

الجزء
التاسع والعشرون
The Twenty Ninth Chapter



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الجزء التاسع والعشرون The Twenty Ninth Chapter

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Surah al-Mulk - 67 - The Dominion

Creation as a Test

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْعَفُورُ ﴿٢﴾

(2) [He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving -

The test of this life is not about doing the most, but about doing the best with what we do. Intention and sincerity weigh more than quantity. Even if a person only lives a few years, or even days in true faith before they die, Allah can multiply those years until they carry the reward of decades.

Acceptance of Divine Justice

From verse 6-9, Allah ﷻ tells us of the treatment of those who disbelieved, a harrowing and fear invoking account. However, when we hear from them, they themselves say:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

(10) And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." (11) Indeed, those who fear their Lord unseen will have forgiveness and great reward.

They do not deny where they belong. The disbelievers recognise the error of their ways and only lament their own actions. Allah's divine justice is not questioned; every person will end up exactly where they belong.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Water

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾

(30) Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

In a single question, Allah reminds us that something so essential could be taken away at any moment. If it were, life as we know it would cease in ways we may not even imagine.

Throughout this juz, Allah also mentions water as a reward for the believers, both on the Day of Judgement and in Jannah. But why does Allah return to the example of water so often?

Because water is a foundation of this life and the next. Humanity was created from sticky clay mixed with water. We begin as a drop, and our bodies remain largely water. Water runs through every corner of Allah's creation: beneath the earth in flowing channels, within mountains, across the seas, and in clouds that carry rain.

Yet water rarely serves itself. Its benefits flow outward, sustaining life around it. In this way, we are reminded to resemble water: to be a source of benefit for others. Flowing water remains pure and life giving, while stagnant water festers. Likewise, the believer strives to remain pure and constantly beneficial, bringing goodness wherever they flow.

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Surah Qalam - 68 - The Pen

Allah Reassures Muhammad ﷺ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

(1) Nun. By the pen and what they inscribe

The surah opens with a powerful oath by the pen and what it writes, drawing attention to the divine importance of knowledge, revelation, and the recording of truth. In a society that accused the Prophet ﷺ of madness and dismissed the Qur'ān as poetry or sorcery, this oath establishes a clear contrast between ignorant accusations and the noble reality of revelation. It reminds the listener that the message being delivered is grounded in divine wisdom and that the act of writing itself carries sacred significance in preserving guidance.

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

(3) You are not, [O Muhammad], by the favour of your Lord, a madman.
(4) And indeed, for you is a reward uninterrupted. (5) And indeed, you are of a great moral character.

These opening words were revealed in response to the hostility of Al-Walid ibn al-Mughira (the father of Khalid bin Walid), one of the most influential leaders of Quraysh, who mocked and accused the Prophet ﷺ of being mad in an attempt to discredit his message. Allah reassures His Messenger, affirming that such insults do not diminish his rank. Instead, Allah reassured him, declares that the Prophet ﷺ possesses immense and noble character, honouring him publicly while exposing the baselessness of his critics. These verses not only comforts the Prophet ﷺ but also reminds

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believers that truth is not defined by the accusations of its opponents.

The Owners of the Orchard

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾

(17) *Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning*

This verse refers to a group of brothers who inherited a flourishing garden from their father, a righteous man who used to share its harvest with the poor. After his death, they planned to harvest the fruit secretly at dawn so that no needy people could come and take from it. In their greed, they forgot to say *'in sha'Allah'*.

Before morning arrived, Allah sent a calamity that destroyed the orchard, leaving it barren. When the brothers arrived at the orchard, they thought they had come to the wrong place as it was so unrecognisable. When they realised what had happened and began blaming one another, eventually admitting that their greed and refusal to give charity had caused their loss. The story serves as a reminder that wealth is a trust from Allah, and when blessings are withheld from others, those blessings themselves can be taken away.

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Surah al-Haqqah - 69 - The Inevitable Hour

Certainty of the Hour

الْحَاقَّةُ ۝۱ مَا الْحَاقَّةُ ۝۲ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝۳

(1) *The Inevitable Reality* - (2) *What is the Inevitable Reality?* (3) *And what can make you know what is the Inevitable Reality?*

The opening verses of Surah Al-Haqqah begin with a powerful question about the Inevitable Reality, referring to the Day of Judgement. The repetition of the question emphasises its magnitude and gravity. It is so overwhelming that human language cannot fully capture its reality. The verses awaken the listener, reminding them that this event is certain, immense, and far beyond anything we can truly imagine.

