

الجزء
السابع عشر

The Seventeenth Chapter



كتاب
السابع عشر

MASUMA ABUL-MUHT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء السابع عشر The Seventeenth Chapter

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Anbiya - 21 - The Prophets

Makki

The Hearts of the Makkan's Were Sealed

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ

(5) *But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."*

When the disbelievers heard the Qur'an from the Prophet ﷺ, their hearts were seized with amazement, however, they had been sealed from guidance, so their ignorance could not allow them to embrace faith. Rather, they first called it the false dreams of the Prophet ﷺ, then they said he was a poet; which was impossible as Muhammed ﷺ was unlettered. Thereafter, they demanded miracles of the Prophet ﷺ, however Allah knew that even miracles could not sway these people.

وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

(45) *But the deaf do not hear the call when they are warned.*

Life is Not a Game

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

(16) *And We did not create the heaven and earth and that between them in play.*

Had Allah ﷻ created this world and mankind for fun, the consequences of our actions which are presented to us in the Qur'an would not be so dire or severe.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Failure of a Multi-Deity System

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

(22) Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.

If two deities were in existence at the same time, it would be impossible for both to have absolute will and power. It is not practical to say both deities would agree or come to the same conclusions in all situations, and any compromise would invalidate their absolute power. Thus, the concept of more than one all-powerful deity is a fallacy.

The Role of Angels

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ

(26) And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honoured servants.

Certain sects among various religions claim that the angels are the children of God. This is not possible as firstly, were God to create offspring for Himself, He would not do so from a race of will-less subservient beings. Angels have no free will and are created solely to worship and to obey God.

Allah ﷻ describes them as:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ
مُشْفِقُونَ

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(28) He knows what is [presently] before them and what will be after them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

This verse also supports the argument behind Allah's ﷻ reason for sending messengers from amongst mankind.

Further into the Surah, Allah ﷻ goes on to recount the stories of various prophets. This is because the disbelievers at the time of the Prophet ﷺ asked why Allah ﷻ sent a man with His message rather than an angel, thus a significant portion of this Surah mentions many prophets of Allah ﷻ, whom Allah points out, were all human. He ﷻ mentions both the trials faced by His messengers, as well as the blessings He ﷻ granted them. This is because the Arabs believed in many of these prophets, and grew up hearing the stories of their nations and even had seen the ruins left behind by some of the punishments they had faced.

Had angels been sent instead of humans, they would not have been able to act as role models to their people as they are subservient beings; they do not have the same needs as humans.

Where an angel can stand and pray to Allah for an indefinite period of time, a man would need various breaks in order to replenish and refresh their bodies, lest they tire and exhaust themselves.

How can an angel who does not require food teach man to fast?
How can an angel who does not require rest teach man of balance?
How can an angel who has no free will, and therefore who cannot sin, teach man the difference between right and wrong?

It may be suggested that this is a flawed argument as Jibreel is the one who taught the Prophet ﷺ Islam, who then taught it to us. However, prophets are infallible beings, in that they cannot sin. Although they are human, they are of a higher calibre compared to

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the average man. This is why Allah ﷻ did not send His books without a prophet to accompany them as the prophets act as intermediaries between the heavens and the earth.

The Engineering Behind God's Creation

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ

(31) And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

(32) And We made the sky a protected ceiling, but they, from its signs, are turning away.

Allah ﷻ placed the mountains upon the earth as pegs, holding the land in place, so the movement of the plates which the land sits on do not cause radical movement.

Furthermore, Allah ﷻ has interconnected the waterways of the whole world, through the oceans and seas, to the lakes and rivers, all the way to the smallest ravines.

In the same way one can follow a body of flowing water to a larger life source, we should allow the various paths embedded in nature to guide us to the reality of Allah's ﷻ Magnificence and Majesty.

Death is Inevitable

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

(35) Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

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This is a very simple verse which reminds us of a concept many are all too familiar with. However, familiarity can often lead to forgetfulness. So quickly can the deceased be forgotten after a short period of mourning, and such will be the case when we ourselves pass away.

The question is, what will we be remembered by when we are gone? Our wealth will be distributed amongst our inheritors, our names erased from deeds of ownership, and so on. Eventually, we will be nothing but a passing name in the prayers of our loved ones.

We must think of what we can do now within this world to leave behind a legacy worth being remembered by; but, not remembered for the sake of reverence, rather to be remembered so that as we lie forgotten in our graves, those whom we impacted positively in this world who still remain will pray for our mercy, for all the evils we concealed.

Allah Can Make Anything Possible

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

(69) Allah said, "O fire, be coolness and safety upon Abraham."

