

الجزء
السادس عشر

The Sixteenth Chapter



كتاب
الجزء
السادس عشر

بسم الله الرحمن الرحيم

الجزء السادس عشر The Sixteenth Chapter

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Surah Maryam

Makki

How to Make Dua

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا

(2) [This is] a mention of the mercy of your Lord to His servant Zechariah

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا

(3) When he called to his Lord a private supplication.

This Surah begins with Allah ﷻ telling us of Zakariyyah (as) making dua to Him in private.

Although it is good to make dua in congregation, when we are speaking to Allah ﷻ from the depths of our souls, it should be when no one else can see us. The Prophet ﷺ said in a narration recorded in Tirmidhi:

أيها الناس أفسحوا السلام وأطعموا الطعام وصلوا بالليل والناس نيام تدخلوا الجنة بسلام

The Prophet (ﷺ) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely."

The dua of Zakariyyah (as) teaches us the manner in which we should speak to Allah ﷻ. Zakariyyah says to Allah ﷻ, "My bones have weakened, my hair has whitened." Although Allah already knows these things, as He caused them, it is a way in which we are humbling ourselves before Allah ﷻ. This allows us to have more sincerity and conviction in our prayer.

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The Inheritors of the Prophets

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ^ص وَأَجْعَلُهُ رَبِّ رَضِيًّا

(6) *Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You].”*

Prophets do not leave behind any material wealth. However, any believer who takes the time to learn that which the Prophet ﷺ left behind after his death, his legacy, will become the inheritors of the Prophet ﷺ. The Prophet ﷺ said in a narration recorded in Abu Dawud and Tirmidhi:

من سلك طريقًا يبتغي فيه علمًا سهل الله له طريقًا إلى الجنة

"He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him.

وإن الملائكة لتضع أجنحتها لطالب العلم رضا بما صنع

The angels lower their wings over the seeker of knowledge, being pleased with what he does.

وإن العالم ليستغفر له من في السماوات والأرض حتى الحيتان في الماء

The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him.

وفضل العالم على العابد كفضل القمر على سائر الكواكب

The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness).

وإن العلماء ورثة الأنبياء وإن الأنبياء

The learned are the heirs of the Prophets

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لم يورثوا دينارًا ولا درهما وإنما ورثوا العلم. فمن أخذه أخذ بحظ وافر

who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion.

You, dear reader, simply by taking time from your day to read these notes, to become closer to the words of your Rabb, Insha'Allah are from amongst these people.

Maryam's (as) Story

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

(17) And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.

Maryam was either 13 or 15 years of age when this incident took place, so it was obviously a very harrowing experience for her.

The angel Jibreel appeared to her in the form of a man so as not to frighten her. The true form of an angel is something which would take any person aback, so to witness it as a first encounter would shock a person such that the angel's message would not have been deliverable. Even when Jibreel first appeared to the Prophet ﷺ in cave Hira for the first revelation, he appeared as a man.

Jibreel imparted the soul of Isa (as) to Maryam, and after some time, she withdrew to a private place to give birth.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
مَنْسِيًّا

(23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

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وَهَرَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

(25) *And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.*

The fact that Allah ﷻ enabled Maryam to shake the trunk of a palm tree so she could eat and ease the pain of childbirth is itself a miracle. Maryam, who was raised within the sanctuary, devoted to worship, had no prior experience or knowledge of childbirth. Yet Allah guided her to practical means, techniques still used by women today, to strengthen and ease her in that vulnerable moment.

Maryam gave birth to her child and was scared to return to Jerusalem in fear of facing backlash from the people. So Allah ﷻ instructed her to take a fast of silence. Such fasts are no longer permissible.

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرِينَ ۚ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

(26) *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.'* “

Maryam was told to simply point to her infant child, and so the second miracle of Isa (as) took place, Maryam's newborn spoke in his mother's defence:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

(30) *[Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.*

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا

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(33) *And peace is on me the day I was born and the day I will die and the day I am raised alive."*

Isa (as) foretells two things in these verses:

- 1 - His prophethood. No man is born a prophet, rather they come into prophethood after the age of forty.
- 2 - His return after his death.

