

مفتی

مذہبِ نبویؐ
حکمتِ قرآنیہ

2023

MOMENTS
WITH THE
QURAN



Shaykh Abdullah Waheed
Mufti Abdul Rahman Waheed

miftaah
EBOOK

Table of Contents

Introduction

Juz 1: Surah Al-Fatihah to Surah Al-Baqarah (141)

Juz 2: Surah Al-Baqarah (142 -252)

Juz 3: Surah Al-Baqarah (253) to Surah Al-Imran (92)

Juz 4: Surah Al-Imran (93) to Surah An-Niā' (23)

Juz 5: Surah An-Nisā' (24 -147)

Juz 6: Surah An-Nisā' (148) to Surah Al-Ma'idah (81)

Juz 7: Surah Al-Ma'idah (82) to Surah Al-An'am (110)

Juz 8: Surah Al-An'am (111) to Surah Al-A'raf (87)

Juz 9: Surah Al-A'raf (88) to Surah Al-Anfal (40)

Juz 10: Surah Al-Anfal (41) to Surah At-Tawbah (93)

Juz 11: Surah At-Tawbah (94), Surah Yunus
to Surah Hud

Juz 12: Surah Hud (6) to Surah Yusuf (52)

Juz 13: Surah Yusuf (53) to Surah Ibrahim

Juz 14: Surah Al-Hijr to Surah An-Nahl

Juz 15: Surah Al-Isra to Surah Al-Kahf (74)

Juz 16: Surah Al-Kahf (75) to Surah Ta-Ha

Juz 17: Surah Al-Anbiya' to Surah Al-Hajj

Juz 18: Surah Al-Mu'minin to Surah Al-Furqan (20)

Juz 19: Surah Al-Furqan (21) to An-Naml (55)

Juz 20: Surah An-Naml (56) to Surah Al-'Ankabut (45)

Juz 21: Surah Al-'Ankabut (46) to Surah Al-Ahzab (30)

Juz 22: Surah Al-Ahzab (31) to Surah Ya-Sin (27)

Juz 23: Surah Ya-Sin (28) to Surah Az-Zumar (31)

Juz 24: Surah Az-Zumar (32) to Surah Fussilat (46)

Juz 25: Surah Fussilat (47) to Surah Al-Jathiyah

Juz 26: Surah Al-Ahqaf to Surah Adh-Dhariyat (30)

Juz 27: Surah Adh-Dhariyat (31) to Surah Al-Hadid

Juz 28: Surah Al-Mujadilah to Surah At-Tahrim

Juz 29: Surah Al-Mulk to Surah Al-Mursalat

Juz 30: Surah An-Naba to Surah An-Nas



Introduction

The month of Ramadan and the Qur'an are inseparable. The Qur'an was revealed during this month as a guide and it is a month of revisiting the lessons embedded within Allah's final book to humanity. Moments with the Qur'an spurred from raw and real conversations the Miftaah Scholars had while discussing Allah's Book. The name was coined by Mufti Abdul Rahman Waheed. In Arabic, لمحات refers to moments, which we found befitting of these special moments during the month of Ramadan, where Muslims gather together, revise the Qur'an, recite from the same juz many times in one day, and engage with different verses for the purpose of gaining a deeper understanding and extracting new meanings each time.

By the grace of Allah, these blessed moments we had with the Qur'an inspired us to begin our series, focusing on one juz per day in Ramadan, sharing our insights and making this important message accessible for Muslims around the globe. Every time we approach the Qur'an, we approach it as if we are learning it for the first time. The beauty of the Qur'an is such that there are new treasures to discover as we dive into the depths of Allah's speech. Whether one is a first-timer or a repeat reciter, the verses of the Qur'an are clear and remain timeless, leaving its reader with outpourings of lessons and wisdoms by Allah.

Our hope is that each one of you will continue to expand your knowledge of the Deen, benefit from the program and cultivate more love for the Qur'an every time you revisit these lessons. In order to nurture and maintain this feeling of a heightened love for the Qur'an, our two main goals we aim to achieve through the program are to recite the Quran and understand its gem-packed contents. We acknowledge that these Quranic treasures are impossible to unfurl in a mere few pages, nevertheless, we have tried our best to bring forth the essence of each chapter, breaking them

down into chosen themes to give you an overview of key lessons in a simple manner.

