

Surah adh-Dhariyath (continued)

The end of part 26 looked at the guests of Ibraheem alaihis salaam who were in-fact angels, on their way to destroy the nation of Lut alaihis salaam for their rebellion and misdeeds. The surah also mentions Firaun, and the people of Aad, Thamud, and Nuh, and their end.

The surah then turns our attention towards the fact that Allah created the heavens and the earth, and has shown His signs in the fact that He created everything in pairs.

Near the end of the surah Allah tells us about the purpose of creating humans and jinns i.e. to worship Him alone. We are reminded that Allah is the Provider for all His creation and the mushrikeen are being warned of the torment on the last day.

Surah Tur

This is a Makkan surah consisting of 49 ayaat which starts by taking an oath by 5 things in order to add emphasis to the following fact:

"Indeed, the punishment of your Lord will occur. Of it there is no preventer." (Ayat 6-7).

It then mentions the permanent resting place of the mutaqeen where they will be favoured with hoor-ul-ayn, servants, fruits, meat and drink, where they will say to each other:

"Indeed, we were previously among our people fearful [of displeasing Allah]. So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire." (Ayat 26-27)

The surah then mentions that the mushrikeen would mock the Prophet sal Allahu alaihi wa sallam and would call him a sorcerer or a mad man. The Prophet is being instructed to continue with his endeavour to invite them, and that they will not be able to harm you.

The surah ends by refuting the false ideas of the mushrikeen and providing proofs of the Oneness and Lordship of Allah. It also condemns their double standards in disliking daughters for themselves but assigning daughters to Allah.

The Prophet is being told to remain steadfast and patient in conveying the message, and to glorify and praise Allah. He is then told that Allah will protect him, whereas the rejecters will face the punishment in this life and in the hereafter.

Surah Najm

This is a Makkan surah consisting of 62 ayaat. The main topics are as follows:

1. An oath is taken by the falling star, to explain the truth of the Prophet sal Allahu alaihi wa sallam and mentions the incident of 'mi'raaj' in which Allah showed him His amazing creation, where the prophet was shown: Jibreel alaihis salaam in his true form, jannah, jahannum, bayt ul ma'moor, and sidrat-ul-muntaha. (Ayat 1-18).

2. The surah censures the mushrikeen who would worship idols such as laot, uzza and munaath, and would assign angels as Allah's daughters.

3. The surah mentions the day of 'qiyamah' where both good and bad deeds would be fully accounted for, and, recompensed. The mutaqeen keep away from the major sins, while the rejecters keep away from submission.

4. It tells us that each individual is responsible for himself and that no one will carry any other person's load on that day.

5. There is then mention of the power of Allah:

- And that it is He who makes [one] laugh and weep.
- And that it is He who causes death and gives life.
- And that He creates the two mates.
- And that it is He who enriches and suffices (Ayat 43 – 48).

The surah ends by addressing the attitude of the mushrikeen towards the Quran:

"Then at this statement do you wonder?" . . . "And you laugh and do not weep" . . . "While you are proudly sporting?" . . . "So prostrate to Allah and worship [Him]." (Ayat 59 – 62).

Surah Qamar

This is a Makkan surah consisting of 55 ayaat. This surah makes promises to the believers and gives warnings to the rejecters. It also has many lessons, advice, and looks at the basic belief in prophethood, resurrection, 'qadah' (fate) and 'qadr' (predestination). The main topics in this surah are as follows:

The first ayat tells us that the end of time is near, when the moon will be split. The time of the advent of the last prophet is very near to the end of time, compared to the beginning of time.

According to Sahih Bukhari and Sahih Muslim, the Prophet sal Allahu alaihi wa sallam said whilst showing his index and middle finger: "I and the hour have been sent as these (two)".

The splitting of the moon is also one of the miracles of the Prophet sal Allahu alaihi wa sallam, but the the mushrikeen still persisted in their rejection:

"And if they see a miracle, they turn away and say, "Passing magic." (Ayat 3).

The Prophet is told to turn away from them and to wait for the day when they will be brought out of their graves, eyes lowered, darkened faces, running towards a caller, a day which will be very hard on them.

The mushrikeen are being told of the previous nations in order to warn them of a similar torment if they persist in rejecting the truth. After mentioning each nation, a question is asked repeatedly:

"And how [severe] were My punishment and warning." This is followed by the statement, repeatedly: "And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?"

