

الجزء
الرابع عشر

The Fourteenth Chapter



مكتبة
الشيخ
محمد
صالح
العثيمين

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بسم الله الرحمن الرحيم

الجزء الرابع عشر The Fourteenth Chapter

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Surah Hijr - The Stone City

Makki

What is the Stone City?

It was a place between Madinah and Syria where the people of Thamud used to live. The Arabs of Makkah were very familiar with these ruins as they sat upon a commonly used trade route between Syria and Yemen.

Key Themes

This Surah discusses a range of topics from Tawhid, to the punishment of the disbelievers, as well as some creations of Allah

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The Sanctity of the Quranic Script

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

(9) *Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.*

During the Abbasid Caliphate, a very well know leader name Al-Ma'mun was known for holding debates in his court. Al'Ma'mun would invite famous scholars from all around the Islamic Empire and host them at his court.

One day, a man whom the Caliph has never seen before entered the debate. He was immaculately dressed and spoke his arguments with intelligence and eloquence.

After the debate concluded, Al-Ma'mun called the man to him and asked if he was an Israelite, and the man confirmed. Then, Al-

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Ma'mun enquired, "If you know so much about Islam, and you are an intelligent man, surely you can see its truth, why are you not Muslim?"

The man simply replied, "I am upon the religion of my forefathers, I am not willing to leave it." Al-Ma'mun did not push the issue any further, and he left the man to enjoy the rest of his evening.

A year later, the same man returned, but to the Caliphs surprise, he had become a Muslim. Al-Ma'mun approached him, and asked him what had influenced this change. So the man began to tell his story:

"My last visit caused a stir in my mind, and upon returning home, I decided to look into the religions I was surrounded by. I am a scribe, so I decided to conduct a small test.

My trade is in books, and usually, my transcriptions fetch a good price. So, I first calligraphed three copies of the Torah. However, instead of copying the original word-for-word, as I usually would, I made additions and deletions wherever I pleased. Thereafter, I went to my local synagogue and presented them with the copies. The Rabbis there found them interested and purchased them for a good price.

Thereafter, I calligraphed three copies of the Injil, again making additions and deletions wherever I pleased. I took them to a Church, and the Christians were very pleased with the books and purchased them from me.

Lastly, I calligraphed three copies of the Qur'ān. I did the same as I did with the other books, I made changes, adding parts and deleting parts as I pleased. Thereafter, I took them to a mosque, and I offered them to a man there for purchase. The man read only one page of the books I had produced and quickly closed them, returning them to me. He asked me to leave immediately. I went to

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multiple different people, trying to find a buyer, but each time, the person would open the book, read only a small section and quickly return the book back to me, telling me not to return.

I returned home and destroyed those copies I had transcribed, I had realised that this book was indeed protected by Allah Himself, and I could not longer deny the faith.”

Even though the written transcripts of the Qur’ān are protected by Allah ﷻ, the real preservation of the Qur’ān is in the hearts of Believers. No other religion practices memorisation to the degree of the Muslims.

Shooting Stars

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ

(18) *Except one who steals a hearing and is pursued by a clear burning flame.*

The Shayateen (plural for devils) have been cut off from entering, or even approaching the heavens when the Prophet ﷺ was born.

Before they were completely banned, the Shayateen would hover just below the heavens and eavesdrop on the conversations of the angels.

When the Prophet ﷺ was born, the Shayateen who would attempt to eavesdrop would be driven away with balls of fire, which when seen from land, looked like shooting stars.

The Earth’s Water Supply

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(22) *And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.*

The term 'fertilised winds' can hold two meanings.

1 - Allah ﷻ fertilised the winds with pollen, in order to pollinate other plants.

2 - Allah ﷻ has set in motion a unique system of delivering water from the oceans to the rest of the earth. Water evaporates from the oceans and seas and becomes water vapour, which then collects into clouds. These clouds, which are essentially large floating cargo-ships hauling water, are then fanned by the winds and directed all over the earth by Allah's command.

The Levels of Jahannam

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

(43) *And indeed, Hell is the promised place for them all.*

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ

(44) *It has seven gates; for every gate is of them a portion designated."*

Some scholars say these levels range from the least bad to the worst. Each level for a different type of sin/sinner:

1 - Jahannam - جهنم

Mentioned throughout the Qur'an.

2 - Latha - لظى

The Flaming Fire. Mentioned in Surah Ma'arij.

It will pull out the skin of the scalp.

For those who accumulated and hoarded wealth.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

3 - Hutama - حطمة

The Crushing Fire. Mentioned in Surah Humazah.

It is a fire which has been kindled by Allah for millions of years.

For those who are stingy with their wealth and deprive others.

4 - Sa'i - سعير

The Blazing Fire, mentioned in various Surahs.

Those who:

- Devour the wealth of orphans in their care
- Deny the book of Allah
- Who refuse clear guidance
- Those who debate about Allah without knowledge

5 - Saqar - سقر

Mentioned in Surahs Qamar and Muddathir.

It will not spare an inch of the disbeliever from its punishment, neither from the outside, nor the inside.

