

الجزء
الرابع والعشرون
The Twenty Fourth Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In this Juz we are introduced to the ‘Ha-Meem’ surah - a series of 7 surah that begin with the huruf al-muqatta’at Ha-Meem.

Surah az-Zumar - Continued

The Lesser Death

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

(42) Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

The Prophet ﷺ said:

النَّوْمُ أَخُو الْمَوْتِ

“Sleep is the brother of death.”

[Al-Mu’jam Al-Awsat lil Tabarani]

Every time we fall asleep, Allah takes our souls, and every time we wake, it is only because He returns them to us. The one whose time has come is held back, and the one whose life is not yet complete is sent back until an appointed term. In this way, sleep becomes a small and quiet reminder of death, and waking becomes a renewed gift of life.

While we lie unconscious and unaware, Allah restores our bodies, renews our strength and allows us to recover from the wear of the day. All of this happens without effort from us, and without us even realising.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Each morning we open our eyes is therefore not guaranteed, but a mercy, and a gentle sign that our return to Allah is certain, just as our soul leaves us every night and is returned only by His will.

Add verse 46 as dua bubble. Caption: The Sahabi Sa'id Ibn Jubayr said that any dua is answered when one recites this verse.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

(46) Say, "O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

Ego When Tested

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ
هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾

(49) And when adversity touches man, he calls upon Us; then when We bestow on him a favour from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

It exposes human ego: we call upon Allah in hardship, yet credit ourselves when relief comes, forgetting that both difficulty and blessing are from Allah, and that every favour is a test

Make into verse bubble

أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٥٢﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah is Ar-razzaq - He gives and He takes. Allah is as you see Him - if you see Him as a generous Lord, your due will be bountiful.

The Treasury of Tawbah

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ
الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿٥٣﴾

(53) Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

Allah will always be there. The same way in which the mother of a small child - no matter how frustrated they may grow with their child's behaviour - a mother will always be ready to hold their child. To provide for them, to feed them, to care for them. Although, unlike us, Allah does not feel emotions, let alone frustration, no matter how insolent we act, no matter how often we forget Him, when we finally remember Him, He will be there waiting for us. There is no shame in turning back after we sin, no matter how long has past since our last prayer, since our last tilawah, since our last dhikr.

Abdullah Ibn Umar (ra) is reported to have said that out of all the verses in the Qur'an, this verse brings the strongest message of hope for sinners.

However, it is apt to remember that the time of Tawbah (repentance) has a deadline; when our final breath leaves our bodies, and our souls are taken by Malak al-Mawt - when we finally see with our eyes that which we have read and heard about all our lives, the doors of repentance will be closed.

The Extinction of Life

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

(68) And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

The trumpet will be blown and every last creation, from mankind, to the animals, to the jinn and the angels, too, will all perish. All except Israfil, who will be blowing the trumpet upon Allah's command.

The Groups

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَأَمُّ أَبْوَابُهَا ﴿٧١﴾

(71) And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are suddenly opened

This is the verse after which the surah is named. It presents a powerful image of people being gathered and taken together, not randomly, but in distinct groups.

وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ﴿٧١﴾

(71) and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?"

These words establish Allah's perfect justice. No one will enter the Hellfire in confusion. Every person will know exactly why they have arrived there. The message reached them. The warning was given. There will be no doubt in their hearts that their end is deserved.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Group Who Will Enter Jannah

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا ﴿٧٣﴾

(73) *But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened*

The particle letter wa (وَ) underlined in this verse is subtle, yet deeply meaningful. It indicates that as the people of taqwa approach Jannah, its gates are already being opened for them. They arrive in a state of anticipation. They are welcomed. It is as though they can already sense what awaits them beyond the gates.

In contrast, the same particle is not used when the same event is discussed for the dwellers of the hellfire. When the people of disbelief are brought to Jahannam, the wording does not carry this gentle indication. Its gates are flung open suddenly. There is no comfort, no preparation, and no welcoming. The time for warning had already passed. The messengers had come. The scriptures had been recited. Now is only the time of consequence.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Surah Ghafir - The Forgiver

Makki

This surah is also known by the name 'Al-Mu'minun'.

This is the first of the 'Ha Meem' surahs, all of which were revealed in Makkah. All of them speak of the greatness and majesty of the Qur'ān within the first few lines.

