28 Ayat.

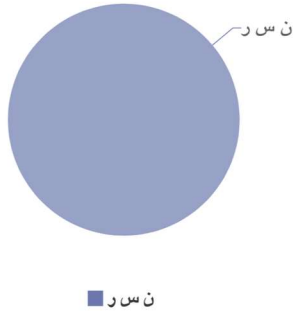
Period of Revelation

This also is one of the earliest Surahs to be revealed at Makkah, but the internal evidence of its subject matter shows that it was sent down in the period when opposition to the Prophet's ﷺ message of Islam by the disbelievers of Makkah had grown very strong and active.

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أَلِه	8	2851
2.	قَوْل	6	1722
3.	جَعَلَ	6	346
4.	غَفَرَ	5	234
5.	رَبِّ	5	980
6.	إِلَّا	5	663
7.	قَوْم	4	660
8.	دَعَوْ	4	212
9.	زَيْد	4	61
10.	وَذَر	4	45

Unique Root Word	Example (word)	Translation
ن س ر	وَنَسْرًا	Nasr (name of an idol) (71:23)

Frequent Root Word	Example (word)	Example (translation)
إِلَّا	إِلَّا	except
أَلِه	اللَّهُ	Allah
جَعَلَ	يَجْعَلُونَ	They put
دَعَوْ	وَادْعُوا	and call
رَبِّ	رَبِّ	the Lord
زَيْد	فَزَادَهُمْ	so has increased them
غَفَرَ	نَغْفِرُ	We will forgive
قَوْل	يَقُولُ	say
قَوْم	الْمُسْتَقِيمِ	the straight
وَذَر	وَيَذَرُونَ	and leave behind

Lessons, Guidance and Reflections

- The Prophet Nuh's preaching and submission to Allah after exhausting all his efforts.
- The Prophet Nuh's prayer not to leave any unbeliever on the surface of the earth and Allah granted his prayer.
- Giving Dawah (inviting others to Islam) night and day.
- The benefits in this world and afterlife for seeking Istighfar (forgiveness) (71:10) (71:12)
- The Prophet Nuh is the second father of all humanity, as it was from his lineage that all men descended from after the flood.

Surah 72: al-Jinn

Introduction

The Surah gives assurance that the message of Allah will be accepted. It talks about some Jinn (a hidden creation) who accepted the message and in this way gives a prediction that if the present people deny the message, then others, yet hidden, will accept this message.

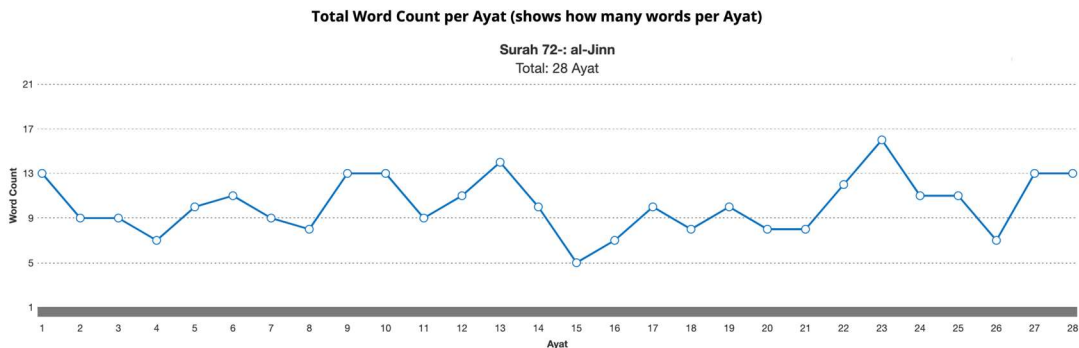
This Surah takes its name from the first Ayat,

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

“Say, (O Muhammad ﷺ), “It has been revealed to me that a group of the jinn listened and said, ‘Indeed, we have heard an amazing Qur’an.’” (72:1).

There are 28 Ayat in this Surah.

Table Summary



Total Ayat	28
Total Words	285 (320 including ‘و’ as a separate word)
Total Letters	1,089 (reward factor 10,890)
Root Words	106

Unique Root Words	4
Makki / Madani	Makki
Chronological Order	40 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

In this Surah in v. 1-15, we are informed about the impact of the Qur'an on the company of the Jinn; when they heard it and what they said to their fellow Jinn when they returned to them. Allah, in this connection, has not cited their whole conversation but only those particular things which were worthy of mention. That is why the style is not that of a continuous speech but sentences have been cited to indicate that they said this and that. If one studies these sentences spoken by the Jinn carefully, one can easily understand the reason for the narration of this event; of their affirming the faith and mentioning their conversation with their people in the Qur'an.

After this, in v. 16-18, the people have been admonished, informing them that if they refrain from polytheism and firmly follow the way of righteousness, they will be blessed. Otherwise, if they turn away from the admonition sent down by Allah, they will meet a severe punishment. Then, in v. 19-23, the disbelievers of Makkah have been reproached for the manner in which they surround and mob the Messenger of Allah, informing them that the duty of the Messenger is only to convey the message and that he does not have any power to bring any gain or cause any harm to the people.

Then, in v. 24-25 the disbelievers have been warned about trying to overpower and suppress the Messenger, perceiving him to be weak and without many helpers, and that a time will come when they will know who in actual fact is weak and less in number. Whether that time is far off or near at hand, the Messenger has no knowledge thereof, but it will come to pass in any case. In conclusion, the people have been told that the Knower of the unseen is Allah alone. The Messenger receives only that knowledge which Allah gives him. This knowledge pertains to

matters connected with the duties of Prophethood and it is delivered to him securely without any external interference whatsoever, from Jinns or anything else.

Connection of the name of the Surah and its Ayah

- Jinn - the details about the story of the Jinn mentioned in this Surah does not occur in any other Surah.

Connection of the Surah to the Surah before/after it

- Surah Nuh (71) and Jinn (72) both have 28 Ayat.
- In Surah Jinn (72), the listening of the Jinns to the Qur'an was mentioned that how they were influenced when they listened to the Qur'an. In Surah al-Muzzammil (73), the Muslims have been advised to listen and recite it.

Period of Revelation

According to a hadith narrated in the books of Bukhari and Muslim, on the authority of Abdullah ibn Abbas (ra), once the Prophet ﷺ was going to visit the fair of Ukaz with some of his companions. On the way he led the Fajr (morning) prayer at Nakhlah. At that time a company of the Jinn happened to pass that way. When they heard the Qur'an being recited, they stopped and listened to it attentively. This very event has been described in this Surah.

Most of the commentators, on the basis of this hadith, believe that this relates to the Prophet's ﷺ well known journey to Ta'if, which had taken place three years before the Hijrah in the 10th year of the Prophethood. But this is not correct for several reasons. The Jinn's hearing the Qur'an during the journey to Ta'if has been related in Surah al-Ahqaf 29-32. A cursory reading of those verses shows that the Jinn who had believed after hearing the Qur'an on that occasion were already believers in the Prophet Moses and the previous scriptures. On the contrary, v. 2-7 of this Surah clearly show that the Jinn who heard the Qur'an on this occasion were polytheists and deniers of the Hereafter and Prophethood. Then, it is confirmed historically that in his journey to Ta'if none accompanied the Prophet ﷺ except Zayd bin Harithah. On the contrary, concerning this journey Ibn Abbas says that the Prophet ﷺ was accompanied by some of his Companions. Furthermore, the hadith also agree that in that journey the Jinn heard the Qur'an when the Prophet

ﷺ had stopped at Nakhlah on his return journey from Ta'if to Makkah, and in this journey, according to the hadith of Ibn Abbas, the event of the Jinn's hearing the Qur'an occurred when the Prophet ﷺ was going to Ukaz from Makkah. Therefore, in view of these reasons what seems to be correct is that in Surah al-Ahqaf and Surah al-Jinn, one and the same event has not been narrated, but these were two separate events, which took place during two separate journeys.

As far as Surah 46: al-Ahqaf, in which a similar event is narrated, it is agreed that that event occurred on the return journey from Ta'if in the 10th year of Prophethood. As for the question, when this second event took place, its answer is not given by the narration of Abdullah ibn Abbas, nor does any other historical narration/tradition show when the Prophet ﷺ had gone to the fair of Ukaz. However, a little consideration of v 8-10 of this Surah shows that this could only be an event of the earliest stage of Prophethood.

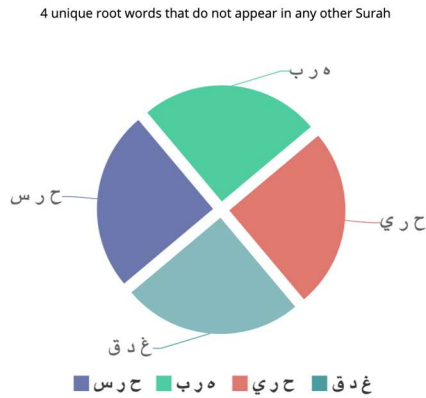
In these verses it has been stated that before the appointment of the Prophet ﷺ to the divine mission, the Jinn used to eavesdrop in the lowest heaven in order to hear news of the unseen or future. The news of the future events were informed to the angels by Allah, who would pass this information through the heavens until it reached the lowest heaven, where the Jinn would sit and wait to catch something being spoken about.

After the revelation began, they suddenly found that angels had been set as guards and meteorites were being shot on every side so that they could find no place of safety from where they could hear such secrets. Thereupon they realized that this must be due to some major event occurring for which the secrets were being hidden from them.

The Jinn were therefore moving about in search of an unusual occurrence on the earth and a group of them, on hearing the Qur'an from the Prophet ﷺ, immediately understood that this was the very thing for which the secrets of the heavens had now been guarded against them.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	10	2851
2.	ق و ل	8	1722
3.	ر ب ب	8	980
4.	أ ح د	6	85
5.	ك و ن	6	1390
6.	س م ع	5	185
7.	ر ش د	4	19
8.	ظ ن ن	4	69
9.	ر س ل	4	513
10.	ج ن ن	3	201

Unique Root Word	Example (word)	Translation
ح ر س	حَرَبًا	guards (72:8)
ح ر ي	تَحَرَّوْا	have sought (72:14)
غ د ق	عَدَقًا	(in) abundance (72:16)
ه ر ب	هَرَبًا	(by) flight (72:12)

Frequent Root Word	Example (word)	Example (translation)
أ ح د	أَحَدٌ	any (one)
أ ل ه	أَللَّهِ	Allah
ج ن ن	الْجِنَّةِ	the jinn
ر ب ب	رَبِّ	the Lord
ر س ل	بِالرُّسُلِ	with (the) Messengers
ر ش د	يُزْشَدُونَ	(be) led aright
س م ع	تَسْمَعُ	they will hear
ظ ن ن	يُظُنُّونَ	believe
ق و ل	يَقُولُ	say
ك و ن	كَانُوا	they used to

Miscellaneous Issues

Reality of Jinn.

Before one starts the study of this Surah one must clearly understand the reality of the Jinn, to avoid any confusion. Many people assume that the Jinn are not real and are merely ancient superstitions and myths. They have formed this opinion without recognising all the realities of the universe, knowing that man does not have a complete knowledge of things. They have assumed without true reasoning that nothing exists in the universe except what they can see, whereas the sphere of human perception of this great universe is not even comparable to a drop of water in an ocean. In fact, a person who thinks that what he does not perceive, does not exist, and what exists must necessarily be perceived, provides a proof to the narrowness of his own thinking. With this mode of thought, man cannot acknowledge any reality which he cannot directly experience and observe, and will inevitably not even agree to the existence of Allah, leave alone any other unseen reality like the Jinn.

Muslims, who have been influenced by this thinking, have given strange interpretations of the clear statements of the Qur'an about the Jinn and Satan (who is from the Jinn too). They say that this does not refer to any hidden creation, which has its own independent existence, but it implies man's own animalistic nature, which has been called Satan. On other occasions they suggest that the verses of the Qur'an referring to Jinns relate to the savage and wild mountain tribes or the people who used to listen to the Qur'an secretly. But the statements of the Qur'an in this regard are so clear and explicit that these interpretations bear no relevance.

The Qur'an frequently mentions the Jinn and the men in a manner as to indicate that they are two separate creations. For this, see Surah 7: al-A'raf (The Elevations) 38, Surah 11: Hud (Hud) 119, Surah 32: as-Sajdah (The Prostration) 25,29, Surah 46: al-Ahqaf (The Sand Dunes) 18, Surah 51: adh-Dhariyat (The Scattering Winds) 56, and the entire Surah 55: ar-Rahman (The Most Merciful), which all bear clear evidence, so as to leave no room to regard the Jinn as part of the human species.

In Surah 7: al-A'raf (The Elevations) 12, Surah 15: al-Hijr (The Valley of Stone) 26-27 and Surah 55: ar-Rahman (The Most Merciful) 14-19, it has been expressly stated that Man was created out of clay and Jinn out of fire. In Surah 15: al-Hijr (The Valley of Stone) 27, it has been said that the Jinn were created before man

(Adam). This is testified by the story of Adam and Iblis (Satan), which has been told in seven different places in the Qur'an, each one confirming that Iblis was already there at the creation of Adam. Moreover, in Surah 18: al-Kahf (The Cave) 50, it has been stated that Iblis belonged to the Jinn.

In Surah 7: al-A'raf 27, it has been stated in clear words that the Jinn see the human beings but the human beings cannot see them, unless they reveal themselves. In Surah 15: al-Hijr 16-18, Surah 37: as-Saffat (Those Lined Up) 6-10 and Surah 67: al-Mulk (The Dominion) 5, it has been said that although the Jinn can ascend to the heavens, they cannot exceed a certain limit. If they try to ascend beyond that limit and try to hear what goes on in the heavens, they are not allowed to do so, and are driven away by meteorites. By this, the belief of the polytheistic Arabs, that the Jinn possess the knowledge of the unseen, or have access to Divine secrets, has been refuted. The same error has also been refuted in Surah 34: Saba' (The People of) Saba) 14, Surah 2: al-Baqarah (The Cow) 30-34 and Surah 18: al-Kahf 50, which show that Allah has entrusted Mankind with the position of viceroy on the earth and that Mankind is superior to the Jinn. Although the Jinn have been given certain extraordinary powers and abilities, an example of this is found in Surah 27: an-Naml (The Ants) 39. Likewise, the animals have been given some powers greater than man but they are not superior to man.

The Qur'an also explains that Jinn, like men, are a creation possessing power and authority to choose between obedience and disobedience, faith and disbelief. This is confirmed by the story of Satan and the event of the Jinn affirming faith as found in Surahs al-Ahqaf and this Surah.

At scores of places in the Qur'an, it has also been stated that Iblis at the very creation of Adam resolved to misguide mankind. Since then, he and his army of satanic Jinn have been persistently trying to mislead mankind. However, they do not have the power to overwhelm man and make him do something forcibly, rather they inspire him with evil suggestions (understood as thoughts, whispers and voices in the mind) and beguiling him, making evil seem good to him. For this, see an-Nisa' 117-120, al-A'raf: 11-17, Ibrahim 22, al-Hijr 30-42, an-Nahl 98-100, al-Isra 61-65.

The Qur'an also tells us that in the days of pre-Islamic ignorance, the polytheistic Arabs regarded the Jinn as associates of Allah, worshipped them and

thought they descended from Allah. For this, see Surah al-An'am: 100, Saba: 40-41 and as-Saffat: 158.

From these details, it becomes abundantly clear that the Jinn have their own objective existence and are a concealed creation, an entirely different species from man. Because of their mysterious, and some having powerful qualities, ignorant people have formed exaggerated notions and concepts about them and have even worshipped them. A conscious look at the hideous nature and form of some of the idols worshipped today, leads one to conclude that these maybe Jinns that had manifest themselves to people of the past. So, the Qur'an has explained the whole truth about them, which shows the reality of what they are and what they are not.⁸²

⁸² Tafheem al-Qur'an, Mawdudi.

Surah 73: al-Muzzammil

Introduction

The Surah emphasizes prayers and the reading of the Qur'an in prayers. It tells the Prophet ﷺ and all those who stand to preach the message of Allah to take their strength from the word of Allah. Read the Qur'an and spend your wealth in the path of Allah.

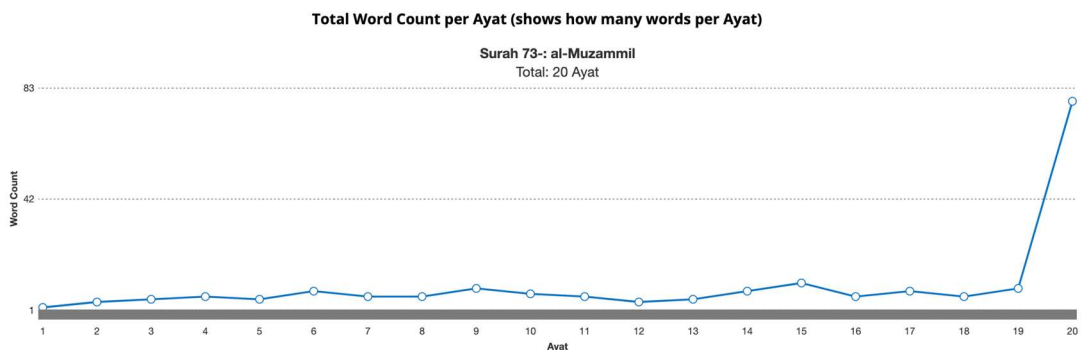
This Surah takes its name from the first Ayat,

يَا أَيُّهَا الْمَرْمِلُ

“O you who wraps himself (in clothing),” (73:1).

There are 20 Ayat in this Surah.

Table Summary



Total Ayat	20
Total Words	199 (227 including ‘و’ as a separate word)
Total Letters	840 (reward factor 8,400)
Root Words	95
Unique Root Words	5

Makki / Madani	Makki
Chronological Order	3 rd (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Striving in Ibadah.

In the first seven verses the Prophet ﷺ has been commanded to the effect: "Prepare yourself to shoulder the responsibilities of the great mission that has been

entrusted to you; its practical form is that you should rise during the hours of night and stand up in Prayer for half the night, or for a little more or less of it.”

In v. 8-14, he has been exhorted to the effect: “Devote yourself exclusively to that Allah Who is the Owner of the whole universe, entrust all your affairs to Him with full satisfaction of the heart. Bear with patience whatever your opponents may utter against you. Do not be intimate with them. Leave their affair to Allah: He Himself will deal with them.”

Then, in v. 15-19, those of the people of Makkah, who were opposing the Prophet ﷺ have been warned, so as to say: “We have sent a Messenger to you just as We sent a Messenger to the Pharaoh. Just consider what fate the Pharaoh met when he did not accept the invitation of the Messenger of Allah. Supposing that you are not punished by a torment in this world, how will you save yourselves from the punishment for disbelief on the Day of Resurrection.”

This is the subject matter of the first section. The second section, according to a hadith from Sa’id bin Jubair, was sent down ten years later and in it the initial command given in connection with the Tahajjud Prayer, in the beginning of the first section, was curtailed. The new command enjoined, “Offer as much of the Tahajjud Prayer as you easily can, but what the Muslims should particularly mind and attend to is the five times obligatory Prayer a day, they should establish it regularly and punctually; they should discharge their Zakah dues accurately; and they should spend their wealth with sincere intentions for the sake of Allah.

In conclusion, the Muslims have been exhorted, saying: “Whatever good works you do in the world, will not go waste, but they are like the provision which a traveller sends up in advance to his permanent place of residence. Whatever good you send up from the world, you will find it with Allah, and the provision thus sent up is much better than what you will have to leave behind in the world, and with Allah you will also get a much better and richer reward than what you have actually sent up before.”

Connection of the Surah to the Surah before/after it

- In Surah Jinn (72), the listening of the Jinns to the Qur’an was mentioned that how they were influenced when they listened to the Qur’an. In Surah al-Muzzammil (73), the Muslims have been advised to listen and recite it.

- Surah al-Muzzammil (73) and al-Mudathir (74) both begin with addressing the Prophet ﷺ.
- Surah al-Muzzammil (73) and al-Mudathir (74) both have similar Ayat speaking of the Qur'an being a reminder

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

“Indeed, this is a reminder, so whoever wills may take to his Lord a way.”

(73:19)

كَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ

“No! Indeed, the Qur'an is a reminder. Then whoever wills will remember it.” (74:54-55)

Period of Revelation

The two sections of this Surah were revealed in two separate periods. The first section (v. 1-19) is unanimously a Makkan Revelation and this is supported both by its subject matter and by the hadith. As for the question, in which specific period of the life at Makkah it was revealed, it is not answered by the tradition, but the internal evidence of the subject matter of this section helps to determine the period of its revelation.

Firstly, in it the Prophet ﷺ has been instructed to the effect: “Arise during the night and worship Allah so that you may develop the capability to shoulder the heavy burden of Prophethood and to discharge its responsibilities.” This shows that this command must have been given in the earliest period of the Prophethood when training was being imparted to the Prophet by Allah ﷻ for this office.

Secondly, a command has been given in it that the Qur'an be recited in the Prayer for half the night, or thereabouts (Tahajjud Prayer). This command by itself points out that by that time at least so much of the Qur'an had been revealed as could be recited for that long.

Thirdly, in this section the Prophet ﷺ has been exhorted to have patience at the excesses being committed by his opponents and the disbelievers of Makkah have been threatened with the torment. This shows that this section was revealed at a time when the Prophet ﷺ had openly started preaching Islam and the opposition to him at Makkah had grown active and strong.

About the second section (v. 20) although many of the commentators have expressed the opinion that this too was sent down at Makkah, yet some other commentators regard it as a Madinan Revelation and this same opinion is confirmed by the subject matter of this section. For it mentions fighting in the way of Allah, and obviously, there could be no question of it at Makkah; it also contains the command to pay the financial obligation (Zakah) and it is fully confirmed that the Zakah at a specific rate and with an exemption limit (nisab) was enjoined at Madinah.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	آ ل ه	8	2851
2.	ر س ل	5	513
3.	ق و م	4	660
4.	ل ي ل	4	92
5.	ق ر أ	4	88
6.	ر ب ب	4	980
7.	إ ل ي	4	742
8.	أ خ ذ	4	273
9.	ق ل ل	3	76
10.	ق و ل	3	1722

Unique Root Word	Example (word)	Translation
ز م ل	الْمُرَّمِّلُ	who wraps himself (73:1)
غ ص ص	غُصَّةٌ	chokes (73:13)
ك ث ب	كَثِيرًا	a heap of sand (73:14)
ه ي ل	مَّهِيلٌ	pouring down (73:14)
ب ت ل	وَتَبَتَّلْ	and devote yourself (73:8)

Frequent Root Word	Example (word)	Example (translation)
إ ل ي	إِلَيْكَ	to you
أ خ ذ	يُؤْخَذُ	will be taken
آ ل ه	اللَّهِ	Allah
ر ب ب	رَبِّ	the Lord
ر س ل	بِالرُّسُلِ	with (the) Messengers
ق ر أ	الْقُرْآنُ	the Quran
ق ل ل	قَلِيلًا	small
ق و ل	يَقُولُ	say

			ق و م	الْمُسْتَقِيمَ	the straight
			ل ي ل	لَيْلَهُ	(the) night

73:20 is the longest Ayat of this Surah with 78 words,

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تَقَدَّمُوا لِنَفْسِكُم مِّنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“Indeed, your Lord knows, (O Muhammad ﷺ), that you stand (in prayer) almost two thirds of the night or half of it or a third of it, and (so do) a group of those with you. And Allah determines (the extent of) the night and the day. He has known that you (Muslims) will not be able to do it and has turned to you in forgiveness, so recite what is easy (for you) of the Qur’an. He has known that there will be among you those who are ill and others traveling throughout the land seeking (something) of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.” (73:20)

Lessons, Guidance and Reflections

- Abdullah ibn Abbas (ra) said, “(Recitation of the Qur’an in Tahajjud) is more suitable for pondering over the Qur’an and understanding it.”
- Allah ordered the Prophet ﷺ not to stand in prayer the whole night.
- Remembering Allah much.
- Those who oppose the Prophet ﷺ will be treated with heavy fetters and blazing fire.
- The Qur’an is a reminder for those who want to find the Right Way.
- Read from the Qur’an as much as you easily can.
- Whatever you spend in the way of Allah, you will find it in the Hereafter.

Surah 74: al-Muddathir

Introduction

The subject of this Surah is da'wah of Islam. The Prophet ﷺ and his followers are told to stand up to remove the evils and vices from the society. It also gives the warnings of the coming doom for those who deny the truth.

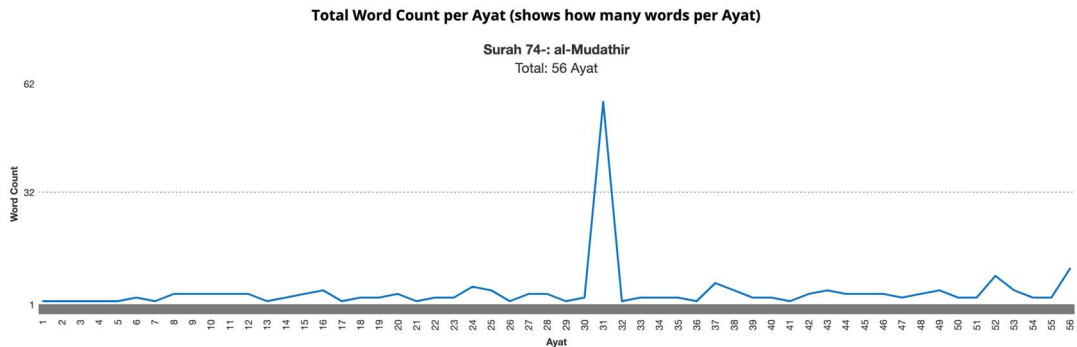
This Surah takes its name from the first Ayat,

يَا أَيُّهَا الْمُدَّثِّرُ

“O you who covers himself (with a garment),” (74:1).

There are 56 Ayat in this Surah.

Table Summary



Total Ayat	56
Total Words	255 (287 including ‘و’ as a separate word)
Total Letters	1,015 (reward factor 10,150)
Root Words	114
Unique Root Words	2

Makki / Madani	Makki
Chronological Order	4 th (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Striving in giving Dawah.

The earliest Revelation to the Prophet ﷺ consisted of the first five verses of Surah 96: al-'Alaq (The Clinging Substance):

“Recite in the name of your Lord who created. Created the human being from a clinging substance. Recite, and your Lord is the most Generous. Who taught by the pen. Taught the human being that which he knew not.”

This was the first experience of Revelation by the Prophet ﷺ. In this message it was not told what great mission he had been entrusted with and what duties he had to perform in future. He was only initiated into it and then left alone for a time so that the great strain this experience had caused, should pass away and he should mentally become prepared to receive the Revelation and perform the prophetic mission in the future. After this intermission when Revelation was resumed, the first seven verses of this Surah were revealed: In these he was for the first time commanded to arise and warn the people of the consequences of the way of life they were following and to proclaim the greatness of Allah in the world where others were being magnified without any right.

Along with that he was given this instruction: The demand of the unique mission that you have to perform, now is that your life should be pure in every respect and you should carry out the duty of reforming your people sincerely irrespective of any worldly gain. Then, in the last sentence, he was exhorted to endure with patience, for the sake of his Lord, all the hardships and troubles that he might have to face while performing his mission.

In the implementation of this Divine command when the Messenger of Allah began to preach Islam and recite the Qur’anic Surahs revealed successively, the people of Makkah felt alarmed, and it provoked a great storm of opposition and hostility. A few months passed in this state until the Hajj season approached. The people of Makkah feared that if Muhammad ﷺ started visiting the caravans of the pilgrims coming from all over Arabia at their halting places and reciting the spellbinding and unique Revelations of the Qur’an in their assemblies on the occasion of Hajj, his message would reach every part of Arabia and influence countless people.

Therefore, the Quraysh chiefs held a conference and settled that they would start a propaganda campaign against the Prophet ﷺ among the pilgrims as soon as they arrived. After they had agreed on this, Walid bin al-Mughirah said to the assembled people: ‘If you said contradictory things about Muhammad ﷺ, we all would lose our trust among the people. Therefore, let us agree upon one opinion, which we should all say without dispute. Some people said that they would call Muhammad

ﷺ a soothsayer. Walid said, 'No, by Allah, he is not a soothsayer. We have seen the soothsayers: what they murmur and what they utter has no remote resemblance with the Qur'an.' Some other people said, 'Then we say he is possessed.'

Walid said, He is not a possessed one: we have seen mad and insane people; the way one talks disjointedly and behaves foolishly in that state is known to all: who would believe that what Muhammad ﷺ presented was the incoherent speech of a madman? The people said, 'Then we say he is a poet.' Walid said, 'No, he is not a poet, for we know poetry in all its forms, and what he presents conforms to no form of it.'

The people said, 'Then he is a sorcerer.' Walid said, 'He is no sorcerer either: we have seen sorcerers and we also know what methods they adopt for their sorcery. This also does not apply to Muhammad ﷺ.' Then he said, 'Whichever of these things you said about Muhammad ﷺ, it would be known to be a false accusation. By Allah, his speech is sweet, his root is deep and his branches are fruitful.' At this Abu Jahl, urging on Walid, said, 'Your people will never be pleased with you unless you say something about Muhammad ﷺ.' He said, 'Let me think over it awhile.' Then, after prolonged thought and consideration, he said, 'The nearest thing to the truth is that you tell the Arabs that he is a sorcerer, who has brought a message by which he separates a man from his father; and from his brother, and from his wife and children, and from his family.'

They all agreed on what Walid had proposed. Then, according to a scheme, the men of Quraysh spread among the pilgrims in the Hajj season and they warned everyone they met of the sorcery of Muhammad ﷺ and of his stirring up divisions in the families by it. The result was that this plan of the Quraysh chiefs themselves made the name of the Messenger known throughout Arabia. That Walid had made this proposal on the insistence of Abu Jahl has been related by Ibn Jarir in his Tafsir on the authority of Ikrimah.

In conclusion, it has been explicitly stated: Allah does not stand in need of anybody's faith that He may fulfil his conditions. The Qur'an is an admonition that has been presented before the people openly; now whoever wills may accept it. Allah has a right that the people should fear His disobedience and He alone has the power to forgive the one who adopts piety and an attitude of God consciousness even though one may have committed many acts of disobedience in the past.⁸³

⁸³ Tafheem al-Qur'an, Mawdudi.

Connection of the Surah to the Surah before/after it

- Surah al-Muzzammil (73) and al-Mudathir (74) both begin with addressing the Prophet ﷺ.
- Surah al-Muzzammil (73) and al-Mudathir (74) both have similar Ayat speaking of the Qur'an being a reminder

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

“Indeed, this is a reminder, so whoever wills may take to his Lord a way.”

(73:19)

كَأَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرْهُ

“No! Indeed, the Qur'an is a reminder. Then whoever wills will remember it.” (74:54-55)

- Towards the end of Surah al-Mudadathir (74) we have the Ayat

كَأَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

“No! But they do not fear the Hereafter.” (74:53). The following Surah is al-Qiyamah - about the Akhirah.

Period of Revelation

The first seven verses of this Surah belong to the earliest period at Makkah. Even according to some hadith which have been related in Bukhari, Muslim, Tirmidhi, Musnad Ahmad, etc., on the authority of Jabir bin Abdullah, these are the very earliest verses of the Qur'an to be revealed to the Prophet ﷺ. The Muslim Ummah almost unanimously agreed that the earliest revelation to the Prophet ﷺ consisted of the first five verses of Surah 96: al-'Alaq (The Clinging Substance). However, what is established by authentic hadith that after this first Revelation, no Revelation came down to the Prophet ﷺ for quite some time. Then, when it was resumed, it started with the verses of Surah al-Muddathir - Imam Zuhri has given the following details of it:

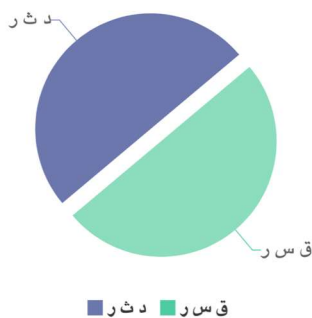
“Revelation to the Prophet ﷺ remained suspended for quite some time and it was such a period of deep grief and distress for him that he started going early to

the tops of the mountains to throw himself down from them. But whenever he stood on the edge of a peak, the Angel Gabriel would appear and tell him that he was Allah's Prophet ﷺ. This would console him and restore to him full peace of mind." (Ibn Jarir). After this Imam Zuhri relates the following tradition on the authority of Jabir bin Abdullah; "The Messenger of Allah describing the period of 'break in revelation' (fatrat al-wahi) said, one day when I was passing on the way, I suddenly heard a call from heaven. I raised my head and saw that the same Angel who had visited me in the Cave of Hira was sitting on a throne between heaven and earth. This struck terror in my heart, and reaching home quickly, I said, 'Cover me up, cover me up'. So the people of the house covered me up with a quilt (or blanket). At that time Allah sent down the Revelation: "O you who covers himself" (Ya ayyuhal-Muddathir...). From then on revelation became intense and continuous." (Bukhari, Muslim Musnad Ahmad, Ibn Jarir). The rest of the Surah (v. 8-56) was revealed when the first Hajj season came after public preaching of Islam had begun in Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِلَّا	8	663
2.	كَوْن	5	1390
3.	أَلَدَى	5	1464
4.	شِئَا	5	519
5.	ذَكَر	5	292
6.	قَوْل	4	1722
7.	بِشَر	4	123
8.	أَتِي	4	549
9.	رَبَاب	3	980
10.	كَبِير	3	161

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
د ث ر	الْمُدَّثِّرُ	who covers himself (74:1)	الَّذِي	الَّذِينَ	(of) those
ق س ر	قَسْوَرَةً	a lion (74:51)	إِلَّا	إِلَّا	except
			أ ت ي	فَأْتُوا	then bring
			ب ش ر	وَبَشِّرِ	and give good news
			ذ ك ر	أَذْكُرُوا	remember
			ر ب ب	رَبِّ	the Lord
			ش ي أ	شَاءَ	wills
			ق و ل	يَقُولُ	say
			ك ب ر	وَأَسْتَكْبَرُ	and was arrogant
			ك و ن	كَانُوا	they used to

74:31 is the longest Ayat of this Surah with 57 words,

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

“And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the Believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, “What does Allah intend by this as an example?” Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity.”

(74:31)

Lessons, Guidance and Reflections

- Instructions to the Prophet ﷺ for cleanliness and patience.
- The fact that the Day of Judgement will be very difficult especially for those who deny Allah's revelations and oppose His cause.
- Actions which lead to the Hellfire are: Not offering Salah, not feeding the poor, wasting time in vain talk and denying the Day of Judgement.

Surah 75: al-Qiyamah

Introduction

This Surah takes its name from the first Ayat,

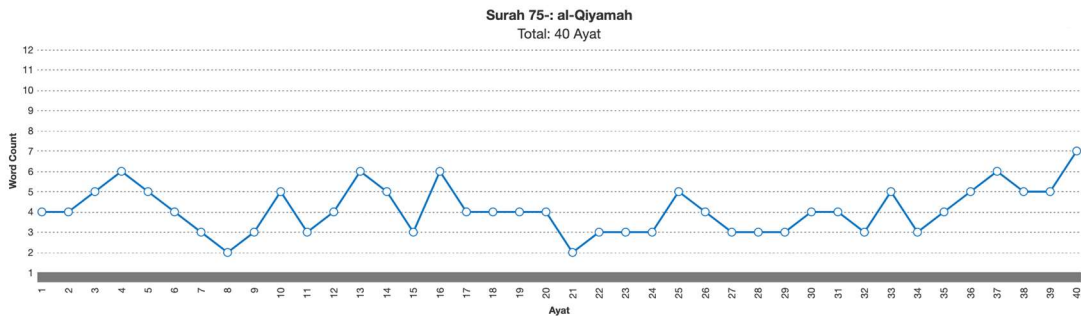
لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ

“I swear by the Day of Resurrection” (75:1).

There are 40 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	40
Total Words	164 (180 including 'و' as a separate word)
Total Letters	664 (reward factor 6,640)
Root Words	76
Unique Root Words	4
Makki / Madani	Makki
Chronological Order	31 st (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Most of the Surahs, from here till the end of the Qur'an, in view of their content and style, seem to have been sent down in the period when after the first seven verses of Surah 74: al-Muddathir (The Cloaked One), revelation of the Qur'an began like a shower of rain: Thus, in the successively revealed Surahs, Islam and its fundamental concepts and moral teachings were presented so forcefully and effectively in concise, brief sentences and the people of Makkah warned so vehemently on their errors and deviations that the Quraysh chiefs were utterly confounded. Therefore, before the next Hajj season came, they held the conference for devising schemes to defeat the Prophet ﷺ as has been mentioned in the introduction to Surah 74: al-Muddathir previously.

In this Surah, addressing the deniers of the Hereafter, replies have been given to each of their doubts and objections, strong arguments have been given to prove the possibility, occurrence and necessity of the Resurrection and Hereafter, and also it has been pointed out clearly that the actual reason of the people's denying the Hereafter is not that they regard it as impossible rationally but because their selfish motives do not allow them to affirm it. At the same time, the people have been warned, as if to say: "The event, the occurrence of which you deny, will inevitably come: all your deeds will be brought and placed before you. As a matter of fact, even before any of you sees his record, he will be knowing fully well what he has done in the world, for no man is unaware of himself, no matter what excuses and pretences he may offer to deceive the world and deceive himself in respect of his misdeeds."

Connection of the name of the Surah and its Ayah

- From the beginning to the end of the Surah, Allah speaks about al-Qiyamah (Day of Judgement) and matters relating to it.

Connection between the beginning and the ending of the Surah

- In the beginning (75:4) and the end (75:40) there is a mention of the Qudrah (power and ability) of Allah Almighty to resurrect a human after his death.
- A question for the human in the beginning and the end,

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ

“Does man think that We will not assemble his bones?” (75:3)

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى

“Does man think that he will be left neglected?” (75:36)

Connection of the Surah to the Surah before/after it

- Towards the end of Surah al-Mudadathir (74) we have the Ayat

كَأَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

“No! But they do not fear the Hereafter.” (74:53).

The following Surah is al-Qiyamah - about the Akhirah.

- ‘Insan’ the human being is mentioned six times in Surah al-Qiyamah (75). The following Surah is al-Insan (76).
- Loving this world,

كَأَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ

“No! But you love the immediate. And leave the Hereafter.” (75: 20-21)

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

“Indeed, these (disbelievers) love the immediate and leave behind them a grave Day.” (76:27)

Period of Revelation

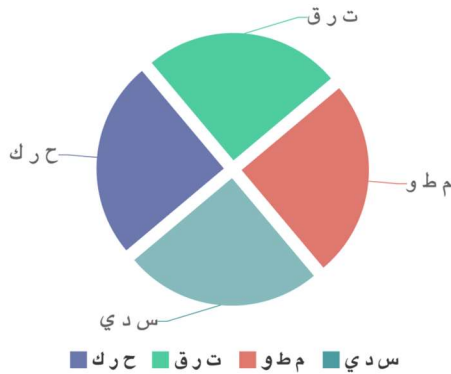
Although there is no tradition to indicate its period of revelation, yet there is in the subject matter of this Surah an internal evidence, which shows that it is one of the earliest Surahs to be sent down at Makkah. After verse 15 the discourse is suddenly interrupted and the Prophet ﷺ told: “Do not move your tongue to remember this Revelation hastily. It is Our responsibility to have it remembered and read. Therefore, when We are reciting it, listen to its recital carefully. Again, it is Our responsibility to explain its meaning.” Then, from verse 20 onward the same theme which was interrupted at verse 15, is resumed. This parenthetical passage, according to both the context and the traditions, has been interposed here for the reason that when the Angel Gabriel was reciting this Surah to the Prophet ﷺ, the Prophet ﷺ, lest he should forget its words later, was repeating them at the same moment.

This in fact happened at the time when the coming down and receipt of Revelation was yet a new experience for him and he was not yet fully used to receiving it calmly. There are two other instances also of this in the Qur'an. First, in Surah 20: Ta Ha, the Prophet ﷺ has been told: “And see that you do not hasten to recite the Qur'an before its revelation is completed to you.” (v. 114). Then, in Surah al-A'la, it has been said, “We shall enable you to recite, then you shall never forget.” (v. 6). Later, when the Prophet ﷺ became fully used to receiving the Revelation well, there remained no need to give him any such instruction. That is why except for these three, there is no other instance of this in the Qur'an.

Important key and unique words of the Surah

Unique Root Words to this Surah only

4 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ن س	6	97
2.	و ل ي	5	232
3.	إ ل ي	4	742
4.	ج م ع	3	129
5.	إ ن ا	3	409
6.	ر ب ب	3	980
7.	ق ر ا	3	88
8.	س و ق	3	17
9.	ق س م	2	33
10.	ي و م	2	405

Unique Root Word	Example (word)	Translation
ت ر ق	الْأَرْوَاقِ	the collar bones (75:26)
ح ر ك	تُحَرِّكُ	move (75:16)
س د ي	سُدًى	neglected (75:36)
م ط و	يَتَمَطَّى	swaggering (75:33)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
إِلَى	إِلَيْكَ	to you
أ ن س	أُنَاسٍ	(the) people
ج م ع	جَمِيعًا	all
ر ب ب	رَبِّ	the Lord
س و ق	سُقْنَهُ	We drive them
ق ر ا	الْقُرْآنُ	the Quran
ق س م	الْقِسْمَةِ	(at) the (time of) division
و ل ي	وَتَوَلَّى	and turns away
ي و م	يَوْمٍ	(of the) Day

- The word أُولَى “woe” appears 4 times.

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ

“Woe to you, and woe! Then woe to you, and woe!” (75:34-35)

Lessons, Guidance and Reflections

- The Day of Judgement is certain - there is no escape from it.
- Allah Himself took the responsibility of preserving the Qur'an.
- The last moments of disbeliever's death.
- Take Allah's warning about the Day of Judgement seriously.

Miscellaneous Issues

The Uniqueness of Fingertips

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ تُسَوِّيَ بَنَانَهُ

“Does man think that We will not assemble his bones? Yes. (We are) Able (even) to proportion his fingertips.” (75:3-4)

The pagans of Makkah had denied that mankind would be raised on the Day of Resurrection. They wondered, ‘How is it possible for Allah to assemble the bones of the dead?’ Allah said that not only is He capable of assembling the bones of the dead but is also able to perfectly put together the tips of the fingers. The question is why did Allah choose to use the body part ‘fingertips’ as an example of His ability in resurrecting. A human being making the same point may have opted to say ‘proportion his face’ – for that would apparently seem to be of a greater difficulty and more visible differentiation – fingertips not being something you would traditionally associate with difficulty or uniqueness. Allah knows the uniqueness He has placed in each human being. The verse stresses that every detail of man shall be brought back to life even to the extent of the information that exists on a fingertip. Only the Creator would have said these words in this way.

- In 1823 - Jan Purkinje, a Czech physiologist and professor of anatomy at the University of Breslau, published a thesis discussing nine fingerprint patterns.

- In 1858 – William Herschel, alluded to the fact that fingerprints are different from one person to another. This makes the fingerprint an exclusive characteristic of each person.
- Juan Vucetich, an Argentine chief police officer, created the first method of recording the fingerprints of individuals on file, associating these fingerprints to the anthropometric system of Alphonse Bertillon, who had created, in 1879, a system to identify individuals by anthropometric photographs and associated quantitative descriptions.

Surah 76: al-Insan

Introduction

This Surah speaks about the ways the human being can attain growth and spiritual development. The rewards of the Believers and the character of the Believers are also mentioned.

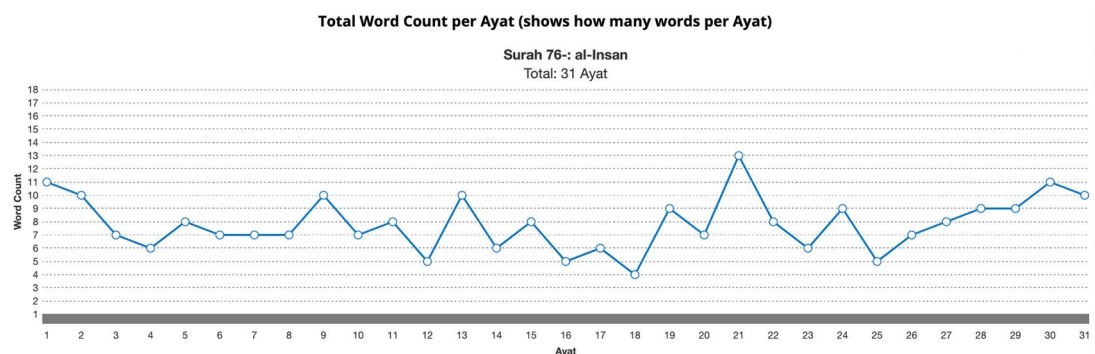
The Surah takes its name from the first Ayat,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

“Has there (not) come upon man a period of time when he was not a thing (even) mentioned?” (76:1).

There are 31 Ayat in this Surah.

Table Summary



Total Ayat	31
Total Words	243 (278 including 'و' as a separate word)
Total Letters	1,065 (reward factor 10,650)
Root Words	118
Unique Root Words	3

Makki / Madani	Madani
Chronological Order	98 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

The theme of this Surah is to inform man of his true position in the world and to tell him that if he understood his true position rightly and adopted the attitude of gratefulness, he would meet with such and such good end and if he adopted the way of disbelief, he would meet with such and such evil ends. In the longer Surahs of the Qur'an this same theme has been presented at length, but a special characteristic of the style of the earliest Surahs revealed at Makkah is that the subjects dealt with at length in the later period, "have been presented in a brief but highly effective way in this period in such concise, elegant sentences as may automatically be preserved in the memory of the hearers."

