

الجزء
الثالث والعشرون
The Twenty Third Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بسم الله الرحمن الرحيم

الجزء الثالث والعشرون The Twenty Third Chapter

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Surah Yasin - Continued

A Single Angel's Cry

﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ

(28) *And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.*

Carrying on from the story in the previous chapter, Allah speaks of the punishment sent to the disbelieving nation. After having sent three prophets, their punishment was not an army of angels, rather it was a single cry sent down, and within moments, they were no more. Their history wiped, their memories forgotten.

﴿٢٩﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ

(29) *It was not but one shout, and immediately they were extinguished.*

It was previously mentioned that Antioch was a stronghold town, fortified by its walls, they believed themselves to be above attack. Allah obliterated this belief with a single angel.

Allah ﷻ did not need to send an army of angels to destroy the town of disbelievers. A single piercing cry from one angel was enough to wipe them out in an instant. The Qur'an describes them as 'khamidūn' a word used for a fire that is suddenly extinguished showing how swiftly and completely they were silenced.

The following verses all demonstrate varying signs of Allah's divine power and the rewards those powers bestow upon mankind.

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Divine Power

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

(33) *And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.*

In this verse, Allah ﷻ mentions seemingly simplistic things - barren land which is given life, the growing of grain, and so on. However, when one stops to ponder the deeper implications of such simple creations, the intricacies that are often overlooked are far beyond the purview of man's own ability.

When we see rain, we often see it as an inconvenience - running outside to retrieve clothes from the drying line, muddy shoes trekking dirt into the house and colder weather, however, what we don't see is the barakah it contains within it. The replenishment of life to what was once dry, lifeless earth, which then becomes grain, and eventually - food which provides nutrition for us.

As children we sing "Rain, rain, go away, come again another day..." whereas as Muslims, we are taught to appreciate the beauty and rahma in every drop, when we recite the supplication, "Allāhumma ṣayyiban nāfi'ah" - we are asking Allah to increase the blessing which the rain brings. We are taught that every drop of rain - infinite in number - is a direct blessing and mercy intended by Allah for His creation.

The Blessing of Food

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

(35) *That they may eat of His fruit. And their hands have not produced it, so will they not be grateful?*

There are two interpretations to this verse.

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The first point highlights that although a person may plant a seed, tend to it, watch it grow and then harvest it, none of this is truly possible without the greater power of Allah.

It is like a small child preparing a simple meal under a parent's supervision. They are allowed into the kitchen, the ingredients are provided, and the whole environment is prepared and controlled beyond what the child can see. The child feels a sense of achievement, but without the parent's facilitation, the meal would not exist.

In the same way, Allah has prepared this dunya and everything within it in the most perfect way for us to live, benefit and function within it. Although we physically work, earn and feed ourselves, every small action only takes place by the will of Allah.

The second point draws attention to the difference between human beings and animals. Both are creations of Allah, but mankind has been given reason and intellect. Animals consume food in its raw state, while humans are able to process, combine and transform food into countless forms through preparation and cooking. This ability itself is a clear sign of the unique gift of intellect Allah has granted to humanity.

The Sun and Moon

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

(37) *And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.*

Allah ﷻ presents to us the night as a sign of His power. In this verse, daylight is described as a covering that is drawn over the earth. It merely encompassing that which lays underneath, which is the earth in its natural state of darkness. The night is the default

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state of the earth, and the light provided by the sun which allows us daytime is a divine mercy from Allah.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

(38) And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

The ‘mustaqarr’ resting place mentioned is generally understood to the ‘arsh (throne) of Allah, from which the sun will be ordered to rise in the opposite direction, therefore indicating the imminent arrival of the Day of Judgement.

The Divine Mercy Behind Transportation

وَأَيُّهُ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِن مِّثْلِهِ مَا يَرْكَبُونَ

﴿٤٢﴾

(41) And a sign for them is that We carried their forefathers in a laden ship. (42) And We created for them from the likes of it that which they ride.

Although ships are mentioned explicitly in these verses, many scholars explain that they also point more broadly to every form of transport that Allah ﷻ has subjected for human use. Just as Allah ﷻ commands the seas to become buoyant so that ships can travel upon their currents, He ﷻ also commands the air to carry aircrafts, allowing them to move and soar through the skies by His permission.

