

الجزء
الثامن عشر
The Eighteenth Chapter



كتاب
القرآن
الجزء الثامن عشر

بسم الله الرحمن الرحيم

الجزء الثامن عشر The Eighteenth Chapter

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Surah Mu'minun - 23 - The Believers

This Surah was revealed in Makkah, during a famine, just before the height of the persecution of the Muslims at the hand of Makkans.

Umar ibn al-Khattab reports that when the revelation [of Surah Mu'minun] came to the the Prophet ﷺ one could hear what sounded like the drone of bees before his face. He remained in this state for a while and then turned toward the Qiblah, raised his hands and said,

اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَأَكْرِمْنَا وَلَا تُهِنَّا وَأَعْطِنَا وَلَا تَحْرِمْنَا وَآثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا
وَأَرْضِنَا وَأَرْضِ عَنَّا

"Oh Allah, give us more and do not take away from us, honour us and do not humiliate us, grant us and do not deprive us, prefer us and do not prefer anyone over us, make us pleased and be pleased with us!"

Then he ﷺ said, "Ten verses have just been revealed to me; whoever practises them will enter the Garden," and he recited the first ten verses of this Surah.

The Success of the Believers

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

(1) *Certainly will the believers have succeeded:*

Allah ﷻ begins this Surah with a promise of success for those believers who were suffering at the hands of the enemies of Islam. Thereafter, He ﷻ goes on to list 6 attributes of a believer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- 1 - Those who are humble and submissive in their prayers
- 2 - Those who turn away from bad speech
- 3 - Those who are observant in paying their Zakah
- 4 - Those who safeguard their private parts, except to those who are permissible for them.
- 5 - Those who maintain their trusts and promises
- 6 - Those who carefully maintain their prayers

After specifying who the successful believers are, Allah ﷻ tells us of their reward:

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

(11) *Who will inherit al-Firdaus. They will abide therein eternally.*

In the context of the people this Surah was directly being revealed to, the First Muslims, in these first few verses, Allah ﷻ is redefining their perception of what success was. At that time in Makkah, those who were perceived as successful were the Makkan Polytheists, who lived lives of luxury due to their thriving businesses. The Muslims could not enjoy that same level of success as the Leaders of Makkah had placed many sanctions on Muslim traders, instructing anyone who visited the city to boycott them. This led to the Muslims not only being socially excommunicated, but financially too.

Allah ﷻ reminds His believers further on in this Surah:

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا

(62) *And We charge no soul except [with that within] its capacity,*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Although sometimes it may feel as if the weight of the world sits atop our shoulders, and we have no choice but to bend under its pressures, we must always remember that we have not yet broken. As long as there is air flowing through our lungs and blood rushing through our veins, through every inhale and exhale, and every beat of our hearts, we are making it through the trials Allah has placed us in. Allah ﷻ tests those He loves so that they may show forbearance, so that they may show patience, so that they may turn to Him and pray for the success He has promised them.

Allah ﷻ assures the believers that although their current situations were difficult and at times unbearable, they were the ones who were truly successful, and their reward would far surpass any treasure of this world. True success can only ever be attained in Jannah, and Jannah is what has been promised to them.

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

(111) *Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."*

The Affluent Oppressors of this World

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ

(64) *Until when We seize their affluent ones with punishment, at once they are crying [to Allah] for help.*

Allah ﷻ has told us of the reward of His servants who are oppressed. Now, He goes on to address those who inflict such oppression. And, just as He made a promise to His beloved servants, He makes a promise to the disbelievers:

لَا تَجْأَرُوا الْيَوْمَ ۗ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ

(65) *Do not cry out today. Indeed, by Us you will not be helped.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This verse not only addresses those who openly oppress others, it is speaking to those who Allah has granted affluence, but do not pay heed to their duties. Those of us who have been given wealth and hoard it or spend heedlessly, but do not take care of our brothers and sisters who have rights upon us.

The Importance of Consuming Halal Foods

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

(51) [Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

Allah ﷻ mentions the commands to consume that which is Halal along with the command to perform good deeds.

If that which we put into our bodies is not Halal, we are disrupting the natural harmony of our bodies which has been created by Allah. Our bodies will become uneasy, rejecting that which it knows Allah ﷻ has disapproved for it. Whilst this is happening, whilst internally our bodies are going through chaos, how can we expect to be able to perform good deeds?