In this Surah, first of all man has been reminded that there was a time when he was nothing; then a humble beginning of him was made with a mixed drop of sperm and ovum of which even his mother was not aware; even she did not know that he had been conceived nor anyone else seeing the microscopic cell could say that it was a man, who in future would become the best of creation on the earth. After this, man has been warned, as to say: "Beginning your creation in this way We have developed and shaped you into what you are today in order to test and try you in the world. That is why, unlike other creatures, you were made intelligent and sensible and were shown both the way of gratitude and the way of ingratitude clearly so that you may show, in the interval that you have been granted here for work, whether you have emerged as a grateful servant from the test or an unbelieving, ungrateful wretch!" Then, just in one sentence, it has been stated decisively what will be the fate to be met with in the Hereafter by those who emerged as unbelievers from this test.

After this, in v. 5-22 continuously, the blessings with which those who do full justice to servitude in the world, will be favoured, have been mentioned in full detail. In these verses, not only have their best rewards been mentioned but they have also been told briefly what are the acts on the basis of which they would

become worthy of those rewards. Another special characteristic of the earliest Surahs revealed at Makkah is that besides introducing in them briefly the fundamental beliefs and concepts of Islam, here and there, those moral qualities and virtuous acts have been mentioned, which are praiseworthy according to Islam and also those evils of deed and morality of which Islam strives to cleanse human life. These two things have not been mentioned with a view to show what good or evil result is entailed by them in the transitory life of the world, but they have been mentioned only to point out what enduring results they will produce in the eternal and everlasting life of the Hereafter, irrespective of whether an evil quality may prove useful or a good quality may prove harmful in the world.

This is the subject matter of the first section (v. 1-22). In the second section, addressing the Prophet ﷺ, three things have been stated: first, that “it is in fact We Ourselves Who are revealing this Qur’an gradually to you, and this is intended to inform the disbelievers, not you, that the Qur’an is not being fabricated by Muhammad ﷺ but it is “We Who are revealing it, and it is Our Own wisdom which requires that We should reveal it piece by piece and not all at once.” Second, the Prophet ﷺ has been told: “No matter how long it may take for the decree of your Lord to be enforced and no matter what afflictions may befall you in the meantime, in any case you should continue to perform your mission of Apostleship patiently and not to yield to the pressure tactics of any of these wicked and unbelieving people.” The third thing he has been told is: “Remember Allah day and night, perform the Prayer and spend your nights in the worship of Allah, for it is these things which sustain and strengthen those who call to Allah in the face of iniquity and disbelief.” Then in one single sentence, the actual cause of the disbelievers’ wrong attitude has been stated: they have forgotten the Hereafter and are enamoured of the world. In the second sentence, they have been warned to the effect: “You have not come into being by yourself: We have created you. You have not made these broad shoulders and strong sturdy hands and feet for yourselves, it is We Who made these for you; and it so lies in Our power to treat you as We please. We can distort your figures, We can destroy you and replace you by some other nation. We can cause you to die and can recreate you in whatever form we like.”

In conclusion, it has been said, This is an admonition: whoever wills may accept it and take a path to his Lord. But man’s own will and desire is not everything in

the world. No one's will and desire can be fulfilled unless Allah (also) so wills. Allah's willing is not haphazard: whatever He wills, He wills it on the basis of His knowledge and wisdom. He admits into His mercy whomever He regards as worthy of His mercy on the basis of His knowledge and wisdom and He has prepared a painful torment for those whom He finds unjust and wicked.

Connection of the name of the Surah and its Ayah

- Allah speaks about the origins of the human and what will be given to those who struggle for Him and His cause.

Connection of the Surah to the Surah before/after it

- 'Insan' the human being is mentioned six times in Surah al-Qiyamah (75). The following Surah is al-Insan (76).
- Loving this world,

كَأَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ

“No! But you love the immediate. And leave the Hereafter.” (75: 20-21)

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا

“Indeed, these (disbelievers) love the immediate and leave behind them a grave Day.” (76:27)

The Virtues of the Surah

- Narrated Abu Huraira (ra) said, “The Prophet ﷺ used to recite the following in the Fajr prayer of Friday, “Alif, Lam, Mim, Tanzil” (Surah as-Sajdah no. 32) and “Hal-ata-ala-l-Insani” (Surah al- Insan).” (Bukhari no. 891)

Period of Revelation

Most of the commentators, including Zamakhshari, Razi, Qadi, Baidawi, Ibn Kathir and many others, regard it as a Makkan Surah and, according to Alusi, the same is the opinion of the majority of scholars. However, some commentators hold

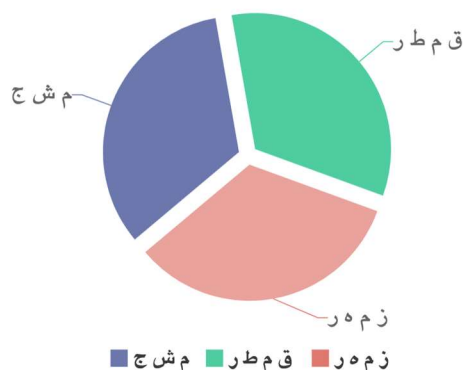
the view that the Surah was revealed at Madinah and some others say that it was revealed at Makkah but v. 8-10 of it were sent down at Madinah.

As far as the subject matter and the style of the Surah are concerned, these are very different from those of the Madinan Surahs. A little study of it rather shown that it is not only a Makkan Surah but it was revealed during the earliest period at Makkah, which began just after the revelation of the first seven verses of Surah 74: al-Muddathir (The Cloaked One).⁸⁴

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك و ن	8	1390
2.	ش ي أ	6	519
3.	أ ل ه	5	2851
4.	ر ب ب	5	980
5.	ك ف ر	4	525
6.	ي و م	4	405
7.	ر أ ي	4	328
8.	ذ ك ر	3	292
9.	ش ك ر	3	75
10.	ش ر ب	3	39

Unique Root Word	Example (word)	Translation
ز م ه ر	زَمْهَرِيًّا	freezing cold (76:13)
ق م ط ر	قَمْطَرِيًّا	and distressful (76:10)
م ش ج	أَمْشَاجٍ	a mixture (76:2)

Frequent Root Word	Example (word)	Example (translation)
أ ل ه	آلله	Allah
ذ ك ر	أَذْكُرُوا	remember
ر أ ي	وَرَأَيْتَ	and you see
ر ب ب	رَبِّ	the Lord
ش ر ب	يَشْرَبُ	will drink

⁸⁴ Tafheem al-Qur'an, Mawdudi.

			ش ك ر	مَشْكُورًا	appreciated
			ش ي أ	شَاءَ	wills
			ك ف ر	الْكَافِرُونَ	disbelievers
			ك و ن	كَانُوا	they used to
			ي و م	يَوْمَ	(of the) Day

Lessons, Guidance and Reflections

- The universe was there before mankind existed, then Allah created man, provided him with guidance and let him use his free will: either to believe or to disbelieve.
- An exemplary life in Paradise for those who choose to believe.
- Allah gradually sent this Qur'an according to the issues faced by mankind
- This Qur'an is an admonition for those who want to adopt the way to their Lord.
- The greatest of intentions is to do an action for the sake of Allah not seeking reward or thanks,

إِنَّمَا نُطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

“We feed you only for the countenance of Allah. We wish not from you reward or gratitude.” (76:9)

Surah 77: al-Mursalat

Introduction

In the previous Surah it was mentioned how the Believers receive the moral and spiritual perfection, now in this Surah it is mentioned how the rejecters of the truth have their downfall and are destroyed.

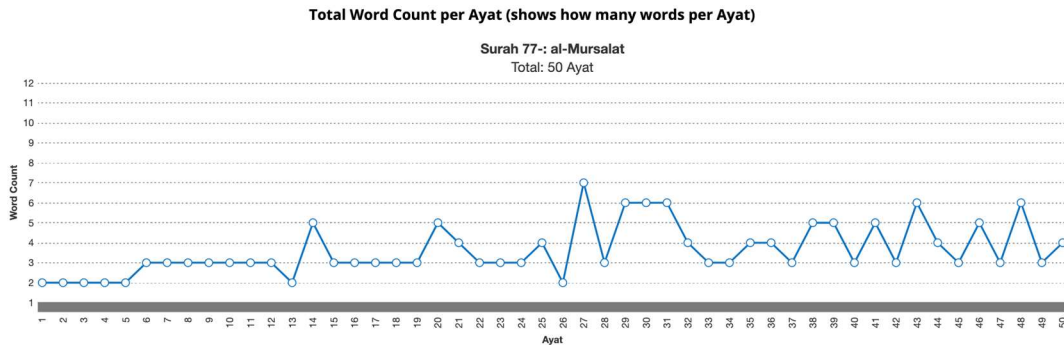
The Surah takes its name from the first Ayat,

وَالْمُرْسَلَاتِ عُرْفًا

“By those (winds) sent forth in gusts.” (77:1)

There are 50 Ayat in this Surah.

Table Summary



Total Ayat	50
Total Words	181 (198 including 'و' as a separate word)
Total Letters	815 (reward factor 8,150)
Root Words	82
Unique Root Words	2
Makki / Madani	Makki

Chronological Order	33 rd (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is to affirm the Resurrection and Hereafter and to warn the people of the consequences which will ultimately follow the denial and the affirmation of these truths.

In the first seven verses, the system of winds has been presented as an evidence of the truth that the Resurrection which is being foretold by the Qur'an and the Prophet Muhammad ﷺ must come to pass. The reasoning is that the power of All-

Mighty God Who established this wonderful system on the earth, cannot be helpless in bringing about the Resurrection and the express wisdom which underlies this system bears full evidence that the Hereafter must appear, for no act of an All-Wise Creator can be vain and purposeless, and if there was no Hereafter, it would mean that the whole of one's life was useless and absurd.

The people of Makkah repeatedly asked, "Bring about the Resurrection with which you threaten us; only then shall we believe in it." In v. 8-15, their demand has been answered, saying: "Resurrection is no sport or fun so that whenever a jester should ask for it, it should be brought forth immediately. It is indeed the Day of Judgement to settle the account of all mankind and of all its individuals. For it, Allah has fixed a specific time, it will take place and when it takes place with all its dreads and horrors, it will confound those who are demanding it for fun today. Then their cases will be decided only on the evidence of those Messengers whom these deniers of the truth are repudiating with impunity. Then they will themselves realise how they are responsible for their dooms."

In v. 16-28 arguments have been given continuously for the occurrence and necessity of the Resurrection and Hereafter. In these it has been stated that man's own history, his own birth, the structure of the earth on which he lives, bear the testimony that the coming of Resurrection. The establishment of the Hereafter are possible as well as the demand of Allah Almighty's wisdom. History tells us that the nations which denied the Hereafter ultimately became corrupted and met with destruction. This means that the Hereafter is a truth which if denied and contradicted by a nation by its conduct and attitude, will cause it to meet the same doom, which is met by a blind man who rushes headlong into an approaching train. And it also means that in the kingdom of the universe only physical laws are not at work but a moral law also is working in it, under which in this very world the process of retribution is operating.

But since in the present life of the world retribution is not taking place in its complete and perfect form, the moral law of the universe necessarily demands that there should come a time when it should take its full course and all those good works and evil deeds, which could not be rewarded here, or which escaped their due punishment should be fully rewarded and punished. For this it is inevitable that there should be a second life after death. If man only considers how he takes his birth in the world, his intellect, provided it is sound intellect, he cannot deny

that for the Allah who began his creation from an insignificant sperm drop and developed him into a perfect man, it is certainly possible to create the same man once again. After death the particles of man's body do not disappear but continue to exist on the same earth on which he lived his whole life. It is from the resources and treasures of this very earth that he is made and nourished and then into the same treasures of the earth he is deposited. The God who caused him to emerge from the treasures of the earth, in the first instance, can also cause him to re-emerge from the same treasures after he has been restored to them at death. If one only considers the powers of Allah, one cannot deny that He can do this; and if one considers the wisdom of Allah, one also cannot deny that it is certainly the very demand of His wisdom to call man to account for the right and wrong use of the powers that He has granted him on the earth; it would rather be against wisdom to let him off without rendering an account.

Then, in v. 28-40, the fate of the deniers of the Hereafter has been depicted and in v. 41-45 of those who affirming faith in it in their worldly life, endeavoured to improve their Hereafter, and abstained from the evils of disbelief and thought, morality and deed, conduct and character which might be helpful in man's worldly life, but are certainly ruinous for his life Hereafter.

In the end, the deniers of the Hereafter and those who turn away from the worship of Allah, have been warned as if to say: "Enjoy your short-lived worldly pleasure as you may, but your end will ultimately be disastrous." The discourse concludes with the assertion that the one who fails to obtain guidance from a Book like the Qur'an, can have no other source in the world to afford him Guidance.

Connection of the Surah to the Surah before/after it

- The Surah that follows Surah al-Mursalat is Surah an-Naba'. In this Surah, al-Mursalat, one Ayat is repeated ten times,

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

"Woe, that Day, to the deniers."

In Surah an-Naba' it appears as though Allah is responding to the deniers of the Day of Judgement, by saying,

كَلَّا سَيَعْلَمُونَ

“No! They will come to know.” (78:4)

They will know the reality of what they were lying about. This is in response to the Ayat that is being repeated in Surah al-Mursalat.

- In Surah al-Mursalat, Allah says,

وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ

“And what can make you know what is the Day of الفصل (separation)?”
(77:14)

Allah does not tell us what this Day of فصل (separation) is and rather answers this question in Surah an-Naba’,

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

“Indeed, the Day of فصل is an appointed time.” (78:17)

- In Surah al-Mursalat, we find two groups of people, one group is the people of Taqwa the other are the deniers. We find the same two groups in Surah an-Naba’. It is as if Surah an-Naba’ is explaining in detail what was mentioned in Surah al-Mursalat.

The Virtues of the Surah

- Surah al-Mursalat (77) is one of the Surahs that aged the Prophet ﷺ due to the intensity/pressure/repercussions of the implications of the words.

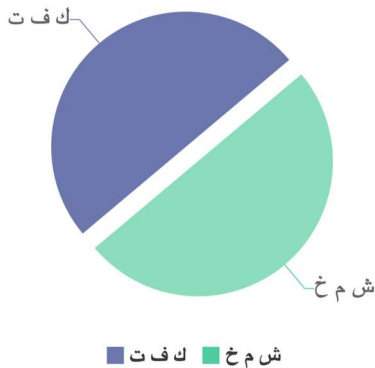
قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَدْ شَبَبْتَ، قَالَ: شَيَّبَنِي هُودٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ

It has been reported that once Abu Bakr (ra) said to the Prophet ﷺ, ‘O Messenger of Allah ﷺ, you have become old.’ The Prophet ﷺ said, ‘I have become old (due to) (Surah) Hud, al-Waqiah (56), al-Murasalat (77), Amma yatasailoon (an-Naba 78) and Waidha ash-Shamsu kuwirat (at-Takweer 81).’ (Tirmidhi no. 3297)

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	كذب	11	282
2.	إذا	5	409
3.	يوم	5	405
4.	فصل	3	43
5.	جعل	3	346
6.	إلى	3	742
7.	قدر	3	132
8.	كون	3	1390
9.	ظل	3	33
10.	رسل	2	513

Unique Root Word	Example (word)	Translation
ش م خ	سَمِخَتْ	lofty (77:27)
ك ف ت	كِفَاتًا	a receptacle (77:25)

Frequent Root Word	Example (word)	Example (translation)
إذا	وَإِذَا	and when
إلى	إِلَيْكَ	to you
جعل	يَجْعَلُونَ	they put
رسل	بِالرُّسُلِ	with (the) Messengers
ظل	وَوَضَّلْنَا	and We shaded
فصل	فَصْلٌ	decisive
قدر	قَدِيرٌ	All-Powerful
كذب	يَكْذِبُونَ	(they) lie
كون	كَانُوا	they used to
يوم	يَوْمٍ	(of the) Day

- The following Ayat is repeated 10 times in this Surah,

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

“Woe, that Day, to the deniers.”

Lessons, Guidance and Reflections

- Allah swears in the name of life-giving winds, rain and angels that the Day of Judgement will be established.
- On that Day, the disbelievers will be asked to walk towards Hell which they used to deny, and the righteous will be given all that they desire.
- A warning to the disbelievers and a question as to what statement after this Qur'an (the last revelation) will they believe?

Surah 78: an-Naba'

Introduction

The Surah gives an important news or message. It tells us that the Day of Decision is coming. This beautiful and orderly universe is pointing to the Day of Decision. Allah will bring all people to judgment. The wicked will be thrown in the Hell and the righteous will receive their reward from Allah.

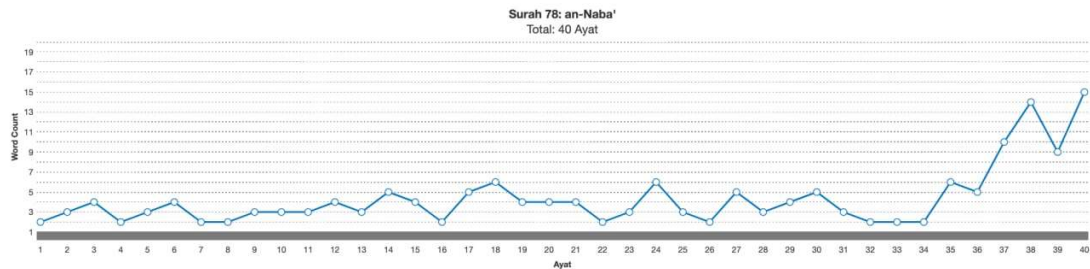
This Surah takes its name from the second Ayat,

عَنِ النَّبَاِ الْعَظِيمِ

“About the great news -” (78:2).

There are 40 Ayat in this Surah.

Table Summary



Total Ayat	40
Total Words	173 (198 including 'و' as a separate word)
Total Letters	766 (reward factor 7,660)
Root Words	104
Unique Root Words	3
Makki / Madani	Makki

Chronological Order	80 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Its theme also is the same as of Surah 77: al-Mursalat, i.e., to affirm the Resurrection and Hereafter, and to warn the people of the consequences of acknowledging or not acknowledging it.

When the Prophet ﷺ first started to preach Islam in Makkah, his message consisted of three elements:

1. That none be held as an associate with Allah in His Lordship;
2. That Allah had appointed him as His Messenger; and
3. That this world will come to an end one day and then another world will be established when all the former and the latter generations will be resurrected with the same bodies in which they lived and worked in the world; then they will be called to account for their beliefs and deeds and those who emerge as believing and righteous in this accountability will go to Paradise and those who are proved to be disbelieving and wicked will live in Hell for ever.

Of these, although the first, was highly unpleasant for the people of Makkah, yet in any case they were not disbelievers in the existence of God. They believed in His Being the Supreme Sustainer, Creator and Providence and also admitted that all those beings whom they regarded as their deities, were themselves Allah's creatures. Therefore, in this regard the only thing they disputed was whether they had any share in the attributes and powers of Divinity and in the Divine Being itself or not.

As for the second, the people of Makkah were not prepared to accept it. However, what they could not possibly deny was that during the 40 years life that the Prophet ﷺ had lived among them before his claim to Prophethood, they had never found him a lying deceitful person or the one who would adopt unlawful methods for selfish ends. They themselves admitted that he was a man possessed of wisdom, righteousness and moral superiority. Therefore, in spite of charging

him with a thousand false accusations, to say nothing of making others believe, they were finding it difficult even for themselves to believe that although he was an honest and upright man in every other affair and dealing of life, yet, God forbid, a liar only in his claim to be a Prophet ﷺ.

The third, when this was presented before them, they mocked it most of all, expressed unusual wonder at it, and regarding it as remote from reason and impossible, started talking against it as incredible, even inconceivable, in their assemblies. But in order to bring them to the way of Islam it was absolutely essential that the doctrine of the Hereafter should be instilled into their minds, for without belief in this doctrine, it was not at all possible that they could adopt a serious attitude with regard to the truth and falsehood, could change their standard of values in respect of good and evil, and giving up worship of the world, could be inclined to follow the way that Islam urged them to follow. That is why in the earliest Surahs revealed at Makkah the doctrine of the Hereafter has been stressed more than anything else. However, the arguments for it have been given in such a way that the doctrine of the Monotheism (Tawhid) also is impressed on the minds automatically. This also contains brief arguments, here and there, to confirm the truth of the Messenger of Allah and the Qur'an.

After understanding why the theme of the Hereafter has been so frequently repeated in the Surahs of this period, let us now have a look at the subject matter of this Surah. In it first of all, allusion has been made to the common talk and the doubts that were being expressed in every street of Makkah and in every assembly of the people of Makkah on hearing the news about Resurrection. Then, the deniers have been asked: "Don't you see this earth which We have spread as a carpet for you? Don't you see the high mountains which we have so firmly placed in the earth? Don't you consider your own selves how We have created you as pairs of men and women? Don't you consider your sleep by which We make you seek a few hours rest after every few hours labour and toil so as to keep you fit for work in the world? Don't you see the alternation of the night and day which We are so regularly perpetuating precisely according to your needs and requirements? Don't you see the strongly fortified system of the heavens above you? Don't you see the sun by means of which you are receiving your light and heat? Don't you see the rains which fall from the clouds and help produce corn and vegetables and lavish gardens? Do these things only tell you that the power of the Almighty Being Who has created

them, will be unable to bring about Resurrection and establish the Next World? Then, from the supreme wisdom which is clearly working in this world around you, do you only understand this that although each part of it and each function of it is purposive, yet life is meaningless?

Nothing could be more absurd and meaningless that after appointing man to the office of foreman and granting him vast powers of appropriation, when he leaves the world after fulfilling his role, he should be let off without any accountability. He should neither be rewarded and granted pension on satisfactory work, nor subjected to any accountability and punishment on unsatisfactory performance of duty.

After giving these arguments it has been emphatically stated that the Day of Judgement shall certainly come to pass on its appointed time. No sooner is the Trumpet sounded that whatever is being foretold shall appear before the eyes, and whether you believe in it today, or not, at that time you will come out in your multitudes from wherever you would be lying dead and buried to render your account. Your denial cannot in any way avert this inevitable event.

Then, in v. 21-30; it has been stated that every single misdeed of those who do not expect any accountability to take place and have thus belied Our Revelations, lies reckoned and recorded with Us, and Hell is ever lying an ambush to punish them and punish them fully for all their doings. Then, in v. 31-36, the best rewards of those who lived as responsible people in the world and have provided for their Hereafter beforehand have been mentioned. They have been reassured that they will not only be rewarded richly for their services but in addition they will also be given sufficient gifts.

In conclusion, the Divine court in the Hereafter has been depicted, making it plain that there will be no question of somebody's being adamant in the matter of getting his followers and associates forgiven, none will speak without leave, and leave will be granted on the condition that intercession be made only for the one to whom leave of intercession will have been given, and the intercessor will say only what is right. Moreover, leave for intercession will be given only for those who had acknowledged the Truth in the world but were sinners; rebels of God and rejecters of the Truth will deserve no intercession at all.

The discourse has been concluded with this warning: The Day the coming of which is being foretold, shall certainly come to pass. Do not think it is yet far off, it

is close at hand. Now, whoever wills, let him believe in it and take the way towards his Lord. But he who disbelieves, in spite of the warning, "will have all his deeds placed before him: and he will exclaim regretfully: "Oh, would that I were not born in the world!" At that time, his regrets will be about the same world of which he is so enamoured today!

Connection of the Surah to the Surah before/after it

- The Surah that precedes Surah an-Naba' is Surah al-Mursalat. In this Surah, one Ayat is repeated ten times,

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

"Woe, that Day, to the deniers."

In this Surah an-Naba', it appears as though Allah is responding to the deniers of the Day of Judgement, by saying,

كَلَّا سَيَعْلَمُونَ

"No! They will come to know." (78:17)

- They will know the reality of what they were lying about. This in response to the verse that is being repeated in Surah Mursalat. In Surah Mursalat Allah says,

وَمَا أَذْرَاكَ مَا يَوْمُ الْفَصْلِ

"And what can make you know what is the Day of فصل (separation)?"

(77:14)

Allah does not tell us what this Day of فصل (separation) is, but rather answers this question in Surah an-Naba',

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا

"Indeed, the Day of فصل is an appointed time." (78:17)

- In Surah al-Mursalat, we find two groups of people, one group is the people of Taqwa the other are the deniers. We find the same two groups in Surah

an-Naba. It is as if Surah an-Naba is explaining in detail what was mentioned in Surah al-Mursalat.

The Virtues of the Surah

Surah an-Naba (78) is one of the Surahs that aged the Prophet ﷺ due to the intensity/pressure/repercussions of the implications of the words.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَدْ شَيْبْتَ، قَالَ: شَيْبَتْنِي هُوْدٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ

It has been reported that once Abu Bakr (ra) said to the Prophet ﷺ, 'O Messenger of Allah ﷺ, you have become old.' The Prophet ﷺ said, 'I have become old (due to) (Surah) Hud, al-Waqiah (56), al-Murasalat (77), Amma yatasailoon (an-Naba 78) and Waidha ash-Shamsu kuwirat (at-Takweer 81)." (Tirmidhi no. 3297)

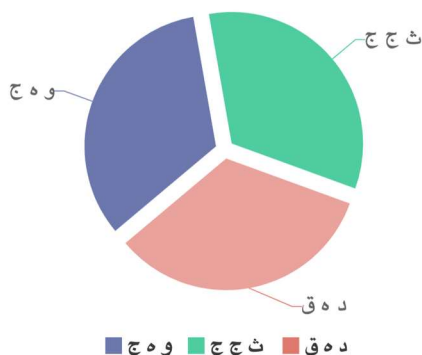
Period of Revelation

As we have explained in the introduction to Surah 77: al-Mursalat (Those Sent Forth), the themes of all the Surahs, from Surah 75: al-Qiyamah (The Resurrection) to Surah 79: an-Nazi'at (The Extractors), closely resemble one another and all these seem to have been revealed in the earliest period at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	كدون	6	1390
2.	جعل	5	346
3.	يوم	5	405
4.	إلا	3	663
5.	كذب	3	282
6.	ربب	3	980
7.	علم	2	854
8.	ارض	2	461
9.	جبل	2	41
10.	منو	2	381

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ث ج ج	تَجَاجَا	pouring abundantly (78:14)	إِلَّا	إِلَّا	except
د ه ق	دِهَاقًا	full (78:34)	أَرْض	الْأَرْضُ	the earth
و ه ج	وَهَّاجًا	burning (78:13)	ج ب ل	الْجِبَالُ	the mountains
			ج ع ل	يَجْعَلُونَ	they put
			ر ب ب	رَبِّ	the Lord
			س م و	بِسْمِ	In (the) name
			ع ل م	الْعَالَمِينَ	of the universe
			ك ذ ب	يَكْذِبُونَ	(they) lie
			ك و ن	كَانُوا	they used to
			ي و م	يَوْمِ	(of the) Day

Lessons, Guidance and Reflections

- Creation of the heavens, earth, mountains and vegetation clearly points out towards the Day of Judgement.
- Resurrection and man's accountability in the court of Allah.
- The righteous will be well pleased, while the disbelievers will be put in Hell where they will be treated with scalding water and decaying filth.

Miscellaneous Issues - Scientific References

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا وَالْجِبَالَ أَوْتَادًا

“Have We not made the earth a resting place? And the mountains as stakes (pegs)?” (78:6-7)

The book entitled ‘Earth’ is a basic reference textbook in many universities around the world. One of its two authors is Professor Emeritus Frank Press. He was the Science Advisor to former US President Jimmy Carter, and for 12 years was the President of the National Academy of Sciences, Washington, DC. His book says

that mountains have underlying roots. These roots are deeply embedded in the ground, thus mountains have a shape like a peg. Modern earth sciences have proven that mountains have deep roots under the surface of the ground and that these roots can reach several times their elevations above the surface of the ground. So, the most suitable word to describe mountains on the basis of this information is the word 'peg,' since most of a properly set peg is hidden under the surface of the ground. The history of science tells us that the theory of mountains having deep roots was introduced only in the latter half of the nineteenth century. Mountains also play an important role in stabilising the crust of the earth. They hinder the shaking of the earth. Allah has said in the Qur'an,

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

“And He has cast into the earth firmly set mountains, lest it shift with you, and (made) rivers and roads, that you may be guided.” (16:15)

Likewise, the modern theory of plate tectonics holds that mountains work as stabilisers for the earth. This knowledge about the role of mountains as stabilisers for the earth has just begun to be understood in the framework of plate tectonics since the late 1960's.

Surah 79: an-Nazi'at

Introduction

It speaks about Allah's angels who take the souls at the time of death. As Allah has power to take away the souls, as He has created the whole universe, He also has the power to resurrect people after their death. The story of Prophet Musa and Pharaoh is mentioned to warn the people about the consequences of arrogant pride which leads to the denial of the truth.

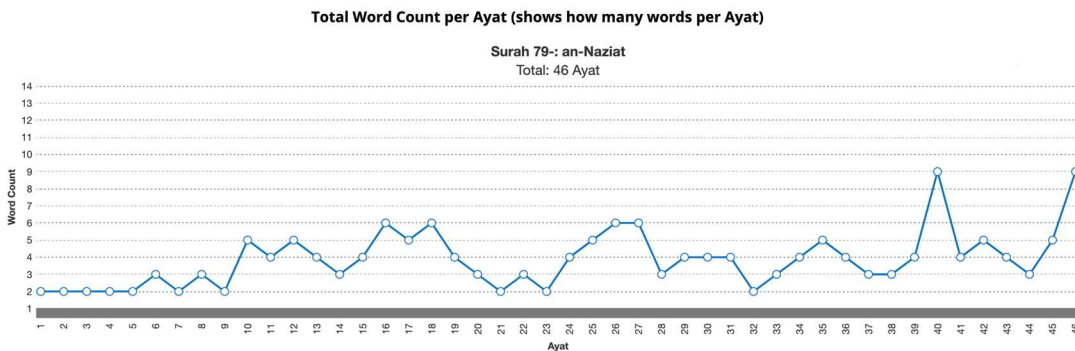
The Surah takes its name from the first Ayat,

وَالنَّازِعَاتِ غَرْقًا

“By those (angels) who extract with violence” (79:1)

There are 46 Ayat in this Surah.

Table Summary



Total Ayat	46
Total Words	179 (195 including 'و' as a separate word)
Total Letters	762 (reward factor 7,620)
Root Words	101

Unique Root Words	7
Makki / Madani	Makki
Chronological Order	81 st (according to Ibn Abbas)
Names of Prophets Mentioned	Musa

Themes

Its theme is affirmation of Resurrection and the life hereafter; it also warns of the consequences of belying the Messenger of Allah.

The Surah opens with oaths sworn by the angels who take the soul at deaths and those who hasten to carry out Allah's commands and those who conduct the affairs of the universe according to Divine Will, to assure that the Resurrection will certainly come to pass and the second life after death will certainly take place. For the angels who are employed to pluck out the soul today can also be employed to restore the soul tomorrow and the angels who promptly execute Allah's commands and conduct the affairs of the universe today can also upset the order of the universe tomorrow by orders of the same God and can also bring about a new order.

After this the people have been told, so as to say: "This work which you regard as absolutely impossible, is not difficult for God, for which He may have to make lengthy preparations. Just a single jolt will upset this system of the world and a second jolt will be enough to cause you to appear as living beings in the new world." At that time the same people who deny it, would be trembling with fear and seeing with awe struck eyes all that they thought was impossible.

Then, relating the story of the Prophet Moses and Pharaoh briefly, the people have been warned to the effect: "You know full well what fate the Pharaoh met in consequence of belying the Messenger and rejecting the guidance brought by him and endeavouring to defeat his mission by trickery and deceit. If you do not learn any lesson from it, nor change your ways and attitude accordingly, you also will have to meet the same fate."

Then, in v. 27-13, arguments have been given for the Hereafter and life after death. In this regard, the deniers have been asked the question: "Is your resurrection a more difficult task or the creation of the huge Universe which

spreads around you to infinite distances with myriads of its stars and planets? Your recreation cannot be difficult for the God for whom this was an easy task. "Thus, after presenting, in a single sentence, a decisive argument for the possibility of the Hereafter, attention has been drawn to the earth and its provisions that have been arranged in it for the sustenance of man and animal and of which everything testifies that it has been created with great wisdom for fulfilling some special purpose.

Pointing to this the question has been left for the intellect of man to ponder for itself and form the opinion whether calling man to account after having delegated authority and responsibilities to a creature like him in this wise system would be more in keeping with the demands of wisdom, or that he should die after committing all sorts of misdeeds in the world and should perish and mix in the dust for ever and should never be called to account as to how he employed the authority and fulfilled the responsibilities entrusted to him. Instead of discussing this question, in v. 34-41, it has been said, "When the Hereafter is established, men's eternal future will be determined on the criterion as to which of them rebelled against his God transgressing the bounds of service and made the material benefits and pleasures his objective of life and which of them feared standing before his Lord and refrained from fulfilling the unlawful desires of the self. "This by itself provides the right answer to the above question to every such person who considers it honestly, free from stubbornness. For the only rational, logical and moral demand of giving authority and entrusting responsibilities to man in the world is that he should be called to account on this very basis ultimately and rewarded or punished accordingly.

In conclusion, the question of the disbelievers of Makkah as to when Resurrection will take place, has been answered. They asked the Prophet ﷺ this question over and over again. In reply it has been said that the knowledge of the time of its occurrence rests with God alone. The Messenger is there only to give the warning that it will certainly come. Now whoever wishes may mend his ways, fearing its coming and whoever wishes may behave and conduct himself as he likes, fearless of its coming. When the appointed time comes, those very people who loved the life of this world and regarded its pleasures as the only object of life, would feel that they had stayed in the world only for an hour or so. Then they will

realise how utterly they had ruined their future, for the sake of the short-lived pleasures of the world.

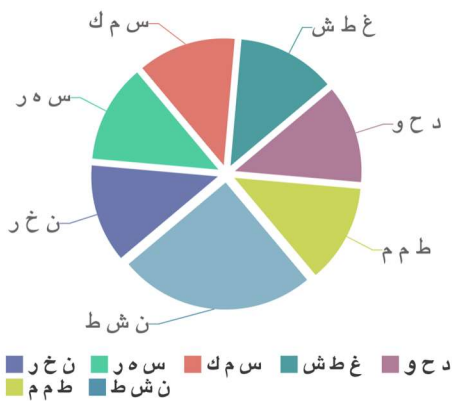
Period of Revelation

According to Abdullah bin Abbas, this Surah was sent down after Surah 78: an-Naba' (The News). Its subject matter also testifies that it belongs to the earliest period at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

7 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر ب ب	5	980
2.	ق و ل	4	1722
3.	إ ل ي	4	742
4.	ي و م	3	405
5.	خ ش ي	3	48
6.	ر أ ي	3	328
7.	ن ش ط	2	2
8.	س ب ح	2	92
9.	س ب ق	2	37
10.	د ب ر	2	44

Unique Root Word	Example (word)	Translation
د ح و	دَحَلَهَا	he spread it (79:30)
س م ك	سَمَكَهَا	its ceiling (79:28)
س ه ر	بِالسَّاهِرَةِ	(will be) awakened (79:14)
ط م م	الطَّامَّةُ	the overwhelming calamity (79:34)

Frequent Root Word	Example (word)	Example (translation)
إ ل ي	إِلَيْكَ	to you
خ ش ي	خَشِيَ	feared
د ب ر	الْأَذْبَارَ	the backs
ر أ ي	وَرَأَيْتَ	and you see

غ ط ش	وَأَعْطَشَ	and He darkened (79:29)	ر ب ب	رَبِّ	the Lord
ن خ ر	نَخَرَهُ	decayed (79:11)	س ب ح	نُسَبِّحُ	(we) glorify (You)
ن ش ط	وَالَّذِشِطْنِ	and those who draw out (79:2)	س ب ق	فَأَسْتَبِقُوا	so race
			ق و ل	يَقُولُ	say
			ن ش ط	نَشْطًا	gently
			ي و م	يَوْمَ	(of the) Day

Lessons, Guidance and Reflections

- Death, the Day of Resurrection and life after death.
- The story of the Prophet Musa when he called Pharaoh to his Lord. He denied Allah and was subsequently punished.
- The creation of man is not harder than the creation of the heavens, earth and its contents.
- Punishment and reward on the Day of Judgement.

Surah 80: ‘Abasa

Introduction

The Surah begins with the incident of a blind man (Abdullah ibn Umm Maktum) who came to the Prophet ﷺ to seek knowledge, while the chiefs of Makkah were denying the message. It talks about the greatness of Allah’s message. Those who will accept this message they will benefit from it. But those who deny this message they are bringing harm to their own selves. The Surah takes its name from the first Ayat,

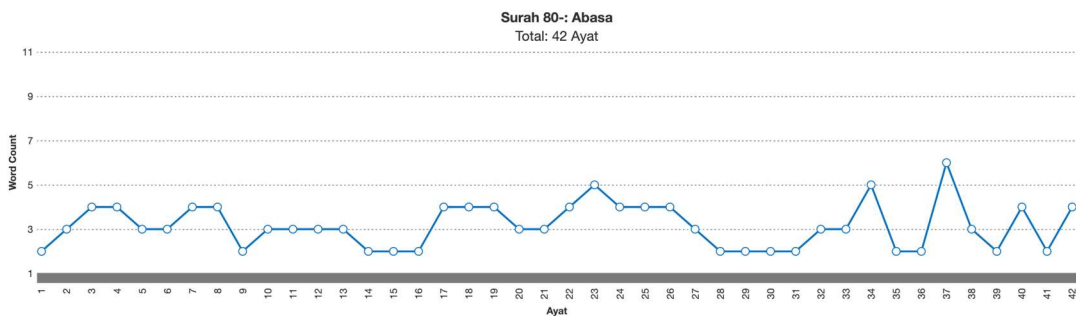
عَبَسَ وَتَوَلَّى

“He frowned and turned away.” (80:1)

There are 42 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	42
Total Words	133 (151 including ‘و’ as a separate word)
Total Letters	538 (reward factor 5,380)
Root Words	74
Unique Root Words	3

Makki / Madani	Makki
Chronological Order	24 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In view of the apparent style with which the discourse opens, one feels that in this Surah, Allah has expressed His displeasure against the Prophet ﷺ for his dealing with Ibn Umm Makhtum and attending to the big chiefs exclusively. But when the whole Surah is considered objectively, one finds that the displeasure, in

fact, has been expressed against the disbelieving Quraysh, who because of their arrogant attitude and indifference to the truth, were rejecting with contempt the message of truth being conveyed by the Prophet ﷺ. Then, besides teaching him the correct method of preaching, the error of the method that he was adopting at the start of his mission has also been pointed out. His treatment of the blind man with neglect and disregard and devoting all his attention to the Quraysh chiefs was not for the reason that he regarded the rich as noble and a poor blind man as contemptible, and God forbid, there was some rudeness in his manner for which Allah reproved him. But, as a matter of fact, when a caller to Truth embarks on his mission of conveying his message to the people, he naturally wants the most influential people of society to accept his message so that his task becomes easy, for even if his invitation spreads among the poor and weak people, it cannot make much difference.

Almost the same attitude had the Prophet ﷺ also adopted in the beginning, his motive being only sincerity and a desire to promote his mission and not any idea of respect for the big people and hatred for the small people. But Allah made him realise that that was not the correct method of extending invitation to Islam, but from his mission's point of view, every man, who was a seeker for the truth was important, even if he was weak, or poor, and every man, who was heedless to the truth, was unimportant, even if he occupied a high position in society. Therefore, he should openly proclaim and convey the teachings of Islam to all and sundry, but the people who were really worthy of his attention, were those who were inclined to accept the Truth and his sublime and noble message was too high to be presented before those arrogant people who in their arrogance and vanity thought that they did not stand in need of him but rather he stood in need of them.

This is the theme of v. 1-16. From verse 17 onward the rebuke directly turns to the disbelievers, who were repudiating the invitation of the Messenger of Allah. In this, first they have been reproved for their attitude which they had adopted against their Creator, Provider and Sustainer. In the end, they have been warned of the dreadful fate that they would meet in consequence of their conduct on the Day of Resurrection.

Period of Revelation

The commentators and traditionists are unanimous about the occasion of the revelation of this Surah. According to them, once some big chiefs of Makkah were sitting in the Prophet's ﷺ assembly and he was earnestly engaged in trying to persuade them to accept Islam. At that very point, a blind man, named Ibn Umm Maktum, approached him to seek explanation of some point concerning Islam. The Prophet ﷺ disliked his interruption and ignored him. Thereupon Allah sent down this Surah. From this historical incident the period of the revelation of this Surah can be precisely determined.

In the first place, it is confirmed that Ibn Umm Maktum was one of the earliest reverts to Islam. Ibn Hajar and Ibn Kathir have stated that he was one of those who had accepted Islam at a very early stage at Makkah.

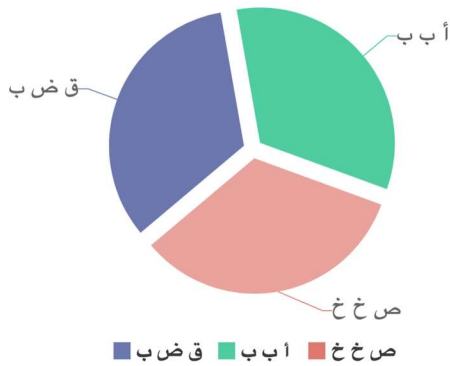
Secondly, some of the hadith which relate this incident show that he had already accepted Islam and some others show that he was inclined to accept it and had approached the Prophet ﷺ in search of the truth. The Prophets ﷺ wife (Aishah) states that, coming to the Prophet ﷺ he had said, "O Messenger of Allah, guide me to the straight path." (Tirmidhi, Hakim, Ibn Hibban, Ibn Jarir, Abu Ya'la. According to Abdullah bin Abbas, he had asked the meaning of a verse of the Qur'an and said to the Prophet ﷺ: "O Messenger of Allah, teach me the knowledge that Allah has taught you." Ibn Jarir, Ibn Abu Hatim). These statements show that he had acknowledged the Prophet ﷺ as a Messenger of Allah and the Qur'an as a Book of Allah.

Thirdly, the names of the people who were sitting in the Prophet's ﷺ assembly at that time, have been given in different hadith. In this list we find the names of `Utbah, Shaibah, Abu Jahl, Umayyah bin Khalaf, Ubayy bin Khalaf, who were the bitterest enemies of Islam. This shows that the incident took place in the period when these chiefs were still on meeting terms with the Prophet ﷺ and their antagonism to Islam had not yet grown so strong as to have stopped their paying visits to him and having dialogues with him off and on. All these arguments indicate that this is one of the very earliest Surahs to be revealed at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ذ ك ر	4	292
2.	ج ي أ	3	278
3.	ش ي أ	3	519
4.	ز ك و	2	59
5.	أ مَّا	2	55
6.	غ ن ي	2	73
7.	ك ر م	2	47
8.	س ف ر	2	12
9.	أ ن س	2	97
10.	ك ف ر	2	525

Unique Root Word	Example (word)	Translation
أ ب ب	وَأَبَّأْ	and grass (80:31)
ص خ خ	الصَّاحَّةُ	the deafening blast (80:33)
ق ض ب	وَقْصَبًا	and green fodder (80:28)

Frequent Root Word	Example (word)	Example (translation)
أ مَّا	فَأَمَّا	then as for
أ ن س	أَنَاسٍ	(the) people
ج ي أ	جِئْتَ	you have come
ذ ك ر	أَذْكُرُوا	remember
ز ك و	الزَّكَاةَ	the zakah
س ف ر	سَفَرٍ	a journey
ش ي أ	شَاءَ	wills
غ ن ي	غَنِيٌّ	(is) All-Sufficient
ك ر م	كَرِيمًا	noble
ك ف ر	الْكَافِرُونَ	disbelievers

Lessons, Guidance and Reflections

- The commandment that the seekers of guidance should be given preference in conveying Allah's message.
- Man is reminded to recognize his Creator.
- On the Day of Judgement man will be so concerned about himself that he will not even care about his own mother, father, brother or children.

Miscellaneous Issues

Scientific References - The Role of Genes.

مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ

“From what substance did He create him? From a drop (nutfah) He created him and destined (qadr) for him.” (80:18-19)

In a single male Nutfah (sperm cell), which measures 60 microns (1 micron = 1/1000 mm), there are 23 chromosomes – long spiral double strand helices. They contain the genes which determine every type of characteristic the body has, like hair colour, skin type, etc.

Hence, it is within this Nutfah that Allah has determined and destined all the physical characteristics that an individual has. It is amazing that the description of these realities are so accurately stated by Allah in the Qur'an.

The Prophet ﷺ said, 'Allah has ordained an angel that accompanies the different stages of development of the Nutfah. The 'Alaqah, the Mudgha and in every stage he asks Allah, 'O Allah, what to do next?' If Allah determines its full development, the angel asks, 'Is it a boy or a girl? Happy or unhappy, his livelihood and his life span. All is written (determined) while he is in the mother's womb.' (Bukhari)

Surah 81: at-Takweer

Introduction

The Surah talks about the end of the world. In a very powerful way, it gives us some of the scenes of the Last Day. All the natural power as well as the human power and authority will come to an end. This is a serious message not the words of a madman. The purpose of this message is to remind people to become morally upright.