If Allah ﷻ is able to bend the world to His will, if He ﷻ is able to cool a fire for Ibrahim (as) and split a whole ocean for Musa (as), we must also believe that He can change any situation for us if it is what is right for us.

However, if we do not ask, He will not answer. If we do not pray to Allah ﷻ for the betterment of our situations, we will remain stagnant.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Story of Dawud and Sulayman (as)

وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَاهِدِينَ

(78) And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement.

After defeating the oppressive King Jalut (Goliath), Dawud (as) was made the King of the Banu Israil.

Dawud was a very successful and wealthy ruler, but he did not allow such things to affect him negatively. Allah ﷻ blessed Dawud (as) with a beautiful voice, and he would sing passages of the Zabur; whenever he sang, people would be enthralled, such that even the wildlife would gather around him and sing along.

Dawud (as) was known to fast every other day. The Prophet ﷺ said in a narration recorded in At-Tirmidhi:

أَفْضَلُ الصَّوْمِ صَوْمُ أَخِي دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا

The most virtuous fast is the fast of my brother Dawud. He would fast a day, and not fast (the next) day.

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ

(80) And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?

Among the miracles and blessings of Dawud (as) was his ability of great strength, which allowed him to bend metal to his will. From this he was able to produce the first ever iron suit of armour made of chainmail which was both durable and flexible to fight in.

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One day, two men came to Dawud (as) so that he may judge in a dispute between them. However, Dawud (as) made a judgement on the case after having heard from only one of the men. When the two men, instead of exiting they way in which they had entered, returned to the skies instead, Dawud (as) realised that this quarrel had been sent to him as a test, and he had failed.

فَفَهَّمْنَاهَا سُلَيْمَانَ ۗ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ ۗ وَكُنَّا فَاعِلِينَ

(79) And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].

Dawud (as) had a son named Sulaiman whom Allah ﷻ had blessed with understanding and intelligence from a young age.

Some time after Dawud (as) was tested by the case of the two men, a different group of people came to Dawud (as) seeking judgement. Sulaiman was a youth at this time.

The defendants spoke first, explaining that their neighbour's sheep had wondered into their field and eaten their crops before they could be harvested. Dawud (as) ordered that the offending party hand over their sheep to those who's field has been destroyed.

Before the two parties could leave, Sulaiman (as) spoke up. He respectfully suggested that the sheep should be given to the aggrieved party for a period of time in which they may benefit from their milk and wool, and within that period the owners of the sheep should cultivate the field their livestock had destroyed. When the field had been restored to its former state, it should be returned to its owners, and they would receive their sheep back.

Dawud (as) was very pleased with his son and all parties agreed to this solution.

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The remainder of Sulaiman's (as) story will be mentioned in Chapter 19, Surah Naml Insha'Allah.

Story of Ayyub (as)

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَلَيْ مَا سَسَى الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

(83) And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

Ayyub (as) was a grandson of Yusuf (as). He was given an abundance of blessings from Allah ﷻ. He had many children with his wife, Rahma, and they lived on a large plot of land which was bustling constantly with the activity of his servants, workers and livestock.

Shaytan saw that although Ayyub was a very rich man, he still held on firm to his faith. Shaytan challenged Allah ﷻ, telling him that Ayyub's (as) piety was fulfilled by his blessed lifestyle. To prove Shaytan wrong, Allah ﷻ took away all of Ayyub's blessings.

His lands were burnt down, he lost all of his servants and workers, his children all perished, and even his health waned to the point that Ayyub (as) had to be cared for by his wife.

This carried on for years, yet through all this hardship, Ayyub's (as) faith did not falter.

Eventually, when his situation was at its worst, Ayyub (as) finally prayed for Allah ﷻ to improve his condition.

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا
وَذِكْرَىٰ لِلْعَابِدِينَ

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(84) So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

Allah ﷻ instructed Ayyub to stamp on the ground where he stood. Ayyub did so and a spring of water gushed forth from the earth. As he bathed in the spring, his body was cured of all of its external illnesses, and as he drank from the spring, its water purged all of the ailments within him.

One day, whilst Ayyub (as) lay at home unwell, his wife - due to the whispers of Shaytan - implored Ayyub to pray to Allah ﷻ to better his condition; she explained that they had suffered long enough. Ayyub (as) became angered, and told his wife to seek refuge in Allah from the whispers of Shaytan. In his anger, he promised to whip her 100 times if he regained his health.

After some time, when he had recovered somewhat, Ayyub (as) remembered the promise he had previously made to his wife when he was unwell and regretted it, so he prayed to Allah ﷻ for a solution. Allah ﷻ instructed Ayyub (as) to take 100 straws of grain and graze his wife with them, thus fulfilling his promise without harming her.