The Makkans as the Children of Ibrahim

The Makkans at the time of the Prophet ﷺ would proudly refer to themselves as the children of Ibrahim. They prided themselves in their continuation of his practices, such as Hajj, the circling the Kabah, and so on. However, Allah ﷻ severs this tie with the verse:

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

(41) *And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.*

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

(42) *[Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?"*

Musa, Ismail and Ibrahim

وَأذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا

(51) *And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.*

These three prophets are mentioned in this surah as a sign to the enemies of Islam. This is done so as to point out to the Jews and Makkans that if they accept Musa, the descendent of Is'haq as

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their prophet, what is stopping them from accepting Muhammed, the descendent of Ismail. Both ancestors were brothers from the same father, Ibrahim.

Ismail's Promise

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

(54) And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

When Ibrahim (as) was ordered to slaughter his young son by Allah, although the thought of doing so broke his heart, he readily took on the order of his Lord without question. Now, for a mature adult, especially a prophet, acceptance of such a task, although still difficult, was easily understandable.

However, Ismail was only a child at that time, and many scholars mentioned that a distinguishing feature of his character had always been a conviction to fulfil his promises.

The Story of Idris (as)

وَأَذْكُرُ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

(56) And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

There is not much information on the story of Idris (as). He was a very early prophet, sent to the earliest nations of man. He was sent after Adam (as) and before Nuh (as).

He is the first ever person to make a pen and write. Furthermore, he is known for having a deep understanding of the celestial creations of Allah ﷻ, as well as technical subjects such as mathematics and statistics.

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The Bridge

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا

(71) *And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.*

The 'Sirat' bridge, is a thin bridge which every man will be required to cross. It is thinner than a strand of hair and suspended above a fiery pit of hell.

In a narration of the Prophet ﷺ recorded in Sahih Muslim, on the Day of Judgement when Jannah is bought close to the believers, they will run to Adam (as) so that he may ask Allah to open its doors for them. Adam will instruct the believers to go to Ibrahim, as it is not his place to ask Allah ﷻ such a thing. So they will go to Ibrahim, and Ibrahim will direct them to Musa, and so the believers will go from prophet to prophet, until they arrive at the Prophet Muhammed ﷺ.

فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُومُ فَيُؤْذَنُ لَهُ وَتُرْسَلُ الْأَمَانَةُ وَالرَّحْمُ فَتَقُومَانِ جَنْبَيْ الصَّرَاطِ
يَمِينًا وَشِمَالًا فَيَمْرُ أَوْلَكُمْ كَبَالْبَرْقِ”

So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning."

قلت: بأبي وأمي أى شىء كمر البرق

I (Abu Hurairah) said, "I ransom you with my father and mother, what is like the movement of lightning?"

قال: "ألم تروا كيف يمر ويرجع في طرفة عين ثم كمر الريح ثم كمر الطير وأشد
الرجال تجرى بهم أعمالهم

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The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? The next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds.

ونبيكم قائم على الصراط يقول: " رب سلم سلم حتى تعدز أعمال العباد حتى
يجيء الرجل لا يستطيع السير إلا زحفاً

(During all this time) your Prophet ﷺ will remain standing on the Bridge saying: 'O my Lord, keep them safe, keep them safe,' till men's deeds are so weak that a man comes who will be able only to crawl.

وفي حافتي الصراط كلاليب معلقة مأمورة بأخذ من أمرت به فمخدوش ناج
ومكردس في النار

On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell.

والذى نفس أبى هريرة بيده إن قعر جهنم لسبعون خريفًا

Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth.

Allah's Promise to the Oppressed

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

(96) Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

This verse was revealed as a comfort for the first Muslims in Makkah who faced continuous torture at the hands of their own people. Allah ﷻ granted them affection which was shown when they migrated to Madinah and were greeted with open arms by the Ansari people of the city.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Taha

Makki

Some scholars are of the opinion that the word 'Taha', like the word 'Yasin', are not unknown letters, but names of the Prophet ﷺ.

Key Themes

This Surah discusses the story of Musa (as) in detail, for his full story, please see Chapter 8.



مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

(20:2) WE HAVE NOT SENT DOWN TO YOU THE QUR'AN THAT YOU BE DISTRESSED

Umar's Acceptance of Islam

Umar (ra), before he became a Muslim, was a staunch enemy of Islam. He was a proud member of the Quraysh tribe, so its cultures and customs were deeply imbedded within him, he was willing to give his life in the cause of his people, to maintain what his forefathers had passed down.

When the Prophet ﷺ initially starting preaching about Islam, he did so privately. In this stage, no one gave Umar da'wah in fear of their own lives.

During the open da'wah he became a big opponent to the Muslims as he believed they were breaking the laws of the society. Because of this, he went out of his way to torture the new Muslims.

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He gave special attention to his own tribesmen. Once he tortured a slave woman such that when he took a break he said, "I do not feel sorry for you, I am just bored."

A few months before he accepted Islam, he had overheard the Prophet ﷺ reciting in prayer near the Ka'bah in the middle of the night, and was very moved by what he had heard. However, although he was moved, his hatred towards this new religion forced him to walk away.

One day, Umar was sitting with his friends and they were talking about the Prophet ﷺ, angrily Umar drunkenly stood and declared that he would find Muhammed there and then and end his life.

When Nu'aym, Umar's cousin heard this, he was very worried and said to him, "Do you think his family will leave you alone?! They will kill you after you kill Muhammad."

Umar was smart, and doubted the intentions of his cousin, "You talk about Muhammed as if you are following his religion, if you are, then I will kill you."

Nu'aym knew he could not stop his cousin, so he offered him a piece of news which he knew would anger Umar so much that he would temporarily forget his vendetta against Muhammed, "First, you should fix the problem in your own family. Your sister, Fatima and brother in law, Sa'id have both accepted Islam. So fix your own family before you kill Muhammad." Nu'aym was right, when he heard this, pure rage overtook Umar and he stormed off in the direction of his sister's home to seek out she who dared to go against their forefathers.

A companion named Khabbāb ibn Al-Arat was with Fatima and Sa'id in their house teaching them some verses. When Allah ﷻ

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revealed the Quran to the Prophet ﷺ, the Prophet ﷺ taught the companions those verses. Whenever some companions were missing, the companions would write the verses down and pass it on later.

Khabbāb had written the verses which Allah ﷻ had revealed to the Prophet ﷺ; the beginning of Surah Taha. He taught the couple the verses. When Umar arrived at their home, he heard some noise inside and he thought there was a stranger in the house. He put his ears to the door and tried listening but he couldn't tell who was there.

Umar knocked on the door. Fatima knew it was her brother because of his very distinctive knock. Quickly, she hid the verses in her clothes and told Khabbāb to hide in her bedroom.

Sa'id opened the door, and straight away Umar confronted them, asking if they followed Muhammed.

Sa'id tried to explain their choice to his brother-in-law, but Umar seized him. Fatima rushed to help her husband and Umar struck her, causing her to bleed, and the portion of Scripture hidden in her sleeve to fall.

Umar caught sight of the parchment, and remembering that night by the Ka'bah all those months ago, asked his sister if he could read it.

Fatima instructed her brother to wash himself of impurities and come back.

He read a few lines, then suddenly threw it to the ground. "I am reading the magic of Muhammad," he exclaimed. After some time, he picked the parchment up again, and was amazed as he read

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some of the beautiful names of Allah ﷻ. Started reading the beginning of Sūrah Taha [20]. Until he reached ayah 8.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

(8) Allah ﷻ – there is no deity except Him. To Him belong the best names.

He was amazed by the beauty of the Quran. Then he continued until verse 16.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

(16) So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.

He read ‘the one who said these words is the only God and we cannot worship anybody but him’, the light of faith entered his heart.

Quickly, he stood and asked, "Please, where is Muhammad? I want to go and declare my Islam to him!"

Upon hearing this Khabbāb came out smiling and told him about the Prophet's ﷺ *du'ā*; the Prophet ﷺ had made *dua* that one of the two Umar's accept Islam, either Al-Khattab, or Abu Jahal.