Receiving One's Book of Deeds

On the one hand, the people who receive their book in their right hand will be elated. They will happily receive their accounts:

تِي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ ۝۲۰ فَهُوَ فِي عَيْشَةٍ رَّاضِيَةٍ ۝۲۱ فِي جَنَّةٍ عَالِيَةٍ ۝۲۲

(20) *Indeed, I was certain that I would be meeting my account.* (21) *So he will be in a pleasant life* - (22) *In an elevated garden,*

Thereafter, those who receive their book in their left hands :

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ۝۲۵ وَلَمْ أَدْرِ مَا حِسَابِيهِ ۝۲۶ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝۲۷ مَا أَغْنَىٰ عَنِّي مَالِيهِ ۝۲۸ هَلَكَ عَنِّي سُلْطَانِيهِ ۝۲۹

(25) *But as for he who is given his record in his left hand, he will say,* "Oh, I wish I had not been given my record (26) *And had not known what*

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is my account. (27) I wish my death had been the decisive one. (28) My wealth has not availed me. (29)Gone from me is my authority."

those who receive their record in their left hand fall into despair. They wish they had never been given their record and regret ever knowing their reckoning. In that moment they realise that neither their wealth nor their worldly power can save them, and everything they once relied upon has completely vanished.

A Harrowing Scene

حُدُوهُ فَغُلُوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣٤﴾

(30) [Allah will say], "Seize him and shackle him. (31) Then into Hellfire drive him. (32) Then into a chain whose length is seventy cubits insert him." (33) Indeed, he did not used to believe in Allah, the Most Great, (34) Nor did he encourage the feeding of the poor.

The one who denied Allah and ignored the needs of others is seized, shackled, and cast into the Hellfire. A chain of immense length is fastened around him as a sign of humiliation and punishment.

The reason for his fate is then made clear. He neither believed in Allah, nor did he concern himself with helping those in needs. The passage shows that true faith is not only belief in the heart but must also manifest in concern for others. Neglecting both faith and compassion leads only to ruin.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Ma'arij - 70 - The Ascension

Premium Packages for the Longest Day

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

(4) *The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.*

The Day of Judgement will be unimaginably long and intense. For many, it will feel like fifty thousand years. In that context, the imagery that follows in this Juz becomes deeply meaningful. Allah describes the righteous being in shade, with fountains to drink from and fruits to enjoy. These are not simply descriptions of comfort, but signs of relief, honour, and reward after a day of immense hardship.

In a way, it is like the difference between travelling with a basic ticket and travelling with a premium package. People in this life are willing to spend extra for comfort on a journey that lasts only a few hours or days. The Qur'ān reminds us that the journey of the Hereafter is far longer and far more consequential. The “premium provisions” of that Day are earned through faith, patience, generosity, and righteous deeds in this life.

So the verses are not only painting a picture of Paradise. They are motivating us to prepare now, so that the Day which is difficult for many becomes a day of ease, shade, and honour for the believers.



فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾

(70:5) SO BE PATIENT WITH GRACIOUS PATIENCE.

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Judgement Day is Closer Than We Think

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ وَنَرَاهُ قَرِيبًا ۗ

(6) Indeed they see it as far (7) But We see it [as] near.

They see the Day of Judgement as something distant, always believing they have time to change later. Yet Allah reminds us that what people consider far away is, in reality, very near.

Friendships Will Fail

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۚ

(10) And no friend will ask [anything of] a friend,

In this life, people often neglect their relationships with Allah, instead wasting their time on pursuing follies with their friends - that is not to say spending time with your friends is discouraged in Islam, but what those friendships lead to, the avenues you pursue, you must ask yourself, do they lead you towards or away from Allah?

On that Day, every person will be so consumed with saving themselves that even the closest companions will not ask about one another.

After describing the terror of that Day and the collapse of worldly relationships, the Qur'an turns to the qualities of those who will be saved. They are people who are constant in their prayers, who recognise a right for the needy within their wealth, who truly believe in the Day of Judgement and remain mindful of their Lord's punishment. They guard their chastity, fulfil their trusts and promises, uphold truthful testimony, and carefully maintain their prayers. These are the qualities of those who will be honoured on that Day and admitted into the gardens of Paradise.

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Surah Nuh - 71 - Noah

Nuh's Tireless Call

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

(5) He said, "My Lord, indeed I invited my people [to truth] night and day.

The opening section of this Surah records Nuh's desperate dua to Allah. He does not know what else to do but seek out Allah for an answer to his people's ignorance.

وَيُضَاعِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾

(12) And give you increase in wealth and children and provide for you gardens and provide for you rivers.