On your Quranic journey, we pray that this e-book will serve as a resource to decipher the Qur'an on a deeper level, or at least become a starting point for you to be intrigued by this sacred text. In addition, our hope is that beyond the month of Ramadan, each and every one of you will begin to ponder upon every word of Allah at a higher level than the previous year. Now that we have embarked on this journey together, take advantage of every moment and get motivated by the Qur'an. Make it a habit to recite day and night, contemplate, learn, revise, teach, memorize, and put in utmost effort to make it your constant companion.

Without a shadow of a doubt, the Qur'an is the best book of guidance for mankind and our ultimate source of light throughout every darkness. Therefore, it would be a true loss if we did not allow its radiance to constantly illuminate our souls. As we journey on with the Qur'an, we pray to never lose its splendor in our lives, and we ask Allah to give us tawfiq and make us amongst those whose tongues are moist, hearts are softened, skins tremble, and eyes weep at the mention of Allah's words.

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah sends astray - for him there is no guide. (39:23)



Juz 1

**Surah Al-Fatihah
to Surah Al-Baqara**





A Living Guide

The best of gatherings are those in which we begin by praising Allah and declaring His Oneness. This is exactly how the first part of the best book, the Qur'an, begins, with the greatest surah, Surah Al-Fatihah, fueled by praise which is due to the Almighty.

Every waking moment in life that we are fortunate to say 'Alhamdulillah' is Allah's favor upon us, and He teaches us that the format to accepted beginnings is through these seven powerful verses. This is our manual for living. It is what we live for.

The power these verses hold is such that no prayer would exist without them. It is no ordinary introduction, but an instruction manual, teaching us the correct way of conduct in life. Al-Fatihah in itself is a prayer and a cure to everything, and an answer from Allah for the entire Qur'an.

The Reality of the Qur'an

As a response to us seeking out hidayah and asking Allah to keep us on the straight path, Allah has blessed us with divine revelation. The Qur'an was sent as a clear guidance. Allah declared this in the opening verses of the biggest chapter, Surah Al-Baqarah. Nevertheless, the reality is that the attitude of human beings plays a significant role in the acceptance of its message.

The reception of the Qur'an differs between those who are guided on Allah's path (the believers) and those who have angered Him (the disbelievers and hypocrites). Allah enlightens us on the qualities of each

each group in the verses of this chapter. The former group consists of those who have *taqwa*. They are God-conscious people who have firm belief in the unseen, establish prayers, spend for Allah's sake, believe in the Hereafter, the Qur'an, as well as the previous scriptures and messengers. However, the latter consists of those who harbor the arrogance of Iblis. They are the people inclined to adopting the attitude of the Children of Israel towards the religion.

For the group that undermines Allah and ridicules His Messenger, Allah illustrates that they will never be able to embrace faith nor receive guidance from Him. Allah rejected them because they outrightly rejected the truth and inherently disbelieved. After all, it is Allah who guides whom He wishes. Here, Allah employs an analogy of a mosquito, accentuating that even a seemingly insignificant creature is under His authority.

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, “What does Allah mean by such a parable?” Through this ‘test’, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious (2:26)

A Distracted Heart Cannot Benefit from the Qur'an

In the following verse, Allah continues speaking about the *fāsiq* who went against His divine commandments and transgressed beyond the limits. Due to this, their hardened hearts were further hardened.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِن مِّنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ
وَإِن مِّنْهَا لَمَا يَشْفُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِن مِّنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do. (2:74)

Allah's Greatest Blessing

Upon our full submission to Allah, we have to continuously strive to keep our Islam and *iman* intact because it is the great blessing of Allah and hence cannot be taken for granted. That is why in this juz, Allah has given us examples through the story of Adam AS and the Children of Israel. Both were honored, yet both had downfalls when they took the blessings of Allah for granted. As a result, both were punished.