Societies Foundation of Mutual Dependence

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطِعِم مِّن لَّوْ
يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(47) *And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."*

The disbelievers ask, "Shall we feed those to whom Allah could have fed?" - seemingly mocking Allah ﷻ as if He is unable to provide for His own creation. However the reality is that Allah is certainly capable of providing for every last being within His creation exactly what they need, when they need it.

Such is the case for animals, where every animal is delivered their sustenance directly, when they need it; there is no poor or rich amongst animals, no need for charity.

Human society, however, has been created entirely different, and with great wisdom. If every person were given everything they required without effort, the social order as we know it would collapse. Life is built upon interdependence: the exchange of food, labour, skills and services. One person is in need of another's wealth, while that same person is in need of what the other can offer in return.

Through this mutual dependence, Allah ﷻ creates cooperation between people and establishes the systems by which society functions. In this sense, people are not simply doing favours for one another, but are, in reality, fulfilling their own needs within the structure Allah has wisely placed in human life.

The Sudden Arrival of Qiyamah

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

(50) *And they will not be able [to give] any instruction, nor to their people can they return.*

The arrival of the Day of Qiyamah will be so sudden that those who have not prepared will not even have the time to regret their

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heedlessness before they are resurrected. However, despite the sudden nature of its arrival, the plethora of signs provided to us foretelling the arrival of Qiyamah are proof of Allah's infinite mercy for His servants.

The Forthright Witness

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

(65) That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

A seal will be placed over their mouths - human beings are flawed in that their experience of reality is anchored in their emotions. On that Day, there will be no room for interpretation, our limbs, our hands, our feet, our tongues will testify on our dongs - testify in that no misleading or pleas will be made, only facts will be stated.

The Reversal of Life

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

(67) And he to whom We grant long life We reverse in creation; so will they not understand?

This verse beautifully displays both Allah's perfect power and His deep mercy.

Human life begins as a lifeless drop, hidden in the darkness of the womb. Through a remarkable process, a delicate human form is shaped and the soul is then breathed into it. After months of protection within the mother, a child is brought into the world, complete in form yet weak and vulnerable. From the very first moment, Allah provides exactly what the child needs through its mother's milk, perfectly suited to every stage of its early life.

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A person then moves through the stages of growth until reaching youth and full physical strength. Yet this is not the final stage of life. When Allah wills, the process begins to reverse. Strength is not removed suddenly, but slowly and gradually. The Qur'an describes this as *tankis*, a turning back in creation.

In old age, a person begins to resemble the weakness of childhood again. Habits change, reactions slow, and what was once easy becomes difficult. Hearing weakens, vision fades, and even clear understanding may become harder.

This slow return to weakness is a clear sign of Allah's complete control over human life. At the same time, it is a great mercy. All strength and ability were never truly ours to begin with. Allah could have taken them away at once, but instead withdraws them gently, over time, giving space to reflect, prepare, and turn back to Him before the final journey to the Hereafter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Saffat - The Rows

Makki

The Rows

وَالصّٰفّٰتِ صَفًّا ۝ فَالزّٰجِرٰتِ زَجْرًا ۝ فَالتّٰلِيٰتِ ذِكْرًا ۝ اِنَّ اِلٰهَكُمْ لَوٰحِدٌ ۝

(1) By those [angels] lined up in rows, (2) And those who restrain firmly, (3) And those who recite the message, (4) Indeed, your God is One

These opening verses begin with three oaths:

By those who stand in rows, then by those who restrain firmly, then by those who recite the dhikr.

There is a difference of opinion regarding who is being described. Some commentators understood them to be believers who line up for jihād and remain engaged in the remembrance of Allah. Others said they refer to worshippers who stand in rows in the masjid and repel satanic whispers through focused dhikr and recitation. However, the most widely held view is that these verses are describing the angels.

The angels are presented through three defining attributes.

First, they are those who stand in perfectly ordered rows, aligned in disciplined ranks, awaiting the command of their Lord. Some scholars explained that they remain in rows constantly, ready to carry out Allah's commands, while others said this refers especially to the rows they form during worship, tasbīḥ and remembrance. Allah's oath by those who stand in rows also highlights that order, discipline and organisation are beloved to Him, and that worship and service should be carried out with care and propriety. This meaning extends to human beings as well, just as angels form straight rows, believers are commanded to straighten and complete their rows in ṣalāh.

