

الجزء
الخامس والعشرون
The Twenty Fifth Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بسم الله الرحمن الرحيم

الجزء الخامس والعشرون The Twenty Fifth Chapter

Contents

Surah Fussilat - Continued

Mercy, Arrogance & Denial

Surah Shura - The Consultation

Umm Al-Qura

Istiqama

The Conditions of Tawbah

The Hidden Forces That Carry Our Lives

The People of Everlasting Reward

Al-Kaba'ir - The Major Sins

Parenthood & Allah's Perfect Decree

The Light That Leads Us Home

Surah Zukhruf - The Gold

Belief Without Tawhid

Rain and Resurrection

Dua for Journeys

The Shame of Daughters

The Wisdom Behind Unequal Provision

Your Chosen Guide

Importance of Sincere Friendships

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Surah Dukhan - The Smoke

Virtues

Laylah Mubarak

The Smoke

No Mourners Left Behind

Surah Jathiya - The Kneeling

Showing Restraint When Provoked

The Necessity of the Hereafter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This juz is comprised entirely of the Hawamim surahs.

Surah Fussilat - Continued

Mercy, Arrogance & Denial

وَلَيْنُ أَدْفِنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَيْنُ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُنذِرَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

(50) *And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.*

This verse exposes a subtle weakness of the human heart. When relief comes after hardship, a person often forgets Allah and claims the blessing as his own, even though he only merely “tasted” Allah’s mercy. He attributes success to himself, begins to doubt the Hour, and assumes he is still entitled to reward if returned to Allah. This reveals a dangerous mix of arrogance and false security, where comfort replaces humility and weakens awareness of accountability.

وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَائٍ عَرِيضٍ ﴿٥١﴾

(51) *And when We bestow favour upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.*

This verse completes the meaning of verse 50 by showing how this inner attitude appears in a person’s behaviour. Verse 51 shows the practical result of this mindset. When ease and blessing come, a person turns away from Allah and distances himself from

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remembrance and obedience. But when hardship returns, he suddenly becomes intense and persistent in dua.

Together, these verses reveal a recurring human weakness: comfort leads to neglect and false security, while hardship brings humility and dependence. True servitude is to remain connected to Allah in both ease and difficulty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Shura - The Consultation

Makki



لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

FOR US ARE OUR DEEDS, AND FOR YOU YOUR DEEDS.

Allah did not make you the keeper of anyone else's account.

Umm Al-Qura

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

(7) And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

Umm al-Qura is not only a spiritual title, but also reflects the status of Makkah at the time of revelation. Makkah was a major metropolis of Arabia and a central economic hub, positioned directly along the main trade routes that connected Yemen in the south to Syria in the north. Its markets and caravans linked tribes and regions across the peninsula.

Furthermore, the Ka'bah made Makkah the most important religious centre of Arabia. It housed dozens of idols belonging to tribes from all over the Arabian Peninsula, drawing people to the city throughout the year for pilgrimage and worship. This unique combination of economic influence and religious authority gave

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Makkah a reach far beyond its borders, making it truly deserving of the title *Umm al-Qura* - the Mother of Cities.

Istiqama

فَلِذَلِكَ فَادُعُ وَاستَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أهْوَاءَهُمْ ط

(15) So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded

Istiqamah is to remain firmly and consistently upright upon the truth, without bending to personal desires, social pressure or changing trends. In this verse, the Prophet ﷺ is commanded to continue calling to Allah while remaining steadfast upon what has been revealed.

Istiqamah is shaped by obedience to Allah, not by feelings, convenience or culture. The warning not to follow desires reminds us that many deviations begin quietly, by reshaping the truth to suit comfort or acceptance. True *istiqamah* is to hold firmly to the straight path with humility and sincere loyalty to Allah.



وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا

تَفْعَلُونَ ﴿٢٥﴾

(25) AND IT IS HE WHO ACCEPTS REPENTANCE FROM HIS SERVANTS AND PARDONS MISDEEDS, AND HE KNOWS WHAT YOU DO.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Conditions of Tawbah

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

(25) And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

The three conditions for genuine tawbah are:

- To immediately stop the sin.
- To feel sincere remorse for having committed it.
- To firmly resolve not to return to it in the future.