This proves to us that no matter how ennobled one might be, no one is entitled to the Deen. It takes a great effort to keep our Deen and we must therefore cherish whatever piety and righteous qualities we possess. Amongst the first things we can do is display our *shukr* to Allah by humbling ourselves before Him. With every prostration, we acknowledge that it is Allah that gives us *tawfiq* and endows us with goodness.

The more gratitude we have, the more blessings Allah will confer upon us in this life and the next. Allah gives, and He only takes to give us more. This was what Allah had instructed the Children of Israel through this verse. However, they took Allah's favors for granted and so, He took away His greatest blessing from them, their *iman*.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا
الْبَابَ سَاجِدًا وَقُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ

And 'remember' when We said, "Enter this city and eat freely from wherever you please; enter the gate with humility, saying, 'Absolve us.' We will forgive your sins and multiply the reward for the good-doers." (2:58)

Our biggest test is the test of our *iman*. There is no guarantee that we will die with the *kalima*. So, how can we safeguard our *iman*? It is important for us to stay consistent in our effort and be committed to Allah and his Prophet ﷺ, as well as follow in the footsteps of our pious predecessors. Insha'Allah, we will never take Allah's greatest blessing for granted, and we pray that He will make us amongst those who live and die with Islam and *iman*.



Juz 2

Surah Al-Baqarah



A Believer's Tests

If we say the kalima, we will be tested as long as we live, and Allah has made this message very clear in the second juz. Life is a continuous test, and the degree of our iman is dependent on our level of sacrifice in enduring each test.

These tests are proportionate to the status of our faith. The Prophet ﷺ has said that the hardships faced by the prophets are the hardest faced by men, and after that by those closer to them. The more firm a person is in their religion, the more severe their tests will be.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity and were so 'violently' shaken that 'even' the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is 'always' near. (2:214)

Fighting Our Battles

The verses in the second juz were revealed in the second year after the Muslims' migration from Makkah to Madinah. After sacrificing everything to serve the Deen, it was a time of adjustment for the Companions. In a foreign city, a nascent Islamic state was formed but their battles were far from being over. In fact, from here on, they faced never ending battles for the sake of Allah.

As a new community was established, new laws were stipulated. Obligations of fasting, prayer, zakat, the rites of hajj, as well as the rulings of marriage and divorce were revealed in this chapter. In the month of Sha'ban of the second year, Allah made fasting in the month of Ramadan fard. Hence, the ordinance of fasting in the month of Ramadan is mentioned here.

For the Companions, their first Ramadan was met with the Battle of Badr. It was also the first time Allah gave them permission to fight against the enemy to defend themselves. The outcome of Badr and the incidents that followed culminated in the loss of many lives. Allah clarifies that those who serve Him and sacrifice their life in His path will be awarded with a high status of martyrdom.

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ

Never say that those martyred in the cause of Allah are dead—in fact, they are alive! But you do not perceive it. (2:154)

In life, we will constantly fight our own battles, and Allah reminds us that similarly, any sacrifice we make for Him in times of difficulty is a grand sacrifice. As believers, our path to Allah is the only way out of our trials, and it is in these tested moments that Allah distinguishes His most earnest and sincere servants whom He will honor.

Firmness in Faith

Earlier in the surah (2:16), Allah made mention of the Jews who sold their guidance and purchased misguidance. They traded Allah's mercy and earned His wrath — the worst transaction anyone could make. To ensure we are saved from this profitless state, fortunately, Allah has prescribed the best solution for us to persevere in the Deen.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O believers! Seek comfort in patience and prayer.
Allah is truly with those who are patient. (2:153)

If we navigate life having patience and holding on to prayers in spite of our challenges, Allah will be with us. Furthermore, by increasing our prayers, we will gain the companionship of the Prophet ﷺ in Paradise. Rabi'ah ibn Ka'b reported:

كُنْتُ أَيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتُهُ بِوَضُوئِهِ وَحَاجَّتِهِ فَقَالَ لِي سَلْ فَقُلْتُ
أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ أَوْ غَيْرَ ذَلِكَ قُلْتُ هُوَ ذَلِكَ قَالَ فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ

I spent the night with the Messenger of Allah, peace and blessings be upon him, and I brought water him water for his ablution and his needs. The Prophet said to me, “Ask.” I said, “I ask for your companionship in Paradise.” The Prophet said, “And anything else besides that?” I said, “That is all.” The Prophet said, “Then help me do it for you by prostrating often.” (Sahih Muslim)

On top of that, Allah teaches us that the only befitting words that should come out of our mouths is an affirmation of faith, “إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ”, surely to Allah we belong and to Him we will all return. This statement is not just said upon death, but it is a statement of comfort and reassurance by reaffirming our faith in Allah.