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The second attribute is that they restrain firmly. This refers to the role of the angels in repelling the devils and preventing them from reaching the higher realms.

The third attribute is that they recite the dhikr. Here, dhikr includes reciting the Qur'ān, constant remembrance and glorification of Allah, and also conveying revelation.

Together, these three qualities form a complete picture of perfect servitude: disciplined worship, protecting Allah's command from corruption, and preserving and conveying His guidance.

These oaths prepare the heart for the central message of the surah, the affirmation of tawḥīd. They also quietly refute the claim that the angels are the daughters of Allah. By portraying them as devoted and obedient servants, the Qur'ān makes clear that their relationship with Allah is one of pure servitude, not lineage.

Mankind is Created From Clay

فَاسْتَفْتِهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ ﴿١١﴾

(11) *Then inquire of them, [O Muhammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created men from sticky clay.*

This verse can either be referring to the first creation of man - Adam (as) - or mankind as a whole. All in all, when we reflect upon the makeup of man more carefully, we can see that a water based clay is - in a cyclical manner - the essence of human being. Human beings are created from a drop of fluid, and that fluid is formed from blood, which blood itself is nourished by what we consume as food. The true essence of food, in whatever form it appears, comes from vegetation, and vegetation in turn grows from the meeting of clay and water.

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In this way, the Quran draws our attention back to the same humble origin, again and again. However far human life may appear to progress, its foundation continually returns to the earth and water from which Allah first brought us into being. And just as our beginning traces back to clay and water, so too will our end return to that same sticky clay of the earth, until Allah, in His power and mercy, brings us forth once again.

The Blowing of the Trumpet

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

(19) *It will be only one shout, and at once they will be observing.*

Although the second blowing of the Trumpet by the angel Israfil will mark the resurrection of mankind, it is not Israfil who possesses the power to bring the dead back to life. Resurrection belongs to Allah alone.

Allah ﷻ, in His absolute and unlimited power, is fully able to resurrect humanity without the Trumpet ever being blown. Rather, the blowing of the *ṣūr* is made a sign and a means through which the overwhelming gravity and majesty of that moment are made manifest, so that the resurrection is not only real, but also unmistakably awe-inspiring.

Mankind's Ancient Ancestors

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

(77) *And We made his descendants those remaining [on the earth]*

The majority opinion states that most of the worlds population was annihilated in the great flood at the time of Nuh (as). Thereafter, of his son's that boarded the ark with him, the world was repopulated

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from the lineage of three of his sons, Sam (Arabia and Persia), Ham (Africa) and Yafidh (Turk, Mongol, Yog and Magog).

Astrology

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

(88) *And he cast a look at the stars*

Islam affirms that Allah has placed real, observable effects in the sun, moon and stars, such as heat and energy from the sun and the moon's influence on tides. Scholars differ on whether stars may also have other hidden effects on human life.

Where some are of the belief that the stars themselves control events and determine success, failure and worldly changes. This belief is false and can lead to shirk as it treats the stars as independent powers instead of Allah. This was similar to the pre Islamic belief that certain stars caused rain.

The Prophet ﷺ instructed restraint when speaking about destiny and about stars, and Umar (ra) advised that knowledge of stars should only be used for practical guidance such as navigation on land and sea, and no further.

Astrology encourages false certainty, judging people and events without sound knowledge, and sometimes leads to claims of knowing the unseen, which is a serious corruption of belief.

Finally, it wastes time in a pursuit that brings no real benefit, which goes against the purpose and spirit of Islamic law. Therefore, while Allah may have created unknown effects in the universe, astrology as a system for predicting and explaining human affairs is unreliable, spiritually harmful and prohibited in Islam.

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A Precious Sacrifice - Ibrahim's Test

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

(100) My Lord, grant me [a child] from among the righteous." (101) So We gave him good tidings of a forbearing boy.