Further conditions depending on the type of sin:

- If the sin involved neglecting an obligation - fard, for example prayer, fasting or paying zakah
 - The person must begin fulfilling that obligation and make up what was missed (qada), where applicable.
- If the sin involved the rights of another person
 - If the right is financial or material and the person is alive, the property or money must be returned, unless they choose to forgive it.
 - If the person has passed away, the right must be returned to their heirs.
 - If the heirs cannot be found, the money should be given to the public treasury or given in charity on their behalf.
- If the harm was not financial (such as hurting, abusing or backbiting someone) one must seek that individual's forgiveness and reconcile with them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Hidden Forces That Carry Our Lives

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَالِيِ
ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾

(32) And of His signs are the ships in the sea, like mountains. (33) If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

These verses draw our attention to something we pass by every day without reflection, the wind. A great ship, rising above the sea like a mountain, appears powerful and self-directed, yet it is completely dependent upon something as unseen and fragile as the wind. A sailing ship moves only because Allah allows the wind to carry it. If He were to still the air, that vast vessel would remain frozen upon the surface of the sea, unable to move an inch.

The wind feels ordinary and is noticed only when it inconveniences us. Yet without it, life would quietly collapse: pollen would not spread, oceans would lie stagnant, and clouds would not be driven across the sky to carry rain to barren land.

Through something as subtle as the movement of air, Allah reminds us that the forces sustaining our world are not random, but carefully governed. In these signs are reminders for those who endure hardship with patience, and who recognise blessing with gratitude.

صَبَّارٍ

SABBAR MEANS DEEP, ENDURING PATIENCE. IT IS ALSO THE WORD FOR THE CACTUS. A PLANT THAT ASKS NOTHING OF ITS ENVIRONMENT, MAKES NO COMPLAINTS ABOUT THE HEAT, SENDS NO PETITIONS ABOUT THE DROUGHT. IT SIMPLY STANDS, QUIETLY AND FIRMLY, UNTIL ALLAH SENDS WHAT IT NEEDS. THE BELIEVER IS CALLED TO SOMETHING OF THE SAME DIGNITY: NOT LOUD SUFFERING, NOT FRANTIC SEARCHING FOR A WAY OUT, BUT A GROUNDED, TRUSTING STILLNESS; THE KIND THAT ALREADY KNOWS PROVISION WILL COME, BECAUSE IT KNOWS WHO HOLDS IT.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The People of Everlasting Reward

In the next group of verses, 36-43, Allah ﷻ describes the attributes of the one who is promised greater things in the next life:

فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

(36) So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely

These verses describe people of strong and balanced character. They stay away from major sins and indecency, and when anger rises, they choose forgiveness. They respond to Allah, establish prayer, consult one another in their affairs, and give from what Allah has provided them. They do not accept oppression silently, but stand up for themselves when wronged, without crossing the limits of justice. At the same time, they recognise that forgiving and restoring relationships is higher and more noble. They are patient, fair, courageous and merciful, people who protect their boundaries while keeping their hearts soft for the sake of Allah.

We will discuss a few of these attributes in this chapter.

Al-Kaba'ir - The Major Sins

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾

(37) And those who avoid the major sins and immoralities, and when they are angry, they forgive,

Allah praises those who actively avoid the major sins and open indecencies, and who respond to anger with forgiveness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Fawahish refers to sexual and moral indecency, whether private or public. Today, temptation is openly delivered through phones and social media, even to our children, whose are not mentally equipped to filter corruption alone. Protection now requires intentional boundaries, not reliance on self control.

This verse reminds us that spiritual maturity is not only staying away from obvious sins, but guarding the heart, the gaze and the environment that quietly shapes belief and behaviour.

Scholars describe major sins as those clearly condemned in the Qur'an and Sunnah, often attached to a severe warning or punishment. Among the most well known are:

Category	Major Sins
Creed related	Shirk (associating partners with Allah), sorcery, believing in superstitions and fortune tellers
Life and body	Murder and taking life unjustly, suicide, causing physical harm to others
Financial	Consuming interest (riba), taking the wealth of orphans, stealing, bribery, giving false weights and measurements
Social and moral	Zina (adultery and fornication), homosexual acts, slandering chaste women, backbiting, lying, disobedience to parents
Religious	Leaving obligatory Salah, breaking the fast of Ramadan without a valid excuse, refusing to pay Zakah, fleeing the battlefield
Other	Drinking alcohol and intoxicants, gambling, feeling secure from Allah's punishment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The verse then adds a powerful moral contrast: those who avoid major sins are not defined only by restraint, but by character. Even when anger is justified, they choose forgiveness. This shows that protecting oneself from *kaba'ir* and *fawahish* is not only about what we refuse to do, but about who we become in how we respond to others.