The Surah takes its name from the first Ayat,

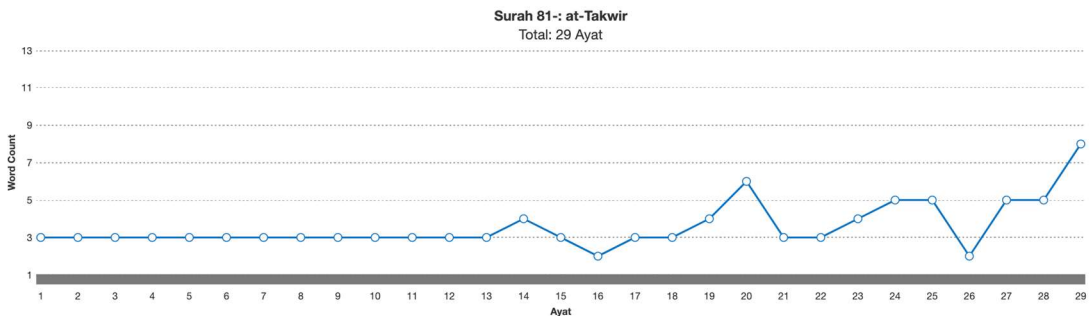
إِذَا الشَّمْسُ كُوِّرَتْ

“When the sun is wrapped up (in darkness)” (81:1)

There are 29 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	29
Total Words	104 (122 including ‘و’ as a separate word)
Total Letters	425 (reward factor 4,250)
Root Words	61

Unique Root Words	7
Makki / Madani	Makki
Chronological Order	7 th (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

It has two themes: the Hereafter and the institution of Apostleship. In the first six verses the first stage of the Resurrection has been mentioned when the sun will

lose its light, the stars will scatter, the mountains will be uprooted and will disperse, the people will become heedless of their dearest possessions, the beasts of the jungle will be dazed and will gather together, and the seas will boil up. Then in the next seven verses, the second stage has been described when the souls will be reunited with the bodies, the records will be laid open, the people will be called to account for their crimes, Heaven and Hell will be brought into full view. After depicting the Hereafter thus, man has been left to ponder his own self and deeds, saying: "Then each man shall himself know what he has brought with him."

After this, the theme of Messengership has been taken up. In this the people of Makkah have been addressed, as if to say "Whatever Muhammad ﷺ is presenting before you, is not the bragging of a madman, nor an evil suggestion inspired by Satan, but the word of a noble, exalted and trustworthy messenger sent by Allah, whom Muhammad ﷺ has seen with his own eyes in the bright horizon of the clear sky in broad day light. Where then are you going, having turned away from this teaching?"

The Virtues of the Surah

- Ibn Umar (ra) reported that the Messenger of Allah ﷺ said, "Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite, "When the sun is wrapped up" (Surah Takweer) and "When the heaven breaks apart." (Surah al-Infitar) and "When the heaven has split." (Surah al-Inshiqaq). (Tirmidhi no. 3333)
- Surah at-Takwir (81) is one of the Surahs that aged the Prophet ﷺ due to the intensity/pressure/repercussions of the implications of the words.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَدْ شَبَّتَ، قَالَ: شَيَّبَنِي هُوْدٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلَاتُ، وَعَمَّ
يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ

It has been reported that once Abu Bakr (ra) said to the Prophet ﷺ, 'O Messenger of Allah ﷺ, you have become old.' The Prophet ﷺ said, 'I have become old (due to) (Surah) Hud, al-Waqiah (56), al-Murasalat (77), Amma yatasailoon (an-Naba 78) and Waidha ash-Shamsu kuwirat (at-Takweer 81).' (Tirmidhi no. 3297)

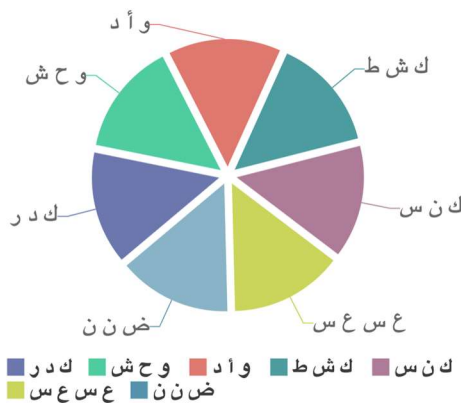
Period of Revelation

The subject matter and the style clearly show that it is one of the earliest Surahs to be revealed at Makkah.

Important key and unique words of the Surah

Unique Root Words to this Surah only

7 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِذَا	14	409
2.	نَفَس	3	298
3.	عَلَم	3	854
4.	شَيْءٌ	3	519
5.	جِنَن	2	201
6.	قَوْل	2	1722
7.	إِلَّا	2	663
8.	شَمْس	1	33
9.	كَوْر	1	3
10.	نَجْم	1	13

Unique Root Word	Example (word)	Translation
ض ن ن	بِضْيَيْنٍ	a withholder (81:24)
ع س ع س	عَسَّعَسَ	it departs (81:17)
ك د ر	أَنكَدَرَتْ	fall, losing their luster (81:2)
ك ش ط	كُشِطَتْ	is stripped away (81:11)
ك ن س	أَلْكَنَسِي	(and) disappear (81:16)
و ا د	الْمَوْءِدَةُ	the female infant buried alive (81:8)
و ح ش	الْوَحُوشُ	the wild beasts (81:5)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
إِلَّا	إِلَّا	except
جِنَن	الْجِنَّةِ	the jinn
شَمْس	وَالشَّمْسِ	by the sun
شَيْءٌ	شَاءَ	wills
عَلَم	الْعَلَمِينَ	of the universe
قَوْل	يَقُولُ	say

			ل ك و ر	يُكْوِّرُ	He wraps
			ن ج م	النَّجُومَ	the stars
			ن ف س	وَنَفْسٍ	and (the) soul

- The first 13 Ayat, all have 3 words with the 14th Ayat stating,

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ

“A soul will (then) know what it has brought (with it).” (81:14)

Lessons, Guidance and Reflections

- A scene from the scenes of Doomsday.
- The Qur'an is conveyed to the Prophet ﷺ through angel Gabriel.
- This message of the Qur'an is for all the people of the world.

Surah 82: al-Infitar

Introduction

The Surah reminds the human being that Allah has given them a wonderful proportionate shape, but they and the whole universe are totally dependent upon Allah. The creation has a purpose and the Day of Judgement will come.

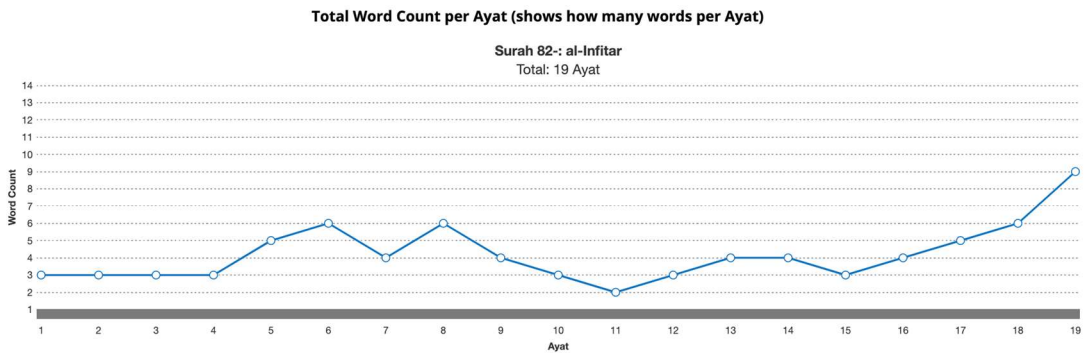
The Surah takes its name from the first Ayat,

إِذَا السَّمَاءُ انْفَطَرَتْ

“When the sky breaks apart” (81:1)

There are 19 Ayat in this Surah.

Table Summary



Total Ayat	19
Total Words	80 (89 including ‘و’ as a separate word)
Total Letters	326 (reward factor 3,260)
Root Words	40
Unique Root Words	0

Makki / Madani	Makki
Chronological Order	82 nd (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Its theme is the Hereafter. According to a hadith related in Musnad Ahmad, Tirmidhi, Ibn al-Mundhir, Tabarani, Hakim and Ibn Marduyah, on the authority of Abdullah bin Umar, the Messenger said, “The one who wants that he should see the Resurrection Day as one would see it with one’s eyes, should read Surah At-Takwir, Surah Al-Infitar and Surah Al-Ishiqaq.”

In this Surah, first the Resurrection Day has been described and it is said that when it occurs, every person will see whatever he has done in the world. After this, man has been asked to ponder the question: “O man, what has deluded you into thinking that Allah, who brought you into being and by whose favour and bounty you possess the finest body, limbs and features among all creatures, is only bountiful and not just? His being bountiful and generous does not mean that you should become fearless of His justice.” Then, man has been warned, as to say: “Do not remain involved in any misunderstanding. Your complete record is being prepared. There are trustworthy writers who are writing down whatever you do.” In conclusion, it has been forcefully stated that the Day of Resurrection will surely take place when the righteous shall enjoy every kind of bliss in Paradise and the wicked shall be punished in Hell. On that day, no one shall avail anyone anything. All powers of judgment shall be with Allah.

The Virtues of the Surah

- Ibn Umar (ra) reported that the Messenger of Allah ﷺ said, “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite, “When the sun is wrapped up” (Surah Takweer) and “When the heaven breaks apart.” (Surah al-Infitar) and “When the heaven has split.” (Surah al-Inshiqaq). (Tirmidhi no. 3333)

Period of Revelation

This Surah and the Surah 81: at-Takweer (The Wrapping) closely resemble each other in their subject matter. This shows that both were sent down in about the same period.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	إِذَا	4	409
2.	دِين	4	101
3.	يَوْم	4	405
4.	نَفْس	3	298
5.	فَجْر	2	24
6.	عَلَم	2	854
7.	كَرَم	2	47
8.	شِئْ	2	519
9.	دَرِي	2	29
10.	سَمَو	1	381

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
دَرِي	تَذُرُونَ	you know
دِين	دِينِ	(the) religion
سَمَو	بِسْمِ	In (the) name
شِئْ	شَاءَ	wills
عَلَم	الْعَلَمِينَ	of the universe

ف ج ر	الْفَجْرِ	(of) the dawn
ك ر م	كَرِيمًا	noble
ن ف س	وَنَفْسٍ	and (the) soul
ي و م	يَوْمٍ	(of the) Day

Lessons, Guidance and Reflections

- A description as to what will happen on the Day of Judgement.
- Guardian angels are assigned to each individual who are recording each and every action.
- Allah Himself will be the Judge on the Day of Judgement.

Surah 83: al-Mutaffifeen

Introduction

The Surah warns those who commit fraud in business. It reminds about honest dealings. The righteous will prosper. Allah has the record of every person. The Surah takes its name from the first Ayat,

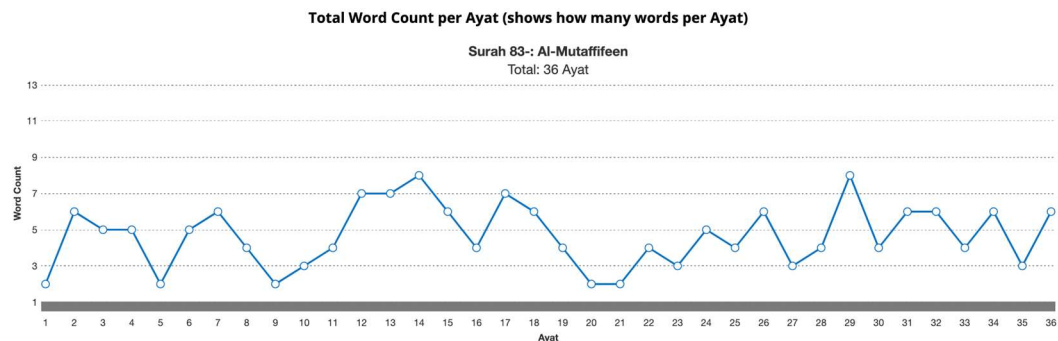
وَيْلٌ لِّلْمُطَفِّفِينَ

“Woe to those who give less (than due),” (83:1).

The word mutafif (who gives less) is unique to this Surah and not mentioned elsewhere in the Qur'an.

There are 36 Ayat in this Surah.

Table Summary



Total Ayat	36
Total Words	169 (179 including ‘و’ as a separate word)
Total Letters	740 (reward factor 7,400)
Root Words	73
Unique Root Words	5

Makki / Madani	Makki
Chronological Order	86 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

The theme of this Surah too is the Hereafter. In the first six verses the people have been taken to task for the prevalent evil practice in their commercial dealings. When they had to receive their due from others, they demanded that it be given in full, but when they had to measure or weigh for others, they would give less than what was due. Taking this one evil as an example out of countless evils prevalent in society, it has been said that it is an inevitable result of the heedlessness of the Hereafter. Unless the people realised that one day they would have to appear before Allah and account for each single act they performed in the world, it was not possible that they would adopt piety and righteousness in their daily affairs. Even if a person might practice honesty in some of his less important dealings in view of “honesty is the best policy,” he would never practice honesty on occasions when dishonesty would seem to be “the best policy.” Man can develop true and enduring honesty only when he fears Allah and sincerely believes in the Hereafter, for then he would regard honesty not merely as “a policy” but as “a duty” and obligation, and his being constant in it, or otherwise, would not be dependent on its being useful or useless in the world.

Thus, after making explicit the relation between morality and the doctrine of the Hereafter in an effective and impressive way, in v. 7-17, it has been said, The deeds of the wicked are already being recorded in the blacklist of the culprits, and in the Hereafter they will meet with utter ruin. Then in v. 18-28, the best end of the virtuous has been described and it has been laid that their deeds are being recorded in the list of the exalted people, on which are appointed the angels nearest to Allah.

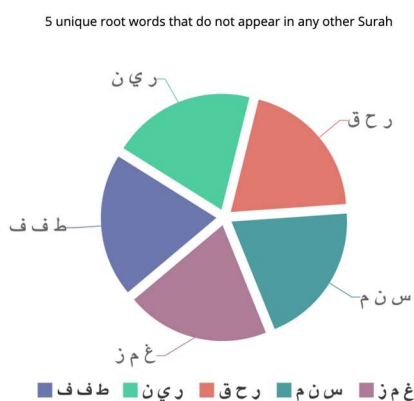
In conclusion, the Believers have been consoled and the disbelievers warned, as if to say: “The people who are disgracing and humiliating the Believers today, are culprits who, on the Resurrection Day, will meet with a most evil end in consequence of their conduct and these very Believers will feel comforted when they see their fate.”

Period of Revelation

The style of the Surah and its subject matter clearly show that it was revealed in the earliest stage at Makkah, when Surah after Surah was being revealed to impress the doctrine of the Hereafter on the people's minds. This Surah was revealed when they had started ridiculing the Muslims and disgracing them publicly in the streets and in their assemblies, but persecution and manhandling of the Muslims had not yet started.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الَّذِي	6	1464
2.	إِذَا	6	409
3.	يَوْم	4	405
4.	كَتَبَ	4	319
5.	كَذَبَ	4	282
6.	كَوْن	4	1390
7.	قَوْل	3	1722
8.	قَالَ	3	168
9.	كَانَ	2	16
10.	نَوَسَ	2	241

Unique Root Word	Example (word)	Translation
ر ح ق	رَحِيقٍ	a pure wine (83:25)
ر ي ن	رَانَ	(the) stain has covered (83:14)
س ن م	تَسْنِيمٍ	Tasneem (83:27)
ط ف ف	لِّلْمُطَفِّفِينَ	to those who give less (83:1)
غ م ز	يَتَعَامَرُونَ	they winked at one another (83:30)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِذَا	وَإِذَا	and when
قَالَ	وَيَقُولُ	and he will return
قَوْل	يَقُولُ	say
كَتَبَ	الْكِتَابُ	(is) the book
كَذَبَ	يَكْذِبُونَ	(they) lie

			كَوْن	كَانُوا	they used to
			كَيْل	الْكَيْلِ	(the) measure
			نَوْس	النَّاسِ	the people
			يَوْم	يَوْمِ	(of the) Day

Lessons, Guidance and Reflections

- Defrauders will be called to account and punished while the righteous will be rewarded with soft couches, the choicest wine and special spring water.
- Today disbelievers laugh at the believers, a Day will come when they themselves will be laughed at.

Surah 84: al-Inshiqaq

Introduction

This Surah tells us that this world has no permanence. It also speaks about the record of deeds and the rewards of the righteous and the punishment of the wicked. It reminds people to pay attention to the Qur'an.

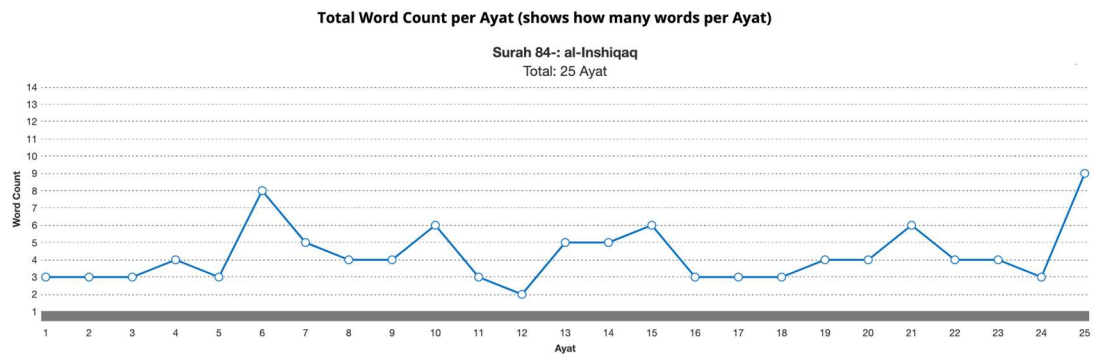
The Surah takes its name after the first Ayat,

إِذَا السَّمَاءُ انشَقَّتْ

“When the sky has split (open)” (84:1)

There are 25 Ayat in this Surah.

Table Summary



Total Ayat	25
Total Words	107 (123 including ‘و’ as a separate word)
Total Letters	436 (reward factor 4,360)
Root Words	58
Unique Root Words	2
Makki / Madani	Makki

Chronological Order	83 rd (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Its theme is the Resurrection and Hereafter. In the first five verses not only have the state of Resurrection been described vividly but an argument of its being true and certain also have been given. It has been stated that the heavens on that Day will split asunder, the earth will be spread out plain and smooth, and it will throw out whatever lies inside it of the dead bodies of men and evidences of their deeds so as to become completely empty from within. The argument given for it is that such will be the command of their Lord for the heavens and the earth; since both are His creation and cannot dare disobey His command. For them the only right and proper course is that they should obey the command of their Lord.

Then, in v. 6-19 it has been said that whether man is conscious of this fact or not, he in any case is moving to the destination where he will appear and stand before his Lord. At that time all human beings will divide into two parts: first those whose records will be given in their right hands: they will be forgiven without any severe reckoning; second those whose records will be given them behind their back. They will wish that they should die somehow, but they will not die; instead, they will be cast into Hell. They will be met with this fate because in the world they remained lost in the misunderstanding that they would never have to appear before Allah to render an account of their deeds, whereas their Lord was watching whatever they were doing and there was no reason why they should escape the accountability for their deeds. Their moving gradually from the life of the world to the meting out of rewards and punishments in the Hereafter was as certain as the appearance of twilight after sunset, the coming of the night after the day, the returning of men and animals to their respective abodes at night and the growing of the crescent into full moon.

In conclusion, the disbelievers who renounce the Qur'an instead of bowing down to Allah when they hear it, have been forewarned of a grievous punishment and the good news of limitless rewards has been given to the Believers and the righteous.

The Virtues of the Surah

Ibn Umar (ra) reported that the Messenger of Allah ﷺ said, “Whoever wishes to look at the Day of Resurrection, as if he is seeing it with this eye, then let him recite, “When the sun is wrapped up” (Surah Takweer) and “When the heaven breaks apart.” (Surah al-Infitar) and “When the heaven has split.” (Surah al-Inshiqaq). (Tirmidhi no. 3333)

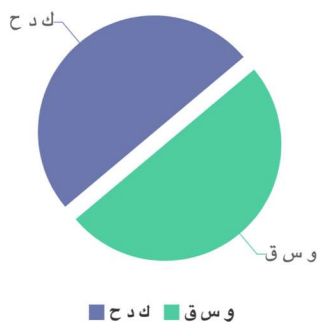
Period of Revelation

This too is one of the earliest Surahs to be revealed at Makkah. The internal evidence of its subject matter indicates that persecution of the Muslims had not yet started, however, the message of the Qur'an was being openly rejected at Makkah and the people were refusing to acknowledge that Resurrection would ever take place when they would have to appear before their God to render an account of their deeds.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِنَّا	4	409
2.	رَبِّهِ	4	980
3.	أَذِنَ	2	102
4.	حَقَّقَ	2	287
5.	لَقِيَ	2	146
6.	كَدَحَ	2	2
7.	إِلَى	2	742
8.	أَلَمَّا	2	55
9.	أَتَى	2	549
10.	كَتَبَ	2	319

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
إِلَى	إِلَيْكَ	to you

أَمَّا	فَأَمَّا	then as for
أَتِي	فَأْتُوا	then bring
أذن	بِإِذْنِ	by (the) permission
حَقِّق	الْحَقُّ	(is) the truth
رَبِّ	رَبِّ	the Lord
كُتِبَ	الْكِتَابُ	(is) the book
كَدَح	كَادِحُ	(are) labouring
لَقِي	لَقُوا	they meet

Lessons, Guidance and Reflections

- On the Day of Judgement, the heaven will split asunder and earth will be spread out.
- The books of deeds will be distributed and the righteous will be happy while disbelievers will be calling for death.
- The people are asked to believe while they have time during their life on earth.

Surah 85: al-Buruj

Introduction

The Surah speaks about the persecution of the Believers. Allah watches over His own people and He will bring His enemies to judgment. The Surah warns the opponents of this message. Their end might be the same as that of many nations before who denied Allah's message and persecuted the Believers.

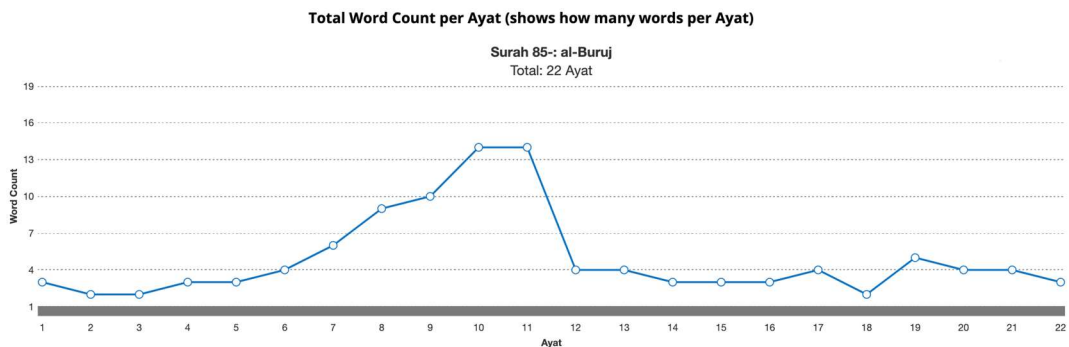
The Surah takes its name from the first Ayat,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

“By the sky containing great stars” (85:1)

There are 22 Ayat in this Surah.

Table Summary



Total Ayat	22
Total Words	109 (124 including 'و' as a separate word)
Total Letters	459 (reward factor 4,590)
Root Words	57
Unique Root Words	0

Makki / Madani	Makki
Chronological Order	27 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Firmness upon Belief.

Its theme is to warn the disbelievers of the evil consequences of the persecution and tyranny that they were perpetrating on the reverts to Islam and to console the believers, as to say: "If you remain firm and steadfast against tyranny and coercion,

you will be rewarded richly for it and Allah will certainly avenge Himself on your persecutors on your behalf.”

In this connection, first of all the story of the people of the ditch (ashab al-ukhdud) had been related, who had burnt the Believers to death by casting them into pits full of fire. By means of this story the Believers and the disbelievers have been taught a few lessons. First, that just as the people of the ditch became worthy of Allah’s curse and punishment, so are the chiefs of Makkah also becoming worthy of it. Second, that just as the Believers at that time had willingly accepted to sacrifice their lives by being burnt to death in the pits of fire instead of turning away from the faith, so also the Believers now should endure every persecution but should never give up the faith. Third, that Allah, acknowledging whom displeases the disbelievers and is urged on by the believers, is Dominant and Master of the Kingdom of the earth and heavens; He is self-praiseworthy and is watching what the two groups are striving for. Therefore, it is certain that the disbelievers will not only be punished in Hell for their disbelief but, more than that, they too will suffer punishment by fire as a fit recompense for their tyranny and cruelties. Likewise, this also is certain that those, who believe and follow up their belief with good deeds, should go to Paradise and this indeed is the supreme success. Then the disbelievers have been warned, “Allah’s grip is very severe. If you are proud of the strength of your hosts, you should know that the hosts of Pharaoh and Thamud were even stronger and more numerous.

Therefore, you should learn a lesson from the fate they met. Allah’s power has so encompassed you that you cannot escape His encirclement and the Qur’an that you are bent upon belying, is unchangeable: it is inscribed in the Preserved Tablet, which cannot be corrupted in any way.”

Period of Revelation

The subject matter itself indicates that this Surah was sent down at Makkah, in the period when persecution of the Muslims was at its climax and the disbelievers of Makkah were trying their utmost by tyranny and coercion to turn away the new reverts from Islam.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	أ م ن	5	879
2.	ش ه د	4	160
3.	الَّذِي	4	1464
4.	أ ل ه	3	2851
5.	س م و	2	381
6.	ف ع ل	2	108
7.	ع ذ ب	2	373
8.	م ج د	2	4
9.	ب ر ج	1	7
10.	ي و م	1	405

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أ ل ه	اللَّهِ	Allah
أ م ن	يُؤْمِنُونَ	believe
ب ر ج	بُرُوجٌ	towers
س م و	بِسْمِ	In (the) name
ش ه د	لَشَهِيدٌ	surely (is) a witness
ع ذ ب	عَذَابٌ	(is) a punishment
ف ع ل	تَفْعَلُوا	you do
م ج د	مَجِيدٌ	glorious
ي و م	يَوْمٍ	(of the) Day

- This is the last Surah of the Qur'an that mentions the word 'Qur'an'.
- The word 'Majeed' (noble) has been used twice - once to describe Allah (85:15) and once to describe the Qur'an (85:21).

- It interesting that Allah Almighty chose to describe both the Believers and the persecuting disbelievers with 14 words respectively; Ayat 10 and 11 both have 14 words,

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ

“Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.” (85:10)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

“Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.” (85:11)

Surah 86: at-Tariq

Introduction

Everything in this universe is working under the protection and supervision of Allah. The creation of human beings as well as the creation of this universe is not a joke. The creation is a serious work of Allah and so is His word, the Qur'an.

The Surah takes its name from the first Ayat,

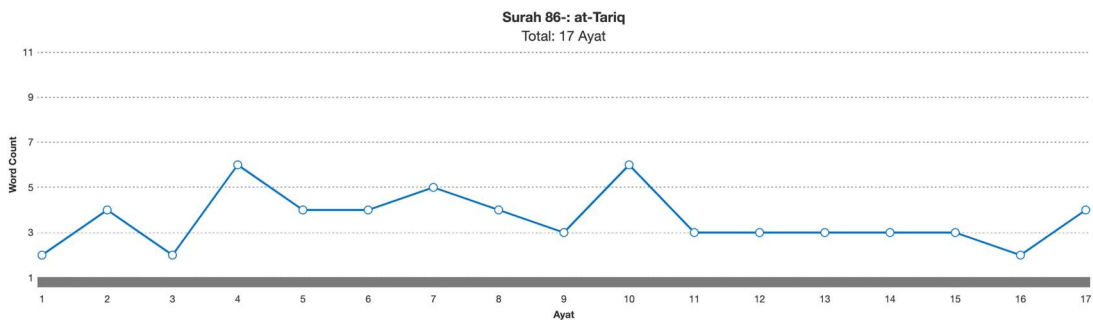
وَالسَّمَاءِ وَالطَّارِقِ

“By the sky and the night comer -” (86:1)

There are 17 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	17
Total Words	61 (70 including 'و' as a separate word)
Total Letters	249 (reward factor 2,490)
Root Words	34
Unique Root Words	2
Makki / Madani	Makki

Chronological Order	36 th (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

It discusses two basic themes: first, that man has to appear before Allah after death; second, that the Qur'an is a decisive word which no plan or device of the disbelievers can defeat or frustrate.

First of all, the stars of the heavens have been cited as an evidence that there is nothing in the universe which may continue to exist and survive without a guardian over it. Then man has been asked to consider his own self as to how he has been

brought into existence from a mere sperm drop and shaped into a living human being. Then it has been said that the Allah, Who has so brought him into existence, has certainly the power to create him once again, and this resurrection will be for the purpose to scrutinise all the secrets of man which remained hidden in the world. At that time, man will neither be able to escape the consequences of his deeds by his own power, nor will anyone else come to his rescue.

In conclusion, it has been pointed out that just as the falling of rain from the sky and the sprouting of plants and crops from the earth is no child's play but a serious task, so also the truths expressed in the Qur'an are firm and unchangeable reality. The disbelievers are involved in the misunderstanding that their plans and devices will defeat the invitation of the Qur'an, but they do not know that Allah too is devising a plan which will bring to nought all their scheming and planning. Then in one sentence the discourse has been summed up, with a word of consolation to the Prophet ﷺ and a tacit warning to the disbelievers, saying: "Have patience for a while: let the disbelievers do their utmost. Before long they will themselves realise whether they have been able to defeat the Qur'an by their scheming or the Qur'an has dominated them in the very place where they are exerting their utmost to defeat it."

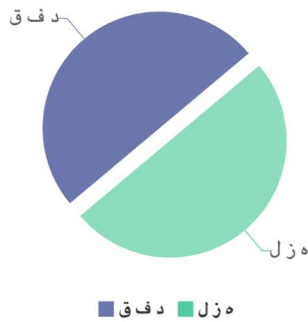
Period of Revelation

The style of its subject matter resembles that of the earliest Surahs revealed at Makkah, but this Surah was sent down at a stage when the disbelievers of Makkah were employing all sorts of devices and plans to defeat and frustrate the message of the Qur'an and Prophet Muhammad ﷺ.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ك ي د	4	35
2.	س م و	2	381
3.	ط ر ق	2	11
4.	خ ل ق	2	261
5.	ر ج ع	2	104
6.	م ه ل	2	6
7.	د ر ي	1	29
8.	ن ج م	1	13
9.	ث ق ب	1	2
10.	ك ل ل	1	377

Unique Root Word	Example (word)	Translation
د ف ق	دَافِقِيْ	ejected (86:6)
ه ز ل	بِالْهَزْلِ	(is) for amusement (86:14)

Frequent Root Word	Example (word)	Example (translation)
ث ق ب	ثَاقِبٌ	piercing
خ ل ق	خَلَقَكُمْ	created you
د ر ي	تَدْرُوْنَ	you know
ر ج ع	يَرْجِعُوْنَ	(they) will not return
س م و	بِسْمِ	In (the) name
ط ر ق	الطَّارِقُ	the night comer (is)
ك ل ل	كَلَّمَا	whenever
ك ي د	كَيْدُهُمْ	their plot
م ه ل	أَمْهَلُهُمْ	give respite to them
ن ج م	النُّجُومِ	the stars

Lessons, Guidance and Reflections

- Allah has appointed a guardian angel over each soul.
- The Qur'an is the decisive word of Allah.

Surah 87: al-A'la

Introduction

The Surah speaks about the praise of Allah the Most High. He created everything. He created the human being and gave him capacity to make progress. Man can make progress if he obeys Allah's rules. The Qur'an is the message from Allah and He will guard it. The Prophet ﷺ should continue giving the message to others. Those who accept it will benefit from it, but those who will reject it they will be the losers. It talks about the Akhirah and that this message is the same that was given to Prophets Ibrahim and Musa.

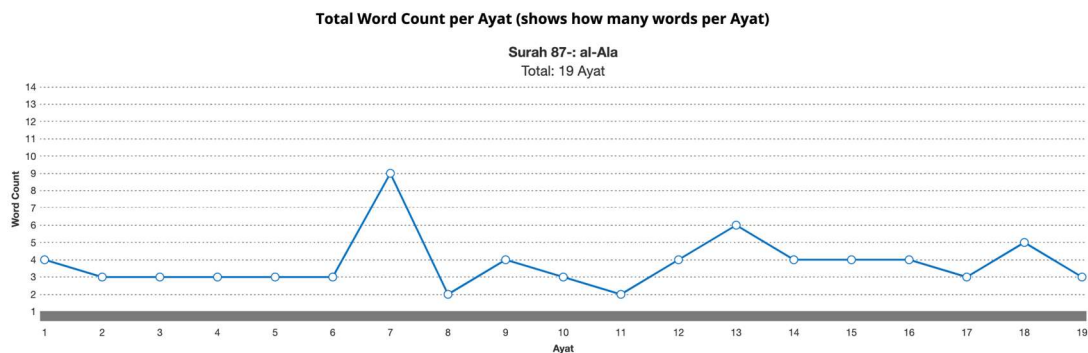
The Surah takes its name from the first Ayat,

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

“Exalt the name of your Lord, the Most High,” (87:1)

There are 19 Ayat in this Surah.

Table Summary



Total Ayat	19
Total Words	72 (82 including 'و' as a separate word)
Total Letters	293 (reward factor 2,930)
Root Words	45

Unique Root Words	o
Makki / Madani	Makki
Chronological Order	8 th (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	Ibrahim, Musa
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam,- Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

This short Surah contains three themes. Monotheism (Tawhid), instructions to the Prophet ﷺ and the Hereafter.

In the first verse, the doctrine of Monotheism has been compressed into a single sentence, saying that Allah's name should be glorified and exalted, i.e., He should not be remembered by any name which might reflect a deficiency, fault, weakness, or an aspect of likeness, with created beings, for the root of all false creeds in the world are wrong concepts about Allah, which assumed the form of an erroneous name for His glorious and exalted Being. Therefore, for the correction of the creed, the primary thing is that Allah Almighty should be remembered only by the beautiful names which suit and befit Him.

In the next three verses, it has been said, "Your Lord, glorification of Whose name is being enjoined, is He Who created everything in the Universe, proportioned it, set it a destiny, taught it to perform the function for which it is created, you witness this manifestation of His power day and night, that He creates vegetation on the earth as well as reduces it to mere rubbish. No other being has the power to bring about spring nor the power to prevent autumn."

Then, in the following two verses, the Prophet ﷺ is being consoled, "Do not worry as to how you will remember word for word the Qur'an that is being revealed to you. It is for Us to preserve it in your memory, and its preservation is not in any way the result of any excellence in you but the result of Our bounty and favour, otherwise if We so will, We can cause you to forget it."

Then, the Prophet ﷺ has been told: "You have not been made responsible to bring everyone on to the right path; your only duty is to convey the truth, and the simplest way of conveying the truth is that admonition be given to him who is inclined to listen to the admonition and accept it, and the one who is not inclined to it, should not be pursued. The one who fears the evil consequences of deviation and falsehood, will listen to the truth and accept it, and the wretched one who avoids listening to and accepting it, will himself see his evil end."

The discourse has been summed up, saying: "Success is only for those who adopt purity of belief, morals and deed, and remember the name of their Lord and perform the Prayer. But, on the contrary, the people are wholly lost in seeking the ease, benefits and pleasures of the world, whereas they should actually endeavour for their well-being in the Hereafter, for the world is transitory and the Hereafter

everlasting and the blessings of the Hereafter are far better than the blessings of the world. This truth has not been expressed only in the Qur'an but in the books of the Prophets Abraham and Moses too, it had been brought to the notice of man.

The Virtues of the Surah

- Ibn Kathir (ra) mentions that the Prophet ﷺ would read in the Eid prayer along with Jum'ah Prayer Surah al-A'la (87).
- Uqbah bin 'Amir Al-Juhani said, "When the following was revealed: 'So glorify the Name of your Lord, the Most Great', (69:52) the Messenger of Allah ﷺ said to us: 'Say this in your Ruku.' And when the following was revealed: 'Glorify the Name of your Lord, the Most High.' (87:1) the Messenger of Allah ﷺ said to us: 'Say this in your prostrations.'" (Ibn Majah)

Period of Revelation

The subject matter shows that this too is one of the earliest Surahs to be revealed, and the words: "We shall enable you to recite, then you shall never forget" of verse 6 also indicate that it was sent down in the period when the Messenger was not yet fully accustomed to receiving Revelation and at the time Revelation came down, he feared lest he should forget its words. If this verse is read along with verse 114 of Surah 20: Ta Ha and verses 16-19 of Surah 75: al-Qiyamah (The Resurrection) and the three verses are also considered with regard to their styles and contexts, the sequence of events seems to be that first in this Surah the Prophet ﷺ was reassured to the effect: "Do not at all worry: We shall enable you to recite this Word, then you shall not forget it." Then after a lapse of time, on another occasion, when Surah 75: al-Qiyamah was being revealed, the Prophet ﷺ involuntarily began to rehearse the words of the Revelation. Thereupon it was said, "O Prophet ﷺ do not move your tongue to remember this Revelation hastily. It is for Us to have it remembered and read. Therefore, when We are reciting it, listen to its recital carefully. Again, it is for Us to explain its meaning."

Last of all, on the occasion of the revelation of Surah 20: Ta Ha, the Prophet ﷺ on account of human weakness, again became afraid lest his memory should fail to preserve some portion of the 113 verses which were continuously revealed at that time, and therefore, he began to memorise them. Thereupon, it was said, "And see

that you do not hasten to recite the Qur'an before its revelation is completed to you." After this, it never so happened that he felt any such danger, for apart from these three places, there is no other place in the Qur'an where there might be a reference to this matter.

Relevant Hadith

أَنَّهُ قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُخْبِرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُرِيدُ أَنْ تَكُونَ فَتَنًا يَا مُعَاذُ إِذَا أَمَّتِ النَّاسَ فَأَقْرَأَ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى

Mu'adh bin Jabal al-Ansari (ra) led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah ﷺ and informed him of what Mu'adh had said. Upon this the Messenger of Allah ﷺ said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah ash-Shams), "Glorify the name of thy most high Lord" (Surah al-A'la) and "Read in the name of Lord" (Surah al-'Alaq), and "By the night when it spreads" (Surah al-Layl). (Sahih Muslim)

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	الَّذِي	4	1464
2.	ذَكَرَ	4	292
3.	سَمِعَ	2	381
4.	رَبِّهِ	2	980
5.	يَسِرُّ	2	44
6.	حَيَّيْ	2	184
7.	صَحَفَ	2	9
8.	سَبَّحَ	1	92
9.	عَلَوْ	1	70
10.	خَلَقَ	1	261

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
ح ي ي	يَسْتَحْيِي	ashamed
خ ل ق	خَلَقَكُمْ	created you
ذ ك ر	اذْكُرُوا	remember
ر ب ب	رَبِّ	the Lord
س ب ح	نُسَبِّحُ	(we) glorify (You)
س م و	بِسْمِ	In (the) name
ص ح ف	الْصُّحُفِ	the Scriptures
ع ل و	الْعَلِيِّ	(is) the Most High
ي س ر	الْيُسْرَ	(the) ease

Lessons, Guidance and Reflections

- Tawhid: Allah is Almighty, always glorify Him.
- Allah has taken the responsibility of the Prophet's ﷺ memorization of the Qur'an by assuring him that he will not forget any portion of it.
- Those who heed Allah's reminders will be successful in the Hereafter.

Surah 88: al-Ghashiyah

Introduction

The Surah talks about the coming calamity that will cover everything. Humanity will be divided into two groups: the frightened, tired and exhausted group, and the joyful and happy group. The Prophet ﷺ is told to remind people. His mission is to remind only, not to impose the message. Allah will make the final judgment.

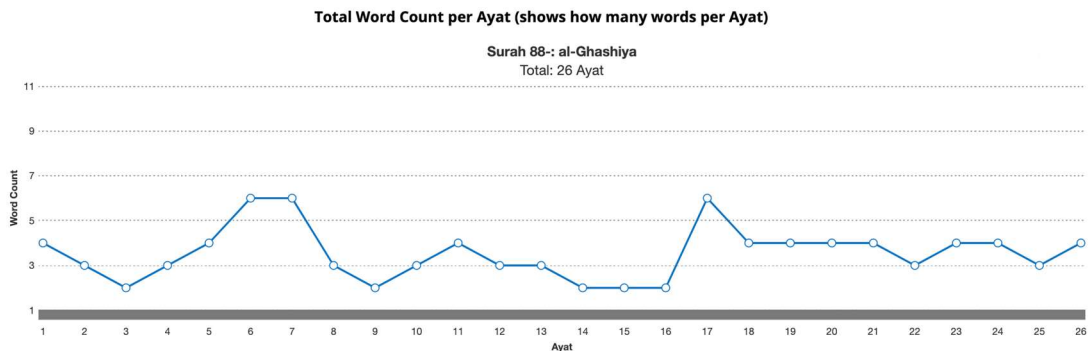
The Surah takes its name from the first Ayat,

هَلْ أَتَاكَ حَدِيثُ الْعَاصِيَةِ

“Has there reached you the report of the Overwhelming (event)?” (88:1).

There are 26 Ayat in this Surah

Table Summary



Total Ayat	30
Total Words	137 (100 including 'و' as a separate word)
Total Letters	378 (reward factor 3,780)
Root Words	70
Unique Root Words	3

Makki / Madani	Makki
Chronological Order	10 th (according to Ibn Abbas)
Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

To understand the subject matter well one should keep in view the fact that in the initial stage the preaching of the Prophet ﷺ mostly centred around two points which he wanted to instil in the people's minds: Monotheism (Tawhid) and the Hereafter: and the people of Makkah were repudiating both. Let us now consider the subject matter and the style of this Surah.

At the outset, in order to arouse the people from their heedlessness, they have been plainly asked: "Do you have any knowledge of the time when an overwhelming calamity will descend?" Immediately after this, details of the impending calamity are given as to how the people will be divided into two separate groups and will meet separate ends. One group of the people will go to Hell and they will suffer punishment; the second group will go to the sublime Paradise and will be provided with blessings.

After thus arousing the people, the theme suddenly changes and the question is asked: Do not these people, who frown and scorn the teaching of Monotheism and the news of the Hereafter being given by the Qur'an, observe the common things which they experience daily in their lives? Do they never consider how the camels, on whom their whole life activity in the Arabian desert depends, came into being, endowed precisely with the same characteristics as were required for the beast needed in their desert life? When they go on their journeys, they see the sky, the mountains, or the earth.

Let them ponder over these three phenomena and consider as to how the sky was stretched 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 their creation, why then do they refuse to accept Him alone as their Lord and Sustainer? And if they acknowledge that Allah had the power to create all this, then on what rational ground do they hesitate to acknowledge that Allah also has the power to bring about Resurrection, to recreate man, and to make Hell and Heaven?

After making the truth plain by this concise and rational argument, the address turns from the disbelievers to the Prophet ﷺ and he is told: “If these people do not acknowledge the truth, they may not; you have not been empowered to act with authority over them, so that you should coerce them into believing: your only task is to exhort, so exhort them. Ultimately they have to return to Us; then We shall call them to full account and shall inflict a heavy punishment on those who do not believe.”

The Virtues of the Surah

- The Prophet ﷺ would recite this Surah in the second rakah (unit of prayer) of Eid and Jummah prayer. (Sahih Muslim)

Period of Revelation

The whole subject matter of the Surah indicates that this too is one of the earliest Surahs to be revealed; but this was the period when the Prophet ﷺ had started preaching his message publicly, and the people of Makkah were hearing it and ignoring it carelessly and thoughtlessly.

Relevant Hadith

أَنَّهُ قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُرِيدُ أَنْ تَكُونَ فِتْنَةً يَا مُعَاذُ إِذَا أَمَمْتُ النَّاسَ فَأَفَرُّوا بِالشَّمْسِ وَضُحَاهَا . وَسَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى . وَأَفَرُّوا بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى

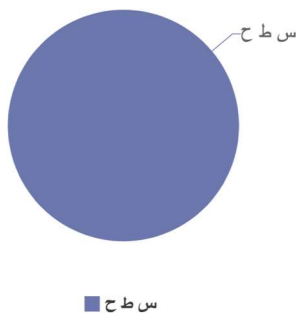
Mu’adh bin Jabal al-Ansari (ra) led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu’adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to

the Messenger of Allah ﷺ and informed him of what Mu'adh had said. Upon this the Messenger of Allah ﷺ said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah ash-Shams), "Glorify the name of thy most high Lord" (Surah al-A'la) and "Read in the name of Lord" (Surah al-'Alaq), and "By the night when it spreads" (Surah al-Layl). (Sahih Muslim)

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِلَى	5	742
2.	كَيْفَ	4	83
3.	وَجْهَ	2	78
4.	نَصِيبَ	2	32
5.	عَيْنَ	2	65
6.	لَيْسَ	2	89
7.	إِلَّا	2	663
8.	رَفَعَ	2	29
9.	ذَكَرَ	2	292
10.	عَذَابَ	2	373

Unique Root Word	Example (word)	Translation
س ط ح	سُطِّحَتْ	it is spread out (88:20)

Frequent Root Word	Example (word)	Example (translation)
إِلَى	إِلَيْكَ	to you
إِلَّا	إِلَّا	except
ذَكَرَ	أَذْكُرُوا	remember
رَفَعَ	وَرَفَعْنَا	and We raised high
عَذَابَ	عَذَابٌ	(is) a punishment
عَيْنَ	عَيْنًا	springs
كَيْفَ	كَيْفَ	how
لَيْسَ	لَيْسَتْ	not
نَصِيبَ	نَصِيبٌ	(is) a share

			وَجْه	وَجْه	(the) countenance
--	--	--	-------	-------	----------------------

Lessons, Guidance and Reflections

- The condition of the disbelievers and the Believers on the Day of Judgement.
- The wonders of nature, admonition and accountability

Surah 89: al-Fajr

Introduction

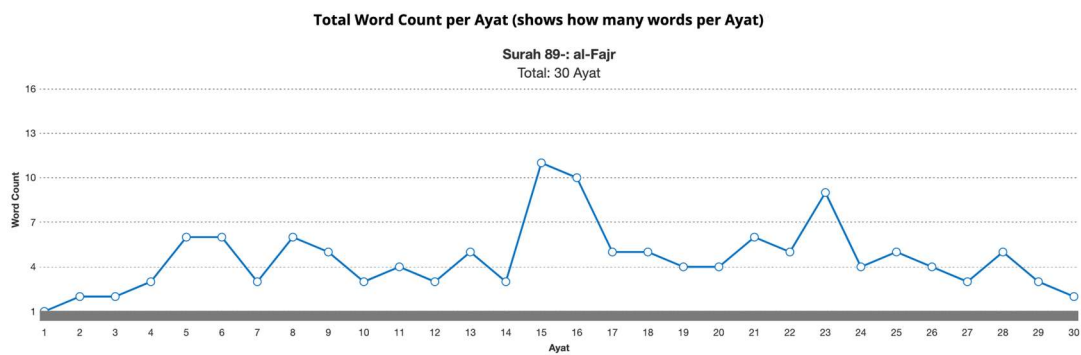
The Surah takes its name from the first Ayat,

وَالْفَجْرِ

“By the dawn” (89:1).

