

الجزء الثاني

The Second Chapter



MASIMA ABDEL-MUHT

بسم الله الرحمن الرحيم

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This Juz is a continuation of Surah Baqarah. Surah Baqarah's name is توقيفي, meaning there is evidence of its name within the surah itself.

Why is the Surah named after a cow?

An influential man was murdered at the time of Musa (as). The people went to Musa and they requested he investigate the. Musa made dua to Allah ﷻ and he was instructed by Allah them to sacrifice a cow, which would then set off a sequence of events which eventually led to the victim being bought back to life and reveal who killed him.

Virtues:

- Those who recite the surah, Shaytan will not enter their house
- The surah acts as a repellent towards evil forces.

Main Themes:

- The Oneness of Allah - توحيد.

This theme is found time and time again throughout the surah.

This Surah was revealed in order to fix the skewed view of Tawhid that the Christians and Jews had at the time of its revelation.

- The Hereafter - الأخرة
- Nursing - رضاعة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- Patience - صبر
- Charity - زكاة
- Food - طعام
- Retribution - قصاص
- Menstruation - حيض
- Alcohol - شرب
- Marriage - النكاح
- Jihad - جهاد
- Hajj - الحج
- Divorce - الطلاق

This chapter begins with verse 142:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُل لِّلَّهِ الْمَشْرِقُ
وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

The Qibla¹ which the Muslims used to pray towards was Bayt al-Maqdis in Jerusalem. This was because the Kabah was full of idols. However, the Prophet ﷺ used to pray in such a way that he would be in direction of the kabah as well as Jerusalem.

Eventually, when the Prophet ﷺ was in Madinah, it was no longer possible for the Prophet ﷺ to pray in such a manner, as Makkah and Jerusalem were located on opposite sides of Madinah.

Allah ﷻ says in verse 144:

نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ
أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ وَمَا اللَّهُ بِعَافِلٍ عَمَّا يَعْمَلُونَ

¹ Direction of prayer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

The Prophet ﷺ would gaze into the skies and plead to Allah silently to change the direction of the Qibla, and after 16-17 months, the verse was revealed commanding the Muslims to pray towards the Kabah.

This revelation came whilst the Prophet ﷺ was praying Dhuhr at a masjid in Banu Salimah, which was located on the outskirts of Madinah. He had already prayed 2 units (Rakahs), and for the final two units, they changed direction towards the Kabah. For this reason, this mosque was called Masjid Qiblatain (the Mosque of two Qibla's) as it is the only place where a single prayer has been read in two different directions.

Another report narrates that the revelation was sent after the Prophet ﷺ performed Dhuhr. A sahabi who was present in the Prophet's congregation travelled home, and saw the people in his local masjid praying toward Al-Maqdis. He then informed them of the change and they changed direction whilst praying.

When the direction of the Qibla changed, the Muslims were mocked by their enemies. In answer to this, Allah revealed:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

Furthermore, Allah said:

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ

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وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

Allah ﷻ made it clear that it did not matter what direction the Muslims prayed in. Islam is about obedience to Allah and the Prophet ﷺ.

The Qur'an may be summarised in 3 terms:

- Obedience of Allah
- Obedience of the Prophet ﷺ
- Service to the creation of Allah



فَاذْكُرُونِي أَذْكَرُكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

(152) SO REMEMBER ME; I WILL REMEMBER YOU. AND BE GRATEFUL TO ME AND DO NOT DENY ME.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Patience

Allah ﷻ says in Verse 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

Patience is a pertinent part of a Muslim's faith. This life is a test, and inevitably, all will be faced with trials and tribulations. And it is up to us to display patience in these times for the sake of Allah.

Allah ﷻ relays the stories of those who faced trials in the past and displayed such patience and were inevitably rewarded.

Furthermore, Allah ﷻ says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

Allah will test us with that which we fear to lose most. This is a very relevant verse in our current climate.

Safa and Marwah

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ^ط فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ^ج وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

One may think, what correlation do two mountains hold with patience?

Firstly, we perform Sa'i as they are commands primarily from Allah, and then from the Prophet ﷺ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Secondly, the story of Safa and Marwah is the story of Hajar and Ismail, who travelled miles and miles away from their homes and were left in a mountainous valley by their protector by the command of Allah. Hajar put all of her trust in Allah and remained there with her young child.