The Surah's Namesake

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

(38) And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

Shura reflects a community built on humility and shared responsibility. Believers do not treat their own opinions as supreme, but consult one another, value different perspectives, and recognise the wisdom and intellect of others. Their decisions are shaped through mutual respect, sincerity and collective concern for what pleases Allah, rather than personal ego or dominance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Parenthood & Allah's Perfect Decree

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾

(50) Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

This verse reminds us that every form of family is a gift shaped by Allah's perfect wisdom. He grants some people sons, some daughters, some both, and withholds children from others entirely. Each of these is a form of *karamah*, honour and divine choice, not a reflection of worth, success or failure. We do not choose our children, just as we did not choose our parents. Allah aligns every soul within a family through knowledge and wisdom far beyond what we can see.

For those who are unable to have children, whether through biology or circumstance, their place with Allah is not lesser. Their lives still carry meaning, legacy and reward, and their capacity to nurture, teach and love is not limited to parenthood alone.

Often, when Allah gives us children, He mirrors parts of ourselves within them. Parents sometimes recognise their own habits, strengths and weaknesses reflected back to them. This can be a mercy from Allah, allowing us to confront our own shortcomings through the responsibility of guiding another soul. In gently correcting a child, a parent is often being gently reformed as well.

As children grow older, it becomes easy to forget how much softness they still need. The child, the teenager and the young adult all remain deserving of patience, understanding and compassionate guidance. And the same is true for us. We were all once children, and we never outgrow the need to be spoken to with kindness, whether by others or by ourselves. This verse invites us to be mindful not only of how we guide those in our care, but also of how we speak to our own hearts when we fall short.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Light That Leads Us Home

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ

مُسْتَقِيمٍ ﴿٥٢﴾

(52) And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path -

In this verse, Allah describes the Qur'an as a *ruh* (soul/spirit) from His command. No human being reaches Allah through their own effort, nor does anyone speak to Him directly by choice. Guidance only comes when Allah sends revelation. It is He who delivers His message to His servants through *wahi*, and He calls this revelation a *ruh* because it gives life to hearts that would otherwise remain lifeless.

Allah then calls the Qur'an a light. Light is only recognised when there is darkness. In a dark room, a person may walk confidently, yet still collide with what they cannot see. The moment a small lamp is lit, the same space becomes clear, safe and purposeful. In the same way, a life without revelation may feel busy and full, but its direction remains uncertain. The Qur'an illuminates what is right and what is harmful, what leads to Allah and what leads away from Him.

Before revelation, even the Prophet ﷺ did not possess the Book or its detailed guidance. This is not a deficiency, but a reminder that faith itself is a gift granted by Allah. The Messenger ﷺ guides by conveying the light, but it is Allah who places that light within the hearts of whom He wills.

True guidance, therefore, is not found in intelligence, culture or personal spirituality. It is found in allowing the light of the Qur'an to lead us out of confusion and into the straight path.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Zukhruf - The Gold

Makki

Belief Without Tawhid

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

(9) If you [Prophet] ask them, 'Who created the heavens and earth?' they are sure to say, 'They were created by the Almighty, the All Knowing.'

Even those who rejected the message of the Prophet ﷺ did not deny a Creator. They openly acknowledged that the heavens and the earth were created by Allah, the Almighty and the All Knowing. The problem, therefore, was never simply belief in a divine being. It was belief in who Allah truly is, and what that belief demands.

People often go astray not in recognising a higher power, but in the details of faith. They distort Allah's names and attributes, share acts of worship with others, or separate belief from obedience. True *iman* is not only to admit that Allah created everything, but to single Him out alone in worship, trust, judgement and submission.

Rain and Resurrection

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

(11) And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth

Allah sends rain in precise measure, not all at once, but according to His perfect wisdom and timing. If an entire year's rain were to fall in a single day, life would be destroyed, not revived. Through this gentle and measured descent, Allah brings dead land back to life and teaches us how resurrection will occur just as the earth is restored gradually and purposefully, so too will humanity be brought forth by His command.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dua for Journeys

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

(13) *That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.*

(14) *And indeed we, to our Lord, will [surely] return."*

These verses teach us the dua of travel and the deeper mindset of a believer on every journey. When we settle into our means of transport, we are reminded that no vehicle, animal, machine or technology is truly under our control. It is Allah who has subjected it for us and without His permission, we would never be able to master it.

The dua trains the heart to move with gratitude rather than entitlement, and to remember, even in motion and progress, that every journey we take is a small reminder of the final return to our Lord.