There are 30 Ayat in this Surah.

Table Summary



Total Ayat	30
Total Words	137 (155 including ‘و’ as a separate word)
Total Letters	573 (reward factor 5,730)
Root Words	70
Unique Root Words	3
Makki / Madani	Makki
Chronological Order	10 th (according to Ibn Abbas)
Year of Revelation	4 th year of Prophethood

Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is to affirm the meting out of rewards and punishments in the Hereafter, which the people of Makkah were not prepared to acknowledge. Let us consider the reasoning and the order in which it has been presented. Firstly, the swearing of oaths by the Dawn, the Ten Nights, the Even and the Odd, and the Departing Night, the listeners have been asked: "Are these things not enough to testify to the truth of that which you are refusing to acknowledge?" From the explanation that follows it will become clear that these things are symbols of the regularity that exists in the night and day. Even after witnessing this wise system

established by Allah, do you still need any other proof to prove that it is not beyond the power of Allah to call man to account for his deeds?

Then, the evil end of the 'Aad and the Thamud and Pharaoh has been cited as an example to show that when they transgressed all limits and spread corruption in the earth, Allah laid upon them His punishment. This is a proof of the fact that the system of the universe is not being run by deaf and blind forces, nor is the world a lawless kingdom of a corrupt ruler, but a Wise Ruler is ruling over it. After this, an appraisal has been made of the general moral state of human society of which Arab paganism was a conspicuous example; two aspects of it in particular, have been criticised: first, the materialistic attitude of the people on account of which overlooking the moral good and evil, they regarded only the achievement of worldly wealth, rank and position, or the absence of it, as the criterion of honour or disgrace, and had forgotten that neither riches was a reward nor poverty a punishment, but that Allah is trying man in both conditions.

Second, the people's attitude under which the orphan child in their society was left destitute on the death of the father. Nobody looked after the poor; whoever could, usurped the whole heritage left by the deceased parent, and drove away the weak heirs fraudulently. The people were so afflicted with an insatiable greed for wealth that they were never satisfied however much they might hoard and amass. This criticism is meant to make them realise as to why the people with such an attitude and conduct in the life of the world should not be called to account for their misdeeds.

The discourse has been concluded with the assertion that man will be accountable and it will take place on the Day when the Divine Court will be established. At that time the deniers of the judgment will understand what they are not capable of understanding now - however then it will be of no avail. The denier will regret and say, "Would that I had prepared for this Day while I lived in the world." But his regrets will not save him from Allah's punishment. However, as for the people who would have accepted the truth, which the heavenly books and the Prophets of Allah were presenting, with full satisfaction of the heart in the world, Allah will be pleased with them and they will be well pleased with the rewards bestowed by Allah. They will be called upon to join the righteous and enter Paradise.

Connection between the beginning and the ending of the Surah

In the beginning of the Surah, there is mention of the end of those who denied their Lord and the Surah ends with speaking about those who believed.

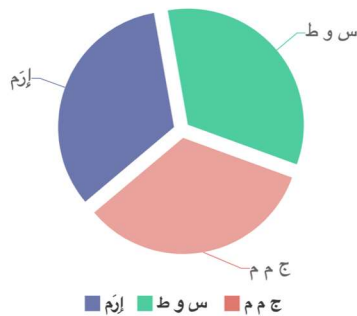
Period of Revelation

Its contents show that it was revealed in Makkah at the stage when persecution of the new reverts to Islam had begun. On that very basis the people of Makkah have been reminded of the evil end of Pharaoh and the tribes of 'Aad and Thamud.

Important key and unique words of the Surah

Unique Root Words to this Surah only

3 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	رَبِّ	8	980
2.	إِذَا	4	409
3.	الَّذِي	3	1464
4.	عَذَاب	3	373
5.	كَرَم	3	47
6.	قَوْل	3	1722
7.	دَكَّكَ	3	7
8.	لَيْل	2	92
9.	بَلَد	2	19
10.	أَمَّا	2	55

Unique Root Word	Example (word)	Translation
إِرَم	إِرَم	Iram (89:7)
جَمَم	جَمًّا	immense (89:20)
سَوَط	سَوَط	scourge (89:13)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِذَا	وَإِذَا	and when
أَمَّا	فَأَمَّا	then as for
بَلَد	الْبَلَدِ	(the) city
دَكَّكَ	دَكَّ	crumbled to dust
رَبِّ	رَبِّ	the Lord

			ع ذ ب	عَذَابٌ	(is) a punishment
			ق و ل	يَقُولُ	say
			ك ر م	كَرِيمًا	noble
			ل ي ل	لَيْلَةٌ	(the) night

Lessons, Guidance and Reflections

- The admonition for social welfare through the examples of prior nations.
- What should be avoided to do real social welfare?
- The Day of Judgement will be too late to heed the admonition.
- There are three types of Nafs. In this Surah, Nafs al-mutmainnah (the content self) is referred to those who believe in Allah, Risalah (Messengership) and Day of Judgement.
- Allah takes oaths by the dawn (Fajr) in order to attract the attention of people.
- The love of wealth which generally penetrates into the hearts of humans.

Surah 90: al-Balad

Introduction

The Surah begins with a reference to the city of Makkah where the Prophet ﷺ was going through an experience of pain and suffering due to the denial of his people. It talks about the different stages of human life. This world is not the place of real comfort. Here is the test of human beings to do good deeds and then the final judgment will be in the Hereafter.

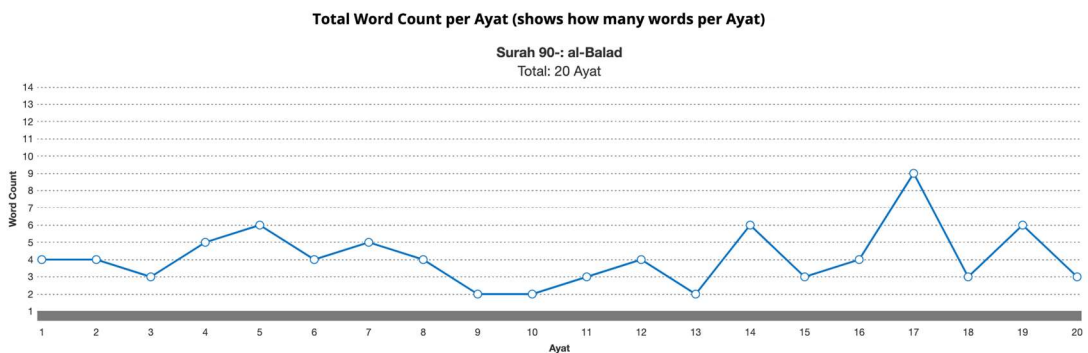
The Surah takes its name from the first Ayat,

لَا أُقْسِمُ بِهَٰذَا الْبَلَدِ

“I swear by this city (Makkah)” (90:1).

There are 20 Ayat in this Surah.

Table Summary



Total Ayat	20
Total Words	82 (92 including ‘و’ as a separate word)
Total Letters	335 (reward factor 3,350)
Root Words	47
Unique Root Words	4

Makki / Madani	Makki
Chronological Order	35 th (according to Ibn Abbas)
Year of Revelation	8 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In this Surah a vast subject has been compressed into a few brief sentences, it's a miracle of the Qur'an that a complete ideology of life which could hardly be explained in a thick volume has been abridged most effectively in brief sentences of this short Surah. Its theme is to explain the true position of man in the world and of the world in relation to man and to tell that Allah has shown to man both

the highways of good and evil, has also provided for him the means to judge and see and follow them, and now it rests upon man's own effort and judgment whether he chooses the path of virtue and reaches felicity or adopts the path of vice and meets with doom.

First, the city of Makkah and the hardships being faced therein by the Prophet ﷺ and the state of the children of Adam have been cited as a witness to the truth that this world is not a place of rest and ease for man, where he might have been born to enjoy life, but here he has been created into toil and struggle. If this theme is read with verse 39 of Surah 53: an-Najm (The Star) "there is nothing for man but what he has striven for", it becomes plain that in this world the future of man depends on his toil and struggle, effort and striving.

After this, man's misunderstanding that he is in this world and that there is no superior power to watch what he does and to call him to account, has been refuted.

Then, taking one of the many moral concepts of ignorance held by man, as an example, it has been pointed out what wrong criteria of merit and greatness he has proposed for himself in the world. The person who for ostentation squanders wealth, not only himself prides upon his extravagances but the people also admire him for it enthusiastically, whereas the Being Who is watching over his deeds, sees by what methods he obtained the wealth and with what intention he spent it.

Then Allah says: We have given man the means of knowledge and the faculties of thinking and understanding and opened up before him both the highways of virtue and vice: one way leads down to moral depravity and it is an easy way pleasing for the self; the other way leads up to moral heights, which is steep like an uphill road, for scaling which man has to exercise self-restraint. It is man's weakness that he prefers slipping down into the abyss to scaling the cliff.

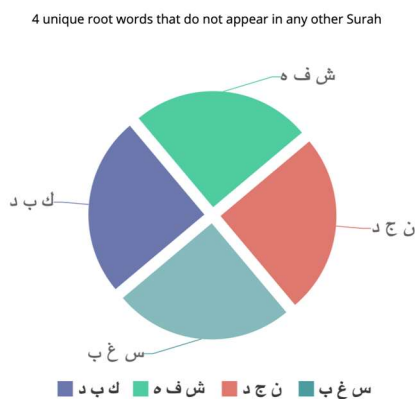
Then, Allah has explained what the steep road is, by following which man can ascend to the heights. It is that he should give up spending for ostentation, display and pride and should spend his wealth to help the orphans and the needy, should believe in Allah and His Religion and joining the company of believers, should participate in the construction of a society which should fulfil the demands of virtue and righteousness patiently and should be compassionate to the people. The end of those who follow this way is that they would become worthy of Allah's mercies. On the contrary, the end of those who follow the wrong way, is the fire of Hell from which there is no escape.

Period of Revelation

Its subject matter resembles those of the earliest Surahs revealed at Makkah, but it contains a pointer which indicates that it was sent down in the period when the disbelievers of Makkah had resolved to oppose the Prophet ﷺ, and made it lawful for themselves to commit tyranny against him.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ب ل د	2	19
2.	و ل د	2	102
3.	ح س ب	2	109
4.	أ ح د	2	85
5.	ع ق ب	2	80
6.	الَّذِي	2	1464
7.	وَصَلَّى	2	32
8.	ص ح ب	2	97
9.	ق س م	1	33
10.	ح ل ل	1	51

Unique Root Word	Example (word)	Translation
س غ ب	مَسْغَبَةٌ	severe hunger (90:14)
ش ف ه	وَشَفَتَيْنِ	and two lips (90:9)
ك ب د	كَبِدٍ	hardship (90:4)
ن ج د	الَّتَجْدَيْنِ	the two ways (90:10)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أ ح د	أَحَدٌ	any (one)
ب ل د	الْبَلَدِ	(the) city
ح س ب	الْحِسَابِ	(in taking) account
ح ل ل	أُجِّلَ	permitted
ص ح ب	أَصْحَابُ	(are the) companions
ع ق ب	عُقُبَهَا	its consequences
ق س م	الْقِسْمَةِ	(at) the (time of) division

			وَصَّى	وَوَصَّى	and enjoined
			وَلَد	يُولَدُ	he is begotten

Lessons, Guidance and Reflections

- An admonition to the disbelievers.
- The qualities of a righteous person: Freeing a slave, feeding the hungry, being patient, advising others about piety and compassion.

Surah 91: ash-Shams

Introduction

The Surah tells us that as there is a contrast between sun and moon, night and day, heaven and earth, so there is also a big difference between good and evil. The Surah takes its name from the first Ayat,

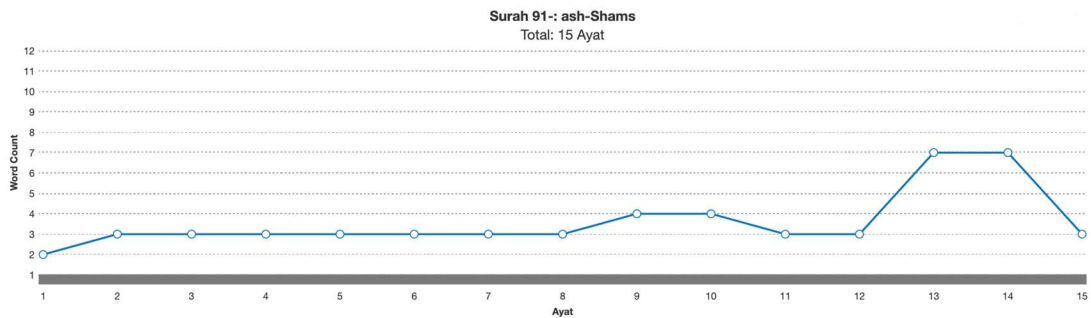
وَالشَّمْسِ وَضُحَاهَا

“By the sun and its brightness” (91:1).

There are 15 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	15
Total Words	54 (69 including ‘و’ as a separate word)
Total Letters	249 (reward factor 2,490)
Root Words	39
Unique Root Words	4
Makki / Madani	Makki
Chronological Order	26 th (according to Ibn Abbas)

Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is to distinguish the good from the evil and to warn the people who were refusing to understand this distinction of an evil ending that awaited them. In view of the subject matter this Surah consists of two parts. The first part consists of v. 1-10, and the second of v. 11-15. The first part deals with three things:

1. That just as the sun and the moon, the day and the night, the earth and the sky, are different from each other and contradictory in their effects and results, so are the good and the evil different from each other and

contradictory in their effects and results; they are neither alike in their outward appearance nor can they be alike in their results.

2. That Allah after giving the human self-powers of the body, sense and mind has not left it uninformed in the world, but has instilled into his unconscious by means of a natural inspiration the distinction between good and evil, right and wrong, and the sense of the good to be good and of the evil to be evil.
3. That the future of man depends on how by using the powers of discrimination, will and judgment that Allah has endowed him with, he develops the good and suppresses the evil tendencies of the self. If he develops the good inclination and frees his self of the evil inclinations, he will attain to eternal success and if, on the contrary, he suppresses the good and promotes the evil, he will meet with disappointment and failure.

In the second part, citing the historical precedent of the people of Thamud, the significance of Messengership has been brought out. A Messenger is raised in the world because the inspirational knowledge of good and evil that Allah has placed in human nature is, by itself, not enough for the guidance of man. On account of man's failure to fully comprehend he proposes false ideas and theories of good and evil and thus goes astray. That is why Allah sent down clear Revelation to the Prophets so that they would make clear to the people as to what is good and what is evil. Likewise, the Prophet Salih was sent to the people of Thamud, but the people overwhelmed by the evil of their self, had become so rebellious that they rejected him. And when he presented before them the miracle of the she camel, as demanded by themselves, the most wretched one of them, in spite of his warning, hamstrung it, in accordance with the will and desire of the people. Consequently, the entire tribe was overtaken by a disaster.

While narrating this story of the Thamud nowhere in the Surah has it been said - O people of Quraysh, if you rejected your Prophet, Muhammad ﷺ, as the Thamud had rejected theirs, you too would meet with the same fate as they met. The conditions at that time in Makkah were similar to those of the people of Thamud against the Prophet Salih. Therefore, the narration of this story was by itself enough to suggest to the people of Makkah that this historical precedent applied to them too.

The Virtues of the Surah

قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِّنَّا فَصَلَّى فَأَخْبَرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلَ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُرِيدُ أَنْ تَكُونَ فِتْنَةً يَا مُعَاذُ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأَ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى . وَأَقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى

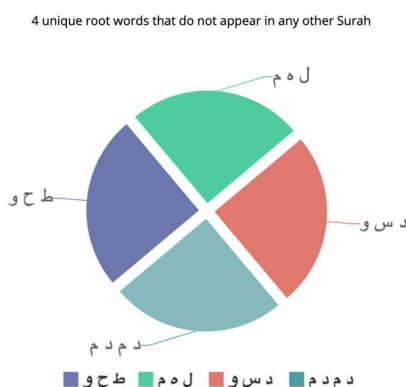
Mu'adh bin Jabal al-Ansari (ra) led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu'adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah ﷺ and informed him of what Mu'adh had said. Upon this the Messenger of Allah ﷺ said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah ash-Shams), "Glorify the name of thy most high Lord" (Surah al-A'la) and "Read in the name of Lord" (Surah al-Alaq), and "By the night when it spreads" (Surah al-Layl). (Sahih Muslim no. 465b)

Period of Revelation

The subject matter and the style show that this Surah was revealed in the earliest period at Makkah at a stage when opposition to the Prophet ﷺ had grown very strong and intense.

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِنَّا	3	409
2.	س و ي	2	83
3.	ك ذ ب	2	282
4.	أ ل ه	2	2851
5.	ث ج س	1	33
6.	ض ح و	1	7
7.	ق ج ر	1	27
8.	ت ل و	1	63
9.	ن د ر	1	113
10.	ج ل و	1	5

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
د س و	دَسَّهَا	buries it (91:10)	إِذَا	وَإِذَا	and when
د م د م	قَدَّمَدَمَ	so destroyed (91:14)	أ ل ه	اللَّهِ	Allah
ط ح و	طَحَنَهَا	spread it (91:6)	ت ل و	يَتْلُو	reciting
ل ه م	فَأَلْهَمَهَا	and He inspired it (91:8)	ج ل و	تَجَلَّى	it shines in brightness
			س و ي	فَسَوَّيَهَا	and levelled them
			ش م س	وَالشَّمْسِ	by the sun
			ض ح و	وَالضُّحَى	by the morning brightness
			ق م ر	الْقَمَرِ	the moon
			ك ذ ب	يَكْذِبُونَ	(they) lie
			ن ه ر	الْأَنْهَارِ	the rivers

Lessons, Guidance and Reflections

- Success depends on keeping the soul pure and failure depends on corrupting it. The people of Thamud were levelled to the ground for that very reason.

Miscellaneous Issues

The Sun is a star found at the centre of the Solar System. Around 74% of the Sun's mass is made up of hydrogen. Helium makes up around 24% while heavier elements such as oxygen, carbon, iron and neon make up the remaining percentage. The Sun generates huge amounts of energy by combining hydrogen nuclei into helium. This process is called nuclear fusion. The Sun is around 93,000,000 miles from the Earth and it's light takes approximately 8 minutes to reach the Earth travelling at a speed of 299,792,458 metres per second (speed of light).

Surah 92: al-Layl

Introduction

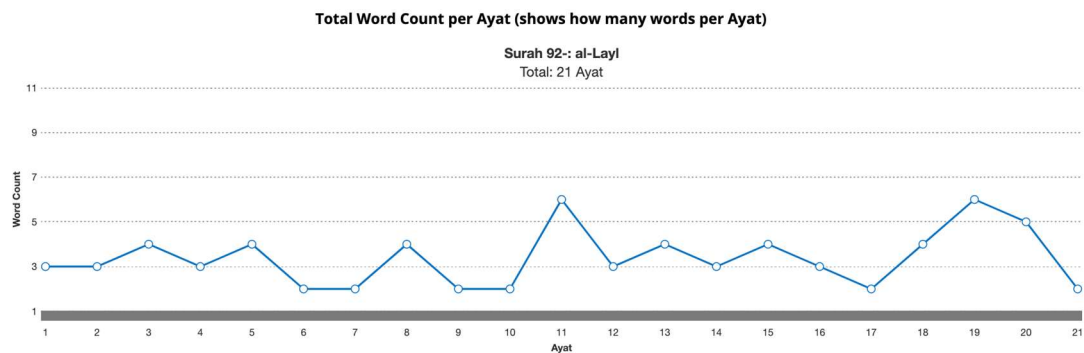
It has basically the same theme as the previous Surah, but it tells us about the two ways of life; good way and evil way and the consequences of both ways. The Surah takes its name from the first Ayat,

وَاللَّيْلِ إِذَا يَغْشَىٰ

“By the night when it covers” (92:1).

There are 21 Ayat in this Surah.

Table Summary



Total Ayat	21
Total Words	71 (87 including ‘و’ as a separate word)
Total Letters	312 (reward factor 3,120)
Root Words	46
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	9 th (according to Ibn Abbas)

Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is to distinguish between the two different ways of life and to explain the contrast between their ultimate ends and results. In view of the subject matter this Surah consists of two parts, the first part consisting of v. 1-11 and the second of v. 12-21.

In the first part, at the outset it has been pointed out that the strivings and doings that the individuals, nations and groups of mankind are engaged in in the world, are, in respect of their moral nature, as divergent as the day is from the

night, and the male from the female. After this, according to the general style of the brief Surahs of the Qur'an, three moral characteristics of one kind and three moral characteristics of the other kind have been presented as an illustration from among a vast collection of the strivings and activities of man, from which every man can judge which style of life is represented by one kind of the characteristics and which style of life by the other kind. Both these styles have been described in such brief, elegant, and pithy sentences that they move the heart and go down into memory as soon as one hears them. Characteristics of the first kind are that one should spend one's wealth, adopt God-consciousness and piety, and acknowledge the good as good. The second kind of the characteristics are that one should be miserly, should least care for Allah's pleasure and His displeasure, and should reject what is good and right. Then it has been stated that these two modes of action which are clearly divergent, cannot be equal and alike in respect of their results. Just as they are divergent in their nature, so they are divergent in their results. The person (or group of persons) who adopts the first mode of action, Allah will make easy for him the correct way of life, so much so that doing good will become easy for him and doing evil difficult. On the contrary, he who adopts the second mode of life, Allah will make easy for him the difficult and hard way of life, so much so that doing evil will become easy for him and doing good difficult. This passage has been concluded with a most effective and touching sentence, saying: "This worldly wealth for the sake of which man is even prepared to risk his life, will not go down with him into the grave, therefore, what will it avail him after death?"

In the second part also three truths have been stated equally briefly. First, that Allah has not left man uninformed in the examination hall of the world, but He has taken on Himself the responsibility to tell him which one is the straight and right way out of the different ways of life. Here, there was no need to point out that by sending His Messenger and His Book. He has fulfilled His responsibility, for both the Messenger and the Book were present for guidance. Secondly, that the Master of both the world and the Hereafter is Allah alone. If you seek the world, it is He Who will give it, and if you seek the Hereafter, again it is He Who will give it. Now, it is for you to decide what you should seek from Him. The third truth that has been stated is that the wretched one who rejects the good, which is being presented through the Messenger and the Book, and turns away from it, will have a blazing fire ready for him. As for the God-fearing person who spends his wealth in a good

cause, without any selfish motive, only for the sake of winning his Lord's good pleasure, his Lord will be pleased with him and will bless him with so much that he will be well pleased with Him.

Connection of the Surah to the Surah before/after it

- Surah al-Layl (92) ends with the words

وَلَسَوْفَ يَرْضَىٰ

“And he is going to be satisfied.” (92:21)

Surah adh-Dhuha (93) has the words,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And your Lord is going to give you, and you will be satisfied.” (93:5)

- Al-Layl (Night - Surah 92) and adh-Dhuha (Forenoon – Surah 93) are both periods in the 24-hour day.

Period of Revelation

Its subject matter so closely resembles that of Surah 91: ash-Shams (The Sun) that each Surah seems to be an explanation of the other. It is one and the same thing, which has been explained in Surah 91: ash-Shams in one way and in this Surah in another. This indicates that both these Surahs were sent down in about the same period.

Relevant Hadith

أَنَّهُ قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُرِيدُ أَنْ تَكُونَ فَتَنًا يَا مُعَاذُ إِذَا أَمَمَتِ النَّاسَ فَأَقْرَأَ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى

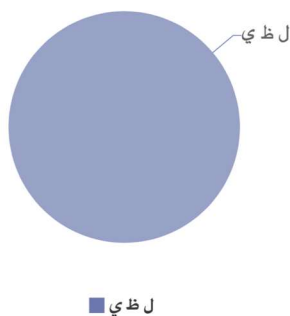
Mu'adh bin Jabal al-Ansari (ra) led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated

himself from the congregation). Mu'adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah ﷺ and informed him of what Mu'adh had said. Upon this the Messenger of Allah ﷺ said to him: Mu'adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: "By the Sun and its morning brightness" (Surah ash-Shams), "Glorify the name of thy most high Lord" (Surah al-A'la) and "Read in the name of Lord" (Surah al-'Alaq), and "By the night when it spreads" (Surah al-Layl). (Sahih Muslim)

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	إِنَّا	3	409
2.	يَسِر	3	44
3.	أَمَّا	2	55
4.	وَقِي	2	258
5.	حَسَن	2	194
6.	غَنِي	2	73
7.	كَذِب	2	282
8.	مَوْل	2	86
9.	إِلَّا	2	663
10.	الَّذِي	2	1464

Unique Root Word	Example (word)	Translation
ل ظ ي	تَلَطَّى	blazing (92:14)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِذَا	وَإِذَا	and when
إِلَّا	إِلَّا	except
أَمَّا	فَأَمَّا	then as for
حَسَن	الْمُحْسِنِينَ	the doers of excellence
غَنِي	غَنِيٌّ	(is) All-Sufficient
كَذِب	يَكْذِبُونَ	(they) lie

			م و ل	مَالُهُ	his wealth
			و ق ي	بِالتَّقْوَى	(of the) righteousness
			ي س ر	الْيُسْرَ	(the) ease

Lessons, Guidance and Reflections

- For good people, Allah will facilitate the easy way and for the wicked, the hard way.
- What benefit will one get from his wealth if he himself is doomed?

Surah 93: adh-Dhuha

Introduction

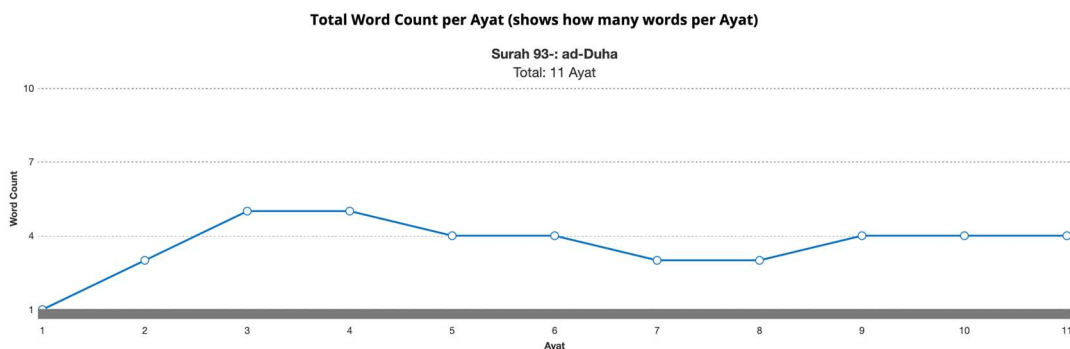
This Surah gives the message of hope and consolation. It reminds about Allah's blessings and the way the Believers should take these blessings. It is named after the first Ayat,

وَالصُّحَىٰ

“By the morning brightness” (93:1).

There are 11 Ayat in this Surah.

Table Summary



Total Ayat	11
Total Words	40 (49 including ‘و’ as a separate word)
Total Letters	164 (reward factor 1,640)
Root Words	26
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	11 th (according to Ibn Abbas)

Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is to console the Prophet ﷺ and its object to remove his anxiety and distress, which he had been caused by the suspension of Revelation. First of all, swearing an oath by the bright morning and the stillness of night, he has been reassured, so as to say: "Your Lord has not at all forsaken you, nor is he displeased with you." Then, he has been given the good news that the hardships that he was experiencing in the initial stage of his mission, would not last long, for every later period of life for him would be better than the former period, and before long Allah

would bless him so abundantly that he would be well pleased. This is one of the express prophecies of the Qur'an, which proved literally true, afterwards, whereas when this prophecy was made there seemed not to be the remotest chance that the helpless and powerless man who had come out to wage a war against the ignorance and paganism of the entire nation, would ever achieve such wonderful success.

Then, addressing His Prophet ﷺ, Allah says: "O My dear Prophet ﷺ, what has caused you the anxiety and distress that your Lord has forsaken you, and that We are displeased with you? Whereas the fact is that We have been good to you with kindness after kindness ever since the day of your birth. You were born an orphan, We made the best arrangement for your upbringing and care: you were unaware of the Way, We showed you the Way, you were impoverished, We made you rich. All this shows that you have been favoured by Us from the very beginning and Our grace and bounty has been constantly focused on you." Here, one should also keep in view v. 37-42 of Surah 20: Ta Ha, where Allah, while sending the Prophet Moses to confront a tyrant like Pharaoh, encouraged and consoled him, saying: "We have been looking after you with kindness ever since your birth; therefore, you should be satisfied that you will not be left alone in this dreadful mission. Our bounty will constantly be with you."

In conclusion, Allah has instructed His Prophet telling him how he should treat the creatures of Allah to repay for the favours He has done him and how he should render thanks for the blessings He has bestowed on him.

Connection of the Surah to the Surah before/after it

- Surah al-Layl (92) ends with the words,

وَلَسَوْفَ يَرْضَىٰ

"And he is going to be satisfied." (92:21)

Surah adh-Dhuha (93) has the words,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

"And your Lord is going to give you, and you will be satisfied." (93:5)

- Al-Layl (Night - Surah 92) and adh-Dhuha (Forenoon – Surah 93) are both periods in the 24-hour day.

Period of Revelation

Its subject matter clearly indicates that it belongs to the earliest period at Makkah. Hadith also show that the revelations were suspended for a time, which caused the Prophet ﷺ to be deeply distressed and grieved. On this account he felt very anxious that perhaps he had committed some error because of which his Lord had become angry with him and had forsaken him. Thereupon he was given the consolation that revelation had not been stopped because of some displeasure but this was necessitated by the same expediency as underlies the peace and stillness of the night after the bright day, as if to say: “If you had continuously been exposed to the intensely bright light of Revelation, you could not have endured it. Therefore, an interval was given in order to afford you peace and tranquillity.”

This state was experienced by the Prophet ﷺ in the initial stage of the Prophethood when he was not yet accustomed to hear the intensity of Revelation. On this basis, observance of a pause in between was necessary. This we have already explained in the introduction to Surah 74: al-Muddathir (The Cloaked One).

Relevant Hadith

أَنَّهُ قَالَ صَلَّى مُعَاذُ بْنُ جَبَلٍ الْأَنْصَارِيُّ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ فَأَنْصَرَفَ رَجُلٌ مِنَّا فَصَلَّى فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ إِنَّهُ مُنَافِقٌ . فَلَمَّا بَلَغَ ذَلِكَ الرَّجُلُ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ مَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتُرِيدُ أَنْ تَكُونَ قَتَانًا يَا مُعَاذُ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأَ بِالشَّمْسِ وَضُحَاهَا . وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى . وَاقْرَأْ بِاسْمِ رَبِّكَ . وَاللَّيْلِ إِذَا يَغْشَى

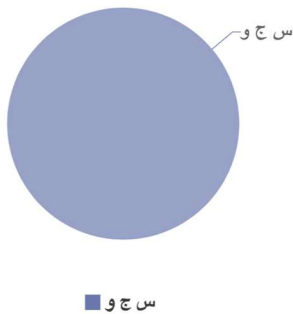
Mu’adh bin Jabal al-Ansari (ra) led his companions in the night prayer and prolonged it for them. A person amongst us said prayer (after having separated himself from the congregation). Mu’adh was informed of this, and he remarked that he was a hypocrite. When it (the remark) was conveyed to the man, he went to the Messenger of Allah ﷺ and informed him of what Mu’adh had said. Upon this the Messenger of Allah ﷺ said to him: Mu’adh, do you want to become a person putting (people) to trial? When you lead people in prayer, recite: “By the Sun and

its morning brightness” (Surah ash-Shams), “Glorify the name of thy most high Lord” (Surah al-A’la) and “Read in the name of Lord” (Surah al-‘Alaq), and “By the night when it spreads” (Surah al-Layl). (Sahih Muslim)

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر ب ب	3	980
2.	و ج د	3	107
3.	أ م ا	3	55
4.	ي ت م	2	23
5.	ض ح و	1	7
6.	ل ي ل	1	92
7.	إ ن ا	1	409
8.	س ج و	1	1
9.	و د ع	1	4
10.	ق ل ي	1	2

Unique Root Word	Example (word)	Translation
س ج و	سَجَى	it covers with darkness (93:2)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
أَمَّا	فَأَمَّا	then as for
ر ب ب	رَبِّ	the Lord
س ج و	سَجَى	it covers with darkness
ض ح و	ضُجَى	(in) daylight
ق ل ي	الْقَالِينَ	those who detest
ل ي ل	لَيْلَهُ	(The) Night
و ج د	وَوَجَدَكَ	and He found you
و د ع	وَدَّعَكَ	has forsaken you

			ي ت م	الْيَتِيمَ	the orphan
--	--	--	-------	------------	------------

Lessons, Guidance and Reflections

- Good news to the Prophet Muhammad ﷺ that the later period will be better for him than the earlier.

Surah 94: ash-Sharh

Introduction

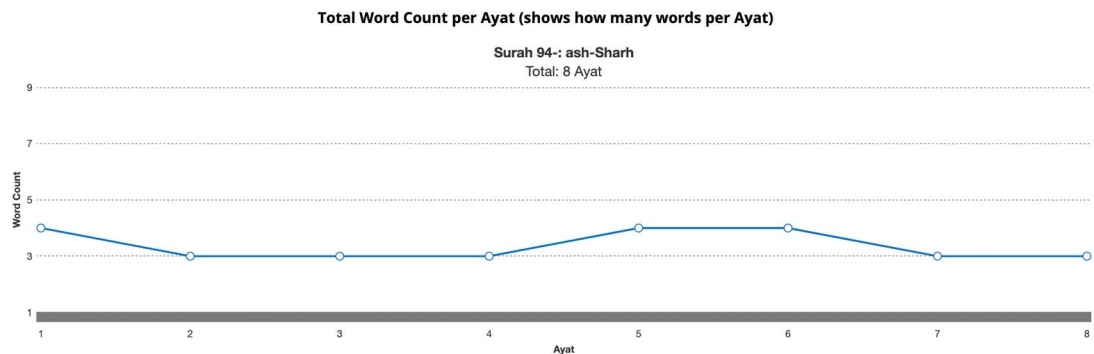
The Surah tells us that the Believers should not give up under difficulties and stress. There will be ease after difficulties. It takes its name after the first Ayat,

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

“Did We not expand for you, your chest?” (94:1).

There are 8 Ayat in this Surah.

Table Summary



Total Ayat	8
Total Words	27 (30 including 'و' as a separate word)
Total Letters	102 (reward factor 1,020)
Root Words	18
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	12 th (according to Ibn Abbas)

Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The aim and object of this Surah is to console and encourage the Messenger. No sooner had he started preaching the message of Islam than the same society which had esteemed him with unique honour, turned hostile to him. The same relatives and friends, the same tribesmen and neighbours, who used to treat him with the highest respect, began to shower him with abuse and criticism. No one in Makkah was prepared to listen to him; he began to be ridiculed and mocked in the street and on the road; and at every step he had to face new difficulties. Although

gradually he became accustomed to the hardships, even much severer ones, yet the initial stage was very discouraging for him. That is why first Surah 93: adh-Dhuha was sent down to console him, and then this Surah.

In it, at the outset, Allah says: “We have favoured you, O Prophet ﷺ, with three great blessings; therefore you have no cause to be disheartened. The first is the blessing of ‘opening up of the breast’ (Sharh Sadr), the second of removing from you the heavy burden that was weighing down your back before the call, and the third of exalting your renown the like of which has never been granted to any man before.”

After this, the Lord and Sustainer of the universe has reassured His Servant and Messenger that the period of hardships which he is passing through, is not very long, but following close behind it there is also a period of ease. This same thing has been described in Surah 93: adh-Dhuha, saying: “Every later period is better for you than the former period, and soon your Lord will give you so much that you will be well pleased.”

In conclusion, the Prophet ﷺ has been instructed, so as to say, “You can develop the power to bear and resist the hardships of the initial stage only by one means, and it is this: ‘When you are free from your occupations, you should devote yourself worship, and turn all your attention exclusively to your Lord’.” This same instruction has been given to him in much greater detail in Surah 73: al-Muzzammil (The Enwrapped One) 1-9.

Connection between the beginning and the ending of the Surah

- Longing for Allah is amongst the best ways for the chest to expand.

Period of Revelation

Its subject matter so closely resembles that of Surah 93: adh-Dhuha (The Morning Brightness) that both these Surahs seem to have been revealed in about the same period under similar conditions. According to Abdullah bin Abbas, it was sent down in Makkah just after Surah 93: adh-Dhuha.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ع س ر	2	12
2.	ي س ر	2	44
3.	ش ر ح	1	5
4.	ص د ر	1	46
5.	و ض ع	1	26
6.	و ز ر	1	27
7.	الَّذِي	1	1464
8.	ن ق ض	1	9
9.	ظ ه ر	1	59
10.	ر ف ع	1	29

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
ر ف ع	وَرَفَعْنَا	and We raised high
ش ر ح	يُشْرِحُ	He expands
ص د ر	صُدُورِكُمْ	your chest
ظ ه ر	تَظَاهَرُونَ	you support one another
ع س ر	الْعُسْرَ	(the) hardship
ن ق ض	يَنْقُضُونَ	break
و ز ر	وِزْرَكَ	your burden
و ض ع	وَوَضَعْنَا	and We removed
ي س ر	الْيُسْرَ	(the) ease

Lessons, Guidance and Reflections

- Allah expanded the breast of the Prophet ﷺ, relieved his burden and exalted his fame.

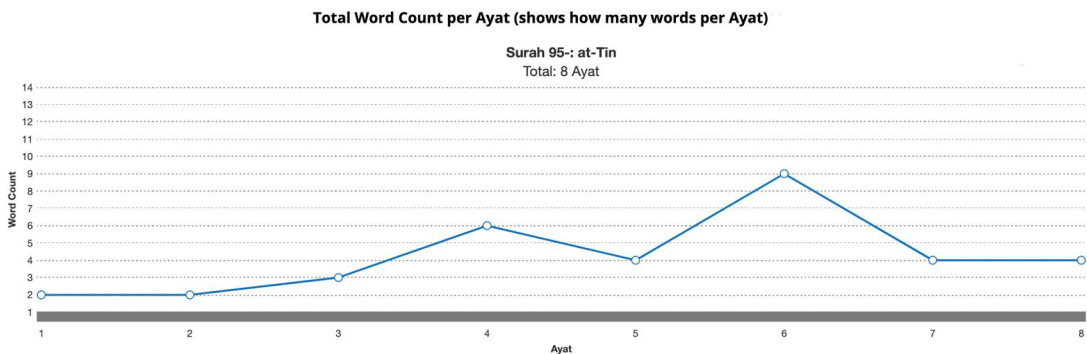
Surah 95: at-Teen

Introduction

Its theme is the rewards and punishments of the Hereafter. For this purpose, first swearing an oath by the habitats of some illustrious Prophets, it has been stated that Allah has created man in the most excellent of moulds.

There are 8 Ayat in this Surah.

Table Summary



Total Ayat	8
Total Words	34 (39 including ‘و’ as a separate word)
Total Letters	156 (reward factor 1,560)
Root Words	25
Unique Root Words	1
Makki / Madani	Makki
Chronological Order	28 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood

Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Although at other places in the Qur'an, this truth has been expressed in different ways, for example, at some places it has been said, "Allah appointed man His vicegerent on the earth and commanded the angels to bow down to him" (Surah 2: al-Baqarah (The Cow) 30,34, Surah 6: al-An'am (The Grazing Livestock) 165, Surah 7: al-A'raf (The Elevations) 11, Surah 15: al-Hijr (The Valley of Stone) 28,29, Surah 27: an-Naml (The Ants) 62) at others that: "Man has become bearer of the Divine trust, which the earth and the heavens and the mountains did not have the power to bear" (Surah 33: al-Ahzab (The Confederates) 72); and at still others that: "And We have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over

much of what We have created, with (definite) preference.” (Surah 17: al-Isra’ (The Night Journey) 70), yet here the statement made an oath in particular by the habitats of the Prophets, that man has been created in the finest of moulds, signifies that mankind has been blessed with such an excellent mould and nature that it gave birth to men capable of attaining to the highest position of Prophethood, a higher position than which has not been attained by any other creature of Allah

Then, it has been stated that there are two kinds of men; those who in spite of having been created in the finest of mould, become inclined to evil and their moral degeneration causes them to be reduced to the lowest of the low, and those who by adopting the way of faith and righteousness remain secure from the degeneration and consistent with the noble position, which is the necessary demand of their having been created in the best of moulds. The existence among mankind of both these kinds of men is such a factual thing which no one can deny, for it is being observed and experienced in society everywhere at all times.

In conclusion, this factual reality has been used as an argument to prove that when among the people there are these two separate and quite distinct kinds, how can one deny the judgment and retribution for deeds? If the morally degraded are not punished and the morally pure and exalted are not rewarded and both end in the dust alike, it would mean that there is no justice in the Kingdom of Allah, whereas human nature and common-sense demand that a judge should do justice. How then can one conceive that God, who is the most just of all judges, would not do justice?

The Virtues of the Surah

- Narrated Al-Bara (ra), “The Prophet ﷺ was on a journey and recited in one of the first two rakah of the Isha prayer “Wat-teeni waz-zaitun (95:1).” (Bukhari no. 767)

Period of Revelation

According to Qatadah, this Surah is Madinan. Two different views have been reported from Ibn Abbas: first that it is a Makkan Surah, and second that it is Madinan. But the majority of scholars regard it as a Makkan revelation, a manifest

symbol of which is the use of the words ‘this city of peace’ (ha-dhal-balad-il-amin) for Makkah.

Relevant Hadith

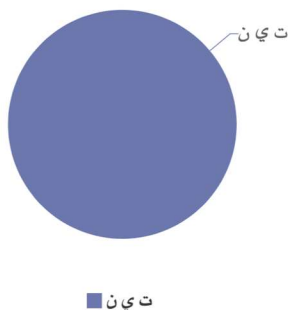
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ {وَالَّتَيْنِ وَالزَّيْتُونِ} فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا أَوْ قِرَاءَةً مِنْهُ

Bar'a (ra) said, “I heard the Prophet ﷺ reciting Surah at-Tin waz Zaitun (95: By the Fig and the Olive) in the Isha prayer and I have never heard anybody with a better voice or recitation than his.” (Bukhari no. 7546)

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ م ن	2	879
2.	س ف ل	2	10
3.	ح ك م	2	210
4.	ت ي ن	1	1
5.	ز ي ت	1	7
6.	ط و ر	1	11
7.	ب ل د	1	19
8.	ج ل ق	1	261
9.	أ ن س	1	97
10.	ح س ن	1	194

Unique Root Word	Example (word)	Translation
ت ي ن	وَالَّتَيْنِ	by the fig (95:1)

Frequent Root Word	Example (word)	Example (translation)
أ م ن	يُؤْمِنُونَ	believe
أ ن س	أَنْأَسِي	(the) people
ب ل د	الْبَلَدِ	(the) city
ت ي ن	وَالَّتَيْنِ	by the fig
ح س ن	الْمُحْسِنِينَ	the doers of excellence
ح ك م	الْحَكِيمِ	the All-Wise

			خ ل ق	خَلَقَكُمْ	created you
			ز ي ت	وَالزَّيْتُونَ	and the olives
			س ف ل	الْأَسْفَلِ	the lowest
			ط و ر	الطُّورِ	the mount

- The word “fig” only appears in this Surah in the Qur’an.

Surah 96: al-'Alaq

Introduction

The first five Ayat are among the first that were revealed to the Prophet ﷺ, aged forty, in the cave of Hira, Makkah. Then the rest of the Surah was revealed when the message was presented to the people of Makkah and they began threatening the Prophet ﷺ. The Surah speaks about the humble beginning of human beings, but the high position that they can receive if they follow the message of Allah.

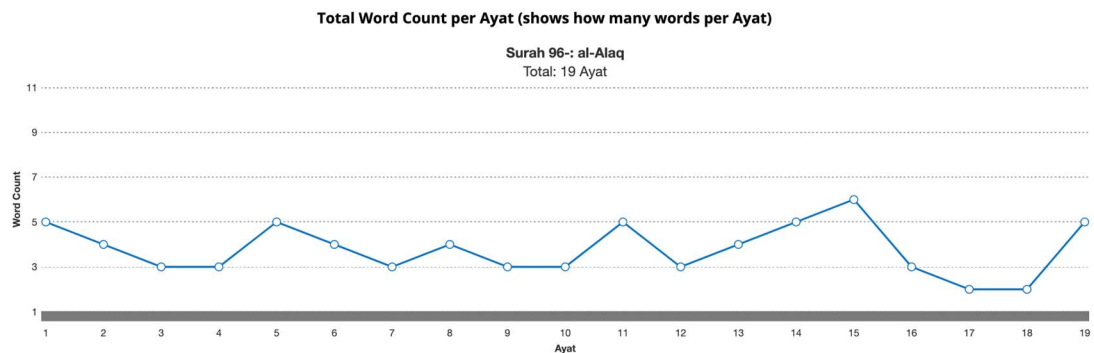
The Surah takes its name after the second Ayat,

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

“Created man from a clinging substance.” (96:2).

There are 19 Ayat in this Surah.

Table Summary



Total Ayat	19
Total Words	72 (76 including 'و' as a separate word)
Total Letters	281 (reward factor 2,810)
Root Words	36
Unique Root Words	2

Makki / Madani	Makki
Chronological Order	1 st (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Connection of the Surah to the Surah before/after it

- Surah al-Alaq (96) was the first revelation which occurred on the 'Night of Power and Decree' in Ramadhan. Surah al-Qadr (97) is about the 'Night of Power.'

