

الجزء
الحادى والعشرون
The Twenty First Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MASUMA ABDUL-MUHIT

بسم الله الرحمن الرحيم

الجزء الحادى والعشرون The Twenty First Chapter

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The Best Manner in Which to Debate

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ

(46) *And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."*

Allah ﷻ advises the Prophet ﷺ to present his arguments to the People of the Book (Jews and Christians) in an affable manner. It is wise to answer a foolish remark with politeness, to counter rage with a mild tone, and to meet uncivilised speech with dignity.

Furthermore, the Prophet ﷺ is advised to highlight the common grounds between Muslims and the People of the Book. We do not reject their prophets, nor the scriptures they were sent. Thus, there is no reason for hostility between the parties when speaking.

However, it is also important to point out that we do not take the scriptures of the Torah and the Bible as they are now, as since their revelation to the time of the Prophet ﷺ, and even until now, there have been innumerable changes.

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Haphazard Faith

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

(65) And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him

The Makkans did believe in Allah ﷻ, however their downfall was their association of idols with Allah. They recognised Allah ﷻ as a supreme and solitary being, however in their day to day lives, they could not allow themselves to worship Him only.

This changed whenever they were in life-threatening situations. Allah ﷻ gives us an example of when they board a ship. When they are out at sea, subject to the waves and tides and tumultuous weather of the oceans, they would call out to Allah ﷻ alone with sincerity. Allah ﷻ would hear the desperate calls of these men and answer them, delivering them safely back to the land. However, as soon as their feet touched soil, before their clothes had even dried, they forgot the One who had brought them back, and they turn back to the sculptures they crafted with their own hands.

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Surah Rum - The Romans

The Prophecy of Victory

عُلِبَتِ الرُّومُ

(2) *The Romans have been defeated*

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۚ بَنَصْرِ اللَّهِ ۗ
يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ

(4) *Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice* (5) *In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.*

Allah foretells the victory of the Byzantine Romans over the Sassanid Persians. This event coincided with the Battle of Badr, and together they served as signs of the triumph of truth and oneness over falsehood and duplicity.

While the Prophet ﷺ was still in Makkah, before the migration, the Persian fire worshippers of the Sassanid Empire were at war with the Christian Byzantines. The Makkan polytheists naturally hoped for the victory of the Persians, while the Muslims were inclined toward the Romans, as they were People of the Book. When an early battle ended in a Persian victory, the Makkans celebrated as though they themselves had triumphed over the Muslims.

Another confrontation between the two empires was inevitable. Around this time, the verses foretelling the eventual victory of the Romans were revealed in Surah Ar Rum. During an encounter with the Makkan leader Umayyah ibn Khalaf, Abu Bakr placed a wager on the Romans' victory, at a time when betting had not yet been prohibited.

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Umayyah proposed the terms: if the Persians remained victorious within three years, Abu Bakr would give him ten camels, and if the Romans won, Umayyah would give Abu Bakr ten camels. When Abu Bakr informed the Prophet ﷺ, he pointed out that the Quranic phrase indicated a period of three to nine years, not merely three. The Prophet ﷺ advised Abu Bakr to return and adjust the wager accordingly. The terms were changed: if the Persians prevailed within ten years, Abu Bakr would give Umayyah one hundred camels, and if the Romans were victorious, Abu Bakr would receive one hundred. Umayyah agreed.

Later, around the time of the Battle of Badr, the Romans indeed defeated the Persians, fulfilling the prophecy. By then, Umayyah had been killed at Badr, so Abu Bakr collected the camels from his heirs.

The Purpose of This World

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ^{قُلْ} مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى ^{قُلْ} وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ

(8) Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

Allah ﷻ points out that the disbelievers are so engrossed with the glammers of this world, that had they taken the time to witness and absorb the magnificence of the creation of Allah, they would surely come to see its purpose.

If one accepts the magnificence of Allah's power, and the temporal quality of this world, one can easily deduce that the utility of this world surpasses us merely just living in it. Allah ﷻ would not

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create such a vast and wondrous creation for us merely to enjoy and live in it, although that is one of its uses.

If we look at anything of utility in this world, we can see that there are depths to its uses. Similarly, Allah ﷻ would not create the whole universe and all of that which is contained within in without a greater purpose.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ

(9) *Have they not traveled through the earth*

In addition to this, if we look at the wonders of this world, those scenes we see in travel brochures and adverts of breathtaking scenery; blue and turquoise waters glistening under the light of the sun, waterfalls surrounding by luscious greenery, and so on. If we look at these creations which were created as mere details of a whole eco-system of life in one creation of Allah ﷻ, we cannot even imagine nor can we comprehend the wonders of the hereafter.