The Shame of Daughters

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

(16) *Or has He taken, out of what He has created, daughters and chosen you for [having] sons? (17) And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.*

These verses expose a painful contradiction in the thinking of the people of Makkah. They attributed daughters to Allah, while reserving sons for themselves, yet when one of them was given

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the news of a daughter, his face darkened with shame and silent grief. What they claimed for Allah, they themselves despised.

Before Islam, some Arabs even reached the horrific practice of burying their daughters alive, fearing disgrace or hoping to gain favour with their idols. A man once came to the Prophet ﷺ in tears, broken by the memory of having buried his own daughter before guidance reached him. Islam confronted this cruelty at its root, restoring the dignity of girls and exposing the injustice of associating with Allah what people themselves could not accept.

The Wisdom Behind Unequal Provision

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ

(32) Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

The question is rhetorical, and the answer is obvious: no, they do not. The distribution of provision - who is born into wealth, who is born into need, who is gifted with one skill and denied another - is not in human hands. It never was.

But the verse doesn't stop at reminding us who holds the reins. It gives us the reason behind the imbalance: "that they may make use of one another for service." The Arabic word used here, *sukhriyya*, carries the meaning of one person being placed in a position of need or service toward another. This is not an oversight in divine design, it is the design. A world in which everyone possessed the same skills, the same wealth and the same

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

capacities would not be a utopia - it would be a world with no reason to cooperate, no reason to need one another, and no avenue for the generosity, humility and interdependence that shape righteous character.

Absolute economic equality is neither possible nor just. People differ in strength, health, intelligence, skills, effort and responsibility, and so their duties and rewards naturally differ. True justice is not sameness, rather it is giving people rights and responsibilities proportionate to what Allah has enabled them to carry.

This is where Islam's economic framework finds its footing. It rejects the unbridled accumulation of wealth through oppression, monopoly, interest, gambling and exploitation. At the same time it does not permit the state to forcibly flatten what Allah has deliberately varied. Instead it establishes moral and legal guardrails - *zakah*, charity, lawful trade, fair wages, the prohibition of *riba* - that protect the weak without dismantling the structure Allah intentionally created.

And then, as if to put the whole conversation in its place, the verse ends: "But the mercy of your Lord is better than whatever they accumulate." Whatever we spend our lives building, hoarding or chasing, none of it compares to what Allah alone can give. The real provision was never the wealth.

Your Chosen Guide

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

(36) *And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.*

This verse teaches that no heart is ever left without a driver. If a person turns away from the remembrance of the Most Merciful,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah allows Shaytan to become his constant companion, shaping his thoughts, choices and direction.

Every person is being led by something. Either *iman* (faith) pulls the heart towards Allah, or Shaytan quietly steers it away. The path we follow is shaped by what we choose to keep close to our hearts.

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

(37) And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided

The most dangerous misguidance is to be led away from the truth while thinking you are already guided.

Importance of Sincere Friendships

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

(67) Close friends, that Day, will be enemies to each other, except for the righteous

The verse draws a clear line between friendships built on desire, status and shared sin, and friendships built on *taqwa*. Only the second will survive the Day when every hidden intention is exposed. The Prophet ﷺ said:

إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.” (Bukhari)

This is the exception mentioned in the verse. Righteous friends do not compete in sin, but reinforce faith, patience and obedience. Their closeness becomes protection, not destruction.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And finally, what is the reward for fostering such relationships in the name of Allah? The Prophet ﷺ said:

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ... وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ
وَتَفَرَّقَا عَلَيْهِ

“Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne: And they are... two men who love and meet each other and depart from each other for the sake of Allah” [Sahihain]

These are the very friendships that will not become enemies on that Day. They are built for Allah in this world, and so they remain honoured and secure in the next.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Dukhan - The Smoke

Virtues

- Whoever recites Surah Dukhan on Friday night, his sins will have been forgiven by morning
- Another narration states whoever recites Surah Dukhan on Friday in the night or in the day, Allah will build for him a house in paradise.

Laylah Mubarak

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾

(3) Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. (4) On that night is made distinct every precise matter -

The phrase *laylah mubarakah* (the blessed night) is explained by the majority of scholars as referring to *Laylatul Qadr* (the night of decree). This is because the Qur'an itself clearly states that the Qur'an was revealed in the month of Ramadan and on the Night of Qadr.

The scholars clarify that the Qur'an was sent down in its entirety from the Preserved Tablet¹ to the lowest heaven on *Laylatul Qadr*, and was then revealed to the Prophet ﷺ gradually over twenty three years.