Often people cannot figure out why they are struggling to do Dhikr, or to recite Quran, or concentrate in their prayers. One cannot put petrol in a diesel care and expect it to run the way it was designed to do so; this is a very costly mistake. In the same way, we cannot feed our physical bodies filth and expect our souls to be nourished alongside them.

The Prophet ﷺ says in a narration recorded in Sahih Muslim:

أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ
الرُّسُلِينَ فَقَالَ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O people, Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do

وَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

And He said: "O those who believe, eat of the good things that We gave you

ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدِي بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ

He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): "O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?

Keep Calm and Carry On

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۗ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

(96) Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

Allah ﷻ is teaching us to be proactive rather than reactive, lest we attempt to repel evil with good, but in such a way that we end up incurring sin on ourselves.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Quality Over Quantity

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(102) *And those whose scales are heavy [with good deeds] - it is they who are the successful.*

We are told over and over again in the Qur'an by Allah ﷻ that He will weigh our deeds on the Day of Judgement. It is important to note here that Allah ﷻ says 'weigh' as opposed to 'count'.

Allah ﷻ is stressing the quality of our worship over its quantity. Allah would rather a person pray two heartfelt units of Tahajjud prayers over ten jerky, rushed units.

Often when doing Dhikr after prayers, we rush through the 33 counts of SunhanAllah, Alhamdulillah and (34) Allahu Akbar so fast that what is supposed to be a meditative remembrance of Allah becomes no more than a murmured buzzing sound, accompanied by some finger movements and a sense of accomplishment at the end. However, if we were to truly contemplate on the phrases we were speaking, and the expansive meaning they held, our Dhikr could last hours instead of mere seconds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Nur - 24 - The Light

This Surah was revealed in Madinah after the Battle of the Trench (6 years after migration).

Nur also covers the grave accusation made against Aisha (ra), the wife of the Prophet ﷺ, who Allah exonerates in this Surah.

This Surah discusses the punishments and long-lasting repercussions of committing various sins. Furthermore, and perhaps more importantly, Allah ﷻ mentions the conditions that must be met when one is accusing another Zina; four people must stand witness to the claims. If such conditions are not met, the accused will be sinful and be labelled a slanderer, their testimony would no longer be considered reliable.

Accusing One's Spouse of Infidelity

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ
شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

(6) And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.

A Sahaba by the name of Hilal ibn Umayyah once came to the Prophet ﷺ, he had found a man with his wife upon returning in the afternoon from his field. He saw with his eyes and heard with his ears. He did not react and waited until the following morning and went to see the Prophet ﷺ. He said to him, "Oh Messenger of Allah, I went to my wife in the afternoon and found her with a man. I saw them with my own eyes and heard them with my own ears."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Prophet ﷺ disliked what he heard and was greatly distressed as a result. Another Sahaba named Ubadah ibn al-Samit commented, “Now the Messenger of Allah will flog Hilal and his testimony will be void among the Muslims.”

The Prophet ﷺ was distressed for two reasons. Firstly, because he felt sadness for his companion, that he was in such a situation. Secondly, because Hilal was the only person to witness the act, there were no other witnesses to substantiate his claims, so he would have to take the punishment of a slanderer.

Hilal saw the worry upon the face of the Prophet ﷺ and said, “Oh Messenger of Allah, I can see that you are distressed because of what I have told you. But Allah knows that I am saying the truth!”

Just as the Prophet ﷺ was about to order Hilal’s flogging, the revelation descended from the heavens. When the revelation came to him, the Companions saw the change in the complexion of the Prophet’s ﷺ skin. They held back until the revelation stopped.

The above verse has been revealed.

The Prophet ﷺ was relieved, Allah ﷻ had saved His servant from an unearned punishment. The Prophet ﷺ said, “Good news for you, Oh Hilal! Allah has put you at ease and made for you a way out.”

When carrying out Li’an, each partner will swear four oaths against their spouse, and a fifth oath incurring the wrath of Allah upon themselves if they are lying. The four oaths stand in place of the requirement of four witnesses. If a person is found guilty of lying during this process, the Hadd (capital) punishment will be enacted upon them.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the case of Hilal Bin Umayyah, when the time came to swear the oaths of Li'an with his wife, he confidently made his five oaths. Thereafter, it was his wife's turn. She swore the first four against her husband, accusing him of lying, thereafter, the time came for her to swear the fifth against herself. However, she hesitated. She looked around and panic became apparent on her face. Those close to her could hear her saying that she could not bare to bring shame upon her family name, and she quickly swore the final oath, condemning herself to the punishment of Allah should she be lying.