"It looks like Allah ﷻ has chosen you over Abū Jahal," Khabbāb said smiling. He then told 'Umar to go to the house of Al-Arqam, which was a secret da'wah place, only the Muslims knew of it.

When Umar arrived, Hamzah, who was sat beside the Prophet ﷺ said, "Do not fear Umar, let's see what he wants. If he wants something good, then we will do it for him, and if he wants something bad, then I will kill him with his own sword."

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The Prophet ﷺ approached Umar and seized him by the arms, he started shaking him and shouted, "Wake up 'Umar! Or will you wait until Allah ﷻ reveals verses against you like Al-Walīd ibn Mughīrah!?"

'Umar said, "I have come to declare my shahādah."

The Prophet ﷺ was overjoyed by this news, he started doing Takbir and the companions outside came and joined in with the celebration.

The Blazing Tree

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدُ
عَلَى النَّارِ هُدًى

(10) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

Musa (as) was on his way back to Egypt with his pregnant wife. He had chosen to take a more scarce route in fear of being attacked by highway robbers.

At night in the dessert, the temperature had dropped significantly, and Musa had tried and failed multiple times to light a fire. Thus, when he saw some light off in the distance, he left his wife and servants at their small camp to see if he could collect an ember from it.

As he approached the fire, he realised it was a tree alight with a glowing, beautiful flame. He realised that although the fire burned bright, the leaves of the tree still remained in tact, swirling within the embers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

(12) *Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.*

Allah ﷻ spoke to Musa. Although the fire of the tree was what attracted Musa to the valley of Tuwa, the fire was not Allah ﷻ. Rather, the voice of Allah came from all directions, heard not only by the ears of the prophet, but through his whole body.

This verse teaches us that removing shoes is a sign of respect.

Musa's (as) Duas to Allah ﷻ

When speaking to Allah, after receiving his scripture and learning of his mission, he asked Allah for four things:

1 - To ease his heart

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

(25) *[Moses] said, "My Lord, expand for me my breast with assurance*

He prayed that Allah ﷻ expand the ability of his heart in order to enable him to receive all the wisdom and knowledge of prophethood.

2 - To ease his task

وَيَسِّرْ لِي أَمْرِي

(26) *And ease for me my task*

Only Allah has the ability to change the course of a situation. Musa knew he had a monumental task ahead of him, and so he asked Allah to ease it for him, in that He places understanding and forbearance in his heart.

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3 - To clear his speech

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي يَفْقَهُوا قَوْلِي

(27) And untie the knot from my tongue (28) That they may understand my speech.

When Musa was a young child, he was playing with Aasiyah, the Pharaoh's wife and accidentally slapped the Pharaoh across the face. The Pharaoh was enraged and ordered Musa be killed. Aasiyah pleaded with her husband, explaining that Musa was just a child and did not understand the difference between good and bad.

The Pharaoh, being the egoistical man he was, decided to test little Musa. He ordered his servants to bring forth a tray of jewellery and a tray of hot coals.

Musa, being a child, was attracted to the shiny jewels, however, Jibreel guided his hands towards the coals. Little Musa reached for a coal and placed it in his mouth, burning his tongue; this incident caused Musa to speak with a stutter his whole life. This is why we read the dua of Musa (verses 25-28) before we speak in front of people (presentations, speeches, lessons and so on) in hope that Allah will ease our speech, both for the ease of the speaker when delivering, and the ease of the listener when understanding.

4 - To grant his brother prophethood

وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي هَارُونَ أَخِي

(29) And appoint for me a minister from my family - (30) Aaron, my brother.

Some scholars say this was the greatest dua anyone had ever made for another person. Musa asked that his older

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brother, Harun, be made a messenger in order to help carry his burden.

Any successful movement relies on the work of those at its core, and Musa realised that the task set for him would not be easy by any means. He trusted his brother wholeheartedly, who watched over him as he grew up in the Pharaoh's palace.



رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ

(20:45) OUR LORD, INDEED WE ARE AFRAID THAT HE WILL HASTEN [PUNISHMENT] AGAINST US OR THAT HE WILL TRANSGRESS.

