

الجزء
السابع والعشرون
The Twenty Seventh Chapter

كتاب
العبادة
منهاج

MASUMA ABDUL-MUHIT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الجزء السابع والعشرون The Twenty Seventh Chapter

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah ad-Dharyyat [51] & Surah at-Tur [52]

Surah Dhariyat and Surah Tur are often read as a pair. Both are Makki surahs centred on the certainty of the Hereafter, yet each carries a distinct tone. Where Dhariyat nurtures conviction through reflection on rizq, creation and purpose, Tur confronts denial directly and emphasises recompense.

A Barren Wind

Dhariyat opens with movement:

وَالذَّارِيَاتِ ذُرُوءًا ﴿١﴾ فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾ فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾ فَالْمُقَسَّمَاتِ أَمْرًا ﴿٤﴾

(1) By the winds that scatter the dust, (2) and those that bear the burden [of the rain], (3) and those speeding along with ease, (4) and distributing the command of God at His behest!

These winds carry provision. Yet later, the people of Ad are destroyed by a 'reeh aqeam':

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾

(41) There is another sign in the [tribe of] 'Ad, when We sent against them a life-destroying wind

a barren wind with no rizq. The word *aqeam* means sterile, cut off from productivity, and is the same word used for Saara, Ibrahim's wife:

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَءٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾

(29) Then his wife came forward, crying and beating her brow. She said, "I am surely a barren, old woman."

Saara was barren in her womb. A wind without provision becomes a wind of destruction.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Reward of the Righteous

The righteous are described in the third person here in this Surah, as if we are looking at them from a distance, longing to be in their position.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

(15) Surely the God-fearing will find themselves in the midst of gardens and springs.

Who are these people?

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

(17) sleeping little in the night-time, (18) praying at dawn for God's pardon

Their righteousness was not loud. It was carved into the stillness of the night. While others slept, they stood. While the world was silent, they whispered *istighfar*. The mention of *sahar* reveals intimacy, a sacred time when hearts soften.

In the last portion of the night, Allah descends to the lowest heaven in a manner befitting His Majesty, calling His servants to ask and seek forgiveness.

They were defined by private devotion. Jannah is the outcome. The path is hidden sincerity.



وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

(51:47) WE BUILT THE UNIVERSE WITH OUR MIGHT, GIVING IT ITS VAST EXPANSE

The word *moosi'oon* implies ongoing expansion. Only recently did science recognise the universe's expansion. The verse invites humility: how many other meanings await discovery within the Qur'an?

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Creation of Pairs

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

(49) and We created pairs of all things so that you might reflect.

The principle of pairs runs as a subtle thread throughout the surah: sky and earth, rain and drought, belief and denial, this life and the next. Creation is structured in duality and balance. These pairs are not random; they are signs. Through them, Allah calls us to remember that just as opposites coexist in this world, so too does this life point beyond itself to resurrection and final return.

Allah is the Sole Provider

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

﴿٥٨﴾

(57) I seek no sustenance from them, nor do I want them to feed Me (58) it is God who is the great Sustainer, the Mighty One, the Invincible.

Allah declares complete independence. Our worship does not enrich Him, nor does our neglect diminish Him. He alone is al Razzaq, the Constant Provider, sustaining every soul.

He provides even to those who deny Him, and strengthens even those who misuse His gifts. His provision flows not from need, but from mercy.

Inherited Denial

أَتَوَصَّوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

(53) Have they handed this down to one another? They are certainly a people who exceed all bounds,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rejection too is described linguistically with depth. Their denial was passed down like a *wasiyyah* (bequest) across generations. And the Prophet ﷺ is instructed, “So turn away from them”, yet also, “And keep reminding”. Reminder is not negotiation but steady proclamation, like an alarm that rings at its appointed time regardless of irritation. Guiding hearts requires resilience and restraint.

Dismantling Denial

At Tur intensifies all of this. It opens with solemn oaths:

وَالطُّورِ ۝١ وَكِتَابٍ مَّسْطُورٍ ۝٢ فِي رَقٍّ مَّنْشُورٍ ۝٣ وَالْبَيْتِ الْمَعْمُورِ ۝٤ وَالسَّمَاءِ
الْمَرْفُوعِ ۝٥

(1) By the Mount Sinai, (2) and by the Scripture penned (3) on unrolled parchment, (4) by the much-visited House, (5) and by the lofty vault of the sky,

then declares unequivocally:

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧

(7) the punishment of your Lord shall certainly come to pass,

If Dhariyat builds conviction through signs, Tur dismantles denial:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۝٣٥

(35) Were they created out of nothing, or are they their own creators?