Ibrahim left his people and migrated for the sake of Allah so that he could worship freely. He prayed for a righteous child, and Allah gave him the glad tidings of a son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

(102) And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

When the boy was old enough to work alongside him, Ibrahim saw in a dream that he was sacrificing his son. The dreams of the prophets are revelation, and after seeing it more than once, he knew it was a command from Allah. The command came through a dream to perfect the sincerity of the test, as it allowed space for interpretation, yet Ibrahim did not seek another meaning and chose full obedience.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

(103) And when they had both submitted and he put him down upon his forehead, (104) We called to him, "O Abraham, (105) You have fulfilled the vision." Indeed, We thus reward the doers of good.

He gently informed his son and prepared him emotionally and spiritually. His son responded with patience and submission, recognising Allah's command. Both surrendered to Allah's will.

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إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

(106) Indeed, this was the clear trial. (107) And We ransomed him with a great sacrifice,

When Ibrahim was ready to act, Allah declared that he had fulfilled the command and ransomed the child with a great sacrifice.

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

(108) And We left for him [favourable mention] among later generations: (109) "Peace upon Abraham."

Allah honoured Ibrahim and preserved his legacy through Qurbani and his addition in the salawat we recite unto his descendant Muhammad ﷺ. He then gave him the glad tidings of another son, Ishaq. Finally, Allah teaches that guidance is not guaranteed by lineage alone.

Refuting Claims that Angels are Daughters of Allah

فَاسْتَفْتِهِمُ الرِّبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾

(149) So inquire of them, [O Muhammad], "Does your Lord have daughters while they have sons?"

These verses return to the central theme of the surah, affirming pure tawhid and dismantling the false beliefs of the mushrikun (idol-worshippers) of Makkah. They had claimed that the angels were the daughters of Allah and that there was a special relationship between Allah and the jinn.

The Qur'an challenges these claims directly, asking whether they were present when the angels were created, or whether they possess any real knowledge about their nature. It becomes clear

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that these ideas are built only upon assumption and a desire to divert attention away from the truth brought by the Prophet.

The Qur'an also exposes a deep contradiction in their thinking. They themselves viewed daughters as a source of shame, yet attributed to Allah what they disliked for themselves. The verses further reject any notion of lineage between Allah and the jinn, reminding that even the jinn know they will stand before Allah in accountability.

A Beautiful Conclusion

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٨٢﴾

(180) Exalted is your Lord, the Lord of might, above what they describe.

It is reported that the Prophet ﷺ would recite these verses after performing salah. Furthermore, it is reported that whoever recites these verses at the end of a gathering shall be granted the best of returns on the Day of Judgement.

The ending concludes with complete praise of Allah, the Lord of all the worlds. In just these short verses, the foundations of faith are gathered together: the oneness of Allah, the truth of the messengers, and the certainty of standing before Him.

This chapter therefore ends as it began, with the heart being led back to glorifying Allah, affirming His greatness, and praising Him alone.

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ص - Surah Sad

Makki

ص وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾ بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ كَمْ أَهْلَكْنَا مِنْ
 قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَاَلَاتِ حِينَ مَنَاصٍ ﴿٣﴾ وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ ۗ وَقَالَ
 الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾

(1) Sad. By the Qur'an containing reminder... (2) But those who disbelieve are in pride and dissension. (3) How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape. (4) And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar."

The opening verses of Surah Sad were revealed when the leaders of Quraysh visited Abu Talib - the Prophet ﷺ's uncle - during his illness. Although he was not Muslim, he continued to protect the Prophet ﷺ - whom he raised after the death of his parents and grandfather from childhood - and they feared being blamed if they opposed him after Abu Talib's death.

They asked Abu Talib to tell his nephew to stop speaking against their idols and to leave them upon their religion. When the Prophet ﷺ was called, he said he only ever described the idols as everyone could see them, with facts - they held no actual power, they could not move, nor eat, nor sleep, how could they help others if they could not do anything for themselves. He only wished to invite them to something better for them, a single statement that would bring them honour and success.

When he explained that it meant worshipping Allah alone and abandoning all other gods, they reacted with shock and rejection. They rose from the gathering, telling one another to remain firm upon their gods.

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It was in this atmosphere of resistance to pure tawhid that the opening verses of Surah Sad were revealed.

Salat Ad-Duha

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

(18) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.