He urged his people to repent, to turn to back to Allah, and if they did so, they would be met with copious rewards. But despite all that he promised, they still clung to the practices of their forefathers.

The Final Call

قَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾

(26) And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

After 950 years of calling his people, Nuh (as) finally makes a decisive supplication. Seeing that the disbelievers would only continue spreading disbelief to future generations, he asks Allah to bring judgement upon them. Soon after, Allah describes how they were drowned as a result of their sins and staunch defiance.

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Yet even in this final moment, Nuh (as) ends his prayer with mercy. He asks Allah to forgive himself, his parents, the believers who enter his home, and all believing men and women. The surah therefore ends not only with the warning of judgement, but with a reminder of the compassion and concern the prophets held for the believers.



رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا
تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٧٨﴾

(71:28) MY LORD, FORGIVE ME AND MY PARENTS AND WHOEVER ENTERS MY HOUSE A BELIEVER AND THE BELIEVING MEN AND BELIEVING WOMEN. AND DO NOT INCREASE THE WRONGDOERS EXCEPT IN DESTRUCTION."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah al-Jinn - 72

Jinn are a separate creation of Allah ﷻ, created from smokeless fire, while human beings were created from clay. Like humans, they possess intellect, free will, and moral responsibility, meaning they can choose faith or disbelief and will be held accountable on the Day of Judgement. They inhabit a world that exists alongside ours but remains largely unseen, with abilities and lifespans that differ from human beings. Surah al Jinn provides a rare glimpse into this hidden creation, allowing us to hear the jinn themselves speaking about their encounter with the Qur'an and their recognition of its truth.

The Jinn's First Encounters with the Qur'an

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

(1) Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'

During this event, the Prophet ﷺ was in the Year of Sorrow, grieving the loss of both Khadijah and his uncle Abu Talib. Abu Talib had long offered him protection, and without him the Prophet ﷺ was left vulnerable to the hostility of Quraysh. After the painful rejection he faced at Ta'if, he stopped to rest along the journey. When he awoke for Fajr and began reciting the Qur'an in prayer, a group of jinn passed by and listened attentively.

Moved by what they heard, they recognised the Qur'an as something extraordinary and returned to their people declaring that they had heard a wondrous recitation that guides to the truth. In a moment when the Prophet ﷺ felt isolated and rejected by people, Allah showed that even unseen creations were listening

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and responding to the message. It is a reminder that even in our lowest moments, when we feel most alone, we do not know what unseen blessings Allah may already be unfolding in our favour.



وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۗ فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَحْصًا وَلَا رَهَقًا ﴿١٣﴾

(72:13) AND WHEN WE HEARD THE GUIDANCE, WE BELIEVED IN IT. AND WHOEVER BELIEVES IN HIS LORD WILL NOT FEAR DEPRIVATION OR BURDEN

When the Unseen Hear

أَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿١٩﴾

(19) *And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass."*

The verse highlights the powerful impact of the Qur'ān. When the Prophet ﷺ recited it, even the unseen creation was drawn to it. The jinn were so captivated by its beauty and truth that they gathered in groups to hear it.

Some scholars also note that the wording reflects how intensely the jinn surrounded him, almost pressing upon one another, showing both their curiosity and their reverence for the message they were hearing.

This verse reminds us also that the words of Allah are not only for His human creation. Just as the jinn were moved by the recitation in their unseen world, the other creations of Allah respond to His words in ways we cannot see.

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Surah al-Muzzammil - 73 - The Blanketed

The Call to Stand in Night Prayers

يَا أَيُّهَا الْمَزْمِيلُ ① قُمْ اللَّيْلَ إِلَّا قَلِيلًا ② تَصَفَّهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ③ أَوْ زِدْ عَلَيْهِ
وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ④ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ⑤ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ
وَطْئًا وَأَقْوَمُ قِيلًا ⑥ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑦

(1) O you who are wrapped in your cloak, (2) stand in prayer during the night except for a little, (3) half of it or a little less, (4) or a little more, and recite the Qur'an with measured recitation. (5) Indeed, We will soon give you a weighty message. (6) The night prayer leaves a deeper impact on the soul and allows the words to be understood more clearly. (7) Indeed, for you by day is prolonged occupation.

Surah Muzzammil was revealed shortly after Surah Muddathir (the second surah ever revealed to the Prophet ﷺ). Allah revealed Surah Al-Muzzammil to prepare the Prophet ﷺ for the immense responsibility of conveying His message. Addressing him as “the one wrapped in garments,” the surah gently calls him to rise in the night for prayer, reflection, and recitation of the Qur'an.