The Virtues of the Surah

- Aishah (ra) said, "The first (revelation) to descend was Iqra..." (Hakim)

Period of Revelation

This Surah has two parts: the first part consists of v. 1-5, and the second of v. 6-19. About the first part, a great majority of the Islamic scholars are in agreement that it forms the very first Revelation to be sent down to the Prophet ﷺ. In this regard, the hadith from the Prophet's wife (Aishah), which Imam Ahmad, Bukhari, Muslim, and other traditionists have related with several chains of authorities, is one of the most authentic hadith on the subject. In it Aishah has narrated the full story of the beginning of revelation as she herself heard it from the Messenger of God. Besides, Ibn Abbas, Abu Musa al-Ashari and a group of the Companions also are reported to have stated that these were the very first verses of the Qur'an to be revealed to the Prophet ﷺ. The second part was sent down afterwards when the Prophet ﷺ began to perform the prescribed Prayer in the precincts of the Ka'bah and his arch enemy (Abu Jahl) tried to prevent him from this with threats.

Background Reasons for Revelation

The traditionists have related on the strength of their respective authorities the story of the beginning of revelation from Iman Az-Zuhri, who had narrated it from Urwah bin Zubair, who had it from Aishah, his aunt. She states that revelations to the Prophet ﷺ began in the form of true (according to other hadith, good) visions. Whichever vision he saw it seemed as though he saw it in broad daylight. Afterwards solitude became dear to him and he would go to the Cave of Hira to engage in worship there for several days and nights. He would take provisions with him and stay there for several days, then would return to Khadijah who would again provide for him for a few more days. One day when he was in the Cave of Hira, Revelation came down to him unexpectedly and the Angel said, to him, "Read." After this Aishah reports the words of the Prophet ﷺ himself, to the effect, "I said, I cannot read! Thereupon the Angel took me and pressed me until I could bear it no more. Then he left me and said, Read. I said, I cannot read! He pressed me a second time until I could bear it no more. Then he left me and said, Read. I again said, I cannot read! He pressed me for the third time until I could bear it no

more. Then he left me and said, 'Read in the name of your Lord Who created' (Iqra bismi Rabbi kal-ladhi khalaqa) till he reached 'what he did not know' (ma lam ya lam)." Aishah says: "Then the Messenger returned home to Khadijah trembling with fear, and said to her: 'Cover me, cover me', and he was covered. When terror left him, he said, 'O Khadijah, what has happened to me?' Then he narrated to her whatever had happened, and said, 'I fear for my life'. She said; 'No never! Be of good cheer. By Allah, never will Allah debase you, you treat the kindred well, you speak the truth, (one tradition adds: you restore what is entrusted to you), you bear the burden of the helpless, you help the poor, you entertain the guests, and you cooperate in good works.' Then she took him to Waraqah bin Naufal, who was her cousin. He had become a Christian in pre-Islamic days, wrote the Gospel in Arabic and Hebrew, and had become very old and blind. Khadijah said, 'Brother, listen to the son of your brother.' Waraqah said to the Prophet ﷺ: 'What have you seen, nephew?' The Prophet ﷺ described what he had seen. Waraqah said; 'This is the same Namus (the Angel of Revelation) which Allah had sent down to Moses. Would that I were a young man during your Prophethood! Would that I were alive when your tribe would expel you!' The Prophet ﷺ said, 'Will they expel me?' Waraqah said; 'Yes, never has it so happened that a person brought what you have brought and was not treated as an enemy. If I live till then I would help you with all the power at my command.' But not very long after this Waraqah died."

This narrative is explicit that even until a moment before the coming of the Angel to the Messenger of Allah he was intimately aware of his life, his affairs and dealings. When he also heard of his experience, he did not regard it as an evil suggestion, but immediately said that it was the Namus who had descended on Moses. This meant that even according to him the Prophet ﷺ was such a sublime person that there was nothing surprising in his being elevated to the office of Prophethood.

Occasion of Revelation of v. 6-19

This second part of the Surah was revealed when the Messenger of Allah began to perform the prayer in the Islamic way in the Ka'bah and Abu Jahl threatened and tried to prevent him from this. It so happened that after his appointment to Prophethood even before he could start preaching Islam openly, he began to perform the Prayer in the precincts of the Ka'bah in the way Allah taught him; and

from this the Quraysh felt for the first time that he had adopted a new religion. The other people were watching it with curiosity, but Abu Jahl in his arrogance and pride threatened the Prophet ﷺ and forbade him to worship in that way in the Ka'bah. In this connection, quite a number of the hadith have been related from Abdullah ibn Abbas and Abu Huraira, which mention the foolish behaviour of Abu Jahl.

Abu Hurairah says that Abu Jahl asked the people of Quraysh: "Does Muhammad ﷺ set his face on the ground before you?" When they replied in the affirmative, he said, "By Lat and Uzza, if I ever catch him in that act of worship, I would set my foot on his neck and rub his face in the dust." Then it so happened that he saw the Messenger in that posture and came forward to set his foot on his neck, but suddenly turned back as if in a fright and being asked what was the matter, he said there was a ditch of fire and a terrible spirit between himself and Muhammad ﷺ and some wings. On hearing this the Prophet ﷺ remarked: "Had he come near me, the angels would have smitten and torn him to pieces." (Ahmad, Muslim, Nasai, Ibn Jarir, Ibn Abi Hatim, Ibn al-Mundhir, Ibn Marduyah, Abu Nu'aim Isfahani, Baihaqi).

According to Ibn Abbas, Abu Jahl said, "If I caught Muhammad ﷺ performing his Prayer by the Ka'bah, I would trample his neck down." When the Prophet ﷺ heard of it, he said, "If he acted so, the angels would seize him there and then." (Bukhari and Tirmidhi)

According to another hadith from Ibn Abbas, the Prophet ﷺ was performing his Prayer at the station of Abraham' (Maqam Ibrahim). Abu Jahl passed that way and said, "O Muhammad ﷺ, did I not forbid you this," and then he started to threaten him. In reply the Prophet ﷺ rebuked him severely. There upon he said, "O Muhammad ﷺ, on what strength do you rebuke me? By Allah, my followers in this valley far exceed yours in number." (Ahmad, Tirmidhi, Nasai, Ibn Jarir, Ibn Abi Shaibah, Ibn al-Mundhir, Tabarani, Ibn Marduyah).

Because of these very incidents the portion of this Surah (v. 6) beginning with 'No! (But) indeed, man transgresses' was sent down. Naturally the place of this part should be the same as assigned to it in this Surah of the Qur'an, for after the coming down of the first Revelation the Prophet ﷺ had given expression to Islam first of all by the act of Prayer, and his conflict with the pagans.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر أ ي	5	328
2.	ع ل م	4	854
3.	ر ب ب	3	980
4.	الَّذِي	3	1464
5.	أ ن س	3	97
6.	ق ر أ	2	88
7.	خ ل ق	2	261
8.	ن ه ي	2	56
9.	ك ذ ب	2	282
10.	ن ص ي	2	4

Unique Root Word	Example (word)	Translation
ز ب ن	الزَّبَانِيَّةَ	the angels of Hell (96:18)
س ف ع	لَنَسْفَعًا	surely We will drag him (96:15)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أ ن س	أَنَاسٍ	(the) people
خ ل ق	خَلَقَكُمْ	created you
ر أ ي	نَرَى	we see
ر ب ب	رَبِّ	the Lord
ع ل م	أَلْعَلَمِينَ	of the universe
ق ر أ	أَقْرَأُ	read
ك ذ ب	يَكْذِبُونَ	(they) lie
ن ص ي	بِئَاصِيتَيْهَا	of its forelock
ن ه ي	أَنْتَهُوْا	they cease

Lessons, Guidance and Reflections

- The very first revelation “Iqra bismi Rabbi kal-ladhi khalaq” (Read in the name of your Lord).”
- Read in the name of Allah, who created man and taught him by the pen.
- Those who forbid others from the worship of Allah will be dragged to Hell by their forelock.

Surah 97: al-Qadr

Introduction

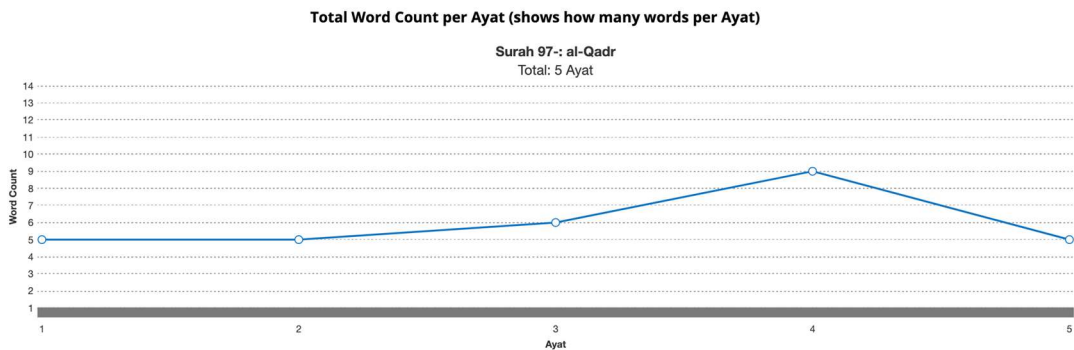
The Surah talks about the majesty and glory of the Qur'an and the time in which the Qur'an was revealed. It takes its name after the first Ayat,

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Indeed, We sent the Qur'an down during the Night of (Qadr) Decree.” (97:1)

There are 5 Ayat in this Surah.

Table Summary



Total Ayat	5
Total Words	30 (32 including ‘و’ as a separate word)
Total Letters	112 (reward factor 1,120)
Root Words	17
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	25 th (according to Ibn Abbas)

Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
-----------------------------	---

Themes

Its theme is to acquaint man with the value, worth and importance of the Qur'an. It's being placed just after Surah 96: al-'Alaq (The Clinging Substance) in the arrangement of the Qur'an by itself explains that the Book, the revelation of which began with the first five verses of Surah 96: al-'Alaq was sent down in a destiny making night. It is a glorious Book and its revelation for mankind is full of blessings. At the outset, Allah says: "We have sent the Qur'an down." That is, it is not a composition of Muhammad ﷺ himself, but We Ourselves have revealed it."

Then, it is said that "We sent it down in the Night of Destiny." Night of Destiny has two meanings and both are implied here. First, that it is the night during which destinies are decided; or, in other words, it is not an ordinary night like the other nights, but a night in which destinies are made or marred. The revelation of this Book in this night is not merely the revelation of a book but an event which will change the destiny of not only the Quraysh, or of Arabia, but of, the entire world. The same thing has been said in Surah 44: ad-Dukhan (Smoke), (please see Introduction to that Surah). The other meaning is that this is a night of unique honour, dignity and glory; that it is better than a thousand months. Thus, the disbelievers of Makkah have been warned, "You on account of your ignorance regard this Book, which Muhammad ﷺ has presented, as a calamity for yourselves and complain that a disaster has befallen you, whereas the night in which it was decreed to be sent down was such a blessed night that a task was accomplished in it for the well-being of mankind, which had never been accomplished even during a thousand months of history."

In conclusion, it has been stated that in this night the angels and Gabriel descend with every decree by the leave of their Lord, and it is all peace from evening till morning; that is, there is no interference of evil in it, for all decrees of Allah are intended to promote good and not evil. Even if a decision to destroy a nation is taken, it is taken for the sake of ultimate good, not evil.

Connection of the name of the Surah and its Ayah

- The Surah as whole deals with the Night of Qadr.

Connection of the Surah to the Surah before/after it

- Surah al-Alaq (96) was the first revelation which occurred on the ‘Night of Power and Decree’ in Ramadhan. Surah al-Qadr (97) is about the ‘Night of Power.’

The Virtues of the Surah

- The Prophet ﷺ is reported to have said, “Whoever stands (in prayer) the night of Qadr, with faith and seeking reward, shall have his previous sins forgiven.” (Bukhari)

Period of Revelation

Whether it is a Makkan or a Madinan revelation is disputed. Abu Hayyan in Al-Bahr al-Muhti has made the claim that the majority of scholars regard it as a Madinan Surah. Ibn Mardayah has cited Ibn Abbas, Ibn Zubair and Aishah as saying that this Surah was revealed at Makkah.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ل ي ل	3	92
2.	ق د ر	3	132
3.	ن ز ل	2	293
4.	د ر ي	1	29
5.	خ ي ر	1	196
6.	ا ل ف	1	22
7.	ش ه ر	1	21
8.	م ل ك	1	206
9.	ر و ج	1	57
10.	أ ذ ن	1	102

Frequent Root Word	Example (word)	Example (translation)
أذن	ءَاذَانِهِمْ	their ears
ألف	أَلْفٌ	(of) a thousand
خير	خَيْرٌ	(is) better
دري	أَدْرَبُكَ	will make you know
روح	بِرُوحٍ	with Spirit
شهر	شَهْرٌ	month
قدر	أَلْقَدْرُ	(of) power
ليلى	لَيْلَةٌ	(the) night
ملك	مَلِكٌ	(The) Master
نزل	أُنْزِلَ	(is) sent down

Lessons, Guidance and Reflections

- The night of Qadr in which the Qur'an was revealed is better than one thousand months.

Miscellaneous Issues

Laylat-ul-Qadr is an honourable night which Allah gave great characteristics, to show its virtue and status. Some of these are;

1. It is the night in which the Qur'an was revealed. as Allah says, "Verily, We have sent it (this Qur'an) down in the night of Al-Qadr (Decree)."⁸⁵ The revelation of the Qur'an therein is a proof to its status and virtue where Allah, the Glorious, revealed therein the greatest type of Dhikr and the most honourable book. By reciting the Qur'an, you shall gain one of the greatest reasons of guidance and piety.
2. Allah described it as a blessed night by his saying: "We sent it (this Qur'an) down on a blessed night (i.e., the night of Al-Qadr, Surah No. 97) in the

⁸⁵ Surah al-Qadr: 1.

month of Ramadan - the 9th month of the Islâmic calendar). Verily, We are ever warning (mankind that Our Torment will reach those who disbelieve in Our oneness of Lordship and in Our oneness of worship).” (Surah ad-Dukhan: 3). So, it is blessed because of its abundant goodness, great virtue, and the great rewards which Allah gives to those who perform Qiyam (voluntary night salah) out of faith and hoping for Allah’s reward.

3. Allah mentioned in His Book: “Therein (that night) is decreed every matter of ordainments.” (Surah ad-Dukhan: 4). i.e., Precise commands relating to the affairs of people and their deaths are separated from Lawh al-Mahfudh (the Preserved Tablet) to the sheets of angels—who record all matters of people, such as: sustenance, actions, events, and ages— up to the next year by Allah’s Knowledge, Wisdom, and Ability; and that indicates the status of that night.
4. Allah’s saying, “The night of Al-Qadr (Decree) is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, i.e., 83 years and 4 months or 30,000 nights).” (Surah al-Qadr: 3). This Ayah shows the virtue of performing Qiyam and the great reward for actions in that night. The reward of worshipping Allah in that night equals the reward of worshipping Him for one thousand months. If the rewards of good actions are doubled in Ramadan, how about performing these actions in Laylat-ul-Qadr? None but Allah knows the reward that is given to the person who performs Qiyam in that night out of faith and hoping for the reward of Allah.
5. Angels come down to the earth with goodness, blessing, and mercy for the believers. Allah says, “Therein descend the angels and the Ruh (Jibril (Gabriel) by Allah’s Permission with all Decrees. (All that night), there is Peace (and Goodness from Allah to His believing slaves) until the appearance of dawn.” (Surah Al Qadr: 4 - 5). Therefore, it is a reassuring night, in which many people are freed of torment, and many people are helped to obey their Forgiving Lord who accepts repentance.
6. It is authentically reported in Sahih Bukhari and Sahih Muslim from the Prophet ﷺ that he said, “Whoever establishes Salah on the night of Qadr out of sincere faith and hoping for a reward from Allah, all his

previous sins will be forgiven.” This demonstrates that it is a night in which sins are forgiven, gates of goodness are opened, rewards are multiplied, and matters are facilitated.

For these great virtues and others, authentic Hadiths were reported from the Prophet ﷺ to exhort people to seek that night in the last ten days of Ramadan, show its virtues, and explain the Sunnah of in performing Qiyam during that night as well as the practice of his Companions in exerting efforts to seek it.

All these narrations incite the determinations of those who seek the Hereafter, forgiveness of their sins, and reward to follow their example righteously in order to gain the pleasure of the Most Gracious and win His vast Paradise.

Surah 98: al-Bayyinah

Introduction

The Surah tells us that Prophet Muhammad ﷺ came with a clear message and a Divine Book. This Book (the Qur'an) contains the basic message of all the Prophets of Allah. It also draws attention to the different ends of those who follow the right path and those who turn away from the truth.

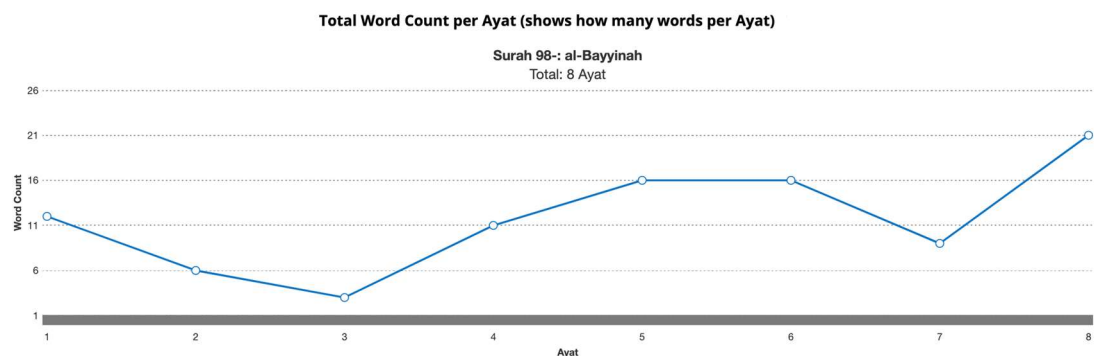
This Surah takes its name after the first Ayat,

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

“Those who disbelieved among the People of the Scripture and the polytheists were not to be parted (from misbelief) until there came to them clear evidence -”
(98:1)

There are 8 Ayat in this Surah.

Table Summary



Total Ayat	8
Total Words	94 (103 including 'و' as a separate word)
Total Letters	394 (reward factor 3,940)
Root Words	45

Unique Root Words	o
Makki / Madani	Madani
Chronological Order	100 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Having been placed after Surah 96: al-'Alaq (The Clinging Substance) and Surah 97: al-Qadr (The Decree) in the arrangement of the Qur'an is very meaningful. Surah 96: al-'Alaq contains the very first revelation, while Surah 97: al-Qadr shows as to when it was revealed, and in this Surah, it has been explained why it was necessary to send a Messenger along with this Book.

First of all, the need of sending a Messenger has been explained as follows; the people of the world, be they from among the followers of the earlier scriptures or from among the idolaters, could not possibly be freed from their state of unbelief, until a Messenger was sent whose appearance by itself should be a clear proof of his apostleship, and he should present the Book of Allah before the people in its original, pristine form, which should be free from every mixture of falsehood corrupting the earlier Divine Books, and which should comprise sound teachings.

Then, about the errors of the followers of the earlier Books it has been said that the cause of their straying into different creeds was not that Allah had not provided any guidance to them, but they strayed only after a clear statement of the Right Creed had come to them. From this it automatically follows that they themselves were responsible for their error and deviation. Now, if even after the coming of the clear statement through this Messenger, they continued to stray, their responsibility would further increase.

In this very connection, it has been stated that the Prophets who came from Allah and the Books sent down by Him, did not enjoin anything but that the way of sincere and true service to Allah be adopted, apart from all other ways, no one else's worship, service or obedience be mixed with His, the prayer (salat) be established and the financial obligation (Zakah) be paid. From this also it automatically follows that the followers of the earlier scriptures, straying from this true religion, have

added unrelated things to it, which are false, and Allah's Messenger has come to invite them back to the same original faith.

In conclusion, it has been pointed out clearly that the followers of the earlier Books and the idolaters who would refuse to acknowledge this Messenger are the worst of creatures; their punishment is an everlasting Hell. The people who would believe and act righteously, and would spend life in the world in awe of Allah, are the best of creatures; their reward is eternal Paradise wherein they will live forever. Allah became pleased with them and they became pleased with Allah.

Virtues of the Surah

عَنْ أَنَسِ بْنِ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُبَيٍّ . "إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ {لَمْ يَكُنِ الَّذِينَ كَفَرُوا} " . قَالَ وَسَمَّيْنِي قَالَ "نَعَمْ" . فَبَكَى

Narrated Anas bin Malik (ra), "The Prophet ﷺ said to Ubay (bin Ka'b). "Allah has ordered me to recite to you, "Those who disbelieve among the people of the Scripture and among the idolaters are not going to stop (from their disbelief.)" (Surah 98) Ubay said, "Did Allah mention me by name?" The Prophet ﷺ said, "Yes." On that, Ubay wept." (Bukhari)

Period of Revelation

Where it was revealed, at Makkah or Madinah, is also disputed. Ibn Zubair and Ata bin Yasar hold the view that it is Madinan. Ibn Abbas and Qatadah are reported to have held two views, first that it is Makkan, second that it is Madinan. Aishah regards it as a Makkan Surah. As for its contents, there is nothing in it to indicate whether it was revealed at Makkah or at Madinah.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	الَّذِي	4	1464
2.	كَتَبَ	4	319
3.	آتَى	3	549
4.	أَلِهَ	3	2851
5.	قَوْمَ	3	660
6.	كَفَرُوا	2	525
7.	أَهْلَ	2	127
8.	شَرَكَ	2	168
9.	بَيْنَ	2	523
10.	إِلَّا	2	663

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَّا	إِلَّا	except
آتَى	يَأْتِيَنَّكُمْ	comes to you
أَلِهَ	اللَّهُ	Allah
أَهْلَ	أَهْلِي	(the) People
بَيْنَ	بَيْنَ	(in) front
شَرَكَ	أَشْرَكُوا	associated partners
قَوْمَ	الْمُسْتَقِيمَ	the straight
كَتَبَ	الْكِتَابُ	(is) the book
كَفَرُوا	الْكَافِرُونَ	disbelievers

Lessons, Guidance and Reflections

- The People of the Book were also commanded to establish Salah and pay Zakah as it is commanded in the Qur'an.

Surah 99: az-Zalzalah

Introduction

This Surah talks about the life after death and that all deeds will be exposed on the Day of Judgement. It takes its name after the first Ayat,

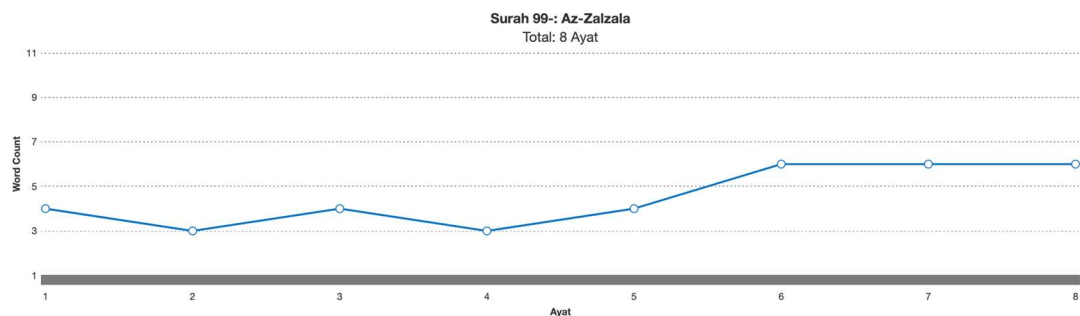
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

“When the earth is shaken with its (final) earthquake.” (99:1)

There are 8 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	8
Total Words	36 (39 including 'و' as a separate word)
Total Letters	156 (reward factor 1,560)
Root Words	20
Unique Root Words	0
Makki / Madani	Madani
Chronological Order	93 rd (according to Ibn Abbas)

Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is the after-life and the presentation of the full record of the deeds. In the first three sentences it has been told briefly how the second life after death will take place and how confounding it will be for man. In the next two sentences it has been said that this very earth on which man has lived and performed all kinds of deeds thoughtlessly, and about which he never could fancy that this lifeless thing would at some time in the future bear witness to his deeds, will speak out on that Day by Allah's command and will state in respect of each individual person what act he had committed at a particular time and place. Then, it has been said that

men on that Day, rising from their graves, will come out in their varied groups from all corners of the earth, to be shown their deeds and works, and their presentation of the deeds will be so complete and detailed that not an atom's weight of any good or evil act will be left unnoticed or hidden from his eyes.

Virtues of the Surah

مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عُدِلَتْ لَهُ بِرُبْعِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عُدِلَتْ لَهُ بِثُلْثِ الْقُرْآنِ

Narrated Anas bin Malik (ra), that the Messenger of Allah ﷺ said, "Whoever recites Idha Zulzilat (Surah 99), it equals half of the Qur'an for him. Whoever recites, Qul Ya Ayyuhal-Kafirun, (Surah 109) it equals a fourth of the Qur'an for him. And whoever recites, Qul Huwa Allahu Ahad, (112) it equals a third of the Qur'an for him." (Tirmidhi no. 2893)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَقْرِئْنِي يَا رَسُولَ اللَّهِ . فَقَالَ "اقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ الرَّاءِ". فَقَالَ كَبُرَتْ سَيِّئِي وَاشْتَدَّ قَلْبِي وَعَظُمَ لِسَانِي . قَالَ "فَاقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ حَم". فَقَالَ مِثْلَ مَقَالَتِهِ . فَقَالَ "اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ". فَقَالَ مِثْلَ مَقَالَتِهِ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَقْرِئْنِي سُورَةَ جَامِعَةٍ . فَأَقْرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِذَا زُلْزِلَتِ الْأَرْضُ } حَتَّى فَرَّغَ مِنْهَا . فَقَالَ الرَّجُلُ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهَا أَبَدًا ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْلَحَ الرُّؤَيْلِيُّ". مَرَّتَيْنِ

Narrated Abdullah ibn Amr (ra), "A man came to the Messenger of Allah ﷺ and said, "Teach me to read the Qur'an, Messenger of Allah ﷺ." He said, "Read three Surahs which begin with Alif Lam Ra." He said, "My age is advanced, my mind has become dull (i.e., memory has grown weak), and my tongue has grown heavy)." So, he said, "Then read three Surahs which begin with Ha Mim." He repeated the same words. So, he said, "Read three Surahs which begin with the "Glorification of Allah"." But he repeated the same excuse. The man then said, "Teach me a comprehensive Surah, Messenger of Allah ﷺ." The Prophet ﷺ taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said, "By Him Who sent you with truth, I shall never add anything to it." Then

man then went away. The Prophet ﷺ said twice: “The man received salvation.” (Sunan Abu Dawud no. 1399)

Period of Revelation

Whether or not it was revealed at Makkah or Madinah, is disputed. Ibn Masud, Ata, Jabir, and Mujahid say that it is a Makkan Surah and a statement of Ibn Abbas also supports this view. On the contrary, Qatadah and Muqatil say that it is Madini and another statement of Ibn Abbas also has been cited in support of this view.⁸⁶

On the Day of Judgement, the earth will report whatever happened on her and human beings shall be shown their Books of Deeds.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ث ق ل	3	28
2.	ر ا ي	3	328
3.	ع م ل	3	360
4.	ز ل ز ل	2	6
5.	أ ر ض	2	461
6.	ذ ر ر	2	38
7.	إِذَا	1	409
8.	خ ر ج	1	182
9.	ق و ل	1	1722
10.	أ ن س	1	97

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
أ ر ض	الْأَرْضَ	the earth
أ ن س	أَنْسَاءِ	(the) people
ث ق ل	مِثْقَالِ	(as much as) weight

⁸⁶ Tafheem al-Qur'an, Mawdudi.

خ ر ج	وَأَخْرَجَتِ	and brings forth
ذ ر ر	دُرِّيَّتِي	my offspring
ر أ ي	نَرَى	we see
ز ل ز ل	وَزُلْزِلُوا	and they were shaken
ع م ل	وَعَمِلُوا	and do
ق و ل	يَقُولُ	say

Surah 100: al-'Aadiyat

Introduction

The Surah tells us the ungratefulness of man and where it leads him. It also reminds us that Allah is aware of all the hidden secrets of human souls and He will expose them on the Day of Judgement.

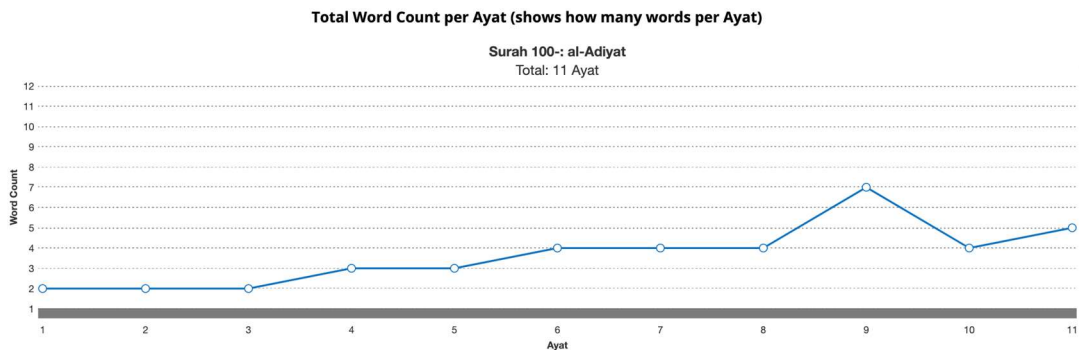
This Surah takes its name from the first Ayat,

وَالْعَادِيَاتِ ضَبْحًا

“By the racers, panting,” (100:1)

There are 11 Ayat in this Surah.

Table Summary



Total Ayat	11
Total Words	40 (44 including 'و' as a separate word)
Total Letters	164 (reward factor 1,640)
Root Words	25
Unique Root Words	5
Makki / Madani	Makki

Chronological Order	14 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Its object is to make the people realise how evil man becomes when he denies the Hereafter, or becomes heedless of it, and also to warn them that in the Hereafter not only their visible and apparent deeds but even the secrets hidden in their hearts too will be subjected to scrutiny.

For this purpose, the general chaos and confusion prevailing in Arabia, with which the whole country was in turmoil, has been presented as an argument. Bloodshed, loot and plunder raged on every side. Tribes were subjecting tribes to raids, and no one could have peaceful sleep at night from fear that some enemy tribe might raid his settlement early in the morning. Every Arab was fully conscious of this state of affairs and realised that it was wrong. Although the plundered bemoaned his miserable, helpless state and the plunderer rejoiced, yet when the plunderer himself was plundered, he too realised how wretched was the condition in which the whole nation was involved. Referring to this very state of affairs, it has been said, unaware of the second life after death and his accountability before Allah in it, man has become ungrateful to his Lord and Sustainer. He is using the powers and abilities given by Allah for perpetrating tyranny and pillage, blinded by the love of worldly wealth he tries to obtain it by every means, however impure and filthy, and his own state itself testifies that by abusing the powers bestowed by his Lord, he is being ungrateful to Him. He would never have behaved so, had he known the time when the dead will be raised from the graves, and when the intentions and motives with which he had done all sorts of deeds in the world, will be exposed and brought out before everyone to see. At that time the Lord and Sustainer of men shall be well informed of what one had done and what punishment or reward one deserved.

Connection of the Surah to the Surah before/after it

- Surah al-Adhiyat (100) and al-Qari'ah (101) both have 11 Ayat.

Period of Revelation

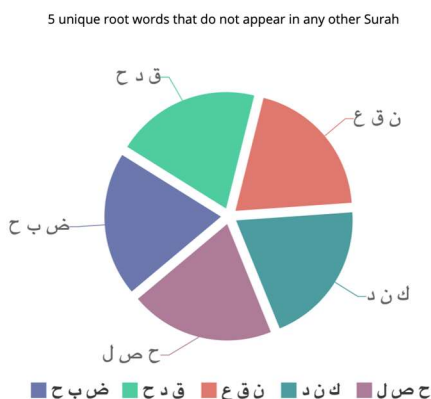
Whether it is a Makkan or a Madinan Surah is disputed. Abdullah bin Masud, Jabir, Hasan al-Basri, Ikrimah, and Ata say that it is Makkan. Anas bin Malik, and Qatadah say that it is Madinan and from Ibn Abbas two views have been reported. The first view, that it is a Makkan Surah and second that it is Madinan. However, the subject matter of the Surah and its style clearly indicate that it is not only Makkan but was revealed in the earliest stage of Makkah.⁸⁷

Relevant Hadith

Ibn Abbas (ra) said, "A man came to me and asked me about the Ayat, وَالْعَادِيَاتِ ضَبْحًا "By (the horses) that charge snorting," So I said, "These are the horses galloping for the sake of Allah." Then this man went to Ali ibn Abi Talib and asked him the same question. He said, "Have you asked anyone this question before me?" The man said, "Yes, I asked Ibn Abbas and he said it is (in reference to) horses galloping for the sake of Allah." Ali said, "Go and call him to me." Ibn Abbas came to him and Ali told him, "Are you giving verdicts to the people without knowledge. The first battle of Islam was at Badr, so how can the meaning be that of a knight (galloping)? The galloping here (in this Ayah) is the horses who are galloping from Arafah to Muzdalifah and Mina." Ibn Abbas said, "I retracted what I said and agreed with Ali" (Tabari)

Important key and unique words of the Surah

Unique Root Words to this Surah only



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ر ب ب	2	980
2.	ع د و	1	106
3.	ض ب ح	1	1
4.	و ر ي	1	32
5.	ق د ح	1	1
6.	غ ي ر	1	154
7.	ص ب ح	1	45
8.	ث و ر	1	5
9.	ن ق ع	1	1
10.	و س ط	1	5

⁸⁷ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ح ص ل	وَحْصَلًا	and is made apparent (100:10)	ث و ر	تُثِيرُ	to plough
ض ب ح	ضَبَبًا	panting (100:1)	ر ب ب	رَبِّ	the Lord
ق د ح	قَدَحًا	striking (100:2)	ص ب ح	فَأَصْبَحْتُمْ	then you became
ك ن د	لَكُنُودًا	(is) surely ungrateful (100:6)	ض ب ح	ضَبَبًا	panting
ن ق ع	نَقَعًا	dust (100:4)	ع د و	عَدُوًّا	(as) enemy
			غ ي ر	غَيْرِ	not (of)
			ق د ح	قَدَحًا	striking
			ن ق ع	نَقَعًا	dust
			و ر ي	وَرَاءَ	behind
			و س ط	وَسْطًا	(of the) middle way

Lessons, Guidance and Reflections

- An example that horses are more grateful to their owners than men are to their Lord.

Surah 101: al-Qari'ah

Introduction

The Surah gives the warning about the Day of Judgement. It will be the day of great clamour. People will be scattered and the mountains will crumble. Only those whose balance will be weighty will prosper.

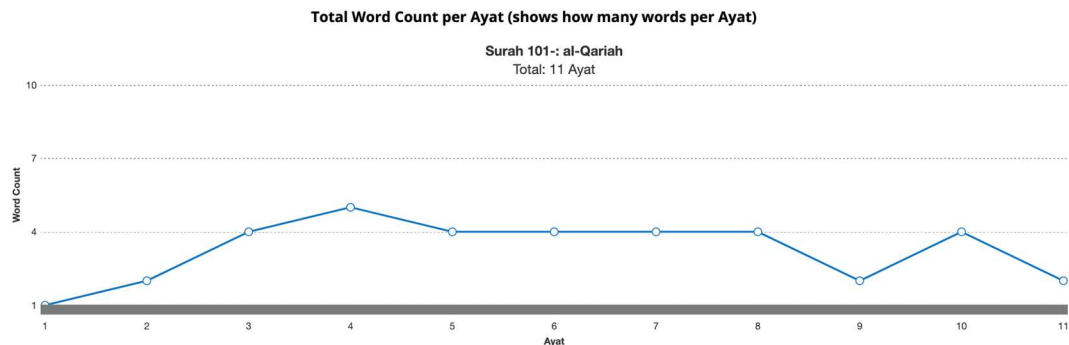
This Surah takes its name from the first Ayat,

الْقَارِعَةُ

“The Striking Calamity” (101:1)

There are 11 Ayat in this Surah.

Table Summary



Total Ayat	11
Total Words	36 (40 including ‘و’ as a separate word)
Total Letters	158 (reward factor 1,580)
Root Words	21
Unique Root Words	0
Makki / Madani	Makki

Chronological Order	30 th (according to Ibn Abbas)
Year of Revelation	7 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Its theme is Resurrection and the Hereafter. At the outset, the people have been aroused and alarmed, saying: "The Striking Calamity! What is the Striking Calamity? And what can make you know what the Striking Calamity is?" Thus, after preparing the listeners for the news of the dreadful calamity, Resurrection has been depicted before them in two sentences, saying that on that Day people will be running about in confusion and bewilderment just like so many scattered moths

around a light, and the mountains uprooted, will their cohesion and will fly about like carded wool. Then, it has been said that when Allah's court is established in the Hereafter, the people are called upon to account for their deeds. The people whose good deeds are found to be heavier than their evil deeds, will be blessed with bliss and happiness, and the people whose good deeds are found to be lighter than their evil deeds, will be cast into the deep pit full of burning fire.

Connection of the Surah to the Surah before/after it

- Surah al-Adhiyat (100) and al-Qari'ah (101) both have 11 Ayat.

Period of Revelation

There is no dispute about its being a Makkan Surah. Its contents show that this too is one of the earliest Surahs to be revealed at Makkah.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ق ر ع	3	5
2.	د ر ي	2	29
3.	ك و ن	2	1390
4.	أ مَّا	2	55
5.	و ز ن	2	23
6.	ي و م	1	405
7.	ن و س	1	241
8.	ف ر ش	1	6
9.	ب ث ث	1	9
10.	ج ب ل	1	41

Frequent Root Word	Example (word)	Example (translation)
أ مَّا	فَأَمَّا	then as for
ب ث ث	وَبَثَّ	and dispersing
ج ب ل	الْجِبَالِ	the mountains

د ر ي	أَذْرُبُكَ	will make you know
ف ر ش	كَالْفَرَاشِ	like moths
ق ر ع	فَارِعَةً	a disaster
ك و ن	كَانُوا	they used to
ن و س	النَّاسِ	the people
و ز ن	وَالْمِيزَانِ	and the weight
ي و م	يَوْمِ	(of the) Day

Lessons/Guidance/Major-Issues/Reflection

- A frightening scene from the Day of Judgement.

Surah 102: at-Takathur

Introduction

The Surah talks about the evil consequences of materialism and this worldliness.

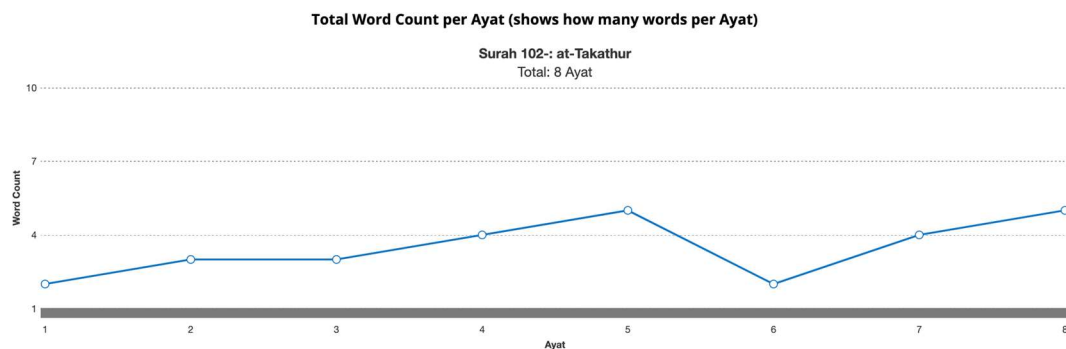
This Surah takes its name from the first Ayat,

أَهَاكُمُ التَّكَاثُرُ

“Competition in (worldly) increase diverts you” (102:1)

There are 8 Ayat in this Surah.

Table Summary



Total Ayat	8
Total Words	28 (28 including ‘و’ as a separate word)
Total Letters	122 (reward factor 1,220)
Root Words	12
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	16 th (according to Ibn Abbas)

Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Warning from being distracted from the Hereafter.

In it the people have been warned of the evil consequences of acquiring more and more of worldly wealth, material benefits and pleasures, and position and power, till death, and in vying with one another and bragging and boasting about their acquisitions. This one pursuit has so occupied them that they are left with no time or opportunity for pursuing the higher goals in life. After warning the people

of its evil end they have been told as if to say, “These blessings which you are amassing and enjoying thoughtlessly, are not mere blessings but are also a means of your trial. For each one of these blessings and comforts you will surely be called to account in the Hereafter.”

Connection of the name of the Surah and its Ayah

- The reason for the destruction of the human is his distraction from what is of most paramount importance, the After-life.

Period of Revelation

Abu Hayyan and Shawkani say that this Surah, according to all commentators, is Makkan.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ع ل م	4	854
2.	ي ق ن	2	28
3.	ر ا ي	2	328
4.	ل ه و	1	16
5.	ك ث ر	1	167
6.	ز و ر	1	6
7.	ق ب ر	1	8
8.	ح م	1	26
9.	ع ي ن	1	65
10.	س أ ل	1	129

Frequent Root Word	Example (word)	Example (translation)
ح م	الْجَحِيمِ	(of) the blazing Fire
ر ا ي	نَرَى	we see
ز و ر	تَزَوَّرُ	inclining away
س أ ل	سَأَلْتُمْ	you have asked (for)

ع ل م	أَلْعَلَمِينَ	of the universe
ع ي ن	عَيْنَ	(with the) eye
ق ب ر	قَبْرِهِ	his grave
ك ث ر	كَثِيرًا	many
ل ه و	أَلْهَنُكُمْ	diverts you
ي ق ن	يُوقِنُونَ	firmly believe

Lessons, Guidance and Reflections

- The cause of man's destruction is mutual rivalry for worldly gains, and real success is in working for the life Hereafter.
- Different levels of Yaqin (certainty).

Surah 103: al-'Asr

Introduction

The Surah tells us that human beings are generally losers. Then it informs what is the way to success and salvation.

This Surah takes its name from the first Ayah,

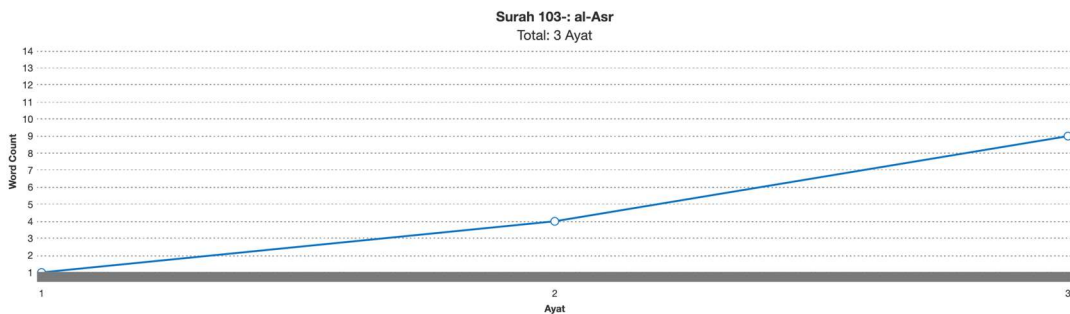
وَالْعَصْرِ

“By time,” (103).

There are 3 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	3
Total Words	14 (18 including 'و' as a separate word)
Total Letters	70 (reward factor 700)
Root Words	12
Unique Root Words	0
Makki / Madani	Makki
Chronological Order	13 th (according to Ibn Abbas)

Year of Revelation	4 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

This Surah is a matchless specimen of comprehensiveness and brevity. A whole world of meaning has been compressed into its few brief words, which is too vast in content to be fully expressed even in a book. In it, in a clear and plain way it has been stated what is the way to true success for man and what is the way to ruin and destruction for him. Imam Shafi'i has very rightly said that if the people only considered this Surah well, it alone would suffice them for their guidance. How important this Surah was in the sight of the Companions can be judged from the

tradition cited from Abdullah bin Hisn ad-Darimi Abu Madinah, according to which whenever any two of them met they would not part company until they had recited this Surah to each other. (Tabarani)

Virtues of the Surah

- Shuyaib ibn Hudaifah (ra) said, “When two Companions of the Prophet ﷺ would meet they would not depart until they had read Surah al-Asr (103) and then they would give salam (and leave).” (al-Awsat of Tabrani and Shu’b of al-Baihaqi)
- Imam Shafi’ee said, “If only mankind reflected upon this Surah, it would be sufficient for them.”

Period of Revelation

Although Mujahid, Qatadah and Muqatil regard it as a Madinan Surah, yet a great majority of the commentators say it is Makkan; its subject matter also testifies that it must have been sent down in the earliest stage at Makkah, when the message of Islam was being presented in brief but highly impressive sentences so that the listeners who heard them once, could not forget them even if they wanted to, for they were automatically committed to memory.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	وصي	2	32
2.	عصر	1	5
3.	انس	1	97
4.	خسر	1	65
5.	إلا	1	663
6.	الذي	1	1464
7.	امن	1	879
8.	عمل	1	360
9.	صلح	1	180
10.	حقق	1	287

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
إِلَّا	إِلَّا	except
أَمْ نَ	يُؤْمِنُونَ	believe
أَنْ سَ	أَنْسَاءُ	(the) people
حَقَّقَ	الْحَقُّ	(is) the truth
خَسِرَ	خُسْرٍ	loss
صَلَحَ	مُصْلِحُونَ	(are) reformers
عَصَرَ	إِعْصَافٌ	whirlwind
عَمِلَ	وَعَمِلُوا	and do
وَصَّى	وَوَصَّى	and enjoined

Lessons, Guidance and Reflections

- The formula for the way to salvation is to become a Believer, do good deeds, be truthful and patient and advise the same to others.
- Allah starts this Surah by an oath, in order to attract the attention of people.
- Verily, the human being is in a lost state if they think that they can manage life without guidelines.