It is from this verse that Ibn Abbas (ra) argues for the establishment of Salat Ad-Duha, also referred to as Salah Al-Ishraq. To offer this Nafil prayer, one can perform any number of equal rak'ahs (units) from two to twelve, although four rak'ahs are preferable, as it is the number the Prophet ﷺ was most often reported to have performed.

In a Hadith, the Prophet ﷺ said:

يُصْبِحُ عَلَى كُلِّ سَلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيَجْزِي مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

Abu Dharr (ra) reported: The Prophet ﷺ said, "In the morning, charity is due on every joint bone of the body of everyone of you. Every utterance of Allah's Glorification (Subhan Allah) is an act of charity, and every utterance of His Praise (Alhamdulillah) is an act of charity and every utterance of declaration of His Greatness (La ilaha illAllah) is an act of charity; and enjoining good is an act of charity, and forbidding evil is an act of charity, and two Rak'ah Duha prayers which one performs in the forenoon is equal to all this (in reward)." [Muslim]

The Test of Dawud (as)

وَهَلْ أَتَاكَ نَبَأُ الْخُسْفِ إِذْ تُسَوِّرُوا الصَّخْرَةَ لِوَيْدِ الْمَخْرَابِ ﴿١٩﴾

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(21) Allah tested Prophet Dawud (as) when And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber - two strangers suddenly entered his place of worship and brought a dispute before him. One man claimed that his companion had wronged him.

Dawud (as) responded with deep concern for justice, but realised he had spoken before hearing both sides. He immediately recognised this as a test from Allah, turned back in repentance and fell in prostration. Allah forgave him and honoured him with closeness and a beautiful return.

Despite being approached suddenly by two men who climbed over a wall, Dawud (as) did not react harshly. He listened patiently and chose to withhold judgement, allowing space for their actions to be explained.

This teaches that even the most righteous remain humble, return quickly to Allah when they sense a mistake, and place justice at the heart of every decision. It is also a powerful example for anyone in authority, whether leaders, teachers or parents, to deal with difficult situations through mercy, patience and restraint.

Dawud (as) as a Political Leader

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا
نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

(26) [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

Allah appointed Dawud (as) as both a prophet and a ruler, and commanded him to judge with truth and not follow desire, for

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desire leads people away from Allah and makes them forget the Hereafter.

These verses teach that authority is a trust from Allah, that the purpose of leadership is to establish truth and justice, and that those in power must control their desires and remain conscious of the Day of Reckoning.

While Islam sets clear moral principles for justice, it allows flexibility in how societies organise their systems. At times, one person may hold multiple roles when trust is certain, and at other times separating authority becomes necessary.

Ultimately, justice cannot be upheld by systems alone. It depends on leaders who fear Allah and care about the Hereafter. The most important quality in leadership is character and taqwa, not status, expertise or position.

Justice and Purpose

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

(27) And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

These verses affirm that Allah did not create the heavens and the earth without purpose. To deny the Hereafter is to claim that creation is meaningless. Allah makes it clear that those who believe and do good cannot be equal to those who spread corruption, and that the God fearing are not the same as sinners.

The Qur'an is revealed so people may reflect deeply on its verses and take guidance.

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كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

(29) [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

The message is also a call to fairness and wisdom. If Allah's justice is perfect, then there must be a final return where good is rewarded and wrongdoing is held to account. Without the Hereafter, true justice would never be completed.

The real difference between believers and disbelievers is not always seen in this world, but in the outcome of the next. At the same time, people living together in society are still to be treated with equal human rights and dignity in this life.

Praying for Positions of Power

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

(35) He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

Most scholars explain this as a kingdom whose unique qualities would never be matched by anyone else. Allah accepted his prayer and granted him an authority unlike any other, including control over the wind and over the jinn.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾ وَأَخْرَيْنَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

(36) So We subjected to him the wind blowing by his command, gently, wherever he directed, (37) And [also] the devils [of jinn] - every builder and diver (38) And others bound together in shackles. (39) [We said], "This is Our gift, so grant or withhold without account."

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Sulayman's request was not driven by love of status, wealth or dominance. It came from a sincere desire to establish Allah's truth and allow justice to prevail through a position of real influence. Because Allah knew the purity of his intention, he was permitted to ask for such authority and his prayer was answered.