Allah ﷻ gives us descriptions of the heavens so that we may picture something in our minds when we are doing good, something for us to look forward to. However, these descriptions are nothing compared to the realities of the beauties we will Insha'Allah witness in the afterlife. We, as humans find it hard to sometimes even describe the beauties of this world with words, so how can we even think to confine the beauties of the heavens in the hereafter within our mundane language.

If the fires of this world are but a watered down minute percentage of the fires of Hell, mere decimals in comparison to what awaits its dwellers in the hereafter, what can we imagine of the vastness of the beauty which awaits those who follow the command of Allah?

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

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(32:17) *And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.*

Ibrahim, Who Fulfilled His Covenant

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

(17) *So exalted is Allah when you reach the evening and when you reach the morning.*

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

(18) *And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.*

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ

(19) *He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.*

In Surah Najm, Allah ﷻ says:

وَإِبْرَاهِيمَ الَّذِي وَفَّى

And [of] Abraham, who fulfilled the covenant

In previous chapters, we discussed the covenant Allah ﷻ took with mankind, and throughout the Qur'an, Allah ﷻ mentions the fulfilment of this covenant, its rewards, as well as the punishment for those who fail to do so. It is said that Ibrahim (as) would recite these verses as Dhikr in the morning and the evenings, and through doing this, fulfilled his covenant with Allah ﷻ.

In regards to these verses, the Prophet ﷺ said that one who recites them in the morning, all of the shortcomings in his acts will

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be repaired during the day, and one who recites them at night, the shortcomings of his acts during the night shall be repaired. (Ruh al-Ma'ani)

A Healthy Relationship

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

(21) And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

Allah ﷻ created the original female, Hawa, from the rib of her husband, Adam (as). Although both creations are created from the same elements, our makeups and our dispositions vary greatly. These variations both aid us in our lives and the roles we live within them.

The outcome of marriage in Islam is the attainment of peace of mind and comfort. Any relationship which does not enjoy these two things will affect any joint endeavour they embark on, namely - raising a family. Although a couple can function without these two things, to do so is extremely difficult, and will have negative effects on those in the relationship, as well as those around them.

Peace of mind and comfort can only be achieved when there is a mutual recognition of each other's rights, paired with a sincere effort to fulfil them. Although, naturally, human emotions fluctuate, and one cannot realistically fulfil the rights of their partners 100% of the time, if doing so is a person's overall goal, and they have the pleasure of Allah ﷻ at the forefront of their mind whilst doing so, Insha'Allah they will be successful.

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The two words which Allah ﷻ uses in the verse are Mawaddah مودة meaning affection, and Rahman رحمة, which is mercy. Some commentators have said that the former, affection, is for a couple when they are in the first stages of their relations. Whereas the latter, mercy, refer to the later stages of the couple's relationship when passion subsides and matures into compassion.

Fear and Hope in the Signs of Allah

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

(24) And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

Allah ﷻ mentions a number of signs in this Surah, one of them being lightening. Lightening is a creation of Allah which causes both fear and hope in those who witness it. It induces fear as wherever it strikes, it has the potential to cause destruction. However, it also causes hope as its sighting puts hope in people's hearts that rain is to follow it soon after.

Although in our day, where we have taps and showers, and we purchase all of our food from supermarkets, we have lost appreciation for rain. Rain, to many city dwellers, is merely an inconvenience.

In the days of revelation, and still in many parts of the world to all those who rely on their vegetation for sustenance, rain is both a major blessings, as well as a major cause for fear. It is a blessing in that it comes down and waters the vegetation of the harvest people hope and wait for, as well as providing a source of water for drinking, and bathing and so on. But it can also be a source of

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fear as too much rain wipe out whole fields of crop, and take away whole villages through floods.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ

(41) Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

Allah ﷻ has set the world in motion in a perfect balance, but every once in a while, the transgressions of its people are cause for a reminder to be sent. And such reminders are sent through natural disasters, no matter how small or large. It is up to us to look at these events which befall us and find meaning in them, and to learn from them so that we may improve ourselves. Allah warns:

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَٰلِكَ لَمُحِي الْمَوْتِ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

(50) So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

Although the pandemic was devastating, it proved to be a pivotal turning point for life in general, and also for those seeking religion. Even when circumstances made attending the mosque physically difficult, the doors to seeking knowledge and practicing the faith were not truly closed. In many ways, they were opened wider than before, reaching not only local communities but people across the world. Those who may never have attended a traditional Islamic class began joining lessons and gatherings from both their own communities and from teachers in other countries. The opportunity to follow the religion is there for us to take as long as we are alive.