6 - Jahim - جحيم

Mentioned in various Surahs.

A hell in which people will be forced to eat poisonous, spiky fruit which will injure their insides, then be made to wash it down with boiling water.

For those who associated partners with Allah.

7 - Hawiya - هاوية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Abyss. Mentioned in Surah Qariah.

He whose book of bad deeds far outweighs his book of bad deeds.

Above are only some of the descriptions that may be found in the Qur'an.

The People of Aikah

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ

(79) And the companions of the thicket were [also] wrongdoers.

There are various opinions in regards to the identity of the People of Aikah. Aikah literally means 'dense forest'.

Some scholars maintain that Aikah is an alternative name for the people of Shu'aib (as) who lived in Madyan, as Aikah was the name of a forest located not far from their city. Others are of the opinion that Aikah are a different people, but shared ancestry with the people of Madyan. Furthermore, this opinion states that Shu'aib (as) was sent to them after he left the People of Madyan.

The Seven oft Recited Verses

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

(87) And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.

As mentioned in Chapter 1, Surah Fatiha serves both as an introduction and as a summary of the Qur'an as all of the basic princess of faith have been mentioned within it.

Surah Fatiha is an integral part of our lives, repeated at least 20 times in only our obligatory prayers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Surah is a gift from Allah ﷻ to us, and we should treat it so.

The Questioning

فَوَرَبِّكَ لَنَسَأَلَنَّهُمْ أَجْمَعِينَ

(92) So by your Lord, We will surely question them all

The Sahaba (ra) asked the Prophet ﷺ what Allah will question us about. The Prophet ﷺ responded: لا إله إلا الله - *la ilaha ilallah*

In Tafsir Qurtubi, the author clarifies that this is not simply the verbal declaration, but the practical fulfilment of the pledge we are making.

Hasan Al-Basri has said in regards to faith:

“Faith does not become a living reality by taking on a particular style and form, and religion does not simply prosper by having the best wishes for it. Iman is the name of that certitude which has been poured into the heart and which has been proven by deeds.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Nahl - The Honey Bee

This Surah was revealed in Makkah.

Creation and Invention in Islam

وَيَخْلُقُ مَا لَا تَعْلَمُونَ

(8) *And He creates that which you do not know.*

Although invention is often accredited to man, it is Allah ﷻ who has given man the ability to use their intelligence to come to such conclusions.

Allah ﷻ uses the past tense verb خلق 'created' when speaking of those things we already know of:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

He created the heavens and the earth

خَلَقَ الْإِنْسَانَ

He created mankind

وَالْأَنْعَامَ خَلَقَهَا

He created livestock

Many scholars say: "The Qur'ān foresaw the creations of trains, planes and cars," and they cite the verse 8 of this Surah. This is because Allah ﷻ has used the future tense verb يخلق 'He will create'.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Why Did Allah Not Make Everyone Believe?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرَّسُولِ إِلَّا
الْبَلَاغُ الْمُبِينُ

(35) *And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?*

Allah ﷻ has countless creations, thousands of which we are yet to discovered, and millions that we will perhaps never come to know of. However, Allah ﷻ sent His message and created the heavens and the earth for us, humans.

What sets humans apart from the countless other living beings on earth, is our intelligence. And, what sets us apart from other creations in the heavens - angels - is the fact that we have free will.

Although both humans and angels were created for the purpose of worshipping Allah ﷻ, Allah ﷻ gave us a choice in the matter; and it is up to us whether or not we make the right choice. Whereas angels do not have such a choice, they follow the command of Allah ﷻ the exact way in which He intends it to be carried out; they do not require food, or sleep, or the multitudes of other things humans needs to function. So, to be perfectly honest, humans are frankly quite spoilt, as far as blessings go.

In regards to this verse, the Makkans ask why Allah did not just make us all believers if He is All-Powerful. This argument is flawed for many reasons. Of them is the fact that had Allah done so, the

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first argument people would have had is, “Why do we have to fulfil xyz obligation if we did not choose to be Muslim?”

Furthermore, a key principle in religion is mentioned in Surah Baqarah:

لَا إِكْرَاهَ فِي الدِّينِ

(256) *There shall be no compulsion in the religion.*

The only thing we had no say in in our lives was our births, but after that, Allah ﷻ left everything else up to His creation.

As Muslims who have been born into the religion, it is up to us to do two things: firstly, to be grateful for the fact that were given a ‘fast pass’ to guidance, and secondly, it is an obligation upon us to understand our faith so that we do not take it for granted.

Being born a Muslim is not an automatic ticket to paradise. As has become more apparent in our own day and age, many people are leaving the religion due to ignorance, both their own, and the ignorance of others.

I'm aware this sounds like a very harsh stance, but the reasons why people generally leave Islam usually boil down to one reason, ignorance in regards to the understanding of religion. Parents follow what their parents taught them blindly, and expect their kids - who have grown up in a secular society - to readily do the same; no explanations, no understandings, just blind following. And although this is wrong, and an unfair situation to be in, it is upon the person who is questioning their faith to properly research and understand their religion. Sadly however, many people in those circumstances allow hate for a faith which has been misrepresented to them to fester in their hearts, causing misdirected bitterness and resentment.

