

الجزء
الحادى عشر

The Eleventh Chapter



عن
عبد
الله
بن
عمر

MASUMA ABDUL-MUHT

بسم الله الرحمن الرحيم

الجزء الحادى عشر The Eleventh Chapter

Contents

Surah Tawbah - Continued

Key Themes

A Mosque to Cause Harm

The Three Who Remained

The Nature of the Prophet ﷺ

Surah Yunus - Jonah

Key Themes

The Problem of Evil & Remembrance of Allah

The Harvest Parable

The Abode of Peace

The Divinity of the Qur'an

The Punishment of the Hereafter

Pharaoh Made an Example Until the End of Time

The Story of Yunus (as)

بسم الله الرحمن الرحيم

Surah Tawbah - Continued

From verse 93

Key Themes

- The false mosque of the hypocrites
- The three who remained
- The nature of the Prophet ﷺ

A Mosque to Cause Harm

The hypocrites sought a private base where they could meet without suspicion or oversight from the Muslims of Madinah. They established what became known as Masjid al-Dirar; mosque built not for worship, but for harm, division, and conspiracy.

To legitimise it, they invited the Prophet ﷺ to pray there, hoping his presence would validate their scheme. Unaware of their true motives, he told them he would come after returning from Expedition of Tabuk.

Upon his return, revelation exposed their intentions: the mosque had been founded on disbelief, to divide the believers and serve those who opposed Allah and His Messenger. Though they swore their aim was good, Allah declared them liars.

The Prophet ﷺ was then commanded not to stand in it, and he sent companions to demolish and burn it. This is a clear lesson that even a structure bearing the name of a mosque has no sanctity if it is built upon corruption and hypocrisy rather than sincerity and taqwa.

بسم الله الرحمن الرحيم

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ
اللَّهَ وَرَسُولَهُ مِّن قَبْلُ ۖ وَلِيَحْلِفْنَ إِن أَرَدْنَا إِلَّا الْحُسْنَىٰ ۗ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

(107) And [there are] those [Hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِن أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۗ فِيهِ
رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

(108) Do not stand [for prayer] within it – ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

The Three Who Remained

Many of the Mushriks remained behind from Tabuk with false excuses. In contrast, three sincere Muslim men also stayed behind; not out of hypocrisy, but simple negligence. They kept delaying their preparations until the army departed, leaving them behind in Madinah with no excuse but their own carelessness.

They were:

- Ka'b ibn Mālīk – one of the poets of Islam,
- Mirār ibn Rabī'
- Hilāl ibn Umayyah

They were all Anṣārī men, and had no good excuse for not attending the battle.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

When the Prophet ﷺ returned from Tabūk, the hypocrites came forward one after another, presenting their excuses. But when the three Sahaba stood before him, they honestly admitted, “O Messenger of Allah, we have no excuse.”

The Prophet ﷺ then instructed the Companions that no one was to speak to them. They were completely cut off from all interaction whenever they left their homes. It was a severe punishment. Madinah was a city of brotherhood, alive with warm conversation in its masjid and marketplaces. Yet for fifty days, wherever these men went, they were treated as though they did not exist. After forty days, the Prophet ﷺ further ordered them to send their wives back to their fathers’ homes, leaving them in complete isolation.

Ka’b ibn Mālik had a connection with the king of Damascus, who sent him a letter saying, “We have heard that your Prophet has ordered your companions to abandon you. Leave Muhammad and Islam and come to us. You will have wealth, palaces, and honour.” In such loneliness, this was a temptation many would have struggled to resist. But Ka’b ibn Mālik immediately crumpled the letter and threw it into the fire of a nearby blacksmith.

After fifty days, verses were revealed in Surah Tawbah declaring that Allah had accepted the repentance of the three men who had stayed behind.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ
عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ
اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

(118) And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

The Nature of the Prophet ﷺ

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

(128) There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(129) But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

In these verses, Allah highlights the noble character and deep compassion of the Prophet ﷺ. He was not sent as a tyrant to frighten people into faith, but as a mercy. He was a man like us, yet his concern for us surpassed anything we can fully grasp.

He would stand long nights in prayer, weeping before Allah - though he was forgiven - seeking forgiveness for his Ummah. He worried for people who would come generations after him, knowing they would struggle and sin, and he feared for their fate.