The logic is undeniable, existence itself testifies in this favour; either accept Allah as The Creator, or chase the false possibility of self-creation, or creation from nothing.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In Surah Tur, unlike Dhariyat, Allah no longer swears by His apparent signs, he swears by those things we cannot see - the much-visited house, the vault in the sky,

You are the Righteous

The reward scene now shifts in tone. In Adh Dhariyat the righteous were spoken about. In At Tur, Allah addresses them directly:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

(19) Eat and drink with good cheer as a reward for your good deeds,

The shift from third person to direct address forces the listener to imagine themselves there. The greatest honour is not the food or the gardens. It is that Allah Himself addresses them.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ
مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾

(21) To those who have attained to faith We shall unite their offspring who have also followed them in faith, and We shall not let any of their good deeds go unrewarded; every human being is a pledge for whatever he has earned.

Allah reunites believing children with righteous parents in Paradise, raising them in rank without reducing the parents' reward, as explained by Ibn Abbas and Ibn Kathir. Yet His justice stands firm: every soul is accountable for its own deeds. Reunion is mercy; accountability is justice.

Together, the two surahs move from reflection to reckoning, from winds that carry provision to a wind that destroys, from signs scattered across creation to the certainty of standing before Allah. Dhariyat calls the heart to think. Tur demands that it answer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surahs an-Najm [53] and al-Qamar [54]

Surah An Najm begins in the heavens.

وَالنَّجْمِ إِذَا هَوَىٰ ۝١

(1) *By the star when it descends.*

The oath directs the gaze upward. The descending star mirrors the descent of revelation. The surah immediately defends the integrity of the Prophet ﷺ and the source of the Qur'an:

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣

(2) *your companion has neither strayed nor is he misguided, (3) He does not speak from his own desire."*

Revelation is not self authored. It is received.

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝١٤

(14) *by the lote tree beyond which none may pass*

The surah then takes us to the highest horizon, to *Sidratul Muntaha*, anchoring the message in divine origin. The argument begins above the earth and transcends all the way to the heavens, just beneath the Throne - *arsh* - of Allah ﷻ. *Sidratul Muntaha* is the heavenly tree that sits just below Allah's throne in the highest heaven. The Prophet ﷺ - when he travelled up to the heavens during the night journey - was taken to this tree by the angel Jibril. Jibril then informed him that he must pass the lote tree to speak to Allah alone, as if he treaded past that point, the brilliance of Allah would burn his wings off.

Note:

Every verse in these two surahs ends with the same letter, a *ى* in Najam, and a *ر* in Qamar. Many of the Surahs in the coming chapters have a similar recurring pattern in the end of their verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al Qamar, by contrast, begins on earth, with a sign witnessed:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ﴿١﴾

(1) *The Hour has drawn near, and the moon has split.*

If Najm establishes revelation from the heavens, Al Qamar shows what happens when signs are seen on earth, yet still denied. Even after a miracle, the response was:

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

(2) *Yet, when they see a sign they [who deny the truth] turn their backs
"!and say, "The same old sorcery*

Where Surah Najm focuses on the authenticity of revelation, Surah Qamar focuses on the persistence of rejection.

The Collapse of False Gods and False Certainty

In An Najm, false deities are dismantled:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾

(19) *Have you really considered al-Lat and al-"Uzza, (20) and the third one, Manat? --*

Al-Lat, Al-Uzza and Al-Manat were the three most popular idols - and were thought to be the most powerful - worshipped by the Makkan Polytheists.

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

(21) *"What! For you the males and for Him the females?" (22) That indeed is an unfair division --*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The surah exposes the irrationality of assigning daughters to Allah while preferring sons for themselves. It is intellectual correction. Belief must align with truth, not inherited assumptions.

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

(42) They, too, rejected all Our signs. So We seized them with the seizure of One Mighty, Omnipotent.