In general, people are discouraged from seeking power, as leadership is often mixed with ego and attachment to status. Yet these verses also teach balance. When a genuine need arises, and a person knows they are able to fulfil a responsibility better than others, it is from the Prophetic way to step forward and accept that trust. The Prophet ﷺ appointed people according to ability and merit, such as giving precedence in prayer to the one most grounded in the Qur'an.

These verses also show that Sulayman (as) was granted firm control over rebellious jinn as part of his unique authority.

Ayyub (as) and His Oath

وَأذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

(41) And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

وَأُخَذُ بِيَدِكَ ضِعْفًا فَاصْرَبْ بِهِ وَلَا تَحْنُتْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

(44) [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

Allah allowed Ayyub to fulfil his oath to strike his wife symbolically, by using a bundle of thin twigs in one strike, because his wife was innocent and had cared for him faithfully.

The passage also explains the concept of hilal (legal stratagems):

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- A legal workaround is allowed only when it avoids harm without cancelling the aims of the shari'ah.
- Using tricks to make something haram appear halal, or to escape obligations such as zakah, is not permitted and is sinful.

Furthermore, if someone makes an oath to do something wrong or impermissible, the oath should be broken, and kaffarah must be paid. A person should do what is better and more correct.

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Surah Az-Zumar - The Groups

Makki

Intention Drives Reward

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾

(2) *Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.*

It was reported that a man came to the Prophet ﷺ and said when he does good deeds, such as giving in charity, or helping another person, although he sought the pleasure of Allah, he sometimes found himself looking forward to people's praise. The Prophet ﷺ responded to the man saying, "Allah ﷻ does not like anything in which something or someone else has been associated as a partner with Him." Then he ﷺ quoted this verse.

The Form of Celestial Bodies

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ﴿٥﴾

(5) *He wraps the night over the day and wraps the day over the night*

The verb 'kawwara' used here to describe night and day is generally used to describe the wrapping of a turban around a head. Allah ﷻ says the night and day wrap around each other, as if in a circular motion. Here we are presented with yet another example of the Qur'an miraculously alluding to a fact well before it was proved by modern science; that being the shape of celestial bodies being spherical.

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Intercession Through Idols

أَلَا لِلَّهِ الدِّينُ الخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

(3) *Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.*

At their core, the polytheist of Makkah at the time of the Prophet ﷺ took Allah ﷻ as their God. However, over time and due to the corruption of Shaytan, they began to make idols in the forms of angels with the the belief that these idols could intercede on their behalf with Allah ﷻ. Much like a king's preferred courtiers who's favour could be bought by the common people, the Makkans believed that earning the favour of these idols could gain them closeness to Allah.

Allah is Free of Need

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۗ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

(7) *If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.*

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Allah does not require servants or worshippers in order to be God. Our faith and obedience add nothing to His greatness, just as disbelief and ingratitude diminish nothing from His perfection. Though we are utterly dependent upon Allah in every moment, He ﷻ is completely independent of His creation and free of all need.

The True Reward of Sabr

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ
اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

(10) Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

It is reported that the Prophet ﷺ spoke of a Scale of Justice that will be set up on the Day of Judgment. Those who gave charity will have what they gave weighed, and they will receive their full reward. Likewise, acts of worship such as salah and hajj will be weighed and rewarded accordingly. But when those who remained patient through trials and hardship come forward, there will be no weighing for them. Their reward will be poured out without measure or reckoning, as Allah has revealed that the patient will be rewarded without limit. So great will this reward be that those who lived in ease and comfort in the world will wish that their bodies had been cut with scissors in the worldly life, so that they too could have attained the same reward through patience.

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The Enlightened Heart

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِمْ مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

(22) So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

‘Sharh al-sadr’ - the opening of the heart, mentioned in this verse is when Allah gently opens a person’s heart so that truth becomes easy to accept, faith feels light rather than heavy and obedience no longer feels forced. It is not simply knowledge, nor is it emotion alone. It is an inner widening of the heart where clarity replaces confusion, peace replaces resistance and a person / by the will of Allah alone - becomes able to receive Islam with calm acceptance and true, unwavering trust in their Rabb.