On the Day of Judgement, when even mothers will flee from their children, the Prophet ﷺ will intercede for his followers. But that honour belongs to those who follow his sunnah, so that they may be recognised as his on that Day.

بسم الله الرحمن الرحيم



وَوَظَّنُوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ

هُوَ التَّوَّابُ الرَّحِيمُ

(9:118) THEY WERE CERTAIN THAT THERE IS NO REFUGE FROM ALLAH EXCEPT IN HIM. THEN HE TURNED TO THEM SO THEY COULD REPENT. INDEED, ALLAH IS THE ACCEPTING OF REPENTANCE, THE MERCIFUL.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Yunus - Jonah

This Surah was primarily revealed in Makkah, although some of its verses were revealed in Madinah.

Key Themes

- Accountability and Divine Justice
- Illusions of Worldly Success
- The Qur'an as Divine Guidance

The Problem of Evil & Remembrance of Allah

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ
يُدَبِّرُ الْأَمْرَ ۗ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا
تَذَكَّرُونَ

(3) Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?

This verse points out to us the fact that not only did Allah ﷻ create the universe, but He presides over it, also.

Those who argue against the existence of God often say that if a god did exist, why would he create the world and leave it be, allowing natural and moral evils to cause havoc amongst its occupants. However, theodicy and the problem of evil are long discussions which require lengthy explanation.

بسم الله الرحمن الرحيم

Evil and sin are choice for those who act upon it, and we are ultimately placed in this world in order to test our impulses against such forces.

Allah ﷻ says verse 11:

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِاخْتِيَارِ لَقَضَىٰ إِلَيْهِمْ أَجْلَهُمْ ^ط فَندَرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ

(11) And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ
كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ^ج كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

(12) And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing

Allah ﷻ knows that man is innately selfish, but He still responds to us whenever we do remember Him and call out to Him.

Therefore, we must take it upon us to make remembrance of Allah a habit in our daily lives.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Harvest Parable

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

(24) The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

The parable acts as a warning to those who are neglectful of the concept of life after death due their apparent "success" in this worldly life.

They have been likened to the owners of the land who were happy to presume that the crop was ripe and luxuriant and it was within their power to reap it and enjoy the produce of their harvest. They were so sure of this that they began to celebrate the success of the ripened crops, unaware of the decree of Allah which destroyed their crops and all their great expectations also.

Likewise those who neglect to make preparations for life after death will find to their sorrow that all they did to earn for the enjoyments of this world was, in relation to the hereafter, like the ripe crop that was destroyed all of a sudden.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Abode of Peace

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(25) And Allah invites to the Home of Peace and guides whom He wills to a straight path

Why is Jannah referred to as Dar As-Salam?

- It is a place where all of its occupants will be at complete peace and security
- Its occupants will continuously receive Salam and greetings from Allah ﷻ
- Some say that in Jannah, Salam is a word which will be used by its dwellers in order to express their desires to the angels, and upon receiving them, the angels will hasten to please the occupants of Jannah.

The Divinity of the Qur'an

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

(37) And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.

Many people in early Islam attempted to falsify the divinity of the Qur'an by claiming it was written by the Prophet ﷺ. However, all of the aspects which made up Muhammed's early life resulted in him not being able to read or write; he was unlettered. Firstly, his father died, so he was orphaned before he was even born, and his mother was his main carer. Thereafter, when she passed away in

بسم الله الرحمن الرحيم

his early childhood, before his schooling could even begin, she too passed away.

Eventually, the Prophet ﷺ ended up in his uncle, Abu Talib's home. Abu Talib was not a wealthy man, and had many children of his own. He was in charge of providing water for the pilgrims of Makkah, which was a gruelling and low-paying job. So often, Muhammed and his cousins were working to help their uncle maintain the business, and funds were few and far between. This left no money for schooling for the children, especially Muhammed who was an extra addition to the family.

It would have been impossible for the Qur'an - a piece of literature, so technically perfect - to be written by a man who had no formal education.

This is also why the Qur'an was primarily recorded orally during the lifetime of the Prophet ﷺ. He was unable to read or write, so the companions would memorise the words as they were told them by the Prophet ﷺ. Some chose to write them down, in order to maintain the verses for their own personal use.