Surah Qamar then shows the historical pattern of what follows denial. Nation after nation is mentioned: the people of Nuh (as), Ad, Thamud, the people of Lut, Fir'awn (54:41). Each account ends with the refrain:

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ ﴿٢١﴾

(21) How [dreadful] was My punishment and My warning!

The repetition creates rhythm and warning. Najm argues. Qamar demonstrates.

Accountability: Near and Personal

Surah An Najm closes with intimate accountability:

وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾

(40) and that [the fruit of] his striving shall soon be seen; (41) and in the end he will be repaid for it in full; (42) that all things in the end shall return to God;

Effort matters, seeds are seen, and recompense is dispensed bountifully - even for the smallest of deeds.

In the beginning of Surah Najam, the stars fall, and in the end, mankind falls, in prostration:

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿١٤﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(62) *Prostrate yourselves before God, and worship Him alone!*

When Surah Najm was revealed, the Prophet ﷺ gathered the Makkan polytheists and recited the entire surah to them. Its verses addressed their beliefs directly, dismantling their idols and confronting their denial.

It is reported that when he ﷺ reached the final verse, the force and rhythm of the recitation had so gripped the listeners that, upon hearing the command to prostrate, the entire gathering fell in *sujud*. Foreheads touched the ground without hesitation.

Unable to deny the event, Quraysh later claimed that Muhammad had praised their idols during the recitation. This was a fabrication; the Qur'an remains preserved and unchanged.

Surah Qamar then follows, closing with a scene of ultimate stability, the reward for those who answered the call in the last verse of Najam:

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

(54) *The God-conscious will find themselves in gardens and rivers, (55) in the seat of truth with an all-powerful sovereign.*

Surah Najm establishes the truth of revelation and the certainty of personal accountability. It corrects belief and calls for immediate surrender. Whereas Surah Qamar shows the consequence of rejecting that call. It repeats history until the heart feels the pattern.

Najm descends from the star. Qamar splits the moon. One proves the message, the other proves what happens when it is ignored. Together, they move from heavenly origin to earthly consequence, from revelation delivered to warning repeated, until only one response remains: prostrate before the Hour arrives.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah ar-Rahman - 55 - The Merciful

An early Makkan surah, Surah Rahman opens with the Divine Name itself (55:1). It is reported that the Prophet ﷺ would recite it in tahajjud, and it was among the first surahs publicly recited before the Ka'bah in Makkah. It is also called *Aroos al Qur'an* - the bride of the Qur'an - because of its beauty, rhythm, and rich imagery.

The Root of Rahman

The name Ar-Rahman comes from the root ر ح م, meaning tenderness, mercy, compassion, and protective care. From the same root comes *rahim*, the womb. In a Hadith Qudsi, Allah ﷻ says He derived the name of the womb from His own Name. The womb is a living sign of nurturing mercy: hidden, protective, life sustaining.

Ar-Rahman follows the *fa'lan* pattern, conveying vast, all encompassing mercy for all creation. Whereas Ar-Rahim implies ongoing, specific mercy for the believers.

Consider the womb. From the moment a woman senses she may be pregnant, even before confirmation, something shifts within her. Her heart turns entirely toward the unseen child. She begins caring for her body differently. She endures nausea, exhaustion, discomfort, even pain, yet carries hope and love for someone she has not seen. Her life reorganises itself around protecting that hidden trust.

This is only a human reflection of a far greater reality. Allah's mercy toward us is more intense than a mother's toward her child. Despite our mistakes, despite our heedlessness, despite the fact that we have not seen Him, His mercy encompasses us

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

constantly. We live, breathe, are sustained, forgiven, and guided within the vastness of Ar-Rahman.

The womb nurtures a child in darkness until it is ready for light. Likewise, Divine mercy carries us through the unseen stages of our lives, sustaining us even when we are unaware.

The Repeated Refrain

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

(13) *Which of the favours of your Lord will you both deny? [repeated 31 times]*

This refrain addresses both jinn and mankind in the dual form. Such duality runs throughout the surah, not only linguistically but thematically: sun and moon (verse 5), two easts and two wests (verse 17), two seas (verse 19), two gardens (verse 46).

