

الجزء
السادس والعشرون
The Twenty Sixth Chapter

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الجزء السادس والعشرون The Twenty Sixth Chapter

Contents

Surah al-Ahqaf - 46 - The Sand Dunes

Demand for Proof of Polytheism
Blinded by Arrogance, a Missed Honour
Two Scenarios of Child Rearing
The Second Scenario: A Misguided Child
The Surahs Namesake - Ahqaf
The Rules of War
Balance in Times of Conflict
The Miser

Surah Fath - 48 - The Victory

The Pledge of the Tree
AL-Ridhwan
The Conquest of Khaybar
The Promise of Victory

Surah Hujarat - 49- The Apartments

Etiquette in the Presence of Authority
Respect Protects Ones Good Deeds
Verifying Before Reacting
Mockery Diminishes the Soul
The Fifth: Avoiding Suspicion & Spying

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Diversity

Surah Qaf - 50

Virtues

The Purpose of Oaths

Resurrection

Confusion in the Absence of Purpose

A Call to Look Upwards

Allah Overlooks Our Thoughts

The Pangs of Death

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Ahqaf - 46 -The Sand Dunes**Demand for Proof of Polytheism**

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَاوَاتِ أَتُنُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿٤٦﴾

(4) Say, [O Muhammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

Allah commands the Prophet ﷺ to challenge the polytheists of Makkah with a simple demand for evidence. If those they worship besides Allah possess power, then let them show what they have created on earth, or prove they share in the creation of the heavens. And if their belief is based on knowledge, let them produce a revealed scripture or any trace of authentic evidence. They could bring neither creation nor revelation, exposing the emptiness of their claims.

Blinded by Arrogance, a Missed Honour

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

(10) Say, "Have you considered: if the Qur'an was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people

This verse confronts the arrogance of those who rejected the Qur'ān. If it truly came from Allah, how could they justify disbelief while a witness from the Children of Israel recognised its truth and

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

believed? The Arabs, in particular, should have seen the sending of the final Prophet ﷺ among them as an honour, not a threat. But pride blinded them, and Allah does not guide those who choose injustice over humility.



فَقَالُوا إِنَّا الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

(46:13) INDEED, THOSE WHO HAVE SAID, "OUR LORD IS ALLAH," AND THEN REMAINED ON A RIGHT COURSE - THERE WILL BE NO FEAR CONCERNING THEM, NOR WILL THEY GRIEVE.

In the next section of verses, we are presented with:

Two Scenarios of Child Rearing

The First Scenario

Verse 15 tells us of the child who is raised by righteous parents, and honours them when he reaches maturity.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا^ط

(15) And We have enjoined upon mankind, to his parents, good treatment.

The word *ihسان* used here implies the best of treatment.

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا^ج

His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months.

Allah reminds us that a mother carries and delivers her child through hardship, then nurtures them through months of care. When this verse is read alongside Surah al-Baqarah verse 233, which mentions two full years of nursing, scholars deduced that

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

the minimum pregnancy term is six months; thirty months total minus twenty-four of nursing.

Notably, the Qur'an sets no minimum for breastfeeding. This reflects divine mercy and realism: while nursing is honoured, it is not imposed as an absolute burden. Circumstances differ, and the wellbeing of both mother and child is prioritised without shame or rigidity.

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

[He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

This verse describes the moment of full maturity, reaching strength and then forty years of age, often seen as the peak of balance between body, intellect and reasoning. It is the age at which the Prophet ﷺ received revelation, marking a transition from growth to responsibility.

By forty, a person has lived through youth and early adulthood. The impulsiveness of youth begins to settle, and clarity deepens.



رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ
وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

(46:15) O MY LORD! HELP ME TO BE GRATEFUL FOR YOUR FAVOURS WHICH YOU HAVE BESTOWED UPON ME, AND UPON BOTH MY PARENTS, AND TO DO GOOD DEEDS THAT WILL PLEASE YOU. GRANT ME RIGHTEOUSNESS IN MY OFFSPRING. TRULY, I HAVE TURNED TO YOU AND, TRULY, I SUBMIT TO YOU.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Second Scenario: A Misguided Child

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

(17) *But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people" -*

Unlike the grateful believer who matures in faith, this verse shows a grown child responding to his parents with denial and scorn, dismissing the Hereafter as myth. True maturity softens the heart toward Allah and parents; arrogance hardens it against both.