It can be frightening to stand up for truth and refuse to be a bystander in the face of injustice. Musa and Harun also felt fear before Firawn and sought Allah's help. Allah reassured them: "Do not be afraid. I am with you both. I hear and I see."

Revelation from Allah ﷻ to Those Who Aren't Messengers

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ

(38) When We inspired to your mother what We inspired,

Allah ﷻ instructed Musa's mother to place her newborn in a basket and cast him into the river when he was born.

There are two types of communications from Allah:

1 - وحي Revelation - This is sent to messengers of Allah ﷻ only. Such communications are usually instructions from Allah to propagate to others.

2 - إلهام Diving Inspiration - Such communication from Allah can be given to anyone, but is specific only to the individual spoken to. They are not instructions which are to be shared

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and propagated with others. For example, when Allah spoke to Maryam and to Musa's mother.

Aasiyah's Death

أَمَّا رَبَّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

(73) *Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring."*

Upon seeing the snake from Musa's staff devour the magic of the magicians, Aasiyah finally declared her faith aloud. When the Pharaoh was informed of her defection later on, he ordered a large boulder be dropped atop her.

When seeing the boulder coming her way, she looked to the skies and prayed to Allah ﷻ and He took her life before the boulder touched her, crushing her body. Such is the mercy shown to true believers by Allah ﷻ.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ

(75) *But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:*

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ

(76) *Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.*

The Day of Judgement

يَوْمَ يُنْفَخُ فِي الصُّورِ

(102) *The Day the Horn will be blown.*

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وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا

(105) And they ask you about the mountains, so say, "My Lord will blow them away with a blast.

فَيَذَرُهَا قَاعًا صَفْصَفًا لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا

(106) And He will leave the earth a level plain; (107) You will not see therein a depression or an elevation."

On that day, when Allah ﷻ gives the angel Israfil the order to blow the trumpet, the vibrations of which will extinguish every life force on the earth. Not only that, but every remaining structure, every mountain, will shatter to dust, and the earth will become a single level plane.

Then the trumpet will be blown a second time, and every soul which has ever walked the earth shall rise from it once again to face their reckoning.

In a narration recorded in Tirmidhi, the Prophet ﷺ said:

كيف أنعم وصاحب القرن قد التقم واستمع الإذن متى يؤمر بالنفخ فينفخ
فكأن ذلك ثقل على أصحاب رسول الله ﷺ فقال لهم:

قولوا: حسبنا الله ونعم الوكيل

The Prophet ﷺ said, "How can I feel at ease when the Angel of the Trumpet, (Israfil) has put his lips to the Trumpet and is waiting for the order to blow it". He ﷺ perceived as if this had shocked his Companions, so he ﷺ told them to seek comfort through reciting:

'Hasbunallah wa ni'mal-Wakil'

[Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)]

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The Burden of Knowledge

وَقُلْ رَبِّ زِدْنِي عِلْمًا

(114) and say, "My Lord, increase me in knowledge."

Often people are afraid to study Islam, or to find out more about the religion in fear that the burden of knowledge will change their lifestyles too drastically; this is essentially an 'ignorance is bliss' mindset.

What people fail to understand is that the more we learn, and the more we study and gain understanding of our religion and its practices, the lighter our hearts will become. This is because our souls are made in the heavens, whereas our bodies are created from the clay of this earth, so the two are in a never ending battle. Where our souls fight to ascend to the light of Allah, our bodies fight to bring us back down to the pleasures of this earth.

The more we allow our bodies to indulge, the tighter the dunya grips onto us. However, if we fight the iron grip of the dunya, as we slowly wean ourselves of its riches, eventually our bodies will no longer crave them. Over time, our bodies will feel lighter and lighter, until eventually, it will feel as if we are able to spread our wings, and finally soar in the bliss of our love for Allah.

But how can we do this? Through studying and reciting the words of our Creator, by learning about the life of His beloved messenger, by fulfilling those simple actions which have been obligated upon us. These deeds will sustain and nourish our bodies once the filth of this world has been drained out of them.

However, we must also remember, every bird must land from time to time. We will always face ups and downs in our lives, and our faith will fluctuate along with those events. Yet, it is up to us when next we wish to take flight.