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The Fitrah, Natural Disposition

وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ
ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

(30) So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

The natural disposition is not to be born as a Muslim, as many wrongly believe. No one is born a Muslim, rather every person is born in such that if they were left to their natural state, they would eventually be lead to faith in Allah. It is a natural disposition.

From Weakness to Strength, and Back

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ
ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَاءُ ۖ وَهُوَ الْعَلِيمُ الْقَدِيرُ

(54) Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

Humans are formed from a single drop of sperm, which has neither strength, nor life. Thereafter, Allah ﷻ turns that small, invisible drop into a clot of congealed blood, then into flesh, and eventually, within that flesh, He forms within it bones. It is Allah ﷻ, Who constructs a creation so fine and delicate in its machinery, yet so perfectly formed within the darkness of a woman's womb. It is He ﷻ who pairs a soul with this collection of cells; flesh and blood. It is Allah ﷻ who allows it to feed from the nutrients of its mother so it may grow into its strength, transforming a mere drop

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of filth into a pure, beautiful human being, a servant. So that it may enter into this world and live out the timeline of its life.

Then, when this child is born, Allah ﷻ teaches it to breathe air, He teaches it to cry so that it may communicate. Even before we are conceived, Allah ﷻ is watching over us, taking care of us. It is He ﷻ who has gifted us with our mere existence, and every blessing after that — having a heart that pumps blood without our knowledge, having a circuit of veins within our bodies to carry that blood, our five senses, the list in endless — these countless blessings are extras that Allah ﷻ has granted us. Allah ﷻ has allowed us to grow into our strengths, into the people we are this very minute. But, before we know it, our years will escape us and well will yet again return to our frail, fragile states.

Every second of our existence, every second we are able to merely be, we should be thankful for. And if we are true believers, if we follow the guidance of Allah's book and His messenger, our ends and our hereafters could be a continuation of those blessings. Insha'Allah.

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Surah Luqman

Makki

Distractions of This World

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا
هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

(6) And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

At the time of the Prophet ﷺ, a Makkan Polytheist named Naḍr Ibn Al-Ḥārith listened to the Quran and was amazed by the stories of the nations of the past. However, instead of embracing Islam, Naḍr decided to challenge Muhammed's 'story telling'.

He was so invested in this that he left Makkah and traveled to Ḥirā, Iraq, which was famous for its story tellers, who told tales of the past. Naḍr spent months learning dozens of these stories; The King of Persia, Alibaba, Aladdin, Sinbad, and so on.

When he returned to Makkah, he began to concoct a plan to pull Muhammed's audience away from him. Whenever the Prophet ﷺ would give da'wah, Naḍr would go to those people after the Prophet ﷺ left and say, "Just as Muhammad has learnt all these stories, I have also learnt them, so let me tell those stories to you, whenever you are bored and want to listen to these stories, do not go to Muhammad, come to me."

Ibn Al-'Abbās said: "Whenever Allah ﷻ talks about disbelievers in the Quran who talked about old fables, it is referring to Naḍr." Allah ﷻ mentions such fables nine times in the Quran.

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Naḍr went so far as to purchase two young slave women with beautiful voices, and he taught them songs to distract the people who were interested in Islam. He would tell the slaves to sing, serve the men nice food, and treat them well. He travelled around Makkah with his slave girls, inviting people to come to him when they were bored, not Muhammad.

Luqman

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ
كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

(12) *And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.*

This Surah is named after a very wise person, Luqman, who is said to be of African origin. Some scholars are of the opinion that he was an Ethiopian slave and carpenter who lived at the time of Dawud (as).

Luqman was not a messenger, rather Allah ﷻ granted him the blessing of wisdom. He is granted significance by Allah, such that a Surah is named after him as instead of allowing such a blessing to blacken his heart, Luqman used it to grow closer to Allah.

Luqman's Loving Advice to his Son

The following verses detail the advice that Luqman lovingly imparts to his son. Through these verses, Luqman refers to his son as 'Ya Bunayyah' - 'My Beloved Son'.

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The love a parent has towards their child is unmatched by any other bond in this world. Thus, the advice of this man who was granted a unique wisdom by Allah, among the thousands of pieces he shared with the people of his community, are the most sincere and loving. These advices are a plea from a father to a son, to follow Allah ﷻ, so that they may be reunited as a family in the hereafter.