It is reported that that the group of 'Hawameem' surahs are referred to as 'Dibaj al-Qur'ān' - the embellishments of the Qur'ān.

Abdullah ibn Masud (ra) said that the Qur'an is like a person searching for a place to settle with his family. He first comes upon beautiful green land and is pleased with it. Then he travels further and finds even more fertile gardens and far finer places to live.

He said, "The first green land is like the Qur'an as a whole, and these rich gardens are like the Ha Mim surahs within it."

For this reason, Ibn Masud said, "When I arrive at *Ha Mim* while reciting the Qur'an, it feels as though I have entered a garden of delight."

Musa (as) is also mentioned in all of these Surahs. Musa (as) has one of the most extensively discussed stories in the Qur'ān, spread across many different chapters, but he does not have a surah named after him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah Comforts His Messenger

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۗ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۗ
وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۗ فَكَيْفَ كَانَ عِقَابِ ۗ ﴿٥﴾

(5) The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.

These verses serve as a comfort to the Prophet ﷺ - Allah is reminding him that every messenger was met with adversaries. Every messenger faced torment and constant argument from their people, but each messenger who's story Allah ﷻ discusses in the Qur'an also experienced a measure of success in their cause too.

The Angel's Intercession and Example

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ
لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

(7) Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. (8) Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In these verses, Allah ﷻ tells us that the angels who carry the Throne and those around it are constantly glorifying their Lord and seeking forgiveness for the believers.

They do not only ask Allah to forgive us. They ask that those who repent and follow His path be protected from the punishment of the Fire. They ask that we be admitted into Jannah. And they go further still. They ask that our parents, our spouses and our children who were righteous be gathered with us there as well.

Whenever we strive to do good sincerely for the sake of Allah, we are not alone in that effort. The angels are making du‘ā’ for us, and for the people we love.

The angels are a perfect creation and a living example for us. They teach us that faith is not only about our own salvation. It is also about carrying others in our hearts, and turning to Allah for our fellow believers, asking that He admit them and their families into Jannah alongside us.

Umar (ra) would say to his companions, when you see your brother experience in a slip in conduct, think of ways to bring him back to his normal and better self. Prompt him to turn back to Allah, to place his trust in Him and rely on Him. Pray to Allah for him, that he is enabled to repent and make Tawbah. Do not become an accomplice of shaytan by chiding him for his actions such that he would turn further away from his faith.

Add verse bubble: verse 19

Caption: Guard your gaze, even when no one is watching. Allah sees all. What you watch on TV, or scroll past on social media - all will be written in our book of deeds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The story of Musa (as)

The Surah now tells the story of a lengthy dialogue between the Pharaoh at the time of Musa (as) and a person of status in his court who was a secret believer. This portion of the story begins in verse 23 and concludes in verse 46.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾

(23) And We did certainly send Moses with Our signs and a clear authority

Allah recounts how Moses was sent with clear signs to Pharaoh and his viziers, Haman and Qarun.

Pharaoh responds with open arrogance. He dismisses the truth, mocks the call to Allah, and presents himself as the only authority over his people. He even commands Haman to build a towering structure for him, claiming he wishes to “look” toward the God of Moses, not in sincerity, but in ridicule and defiance.

At the same time, a believing man from Pharaoh’s own family secretly speaks out in defence of Moses. He warns his people not to kill a man simply for calling to Allah. He reminds them of the fate of earlier nations, stresses that this worldly life is only temporary, and calls them to salvation in the Hereafter.

Pharaoh continues to deceive his people and beautify falsehood for them. In the end, Allah saves the believing man from their plots, while Pharaoh and his followers are surrounded by punishment, in this world and in the Hereafter.

The passage exposes how arrogance blinds the heart, how power can be used to silence truth, and how a single sincere voice can still stand firm against an entire tyrannical system.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Spiritual Equality

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

(40) Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.

This verse establishes a clear and powerful principle. In the sight of Allah, spiritual rank is not determined by gender, but by faith and righteous action.

Whoever does wrong is recompensed only for what they have done. And whoever does good, whether male or female, while truly believing, is promised entry into Jannah and provision without limit.

Islam places no spiritual hierarchy between men and women. There is no privileged gender before Allah, and no spiritual barrier between a servant and their Lord. We do not require any intermediary to reach Him. When we turn to Allah sincerely, He is near, responsive and fully aware of our hearts.