Surah 104: al-Humazah

Introduction

The Surah talks about some of the moral problems that affect the wealthy and it gives warnings of the consequences of these evils.

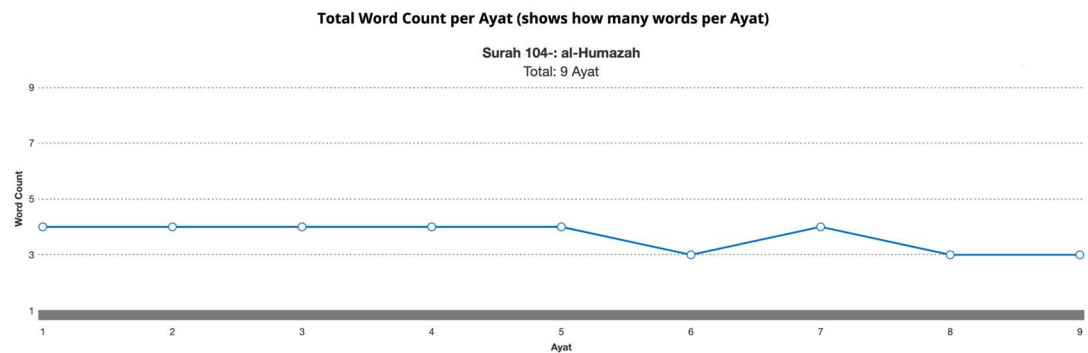
This Surah takes its name from the first Ayah,

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

“Woe to every scorner and mocker” (104:1)

There are 9 Ayat in this Surah.

Table Summary



Total Ayat	9
Total Words	33 (35 including ‘و’ as a separate word)
Total Letters	133 (reward factor 1,330)
Root Words	21
Unique Root Words	0
Makki / Madani	Makki

Chronological Order	32 nd (according to Ibn Abbas)
Year of Revelation	7 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

In it some of the evils prevalent among the materialistic hoarders of wealth in the pre-Islamic days have been condemned. Every Arab knew that they actually existed in their society; they regarded them as evils and nobody thought they were good. After calling attention to this kind of character, the ultimate end in the Hereafter of the people having this kind of character has been stated. Both these things (i.e., the character and his fate in the Hereafter) have been depicted in a way

which makes the listener automatically reach the conclusion that such a man properly deserves to meet such an end. And since in the world, people of such character do not suffer any punishment, but seem to be thriving instead, the occurrence of the Hereafter becomes absolutely inevitable.

If this Surah is read in the sequence of the Surahs beginning with Surah 99: az-Zalzalah (The Earthquake), one can fully understand how the fundamental beliefs of Islam and its teachings were impressed on the people's minds in the earliest stage in Makkah. In Surah 99: az-Zalzalah, it was said that in the Hereafter man's full record will be placed before him and not an atom's weight of good or evil done by him in the world will have been left unrecorded. In Surah 100: al-'Aadiyat (The Racers), attention was drawn to the plunder and loot, blood-shed and vandalism, prevailing in Arabia before Islam; then making the people realise that the way the powers given by Allah were being abused was indeed an expression of sheer ingratitude to Him; they were told that the matter would not end up in the world, but in the second life after death - not only their deeds but their intentions and motives too would be examined, and their Lord fully well knows which of them deserves what reward or punishment. In Surah 101: al-Qari'ah (The Calamity) after depicting Resurrection the people were warned that in the Hereafter a man's good or evil end will be dependent on whether the scale of his good deeds was heavier, or the scale of his evil deeds was heavier.

In Surah 102: at-Takathur (Competition in Increase) the people were taken to task for the materialistic mentality because of which they remained occupied in seeking increase in worldly benefits, pleasures, comforts and position, and in vying with one another for abundance of everything until death overtook them. Then, warning them of the evil consequences of their heedlessness, they were told that the world was not an open table of food for them to pick and choose whatever they pleased, but for every single blessing that they were enjoying in the world, they would have to render an account to their Lord and Sustainer as to how they obtained it and how they used it.

In Surah 103: al-'Asr (Time) it was declared that each member, each group and each community of mankind, even the entire world of humanity, was in manifest loss, if its members were devoid of Faith and righteous deeds and of the practice of exhorting others to truth and patience. Immediately after this comes Surah 104: al-Humazah (The Scorners) in which, after presenting a specimen of leadership of

the pre-Islamic age of ignorance, the people have been asked the question: “What should such a character deserve if not loss and perdition?”

Period of Revelation

All commentators are in agreement that it is a Makkan Surah; a study of its subject matter and style shows that this too is one of the earliest Surahs to be revealed at Makkah.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	الَّذِي	2	1464
2.	مَوْل	2	86
3.	حَطَم	2	6
4.	كَلَّ ل	1	377
5.	مَمَز	1	3
6.	لَمَز	1	4
7.	جَمَعَ	1	129
8.	عَدَد	1	57
9.	حَسَب	1	109
10.	خَلَد	1	87

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
ج م ع	جَمِيعًا	all
ح س ب	الْحِسَابِ	(in taking) account
ح ط م	يَخْطِمَنَّكُمْ	lest not crush you
خ ل د	خَالِدُونَ	(will) abide forever
ع د د	أُعِدَّتْ	prepared
ك ل ل	كُلَّمَا	whenever

ل م ز	لُمَزَّةٌ	backbiter
م و ل	مَالُهُ	his wealth
ه م ز	هُمَزَةٌ	slanderer

Lessons, Guidance and Reflections

- The slanderer, defamer and miser shall be thrown into the blazing fire.

Surah 105: al-Fil

Introduction

The Surah reminds about the event when the Ka'bah was attacked by an army from the Southern part of Arabia, but Allah destroyed this army. It is the same God who protected the Ka'bah, His message is now presented by Prophet Muhammad ﷺ.

This Surah takes its name from the first Ayah,

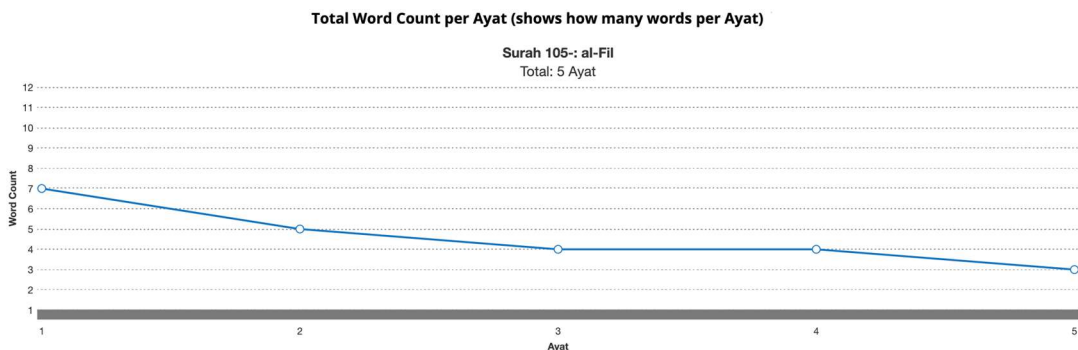
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

“Have you not considered, (O Muhammad ﷺ), how your Lord dealt with the companions of the elephant?” (105:1).

The word “elephant” only appears in this Surah and nowhere else in the Qur'an.

There are 5 Ayat in this Surah.

Table Summary



Total Ayat	5
Total Words	23 (24 including 'و' as a separate word)
Total Letters	96 (reward factor 960)
Root Words	18

Unique Root Words	1
Makki / Madani	Makki
Chronological Order	19 th (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

If this Surah is studied in the light of the historical details as given above, one can fully well understand why in this Surah only Allah's inflicting His punishment on the people of the elephant has been referred and described so briefly. It was an

event of recent occurrence, and everyone in Makkah and Arabia were fully aware of it. The Arabs believed that the Ka'bah had been protected in this invasion not by any god or goddess but by Allah Almighty Himself. Then Allah alone had been invoked by the Quraysh chiefs for help, and for quite a few years the people of Quraysh having been impressed by this event, had worshipped none but Allah. Therefore, there was no need to mention the details, but only a reference to it was enough so that the people of Quraysh, in particular, and the people of Arabia, in general, should consider well in their hearts the message that the Prophet Muhammad ﷺ was giving. For the only message that he gave was that they should worship and serve none but Allah. Then, they should also consider that if they used force to suppress this invitation to the truth, they would only be inviting the wrath of Allah, who had so completely routed and destroyed the people of the elephants.

Connection of the Surah to the Surah before/after it

- Surah al-Fil (105) and al-Quraish (106) - The incident of the Elephant was related to what happened to the tribe of the Quraish and the following Surah is also about the Quraish.

Background Reasons for Revelation

In retaliation for the persecution of the followers of the Prophet Jesus in Najran by the Jewish ruler Dhu-Nuwas of Yemen, the Christian kingdom of Abyssinia invaded Yemen and put an end to the Himyarite rule there, and in 525 C.E. this whole land passed under Abyssinian control. This happened, in fact, through collaboration between the Byzantine empire of Constantinople and the Abyssinian kingdom, for the Abyssinians at that time had no naval fleet. The fleet was provided by Byzantium and Abyssinia sent 70,000 of its troops by it across the Red Sea to Yemen. At the outset one should understand that all this did not happen under the religious zeal but there were economic and political factors also working behind it, and probably these were the real motives, and retaliation for the Christian blood was just an excuse. Since the time the Byzantine empire had occupied Egypt and Syria, it had been trying to gain control over the trade going on between East Africa, India, Indonesia, etc., and the Byzantine dominions: from the Arabs, who had been controlling it for centuries to earn maximum profits by eliminating the intermediary Arab merchants.

For this purpose, in 24 or 25 B.C., Caesar Augustus sent a large army under the Roman general, Aelius Gallus, which landed on the western coast of Arabia, in order to intercept and occupy the sea route between southern Arabia and Syria. But the campaign failed to achieve its objective on account of the extreme geographical conditions of Arabia. After this, the Byzantines brought their fleet into the Red Sea and put an end to the Arab trade which they carried out by sea, with the result that they were left only with the land route. To capture this very land route they conspired with the Abyssinian Christians and aiding them with their fleet helped them to occupy Yemen.

The Arab historians' statements about the Abyssinian army that invaded Yemen are different. Hafiz Ibn Kathir says that it was led by two commanders, Aryat and Abrahah, and according to Muhammad bin Ishaq, its commander was Aryat, and Abrahah was included in it. They both agree that Aryat and Abrahah fell out, Aryat was killed in the encounter, and Abrahah took possession of the country; then somehow, he persuaded the Abyssinian king to appoint him his viceroy over Yemen. On the contrary, the Greek and Syriac historians state that, after the conquest of Yemen, the Abyssinians started putting to death the Yemenite chiefs, who had put up resistance. One of the chiefs, named As-Sumayfi Ashwa (whom the Greek historians call Esymphaeus) yielded to the Abyssinians and promising to pay tribute obtained the Abyssinian king's warrant to be governor over Yemen. But the Abyssinian army revolted against him and made Abrahah governor in his place.

This man was the slave of a Greek merchant of the Abyssinian seaport of Adolis, who by clever diplomacy had come to wield great influence in the Abyssinian army occupying Yemen. The troops sent by the Negus to punish him either warned him or were defeated by him. Subsequently, after the death of the king, his successor was reconciled to accept him as his vicegerent of Yemen. (The Greek historians write him as Abrames and the Syriac historians as Abraham. Abrahah perhaps is an Abyssinian variant of Abraham, for its Arabic version is Ibrahim).

This man, through passage of time, became an independent ruler of Yemen. He acknowledged the sovereignty of the Negus only in name and described himself as his deputy. The influence he wielded can be judged from the fact that after the restoration of the dam of Marib in 543 C.E. he celebrated the event by holding a grand feast, which was attended by the ambassadors of the Byzantine emperor, king of Persia, king of Hirah, and king of Ghassan. Its full details are given in the

inscription that Abrahah installed on the dam. This inscription is extant and Glaser has published it.

After stabilising his rule in Yemen Abrahah turned his attention to the objective which from the very beginning of this campaign had been before the Byzantine empire and its allies, the Abyssinian Christians, i.e., to spread Christianity in Arabia, on the one hand, and to capture the trade that was carried out through the Arabs between the eastern lands and the Byzantine dominions, on the other. The need for this increased because the Byzantine struggle for power against the Sasanian empire of Persia had blocked all the routes of the Byzantine trade with the East.

To achieve this objective, Abrahah built in Sana, the capital of Yemen, a magnificent cathedral, called by the Arabian historians al-Qalis, al-Qullais, or al-Qulais, this word being an Arabic version of the Greek word Ekklesia, church. According, to Muhammad bin Ishaq, after having completed the building, he wrote to the Negus, saying: "I shall not rest until I have diverted the Arabs pilgrimage to it." Ibn Kathir writes that he openly declared his intention in Yemen and got it publicly announced. He, in fact, wanted to provoke the Arabs into doing something which should provide him with an excuse to attack Makkah and destroy the Ka'bah. Muhammad bin Ishaq says that an Arab, enraged at this public proclamation somehow went into the cathedral and defiled it.

Ibn Kathir says this was done by a Qurayshite and according to Muqatil bin Suleman, some young men of the Quraysh had set fire to the cathedral. Either might have happened, for Abrahah's proclamation was certainly provocative and in the ancient pre-Islamic age it cannot be impossible that an Arab, or a Qurayshite youth, might have been enraged and might have defiled the cathedral, or set fire to it. Whatever happened, when the report reached Abrahah that the devotees of the Ka'bah had thus defiled his cathedral, he swore that he would not rest until he had destroyed the Ka'bah.

So, in 570 or 571 C.E., he took 60,000 troops and 13 elephants (according to another tradition, 9 elephants) and set off for Makkah. On the way, first a Yemeni chief, Dhu Nafr by name, mustering an army of the Arabs, resisted him but was defeated and taken prisoner. Then in the country of Khath'am he was opposed by Nufail bin Habib al-Khath'am, with his tribe, but he too was defeated and taken prisoner, and in order to save his life he accepted to serve him as guide in the Arab

country. When he reached near Ta'if, Bani Thaqif felt that they would not be able to resist such a big force and feeling the danger lest he should destroy the temple of their deity Lat, too; their chief, Mas'ud came out to Abrahah with his men, and he told him that their temple was not the temple he had come to destroy. The temple He sought was in Makkah, and they would send with him a man to guide him there.

Abrahah accepted the offer, and Bani Thaqif sent Abu Righal as a guide with him. When they reached al-Mughammas (or al-Mughammis), a place about 3 miles short of Makkah, Abu Righal died, and the Arabs stoned his grave and the practice survives to this day. They cursed the Bani Thaqif too, for in order to save the temple of Lat they had cooperated with the invaders of the House of Allah.

According to Muhammad bin Ishaq, from al-Mughammas, Abrahah sent forward his vanguard and they brought him the plunder of the people of Tihamah and Quraysh, which included two hundred camels of Abdul Muttalib, the grandfather of the Messenger of Allah. Then, he sent an envoy of his to Makkah with the message that he had not come to fight the people of Makkah but only to destroy the House (i.e., the Ka'bah). If they offered no resistance, there would be no cause for bloodshed. Abrahah also instructed his envoy that if the people of Makkah wanted to negotiate, he should return with their leading chief to him. The leading chief of Makkah at that time was Abdul Muttalib. The envoy went to him and delivered Abrahah's message. Abdul Muttalib replied: "We have no power to fight Abrahah. This is Allah's House. If He wills, He will save His House."

The envoy asked him to go with him to Abrahah. He agreed and accompanied him to the king. Now Abdul Muttalib was such a dignified and handsome man that when Abrahah saw him he was much impressed; he got off his throne and sat beside him on the carpet. Then he asked him what he wanted. Abdul Muttalib replied that he wanted the king to return his camels which he had taken. Abrahah said, "I was much impressed when I saw you but your reply has brought you down in my eyes: you only demand your camels but you say nothing about this House which is your sanctuary and the sanctuary of your forefathers." He replied: "I am the owner of my camels and am requesting you to return them. As for the House, it has its own Owner: He will defend it." When Abrahah said that He would not be able to defend it against him, Abdul Muttalib said that rested between Him and him. With this Abdul Muttalib left Abrahah and he returned to him his camels.

One thing which becomes evident is that the tribes living in and around Makkah did not have the power to fight such a big force and save the Ka'bah. Therefore, obviously, the Quraysh did not try to put up any resistance. The Quraysh on the occasion of the Battle of the Trench (Ahzab) had hardly been able to muster strength numbering ten to twelve thousand men in spite of the alliance with the pagan and Jewish tribes; they could not have resisted an army 60,000 strong.

Muhammad bin Ishaq says that after returning from the camp of Abrahah, Abdul Muttalib ordered the Quraysh to withdraw from the city and go to the mountains along with their families for fear of a general massacre. Then he went to the Ka'bah along with some chiefs of the Quraysh and taking hold of the iron ring of the door, prayed to Allah Almighty to protect His House and its keepers. There were at that time 360 idols in and around the Ka'bah, but at that critical moment they forgot them and implored only Allah for help. Their supplications which have been reported in the books of history do not contain any name but of Allah, the One. Ibn Hisham in his Life of the Prophet ﷺ has cited some verses of Abdul Muttalib, which are to the following effect:

“O Allah, a man protects his house, so protect Your House; Let not their cross and their craft tomorrow overcome Your craft. If You will to leave them and our qiblah to themselves, You may do as You please.” Suhail in Raud al-Unuf has cited this verse also in this connection: “Help today Your devotees against the devotees of the cross and its worshippers.”

After making these supplications Abdul Muttalib and his companions also went off to the mountains. Next morning, Abrahah prepared to enter Makkah, but his special elephant, Mahmud, which was in the forefront, knelt down. It was beaten with iron bars, goaded, even scarified, but it would not get up. When they made it face south, north, or east, it would immediately start off, but as soon as they directed it towards Makkah, it knelt down. In the meantime, swarms of birds appeared carrying stones in their beaks and claws and showered these on the troops. Whoever was hit would start disintegrating. According to Muhammad bin Ishaq and Ikrimah, this was smallpox, which was seen in Arabia for the first time in that year. Ibn Abbas says that whoever was struck by a pebble, would start scratching his body resulting in breaking of the skin and falling off of the flesh.

In another tradition Ibn Abbas says that the flesh and blood flowed like water and bones in the body became visible. The same thing happened with Abrahah too.

His flesh fell in pieces and there arose bores on his body emitting pus and blood. In confusion they withdrew and fled towards Yemen. Nufail bin Habib, whom they had brought as guide from the country of Khatham, was searched out and asked to guide them back to Yemen, but he refused and said, "Now where can one flee when Allah pursues? The split nose (Abrahah) is the conquered; not the conqueror."

As they withdrew, they were continually falling by the bay and dying. Ata bin Yasar says that all the troops did not perish at the spot; some perished there and others perished by the wayside as they withdrew. Abrahah died in the country of Khatham.

This event took place at Muhassir by the Muhassab valley, between Muzdalifah and Mina. According to the Sahih of Muslim and Abu Dawud, in the description of the Prophet's ﷺ farewell pilgrimage that Imam Jafar as-Sadiq has related from his father, Imam Muhammad Baqir, and he from Jabir bin Abdullah, he says that when the Prophet ﷺ proceeded from Muzdalifah to Mina, he increased his speed in the valley of Muhassir. Imam Nawawi has explained it saying that the incident of the people of the elephant had occurred there; therefore, the pilgrims have been enjoined to pass by quickly, for Muhassir is a tormented place. Imam Malik in Muwatta has related that the Prophet ﷺ said that the whole of Muzdalifah is a place fit for staying but one should not stay in the valley of Muhassir. In the verses of Nufail bin Habib, which Ibn Ishaq has cited, he describes this event as an eyewitness;

"Would that you had seen, O Rudaina, but you would not see, what we saw by the valley of Muhassab. I praised Allah when I saw the birds, and I feared lest the stones should fall upon us. Everyone was asking for Nufail as though I owned the Abyssinians a debt."

This was such a momentous event that it soon spread throughout Arabia and many poets made it the subject of their laudatory poems. In these poems one thing is quite evident that everyone regarded it as a manifestation of Allah Almighty's miraculous power, and no one, even by allusion, said that the idols which were worshipped in the Ka'bah, had anything to do with it. For example, Abdullah ibn Az-Zibara says:

"The sixty thousand returned not home, nor did their sick man (Abrahah) survive on return. Ad and Jurham were there before them, and there is Allah, above the servants, Who sustains it." Abu Qais bin Aslat says; "Rise and worship your

Lord and anoint the Corners of the House of Allah between the Mountains of Makkah and Mina. When the help of the Owner of the Throne reached you, His armies repulsed them so that they were lying in dust, pelted with stones.”

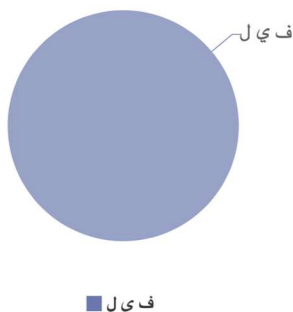
Not only this, but according to Umm Hani and Zubair bin al-Awwam, the Prophet ﷺ said, “The Quraysh did not worship anyone but Allah, the Only and One, for ten years” (and according to others, for seven years).

The Arabs describe the year in which this event took place as ‘the year of the elephants’ (Am al-Fil) and in the same year the Messenger of Allah was born. The traditionists and historians almost unanimously state that the event of the people of the elephant had occurred in Muharram and the Prophet ﷺ was born in Rabi al-Awwal. A majority of them states that he was born 50 days after the event of the elephant.⁸⁸

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ج ع ل	2	346
2.	ر أ ي	1	328
3.	ك ه ي ف	1	83
4.	ف ع ل	1	108
5.	ر ب ب	1	980
6.	ص ح ب	1	97
7.	ف ي ل	1	1
8.	ك ه ي د	1	35
9.	م ن ل ل	1	191
10.	ر س ل	1	513

⁸⁸ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation	Frequent Root Word	Example (word)	Example (translation)
ف ي ل	أَفِيلٍ	(of the) elephant (105:1)	ج ع ل	جَعَلَ	made
			ر أ ي	نَرَى	we see
			ر ب ب	رَبِّ	the Lord
			ر س ل	بِالرُّسُلِ	with (the) Messengers
			ص ح ب	أَصْحَابُ	(are the) companions
			ض ل ل	الضَّالِّينَ	(of) those who astray
			ف ع ل	تَفْعَلُوا	you do
			ف ي ل	أَفِيلٍ	the elephant
			ك ي د	كَيْدُهُمْ	their plot
			ك ي ف	كَيْفَ	how

Lessons, Guidance and Reflections

- An example that Allah can save His house (al-Ka'bah) by destroying an army of 60,000 with elephants, through a flock of birds.

Surah 106: Quraysh

Introduction

It reminded the people of Makkah that it was Allah who gave them honour and prestige among other tribes due to His House, the Ka'bah, so why not worship Him and obey His command. It is similarly a reminder to others to worship Allah who provides everything.

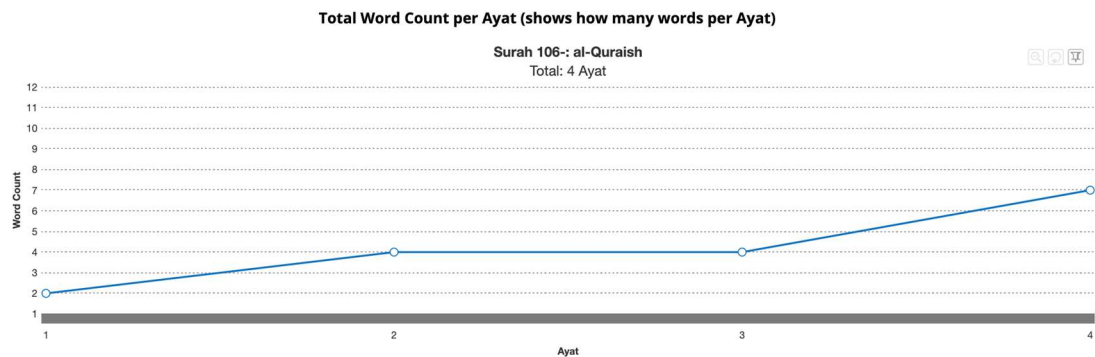
This Surah takes its name from the first Ayat,

لَا إِلَٰهَ إِلَّا اللَّهُ

“For the accustomed security of the Quraysh -” (106:1)

There are 4 Ayat in this Surah.

Table Summary



Total Ayat	4
Total Words	17 (19 including 'و' as a separate word)
Total Letters	73 (reward factor 730)
Root Words	13
Unique Root Words	2

Makki / Madani	Makki
Chronological Order	29 th (according to Ibn Abbas)
Year of Revelation	7 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The favours of Allah upon the tribe of Quraysh.

As all this was well known in the time of the Prophet's ﷺ appointment to Prophethood, there was no need to mention them. That is why in the four brief sentences of this Surah, Quraysh were simply asked to consider: "When you

yourselves acknowledge this House (i.e., the Ka'bah) to be Allah's House, and not of the idols, and when you fully well know that it is Allah alone Who has granted you peace by virtue of this House, made your trade and commerce flourish and saving you from destitution favoured you with prosperity, you should then worship and serve Him alone!"⁸⁹

Connection of the Surah to the Surah before/after it

Surah al-Fil (105) and al-Quraish (106) - The incident of the Elephant was related to what happened to the tribe of the Quraish and the following Surah is also about the Quraish.

Background Reasons for Revelation

To understand the Surah well it is essential that one should keep the historical background relevant to the contents of this Surah and of Surah 105: al-Fil (The Elephant) in view.

The tribe of Quraysh was scattered throughout Arabian Peninsula (Hijaz) until the time of Qusayy bin Kilab, the ancestor of the Prophet ﷺ. First of all, Qusayy gathered it in Makkah and this tribe was able to gain authority over the Ka'bah. On that very basis Qusayy was called mujammi (unite, assembler) by his people. This man by his wisdom founded a city state in Makkah and made excellent arrangements for the welfare of the pilgrims coming from all over Arabia, with the result that the Quraysh were able to gain great influence among the Arabian tribes and lands. After Qusayy, the offices of the state of Makkah were divided between his sons, Abdi Manaf and Abd ad-Dar, but of the two Abdi Manaf gained greater fame even during his father's lifetime and was held in high esteem throughout Arabia. Abdi Manaf had four sons: Hashim, Abdi Shams, Al-Muttalib, and Naufal. Of these Hashim, father of Abdul Muttalib and grandfather of the Prophet ﷺ, first conceived the idea to take part in the trade that passed between the eastern countries and Syria and Egypt through Arabia, and also to purchase the necessities of life for the Arabians so that the tribes living by the trade route bought these from them and the merchants living in the interior of the country were attracted to the market of Makkah.

⁸⁹ Tafheem al-Qur'an, Mawdudi.

This was the time when the Sasanian kingdom of Persia had captured the international trade that was carried out between the northern lands and the eastern countries and Byzantine empire through the Persian Gulf. This had boosted up the trade activity on the trade route leading from southern Arabia to Syria and Egypt along the Red Sea coast. As against the other Arabian caravans, the Quraysh had the advantage that the tribes on the route held them in high esteem on account of their being keepers of the Ka'bah. They stood indebted to them for the great generosity with which the Quraysh treated them in the Hajj season. That is why the Quraysh felt no fear that their caravans would be robbed or harmed anywhere on the way. The tribes on the way did not even charge them the heavy transit taxes that they demanded from the other caravans.

Hashim taking advantage of this prepared the trade scheme and made his three brothers' partners in it. Thus, Hashim obtained trade privileges from the Ghassanide king of Syria, Abdi Shams from the Negus, Al-Muttalib from the Yemeni nobles and Naufal from the governments of Iraq and Iran, and their trade began to flourish. That is how the four brothers became famous as traders and began to be called *ashab al-ilaf* (generators of love and affection) on account of their friendly relations with the tribes and states of the surrounding lands.

Because of their business relations with Syria, Egypt, Iraq, Persia, Yemen and Abyssinia, the Quraysh came across such opportunities and their direct contact with the culture and civilisation of different countries so enhanced the level of their knowledge and wisdom that no tribe in Arabia could match and equal them. As regards to wealth and worldly goods they became the most affluent tribe, and Makkah became the most important commercial centre of the Arabian Peninsula. Another great advantage that occurred from these international relations was that they brought from Iraq the script which later was used for writing down the Qur'an. No other Arabian tribe could boast of so many literate people as Quraysh. For these very reasons the Prophet ﷺ said, "Quraysh are the leaders of men." (Musnad Ahmad). And according to a hadith from Ali in Baihaqi, the Prophet ﷺ said, "First the leadership of the Arabians was in the hands of the people of Himyar, then Allah withdrew it from them and gave it to Quraysh."

The Quraysh were thus prospering and flourishing when the event of Abrahah's invasion of Makkah took place. Had Abrahah at that time succeeded in taking this Holy City and destroying the Ka'bah, the glory and renown of not only the Quraysh

but of the Ka'bah itself, would have faded away, the belief of the pre-Islamic Arabia that the House indeed was Allah's House would have been shattered, and the high esteem in which Quraysh were held for being keepers of the House throughout the country would have been tarnished.

Then, after the Abyssinian advance to Makkah, the Byzantium also would have taken the initiative to gain control over the trade route between Syria and Makkah. The Quraysh would have been reduced to a plight worse than that in which they were involved before Qusayy bin Kilab. But when Allah showed this manifestation of his power that the swarms of birds destroyed 60,000 Abyssinian troops brought by Abrahah by pelting them with stones, and from Makkah to Yemen they went on falling and dying by the wayside, the faith of the Arabs that the Ka'bah indeed was Allah's House increased manifold, and the glory and renown of Quraysh too was enhanced considerably throughout the country. Now the Arabs were convinced that they were under Allah's special favour; therefore, they visited every part of Arabia fearlessly and passed through every land with their trade caravans unharmed. No one could dare touch them with an evil intention. Not to speak of touching them, even if they had a non-Quraysh under their protection, he too was allowed to pass unharmed.⁹⁰

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ال ف	2	22
2.	ر ح ل	1	4
3.	ش و	1	1
4.	ص ي ف	1	1
5.	ع ب د	1	275
6.	ر ب ب	1	980
7.	ب ي ت	1	73
8.	ال ذ ي	1	1464
9.	ط ع م	1	48
10.	ج د ع	1	5

⁹⁰ Tafheem al-Qur'an, Mawdudi.

Unique Root Word	Example (word)	Translation
ش ت و	الشَّتَاءُ	(of) winter (106:2)
ص ي ف	وَالصَّيْفِ	and summer (106:2)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
أ ل ف	أَلْفَ	(of) a thousand
ب ي ت	الْبَيْتِ	the house
ج و ع	وَالْجُوعِ	and (the) hunger
ر ب ب	رَبِّ	the Lord
ر ح ل	رِحْلَةَ	(with the) journey
ش ت و	الشَّتَاءِ	(of) winter
ص ي ف	وَالصَّيْفِ	and summer
ط ع م	طَعَامٍ	food
ع ب د	نَعْبُدُ	we worship

Surah 107: al-Ma'un

Introduction

Religion means social service, helping the poor and needy. The Surah tells us that the true belief in Allah and the Last Day create a kind and compassionate character.

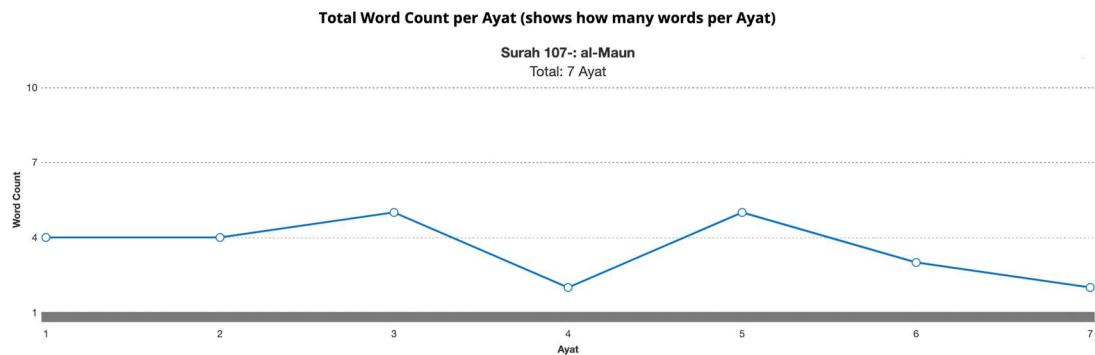
This Surah takes its name from the last Ayat,

وَيَمْنَعُونَ الْمَاعُونَ

“And withhold (simple) assistance.” (107:7).

There are 7 Ayat in this Surah.

Table Summary



Total Ayat	7
Total Words	25 (27 including ‘و’ as a separate word)
Total Letters	112 (reward factor 1,120)
Root Words	14
Unique Root Words	1
Makki / Madani	Makki

Chronological Order	17 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Its theme is to point out what kind of morals a man develops when he refuses to believe in the Hereafter. In v. 2-3 the condition of the disbelievers who openly believe the Hereafter has been described, and in the last four verses the state of those hypocrites who apparently are Muslims but have no idea of the Hereafter, its judgment, and the meting out of rewards and punishments accordingly has been described. On the whole, the objective of depicting the attitude and conduct of two kinds of people is to impress the point that man cannot develop a strong, stable and pure character in himself unless he believes in the Hereafter.

Period of Revelation

There are narrations from Ibn Abbas, Qatadah and Dahhak as saying that this Surah was revealed at Madinah. In our opinion there is an internal piece of evidence in the Surah itself which points to it being a Madinan Revelation. It holds out a threat of destruction to those praying ones who are unmindful of their Prayers and who pray only to be seen. These kinds of hypocrites were found only at Madinah, for it was there that Islam and the Muslims gained such strength that many people were compelled to believe from expedience, had to visit the Mosque, join the congregational prayer and prayed only to be seen by others, to be counted among Muslims.

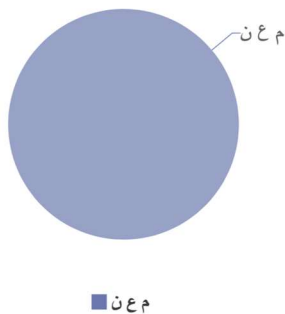
Contrary to this is, at Makkah conditions were altogether different. No one had to pray to be seen. There it was difficult even for the Believers to pray in congregation; they prayed secretly and if a person prayed openly he did so only at the risk of his life. These kinds of hypocrites found in Makkah did not comprise those who believed and prayed to be seen but those who in their hearts had known and acknowledged the Messenger of Allah to be on the true path, but were avoiding to accept Islam in order to maintain their position of leadership and authority, or were not prepared to take the risk of being afflicted with the kind of hardships with which they found the Believers afflicted in the society around them. This condition

of the hypocrites at Makkah has been described in v. 10-11 of Surah 29: al-'Ankabut (The Spider).⁹¹

Important key and unique words of the Surah

Unique Root Words to this Surah only

1 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	الَّذِي	4	1464
2.	رَأَى	2	328
3.	صَلَّوْا	2	99
4.	كَذَبَ	1	282
5.	دِينِ	1	101
6.	دَعَوْا	1	3
7.	يَتِمَّ	1	23
8.	حَضَضَ	1	3
9.	طَعَامَ	1	48
10.	سَكَنَ	1	69

Unique Root Word	Example (word)	Translation
م ع ن	الْمَاعُونَ	(the) small kindnesses (107:7)

Frequent Root Word	Example (word)	Example (translation)
الَّذِي	الَّذِينَ	(of) those
حَضَضَ	يَحْضُضْ	feel the urge
دَعَوْا	يُدْعُونَ	they will be thrust
دِينِ	دِينِ	(the) religion
رَأَى	نَرَى	we see
سَكَنَ	أَسْكُنْ	dwell
صَلَّوْا	فَصَلِّ	so pray
طَعَامَ	طَعَامٍ	food
كَذَبَ	يَكْذِبُونَ	(they) lie
يَتِمَّ	الْيَتِيمَ	the orphan

⁹¹ Tafheem al-Qur'an, Mawdudi.

Surah 108: al-Kawthar

Introduction

The Surah gives good news and comfort that Allah's message will prevail and the enemies of the truth will be the losers.

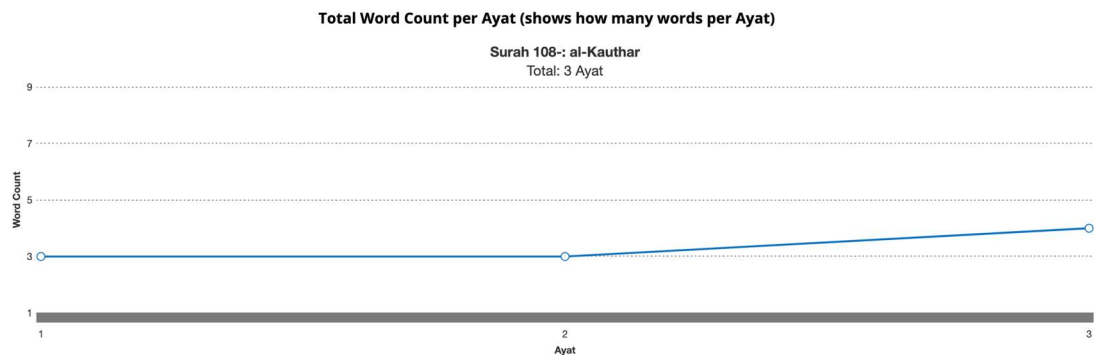
This Surah takes its name from the first Ayat,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Indeed, We have granted you, (O Muhammad ﷺ), al-Kawthar.” (108:1)

There are 3 Ayat in this Surah.

Table Summary



Total Ayat	3
Total Words	10 (11 including 'و' as a separate word)
Total Letters	42 (reward factor 420)
Root Words	8
Unique Root Words	2
Makki / Madani	Makki

Chronological Order	15 th (according to Ibn Abbas)
Year of Revelation	10 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Virtues of the Surah

قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا إِذْ أَغْفَى إِغْفَاءً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ قَالَ "أُنْزِلْتُ عَلَى أَنْفَا سُورَةٍ". فَقَرَأَ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ { إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ * فَصَلِّ لِرَبِّكَ وَانْحَرْ * إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ } ". ثُمَّ قَالَ "أَتَدْرُونَ مَا الْكَوْثَرُ". فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ "فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ عَلَيْهِ خَيْرٌ كَثِيرٌ هُوَ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ

الْقِيَامَةِ آيِنُهُ عَدَدُ النُّجُومِ فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ رَبِّ إِنَّهُ مِنْ أُمَّتِي . فَيَقُولُ مَا تَدْرِي مَا أَخَذَتْكَ بَعْدَكَ " . زَادَ ابْنُ حُجْرٍ فِي حَدِيثِهِ بَيْنَ أَظْهَرِنَا فِي الْمَسْجِدِ . وَقَالَ مَا أَخَذَتْكَ بَعْدَكَ

Anas (ra) reported: "One day the Messenger of Allah ﷺ was sitting amongst us that he dozed off. He then raised his head smilingly. We said, What makes you smile. Messenger of Allah ﷺ? He said, A Surah has just been revealed to me, and then recited: In the name of Allah, the Compassionate, the Merciful. Verily We have given you Kawthar (fount of abundance). Therefore, turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Prophet ﷺ) said, Do you know what Kawthar is? We said, Allah and His Messenger know best. The Prophet ﷺ said, It (Kawthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you." (Sahih Muslim 400 a)

Period of Revelation

Ibn Marduyah has quoted Abdullah bin Abbas, Abdullah bin az-Zubair and Aishah as saying that this Surah is Makkan. Kalbi and Muqatil also regard it as Makkan, and the same is the view held by the majority of commentators. But Hasan al-Basri, Ikrimah, Mujahid and Qatadah regard it as Madinan. Imam Suyuti in Al-Itqan has confirmed this same view, and Imam Nawawi in his commentary of the Sahih of Muslim has also preferred the same. The reason for this assumption is the tradition which traditionists of the rank of Imam Ahmad, Muslim, Abu Dawud, Nasai, Ibn Abi Shaibah, Ibn al-Mundhir, Ibn Marduyah, Baihaqi and others have related from Anas bin Malik, saying: "The Prophet ﷺ was among us. In the meantime he dozed; then he raised his head, smiling, according to some traditions, the people asked what for he was smiling, according to others, he himself told them that a Surah had just been revealed to him. Then, with Bismillah ir-Rahman ir-Rahim, he recited Surah al-Kawthar; then he asked the people whether they knew what al-Kawthar was. When they said that Allah and his Messenger had the best knowledge, he said; It is a river which my Lord has granted me in Paradise." (The

details follow under “Kawthar”). The basis of the reasoning from this tradition for this Surah’s being Madinan is that Anas ibn Malik (ra) was from Madinah, and his saying that this Surah was revealed in his presence is a proof that it was Madinan.

But, in the first place, from this same Anas, Imam Ahmad, Bukhari, Muslim, Abu Dawud, Tirmidhi and Ibn Jarir have related the traditions which say that this river of Paradise (al-Kawthar) had been shown to the Prophet ﷺ on the occasion of the ascension (Mi’raj) and everyone knows that ascension had taken place at Makkah before the migration (Hijrah). Secondly, when during the ascension the Prophet ﷺ had not only been informed of this gift of Allah Almighty but also shown it, there was no reason why this Surah should have been revealed at Madinah to give him the good news of it. Thirdly, if in an assembly of the Companions the Prophet ﷺ himself had given the news of the revelation of this Surah which Anas has mentioned in his tradition, and it meant that that Surah had been revealed for the first time then, it was not possible that well-informed Companions like Aishah, Abdullah bin Abbas and Abdullah bin Zubair should have declared this Surah to be a Makkan revelation and most of the commentators also should have regarded it as Makkan. If the matter is considered carefully, there appears to be a flaw in the tradition from Anas in that it does not say what was the subject under discussion in the assembly in which the Prophet ﷺ gave the news about this Surah. It is possible that at that time the Prophet ﷺ was explaining something. In the meantime, he was informed by revelation that that point was further explained by this Surah, and he mentioned the same thing, saying that the Surah was revealed to him just then. Such incidents did take place on several occasions, on the basis of which the commentators have opined about certain verses that they were revealed twice. This second revelation, in fact, meant that the verse had been revealed earlier, but on some later occasion the Prophet’s ﷺ attention was invited to it by revelation for the second time. In such traditions, the mention of the revelation of a certain verse is not enough to decide whether it was revealed at Makkah or Madinah, and when precisely it was revealed.

Had this tradition of Anas not been there to cause doubt, the whole content of this Surah, by itself bears evidence that it was revealed at Makkah, and in the period when the Prophet ﷺ was passing through extremely discouraging conditions.

Background Reasons for Revelation

Before this in Surah 93: adh-Dhuha (The Morning Brightness) and Surah 94: ash-Sharh (The Expansion) we have seen that when in the earliest phase of Prophethood the Prophet ﷺ was passing through the most trying conditions when the whole nation had turned hostile, there was resistance and opposition on every side, and the Prophet ﷺ and a handful of his Companions did not see any remote chance of success. Allah in order to console and encourage him at that time had sent down several verses. In Surah 93: adh-Dhuha it was said, "And surely the later period (i.e., every later period) is better for you than the former period, and soon your Lord shall give you so much that you shall be well pleased." In Surah 94: ash-Sharh: "And We exalted your renown for you." That is, "Though the enemies are trying to defame you throughout the country, We, on the contrary, have arranged to exalt your name and fame." And: "The fact is that along with every hardship there is also ease." That is, "You should not be disheartened by the severity of conditions at this time; this period of hardships will soon pass, and the period of success and victory will follow."

Such were the conditions in which Allah by sending down this Surah, consoled the Prophet ﷺ as well as foretold the destruction of his opponents. The disbelieving Quraysh said, "Muhammad ﷺ cut off from his community and reduced to a powerless and helpless individual. According to Ikrimah when the Prophet ﷺ was appointed a Prophet, and he began to call the people to Islam, the Quraysh said, "Muhammad ﷺ is cut off from his people as a tree is cut off from its root, which might fall to the ground any moment." (Ibn Jarir). Muhammad bin Ishaq says: "Whenever the Prophet ﷺ was mentioned before Aas bin Wa'il as-Sehmi, the chief of Makkah, he used to say: "Let him alone for he is only a childless man (abtar) with no male offspring. When he dies, there will be no one to remember him." Shamir bin Atiyyah says that Uqbah bin Abi Mu'ait, also used to say similar things about the Prophet ﷺ (Ibn Jarir). According to Ibn Abbas, once Ka'b bin Ashraf (the Jewish chief of Madinah) came to Makkah and the Quraysh chiefs said to him: "Just see this boy, who is cut off from his people; he thinks he is superior to us, whereas we manage the Hajj, look after the Ka'bah and water the pilgrims." (Bazzar)

Concerning this very incident Ikrimah reports that the Quraysh had used the words as-sunbur al-munbatir min qaumi-hi (a weak, helpless and childless man

who is cut off from his people) for the Prophet ﷺ. (Ibn Jarir) Ibn Sa'd and Ibn Asakir have related that Abdullah bin Abbas said; "The eldest son of the Prophet ﷺ was Qasim; next to him was Zaynab, next to her Abdullah and next to him three daughters, viz. Umm Kulthum, Fatimah and Ruqayyah. Of them first Qasim died and then Abdullah. Thereupon Aas bin Wa'il said, "His line has come to an end: now he is abtar (i.e., cut off from root)." Some traditions add, "Muhammad ﷺ is abtar: he has no son to succeed him. When he dies, his memory will perish and you will be rid of him." The tradition from Ibn Abbas, which Abd bin Humaid has related, shows that Abu Jahl also had said similar words on the death of the Prophet's ﷺ son, Abdullah. Ibn Abi Hatim has related on the authority of Shmir bin Atiyyah that the same kind of meanness was shown by Uqbah bin Abi Mu'ait by rejoicing at this bereavement of the Prophet ﷺ. Ata says that when the second son of the Prophet ﷺ died, his own uncle, Abu Lahab (whose house was next to his) hastened to the pagans and gave them the "good news:" Batira Muhammadun al-lail: "Muhammad ﷺ has become childless this night, or he is cut off from root."