Tawhid

In verse 163, Allah ﷻ speaks of his oneness.

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

There are three types of Tawhid:

- توحيد الذات - The Oneness of Being

لَا إِلَهَ إِلَّا هُوَ

- توحيد الصفات - The exclusive qualities of Allah

هُوَ الرَّحْمَنُ الرَّحِيمُ

- توحيد الأفعال - The Oneness of the actions of Allah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ (إِلخ)

Allah explains in verse 163 what Tawhid is, then He brings His exclusive attributes to explain further, and thereafter He lists those things only He can do in verse 164.

The Concealing of the Prophet's ﷺ Description

In verse 174 Allah ﷻ says:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

The Jews had vast knowledge of the final prophet to come. However, they were quick to conceal their knowledge when they realised the Prophet ﷺ was from the nation of the Arabs and not their own.

This knowledge of the final prophet's description was so vivid that a Jewish person could recognise the final prophet just as they would recognise their own children.

They would fabricate texts in order to divert people, or to make people think that the last prophet would come from their own nation.

The Jews were known to constantly change their texts to suit their own aims.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fasting

In verse 183, the obligatory fasts of Ramadan were revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

Fasting was a command of Allah that was observed by many believing nations before Islam. Fasting has always been observed as an act of worship to gain close proximity to Allah. However, Ramadan was exclusive to Muslims.

The Christians were ordered to perform similar fasts during Ramadan, however, they were constantly trying to change the time of the fasts in order to shorten them, and so on. They were not appreciative of the blessing Allah had given them.

Fasting is literally defined as 'imsak' - to refrain. In Ramadan, we are ordered to fast from eating, drinking and intimate relations. Maryam was ordered to fast by Allah ﷻ when she gave birth to Isa. This fast was to abstain from speaking instead of food and drink.

In surah Maryam, verse 26, Allah ﷻ says:

فَكُلْ وَاشْرَبْ وَقَرِّ عَيْنًا ط فِيمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ
صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

This was the first time the word صوم Sawm (fasting) was mentioned in the Qur'an.

Maryam was a very pious woman who faced many trials.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ramadan, the month of revelation

Allah ﷻ says in verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ^ط وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ^ق يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا
اللَّهَ عَلَىٰ مَا هَدَاكُمُ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

In Musnad Ahmed, it is mentioned that not only was the Qur'an revealed in Ramadan, but the Tawrah, Injeel and Zuboor also.

Many people mistake this understanding of the Qur'an being revealed wholly in the month of Ramadan. The first revelation was from the لوح المحفوظ The Preserved Tablet, to the First Heaven in its entirety.

Thereafter, it was revealed in portions to the earth through Jibreel to the Prophet ﷺ when and where it was needed.

Every Ramadan, the Prophet ﷺ would revise the Qur'an with Jibreel. As mentioned in the introduction, the Qur'an was a spoken communication, and was not initially written in a single book as we know it today. It was only codified after the death of the Prophet ﷺ in order to preserve it as Islam spread to the non-Arabic speaking lands.

In the final year of revelation, the Prophet ﷺ and Jibreel revised the Qur'an not once, but twice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

(186) IF MY SERVANTS ASK YOU ABOUT ME, WELL, I AM NEAR; I ANSWER THE PRAYER OF THE SUPPLICANT WHEN HE CALLS TO ME. LET THEM THEN RESPOND TO ME, AND BELIEVE IN ME, SO THAT THEY MAY FOLLOW THE RIGHT WAY.

Jihad

In verse 190, Allah ﷻ says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

This verse, and the likes of it are often quoted by those who oppose Islam to create more hate towards our religion. This is why it is very important to read these verses within their contexts.

This specific verse was revealed when the Muslims were travelling towards Makkah for Umrah the year after the Treaty of Hudaibiyah took place. During this treaty, the Muslim's patience was heavily tested as they were turned away by the Polytheists (idol worshippers) of Makkah, along with many other unreasonable conditions. The Muslims had travelled from Madinah to Makkah - many on foot - through the desert to perform Umrah. For a number of them, this was not just a pilgrimage, it was a chance to return to their hometown after they had been driven out by the disbelievers and forced to migrate to Madinah so they could practice Islamic peacefully and safely. The treaty favoured the disbelievers and was a very big test of patience for the Muslims.