It was said that some months later, Hilal's then ex-wife gave birth to a child with dark skin and curly hair, unmistakably resembling the man she was accused to have been with.

وَالْحَامِسَةَ أَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ إِنْ كَانَ مِنَ الكٰذِبِیْنَ

(7) And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.

The Great Slander

إِنَّ الَّذِیْنَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِی تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

(11) Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

(12) Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

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لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ

(13) Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

On the way back from a battle, the Prophet ﷺ told his army to have a short break. Aisha, who was with him at the time, needed to answer the call of nature. As she was returning back to the camp, she checked her necklace - which she had borrowed from her sister - and saw that it was missing. So, she decided to retrace her steps to find it.

At that time, the Prophet ﷺ gave the order to his army to pack up and leave.

Usually when travelling with the Prophet ﷺ, the women would not ride on camel back like the men, instead they would ride in a carriage which was placed by four men atop a camel.

When lifting Aisha's carriage, the four men thought she was already inside. Aisha would later explain that at that time, she was very slim, so the men would not have known if she was inside or not the carriage, or not.

When she returned, after having found her necklace, she saw that the army had left already. She decided to stay in her place, so that when the Prophet ﷺ realised that she was missing, he would send someone back to retrieve her.

Aisha waited for some time, and eventually heard a man exclaim, "Innalillahi wa inna ilayhi rajiun, wife of the Prophet ﷺ, what are you doing here?"

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Aisha looked up from where her head had been resting and said she saw a companion, Şafwān ibn Al-Mu'attal. Şafwān was the Companion who the Prophet ﷺ placed at the back of the army when the army travelled. His job was to retrieve anything that they may have left behind whilst packing up their camp.

Aisha did not respond to Safwan, so he came down from his camel, ordered it to sit on the floor, then moved away, averting his gaze to allow her seat herself atop the camel and cover herself. When she was secure atop the camel, he retrieved the reigns and slowly, he led the camel back to the army.

Ibn Salūl, who was the leader of Hypocrites, saw the two approaching and exclaimed loud enough for all those around him to hear, "It looks like Aisha and Safwan have had relations together." Previously in the battle, the Prophet ﷺ had called him out publicly for his misconduct, and he has been spending the whole journey back plotting his revenge. So this was the perfect opportunity for him.

The rumour spread like wildfire amongst the Muslims army. Aisha returned to Madinah, unaware of what was being said of her.

Upon her return, Aisha became unwell, an illness which lasted a whole month. The whole time, she was completely unaware of the rumour which was raging through the city, dividing the opinions of the companions. The situation worsened to the point where the Prophet ﷺ had to order his companions to stop discussing the matter during a sermon.

When The Prophet ﷺ entered Aisha's quarters in those days, he would seem upset. Aisha would later add that when he would

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come to her house, usually he would be smiling and laughing. But in those days, he would only ask how she was and make no other conversation. Because of this, she decided to return to father, Abu Bakr's house whilst she recovered from her illness.

Eventually, after weeks of being kept in the dark, Aisha's aunt informed her of the accusations which had been made against her. Sadness engulfed her in the days to come.

After a few days, the Prophet ﷺ called Aisha and said, "If you are innocent, do not worry. Allah will tell everybody that you are innocent. If you made a mistake, repent and surely Allah will forgive your sin."

When she heard this, her tears ceased, she was shocked. She was speechless. How can he suggest that she was guilty?

Aisha pleaded to her family to defend her, but no one could pass judgement in a matter they were unsure in. She turned her back from all of those present, she could not bear to talk to them and simply said, "I will leave it to Allah to fight my case." She would later on admit that she expected Allah to show the Prophet ﷺ a dream telling him of her innocence.

However, much to her surprise, the above verses of Surah Nur were revealed, and now her innocence will be remembered until the Day of Judgement.

Social Conduct when Interacting with the Opposite Gender

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِجُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

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(31) And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment

لَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ^ج وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

(31) And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

Allah ﷻ does not command the total segregation of the genders, rather He ﷻ instructs us in regards to our conduct in the presence of the opposite gender.