Before standing in front of people by day, the Messenger ﷺ was first taught to strengthen his heart by night. In this way, the surah establishes a powerful principle: true strength in calling others to Allah begins with deep spiritual grounding and a private connection with Him.



وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا

حَمِيلًا ⑩

(73:10) AND BE PATIENT OVER WHAT THEY SAY AND AVOID THEM WITH GRACIOUS AVOIDANCE.

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Surah al-Muddathir - 74 - The Cloaked

The Second Revelation

After the first revelation, the Prophet ﷺ longed for the angel to return, but revelation paused for a short period, reported to be around fifteen days to a month. He repeatedly went to the cave of Hīrā and searched the surrounding mountains, hoping to see the angel again. During this time he felt deep worry, wondering if his Lord had left him.

One day, as he descended the mountain, Jibrīl appeared before him in his true form, filling the horizon with his immense presence and declaring that Muhammad was the Messenger of Allah. Overwhelmed and frightened, the Prophet ﷺ hurried home to Khadījah saying, “Cover me.” It was then that Allah revealed Sūrah al Muddathir, addressing him as “the one wrapped in his cloak” and commanding him to arise, warn the people, glorify his Lord, and purify himself as he began his mission.

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ وَالرُّجْزَ فَاهْجُرْ ﴿٥﴾
وَلَا تَمُنْ بِتَسْتَكْبِرْ ﴿٦﴾ وَلِرَبِّكَ فَاصْبِرْ ﴿٧﴾

(1) O you who covers himself [with a garment], (2) Arise and warn (3) And glorify your Lord (4) and purify your clothing (5) and avoid uncleanness (6) Give nothing expecting favour in return (7) and be patient for your Lord

The second revelation received by the Prophet ﷺ, Surah al Muddathir contains Allah’s instruction on how he was to carry the message of Islam to the people. After the overwhelming experience of the first revelation, Allah addresses him with comfort and clarity: arise and warn, glorify your Lord, purify yourself, and turn away from all impurity.

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The Prophet ﷺ is also reminded that his mission must be carried out with sincerity. In verse 6, he is told not to give or strive expecting something greater in return. His duty is simply to convey the message of Allah, seeking no worldly reward, and to remain patient for the sake of his Lord.



كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

(74:38) EVERY SOUL, FOR WHAT IT HAS EARNED, WILL BE RETAINED

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Qiyamah - 75 - The Standing

The Types of Souls

وَلَا أُفْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

(2) *And I swear by the reproaching soul [to the certainty of resurrection].*

Allah ﷻ categorises the soul (ruh) into three types throughout the Qur'an:

1 - Nafs al-Ammarah bis-Soo' - the soul which inclined towards evils and desires. This type of soul is constantly urging a person to follow impulses, temptations, and worldly cravings, unless restrained by faith and discipline. (Mentioned in Surah Yusuf, verse 53)

2 - Nafs al-Lawwamah - the conscience-driven, self-reproaching soul. This soul blames and corrects itself after wrongdoing. It reflects a heart that is alive and aware, constantly evaluating its actions and striving to improve. (Mentioned above)

3 - Nafs al-Mutma'innah - the soul at peace with Allah ﷻ. content with His decree and firm in faith. It is the state of spiritual serenity, and it is this soul that will be welcomed on the Day of Judgment: "Return to your Lord, pleased and pleasing." (Mentioned in Surah Fajr, verse 27-30)

Precision of Resurrection - Down to the Fingertips

قَادِرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ ﴿٤﴾

(4) *Yes. [We are] Able [even] to proportion his fingertips.*

Allah says that He is able not only to resurrect the human being, but even to perfectly reconstruct their fingertips. The verse

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highlights the precision and completeness of Allah's power in resurrection, emphasising that even the smallest and most intricate details of the human body will be restored.

Many scholars note that the specific mention of fingertips is remarkable, as modern science later discovered that every person's fingerprints are unique. Long before this was formally recognised, the Qur'an pointed to the individuality and complexity contained within something as small as the fingertips, illustrating the perfect knowledge and capability of the Creator.

The End of Orbit

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

(9) and the sun and moon are joined

On the Day of Judgement, the sun and the moon will be brought together. In Surah Yasin, Allah explains how the sun and moon move in precise, measured orbits, each following a perfectly ordered path. On that Day, however, the natural order that governs the universe will collapse, and the sun and moon will be joined together, signalling the end of the cosmic system as we know it.