In Arabic, the term for the world is "dunya," which linguistically relates to "dana," meaning the lowest point. This concept suggests that while we may experience moments of joy and gratitude in this earthly life, it serves primarily as a transitional phase of lesser significance when compared to the life to come. Hence, every decision we make here should be made with the akhirah in mind.

Making Good Decisions

To emphasize the importance of making the best decisions in this world, Allah brings forth the story of Ṭālūt's troop, made of a strong eighty-thousand men who set out to fight Jālūt. They were tested by Allah with the river (2:249) to see who amongst them were sincere. After enduring an arduous journey of extreme heat, the men grew thirsty but were instructed to drink a handful only to quench their thirst. Nevertheless, a majority broke the command and disobeyed Allah.

Ibn Abbas mentioned three categories of men from among the army:

1. Those who drank. These were the weak in faith who failed their test. Their thirst was not quenched. The more they drank, the thirstier they became, and rather than being energized by the water, they became more lethargic.
2. Those who drank a little. These were the perfect who fully succeeded in their trial but still felt concerned about how low they were in numbers. They were able to quench their thirst and became more energized.
3. Those who did not drink. These were the most perfect who did not bother even about their numbers. They were strong physically and spiritually. Their iman was fortified.

Ultimately, this is a lesson of discipline. Allah teaches us that we should only take as much as is required in this world, as it is a far greater accomplishment if we practice abstinence and conquer our nafs. The Sunnah encourages doing everything in moderation because engaging in excessiveness will affect our well-being. The Prophet ﷺ said:

مَا مَلَأَ آدَمِيٌّ وَعَاءَ شَرًّا مِنْ بَطْنٍ يَحْسِبُ ابْنُ آدَمَ أَكْلًا يُقِمَنَ صَلْبَهُ فَإِنْ
كَانَ لَا مَحَالَهَ فَتُلْتُ لِعَطَامِهِ وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِهِ "

“The human does not fill any container that is worse than his stomach. It is sufficient for the son of Adam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and third for his breath.” (al-Tirmidhi)

The reality is that whoever eats excessively will lose the sweetness of ibadah, while whoever sleeps excessively will not have barakah in their time. The key to discipline is practice. Though it might be tough, the pain of discipline is better than the pain of regret.

The mufassirūn say the entire world is like the river of Ṭālūt. The river is tempting and the water is tasty, but only those with taqwa know it is not truly worth it. The value of our decisions in the dunya is manifested in the akhirah. While we should always prefer that which is everlasting over that

which is temporary, we ask Allah to grant us the best in both aspects of our life. That is why it is reported that the du'a in this chapter was the Prophet's ﷺ most frequent supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” (2:201)





Juz 3

**Surah Al-Baqara
to Surah Al-Imran**





An Important Concept

The third juz starts with the completion of Surah Al-Baqarah and the commencement of Surah Āl-‘Imrān. Surah Āl-‘Imrān was revealed in the third year in Madinah, during which the Battle of Uhud took place. Along with the highs of Badr, the lows of Uhud are also mentioned in this surah.

As an ummah, we learn valuable lessons from these failures. In our highs and lows, it is Allah who decides all our affairs. This statement of the Prophet ﷺ is the main concept every believer should be accustomed to and it is a foothold our lives should revolve upon:

إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ

"To Allah belongs what He takes, and to
Him belongs what He gives."

If we understand this concept that everything belongs to Allah, and if He takes something from us, it is His, and if He gives us something, it is also His, then we will never be discontent when He takes away what is originally His. We will learn to let go of what was never ours to begin with.