The Gift of Bayan

عَلَّمَهُ الْبَيَانَ

(4) *and He taught him eloquent speech.*

Bayan is more than speech, it is articulation, reflection and abstraction. Animals can only perceive what is before them. Whereas humans think beyond the immediate. We are aware of our awareness. Bayan is the ability to express inner cognition, philosophy, poetry, and moral thought.

The Ephemeral World

كُلُّ مَنْ عَلَيْهَا فَانٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(26) *All that is on the earth is doomed to perish,*

The word 'faan' used here is not merely to die, but to completely vanish.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

(27) *while your Lord's own Self will remain full of majesty and glory.*

Everything fades except Allah and His attributes.

Constant Divine Activity

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

(29) *Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.*

At every instant, someone is calling upon Him. Needs are endless, yet His response never ceases.

Jahannam and Jannah

The Qur'an often pairs warning with promise. In this surah, the description of Paradise far exceeds that of punishment. Roughly four verses describe Hell, while fourteen describe the gardens.

Those who have *hashiyah* - reverent awe - are promised:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٤٦﴾

(46) *But for he who has feared the position of his Lord are two gardens -*

People of Paradise are described in ranks elsewhere in the Qur'an, yet here the emphasis is honour and reward, not hierarchy.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٥٦﴾

(56:60) IS THE REWARD FOR EXCELLENCE [ANYTHING] BUT EXCELLENCE?

Our imperfect striving is met with Divine perfection. The disparity between effort and reward is mercy.

Imagery Beyond This World

مُتَّكِبِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾

(76) Reclining on green cushions and beautiful fine carpets.

The word ‘*abqari*’ used here is classically linked to something extraordinary, even mythical, beyond imagination; the people of Jannah recline in splendour that is truly out of this world.

The Conclusion

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

(60) Blessed is the name of your Lord, Owner of Majesty and Honour.

If even His Name is blessed and exalted, how far beyond comprehension must His Reality be.

Surah Rahman moves the heart between gratitude and awe, between vanishing creation and enduring Majesty, until only one question remains: which of His favours could we ever deny?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Waqiah - 56 -The Inevitable

When Ibn Mas'ud (ra) was laying on his death bed, he said:

“Whoever recites Surah Waqiah every night shall never suffer from poverty.”

Humanities Two Great Encounters

إِذَا وَقَعَتِ الْوَاقِعَةُ

(1) When the Event occurs.

This opening verse introduces the greatest and most certain reality that awaits humanity: the Day of Resurrection. The word *al-Waqi'ah* itself means the inevitable event, something that must and will take place.

Two immense moments define the destiny of humanity. Allah ﷻ says in Surah Shu'ara, verses 193 and 194:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

(193) The Trustworthy Spirit has brought it down (194) Upon your heart, [O Muhammad], that you may be

The first great moment, when the angels descended from the heavens, when Allah sent His Qur'an down to the world as a mercy and a warning. Thereafter, Allah ﷻ says in Surah Fajr, verse 22:

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

(22) And your Lord has come and the angels, rank upon rank,

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The second will be judgement day, when the angels will descend yet again, but this time not with guidance. It will be with Allah's command for reckoning.

The Three Groups

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾

(7) *And you become of three kinds*

The word *azwaj* does not simply mean separate groups. It points to categories that are paired and contrasted, completing the full picture of humanity. Every human being will belong to one of these three groups. Together, they represent the complete outcome of human response to Allah in this life.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾

(8) *Then the companions of the right - what are the companions of the right?* (9) *And the companions of the left - what are the companions of the left?*

The Arabs associated the right side with honour and strength, and the left with misfortune, weakness and humiliation. To be placed on the left was considered a sign of indignity and bad outcome.

Here, Allah uses language the Makkans immediately understood. The People of the Right are those honoured with acceptance, while the People of the Left are those who are deprived and ill fated in the Hereafter.

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The First and Foremost - The Winners

السَّابِقُونَ السَّابِقُونَ ﴿١٠﴾ أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾

(10) And the forerunners, the forerunners (11) They are the ones brought near to Allah

Those who win races do not slow down to compare themselves with others. They run forward and learn from those who succeeded before them. This is the mindset the Qur'an calls us to.

The *sabiqun* are those who race ahead in faith, truth and good works. They respond first, give first and carry goodness when it is difficult. Allah calls them *al-muqarrabun*, those drawn closer step by step, their ranks rising with growing awareness of Allah.