It is important to recognise that faith is sometimes lost through confusion, not rebellion. Many are taught how to practise Islam, but not why. In an age of constant information and competing ideas, instruction alone is not enough; questions need thoughtful answers.

When doubts are dismissed, they can quietly fester. Faith is strongest when both inherited and understood. Islam calls to reflection and conviction, not blind following. When belief is nurtured with clarity and compassion, it is far more likely to endure.

The Surahs Namesake - Ahqaf

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّجُودُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١١﴾

(21) *And mention, [O Muhammad], the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf - and warners had already passed on before*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

him and after him - [saying], "Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day."

Note here, the style in which Allah ﷻ presents Hud (as). Unlike many other prophets, Hud was not widely known in earlier scriptures. He, like Saleh, was from the Arabs, and their stories were not preserved among the People of the Book. This is why the Qur'an provides fuller detail here, establishing their histories clearly and affirming that divine guidance was not limited to one lineage or nation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Muhammad - 47

Many of the surahs in the latter Juz can be read as pairs. Surah Muhammad is said to be paired with Surah Fath. Where Surah Muhammad centres around war, Surah Fath shifts its focus to peace.

Another example of such a pairing is Surah Falaq and Surah Nas; where one talks about internal evils, the other looks at external evils.

This surah is also known as 'al-qital' - warfare - as it was revealed during times of war

Surah Muhammad carries a unique linguistic trait in that all of its verses end in a pronoun.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ ﴿١﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ
عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٢﴾ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا
الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾

The Rules of War

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا
بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۗ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن
لِّيَبْلُو بَعْضَكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾

(4) So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In this verse, Allah ﷻ instructs the Prophet ﷺ as a military leader, outlining conduct in battle and the treatment of prisoners. It distinguishes between combat and post-combat conduct, forbidding killing once the enemy is subdued. Captives may then be released freely or ransomed.

Though temporary measures followed Badr, most scholars view this verse as granting leadership discretion. Islam regulated an existing system of slavery, promoting emancipation and humane treatment. The verse establishes a framework of ethical restraint, regulated warfare, and justice-based governance.

Balance in Times of Conflict

In Surah at-Tawbah (9:122), Allah clarifies that not all believers go to battle; some must remain to preserve knowledge, ensuring society is not consumed by conflict. Even in times of war, scholarship and spiritual grounding are essential.

Then comes the command in Surah Muhammad:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ
مُتَقَلِّبَكُمُ وَمَثْوَاكُمُ ۖ ﴿١٩﴾

(19) So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

Before action comes knowledge. Before confrontation comes *tawhid*. And alongside strength, humility and repentance must stand. The believer is never meant to become reckless or driven by rage. Even in struggle, we are commanded to remain conscious of Allah, seeking forgiveness and remembering that He knows our movements and He alone knows our final resting place.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Miser

هَٰ أَنتُمْ هَٰؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّنْ يَبْخُلُ ۗ وَمَنْ يَبْخُلْ فَإِنَّمَا
يَبْخُلُ عَنِ نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ ۗ وَأَنْتُمْ الْفُقَرَاءُ ۗ وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا
يَكُونُوا أَمْثَالَكُمْ ﴿٣٧﴾

(37) Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

Allah calls believers to spend in His cause, yet some withhold out of fear or greed. In reality, whoever holds back only deprives himself. Allah is *al-Ghaniy* - free of need - while we are utterly dependent on Him.

Every act of giving or striving is not a favour to the religion, but an investment in our own souls, bringing *barakah* now and immense reward in the Hereafter. The warning is clear: if people turn away, Allah will replace them. Serving His cause is an honour He grants - and withdraws - by His wisdom.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Fath - 48 - The Victory

Revealed after the Treaty of Hudaibiyyah, which seemed a loss, this surah declares it a clear victory. What appeared a setback was strategic triumph, paving the way for stability and Makkah's conquest, affirming that patience and trust in Allah bring greater reward.