Although there are a number of advices mentioned, we will only cover a few:

The Fundamental Aspect of Life

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

(13) And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Above all else, the greatest injustice one can bring upon himself is to worship anyone or anything other than Allah ﷻ. It is the greatest form of oppression, ignorance and selfishness. Taking into account the points we made previously in regards to the innumerable blessings that Allah ﷻ has granted us, to turn our backs on such simple realisations, and to worship other than Allah ﷻ is the greatest evil.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Smallest of Sins

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي
الْأَرْضِ يَأْتِ بِهَا اللّٰهُ إِنَّ اللّٰهَ لَطِيفٌ خَبِيرٌ

(16) [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

No sin will go uncounted for. Allah ﷻ knows of every sin we have ever committed and every sin we will ever commit, not matter how major or minor. Often when repenting to Allah ﷻ, we beg for forgiveness for those sins which we ourselves cannot face from the guilt and shame of having done them. However, often our minor sins escape our own attentions. Whether it is making a snide comment about another person, or wasting food, whatever it may be, we must always remember to repent for every sin.

It is also important when repenting to ask forgiveness for those sins we don't even remember committing. Often bad habits can go unnoticed in the hustle and bustle of life. However, although we may have forgotten, Allah ﷻ has not, and neither has our book of deeds.

If we ever feel down or demotivated and cannot understand the cause of such melancholy, we should turn inward and reflect. We should remember the angels upon our shoulders who record our deeds, and consider that perhaps it is the weight of forgotten misdeeds that is weighing upon our hearts.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The Demeanour of a Believer

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

(19) *And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.*"

Although one should not judge a book by its cover, the mind cannot help the initial perception it has upon seeing a person for the first time. Thus, it is important that we as Muslims are balanced in all that we do, even something as simple as walking. On one hand, we should not walk with such haste that it seems we as if we are rushing somewhere or we are late, and on the other, we should not walk too slow, so as to give off the impression that we have all the time in the world.

Our lifespans has been allotted to us by Allah, and our days portioned and timetabled through our prayers so that we may allocate purpose to our time. Thus, we should always be mindful of the time, neither being too hasty, nor lazing.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Sajdah - The Prostration

This Surah was revealed in Makkah. Surah Sajdah is a devotional Surah which we are encouraged to recite regularly. The Prophet ﷺ would recite it every evening, as well as in Fajr prayers on Jumuah days.

The Length of the Day of Qiyamah

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

(5) He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count.

In Surah Ma'arij, Allah ﷻ says that the length of the Day of Judgement will be 50,000 years, however in this Surah, He ﷻ says it will be one thousand years. Although the variations seem to present a contradiction, it is not. Rather, the length of the Day of Judgement will vary for each person witnessing it based on their faith and deeds.

Extracting the Soul After Death

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

(11) Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

Our death is a mere catalyst, which takes us from this apparent world, and enters us into the unseen. The way in which we make this journey will be affected greatly by the way we live our lives.

بسم الله الرحمن الرحيم

Allah ﷻ says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ^ط ثُمَّ إِلَيْنَا تُرْجَعُونَ

(29:57) *Every soul will taste death. Then to Us will you be returned.*

Every soul will taste death, not every soul will feel death. Allah ﷻ specifically uses the term ‘taste’ whenever referencing the ‘pangs of death’ which will release a person from the dunya. This is because death will either be bitter and painful, or sweet and blissful.

For a believer, the Prophet ﷺ said, “When a believer is about to leave this world, and is moving through the hereafter, the angels will descend from the heavens, their faces as bright as the sun. they have with them clothing and perfume from paradise. The Angel of Death will sit near the head of the dying believer and say, “Oh pleasant soul, come out to the forgiveness of Allah, and His pleasure.”

So the soul will leave the body, as gently as a water flows from the mouth of a jug. The Angel of Death will take the soul up to the heavens. As he is about to do so, surrounding angels will take the soul from his hands, not allowing it to remain with him for even the blink of an eye. Then they will descend towards the heavens, where they will pass by many angels. The angels will ask, “what is this beautiful smell?” The carrying angels will reply that it is from so-and-so believer. They will call him by the best names he was referred to as in the dunya.

They will continue to the lowest heaven, where the angels will ask for his permission to enter it, and the doors will open. Then, the angels of each heaven will compete to the take the souls to the next heaven. The soul will arrive in the seventh heaven. Allah will then say, “Document the name of My servant in the Illiyin [register

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of the people of Paradise] and return him to the soil. From it I have created them, and to it I shall return them, and from it shall they be bought back once again.””