The Best Charitable Acts

In this juz, we also find a lot of verses dedicated to giving away one's wealth and time to serve in the path of Allah. This was the message Allah imparted to the Companions earlier in Madinah in order to establish a thriving community. Unity and success are dependent on every single member contributing to their community. Therefore, the emphasis is given on being

selfless and not selfish in every aspect of our lives.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي
كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَسِيعٌ عَلِيمٌ

The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains. And Allah multiplies 'the reward even more' to whoever He wills. For Allah is All-Bountiful, All-Knowing. (2:261)

Giving for the sake of Allah is the best form of giving. Our giving is a form of Allah's giving to us as well, as all our possessions are from His bounties. And whenever we spend on others, Allah has promised to bless us with more. Hence, the more we have in our possession, the more generous we should be in helping others. Generosity was one of the Prophet's noble attributes, and he would say:

لو كان لي مثل أحد ذهباً، لسررتي أن لا تمر عليّ ثلاث ليالٍ وعندي منه شيء إلا شيء أرضده لذيئ

“If I had gold equal to the mountain of Uhud, it would please me that I should have nothing left of it with me after the passage of three nights, except what I might retain to repay a debt.” (Al-Bukhari and Muslim)

Our generosity however should not only be limited to spending our wealth alone, but also being generous with our knowledge. Knowledge is a form of wealth. Whenever Allah gives knowledge of the Deen, a person will be enriched with wisdom. Hence, if we are not blessed with an abundance of wealth, we can still enrich our lives as well the lives of others through knowledge. Earlier in the same surah, Allah stated:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful 'of this' except people of reason. (2:69)

The core purpose of giving is to seek Allah's pleasure and gain spiritual satisfaction. Therefore, whenever we are given the opportunity to help

someone, we should be the first to seize the opportunity and be grateful for the privilege Allah has given us to help another. Anything we do for charity is about getting the reward of Allah because it is a big favor in the eyes of Allah.

Ibn Abbas remarked, “I’ll never be able to repay four people: A person who said *salam* before me, a person who made space for me in a gathering, a person whose feet got dusty walking around to do something for me, and the fourth can’t be repaid except by Allah.” He was asked, “Who is that?” He said, “A person who spent the night thinking about who to approach for help with a problem, thought me worthy and approached me.” (Shu’ab al-Iman, al-Bayhaqi)

The Prophet ﷺ said,

أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ

“The best act of charity is to reconcile between people.”
(al-Mu’jam al-Kabīr lil-Ṭabarānī)

Purifying Our Wealth

Allah makes financial matters very clear by outlining its guidelines in this juz. He speaks about the best form of giving, charity (*sadaqa*), and usury (*riba*) as the worst. Allah also establishes that it is He who gives, takes, and dictates the rules of our engagements with regards to wealth.

إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“Indeed, Allah Provides sustenance to whom
He pleases without measure.” (3:37)

Allah is generous and kind. He will give us everything. However, there can never be a competing love between the *dunya* and Allah. We are supposed to innately love Allah more than everything else. That is why when one keeps chasing wealth, they will end up losing everything.

The delights of the *dunya* are such that they appear more tempting, but we are only meant to chase Allah. The reward of taqwa is better. There are far better returns when we love Allah more than the *dunya*, He will give us more in the *akhirah* as well.

While giving is a virtuous deed, as discussed earlier, it is important to understand the concept that our wealth purifies itself when it changes hands. Hence, we give not only because it is *wajib* to give from the *rizq* of Allah, but because we need to consistently purify our wealth.

One of the characteristics of the hypocrites that Allah mentioned is that they were miserly in matters of their wealth. They clasped tightly to their money and refused to give in charity or *zakat*, declining to spend any part of their wealth for Allah. This is why giving is also a testament to our faith.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth in charity day and night, secretly and openly —their reward is with their Lord, and there will be no fear for them, nor will they grieve. (2:274)

As believers, it is important to budget our expenses for the cause of Allah. We should support Muslim communities, establishments, organizations, and free our wealth from any form of any impurity. Otherwise, none of our wealth will benefit us if we are not purifying it by fulfilling our acts of worship and upholding charity.