The Prophet ﷺ described them as people who accept truth immediately, fulfil others' rights willingly and judge for others as for themselves. Every generation has its own *sabiqun*.

The Drinks of the Hereafter

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ ﴿١٩﴾

(19) No headache will they have therefrom, nor will they be intoxicated -

In this world people drink to escape life. In Jannah there is nothing to escape from. Its drink does not numb or cloud the mind, rather it preserves clarity, because Paradise is a life already safe, complete and at peace.

Jannahs inhabitants will be brought various chalices of drink by sprightly servers:

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾ فَشَارِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾

(54) And drinking on top of it from scalding water (55) And will drink as the drinking of thirsty camels. (55) And will drink as the drinking of thirsty camels.

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Al-heem refers to camels stricken with a disease that makes them wander desperately, unable to be satisfied, drinking again and again while still dying of thirst.

The people of Hell will be given boiling water, and they will drink it with the same frantic desperation. This drink brings no comfort and no relief. It only intensifies suffering.

The contrast is deliberate. The drink of Jannah reflects inner peace and fulfilment. The drink of Hell reflects inner emptiness, panic and unbearable need.

A Taste of What is to Come

نُزُلُهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

(56) *That is their accommodation on the Day of Recompense.*

The word نُزُلٌ (*nuzul*) refers to what is prepared for a guest upon arrival, an opening offering or light meal. Allah ﷻ uses this word for the punishment of Hell to show that what is described is only the beginning, not the full reality. It is merely the first exposure, a taster of what follows. This points to a deeply unsettling truth: the lasting punishment is far greater than words can convey. It also reflects Allah's mercy, as the full reality of eternal punishment is beyond what the human heart and mind can bear.

This verse also reflects Allah's mercy in how He speaks to us. The full reality of eternal punishment is beyond human emotional and mental capacity to comprehend. If it were described in its entirety, our hearts would not be able to carry it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Recreated Bodies for Eternal Life

حُنْ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾ عَلَىٰ أَنْ تُبَدِّلَ أَمْثَالَكُمْ
وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

(60) We have decreed death among you, and We are not to be outdone

(61) In that We will change your likenesses and produce you in that [form] which you do not know.

On the Day of Resurrection, the same souls will be raised in newly created bodies, designed for the Hereafter, not the fragile bodies of this world. These bodies will be capable of fully experiencing eternal punishment or uninterrupted joy of heaven. The Prophet ﷺ described the people of Jannah as free from worldly discomfort, even their sweat smelling of musk. Resurrection, then, is not repair, but complete recreation for an eternal reality.

This is Not the Speech of Muhammad

﴿ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ ﴾

(75) Then I swear by the setting of the stars, (76) And indeed, it is an oath - if you could know - [most] great.

This passage opens with an oath, where the particle 'la' is used as a rhetorical device to arrest attention and magnify what follows. This style appears here first, and later in Surahs Qiyamah and Balad. Allah then swears by the setting of the stars, preparing the listener for the immense status of the Qur'an.

Allah ﷻ then describes it as:

﴿ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ ﴾

(77) Indeed, it is a noble Qur'an (78) In a Register well-protected; (79) None touch it except the purified.

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The contrast is striking, in that only the most purified angels may draw near to the Preserved Tablet, yet the people of Makkah were honoured to hear its words openly in their streets. They recognised instinctively that Muhammad ﷺ had never spoken like this before. The Qur'an itself became a silent proof, carrying an authority no human speech could match.

The Rizq You Choose for Yourself

In the following passages, Allah lists the most basic forms of rizq that human life depends on.

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

(63) Have you seen **that which you sow**? (64) Is it you who makes it grow, or are We the grower? (65) If We willed, We could make it dry debris, and you would remain in wonder.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾

(68) And have you seen **the water that you drink**? (69) Is it you who brought it down from the clouds, or is it We who bring it down? (70) If We willed, We could make it bitter, so why are you not grateful?