Such were the disturbing conditions under which this Surah was sent down. The Quraysh were angry with him because he worshipped and served only God and rejected their idolatry publicly. For this very reason he was deprived of the rank, esteem and honour that he enjoyed among his people before Prophethood and was now as cut off from his community. The handful of his Companions also were helpless, poor people who were being persecuted and tyrannized. Furthermore, he was bereaved by the death of two sons, one after the other, whereas the near relatives and the people of his clan, brotherhood and neighbourhood were rejoicing and uttering such words as were disheartening and disturbing for a noble person who had treated even his enemies most kindly. At this Allah just in one sentence of this brief Surah gave him the good news, which has never been given to any man in the world, besides the decision that it will be his opponents who will be cut off from their root and not he.⁹²

⁹² Tafheem al-Qur'an, Mawdudi.

Relevant Hadith

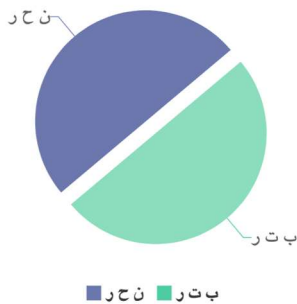
حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ . رَضِيَ اللَّهُ عَنْهُ . يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَنْصَارِ إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي، وَمَوْعِدُكُمْ الْحَوْضُ

Narrated Anas bin Malik (ra), “The Prophet ﷺ said to the Ansar, “After me you will see others given preference to you; so be patient till you meet me, and your promised place will be the Hawdh (i.e., Lake of Kawthar).” (Bukhari no. 3793)

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ع ط ر	1	14
2.	ك ت ر	1	167
3.	م ن و	1	99
4.	ر ب ب	1	980
5.	ن ح ر	1	1
6.	ث ن أ	1	3
7.	ب ت ر	1	1

Unique Root Word	Example (word)	Translation
ن ح ر	وَأَنْحَرْ	and sacrifice (108:2)
ب ت ر	الْأَيْتَرُ	the one cut off (108:3)

Frequent Root Word	Example (word)	Example (translation)
ب ت ر	الْبَاقِرُ	the one cut off
ر ب ب	رَبِّ	the Lord
ش ن أ	شَتَّانُ	(the) hatred
ص ل و	فَصَلِّ	So pray
ع ط و	أَعْطَيْنَاكَ	We have given you
ك ث ر	كَثِيرًا	many
ن ح ر	وَأَنْحَرْ	and sacrifice

Surah 109: al-Kafirun

Introduction

The Surah tells us that there cannot be any compromise in the matters of faith and worship. People are free to follow whatever religion they want, but the truth and falsehood cannot be mixed together.

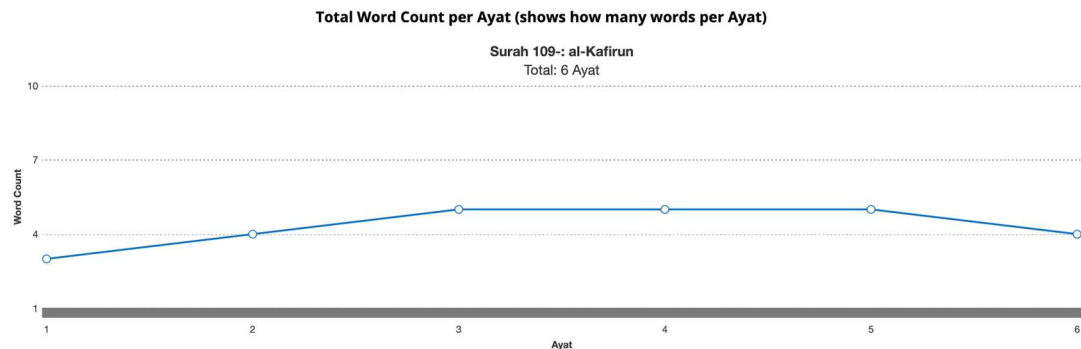
This Surah takes its name from the first Ayat,

قُلْ يَا أَيُّهَا الْكَافِرُونَ

“Say, “O disbelievers,” (109:1).

There are 6 Ayat in this Surah.

Table Summary



Total Ayat	6
Total Words	26 (30 including ‘و’ as a separate word)
Total Letters	95 (reward factor 950)
Root Words	5
Unique Root Words	0
Makki / Madani	Makki

Chronological Order	18 th (according to Ibn Abbas)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Themes

Dissociation from Shirk (polytheism).

If the Surah is read with this background in mind, one finds that it was not revealed to preach religious tolerance as some people of today seem to think, but it was revealed in order to exonerate the Muslims from the disbelievers religion, their rites of worship, their gods and to express their total disgust and unconcern with them and to tell them that Islam and disbelief (Kufr) had nothing in common and there was no possibility of their being combined and mixed into one entity.

Although it was addressed in the beginning to the disbelieving Quraysh in response to their proposals of compromise, it is not confined to them only. Rather, having been made a part of the Qur'an, Allah gave the Muslims the eternal teaching that they should exonerate themselves by word and deed from the creed of disbelief wherever and in whatever form it be, and should declare without any reservation that they cannot make any compromise with the disbelievers in the matter of Faith.

As for the esteem in which the Prophet ﷺ held this Surah, it can be judged from the following few hadith:

Abdullah bin Umar (ra) has related that on many occasions he heard the Prophet ﷺ recite Surah 109: al-Kafirun (The Disbelievers) "Qul Ya-ayyuhal-kafirun" and Surah 112: al-Ikhlās (The Sincerity) "Qul Huwu-Allahu-ahad" in the two rakahs before the Fajr obligatory Prayer and in the two rakahs after the Maghrib obligatory Prayer. Several traditions on this subject with a little variation in wording have been related by Imam Ahmad, Tirmidhi, Nasai, Ibn Majah, Ibn Hibban, Ibn Marduyah from Ibn Umar.

Khabbab says: "The Prophet ﷺ said to me: when you lie down in bed to sleep, recite Surah 109: al-Kafirun (The Disbelievers) 'Qul ya-ayyuhal kafirun', and this was the Prophet's ﷺ own practice also; when he lay down to sleep, he recited this Surah." (Bazzar, Tabarani, Ibn Marduyah)

According to Ibn Abbas, the Prophet ﷺ said to the people: "Should I tell you the word which will protect you from polytheism? It is that you should recite Surah

109: al-Kafirun (The Disbelievers) ‘Qul ya-ayyuhal kafirun’ when you go to bed.” (Abu Ya’la, Tabarani)

Anas says that the Prophet ﷺ said to Mu’adh bin Jabal; “Recite Surah 109: al-Kafirun (The Disbelievers) ‘Qul ya-ayyuhal-kafirun’ at the time you go to bed, for this is immunity from polytheism.” (Baihaqi in Shu’ab al-Iman)

The Virtues of the Surah

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا سَلَمَةُ بْنُ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ "هَلْ تَزَوَّجْتَ يَا فُلَانُ". قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ. قَالَ "أَلَيْسَ مَعَكَ (قُلْ هُوَ اللَّهُ أَحَدٌ)". قَالَ بَلَى. قَالَ "ثُلُثُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)". قَالَ بَلَى. قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ". قَالَ بَلَى. قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا زُلْزِلَتْ الْأَرْضُ)". قَالَ بَلَى. قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "تَزَوَّجْتَ تَزَوَّجْتَ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated Anas bin Malik (ra) “that the Messenger of Allah ﷺ said to a man among his Companions: “Have you married O so-and-so?” He said, “No by Allah O Messenger of Allah ﷺ! And I do not have anything to marry with.” He said, “Do you not know: Qul Huwa Allahu Ahad? (Surah 112)” He said, “Of course.” He said, “It is a third of the Qur’an.” He said, “Do you not know Idha Ja Nasrullahi Wal-Fath?” (Surah 110) He said, “Of course.” He said, “It is a fourth of the Qur’an.” He said, “Do you not know Qul Ya Ayyuhal-Kafirun?” (Surah 109) He said, “Of course.” He said, “It is a fourth of the Qur’an.” He said, “Do you not know Idha Zulzilal Al-Ard?” (Surah 99) He said, “Of course.” He said, “It is a fourth of the Qur’an.” He said, “Marry, marry.” (Tirmidhi no. 2895)

حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ، حَدَّثَنَا أَبُو دَاوُدَ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ فَرَوَةَ بْنِ نَوْفَلٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ عَلَّمَنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي قَالَ افْرَأْ : (قُلْ يَا أَيُّهَا الْكَافِرُونَ) فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ

Farwah bin Nawfal (ra) narrated that, “He came to the Prophet ﷺ and said, “O Messenger of Allah ﷺ, teach me something that I may say when I go to my bed.” So he said, “Recite: Say: ‘O you disbelievers’ for verily it is a disavowal of Shirk.” (Tirmidhi no. 3403)

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْرَاهِيمَ، دُحَيْمٌ قَالَ حَدَّثَنَا مَرْوَانُ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ { قُلْ يَا أَيُّهَا الْكَافِرُونَ } وَ { قُلْ هُوَ اللَّهُ أَحَدٌ }

It was narrated from Abu Hurairah (ra) that: “The Messenger of Allah ﷺ recited: “Say: O you disbelievers” (Surah 109) and “Say: He is Allah, (the) One” (Surah 112) in the two rak’ahs of Fajr.” (Sunan an-Nasa’i no. 945)

Period of Revelation

Abdullah bin Mas’ud, Hasan al-Basri and Ikrimah, say that this Surah, is Makkan, while Abdullah bin Zubair says that it is Madinan. Two different views have been reported from Abdullah bin Abbas and Qatadah, first that it is Makkan, and second that it is Madinan. However, according to the majority of commentators, it is a Makkan Surah, and its subject matter itself points to its being a Makkan revelation.⁹³

Background Reasons for Revelation

There was a time in Makkah when although a storm of opposition had arisen in the pagan society of Quraysh, against the message of Islam preached by the Prophet ﷺ, yet the Quraysh chiefs had not yet lost hope that they would reach some sort of a compromise with him. Therefore, from time to time they would visit him with different proposals of compromise, so that he accepted one of them and the dispute between them was brought to an end. In this connection, different traditions have been related in the hadith.

According to Abdullah bin Abbas, the Quraysh proposed to the Prophet ﷺ; “We shall give you so much of wealth that you will become the richest man of Makkah; we shall give you whichever woman you like in marriage; we are prepared to follow and obey you as our leader, only on the condition that you will not speak ill of our gods. If you do not agree to this, we present another proposal, which is to your advantage as well as ours.” When the Prophet ﷺ asked what it was, they said that if you would worship our gods, Lat and ‘Uzza, for a year, we would worship your God for the same space of time. The Prophet ﷺ said, “Wait awhile; let me see what

⁹³ Tafheem al-Qur’an, Mawdudi.

my Lord commands in this regard.” Thereupon this Surah was revealed and, 39: az-Zumar (The Groups) v. 64 “Say to them: ignorant people do you bid me to worship others than Allah?” (Ibn Jarir, Ibn Abi Hatim, Tabarani) According to another tradition from Ibn Abbas, the Quraysh said to the Prophet ﷺ: “O Muhammad ﷺ, if you kiss our gods, the idols, we shall worship your God.” Thereupon, this Surah was sent down. (Abd bin Humaid)

Said bin Mina (the freed slave of Abul Bakhtari) has related that Walid bin Mughirah, Aas bin Wa'il, Aswad bin al-Muttalib and Umayyah bin Khalaf met the Prophet ﷺ and said to him: “O Muhammad ﷺ, let us agree that we would worship your God and you would worship our gods, and we would make you a partner in all our works. If what you have brought was better than what we possess, we would be partners in it with you, and have our share in it, and if what we possess is better than what you have brought, you would be a partner in it with us and have your share of it.” At this Allah sent down this Surah (Ibn Jarir, Ibn Abi Hatim, Ibn Hisham also has related this incident in the Seerah).

Wahb bin Munabbih has related that the people of Quraysh said to Allah's Messenger: “If you like, we would enter your faith for a year and you would enter our faith for a year.” (Abd bin Humaid, Ibn Abi Hatim)

These traditions show that the Quraysh had proposed such things to the Prophet ﷺ not once, in one sitting, but at different times and on different occasions; and there was need that they should be given a definite, decisive reply so that their hope that he would come to terms with them on the principle of “give and take” was frustrated forever.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ع ب د	8	275
2.	د ي ن	2	101
3.	ق و ل	1	1722
4.	ك ف ر	1	525

Frequent Root Word	Example (word)	Example (translation)
د ي ن	دِين	(the) religion
ع ب د	نَعْبُدُ	we worship
ق و ل	يَقُولُ	say
ك ف ر	الْكَافِرُونَ	disbelievers

Surah 110: an-Nasr

Introduction

This is a Madani Surah and according to most of the authorities this is the last Surah that was revealed to the Prophet ﷺ. The Surah reminds about the attitude of the Believer in the situation of success. One should be thankful to Allah and seek His forgiveness for any shortcomings or mistakes.

This Surah takes its name from the first Ayat,

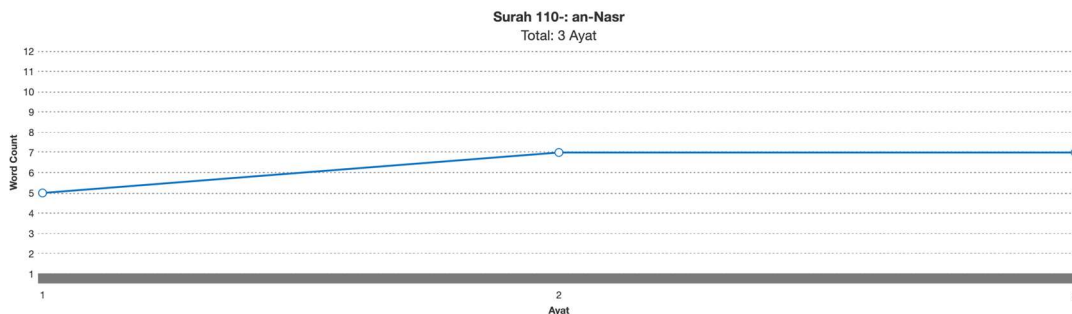
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

“When the victory of Allah has come and the conquest,” (110:1).

There are 3 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	3
Total Words	19 (22 including 'و' as a separate word)
Total Letters	79 (reward factor 790)
Root Words	17
Unique Root Words	0

Makki / Madani	Madani
Chronological Order	114 th (according to Ibn Abbas)
Year of Revelation	23 rd year of Prophethood (10 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation, Hajj led by Abu Bakr - Expedition of Tabuk, Conquest of Makkah - Battle of Hunain, Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation.

Themes

Allah, in this Surah, had informed His Messenger that when Islam attained complete victory in Arabia and the people started entering Allah's religion in great numbers, it would mean that the mission for which he had been sent to the world, had been fulfilled. Then, he was enjoined to busy himself in praising and glorifying Allah by whose bounty he had been able to accomplish such a great task, and should implore Him to forgive whatever failings and frailties he might have shown in the

performance of the service. Here, by a little consideration one can easily see the great difference that there is between a Prophet ﷺ and a common worldly leader.

If a worldly leader in his own lifetime is able to bring about a revolution, which has the aim and objective of his struggle, this would be an occasion for exultation for him. But here we witness quite another phenomenon. The Messenger of Allah in a brief space of 23 years, revolutionised an entire nation with regards to its beliefs, thoughts, customs, morals, ways of living, economy, politics and war - raising it from ignorance and barbarism and enabling it to conquer the world. Yet when he had accomplished this unique task, he was not enjoined to celebrate it but to glorify and praise Allah and to pray for His forgiveness and he busied himself humbly in the implementation of that command.

Aishah says: "The Messenger often used to recite 'Glory be to You O Allah and praise be to You. I seek Allah's forgiveness and I repent to You (alone)' (according to some other traditions, 'Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and repent to Him') before his death. I asked: O Messenger of Allah, what are these words that you have started reciting now? He replied: A sign has been appointed for me so that when I see it, I should recite these words, and it is: When the victory of Allah has come and the conquest (v. 1)" (narrated in Musnad Ahmad, Muslim, Ibn Jarir, Ibn al-Mundhir, Ibn Marduyah). In some other traditions on the same subject Aishah has reported that the Prophet ﷺ often recited the following words in his prayers when bowing and prostrating on the ground: 'Glory be to You O Allah and praise to You, O Allah forgive me.' This was the interpretation of the Qur'an (i.e., of Surah 110) that he had made (narrated in Bukhari, Muslim Abu Dawud, Nasai, Ibn Majah, Ibn Jarir).

Umm Salamah says that the Prophet ﷺ during his last days very often recited the following words sitting and standing, going out of the house and coming back to it: Glory be to Allah and praise be unto Him. I one day asked: "Why do you recite these words so often, O Messenger of Allah?" He replied: "I have been enjoined to do so. Then he recited this Surah." (Ibn Jarir)

Ibn Abbas has stated that after the revelation of this Surah the Messenger worshiped so intensively and devotedly for the Hereafter as he had never done before.⁹⁴

⁹⁴ Tafheem al-Qur'an, Mawdudi.

Connection of the Surah to the Surah before/after it

Surah an-Nasr (110) is about the help and victory of Allah to His Messenger. Surah al-Masad (111) is an example of someone who was an enemy to the Messenger and his inevitable end.

Period of Revelation

Abdullah bin Abbas states that this is the last Surah of the Qur'an to be revealed, i.e., no complete Surah was sent down to the Prophet ﷺ after it. (Muslim Nasai, Tabarani, Ibn Abi Shaibah, Ibn Marduyah) According to Abdullah bin Umar, this Surah was sent down on the occasion of the Farewell Pilgrimage in the middle of the Tashriq Days at Mina, and after it the Prophet ﷺ rode his she camel and gave his well-known Sermon. (Tirmidhi, Bazzar, Baihaqi, Ibn Abi Shaibah, Abd bin Humaid, Ibn Yala, Ibn Marduyah) Baihaqi in Kitab al-Hajj has related from the tradition of Sarra bint-Nabhan the Sermon which the Prophet ﷺ gave on this occasion. She says: "At the Farewell Pilgrimage I heard the Prophet ﷺ say: O people, do you know what day it is? They said, Allah and His Messenger have the best knowledge. He said, This is the middle day of the Tashriq Days. Then he said, Do you know what place it is? They said, Allah and His Messenger have the best knowledge. He said, This is Masharil-Haram. Then he said, I do not know, I might not meet you here again. Beware, your bloods and your honours are forbidden, until you appear before your Lord, and He questions you about your deeds. Listen: let the one who is near convey it to him who is far away. Listen: have I conveyed the message to you? Then, when we returned to Madinah, the Prophet ﷺ passed away not many days after that."

If both these traditions are read together, it appears that there was an interval of three months and some days between the revelation of Surah 110: an-Nasr (The Victory) and the Prophet's ﷺ death, for historically the same was the interval between the Farewell Pilgrimage and the passing away of the Prophet ﷺ.

Ibn Abbas says that when this Surah was revealed, the Prophet ﷺ said that he had been informed of his death and his time had approached. (Musnad Ahmad, Ibn Jarir, Ibn al-Mundhir, Ibn Marduyah). In the other traditions related from Abdullah bin Abbas, it has been stated that at the revelation of this Surah the Prophet ﷺ understood that he had been informed of his departure from the world. (Musnad Ahmad, Ibn Jarir, Tabarani, Nasai, Ibn Abi Hatim, Ibn Marduyah)

Mother of the Believers, Umm Habibah, says that when this Surah was revealed the Prophet ﷺ said that he would leave the world that year. Hearing this Fatimah wept, thereat he said, "From among my family you will be the first to join me." Hearing this she laughed. (Ibn Abi Hatim, Ibn Marduyah) A tradition containing almost the same theme has been related by Baihaqi from Ibn Abbas.

Ibn Abbas says: "Umar used to invite me to sit in his assembly along with some of the important elderly Companions who had fought at Badr. This was not liked by some of them. They complained that they also had sons who were like the boy. Why then was he in particular invited to sit in the assembly? (Imam Bukhari and Ibn Jarir have pointed out that such a thing was said by Abdur Rahman bin Auf). Umar said that the boy enjoyed the position and distinction because of his knowledge. Then one day he invited the Companions of Badr and called me also to sit with them. I understood that he had invited me to the assembly to prove his contention. During the conversation Umar asked the Companions of Badr: "What do you say about - When the victory of Allah has come and the conquest (v. 1)?" Some said, "In it we have been enjoined to praise Allah and ask for His forgiveness when His assistance comes and we attain victory."

Some others said that it implied the conquest of cities and forts. Some kept quiet. Then Umar said, "Ibn Abbas, do you also say the same?" I said no. He asked: "What then is your view?" I submitted that it implied the last hour of Allah's Messenger; in it he was informed that when Allah's assistance came and victory was attained, it would be a sign that his hour had come; therefore, he, should praise Allah and ask for His forgiveness. There at Umar said "I know nought but what you have said." In another tradition there is the addition that, Umar said to the Companions: "How can you blame me when you yourselves have seen why I invite this boy to join the assembly?" (Bukhari, Musnad Ahmad, Tirmidhi, Ibn Jarir, Ibn Marduyah, Baghawi, Baihaqi, Ibn al-Mundhir).⁹⁵

Relevant Hadith

كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاحِ بَدْرٍ، فَقَالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هَذَا الْفَتَى مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ؟ فَقَالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ قَالًا: فَدَعَاهُمْ ذَاتَ يَوْمٍ وَدَعَانِي مَعَهُمْ قَالَ: وَمَا رَأَيْتُهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مَنِّي،

⁹⁵ Tafheem al-Qur'an, Mawdudi.

فَقَالَ: مَا تَقُولُونَ فِي إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحِ، وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا حَتَّى خَتَمَ السُّورَةَ، فَقَالَ بَعْضُهُمْ: أُمِرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا، وَقَالَ بَعْضُهُمْ: لَا نَذِرِي، أَوْ لَمْ يَقُلْ بَعْضُهُمْ شَيْئًا، فَقَالَ لِي: يَا ابْنَ عَبَّاسٍ، أَكْذَاكَ تَقُولُ؟ قُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمَهُ اللَّهُ لَهُ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ فَتُحْ مَكَّةَ، فَذَاكَ عَلَامَةُ أَجَلِكَ: فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا. قَالَ عُمَرُ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ.

Umar ibn al-Khattab (ra) used to make me sit with the elderly men who had fought in the Battle of Badr. Some of them felt it (did not like that) and said to Umar “Why do you bring in this boy to sit with us while we have sons like him?” Umar replied, “Because of what you know of his position (i.e., his religious knowledge.)” One day Umar called me and made me sit in the gathering of those people; and I think that he called me just to show them. (my religious knowledge). Umar then asked them (in my presence). “What do you say about the interpretation of the Statement of Allah: ‘When comes Help of Allah (to you O, Muhammad ﷺ against your enemies) and the conquest (of Makkah).’ (110.1) Some of them said, “We are ordered to praise Allah and ask for His forgiveness when Allah’s Help and the conquest (of Makkah) comes to us.” Some others kept quiet and did not say anything. On that, Umar asked me, “Do you say the same, O Ibn `Abbas?” I replied, “No.” He said, ‘What do you say then?’ I replied, “That is the sign of the death of Allah’s Messenger ﷺ which Allah informed him. Allah said, ‘(O Muhammad ﷺ) When comes the Help of Allah (to you against your enemies) and the conquest (of Makkah) (which is the sign of your death). You should celebrate the praises of your Lord and ask for His Forgiveness, and He is the One Who accepts the repentance and forgives.’ (110.3) On that Umar said, “I do not know anything about it other than what you have said.” (Bukhari)⁹⁶

⁹⁶ The others had understood only the dhahir (apparent) of the meanings – yet the deeper meanings that Ibn Abbas had understood and Abu Bakr (in the lifetime of the Prophet ﷺ) that this Surah indicated the death of the Prophet ﷺ. If one reflects on the timings of asking forgiveness, one finds these are often towards the end of something, end of the night being the optimum time for forgiveness, the end of the Salah after the tashahhud and before the the taslim etc. Hence, they understood that for the Prophet ﷺ to be told to ask for

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	آ ل هـ	2	2851
2.	يَ ا	1	409
3.	ج ي ا	1	278
4.	ن ص ر	1	158
5.	ف ت ح	1	38
6.	ر أ ي	1	328
7.	ن و س	1	241
8.	د خ ل	1	126
9.	د ي ن	1	101
10.	ف و ج	1	5

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
أ ل هـ	اَللّٰهُ	Allah
ج ي ا	جِئْت	you have come
د خ ل	اَدْخُلُواْ	enter
د ي ن	دِيْنِ	(the) religion
ر أ ي	نَرَى	we see
ف ت ح	فَتْحٌ	a victory
ف و ج	فَوْجًا	a troop
ن ص ر	يُنْصَرُونَ	will be helped
ن و س	اَلنَّاسِ	the people

forgiveness after the people had entered into the fold of Islam in their multitudes meant the coming to the end of the mission of the Prophet ﷺ, hence his death.

Surah 111: al-Masad

Introduction

This Surah was revealed to condemn the behaviour of one of the relatives of the Prophet ﷺ who stood against his message. The Surah gives a warning that those who oppose the message of Allah, they will be severely punished, regardless whether they are of the family of the Prophet ﷺ or not.

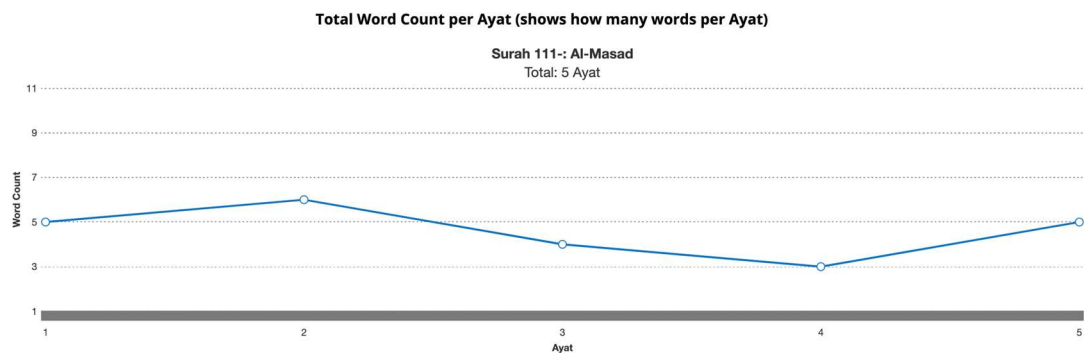
This Surah takes its name from the last Ayat,

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

“He will (enter to) burn in a Fire of (blazing) flame.” (111:3).

There are 5 Ayat in this Surah.

Table Summary



Total Ayat	5
Total Words	23 (26 including ‘و’ as a separate word)
Total Letters	81 (reward factor 810)
Root Words	16
Unique Root Words	2

Makki / Madani	Makki
Chronological Order	6 th (according to Ibn Abbas)
Year of Revelation	1 st - 3 rd year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Revelation begins - Private Invitation to Islam, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, 2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The punishment awaiting the enemies of the truth.

Connection of the Surah to the Surah before/after it

- Surah an-Nasr (110) is about the help and victory of Allah to His Messenger. Surah al-Masad (111) is an example of someone who was an enemy to the Messenger and his inevitable end.

Period of Revelation

Although the commentators have not disputed its being a Makkan Surah, yet it is difficult to determine in which phase of the life at Makkah precisely it was revealed. However, in view of Abu Lahab's role and conduct against the Prophet ﷺ message of Truth, it can be assumed that it must have been revealed in the period when he had transgressed all limits in his mad hostility to him, and his attitude was becoming a serious obstruction in the progress of Islam. It may well have been revealed in the period when the Quraysh had boycotted the Prophet ﷺ together with the people of his clan and besieged them in Shi'b Abi Talib, and Abu Lahab was the only person to join with the enemies against his own relatives. The basis of this assumption is that Abu Lahab was the Prophet's ﷺ uncle, and public condemnation of the uncle by the tongue of the nephew could not be proper until the extreme excesses committed by the uncle had become visible to everyone. If the Surah had been revealed before this, in the very beginning, the people would have regarded it as morally discourteous that the nephew should so condemn the uncle.

Background Reasons for Revelation

This is the only place in the Qur'an where a person from among the enemies of Islam has been condemned by name, whereas in Makkah as well as in Madinah, after the migration, there were many people who were in no way less hostile to Islam and the Prophet Muhammad ﷺ than Abu Lahab. The question is, what was the special trait of the character of this person, which became the basis of this condemnation by name? To understand that it is necessary that one should understand the Arabian society of that time and the role that Abu Lahab played in it.

In ancient days since there prevailed chaos and confusion, bloodshed and plunder throughout Arabia, and the condition since centuries was that a person could have no guarantee of the protection of life, honour and property except with the help and support of his clansmen and blood relations, therefore good treatment

of the kindred, was esteemed most highly among the moral values of the Arabian society and breaking off of connections with the kindred was regarded as a great sin. Under the influence of the same Arabian tradition when the Prophet ﷺ began to preach the message of Islam, the other clans of Quraysh and their chiefs resisted and opposed him tooth and nail, but the Banu Hashim and the Bani al-Muttalib (children of al-Muttalib, brother of Hashim) not only did not oppose him but continued to support him openly, although most of them had not yet believed in his Prophethood. The other clans of Quraysh themselves regarded this support by the blood relations of the Prophet ﷺ as perfectly in accordance with the moral traditions of Arabia. That is why they never taunted the Banu Hashim and the Bani al-Muttalib in that they had abandoned their ancestral faith by supporting a person who was preaching a new faith. They knew and believed that they could in no case hand over an individual of their clan to his enemies, and their support and aid of a clansman was perfectly natural in the sight of the Quraysh and the people of Arabia.

This moral principle, which the Arabs even in the pre-Islamic days of ignorance, regarded as worthy of respect and inviolable was broken only by one man in his enmity of Islam, and that was Abu Lahab, son of Abdul Muttalib. He was an uncle of the Prophet ﷺ, whose father and he were sons of the same father. In Arabia, an uncle represented the father especially when the nephew was fatherless. The uncle was expected to look after the nephew as one of his own children. But this man in his hostility to Islam and love of disbelief (Kufr) trampled all the Arab traditions underfoot.

The traditionists have related from Ibn Abbas with several chains of transmitters the tradition that when the Prophet ﷺ was commanded to present the message of Islam openly, and he was instructed in the Qur'an to warn first of all his nearest kinsfolk of the punishment of Allah, he ascended the Mount Safa one morning and called out aloud: O, the calamity of the morning!, this alarm in Arabia was raised by the person who noticed early at dawn an enemy tribe advancing against his tribe. When the Messenger made this call, the people inquired as to who had made the call. They were told that it was Muhammad ﷺ. There at the people of all the clans of Quraysh rushed out. Everyone who could, came; he who could not, sent another one for himself. When the People had assembled, the Messenger calling out each clan by name, viz. O Banu Hashim, O Bani Abdul Muttalib, O Bani Fir, O Bani so and so, said, "If I were to tell you that behind the hill there was an

enemy host ready to fall upon you, would you believe me?" The people responded with one voice, saying that they never had so far experienced a lie from him. The Prophet ﷺ said, "Then I warn you that you are heading for a torment." Thereupon, before anyone else could speak, Abu Lahab, the Prophet's ﷺ uncle, said, "May you perish! Did you summon us for this?" Another tradition adds that he picked up a stone to throw at the Prophet ﷺ. (Musnad Ahmad, Bukhari, Muslim, Tirmidhi, Ibn Jarir, and others)

According to Ibn Zayd, one day Abu Lahab asked the Prophet ﷺ: "If I were to accept your religion, what would I get?" The Prophet ﷺ replied: "You would get what the other Believers would get." He said, "Is there no preference or distinction for me?" The Prophet ﷺ replied: "What else do you want?" Thereupon he said, "May this religion perish in which I and all other people should be equal and alike!" (Ibn Jarir)

In Makkah Abu Lahab was the next-door neighbour of the Prophet ﷺ. Their houses were separated by a wall. Besides him, Hakam bin As (Father of Marwan), Uqbah bin Abi Muait, Adi bin Hamra and Ibn al-Asda il-Hudhali also were his neighbours. These people did not allow him to have peace even in his own house. Sometimes when he was performing the Prayer, they would place the goat's stomach on him; sometimes when food was being cooked in the courtyard, they would throw filth at the cooking pot. The Prophet ﷺ would come out and say: "O Bani Abdi Manaf, what kind of neighbourliness is it?" Abu Lahab's wife, Umm Jamil (Abu Sufiyan's sister), had made it a practice to cast thorns at his door in the night so that when he or his children came out of the house at dawn, they should run thorns in the foot. (Baihaqi, Ibn Abi Hatim, Ibn Jarir, Ibn Asakir, Ibn Hisham)

Before the proclamation of Prophethood, two of the Prophet's ﷺ daughters were married to two of Abu Lahab's sons, Utbah and Utaibah. After his call when the Prophet ﷺ began to invite the people to Islam, Abu Lahab said to both his sons: "I would forbid myself seeing and meeting you until you divorced the daughters of Muhammad ﷺ." So, both of them divorced their wives. Utaibah in particular became so nasty in his spitefulness that one day he came before the Prophet ﷺ and said, "I repudiate An-najmi idha haw and Alladhi dana fatadalla" and then he spat at him, but his spittle did not fall on him. The Prophet ﷺ prayed: "O Allah, subject him to the power of a dog from among Your dogs." Afterwards, Utaibah accompanied his father on his journey to Syria. During the journey the caravan

halted at a place which, according to local people, was visited by wild beasts at night. Abu Lahab told his companions, the Quraysh: "Make full arrangements for the protection of my son, for I fear the curse invoked by Muhammad ﷺ on him." Accordingly, the people made their camels sit all around Utaibah and went to sleep. At night a tiger came which crossed the circle of the camels and devoured Utaibah tearing him to pieces.⁹⁷

Abu Lahab's wickedness can be judged from the fact that when after the death of the Prophet's ﷺ son Qasim, his second son, Abdullah, also died, this man instead of condoling with his nephew in his bereavement, hastened to the Quraysh chiefs joyfully to give them the news that Muhammad ﷺ had become childless that night. This we have already related in the commentary of Surah 108: al-Kawthar (Abundance).

Wherever the Prophet ﷺ went to preach his message of Islam, this man followed him and forbade the people to listen to him. Rabiah bin Abbad ad-Dill has related: "I was a young boy when I accompanied my father to the face of Dhul-Majaz. There I saw the Messenger who was exhorting the people, saying: 'O people, say: there is no deity but Allah, you will attain success.' Following behind him I saw a man, who was telling the people; 'This fellow is a liar: he has gone astray from his ancestral faith.' I asked; who is he? The people replied: He is his uncle, Abu Lahab." (Musnad Ahmad, Baihaqi). Another tradition from Rabiah is to the effect; "I saw that the Prophet ﷺ went to the halting place of each tribe and said, 'O children of so and so, I have been appointed Allah's Messenger to you. I exhort you to worship only Allah and to associate none with Him. So, affirm faith in me and join me so that I may fulfil the mission for which I have been sent.' Following close behind him there was a man who was saying: 'O children of so and so, he is leading you astray from Lat and Uzza and inviting you to the religion of error and innovation which he has brought. Do not at all listen to what he says and do not follow him.' I asked my father: who is he? He replied: he is his uncle, Abu Lahab." (Musnad Ahmad,

⁹⁷ Ibn Abdul Barr: Al- Istiab; Ibn Hajar: Al-Isabah; Abu Nuaim al-Isfahani: Dalail an-Nubuwwat; As-Suhaili: Raud al-Unuf. Here there is a difference of opinion. Some reporters say that the divorce took place after the Prophet's ﷺ proclamation of Prophethood and some say that it took place after the revelation of Tabbat yada Abi Lahab. There is also a difference of opinion about whether Abu Lahab's son was Utbah or Utaibah. But this much is confirmed: that after the conquest of Makkah, Utbah embraced Islam and took the oath of allegiance at the Prophet's ﷺ hand. Therefore, the correct view is that it was Utaibah. (Mawdudi).

Tabarani). Tariq bin Abdullah al-Muharibi's tradition is similar. He says: "I saw in the fare of Dhul-Majaz that the Messenger was exhorting the people, saying: 'O people, say La ilaha ill-Allah, you will attain success', and behind him there was a man who was casting stones at him, until his heels bled, and he was telling the people: 'Do not listen to him, he is a liar.' I asked the people who he was. They said he was his uncle, Abu Lahab." (Tirmidhi)

In the 7th year of Prophethood, when all the clans of Quraysh boycotted the Banu Hashim and the Bani al-Muttalib socially and economically, and both these clans remaining steadfast to the Prophet's ﷺ support, were besieged in Shib Abi Talib, Abu Lahab was the only person, who sided with the disbelieving Quraysh against his own clan. This boycott continued for three years, so much so that the Banu Hashim and the Bani al-Muttalib began to starve. This, however, did not move Abu Lahab. When a trade caravan came to Makkah and a besieged person from Shib Abi Talib approached it to buy some article of food, Abu Lahab would shout out to the merchants to demand a forbidding price, telling them that he would make up for any loss that they incurred. Thus, they would demand exorbitant rates and the poor customer had to return empty handed to his starving children. Then Abu Lahab would purchase the same articles from them at the market rates. (Ibn Sa'd, Ibn Hisham).

On account of these very misdeeds this man was condemned in this Surah by name, and there was a special need for it. When the Prophet's ﷺ own uncle followed and opposed him before the Arabs who came for Hajj from outside Makkah, or gathered together in the fares held at different places, they regarded it as against the established traditions of Arabia that an uncle should run down his nephew without a reason, should pelt stones at him and bring false accusations against him publicly. They were, therefore, influenced by what Abu Lahab said and were involved in doubt about the Prophet ﷺ. But when this, Surah was revealed, and Abu Lahab, filled with rage, started uttering nonsense, the people realised that what he said in opposition to the Prophet ﷺ was not at all reliable, for he said all that in his mad hostility to his nephew.

Besides, when his uncle was condemned by name, the people's expectation that the Messenger could treat some relative leniently in the matter of religion was frustrated forever. When the Messenger's own uncle was taken to task publicly the people understood that there was no room for preference or partiality in their faith.

A non-relative could become a near and dear one if he believed, and a near relation a non-relative if he disbelieved. Thus, there is no place for the ties of blood in religion.

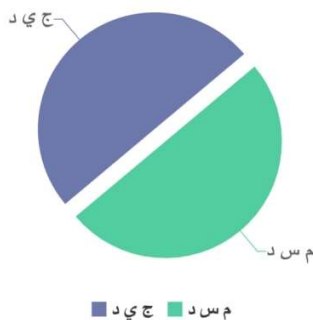
Special Features of the Surah

Abu Lahab is the only enemy of the Prophet Muhammad ﷺ mentioned by name in the Qur'an. Others like Abu Jahl were not explicitly mentioned.

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah *



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ت ب ب	2	4
2.	ل ه ب	2	3
3.	ي د ي	1	120
4.	أ ب و	1	117
5.	غ ن ي	1	73
6.	م و ل	1	86
7.	ك س ب	1	67
8.	ه ل ي	1	25
9.	ن و ر	1	194
10.	م ر أ	1	38

Unique Root Word	Word	Translation
ج ي د	جِيدَهَا	her neck (111:5)
م س د	مَسَدٍ	palm-fibre (111:5)

Frequent Root Word	Example (word)	Example (translation)
أ ب و	ءَابَاؤُكَ	(of) your forefathers
ت ب ب	تَثْبِيبٌ	ruin
ص ل ي	وَسَيَصْلَوْنَ	and they will be burned
غ ن ي	غَنِيٌّ	(is) All-Sufficient
ك س ب	يَكْسِبُونَ	they earn
ل ه ب	اللَّهِبِ	the flame
م ر أ	الْمَرْءِ	the man
م و ل	مَالُهُ	his wealth

			ن و ر	نَّارًا	fire
			ي د ي	يَدًا	hands

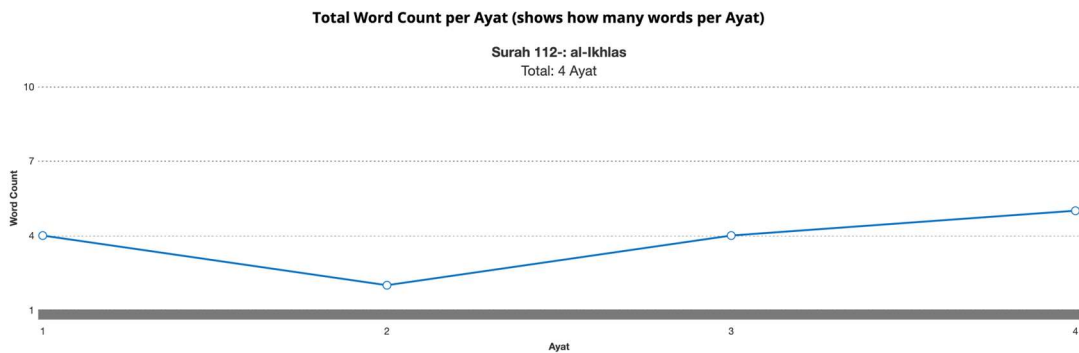
Surah 112: al-Ikhlâs

Introduction

This is a great Surah of Tawhid. It speaks about the oneness of Allah. The Surah is named al-Ikhlâs - which can be translated as 'pure, complete, sincerity'. Interestingly, the word does not appear in the Surah itself.

There are 4 Ayat in this Surah.

Table Summary



Total Ayat	4
Total Words	15 (17 including 'و' as a separate word)
Total Letters	47 (reward factor 470)
Root Words	8
Unique Root Words	2
Makki / Madani	Makki
Chronological Order	22 nd (according to Ibn Abbas)
Year of Revelation	5 th year of Prophethood
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah

Events during/before this Surah	Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	2 nd Migration to Abyssinia, Boycott of Banu Hashim Yr 1, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 3, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, 1 st Pledge of Aqabah, 2 nd Pledge of Aqabah, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Battle of Uhud, Battle of Ahzab - Expedition of Banu Quraydhah, Treaty of Hudaibiyah - Letters to Kings and Rulers, Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

The idolatrous polytheists were worshipping gods made of wood, stone, gold, silver and other substances. These gods had a form, shape and body. The gods and goddesses were descended from each other. No goddess was without a husband and no god without a wife. They stood in need of food and drink and their devotees arranged these for them. A large number of the polytheists believed that God assumed human form and there were some people who descended from Him. Although the Christians claimed to believe in one God, yet their God also had at least a son, and besides the Father and Son, the Holy Ghost also had the honour of being an associate in Lordship: so much so that God had a mother and a mother-in-law too.

The Jews also claimed to believe in one God, but their God too was not without physical, material and other human qualities and characteristics. He went for a stroll, appeared in human form, wrestled with a servant of His, and was father of a

son, Ezra. Besides these religious communities, the Zoroastrianism were fire worshippers, and the Sabaeans star worshippers. Under such conditions when the people were invited to believe in God, the One, who has no associate, it was inevitable that questions arose in the minds as to what kind of a God it was, Who was the one and only Lord and invitation to believe in Whom was being given at the expense of all other gods and deities. It is a miracle of the Qur'an that in a few words briefly it answered all the questions and presented such a clear concept of the Being of God as destroyed all polytheistic concepts, without leaving any room for the attribution of any of the human qualities to His Being.

Connection of the name of the Surah and its Ayah

- Pure sincerity. Performing actions only for His pleasure alone.

Connection of the Surah to the Surah before/after it

- Surah al-Ikhlâs (112), al-Falaq (113) and an-Nas (114) all begin with 'Qul' (say).

The Virtues of the Surah

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا سَلَمَةُ بْنُ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ "هَلْ تَزَوَّجْتَ يَا فُلَانٌ". قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ . قَالَ "أَلَيْسَ مَعَكَ (قُلْ هُوَ اللَّهُ أَحَدٌ)". قَالَ بَلَى . قَالَ "ثُلُثُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)". قَالَ بَلَى . قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ". قَالَ بَلَى قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا زُلْزِلَتِ الْأَرْضُ)". قَالَ بَلَى . قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "تَزَوَّجْ تَزَوَّجْ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated Anas bin Malik (ra), "that the Messenger of Allah ﷺ said to a man among his Companions: "Have you married O so-and-so?" He said, "No by Allah O Messenger of Allah ﷺ! And I do not have anything to marry with." He said, "Do you not know: Qul Huwa Allahu Ahad?" He said, "Of course." He said, "It is a third of the Qur'an." He said, "Do you not know Idha Ja Nasrullahi Wal-Fath?" He said, "Of course." He said, "It is a fourth of the Qur'an." He said, "Do you not know Qul Ya Ayyuhal-Kafirun?" He said, "Of course." He said, "It is a fourth of the Qur'an."

He said, “Do you not know Idha Zulzilāt Al-Ard?” He said, “Of course.” He said, “It is a fourth of the Qur’an.” He said, “Marry, marry.” (Tirmidhi no. 2895)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

Narrated Aishah (ra), “Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.” (Sahih Bukhari no. 5017)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلًا، سَمِعَ رَجُلًا، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ وَكَأَنَّ الرَّجُلَ يَتَقَاهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ"

Narrated Abu Said Al-Khudri (ra), “A man heard another man reciting (Surah Al-Ikhlās) ‘Say He is Allah, (the) One.’ (112. 1) repeatedly. The next morning, he came to Allah’s Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allah’s Messenger ﷺ said, “By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur’an!” (Sahih Bukhari no. 5013)

وَقَالَ عُبَيْدُ اللَّهِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمِنُهُمْ فِي مَسْجِدِ قُبَاءٍ، وَكَانَ كُلَّمَا افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ ب . {قُلْ هُوَ اللَّهُ أَحَدٌ} حَتَّى يَقْرَعَ مِنْهَا، ثُمَّ يَقْرَأُ سُورَةَ أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَفْتَحُ بِهَذِهِ السُّورَةِ، ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى، فَإِنَّمَا أَنْ تَقْرَأَ بِهَا وَإِنَّمَا أَنْ تَدْعَاهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أُوْمِكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤْمِنَهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ الْخَبَرَ فَقَالَ "يَا فُلَانُ مَا

يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ". فَقَالَ إِنِّي أَحِبُّهَا. فَقَالَ "حُبُّكَ إِيَّاهَا أَذْخَلَكَ الْجَنَّةَ".