Some early scholars interpreted *laylah mubarakah* as the middle night of Sha'ban (*Laylatul Bara'ah*), but this view is rejected in

¹ The Lawh al Mahfuz - the Preserved Tablet - is part of the unseen world. It refers to the divine register in which Allah has written everything that will ever occur, every decree, every life, every event, with perfect knowledge and wisdom. The Qur'an describes it as preserved, meaning it is protected from error, loss or alteration. Nothing is forgotten, added, or erased by mistake.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

relation to the revelation of the Qur'ān because it contradicts the clear Qur'ānic texts. While there are reports mentioning virtues of the mid Sha'ban night, they are weak and are treated as a separate issue.

The verses also indicate that on *Laylatul Qadr* the decrees for the coming year are handed to the angels, even though all matters were already decreed by Allah eternally.

The Smoke

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ ﴿١٠﴾ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا
اكَشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

(10) Then watch for the Day when the sky will bring a visible smoke. (11) Covering the people; this is a painful torment. (12) They will say], "Our Lord, remove from us the torment; indeed, we are believers."

In these verses, the smoke is presented as one of the real and visible major signs of the Day of Judgement, which will appear near the end of time and envelop people openly and clearly. It will affect people in different ways. For the believer, it will be light and brief, while for those who rejected Allah, it will be painful and overwhelming, showing that the signs of the Hour are not only warnings, but also a manifestation of divine justice.

These signs appear after repeated rejection of guidance and arrive suddenly and unmistakably. They are not quiet personal trials, but public events announcing that the time of moral choice is drawing to a close. When the major signs begin, repentance is no longer as it was before, and faith formed only after certainty does not carry the same meaning.

The delay of these signs is not neglect, but mercy. When they finally appear, they stand as clear proof that Allah's promise is true, and that the world is moving towards its final return to Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Some early scholars held that the smoke referred to a famine that struck Quraysh in Makkah, where extreme hunger caused people to imagine a haze in the sky.

No Mourners Left Behind

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾

(25) How much they left behind of gardens and springs (16) And crops and noble sites (27) And comfort wherein they were amused. (28) Thus. And We caused to inherit it another people. (29) And the heaven and earth wept not for them, nor were they reprieved.

These verses shatter the illusion of greatness. The Pharaoh's men who were drowned during the Exodus left behind gardens, rivers, wealth and splendour, yet when they were drowned, nothing in creation mourned them. The skies did not weep, and the earth did not pause. Their power meant nothing once Allah's judgement came.

There is also a quiet sign here of the truth of Muhammad ﷺ. He recited detailed accounts of the rise and fall of ancient Egypt, long before its history could be read or understood, reminding us that this knowledge came only through revelation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Jathiya - The Kneeling

Showing Restraint When Provoked

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

(14) Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn.

On the occasion of the expedition of Bani al Mustaliq², the Prophet ﷺ and the Companions stopped at a well. Ibn Salul³ was present with the Muslims and sent his servant to fetch water. When the servant returned late, he explained that one of the servants of ‘Umar (ra) was sitting at the well and would not allow anyone to draw water until the water skins of the Messenger of Allah ﷺ and Abu Bakr (ra) had been filled.

Hearing this, Ibn Salul uttered a mocking proverb, saying, “Fatten your dog and it will eat you.” When ‘Umar (ra) came to know of what had been said, he set out to confront him. At that moment, the verse was revealed commanding the believers to pardon and show restraint toward those who wrong them.

² Banu Mustaliq were a neighbouring tribe who had gathered forces against the Muslims. The expedition took place to prevent an attack on Madinah.

³ Abdullah ibn Ubayy ibn Salul was the leading figure of the hypocrites in Madinah. Before Islam became established, he had expected local leadership, and after the Prophet ﷺ arrived he outwardly accepted Islam while inwardly resenting the new authority. He repeatedly provoked division and mocked the believers from within the community.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Necessity of the Hereafter

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

(21) Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge. (22) And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

These verses affirm that the Hereafter is a rational and moral necessity. In this world, people are not rewarded or punished in full measure for what they do. Many wrongdoers live in comfort and escape accountability through power, deception and loopholes, while believers often restrain themselves from unlawful gain and endure hardship in obedience to Allah. If life were to end here, there would be no meaningful distinction between good and evil, and injustice would remain unresolved. Therefore, a final Day of Requitment must exist, where every soul is fully repaid for what it earned. This world is a place of trial and action, not complete judgement.