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمَاقًا لِلْمُقْوِينَ ﴿٧٣﴾

(71) And have you seen **the fire that you ignite**? (72) Is it you who produced its tree, or are We the producer? (73) We have made it a reminder and provision for the travelers,

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Each time, Allah asks the same piercing question: Was it you who created this, or was it Allah? After directing the heart to these everyday blessings, Allah delivers a single, devastating statement:

﴿٨٢﴾ وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ

(82) *And make [the thanks for] your provision that you deny [the Provider]?*

Allah gives life and provision, yet some nourish their hearts with denial. What we repeatedly take in becomes our true sustenance: remembrance and gratitude, or rejection. The tragedy is not lacking provision, but replacing Allah's gifts with disbelief.

The Tasbeeh of Ruku' in Salah

﴿٩٦﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

(96) *So exalt the name of your Lord, the Most Great.*

When this verse was revealed, the Prophet ﷺ instructed the believers to place its meaning into their prayer by glorifying Allah in ruku' (bowing). This is why we say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhāna Rabbiyal 'Azīm | Glory be to my Lord, the Most Great.

Surah Waqiah closes by returning the heart to humility and certainty. It reminds us that life, provision and the final return are all in Allah's hands, not ours. We leave this surah with a quiet resolve to honour the Qur'an and to bow, glorify our Lord, the Most Great.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Hadid - 57 - Iron

This surah begins off the last section of madani surahs in the Quran until Surah Tahreem, they are called - *Al-Musabbihat* - they declare the perfection of Allah.

These surah were revealed after the intense sequence of battles the Muslims fought after the Hijra. Allah sent these Surahs to the exerted Muslims to focus them, to motivate them and to strengthen their *iman*.

Tasbeeh

Merely in looking at the creation of Allah do we see How magnificent He must be. Everything, down to atoms are given a language in which they can do tasbeeh - declare the perfection of Allah. In Surah al-Isra, Allah ﷻ says:

وَأَنْ مِّنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا
عَفُورًا

(44) *And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.*



وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

(57:4) AND HE IS WITH YOU WHEREVER YOU ARE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Iman and Spirituality

This surah addresses the reality of spirituality in a comprehensive way.

هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾

(6) and he is Knowing of that within the breasts.

From the vastness of the universe, Allah draws our attention to something far more intimate. Not only to humanity as a whole, but to what lies at the very centre of each person.

The word ذَات - *thaat* refers to the inner reality of something, its true nature and original state. And الصُّدُور - *sudur* - does not only mean the physical chest, but the inner consciousness of a person, the hidden place where intentions, fears, motives and unspoken thoughts reside.

Allah is not only aware of what we do. He knows the source of our actions, the private world within us from which every choice is born.

The Types of Iman

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

(7) Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

There are two levels of iman:

1 - The first is quantitative *iman*. This is foundational faith. A person who has testified the *shahadah* has entered *iman*. It is declared outwardly and accepted inwardly.

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2 - The second is qualitative *iman*. This is the deeper, subconscious *iman* that rises and falls within you. It shapes your priorities, your choices and what you quietly race towards.

It is this qualitative *iman* that makes a person long to be among the *sabiqun*, the ones who move ahead in faith and goodness. This is the level of *iman* Allah is calling us towards in this verse.

Remedies for weak faith:

1 - Recognise the majesty of Allah.

Weak *iman* is often a reflection of a small view of Allah. When the heart reconnects with His greatness, power and mercy, faith naturally strengthens.

2 - Spend **وَأَنْفَقُوا** in the way of Allah, beginning with your time.

This verse is not limited to money. It points first to time. When you give your time to Allah, your presence, attention and priorities, then every other form of spending follows. Your wealth, health, energy and effort all become acts of worship, because your life itself is being offered for His sake.



هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴿٥٧﴾

(57:9) IT IS HE WHO SENDS DOWN UPON HIS SERVANT [MUHAMMAD] VERSES OF CLEAR EVIDENCE THAT HE MAY BRING YOU OUT FROM DARKNESSES INTO THE LIGHT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Torches of the Believers and the Hypocrites

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

(12) *On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.*

Allah now paints a scene from the second stage of the Day of Judgement. After the disbelievers have been sent to the Fire, only the believers and the hypocrites remain. They move quickly towards the gates of Jannah, hastening in their steps.