As for a disbeliever, the the Prophet ﷺ said, “The angels will descend from the skies with darkened faces. They will bring with them dark shrouds and sit around him. The Angel of Death comes to sit by his head and will say, “Oh you wicked soul, come out to the anger of Allah and His rage!”

The soul will cling to the body until the Angel of Death pulls it out as if it were wet wool entangled in a thorny bush. When it is finally released, the angels will immediately throw it into its tight shrouds. From it, a foul smell will be emitted, worse than a decaying body.

They will then ascend to the skies, and whenever they pass by a group of angels, they will ask, “Who is this evil soul?” And the angels will reply, referring to them by the most horrid named used for him in this world.

They will rise to the lowest heaven, where he will be refused entry.”

The Prophet ﷺ said in regards to these people, “The gates of paradise will not be opened for them, not shall they enter it until a camel passes through the eye of a needle.”

Allah ﷻ will then say, “Document his record in Sijjin (the register of the people of the Hellfire). His should will then be discarded with no regards.”

بسم الله الرحمن الرحيم

Surah Ahzab - The Trench

Madani

The Battle of the Trench, also known as the Battle of Ahzab, was one of the largest battles fought during the lifetime of the Prophet ﷺ. After being expelled from Madinah for violating their treaties, certain Jewish groups travelled across the Arabian Peninsula seeking support against the Muslims. They succeeded in gathering a vast coalition of tribes, forming an army the likes of which the Arabs of the region had never seen.

When the Prophet ﷺ learned of the approaching force, he consulted his companions on how to defend Madinah. Many suggestions were offered, but Salman Al Farisi, a Persian companion, proposed digging a trench around the exposed parts of the city, a strategy known in Persia but unfamiliar to the Arabs. The idea was accepted, and the Muslims immediately began digging. Everyone participated, including the Prophet ﷺ, working day and night with only ten days before the army's arrival.

When the coalition forces arrived, they were stunned by the trench blocking their advance. For fifteen days they attempted unsuccessfully to cross it. Meanwhile, the Muslims endured severe hardship, having spent days digging and then weeks in a tense standoff while supplies grew scarce.

The Muslim leadership then worked to create mistrust among the various tribes within the coalition. Suspicion spread through the camps, weakening their unity. As time passed, harsh weather further demoralised the army. Eventually the coalition leaders concluded the campaign had failed and withdrew, giving the Muslims victory through patience, strategy, and resilience.

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During the siege, the Jewish tribe of Banu Qurayza in Madinah secretly conspired with the Quraysh to attack the Muslims from within the city. However, mistrust between the allies prevented the plan from materialising. After the battle ended, the Prophet ﷺ marched against Banu Qurayza. They barricaded themselves in their forts but, after a siege lasting fifteen days, they surrendered

In regards to this event, Allah ﷻ revealed:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا

(26) And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطَّوُّوهَا ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرًا

(27) And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

An Ultimatum and a Promise

The wives of the Prophet ﷺ were righteous women, yet as his household they occasionally desired greater comfort. At times they asked the Prophet ﷺ to increase their nafaqah, hoping for a few more worldly luxuries. Eventually the matter upset the Prophet ﷺ, and some of them even refused to speak with him for a period.

When Umar heard that his daughter Hafsa was involved, he became deeply concerned. He warned the wives that upsetting the Prophet ﷺ meant risking the displeasure of Allah, and that

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Allah could replace them with better wives if He willed. The tension continued until the Prophet ﷺ withdrew from them and did not speak to them for an entire month.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا

(28) O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

(29) But if you should desire Allah and His Messenger and the home of the Hereafter – then indeed, Allah has prepared for the doers of good among you a great reward."

These verses made it clear that if the wives of the Prophet ﷺ wished to remain his wives, they would have to accept a life without worldly luxuries. If they preferred worldly comfort, they were free to separate, and their dowries would be returned.

When the Prophet ﷺ received this command, he first went to Aishah and informed her. He told her she could consult her father. Realising the gravity of the moment, she replied that even if the Prophet ﷺ were on one side and the luxuries of the world on the other, she would always choose him. She had no desire for such comforts. The Prophet ﷺ then went to his other wives, and each made the same choice.

Though they hold the honoured status of Mothers of the Believers, they were still human and capable of lapses. Yet they accepted the ruling with sincerity, knowing their true reward was with Allah.