We should be wary of the promises we make in times of heightened emotion, both in anger and in happiness.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Surah Hajj - 22 - The Pilgrimage

The first portion of this Surah (until verse 24) was revealed in the Makkah, and the remaining verses were revealed in Madinah.

A Vivid Picture of the Last Hour

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

(1) O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ

(2) On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

This Surah opens with a vividly painted picture of the final hour before Judgement Day.

When Allah ﷻ speaks of mothers, He ﷻ is not talking about just humans, but pregnant females of all species.

Furthermore, people will appear intoxicated in that they will lose all of their bearings, they will have no sense of their surroundings or what is going on due to the suddenness of the events which will unfold around them.

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The Human Life-Cycle

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ
ثُمَّ مِّن عَاقِلَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ^ط

(5) O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you.

وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ^ط

And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity.

وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ
شَيْئًا^ج وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنبَتَتْ مِن كُلِّ

زَوْجٍ بَّهِيحٍ

And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

As previously mentioned, one of the main contention the Makkan's had with the Qur'an was Allah's ﷻ claim of resurrection after death. Thus, in this verse Allah ﷻ speaks in depth in regards to aspects of the development of man which were previously unknown. This is so as to say, if Allah ﷻ can describe in-depth the way in which you came to be, He will have no problem in bringing you back from what you will become.

Allah ﷻ then goes on to point out that within our lifespans, we are born, hopeless and helpless, in need of the assistance of others.

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Then, Allah ﷻ grows us into youths, and embeds within us strength so that we may reach our prime. However, as time passes and age captures us, eventually, all will return to the state in which we entered into this world. Whether we live out our full lifespans or not, we will return to Allah ﷻ helpless and in need of His mercy.

Islam, a Life of Servitude

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ ^ط فَإِنِ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ^ط وَإِنِ أَصَابَتْهُ
فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ^ج ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

(11) *And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.*

A Jewish man who had embraced Islam in Madinah had lost his sight, wealth and children. This caused him to believe that Islam was ill-omened, so he went to the Prophet ﷺ and said, “Discharge me!”

The Prophet ﷺ said, “You do not get discharged from Islam.”

The Jewish man said, "I did not gain any good from this religion of mine!"

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ^ج هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

(78) *And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty.*

Submission is not easy, the objection of Islam is servitude, and at times, it will be hard. However, Allah ﷻ has granted His creation many dispensations throughout His Shari’ah. It is up to us to take

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these dispensations where they are allowed, however, we should not seek them out to ease our tasks out of laziness.

Rituals, Culture and Religion

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ ۚ وَادْعُ إِلَى رَبِّكَ ۖ إِنَّكَ لَعَلىٰ هُدًى مُسْتَقِيمٍ

(67) For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

Every nation has its own rituals. The Prophet ﷺ was not sent to abolish them, or even police them. Islam sought to flush out those aspects within such rituals and practices which cause harm to others. Practicing one's culture is not against religion, however such practices which clash and oppose religious beliefs should be left behind.

Islam does not possess one single face, it looks different within the different countries and cultures it is practiced in. Islam allows and encourages such difference, within the guidelines of the Shari'ah.

It is important to note that where religious practices and rituals are obligated or encouraged upon us as Muslims, cultural customs should not hold the same weight. For example, the Prophet ﷺ has told us that it is Wajib (obligatory) to announce one's Walima (marriage), even if it be with one sheep in a narration recorded in Sahih Bukhari:

أَوْلِمَ وَلَوْ بِشَاةٍ

As you have married, give a wedding banquet even if with one sheep.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

However, many communities in our day and age take this to the extreme, going into debt in order to fund lavish weddings which far exceed one's means.

The Prophet ﷺ says in a narration recorded in An-Nasa'i:

الْوَلِيمَةُ أَوَّلَ يَوْمٍ حَقٌّ وَالثَّانِي مَعْرُوفٌ وَالثَّلَاثُ رِيَاءٌ وَسُمْعَةٌ

The wedding feast on the first day is an obligation, on the second day is a custom and on the third day is showing off.

This is not to say one should not spend money on their wedding celebrations, however the line between celebration and *israf* (excess) is far from fine.

When entering into the covenant of marriage, matters such as a couple's conduct before they are married, and the families' conducts during the wedding process are the building blocks upon which a marriage will rest upon. If these foundations are build upon principles of excess and *riya* (showing off), such problems will reflect later on in the marriage.

This is only one example, and I'm sure if we all sit and reflect upon those rituals and customs which are integral parts of our lives, we will be able to identify many practices which we devote ample amounts of our time to unnecessarily, where we could be giving that time to Allah and building our hereafter.