The skies as we perceive them - the atmosphere of the earth, the vastness of space, and even our solar system - form part of the covering that veils the greater heavens beyond. On that Day, the systems that maintain this covering will break apart, the familiar structure of the universe will unravel, and the true reality of the heavens will be brought forth before humanity.

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A Divine Lesson in Quranic Studies

تُحَرِّكُ بِهِ لِسَانَكَ لِتُعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ
﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

(16) Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an. (17) Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. (18) So when We have recited it [through Gabriel], then follow its recitation. (19) Then upon Us is its clarification [to you].

Allah instructs the Prophet ﷺ during the early experience of receiving revelation. When Jibril would bring the Qur'ān, the Prophet ﷺ would quickly move his tongue to repeat the words out of concern that he might forget them. Allah reassured him not to rush the recitation, promising that He Himself would preserve the Qur'ān in the Prophet's heart, guide its recitation, and make its meaning clear.

These verses teach an important lesson about seeking knowledge. The Prophet ﷺ was first instructed to listen attentively and absorb the revelation before repeating it. In this way, Allah was teaching him the proper method of learning: understand and internalise first, then convey - or take notes. Although the Prophet ﷺ was sent as guidance for humanity, Allah still sent Jibril as his instructor. It is a powerful reminder that no one is above learning or receiving help; even the Messenger of Allah ﷺ was guided step by step by his Lord.

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Surah Insan - 76 - Mankind

Set up for Success

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

(2) *Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.*

Allah reminds us that human beings were created from a single drop - a humble origin with a profound purpose: to be tested in this life. Yet Allah is a Merciful and Loving Lord. Though He tests us, He has given us every possible advantage to succeed. He granted us the faculties of hearing and sight, enabling us to perceive, reflect, and recognise the signs around us.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

(3) *Indeed, We guided him to the way, be he grateful or be he ungrateful.*

But the test is not left without guidance. Allah declares that He has shown humanity the path, making clear what leads to gratitude and what leads to denial. Through revelation, signs, and instruction from His chosen messengers, the way has already been laid out. Our task is simply to choose it and walk it.

Mercy to the Opposition

يُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

(8) *And they give food in spite of love for it to the needy, the orphan, and the captive,*

In this verse Allah praises the righteous who give food - despite their own love for it - to the needy, the orphan, and even the captive. The mention of the captive is striking. This is someone

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who may have been an enemy in battle, a person who fought against them and even sought to harm them.

Yet even toward such a person, the believers show compassion. They feed him not out of obligation to the individual, but purely for the sake of Allah.

This tells us something profound about the moral standard the Qur'ān sets for the believers. Compassion in Islam is not conditional on likability. It is not reserved for those who have earned it, those who share our values, or those who have never wronged us. It extends even to the one who once stood in opposition against us - not because of who he is, but solely for the sake of Allah.

In our current climate, where the instinct to withhold from those we disagree with has become almost a reflex, this verse does not leave much room for negotiation. It asks us plainly: is our mercy principled, or is it simply preference wearing a generous name?

And what is the reward for people who are able to do this?

وَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

(11) So Allah will protect them from the evil of that Day and give them radiance and happiness

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Surah Mursalat - 77 - Those Sent Forth

The Repeated Refrain

This Surah, like Surah Rahman has a repeated verse:

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Woe, that Day, to the deniers.

Repetition in the Qur'ān is never filler. Each time this refrain returns, it lands on a different piece of evidence, a different mercy, a different warning that has just been laid out before the one who continues to turn away. It reads less like a list and more like a conversation with someone who keeps refusing to listen - and with each refusal, the weight of accountability grows. The surah is ultimately a portrait of a person who has been given everything: existence, provision, clear signs, yet they still persist in their denial. The refrain is not angry. It is almost sorrowful. This is what you chose, having been shown all of that.

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾

(23) And We determined [it], and excellent [are We] to determine.

The word *qaddarna* (*determined*) carries the full weight of divine decree. Every lifespan - of every human being who has ever lived, every animal, every plant, every mountain, every cloud passing overhead, every known and unknown organism - has been precisely determined by Allah. Not approximated. Not estimated. Determined. And then, in the same breath, Allah ﷻ says: 'and We are the best to do so'. This is not a boast, it is a reassurance. The One who holds all of that in His knowledge and power is not indifferent to it. He is masterful in it. For the believer, this verse is

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grounding in the most literal sense: nothing about your life is unaccounted for, nothing has slipped through, nothing was left to chance. And for the one who carries anxiety about what has been written for them, this verse is an invitation to exhale. It was always in the best of hands.