This is why, during the compilation of the Qur'an into one book after the Prophet's ﷺ death, all personal copies of the Qur'an were collected and burnt.

This was done in order to extinguish any chance of confusion. Some personal copies of the Sahaba still contained verses which had been abrogated and were no longer part of the Qur'an. Furthermore, as the Qur'an was revealed in the language of Sahaba, the verses were written with dialectic differences which would not be understood by non-Arabs. For example, a single word could have up to three different forms across the different dialects which littered the Arabian peninsula; which were read differently, but all hold the same meaning. Where such differences would not confuse an Arab reader, as Islam spread to the non-

بسم الله الرحمن الرحيم

Arabs lands, this presented a problem. Thus the codification of the Quran was an integral part of the expansion of Islam.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ

(38) Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

During the Prophet's ﷺ time in Madinah, he would often sent letters or delegations to the other tribes of the Hijaz (the Arabian peninsula) inviting them to Islam. Of them were a tribe named Banu Hanifa. There was a fortune teller from Banu Hanifa named Musaylamah ibn Ḥabīb Al-Ḥanafī; later on, 'Al-Kadhāb' (the liar) would be added to his name.

Musaylamah had always wanted to control his people, to be a leader, but he had no clear vision on how to do so. When he heard of the Prophet ﷺ in Makkah, he would send people there to seek information about Muhammed; what he was doing, what he claimed and what his religion was. His men would return to him and inform him of the Prophet's ﷺ miracles, the Qur'ān and so on.

Musaylamah tried to imitate the miracles of the Prophet ﷺ and he even went so far as to attempt to imitate the Qur'ān, claiming that Allah revealed Quran to him as it was revealed to Muhammad.

When people would come to him, seeking his 'da'wah', he would ask them to name a surah and they told him about Sūrah Fīl, and so and so. He would say, "Allah revealed to me a similar Sūrah, it's also called Sūrah Fīl..." and he recited his twisted, lack-lustre version of the verses revealed to the Prophet ﷺ. Its meter similar

بسم الله الرحمن الرحيم

to the tune of the Qur'an:

”الفيل ما الفيل وما أدراك ما الفيل جسم كبير خرطوم طويل وذنب صغير“

The elephant. What is the elephant? And what will let you know of the elephant? Its body large, its trunk long and its tail short.

The Punishment of the Hereafter

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ

(52) *Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"*

We have been told time and time again - both in the Qur'an and by the Prophet ﷺ through narrations - the consequences of both our good deeds, as well as the consequences of our sins. It is now up to us to decide whether a temporary enjoyment in this world is worth a ten-fold punishment in the hereafter.

Repentance and consequence for our sins in this world are of a feather weight as opposed to their counterpart in the hereafter, should we choose to delay them due to our own folly.

There is a story from the time of the Prophet ﷺ which is narrated in the Muwatta of Imam Malik:

أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَتْهُ أَنَّهَا زَنَتْ وَهِيَ حَامِلٌ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ "اذْهَبِي حَتَّى تَضَعِي".

a woman came to the Messenger of Allah (pbuh), and informed him that she had committed adultery and was pregnant. The Messenger of Allah (pbuh), said to her, "Go away until you give birth."

فَلَمَّا وَضَعَتْ جَاءَتْهُ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ "اذْهَبِي حَتَّى تُرَضِعِيهِ".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When she had given birth, she came to him. The Messenger of Allah (pbuh), said to her, "Go away until you have suckled and weaned the baby."

فَلَمَّا أَرْضَعْتُهُ جَاءَتْهُ فَقَالَ " اذْهَبِي فَاسْتَوْدِعِيهِ " . قَالَ فَاسْتَوْدَعْتُهُ ثُمَّ جَاءَتْ فَأَمَرَ بِهَا فَرَجِمَتْ

When she had weaned the baby, she came to him. He said, "Go and entrust the baby to someone." She entrusted the baby to someone and then came to him. He gave the order and she was stoned.

This woman's story is often read only through the lens of law, but it is also a story of fear of Allah and hope for purification. She could have remained silent. Instead, she came forward repeatedly, carrying the burden of her mistake, seeking to meet Allah cleansed of it. She endured public shame and the severest consequence in this world because she feared the weight of the Hereafter more.