When this verse was revealed, the Prophet ﷺ and his companions travelled towards Makkah in the month of Dhul Qa'dah, the 11th month in the Islamic calendar. In Arab culture, this month was a month in which fighting and killing were prohibited. The Muslims were afraid that the Mushriks of Makkah would ignore this sanctity of the months, as well as the sacred city, and attack the muslims. So Allah assured the Muslims that if they were attacked, then they could defend themselves. However, Allah ﷻ says, "Do not transgress." The Muslims are told they may

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

defend themselves specifically. It would be improper for them to break the terms of the treaty and attack without due cause.

Hajj

In verse 197, Allah ﷻ says:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

Allah tells us now the wisdom being changing the direction of the kabah. Where previously the Muslims were mocked for the various changes in the direction of their prayers, now the wisdom behind these changes were revealed.

The Qiblah was inevitably changed so that the Muslims could eventually perform Hajj; of which a very important aspect was Tawaf around the kabah.



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

(201) OUR LORD, GIVE US IN THIS WORLD [THAT WHICH IS] GOOD AND IN THE HEREAFTER [THAT WHICH IS] GOOD AND PROTECT US FROM THE PUNISHMENT OF THE FIRE.

One of the best duas any believer can recite. It asks for good in this world while not forgetting to ask about good in the akhira (afterlife).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Menstruation

In verse 222, Allah ﷻ says:

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

The Arab society at the time of the revelation of the Qur'an was very negative, unfair and often abusive towards women. Women had no rights, they could hold no role in society. They were degraded and belittled, especially during the time of their menstruation.

It is well known that everything that was mentioned in the previous scriptures are addressed in the Qur'an, as well as a deluge of other themes and topics which the other scriptures did not have; either because they were not relevant at that time, or because they were changed.

Divorce

الطَّلَاقُ مَرَّتَانٍ ۖ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۗ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ ۗ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In verse 229, Allah sets out clear rules for men and women in divorce. In Arab society at that time, men would divorce women multiple times, often playing with them and belittling their status.

Islam restricted the number of divorces to three, whereas previously there were no limits. Previously there was no concept of a waiting period.

Allah ﷻ mentioned that when the waiting period of the woman was finished, she could marry whomever she pleased.

Importance of Five Prayers

In verse 238, Allah ﷻ mentions the importance of prayers.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

Why is this mentioned after divorce? Because a man who does not protect his prayers would not be the kind of man who would undergo an amicable divorce.

Death is Decreed

In verse 243, Allah ﷻ says:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.

There was a town which was inflicted by the plague. A group of men attempted to leave the town to escape death. However, Allah ﷻ took their lives despite their escape, to show them that life and death are in the hands of Allah only.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٥٠﴾

(250) OUR LORD, POUR UPON US PATIENCE AND PLANT FIRMLY OUR FEET AND GIVE US VICTORY OVER THE DISBELIEVING PEOPLE.

David and Goliath

Allah mentions the story of David and Goliath in verse 251:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ

So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

The people had a very oppressive leader, his name was Goliath. The Israelites prayed for a better ruler, and Allah sent them Talut. However, the Israelites did not like this ruler as he was not from a powerful and wealthy family. Thus, to assert his power, Talut and 80,000 men marched against the oppressive Goliath.

On the way to battle, the Israelites were faced with a test, Talut said to them, "Each of you can only drink one handful of water." Of the 80,000, only 313 followed the command of their leader, the rest perished. Of them was Dawud, his 6 brothers and his father.

Goliath saw this small number of people and told his men to step back. He went forward to face these men alone. Talut called forward Dawud, who was the youngest of the 6 brothers present. He came forward with his slingshot and shot Goliath in the head.

Thereafter, Dawud was very respected amongst his people. He married the daughter of Talut, and went on to become the leader of the people.

This story is mentioned as a sign of the truth of Muhammed's prophethood.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Signs of Prophethood

Verse 252:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.

The Jews had the story of Dawud in their scripture, however, over time it had been changed and warped. When this story was revealed to Muhammad, it was a clear sign of Muhammad's prophethood, there was no way the Prophet ﷺ could have know this story without divine intervention. After these verses were revealed, many Jews embraced Islam. However, along with those who accepted were those who were engaged and jealous of the Prophet ﷺ, and refused to embrace Islam due to their pride.