Protecting Our Good Deeds

There is a beautiful du'a given to us in Surah Al-Imran.

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ ۗ
بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۗ وَتُخْرِجُ
الْحَيَّ مِنَ الْمَمَاتِ وَتُخْرِجُ الْمَمَاتِ مِنَ الْحَيِّ ۗ وَتَرزُقُ مَن تَشَاءُ بِعَمْرِ حِسَابٍ ﴿٢٧﴾

Say, 'O Prophet,' "O Allah! Lord over all authorities! You give authority to

whoever You please and remove it from who You please; You honor whoever You please and disgrace who You please—all good is in Your Hands. Surely You 'alone' are Most Capable of everything. You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit.” (3:26-27)

This *du'a* ties into the ayah in Surah Al-Baqarah, which reminds us not to nullify our charity by reminding others of your favors upon them. Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْذَمِّ كَالَّذِي يُبْفِي مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ۗ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَمَرَّكُهُ وَصَلَّىٰ ۗ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O believers! Do not waste your charity with reminders 'of your generosity' or hurtful words, like those who donate their wealth just to show off and do not believe in Allah or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain—leaving it just a bare stone. Such people are unable to preserve the reward of their charity.

Allah does not guide 'such' disbelieving people. (2:264)

Allah recognizes that our biggest challenge is not in doing the good deed, but rather, in protecting the reward of the good deed. The principle of doing a good deed is maintaining the finality of its outcome. We must aim to keep our deeds with us until the Day of Judgment in order for Allah to reward us. Allah further explains that we should not waste the reward of our good deeds by showing off and reminding others of our good deeds.

From this verse, we derive that every action has an *athar* (effect) and *ajr* (reward). Only Allah can reward us. As for the effect, these are the consequences which will diminish our reward. For example, sinning will slowly eliminate the effect of our good deeds and subsequently remove its rewards.

Our goal is to make sure that by the time we get to Allah, the reward of our good deed as well as its effects remain intact. That is why Allah highlights the importance of doing good deeds and protecting them.



Juz 4

**Surah Al-Imran
to Surah An-Nisā'**



Strengthening the Bond of Brotherhood

The fourth juz continues with Surah Āl-Imrān and a large portion of the surah is dedicated to one of the best women to tread the earth, Maryam AS, the mother of Isa AS. It was first revealed in response to the Christians from Najrān who came asking many questions to the Prophet ﷺ in the ninth year of hijrah.

At the same time, as the Christians settled in Madinah, the Muslims were starting to deal with social issues within their newfound community. Although they were well and safe, change can bring about confusion and disruption and no one is truly safe in their religion. That is why Allah reminds the believers to preserve their Islam.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُوْنَ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ

O believers! Be mindful of Allah in the way He deserves, and do not die except in 'a state of full' submission 'to Him'. (3:102)

In addition to this reminder, in the next verse, Allah forbids division and orders the believers to stay united in their community. Allah encourages believers to love one another and maintain good ties with each other.

وَاَعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَاۗءَٓاۤ فَاَلْفَ بَيْنٍ فَلُوْبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا وَكُنْتُمْ عَلٰٓى سَفَا حُمْرٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ ءَايٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ

And hold firmly together to the rope of Allah and do not be divided. Remember Allah's favor upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the

brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be 'rightly' guided. (3:103)

We need to be striving for unity as much as we can. Irrespective of our personal differences, our common denominator is Allah. He is what binds us, so we should not let anything break us. Unity is in our hearts, so, if we want goodness for the ummah, we should put personal agendas and egos aside and eliminate any type of enmity, conflict, or ill feelings we harbor towards each other.

The foundation of a community's growth is dependent on the support for one another, and the best support a Muslim can give to a fellow brother or sister is pure love for the sake of Allah. For this person, Allah has guaranteed His love and a special place under His shade.