It is also important to note what is not mentioned: the father of the child. Islam does not require the exposure of others when one confesses. She chose to be held accountable for her own sin. We are not told what happened to the man, nor is it for us to assume he "escaped." His reckoning, like all reckoning, is with Allah.

The narration also shows the Prophet's ﷺ mercy and balance. The child's rights were protected; he was given the chance to be born, nursed and settled into care. The Prophet ﷺ did not wish for the child to be neglected or left without support.

This incident reminds us that divine justice is real, but so is divine mercy. Repentance is always open; yet accountability is never absent.



فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ

﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾

(10:85) SO THEY SAID, "UPON ALLAH DO WE RELY. OUR LORD, MAKE US NOT [OBJECTS OF] TRIAL FOR THE WRONGDOING PEOPLE (86) AND SAVE US BY YOUR MERCY FROM THE DISBELIEVING PEOPLE."

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Pharaoh Made an Example Until the End of Time

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا
لَعَافِلُونَ

(92) So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless

This Surah retells parts of the story of Musa (as)¹. Allah ﷻ swears to preserve the body of the Pharaoh so that he may serve as a warning to all those who come after him until the day of judgement.

We know him now as Ramses II, one of a number of mummys on display at The Grand Egyptian Museum in Cairo.

During a routine excavation in the late 1800s, an ordinary man came across an extraordinary coffin. Upon opening it, all those present were shocked to find the body of a mummy encased in a layer of salt.

As we know, the Pharaoh, who after failing to capture Musa and the Israelites, drowned in the Red Sea. Allah ﷻ prevented his body from being consumed by any creatures in the water, and eventually caused it to wash ashore. When it was found, it was then taken back to the city where it was mummified. However, by time the mummification process had begun, his body had already been preserved by Allah ﷻ.

Upon seeing the mummy of this long dead king, along with reading his story in the Qur'an and this specific verse, it becomes very difficult to ignore such an evident miracle.

¹ Please see Chapter 9 for a detailed account of Musa's (as) story.

بسم الله الرحمن الرحيم

The Story of Yunus (as)

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

(98) 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.

Yunus (as) was sent to a nation who lived in a city called Ninevah. Yunus implored his people time and time again, but to no avail. Eventually, after many years, Yunus (as) grew tired of his people and he left the city without the permission of Allah.

He boarded a ship, and set out to sea to find a new place to live. However, a few days into their journey, the weather took a turn for the worse, and soon they were sailing amidst a violent storm.

The ship was overcrowded and the people decide that someone had to jump ship in order to save everyone else. They could not come to a decision, and eventually chose to draw lots; whoever's name was chosen would have to sacrifice themselves.

When the time came, Yunus's (as) name was drawn, however the people aboard were hesitant as they knew he was a man of God. So, they drew lots two more times, and each time, Yunus's name was chosen. Yunus (as) recognised that this was a sign from God, and obliged.

Just as his body made contact with the freezing cold waters, a whale swam to the surface and swallowed Yunus (as) whole.

After a short period of time, Yunus came to his senses and realised that he was indeed inside the belly of a whale. He realised that this was a punishment from Allah for disobeying Him and leaving his people without permission.

بسم الله الرحمن الرحيم

Yunus (as) prayed to Allah, his dua is mentioned in Surah Anbiya, verse 87:

وَذَا التُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(87) And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkneses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

Yunus (as) is referred to as 'The Man of the Fish' due to his circumstances at the time of making the dua.

After some time, Allah ﷻ commanded the whale to release Yunus (as), and so he was deposited on a sandy shore. At this point, having spent a few days in the belly of a whale, the acids from the stomach of the whale had made Yunus (as) unwell. He prayed to Allah for Shifa (cure) and forgiveness. Allah caused a tree to grow near him and provide him shade against the harsh sun.

After a period of rest, Yunus (as) felt well enough to travel again and made his way back to Ninebah.

In Yunus's (as) absence, Allah ﷻ reddened the skies of Ninevah, this caused great fear in the hearts of its people as they remembered the stories of Ad and Thamud. They embraced belief in Allah, and began to repent to Him sincerely for their actions. Furthermore, they genuinely prayed for the safe return of their prophet. Thus, when he returned, to his surprise, Yunus (as) was greeted warmly by his people.

Note: Discussion of Surah Hud will begin in Juz 12 Insha'Allah