Consistency Through Every Season

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾

(55) So be patient, [O Muhammad]. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning.

In this verse, Allah ﷻ addresses His messenger ﷺ and gives him a deeply grounding instruction at the very beginning of his da'wah - calling to Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Be patient. Hold firmly to the certainty that Allah's promise is true. Turn your attention inward. Seek forgiveness. Remain constant in glorifying your Lord, morning and evening.

The message is clear. Before being preoccupied with opposition, outcomes, or what lies beyond one's control, the believer is taught to focus on their own relationship with Allah. Purification of the heart, steadiness in worship and sincere repentance come first.

Allah is reminding His Messenger ﷺ that the unfolding of results does not rest upon him. His role is faithfulness, consistency and trust. As for everything that lies beyond his reach, Allah will take care of it.

This verse also serves as a reminder to us that no matter what season of life we are in, ease or hardship, clarity or confusion, we are not excused from turning back to Allah. Holding firmly to our morning and evening Duas and adkhar keeps the heart anchored, reminds us that Allah's promise is true, and protects our faith through both the highs and the lows of life.

Make bubble:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ
جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

(60) And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Caption.: It has been said: Dua is the weapon of the believer, the pillar of religion, and the light of the heavens and the earth.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Best of Forms

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٤﴾

(64) It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.

Allah ﷻ reminds us that He created us and perfected our form. We were not made randomly, nor carelessly. Our bodies are balanced, proportioned and purposefully designed. When we look at human creativity, especially in film and visual storytelling, we see a repeated attempt to imagine new forms of life, new creatures and even other worlds. Yet these imagined beings are always made up of parts that already exist within Allah's creation. Nothing truly new can be produced, only rearranged.

Even more telling is how imagined divine beings are portrayed. Angels, lesser gods, or godlike figures are almost always depicted in beautiful human form. No matter how far imagination stretches, it cannot picture a form more complete, more meaningful, or more beautiful than the one Allah has already chosen for us.

This verse quietly restores dignity to the human being. You were created deliberately. You were shaped carefully. And in the sight of Allah, your very form is already a sign of His perfection and mercy.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَأِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ

فَالْيَنَّا يُرْجَعُونَ ﴿٧٧﴾

(77) SO BE PATIENT, [O MUHAMMAD]; INDEED, THE PROMISE OF ALLAH IS TRUTH. AND WHETHER WE SHOW YOU SOME OF WHAT WE HAVE PROMISED THEM OR WE TAKE YOU IN DEATH, IT IS TO US THEY WILL BE RETURNED.

Be patient, the outcome belongs to Allah, even if you never live to see it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Fussilat - The Explanation

Makki

Cause of Revelation

In the opening verses of the surah, Allah ﷻ introduces the Qur'an as a clear and merciful revelation in plain Arabic, meant to be understood and reflected upon. Yet many of the Quraysh turned away, not because the message was unclear, but because their hearts were closed and distracted by pride, fear of change and worldly concerns.

This meaning is illustrated by the famous encounter between Utbah ibn Rabi'ah and the Prophet Muhammad. The leaders of Quraysh sent Utbah to persuade the Prophet ﷺ to stop his call, offering wealth, leadership and honour in return. The Prophet ﷺ listened calmly, then recited the opening verses of Sūrah Fussilat to him.

Utbah was deeply shaken by what he heard and returned to his people advising them to leave the Prophet ﷺ alone, recognising that this speech was unlike anything he had heard before.

The opening verses therefore show that the Qur'an itself is a powerful proof, but only those willing to listen with open hearts will truly benefit from it.

The Qur'ān is a Guide - No Matter What Language You Speak

كِتَابٌ فَصَّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ ﴿٣﴾

(3) A Book whose verses have been detailed, an Arabic Qur'an for a people who know,

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Later on in the surah, Allah ﷻ says in verses 44:

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَلْعَجَمِيُّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ
 آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ
 يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

(44) *And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.*

Allah ﷻ makes something very clear. Had this Qur'an been revealed in a language other than Arabic, people would still have found a reason to object. They would have complained about the language, about clarity, and about the Messenger himself. The problem, Allah shows us, is not the language, it is the heart.

Every messenger was sent to his people in their own language, so that the message would be accessible and clear. Yet guidance itself is not confined to one tongue. Allah describes the Qur'an as guidance and healing for those who believe.