This means that it is easy to read, memorize, take admonition from, and act upon the Quran. It is for this reason that anyone can read it even if Arabic is not their mother tongue. Also, it is read and memorised by children as young as 2-3 years of age. When people with a good and pure heart read it they cannot but cry and be stirred to act upon it. This does not however mean that anyone can extract detailed rulings from it.

At the end of the surah Allah tells us that he has created everything in due measure; everything has been created with wisdom, everything is preserved in the 'preserved tablet' (lauh ul mahfoodh), as Allah knows everything, and this is what is meant by 'predestination'. As all the

actions are preserved and are written down by the recording angels, one should never underestimate any sin or any good deed, as all hold weight.

In the end, the mutaqeen are given the glad tidings of:

- A good result.
- Allah's pleasure.
- Respectful and honourable residence.

Surah Rahman

This is a Madinan surah consisting of 78 ayaat. It is also known as 'uroos ul Quran'. It is reported that Ali radhi Allahu anhu narrated that the Prophet sal Allahu alaihi wa sallam said that "for every thing there is an uroos (bride, beauty), and the uroos of Quran is Surah Rahman".

In this surah, Allah mentions His favours, the first and foremost of which is the revelation of the Quran and that He has explained it. This is the greatest favour, as there is no alternative to this favour. Each ayat is more precious than this earth and everything within it. This surah starts with 'Ar Rahman', which tells us that the Quran is a manifestation of Allah's mercy. In order to emphasise this point, the Quran has been mentioned before the creation of man.

The surah then mentions the wonders of creation that are around us. The sun and moon that are in a fixed orbit, stars and trees that all prostrate in front of Allah, the earth that has been spread out, different produce, crops and fruits which benefit us, rivers of sweet and muddy water, pearls which are deep in the sea, the lofty mountains and the ships which travel in the sea and transport people and goods.

The surah also mentions the favours, and, punishments of the hereafter. The flames and smoke which will make it impossible to breath, the jahannum whose single flame is enough to fully destroy us, the boiling liquid that will cut through the intestines. On the other hand for those who feared the meeting with their Lord, for them there will be gardens with dense trees, flowing rivers, two types of every food, rugs spread out, silk pillows upon which they will rest, then two other gardens, pure and modest hoories. After mentioning all these favours Allah has repeatedly asked the same question 31 times:

"Which of the favours of your Lord will you deny?"

A closer analysis of the surah highlights that the ayat "Which of the favours of your Lord will you deny?", is repeated 8 times after mentioning the creation of Allah. Then it is mentioned 7 times while describing the torments of jahannum, and then 8 times after the favours of jannah. It is also worth noting that jannah also has 8 gates, then there is mention of the lesser gardens which is also followed by it 8 times. People of knowledge have come to the conclusion that:

a. Whoever believes in the first 8 ayaat and acts upon them, Allah will save him from all 8 gates of jahannum. And will be granted both types of gardens.

b. Then some people objected as to why the question "which of the favours of your Lord will you deny?" has been asked when there is mention of the torment of jahannum? This objection has been answered in two ways:

- To punish the rebellious, disobedient wrong doers is the manifestation of Allah's justice and it is a favour and mercy for those whom had been wronged by these people.

- To inform people in advance of the consequence of disbelief, shirk, sin and wrong doing is in fact a favour and a mercy from Allah, as it provides a person with a reminder and a warning to allow them to mend their ways before it is too late.

Is it not amazing and contradictory that we would praise, thank and even reward anyone who would give us advance warning of a great calamity such as an earthquake, tsunami or storm? But we do not recognise the great favour of the One who has warned us of the greatest and gravest dangers. Whereas the dangers in this life are negligible compared to those of the hereafter.

At the end of the surah we are told :

“Blessed is the name of your Lord, Owner of Majesty and Honor.” (Ayat 78)

The people of knowledge have commented that the ‘name’ refers to the name of Allah that has been mentioned in the beginning of the sura i.e. ‘Ar Rahman’ , as whatever has been mentioned in this surah is in fact a mercy from the ‘Most Merciful’.