Similar to Surah Muhammad, every verse of Surah Fath ends in the same style, but this time with a

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ
نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا ﴿٣﴾

After Makkah was restored to the Muslims, transformation was swift. Former enemies softened, and many embraced Islam - including Abu Sufyan - through witnessing mercy and restraint. The conquest was not merely political, but moral, proving that patience and trust in Allah can transform opposition into faith.

The Pledge of the Tree

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا
يَنْكُثُ عَلَىٰ نَفْسِهِ ۗ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

(10) Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On the peaceful journey to Makkah for Umrah, the Prophet ﷺ sought a treaty at Hudaibiyyah. When rumours claimed Uthman was killed, he ﷺ took a pledge under the tree - one of loyalty and steadfast defence, not aggression.

AL-Ridhwan

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

(18) Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest

The Pledge of the Tree is also called the Pledge of Ridhwan - as Allah expresses His pleasure towards those who took the pledge. It is reported that 1400 Muslims were present for this pledge and the Prophet ﷺ said to them, “you are the best of people living on the surface of the earth.” [Sahihain]

The Conquest of Khaybar

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

(20) Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path.

Allah promised a near victory after al-Hudaibiyyah, fulfilled at Khaybar. With the Quraysh neutralised, the Prophet ﷺ confronted Khaybar, a centre of hostility backed by Banu Qaynuqa' and Banu

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nadir (Jewish tribes in Madinah). Only those who pledged at Hudaibiyyah joined, making it a reward for their loyalty. The fortresses fell, and peace was granted, allowing shared cultivation of the land. This strategic, restrained victory strengthened the Muslims and affirmed that trust in Allah brings tangible success after hardship.

The Promise of Victory

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ
مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ
﴿فَتْحًا قَرِيبًا﴾

(27) Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

The Muslims set out for Umrah after the Prophet ﷺ saw in a dream that they would enter al-Masjid al-Haram in safety, heads shaved or shortened. Though delayed, Allah assured him the vision would be fulfilled, preceded by a near victory.

Allah also says “*in sha Allah*,” teaching believers to tie every hope and plan to His will, remaining humble before His decree - even when outcomes seem certain.

Muhammad

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ
فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

(29) Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

This final verse of Qur'an closes Surah al Fath by naming Muhammad and describing the believers who stood with him. Allah shows their strength against disbelief, their mercy with one another, as well as their deep attachment to prayer and to seeking His pleasure.

The name of the Prophet ﷺ is mentioned only four times in the Qur'an. The final two occur in these two surahs. Surah 47 opens with his name, and Surah 48 ends with his name, an example of the ring structure mentioned earlier in Chapter Six.

In the Torah, believers are described as a planting of God that grows and stands firm, a sign of His work in the world. In the Gospel, faith is likened to a tiny seed that grows into something strong and sheltering, such as the parable of the mustard seed. The imagery employed here is the same. A seed, begins small, then strengthens, then stands upright and pleases the one who planted it. The Prophet ﷺ planted the seed, and the Sahabah were those seedlings. Near the end of his life, when the Prophet ﷺ could no longer lead the prayer, he once looked out over Masjid an-Nabawi from his room and saw his companions standing firm, praying in jama'ah. Seeing his seedlings standing strong filled his heart with joy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Hujarat - 49- The Apartments

Apartments here are small units all sat by side. In the context of this Surah, it is referring to the Prophet's ﷺ apartments. Each wife had their own apartment.

This surah addresses Islamic etiquette. Allah ﷻ addresses the believers five times in this Surah with the phrase ‘Oh you who believe’. We will be focusing on those 5 verses in this chapter Insha’Allah.

The first:

Etiquette in the Presence of Authority

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ط وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ



(1) O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

This verse establishes a core principle of adab: do not precede Allah and His Messenger ﷺ. When divine guidance is given, believers restrain their impulses and opinions.