We must safeguard our own faith, and exercise our minds, so that when we go on to be in drivers’ seat of other people’s lives,

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primarily in our children's lives, we're offering them a safe ride; airbags, seatbelts and all. Because without such safety measures in place, their ride on the road to the hereafter will be filled with turbulent bumps and turns, and we will be liable for every injury they sustain.



يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾

(16:69) THERE EMERGES FROM THEIR BELLIES A DRINK, VARYING IN COLOURS, IN WHICH THERE IS HEALING FOR PEOPLE. INDEED IN THAT IS A SIGN FOR A PEOPLE WHO GIVE THOUGHT.

From something small and unseen, Allah brings healing for hearts and bodies, for those who pause and reflect.

The Foundations of Society

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

(90) Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Hassan al-Basri once said that if the Qur'an just contained this verse, it would be enough.

In this brief sentence Allah has enjoined the three most important things to which the establishment of of a sound and healthy society alone depends on:

1 - **Justice**, in that justice is doled out proportionately, not equally.

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2 - **Ihsan** - This means to be good, generous, sympathetic, tolerant, forgiving, polite, cooperative, selfless, and so on.

Where justice is the foundation of a sound society, ihsan is its perfection.

On the one hand, justice protects society from bitterness and violation of rights: on the other, ihsan makes it sweet and joyful and worth living.

3 - Good treatment towards one's **relatives**, which in fact is a specific form of ihsan

Be there emotionally, as well as financially for your family.

Be responsible for fulfilling the needs of all his needy kith and kin. The Law considers it a great evil that one person should enjoy the pleasures of life while his own kith and kin are starving

Umar (ra)made it obligatory on the first cousins of an orphan to support him during his caliphate. In the case of another orphan he declared that if he had no first cousins he would have made it obligatory on distant cousins to support him.

The Wisdom Behind Sending the Qur'ān in Parts

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ

(102) Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

This verse was revealed when the idolaters said: "Muhammad is mocking his Companions; one day he commands them to do something and the next day he forbids them from doing it, or brings instead something which is easier. He is nothing but a

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calumniator who says things of his own invention”, so Allah ﷻ revealed this verse and the verse after it.

Jibreel’s title has been deliberately mentioned to warn the disbelievers that the 'Holy Spirit' who brought Revelation, is free from human frailties. He is neither dishonest that he should add something to or take away something from the Message he brought, nor is he a liar and forger that he should invent and state something in the name of Allah. Nor does he suffer from any human lust that he should practice a deceit. He is wholly pure and holy and conveys the Word of Allah intact.

The wisdom behind sending down the Qur’ān in parts:

- 1 - If a whole book was sent to the new Muslims in one go, it would have confused them. The gradual revelation allowed them to digest and absorb each ruling as it came down.
- 2 - Verses were sent situationally as instruction and as orders of what to do. If they were all sent in one go, it would be hard to know which command to obey when and for what reason.
 - a) To know how to react lawfully in certain situations
 - b) As a form of comfort from Allah at a time of need.

Statements of Kufr (Disbelief)

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

(106) Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who

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[willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

Statements of Kufr in general are not taken lightly. If a person jokingly renounces their faith, they will be liable for it and be required to take their Shahadah (declaration of faith) again.

An exception to this is when a person is under severe and potentially fatal duress.

There were four instances in which the Sahaba were coerced into renouncing their faith:

1 - Khabbab B Art, who was made to lie on embers of fire until the fire was extinguished by the melting of his fat, but he remained firm in his Faith. After some time, he eventually gave in to the torture.

2 - Bilal Habashi, who was made to put on a metal suit of armour and stand in the scorching heat. Thereafter, he was dragged on the burning sand, but he went on saying, "Allah is one."

3 - Habib Bin Zaid bin `Asim, whose limbs were cut one by one by the order of Musailimah, the Liar. Each time his limb was severed it was demanded of him that he should acknowledge the Liar as a prophet but each time he refused to bear witness to his claim of prophethood until he breathed his last.

4 - Ammar bin Yasir whose parents were mercilessly butchered before his eyes. After which he himself was put to such unbearable torture that, in order to save his life, he had to utter the same words of unbelief that were demanded of him.

Afterwards, when he came to the Prophet ﷺ, he said, "Oh Messenger of Allah, they did not let me go until I spoke evil of you and praised their deities." The Prophet ﷺ asked him, "How do you feel about this matter in your heart?"

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He replied humbly, "My heart is fully convinced of the Faith." At this the Prophet ﷺ replied, "If they put you to the same torture again, you may utter the same words."

Friday as a Sacred Day

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

(124) The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Friday was the chosen day appointed for the Banu Israil, but they they wanted Saturday, so Allah ﷻ obliged and changed it.

The Sabbath was self imposed upon the Jews, because of their own incapability of being united on one thought.

Isa (as) was also given Friday for the Christians, but his people wanted Sunday; they wanted a day before the Jews, so they chose Sunday, the first day of the week.