The believers will be given two lights. One light will be in their right hands, representing their deeds, and another light will shine from their chests, representing their faith.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ
ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَوَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

(13) *On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.*

Who are the hypocrites? They are those who allowed their qualitative *iman* to slowly deplete, until only a weak reserve remained. When weak faith is left unchecked, it can slip into *nifaq* (hypocrisy).

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They will be given a light, but it will be dim and flickering. They will stay close to the believers, trying to walk by their light. Then they will be sent back, and a Great Wall (*sur*) like the wall surrounding a city, will be placed between them.

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ
وَارْتَبْتُمْ وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَعَرَّيْتُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾

(14) *The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and procrastinated and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.*

The hypocrites are those who delayed and procrastinated. When a person stops striving forward, they become stagnant, and in that stillness doubt begins to fester, putting their level of faith at risk.

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا
كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ
فَاسِقُونَ ﴿١٥﴾

(16) *Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.*

Is it not time yet for the Qur'ān to truly reach your heart?

A building left unattended slowly falls into ruin, overtaken by weeds and decay. In the same way, a heart that is not nurtured through remembrance, obedience, and reflection gradually weakens and hardens.

A person may profess Islam with their tongue, yet abandon its obligations. They may not deny the truth with words, but their

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actions quietly do so, declaring that Allah's commands are not worth their time.

Although this is a harrowing warning for all believers, Allah ﷻ then reminds us of His eternal mercy in the next verse

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

(17) Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

Just as Allah sends rain to revive dead land, He sent the Qur'an from the heavens to revive dead hearts. What a mercy that His divine speech descends from the unseen heavens into the vault of our hearts, awakening and bringing them back to life.

What are the causes of weak iman? Allah ﷻ tells us:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيغُ فَتَرَاهُ مُمْصِرًا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ﴿٢٠﴾

(20) Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval.

For a small child, their world revolves around play and toys; this is *la'ib*, simple amusement. As they grow a little older, they become absorbed in TV shows, books, magazines and games; this is *lahw*, distraction and diversion. Then they begin to notice others, and suddenly what they wear, their haircut and their image start to matter; this is *zeenah*, outward adornment. And as adulthood arrives, it becomes about which university you attended, where

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

you travel, and what title you carry; this is *tafakhur*, boasting and competing in status.



وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

(57:20) AND WHAT IS THE WORLDLY LIFE EXCEPT THE ENJOYMENT OF DELUSION.

Islam and Social Justice

Allah reminds His Messenger ﷺ that revelation was never sent only for private spirituality. He says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

(25) We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice.

Two ways people often approach Islam can be seen.

1 - The first is a minimalist, quantitative view. A person focuses on fulfilling the basic obligations and staying away from the major sins, and feels that this alone is enough.

2 - The second is a sincere, qualitative view. It includes all of the above, but goes further. Islam becomes a light you actively carry into the world, into your family, your community, your work and your everyday dealings. You do not simply protect your own faith. You use it to bring goodness, justice and healing around you.

Islam is not a private or selfish religion. It is a faith for society. The prophets did not only call people to belief. They also worked to reform the broken practices of their communities. Shu'ayb challenged corruption in business, Lut confronted public

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

immorality and indecency, and Musa stood against oppression and slavery. These were not abstract theological debates. They were lived, social realities.

The Surahs Namesake - Iron

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

(25) And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.

This teaches the Prophet ﷺ that his mission rests on the Book and justice, yet it is not naïve. Guidance requires patience, wisdom and mercy, but at times also strength, protection and decisive action. Truth is established through revelation and upheld in the real world through responsibility, courage and sacrifice.

For the exhausted believers in Madinah, after battle upon battle, this was reassurance. Their struggle and weariness were not a departure from faith, but part of Allah's design in establishing justice and safeguarding truth.

The verse also mentions that iron was "sent down," and modern science recognises that much of Earth's iron arrived through meteorites, embedding its reserves deep within the planet upon impact.



لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ
كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

(57:23) IN ORDER THAT YOU NOT DESPAIR OVER WHAT HAS ELUDED YOU AND NOT EXULT [IN PRIDE] OVER WHAT HE HAS GIVEN YOU. AND ALLAH DOES NOT LIKE EVERYONE SELF-DELUDED AND BOASTFUL -

Both failure and success are a test from Allah. Pride is the death of spirituality. Trust in Allah, find balance in your struggle.