It also teaches respect for rightful authority - listening before speaking, waiting rather than rushing, and trusting the wisdom behind leadership. Such humility shapes speech, action, and decisions.

This etiquette extends to parents: honouring their role, valuing their experience, and showing restraint and respect, even when we do not fully understand their choices.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Second:

Respect Protects Ones Good Deeds

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

(2) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

(3) Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

These verses raise the standard of adab with the Prophet ﷺ: believers must not speak over him or address him casually, lest their deeds be nullified without realising. Outward disrespect can quietly erode inward sincerity.

Those who lower their voices are described as hearts tested for taqwa - restraint is proof of refined faith and a cause for forgiveness and reward.

Revealed after a heated exchange between Abu Bakr and 'Umar (ra), Allah corrected them without naming them, preserving their honour and teaching that reverence for the Prophet ﷺ is part of reverence for the faith.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This Third:

Verifying Before Reacting

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

(6) O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

This verse lays down a vital principle: not every report deserves belief or reaction. A *fasiq* is one who is unreliable - careless with truth or driven by bias.

Allah commands verification before action, for unchecked information breeds injustice, damaged reputations, and regret.

In an age of instant news and AI-generated content, this command is even more urgent. A believer is not impulsive, but pauses, verifies, and responds with discernment.

The Fourth:

Mockery Diminishes the Soul

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ
مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

(11) O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This verse confronts the subtle arrogance in social life. Mockery, sarcasm, and belittling nicknames are not light sins; the one ridiculed may be better and more beloved to Allah.

By saying “do not insult yourselves”, Allah teaches that degrading another believer diminishes your own moral standing.

Faith elevates character; ridicule is a fall from that honour. If one slips, repentance remains open, but persisting in such behaviour is wrongdoing.

The Fifth: Avoiding Suspicion & Spying

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

(12) O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

This verse guards the unseen heart before harm appears outwardly. Unfounded suspicion is sinful; Islam teaches *husn al-zann* - to assume the best and seek good interpretations for their actions.

The verse then forbids spying and backbiting - exposing faults Allah concealed or speaking of someone in a manner in which they would dislike. Allah presents a stark image: eating the flesh of your dead brother.

Yet hope remains. Allah is Accepting of repentance, Most Merciful; if the heart darkens or the tongue slips, the door back to Him is always open.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Diversity

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

(13) O mankind, We created you from a male and a female, and made you into peoples and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most God conscious of you. Indeed, Allah is Knowing, Aware.

This verse shifts the address from believers to all of humanity. Our differences in race, language, culture and lineage are not accidents, nor are they grounds for superiority. They are signs of divine wisdom.

We were made into nations and tribes not to compete in pride, but to recognise, learn from and appreciate one another. Diversity is not a threat to faith. It is part of Allah's design.

True honour is not found in ethnicity, status or heritage, but in *taqwa*. The scale of Allah measures hearts, not backgrounds. To celebrate cultures with gratitude, without arrogance, is to honour the One who created them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Qaf - 50

Makki

The beginning of Surah Qaf addresses many of the same themes mentioned in the latter part of the previous Surah, Surah al-Hujurat, and so they will be discussed here collectively.

Surah Qaf also marks the beginning of the Mufasssal (shorter) surahs. The Prophet ﷺ is reported to have said that no other prophet who received revelation was given the like of these chapters.

Ibn al-Qayyim encourages deep contemplation of Surah Qaf. He highlights that the letter “Qaf” itself is repeatedly used throughout the surah - a strong, sharp, and distinct sound - mirroring the clarity and force of its central message: resurrection and accountability.

Virtues

Although no specific reward is mentioned for reciting this Surah, there are various narrations reporting that the Prophet ﷺ would recite it regularly, so much so that some sahaba memorised it just from hearing the Prophet ﷺ revisiting it so often.

The virtue of reciting it therefore lies in the Prophet’s ﷺ repeated return to it and his consistent practice of reciting it.



إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ
لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ

شَهِيدٌ ﴿٣٧﴾

(50:37) INDEED IN THAT IS A
REMINDER FOR WHOEVER HAS A
HEART OR WHO LISTENS WHILE HE
IS PRESENT [IN MIND].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

When did the Prophet ﷺ recite this Surah?

- On Fridays during Jum'ah prayers
- During the Eid prayers
- In Fajr prayers

The Purpose of Oaths

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾

(1) Qaf. By the honored Qur'an...

This Surah begins with an oath taken by the Qur'an, and ends with Allah telling us that the Qur'an is a reminder. Similarly, the two other Surahs which begin with single letters, Saad and Noon, follow the same pattern.



فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

(50:45) BUT REMIND BY THE QUR'AN WHOEVER FEARS MY THREAT.

Resurrection

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَلِكِ رَجْعٌ بَعِيدٌ ﴿٣﴾

(3) When we have died and have become dust, [we will return to life]? That is a distant return."

Resurrection is the central theme of this surah. The disbelievers viewed the idea of being brought back to life after becoming dust as impossible and far-fetched.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Yet Surah Qaf repeatedly dismantles that doubt, affirming that the One who created them first time can surely recreate. Every section that follows falls under this overarching theme: the certainty of resurrection and accountability.

Confusion in the Absence of Purpose

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيحٍ ﴿٥﴾

(5) *But they denied the truth when it came to them, so they are in a confused condition.*

The phrase “*amr marij*” conveys inner turmoil and instability, a confusion that follows when truth is rejected after it has become clear. When one foundational aspect of faith is denied, the rest begins to unravel; doubt in one pillar weakens certainty in the whole.

Elsewhere the Qur’ān describes such people as being in constant doubt - “*bal hum fi shak.*” Once Allah’s existence or authority is questioned, the heart loses its anchor.

Faith is built upon *yaqeen* - settled conviction. Without it, the mind circles endlessly, never arriving. To be granted clarity about Allah, revelation and resurrection is a blessing many overlook, yet it answers the deepest questions of our existence.

A Call to Look Upwards

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

(6) *Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?*

How can resurrection be doubted when creation testifies to divine power? Look at the flawless sky and the balanced earth, spread

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

with mountains and life. The One who perfected the heavens and earth with such precision can surely recreate human beings with ease. Allah concludes that these signs are:

تَبْصِرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

Giving insight and a reminder for every servant who turns [to Allah].

The first creation did not tire Allah, and neither would resurrection. Although mankind is born scattered through time, our souls were collectively created in one go, and are stored in the heavens until they are placed in the womb of our mothers.

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

(15) Did We fail in the first creation? But they are in confusion over a new creation.



وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَحَنُّ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

(50:16) AND WE HAVE ALREADY CREATED MAN AND KNOW WHAT HIS SOUL WHISPERS TO HIM, AND WE ARE CLOSER TO HIM THAN [HIS] JUGULAR VEIN

Allah Overlooks Our Thoughts

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(18) Man does not utter any word except that with him is an observer prepared [to record].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“*Min qawl*” includes even the smallest utterance; nothing we say escapes record, as angels document our words precisely. Yet Allah’s mercy is vast: He knows our inner whispers, but passing thoughts are not recorded as sins. We are accountable for chosen words and actions, not involuntary thoughts.

The Pangs of Death

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾

(19) *And the intoxication of death will bring the truth; that is what you were trying to avoid.*

The *sakrat al-mawt* - the overwhelming stupor of death - arrives with certainty. In that moment, truth is no longer theoretical. It is present and undeniable and, most importantly in this context, unavoidable.

A person may deny resurrection. They may debate, doubt or dismiss the Hereafter. But death itself cannot be denied. It comes to every soul, cutting through illusion and stripping away distraction.

The verse is both a warning and a mercy. What we try to avoid thinking about is the very reality that will confront us. Death is the first step into the truth we were promised.



مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا

بِسَّلَامٍ ۗ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾

(50:33-34) WHO FEARED THE MOST MERCIFUL UNSEEN AND CAME WITH A HEART RETURNING [IN REPENTANCE] ENTER IT IN PEACE. THIS IS THE DAY OF ETERNITY.