The Prophet ﷺ said,

اللَّهُ عَزَّ وَجَلَّ وَجَبَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَادِلِينَ فِيَّ

“Allah Almighty said: My love is assured for those who love each other for My sake, who sit together for My sake, who visit each other for My sake, and who spend on each other for My sake.” (Musnad Ahmad)

The Prophet ﷺ also said,

إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيُّنَ الْمُتَحَابِّونَ بِجَلَالِي الْيَوْمِ أَظْلَهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي

“Verily, Allah will say on the Day of Resurrection: Where are those who love each other for the sake of My majesty? Today, I will shelter them in My shade on a day when there is no shade but Mine.” (Sahih Muslim)

Having Taqwa

In the same verse (102), Allah also stresses, “Have taqwa of Allah as is His due”. According to Ibn Mas‘ud who commented on this verse, taqwa is, “That Allah is obeyed and not defied, remembered and not forgotten, and

appreciated and not unappreciated.”

Taqwa is a reminder of Allah’s presence in our lives. It is a blessing from Allah that we need to build upon and continuously work on. It is impossible to be in a state of taqwa of Allah at all times, but we should not give up.

We cannot control how we die, but we can control how we live. Hence, we should constantly ask Allah to make us steadfast and that we do not take our Islam for granted. He will take care of our future. This is the divine wisdom behind the Prophet ﷺ often saying these words:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

“O Changer of the hearts, make my heart firm upon Your religion”

The Greatest Loss

In the middle of Surah Āl-‘Imrān, we reach one of the most difficult passages in the Qur’an in which Allah makes reference to the passing of the Prophet ﷺ.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنِّي مَاتَ أَوْ قُتِلَ أَلْقَلْبَتُمْ عَلَىٰ أَعْقَابِكُمْ
وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad is no more than a messenger; other messengers have gone before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah whatsoever. And Allah will reward those who are grateful. (3:144)

When the Muslims were defeated in Uhud, there was a rumor that the Prophet ﷺ had been killed. That is when Allah revealed this verse. This was their preparation leading up to the actual challenge of the Prophet’s departure from this world.

When we love someone, it is natural for us to feel afraid of losing them. The Companions had profound love for the Prophet ﷺ. They sacrificed

everything for him and were invested in him, so we can only imagine the overwhelming grief and unfathomable gloom that surrounded them on the day they lost him. All at once, every single person lost their dearest, most beloved person.

After kissing his blessed face for one last time, Abu Bakr RA recited this same verse. Then, those who heard it followed suit. Umar, who initially refused to accept the shocking news, declared, “By Allah! When I heard Abu Bakr recite this verse, my feet could not hold me, and I fell to the ground.”

Although this verse is deeply devastating and brings us to tears, it is nevertheless deeply comforting. Within Allah's words lies a spark of joy, that no matter what happens in our lives, the Deen of Allah will remain.

Anas ibn Malik said, “I have never witnessed a day better or brighter than that day on which the Prophet ﷺ came to us; and I have never witnessed a more awful or darker day than that one on which the Prophet ﷺ left us.”

From that day onwards, the Companions also had an added motivation despite their heavy emotions. They could not wait to be reunited with their beloved in Paradise. When we recognized that death is our gateway to an everlasting life with the Prophet ﷺ, we will persevere through our pain and loss and strive to have a better life in the *akhirah*.

Once we lose someone, we begin to understand that life is only transient and we begin to truly regard the Hereafter as our final destination. In the following verse, Allah mentions the deception of the life of this world because the more we understand its deceptive nature, the easier it becomes to bear any loss. This world is not worth it, and it is not forever. Only Allah remains.

أَجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ قَارَىٰ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will 'indeed' triumph, whereas the life of this world is no more than the delusion of enjoyment. (3:185)

The Gentleness of A Believer

As believers, the concept of mercy and compassion should be embodied in our communication with everyone by default. After suffering painful losses in Uhud, the ummah became fractured. To mend the situation, Allah instructed for the Prophet ﷺ to reunite the ummah by dealing with them gently. Allah described that this gracious character of the Prophet ﷺ was out of His mercy:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

It is out of Allah's mercy that you 'O Prophet' have been gentle with them
(3:159)

Despite the grave mistake the Companions made in Uhud, the Prophet ﷺ forgave them. He empowered people through his compassion, and he ruled with mercy. The Prophet ﷺ was beautiful externally and internally due to the mercy he had with others.