Anas (ra) said, "One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite Qul Huwal-lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right, otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salat. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do ? Why do you read this Surah particularly in every Rak'a ?" He replied, "I love this Surah." The Prophet ﷺ said, "Your love for this Surah will make you enter Paradise." (Sahih Bukhari no. 774b)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو، عَنِ ابْنِ أَبِي هِلَالٍ، أَنَّ أَبَا الرَّجَالِ، مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ، عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ وَكَانَتْ فِي حَجَرِ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَحْتِمُ بِ . {قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "سَلُوهُ لَأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ". فَسَأَلُوهُ فَقَالَ لَأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَحْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ".

Narrated Aishah (ra), "The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Surah 112): 'Say (O Muhammad ﷺ): "He is Allah, the One." ' (112.1) When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet ﷺ; said (to them), "Tell him that Allah loves him." (Sahih Bukhari no. 7375)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ أَبِي سَعِيدٍ الْبَرَادِ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ، عَنْ أَبِيهِ، قَالَ حَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا - قَالَ - فَأَذْرَكْتُهُ فَقَالَ "قُلْ". فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ "قُلْ". فَلَمْ أَقُلْ شَيْئًا. قَالَ "قُلْ". قُلْتُ مَا أَقُولُ قَالَ "قُلْ": (هُوَ اللَّهُ أَحَدٌ) وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ".

Mu'adh bin Abdullah bin Khubaib (ra), narrated from his father, who said, "We went out on a rainy and extremely dark night, looking for the Messenger of Allah ﷺ, so that he could lead us in Salat." He said, "So I met him and he ﷺ said, 'Speak' but I did not say anything. Then he ﷺ said, 'Speak.' But I did not say anything. He ﷺ said, 'Speak.' So I said, 'What should I say?' He ﷺ said, 'Say: "Say: He is Allah, the One" and Al-Mu'awwidhatain, when you reach evening, and when you reach morning, three times, they will suffice you against everything.'" (Tirmidhi no. 3575)

A man said, "O Messenger of Allah ﷺ! I love Surah Al-Ikhlâs (Say: He is Allah, (the) One)." He ﷺ said, "Your love for it will admit you to Jannah." (Tirmidhi)

Period of Revelation

Whether it is a Makkan or a Madinan Surah is disputed, and the difference of opinion has been caused by the traditions which have been related concerning the occasion of its revelation. Some of them have been mentioned as follows:

1. Abdullah bin Masud has reported that the Quraysh said to the Prophet ﷺ: "Tell us of the ancestry of your Lord." Thereupon this Surah was sent down. (Tabarani).
2. Abul Aliyah has related on the authority of Ubayy bin Kab that the polytheists said to the Prophet ﷺ: Tell us of your Lord's ancestry. Thereupon God sent down this Surah. (Musnad Ahmad, Ibn Abi Harim, Ibn Jarir, Tirmidhi, Bukhari in At-Tarikh, Ibn al-Mundhir, Hakim, Baihaqi). Tirmidhi has related a tradition on the same theme from Abul Aliyah, which does not contain any reference to Ubayy bin Kab, and has declared it to be more authentic.
3. Jabir bin Abdullah has stated that a bedouin (according to other traditions, some people) said to the Prophet ﷺ: "Tell us of your Lord's ancestry."

Thereupon Allah sent down this Surah. (Abu Yala, Ibn Jarir, Ibn al-Mundhir, Tabarani in Al-Ausat, Baihaqi, Abu Nuaim in Al-Hilyah)

4. Ikrimah has related a tradition from Ibn Abbas, saying that a group of the Jews, including Kab bin Ashraf, Huyayy bin Akhtab and others, came before the Prophet ﷺ and said, "O Muhammad ﷺ, tell us of the attributes of your Lord, Who has sent you as a Prophet ﷺ" Thereupon Allah sent down this Surah. (Ibn Abi Hatim, Ibn Adi, Baihaqi in Al-Asma was-Sifat)

In addition to these, some other traditions also have been cited by Ibn Taimiyyah in his commentary of this Surah, which are as follows:

These traditions show that different people on different occasions had questioned the Prophet ﷺ about the essence and nature of the Allah to whose service and worship he invited the people, and on every occasion, he recited by Allah's command this very Surah in response. First of all, the pagans of Quraysh asked him this question in Makkah, and in reply this Surah was sent down. Then, at Madinah, sometimes the Christians, and sometimes the other people of Arabia, asked him questions of this nature, and every time Allah inspired him to recite this very Surah in answer to them. In each of these traditions, it has been said that this Surah was revealed on this or that occasion. From this one should not form the impression that all these traditions are mutually contradictory.

The fact is that whenever there existed with the Prophet ﷺ a verse or a Surah previously revealed in respect of a particular question or matter, and later the same question was presented before him, Allah inspired him to recite the same verse or Surah to the people as it contained the answer to their question. The reporters of hadith describe the same thing, saying: When such and such a question or matter was presented before the Prophet ﷺ, such and such a verse or Surah was revealed. This has also been described as repetition of revelation, i.e., the revelation of a verse or Surah several times.

Thus, the fact is that this Surah is Makkan, rather in view of its subject matter a Surah revealed in the earliest period at Makkah, when detailed verses of the Qur'an dealing with the essence and attributes of Allah Almighty had not yet been revealed, and the people hearing, the Prophet's ﷺ invitation to Allah, wanted to know what was his Lord like to whose worship and service he was calling them. Another proof of this Surah's being one of the earliest Surahs to be revealed is that when in Makkah Umayyah bin Khalaf, the master of Bilal, made him lie down on

burning sand and placed a heavy stone on his chest, Bilal used to cry “Ahad, Ahad!” This word was derived from this very Surah.

Merit and Importance

That is why the Messenger of Allah held this Surah in great esteem, and he made the Muslims realise its importance in different ways so that they recited it frequently and disseminated it among the people. For it states the foremost and fundamental doctrine of Islam (viz. Monotheism) in four such brief sentences as are immediately impressed on human memory and can be read and recited easily.

There are a great number of the traditions of hadith, which show that the Prophet ﷺ on different occasions and in different ways told the people that this Surah is equivalent to one-third of the Qur'an. Several hadith on this subject have been related in Bukhari, Muslim, Abu Dawud; Nasai, Tirmidhi, Ibn Majah, Musnad Ahmad, Tabarani and other books, on the authority of Abu Said Khudri, Abu Hurairah, Abu Ayyub Ansari, Abu ad-Darda, Muadh bin Jabal, Jabir bin Abdullah, Ubayy bin Kab, Umm Kulthum bint Uqbah bin Abi Muait, Ibn Umar, Ibn Masud, Qatadah bin an-Numan and Anas bin Malik (may God be pleased with all of them).

The commentators have given many explanations of the Prophet's ﷺ saying this. But in our opinion, it simply means that the religion presented by the Qur'an is based on three doctrines: Monotheism, Messengership and the Hereafter. This Surah teaches Monotheism, pure and undefiled. Therefore, the Prophet ﷺ regarded it as equal to one-third of the Qur'an.

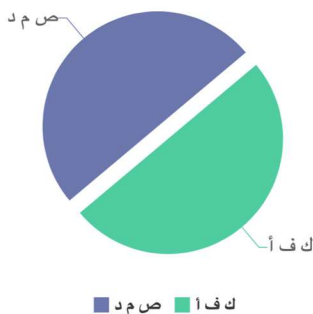
A tradition on the authority of Aishah has been related in Bukhari, Muslim and other collections of the hadith, saying that the Prophet ﷺ sent a man as leader of an expedition. During the journey he concluded his recitation of the Qur'an in every Prayer with Surah 112: al-Ikhlās (The Sincerity). On their return, the companions mentioned this before the Prophet ﷺ. He said, “Ask him why he did so.” When the man was asked, he replied: “In this Surah the attributes of the Merciful God have been stated; therefore, I love to recite it again and again.” When the Prophet ﷺ heard this reply, he said to the people: “Inform him that Allah holds him in great love and esteem.” A similar incident has been related in Bukhari, on the authority of Anas. He says: “A man from among the Ansar led the Prayers in the Quba Mosque. His practice was that in every rakah he first recited this Surah and then would join another Surah to it. The people objected to it and said to him: ‘Don't

you think that Surah Ikhlas is by itself enough? Why do you join another Surah to it? You should either recite only this Surah, or should leave it and recite some other Surah.' He said, 'I cannot leave it, I would rather give up leadership in the Prayer, if you so desired.' The people did not approve that another man be appointed leader instead of him. At last, the matter was brought before the Prophet ﷺ. He asked the man, 'What prevents you from conceding what your companions desire? What makes you recite this particular Surah in every rakah?' The man replied: 'I have great love for it.' The Prophet ﷺ remarked: 'Your love for this Surah has earned you entry into Paradise'."

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	أ ل ه	2	2851
2.	أ ج د	2	85
3.	و ل د	2	102
4.	ق و ل	1	1722
5.	ص م د	1	1
6.	ك و ن	1	1390
7.	ك ف أ	1	1

Unique Root Word	Example (word)	Translation
ص م د	الْصَّمَدُ	the Eternal, the Absolute (112:2)
ك ف أ	كُفُّوا	equivalent (112:4)

Frequent Root Word	Example (word)	Example (translation)
أ ح د	أَحَدٌ	any (one)
أ ل ه	اللَّهِ	Allah
ص م د	الْصَّمَدُ	the Eternal, the Absolute
ق و ل	يَقُولُ	say
ك ف أ	كُفُّوا	equivalent
ك و ن	كَانُوا	they used to
و ل د	يُولَدُ	he is begotten

Surah 113: al-Falaq

Introduction

The Surah reminds us that evil is lurking everywhere and things can become harmful. One should always be conscious, make sound choices and seek Allah's protection.

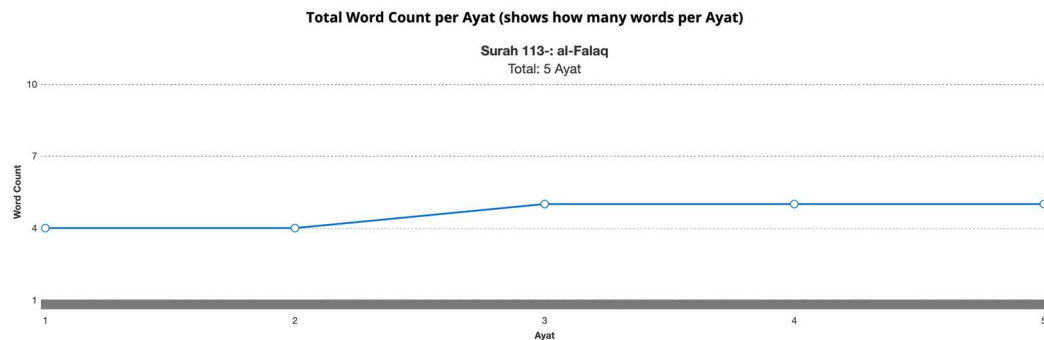
This Surah takes its name from the first Ayat,

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

“Say, “I seek refuge in the Lord of daybreak” (113:1).

There are 5 Ayat in this Surah.

Table Summary



Total Ayat	5
Total Words	23 (26 including 'و' as a separate word)
Total Letters	71 (reward factor 710)
Root Words	13
Unique Root Words	2
Makki / Madani	Makki

Chronological Order	20 th (according to Ibn Abbas)
Year of Revelation	20 th year of Prophethood (7 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Protection in Allah from the evils of this world.

Connection of the name of the Surah and its Ayah

- The Surah mentions those things which need to be sought protection from.

Connection of the Surah to the Surah before/after it

- Surah al-Ikhlâs (112), al-Falaq (113) and an-Nas (114) all begin with 'Qul' - Say....
- Surah al-Falaq (113) and an-Nas (114) both are seeking protection in Allah from various forms of evil.

The Virtues of the Surah

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلِّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

Narrated Aishah (ra), "Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting Surah Al-Ikhlâs, Surah Al-Falaq and Surah An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times." (Sahih Bukhari no. 5017)

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ غَامِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُنْزِلَ - أَوْ أُنْزِلَتْ - عَلَى آيَاتٍ لَمْ يَرِ مِثْلُهُنَّ قَطُّ الْمَعُودَتَيْنِ".

Uqba bin Amir (ra) reported: The Messenger of Allah ﷺ said to me: There have been sent down to me verses the like of which had never been seen before. They are the Mu'awwadhatain." (Sahih Muslim 814 b)

Important key and unique words of the Surah

Unique Root Words to this Surah only

2 unique root words that do not appear in any other Surah



Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah	Frequency in Qur'an
1.	ش ر ر	4	31
2.	إِذَا	2	409
3.	ح س د	2	5
4.	ق و ل	1	1722
5.	ع و ذ	1	17
6.	ر ب ب	1	980
7.	ف ل ق	1	4
8.	خ ل ق	1	261
9.	غ س ق	1	4
10.	و ق ب	1	1

Unique Root Word	Example (word)	Translation
ن ف ث	الْكَافِرَاتِ	(of) the blowers (113:4)
و ق ب	وَقَبَ	it spreads (113:3)

Frequent Root Word	Example (word)	Example (translation)
إِذَا	وَإِذَا	and when
ح س د	حَسَدًا	(out of) jealousy
خ ل ق	خَلَقَكُمْ	created you
ر ب ب	رَبِّ	the Lord
ش ر ر	شَرِّ	(is) bad
ع و ذ	أَعُوذُ	I seek refuge
غ س ق	غَاسِقٍ	(of) darkness
ف ل ق	أَلْفَلَقِ	(of) the dawn
ق و ل	يَقُولُ	say
و ق ب	وَقَبَ	it spreads

Surah 114: an-Nas

Introduction

The Surah tells us that Satan is always against the human beings and he puts wrong suggestions in their minds. We should seek Allah's protection from Satan and his whisperings. This is a very appropriate ending for the Book of Allah. The Book of Allah is to provide protection from all evil and provides success under the guidance of Allah.

This Surah takes its name from the first Ayat,

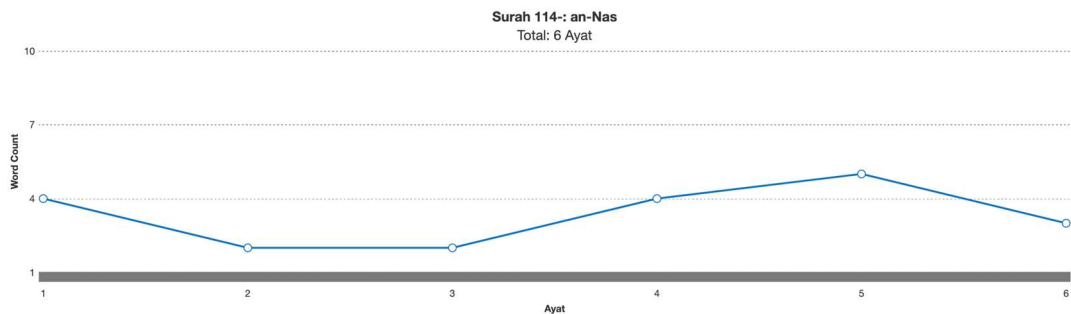
قُلْ أَعُوذُ بِرَبِّ النَّاسِ

“Say, “I seek refuge in the Lord of mankind,” (114:1).

There are 6 Ayat in this Surah.

Table Summary

Total Word Count per Ayat (shows how many words per Ayat)



Total Ayat	6
Total Words	20 (21 including 'و' as a separate word)
Total Letters	80 (reward factor 800)
Root Words	13
Unique Root Words	0

Makki / Madani	Makki
Chronological Order	21 st (according to Ibn Abbas)
Year of Revelation	20 th year of Prophethood (7 th Year Hijri)
Names of Prophets Mentioned	No Prophets names are mentioned in this Surah
Events during/before this Surah	Treaty of Hudaibiyah - Letters to Kings and Rulers, Battle of Ahzab - Expedition of Banu Quraydhah, Battle of Uhud, Change of Qiblah from Jerusalem to Makkah - Battle of Badr, Migration from Makkah to Madinah - Building of Masjid Nabi in Madinah - Treaty with Jews of Madinah - Marriage of Prophet ﷺ to Aishah, 2 nd Pledge of Aqabah, 1 st Pledge of Aqabah, Death of Abu Talib - Death of Khadijah - Stoning at Ta'if - al-Isra wal Mi'raj - Night Journey, Boycott of Banu Hashim Yr 3, Boycott of Banu Hashim Yr 2, Boycott of Banu Hashim Yr 1, 2 nd Migration to Abyssinia, Physical beating and torture of some Muslims - 1 st Migration of Muslims to Abyssinia, Public Invitation to Islam - Persecution of Muslims; antagonism - ridicule - derision - accusation - abuse and false propaganda, Revelation begins - Private Invitation to Islam.
Events during/after still to occur	Conquest of Makkah - Battle of Hunain, Hajj led by Abu Bakr - Expedition of Tabuk, Farewell Hajj by Prophet ﷺ - Death of Prophet ﷺ - End of Divine Revelation.

Themes

Seeking protection in Allah from that which corrupts the faith of a person.

Connection of the Surah to the Surah before/after it

- Surah al-Ikhlās (112), al-Falaq (113) and an-Nas (114) all begin with 'Qul' - Say...

- Surah al-Falaq (113) and an-Nas (114) both are seeking protection in Allah from various forms of evil.

The Virtues of the Surah

حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ الْبَصْرِيُّ، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، أَخْبَرَنَا سَلَمَةُ بْنُ وَرْدَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ "هَلْ تَزَوَّجْتَ يَا فُلَانُ". قَالَ لَا وَاللَّهِ يَا رَسُولَ اللَّهِ وَلَا عِنْدِي مَا أَتَزَوَّجُ بِهِ . قَالَ "أَلَيْسَ مَعَكَ (قُلْ هُوَ اللَّهُ أَحَدٌ)". قَالَ بَلَى . قَالَ "ثُلُثُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)". قَالَ بَلَى . قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ". قَالَ بَلَى قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "أَلَيْسَ مَعَكَ (إِذَا زُلْزِلَتِ الْأَرْضُ)". قَالَ بَلَى . قَالَ "رُبْعُ الْقُرْآنِ". قَالَ "تَزَوَّجْ تَزَوَّجْ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ

Narrated Anas bin Malik (ra), "the Messenger of Allah ﷺ said to a man among his Companions: "Have you married O so-and-so?" He said, "No by Allah O Messenger of Allah ﷺ! And I do not have anything to marry with." He said, "Do you not know: Qul Huwa Allahu Ahad?" (Surah 112) He said, "Of course." He said, "It is a third of the Qur'an." He said, "Do you not know Idha Ja Nasrullahi Wal-Fath?" (Surah 110) He said, "Of course." He said, "It is a fourth of the Qur'an." He said, "Do you not know Qul Ya Ayyuhal-Kafirun?" (Surah 109) He said, "Of course." He said, "It is a fourth of the Qur'an." He said, "Do you not know Idha Zulzilal Al-Ard?" (Surah 99) He said, "Of course." He said, "It is a fourth of the Qur'an." He said, "Marry, marry." (Tirmidhi no. 2895)

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

Narrated Aishah (ra), Whenever the Prophet ﷺ went to bed every night, he used to cup his hands together and blow over it after reciting Surah Al-Ikhlās, Surah Al-Falaq and Surah An-Nas, and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times." (Sahih Bukhari no. 5017)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعَصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَجُلًا، سَمِعَ رَجُلًا، يَقْرَأُ {قُلْ هُوَ اللَّهُ أَحَدٌ} يُرَدِّدُهَا فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ وَكَانَ الرَّجُلُ يَتَقَالُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ"

Narrated Abu Said Al-Khudri (ra), "A man heard another man reciting (Surah Al-Ikhlâs) 'Say He is Allah, (the) One.' (112. 1) repeatedly. The next morning he came to Allah's Messenger ﷺ and informed him about it as if he thought that it was not enough to recite. On that Allah's Messenger ﷺ said, "By Him in Whose Hand my life is, this Surah is equal to one-third of the Qur'an!" (Sahih Bukhari no. 5013)

وَقَالَ عَبْدُ اللَّهِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يُؤْمُهُمْ فِي مَسْجِدِ قُبَاءٍ، وَكَانَ كُلَّمَا افْتَتَحَ سُورَةَ يَقْرَأُ بِهَا لَهُمْ فِي الصَّلَاةِ مِمَّا يَقْرَأُ بِهِ افْتَتَحَ بَ . {قُلْ هُوَ اللَّهُ أَحَدٌ} حَتَّى يَقْرَعَ مِنْهَا، ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا، وَكَانَ يَصْنَعُ ذَلِكَ فِي كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصْحَابُهُ فَقَالُوا إِنَّكَ تَفْتَتِحُ هَذِهِ السُّورَةَ، ثُمَّ لَا تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِأُخْرَى، فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدْعَاهَا وَتَقْرَأَ بِأُخْرَى. فَقَالَ مَا أَنَا بِتَارِكِهَا، إِنْ أَحْبَبْتُمْ أَنْ أَوْمِعَكُمْ بِذَلِكَ فَعَلْتُ، وَإِنْ كَرِهْتُمْ تَرْكُكُمْ. وَكَانُوا يَرَوْنَ أَنَّهُ مِنْ أَفْضَلِهِمْ، وَكَرِهُوا أَنْ يُؤْمَهُمْ غَيْرُهُ، فَلَمَّا آتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ الْخَبَرَ فَقَالَ "يَا فُلَانُ مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ أَصْحَابُكَ وَمَا يَحْمِلُكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي كُلِّ رَكْعَةٍ". فَقَالَ إِنِّي أَحْبُبُهَا. فَقَالَ "حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ".

Anas (ra) said, "One of the Ansar used to lead the Ansar in Salat in the Quba' mosque and it was his habit to recite Qul Huwal-lahu Ahad whenever he wanted to recite something in Salat. When he finished that Surah, he would recite another one with it. He followed the same procedure in each Rak'a. His companions discussed this with him and said, "You recite this Surah and do not consider it sufficient and then you recite another. So would you recite it alone or leave it and recite some other." He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right ; otherwise I will leave you." They knew that he was the best amongst them and they did not like someone else to lead them in Salat. When the Prophet ﷺ went to them as usual, they informed him about it. The Prophet ﷺ addressed him and said, "O so-and-so, what forbids you from doing what your companions ask you to do ? Why do you read this Surah particularly in

every Rak'a ?" He replied, "I love this Surah." The Prophet ﷺ said, "Your love for this Surah will make you enter Paradise." (Sahih Bukhari no. 774b)

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا عَمْرُو، عَنْ ابْنِ أَبِي هِلَالٍ، أَنَّ أَبَا الرَّجَالِ، مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ حَدَّثَهُ عَنْ أُمِّهِ، عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ وَكَانَتْ فِي حَجَرِ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَحْتَمِبُ بِ . {قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "سَلُّوهُ لَأَمِّي شَيْءٌ يَصْنَعُ ذَلِكَ". فَسَأَلُوهُ فَقَالَ لَأَمَّا صِفَةُ الرَّحْمَنِ، وَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "خَبَرُوهُ أَنَّ اللَّهَ يُحِبُّهُ".

Narrated Aishah (ra) "The Prophet ﷺ sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Surah 112): 'Say (O Muhammad ﷺ): "He is Allah, the One."' (112.1) When they returned (from the battle), they mentioned that to the Prophet ﷺ. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the qualities of the Beneficent and I love to recite it (in my prayer)." The Prophet ﷺ; said (to them), "Tell him that Allah loves him." (Sahih Bukhari no. 7375)

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ، عَنْ أَبِي سَعِيدٍ الْبَرَادِ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ، عَنْ أَبِيهِ، قَالَ خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي لَنَا - قَالَ - فَأَذْرَكْتُهُ فَقَالَ "قُل". فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ "قُل". فَلَمْ أَقُلْ شَيْئًا . قَالَ "قُل". قُلْتُ مَا أَقُولُ قَالَ "قُل" : (هُوَ اللَّهُ أَحَدٌ) وَالْمُعَوَّذَتَيْنِ حِينَ تُمَسِّي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ .

Mu`adh bin `Abdullah bin Khubaib (ra), narrated from his father, who said, "We went out on a rainy and extremely dark night, looking for the Messenger of Allah ﷺ, so that he could lead us in Salat." He said, "So I met him and he ﷺ said, 'Speak' but I did not say anything. Then he ﷺ said, 'Speak.' But I did not say anything. He ﷺ said, 'Speak.' So I said, 'What should I say?' He ﷺ said, 'Say: "Say: He is Allah, the One" and Al-Mu`awwidhatain, when you reach evening, and when you reach

morning, three times, they will suffice you against everything.” (Tirmidhi no. 3575)

Period of Revelation

Hasan al-Basri, ‘Ikrimah, ‘Ata and Jabir bin Zayd say that these Surahs are Makkan. A tradition from Abdullah bin ‘Abbas also supports the same view. However, according to another tradition from him, it is Madinan and the same view is held also by Abdullah bin Zubair and Qatadah. One of the traditions which strengthens this second view is the hadith which Muslim, Tirmidhi, Nasa’i and Imam Ahmad bin Hanbal have related on the authority of ‘Uqbah bin ‘Amir. He says that the Prophet ﷺ one day said to him: “Do you know what kind of verses have been revealed to me tonight? - these matchless verses are A’udhu bi-Rabbil-falaq and A’udhu bi-Rabbin-nas (i.e., these two Surahs). This hadith is used as an argument for these Surahs to be Madinan because ‘Uqbah bin ‘Amir had become a Muslim in Madinah after the migration (Hijrah). Other traditions which have lent strength to this view are those related by Ibn Sa’d, Baghawī, Imam Baihaqi, Ibn Hajar and others to the effect that these Surahs were revealed when the Jews had worked magic on the Prophet ﷺ in Madinah and he had fallen ill under its effect.

At Madinah storms of opposition were raised by the hypocrites, Jews and polytheists, the Prophet ﷺ was instructed to recite these very Surahs, as has been mentioned in the above cited tradition from Uqbah bin Amir. After this, when magic was worked on him, and his illness grew intense, Gabriel came and instructed him by Allah’s command to recite these very Surahs. Therefore, in our opinion, the view held by the commentators who describe both these Surahs as Makkan is more reliable. Regarding them as connected exclusively with the incident of magic is difficult, for to this incident related only one verse (v.4), the remaining verses of Surah 113: al-Falaq (The Daybreak) and the whole of Surah 114: an-Nas (Mankind) have nothing to do with it directly.⁹⁸

Theme and Subject Matter

The conditions under which these two Surahs were sent down in Makkah were as follows. As soon as the Prophet ﷺ began to preach the message of Islam, it

⁹⁸ Tafheem al-Qur’an, Mawdudi.

seemed as though he had provoked all classes of the people around him. As his message spread the opposition of the disbelieving Quraysh also became more and more intense. As long as they had any hope that they would be able to prevent him from preaching his message by throwing some temptation in his way, or striking some bargain with him, their hostility did not become very active. But when the Prophet ﷺ disappointed them completely that he did not compromise with them in the matter of faith, and in Surah 109: al-Kafirun (The Disbelievers) they were plainly told: "I do not worship those who you worship, nor are you worshippers of Him Whom I worship. For you is your religion and for me is mine," the hostility touched its extreme limits. More particularly, the families whose members (men or women, boys or girls) had accepted Islam, were burning with rage from within against the Prophet ﷺ. They were cursing him, holding secret consultations to kill him quietly in the dark of the night so that the Banu Hashim could not discover the murderer and take revenge; magic and charms were being worked on him so as to cause his death, or make him fall ill, or become mad. Satans from among the men and the Jinn spread on every side so as to whisper one or another evil into the hearts of the people against him and the Qur'an brought by him so that they became suspicious of him and fled from him.

There were many people who were burning with jealousy against him, for they could not tolerate that a man from another family or clan than their own should flourish and become prominent. For instance, the reason why Abu Jahl was crossing every limit in his hostility to him has been explained by himself: "We and the Bani Abdi Manaf (to which the Prophet ﷺ belonged) were rivals of each other: they fed others, we too fed others; they provided conveyances to the people, we too did the same; they gave donations, we too gave donations, so much so that when they and we have become equal in honour and nobility, they now proclaim that they have a Prophet ﷺ who is inspired from the heaven; how can we compete with them in this field? By Allah, we will never acknowledge him, nor affirm faith in him." (Ibn Hisham, vol. I, pp. 337-338)

Such were the conditions when the Prophet ﷺ was commanded to tell the people: "I seek refuge with the Lord of the dawn, from the evil of everything that He has created, and from the evil of the darkness of night and from the evil of magicians, men and women, and from the evil of the envious," and to tell them: "I seek refuge with the Lord of mankind, the King of mankind, and the Deity of

mankind, from the evil of the whisperer, who returns over and over again, who whispers (evil) into the hearts of men, whether he be from among the Jinn or men.” This is similar to what the Prophet Moses had been told to say when Pharaoh had expressed his desire before his full court to kill him: “I have taken refuge with my Lord and your Lord against every arrogant person who does not believe in the Day of Reckoning.” (Surah 40:27) And: “I have taken refuge with my Lord and your Lord lest you should assail me.” (Surah 44:20)

Relation between Surah al-Fatihah and the Mu’awwidhatayn

The last thing which is noteworthy with regard to the Mu’awwidhatayn is the relation between the beginning and the end of the Qur’an. Although the Qur’an has not been arranged chronologically, the Prophet ﷺ arranged in the present order the verses and Surahs revealed during 23 years on different occasions to meet different needs and situations not by himself but by the command of Allah who revealed them. According to this order, the Qur’an opens with the Surah al-Fatihah (The Opening) and ends with the Mu’awwidhatayn. Now, let us have a look at the two. In the beginning, after praising and glorifying Allah, Who is Lord of the worlds, Kind, Merciful and Master of the Judgement Day, the servant submits: “Lord, You alone I worship and to You alone I turn for help, and the most urgent help that I need from You is to be guided to the Straight Way.” In answer, he is given by Allah the whole Qur’an to show him the Straight Way, which is concluded thus: Man prays to Allah, Who is Lord of dawn, Lord of men, King of men, Deity of men, saying: “I seek refuge only with You for protection from every evil and mischief of every creature, and in particular, from the evil whisperings of devils, be they from among men or Jinn, for they are the greatest obstacle in following the Straight Way.” The relation that the beginning bears with the end, cannot remain hidden from anyone who has understanding and insight.⁹⁹

⁹⁹ Tafheem al-Qur’an, Mawdudi.

Important key and unique words of the Surah

Top 10 Most Frequent Root Words used in this Surah

#	Root Word	Frequency in Surah *	Frequency in Qur'an *
1.	ن و س	5	241
2.	و س و س	2	5
3.	ق و ل	1	1722
4.	ع و ذ	1	17
5.	ر ب ب	1	980
6.	م ل ك	1	206
7.	ا ل ه	1	2851
8.	ش ر ر	1	31
9.	خ ن س	1	2
10.	ا ل ذ ي	1	1464

Frequent Root Word	Example (word)	Example (translation)
ا ل ذ ي	ا ل ذ ي ن	(of) those
ا ل ه	ا ل ل ه	Allah
خ ن س	ا ل خ ن س ا	the one who withdraws
ر ب ب	ر ب ب	the Lord
ش ر ر	ش ر ر	(is) bad
ع و ذ	ا ع و ذ	I seek refuge
ق و ل	ي ق و ل	say
م ل ك	م ل ك	(The) Master
ن و س	ا ل ن ا س	the people
و س و س	ي و س و س	whispers



MANUSCRIPTS & INSCRIPTIONS

- EXAMPLES -

Full catalogue available online for every Surah of the Qur'an

WWW.QURAN-WIKI.COM

DESCRIPTION

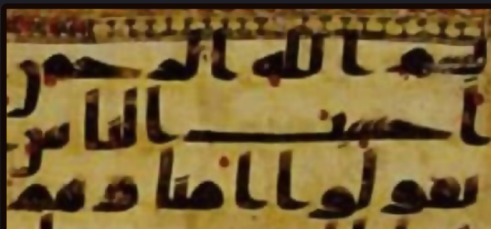
This manuscript is over a thousand years old, showing the end of Surah 28: al-Qasas and the beginning of Surah 29: al-Ankabut.

A note in the beginning of the Mushaf says that it was brought to the Topkapi Palace and kept in the Holy Relics Department, which was built during the reign of Sultan Selim I.

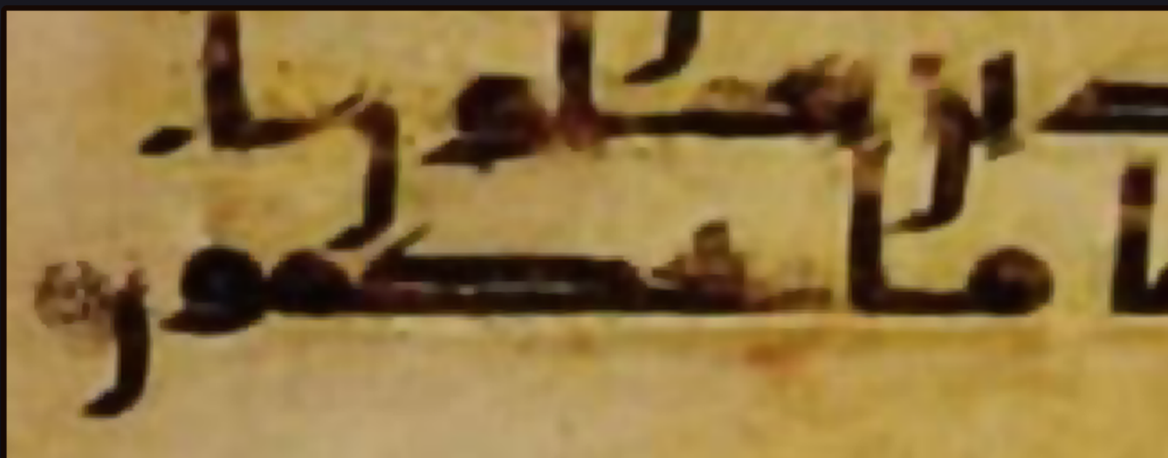
Mehmed Ali Pasha, Governor of Egypt, sent this Mushaf to the Ottoman Sultan Mahmud II as a gift in 1226 AH / 1811 CE.



1: Last Ayah of Surah 'al-Qasas

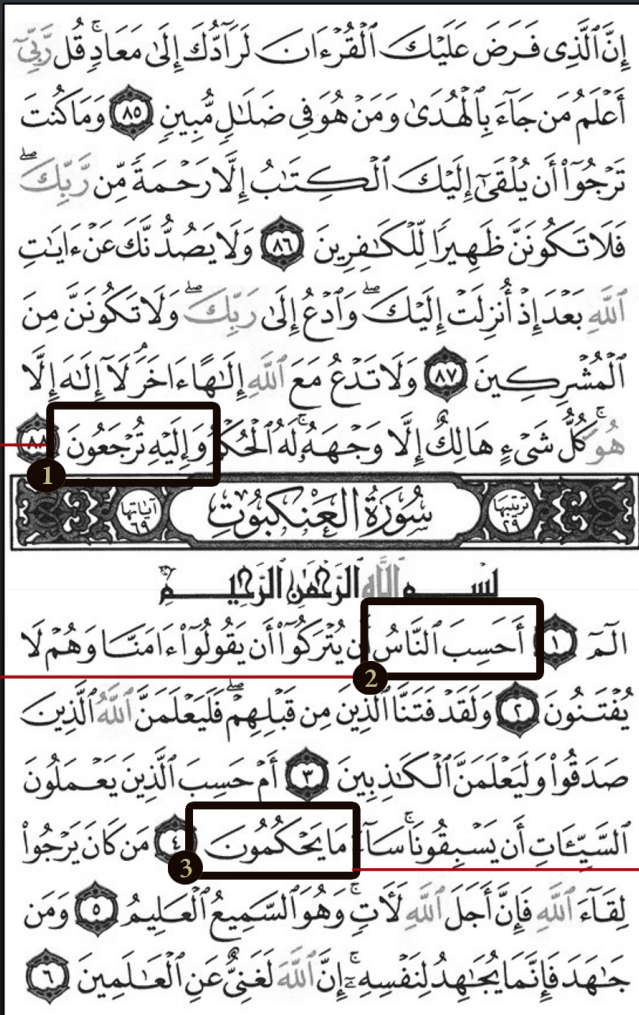


2: Second Ayah of Surah 'al-Ankabut



3: Fourth Ayah of Surah 'al-Ankabut

MODERN MUSHAF



FULL PAGE MANUSCRIPT OVERLEAF

A well preserved Mushaf from the 8th Century C.E.



Topkapi Museum, Turkey

LATE 1ST/EARLY 2ND CENTURY HIJRAH

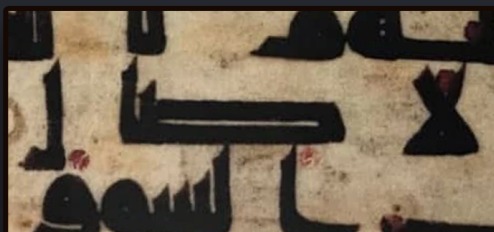
DESCRIPTION

Surah ar-Ra'd 13:15-16. MS Marsh 2 fol. 7v

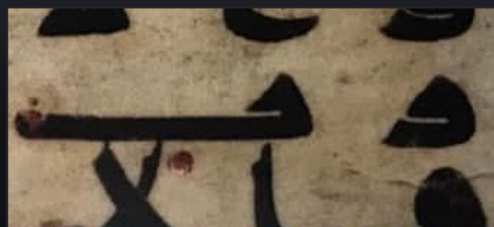
Surah al-Ra'd (The Thunder), 13:15-16;
10th/4th century.

Translation of the Ayah, "And to God prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

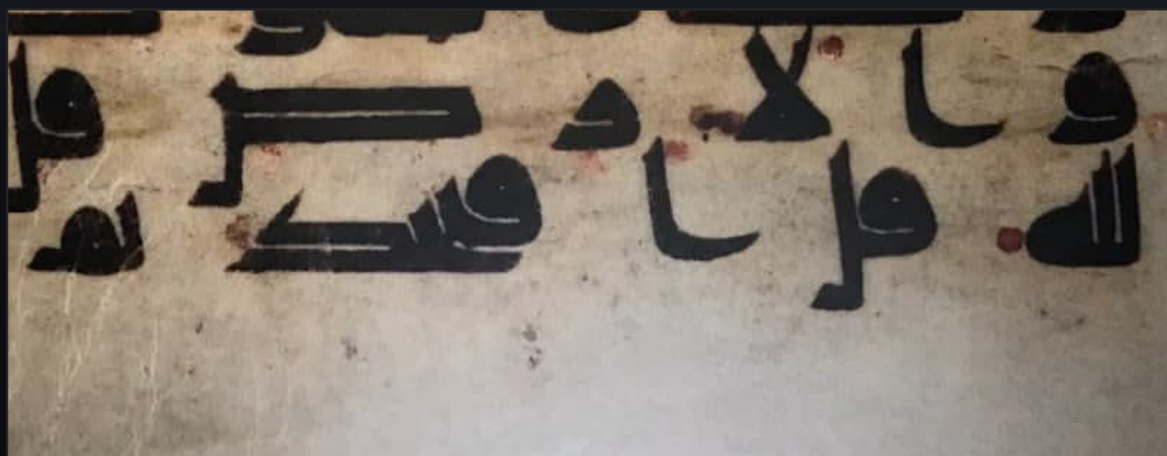
Say, "Who is Lord of the heavens and earth?"
Say, "God." Say, "Have you then taken be-
sides Him allies not possessing [even] for
themselves any benefit or any harm?"..."
(13:15-16)



1: Closing part of Ayah 15 of Surah 'ar-Ra'd

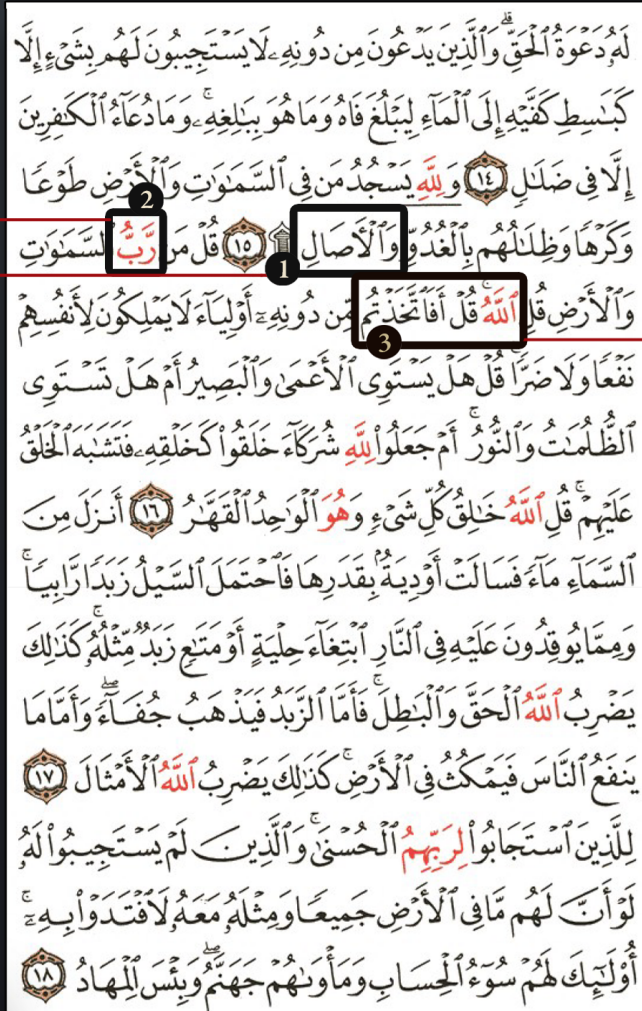


2: Beginning of Ayah 16 of Surah 'ar-Ra'd



3: Middle of Ayah 15 of Surah 'ar-Ra'd

MODERN MUSHAF



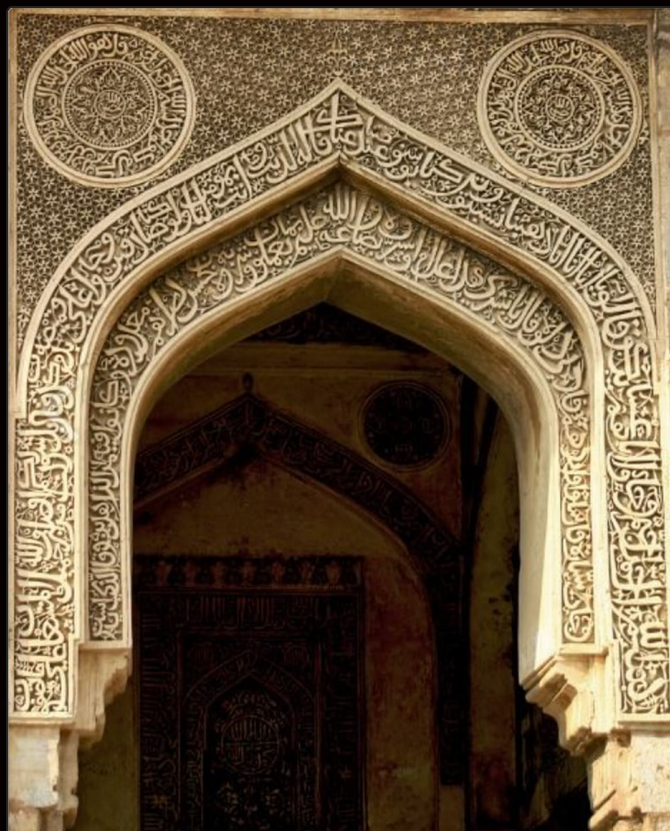
FULL PAGE MANUSCRIPT OVERLEAF

A well preserved Mushaf from **10th Century C.E.**



Surah ar-Ra'd 13:15-16. MS Marsh 2 fol. 7v

1490 CENTURY C.E.



A WELL PRESERVED ARCHWAY
FROM THE 1490 C.E.

Surah al-Ikhlās 112 on top right and left circles. **Surah Yusuf** 12:16 onward inscribed along arches.

Bara Gumbad Complex, Delhi

80TH HIJRI YEAR

A WELL PRESERVED
INSCRIPTION ON A ROCK
7TH CENTURY C.E.

Surah an-Nisa 4:87. An inscription on a rock near **Makkah** from the year **80 AH**, which is around 70 years after the death of **Prophet Muhammad** ﷺ





A WELL PRESERVED BOX

MAMLUKI PERIOD - 13TH CENTURY C.E.

Inscriptions include, **Surah 24:35** (Ayat an-Nur), **Surah 2:255** (Ayat al-Kursi), **3:26-27**, **26:192-9**, **56:78-79**, **92:5** and **59:22-4**.

Made by **Muhammad ibn Sunqur al-Baghdadi**, inlay by **Haj Yusuf ibn al-Ghawabi**. In Mamluk Egypt, Qur'ans were usually kept in boxes (sunduq) and this Qur'an box was constructed to contain a Qur'an made of 30 fascicles.



A WELL PRESERVED GOLD COIN FROM THE 7TH CENTURY C.E.

Inscription reads **la ilaha illa Allah wahdahu la sharika lahu**; margin: **Muhammad Rasul Allah**, followed by **Surah al-Tawbah (9), verse 33**, in part.

Umayyad Gold Dinar, Khalili Collection

Notes

Notes

Notes

Notes

Notes

Notes

Notes

Notes