It does not matter what language you speak. If you sincerely want the Qur'an to guide you, Allah will open a path for its words to reach your heart.

For some people, that comes through simply listening to it. For others, through reciting its words, even before fully understanding them. Some are guided through translation. Others are guided through tafsir in their own language. Others choose to learn Arabic in order to connect with it more deeply.

The paths to the Qur'an are many, but its message is one. Universal, living, and reaching every heart that is willing to receive it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

(8) INDEED, THOSE WHO BELIEVE AND DO RIGHTEOUS DEEDS - FOR THEM IS A REWARD UNINTERRUPTED.

The Balance of the Earth's Provision

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً

لِلدَّائِلِينَ ﴿١٠﴾

(10) And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

In this verse, Allah describes how He placed firm mountains, spread blessings within the earth, and measured its sustenance for all who would live upon it.

Allah had already determined the provision and maintenance of every region according to its needs and conditions. Each land was created with specific qualities so that particular crops, minerals, animals and resources would grow there.

This is why different parts of the world produce different foods, materials and goods. These differences naturally lead people and regions to depend on one another through trade and cooperation.

The phrase 'measured therein its sustenance' shows that Allah has already placed within the earth everything required for all of its inhabitants - humans and animals - until the Day of Judgement. People do not create provision; they only extract and use what Allah has already stored and apportioned.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The words 'equal for those who ask' indicate that this provision has been arranged fairly and accessibly for all who seek it, according to Allah's perfect knowledge and wisdom.

The Callers to Faith

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

(33) *And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."*

Classically, it is said that this verse refers to mu'adhdhin - those who perform the call to prayer, who perform their duty, then offer two units of options prayer.

But the meaning of the verse is not limited to the call to prayer alone. It also embraces the everyday believer whose life quietly reflects Islam. The office worker, the bus driver, the teacher, the shopkeeper - those who allow their faith to shape their character, their honesty, their patience and their dealings with others. Without delivering a lecture, and sometimes without even mentioning Allah directly, they become callers to the religion through who they are.

It also includes those who openly and confidently identify as Muslim, and who speak for their faith within their own fields and communities. Calling to Allah is not only done from a pulpit or a minaret. It is done through sincere action, visible integrity, and a life that clearly says: I am among the Muslims.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prohibition of Prostrating to Anyone But Allah

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا
لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

(37) *And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.*

This verse establishes a clear principle in Islam, prostration is an act of worship and belongs to Allah alone.

This often raises an important question: why, then, were the angels commanded to prostrate to Adam (as) and why did the father and brothers of Yusuf (as) prostrate before him?

The answer is that those prostrations were not acts of worship. They were prostrations of honour and recognition, permitted in the laws of earlier nations.

However, the Shari'ah brought by Muhammad ﷺ made this form of prostration unlawful altogether. In Islam, every form of sujud is reserved exclusively for Allah.

The laws of previous prophets are not binding upon us unless our own Shari'ah confirms them. In this matter, our Shari'ah has clearly restricted prostration to Allah alone, protecting the purity of worship and the heart of tawhid.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ilhad - A Hidden Form of Kufr

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي
 آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

(40) *Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will indeed He is Seeing of what you do.*

Ilhad in the Qur'ānic sense means to deviate from the truth of Allah's verses. It is not limited to openly denying the Qur'ān. Rather, it also includes distorting its meanings while still claiming to believe in it.

Lexically, Ilhad means to incline away or bend from the straight path. In this verse, it refers specifically to a person who outwardly affirms faith in the Qur'ān, yet introduces interpretations that contradict its clear, established meanings and the understanding of the Ummah.

Abdullah ibn Abbas (ra) explains that ilhad includes placing words where they do not belong, meaning the verses are used in ways they were never intended. Thus, ilhad is a hidden form of disbelief. It appears as faith, but in reality it alters the message of the Qur'ān and undermines its guidance.

Ilhad is closely connected to hypocrisy in belief, because it disguises rejection of divine guidance beneath the language of Islam. This is why Allah states that such people are never hidden from Him.

And this also reminds us that Islam is a clear and open religion. There is nothing hidden for us to search for or uncover through speculation. The unseen belongs to Allah alone, and He has made known to us, through His words, exactly what we need for guidance, clearly and accessibly, so that we may be guided without confusion.