Often these verses are looked at through a very narrow lens; a woman must cover, a woman must remain quiet, a woman must walk meekly, and so on. However, looking at this verse alone would be taking it out of its context.

In the previous verse, Allah ﷻ says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ^ج

(30) Tell the believing men to reduce [some] of their vision and guard their private parts.

It is upon both men and women to avert their gazes and prevent their eyes from wondering. It is upon both men and women to guard their bodies, in that they should not only seek gratification solely through those means which are permissible, but that it is incumbent upon them to dress in a way which conceals those parts of their bodies which should remain private. For a woman, that is everything but the hands, face and feet¹, and for men it is from their navels to their knees.

¹ According to one juristic school of thought.

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Allah ﷻ expressly orders us:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ

(32) *And marry the unmarried among you*

If a man or woman is of age, and they are ready for marriage, then they should be allowed to do so. Although one is encouraged to be financially prepared before marriage, if the need arises for two people to marry who are not financially stable, they should be allowed to marry in order to prevent any possibly of wrongdoing. This is why in the same verse, straight after giving the command to marry, Allah ﷻ says:

وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

(32) *and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.*

Firstly, if it is the right of a slave - who literally cannot legally own a penny - to marry, who is to say a free man cannot marry?

Furthermore, Allah ﷻ does not necessarily promise riches to the one who is financially unstable and marries, rather He ﷻ says he will 'enrich'. Meaning, marrying for the sake of Allah - in order to avoid sin - will not bring any harm to a couple. Rather, Allah ﷻ will reward them for choosing to do the right thing, even though it may not have been easy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Surah's Namesake

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي
رُجَاجَةٍ ۚ الرُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ
وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ
مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(35) Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

Allah ﷻ likens Himself to light in a conceptual sense; not in the literal scientific sense.

We must remember that Allah ﷻ exists outside our human realm of understanding. Thus, our understanding of Allah as light pales in comparison to the true definition of the statement. This is why Allah ﷻ describes the glass of the lamp as 'pearly white', in order to represent a veil. A veil which stands between Allah and His creation, not to separate the two, but to protect the latter from the divine intensity of His light.

If we are unable to look directly at the sun - a single creation amongst the countless creations of Allah - how can we even perceive the light of Allah without being blinded by the concept of its beauty?

Furthermore, Allah ﷻ says this light is neither of the east, nor of the west. This light is not affected by any element, it does not sway neither this way, nor that. It stands unmoving, unwavering.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah ﷻ explains to us simply, in a way which we may perhaps understand. When a single candle is placed in a room, it merely illuminates those things which immediately surround it. Then, if that candle is placed in a lamp, the reach of its light is amplified, and its illumination increases, but is still limited. If we go further, and place that lamp in a niche in a wall, that niche will take that light and project it out to the whole room, illuminating everything within it.

Without the light of Allah, the universe is in darkness, its inhabitants stumbling around, trying and failing to collect their bearings hopelessly. This darkness is the darkness of ignorance, or hatred, of evil and of sin. Allah ﷻ describes this darkness in verse 40:

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۚ ظُلُمَاتٌ
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ
مِنْ نُورٍ

(40) Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Furqan - 25 - The Criterion

Makki

Every Beginning Leads to an Ending

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

(2) He has created each thing and determined it with [precise] determination.

Every aspect of every creation is known by Allah in detail. Allah has not only created everything in the universe, but also determined its proportions, characteristics, potentialities, terms of existence, limitations, extent of its development and all other things pertaining to it. Thereafter, He created the means and provisions which enable it to function correctly in its own separate sphere. Likewise, He created those things which hinder it and may also potentially destroy it. For example, Allah ﷻ created the human body and all of the systems within it which allow it to live, but He also created diseases which may infiltrate and harm it, and sometimes even cause it to fail and cease living.

Allah Alone is eternal. Nothing else in the entire universe of this world, nor in the hereafter is truly eternal. Although we know, as we have been told by Allah ﷻ that heaven and hell shall go on to exist eternally, they are still not considered 'truly eternal' due to the fact that they were created by Allah, they had a beginning.

Allah has no beginning, nothing precedes Him. He has no end, nothing succeeds Him.

Discussion of this Surah will continue in the next Chapter.