Surah al-Waaqi’ah

This is a Makkan surah consisting of 96 ayaat. This is also known as ‘surah al Ghanee’ i.e. the one that suffices. It is narrated by Abdullah ibn Masud radhi Allahu anhu that: “Whoever recites sura al Waaq’iah every night, will never face starvation”. This surah tells us that when the Day of Judgment comes, the earth will be shaken by an earthquake, the mountains will be razed to dust and humans will be split into three groups:

- Ashaab ul Yameen (people of the right) will go to jannah.
- Ashaab ush shimaal (people of the left) will go to jahannum.
- Saabiqoon (foremost in doing good).

It then mentions in detail, the favours and punishments that they will be shown. (Ayat 1-56).

The surah then provides evidence of the Oneness and Greatness of Allah and proofs for the resurrection:

Allah who can make man from a drop of water, a tree from a seed, cause the clouds to rain, fire from the trees; can also bring the dead back to life.

Allah then mentions the greatness of His speech i.e. the Qur’an. This is done by taking an oath by the stars in which He says:

“Then I swear by the setting of the stars, And indeed, it is an oath - if you could know - [most] great. (Ayat 75-76).

Then He says:

“Indeed, it is a noble Qur'an, in a Register well-protected; None touch it except the purified. [It is] a revelation from the Lord of the worlds.” (Ayat 77-80).

Allah has called the taking of an oath by the stars as a great matter. Scientific and astronomical discovery is still exploring the amazing facts regarding these stars.

The Quran and stars also have something in common:

- Just as the stars provide guidance in the darkness of the land and sea, similarly, the Quran guides to the right path in the darkness of ignorance.
- Just as we have not been able to explore all the wonders and amazing facts about the stars, similarly, we are still discovering the hidden treasures in the ayaat of the Quran which guide to the straight path.

The surah ends by referring to the destinations of people mentioned at the start by saying: "Indeed, this is the true certainty, so exalt the name of your Lord, the Most Great." (Ayat 96).

Surah al-Hadeed

This is a Madinan surah consisting of 29 ayaat. 'Hadeed' refers to 'iron', which this surah is named after. This surah discusses 3 main areas:

1. Whatever is in the heavens and the earth, all, belongs to Allah. He is the Creator, Owner, and everything in the creation glorifies Him. Humans, animals, jinns, trees, mountains, angels, and plants; all bear witness to His Greatness and Highness, by their tongues or their very existence. When there was nothing, He was, and He will remain even when there is nothing. He is dominant over everything, none can dominate Him. He is so apparent that everything glorifies Him, and He is hidden in the respect that no intellect can comprehend Him. (Ayat 1-6).

2. The surah then addresses the true believers and tells them to use their wealth and their selves for the deen. This is known as 'infaaq fee sabeelillah', which refers to the process of utilising every ability and faculty which Allah has bestowed upon a person e.g. intellect, knowledge, physical ability, wealth, talent, etc. to the very best of one's ability in order to make the word of Allah supreme.

Allah encourages us towards 'infaaq fee sabeelillah' as He says:

"And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth?" (Ayat 10).

He then says:

"Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?" (Ayat 11).

Then there is mention of the result of the true believers and the munaafiqoon:

"On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment."

"On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside, is torment."

"The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded

you until there came the command of Allah. And the Deceiver deceived you concerning Allah." (Ayat 12-14)

The believers are given a wake up call and shaken up, by telling them not to be deceived by the life of this world and its allures, like the previous people of the book:

"Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient." (Ayat 16).

3. Then the surah presents the reality of this life to us, so that we are not deceived by the apparent worldly attractions and deceptions. It mentions that this world is a mirage, deception, play and amusement, where heedless people take pride in competing in their progeny, wealth, lineage, status, and focus all their energies and abilities towards amassing the goods of this life. However the example of this world is like that of a standing, ripe and wholesome crop which pleases the farmer and all the spectators, but then a time comes when the crop withers away and turns into weed, which is eventually scattered by the wind. This is exactly what the life of this world is, in that it is finite, and everything here is subject to decline and erosion, but the life of the hereafter is eternal and its amenities are everlasting.

It is for this reason that the believers are being urged to compete and race for forgiveness and the pursuit of jannah:

"Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty." (Ayat 21).

The surah ends by promising those who fear Allah and believe in His final messenger sal Allahu alaihi wa sallam, a double reward and a light in which they will walk. (Ayat 28).

May Allah grant us all that Noor (light). Ameen!.