This establishes that the presence of such qualities is desirable in spreading the message of Islam and reforming people. In order to win the hearts of people, we should always choose to forgive and forgo rather than reproach them for their mistakes.

Our gentleness is defined by Allah, and Allah loves gentleness. Therefore, we should ask Allah for gentleness in our character and work on cultivating this quality within ourselves.

The Prophet ﷺ said:

"إِنَّ اللَّهَ رَفِيقٌ يُجِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ."

"Allah is Gentle and loves gentleness, and He grants reward for it that He does not grant for harshness." (Sunan Ibn Majah)



Juz 5

Surah An-Nisā'



All Out of Love

The fifth juz starts off with the verses of Surah An-Nisā', a surah which was revealed after the Battle of Uhud. Following the martyrdom of many male Companions, the women were left widowed and orphaned. That is the reason why Allah presented fundamental principles concerning society in this surah such as the institution of marriage, matters of inheritance, honoring ties of kinship, and so forth.

It is important to understand that Islam is not all about the do's and don'ts, but Allah has given us clear guidelines that govern our lives. Hence, as believers, when we profess, “سَمِعْنَا وَأَطَعْنَا (We hear and obey)”, these words are not to be taken lightly. This is a declaration of our submission to Allah, our acceptance to everything He taught us, and our obedience to everything He commanded out of our love for Him.

Sometimes, even though there are things that may go beyond our understanding, we cannot harbor any doubts in our hearts about Allah and His commands. To some extent, there is a concept of blind belief in Islam. Allah's commands don't always have to make sense for us to apply it in our lives. Allah is Al-Ḥakīm and therefore, His instructions for us are full of wisdom.

Having said that, we have to understand that Allah's commands come from a place of absolute love. Allah loves us and He wants to make things easy for us. In fact, He mentioned in this surah,

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ

Allah wishes to lighten (the burden) for you (4:28)

The Prophet's Love for His Ummah

Everything in our lives should be centered around two things: our obedience to Allah and our obedience to the Prophet ﷺ. This foundation is laid out in the verses of Surah An-Nisā' (65-70). Allah tells us:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيهِ
أَنْفُسَهُمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no! By your Lord, they will never be 'true' believers until they accept you 'O Prophet' as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly. (4:65)

The only way to gain closeness to Allah is through loving the Prophet ﷺ more than anything else in this world. The love for the Prophet ﷺ is also the only love that will lead us to success in this world and the Hereafter, and this was the type of love the Companions demonstrated.

Love is an outstanding motivating factor that drives us towards our actions. It pushes and pulls us in all directions.

The Prophet ﷺ said:

حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ

“Your love of something might render you blind and deaf.” (Sunan Abi Dawud)

As we strive to polish our love for the Prophet ﷺ, we must know that the Prophet ﷺ loved us more than anything else. Once, he grew extremely emotional and wept when heard Ibn Mas'ud reciting verse 41 of this surah,

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا

“So, how will it be then when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?”

Envision yourself on that day when your good and bad deeds are being presented, all eyes are on you, and only the Prophet ﷺ will be able to testify for you in the court of Allah. If you love the Prophet ﷺ and realize how much he loves you, you will not want to disappoint him and be of those who cause him harm on the Day of Judgment. Ultimately, we want to be with the Prophet ﷺ.

Forget Perfection

We're not meant to be perfect, and Allah does not want perfection from us. All He wants is our effort. Allah wants people to sacrifice in His path, and He will accept us based on our struggles and sincerity towards Him.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

Let those who would sacrifice this life for the Hereafter fight in the cause of Allah. And whoever fights in Allah's cause—whether they achieve martyrdom or victory—We will honor them with a great reward. (4:74)

Allah made a distinction in the next verses (2:195-196) between those who strive in the cause of Allah with their wealth and their lives and those who stayed behind. They will never be the same in rank. However, an exception is given to those who have valid excuses, such as someone with a disability.

After a blind Companion, Ibn Umm Maktūm, expressed his desire to fight in the battle of Badr. Allah made this exception by revealing:

غَيْرِ الْأُولَى الضَّرَرِ

except those who are disabled (by injury or are blind or lame)

Allah prefers those who strive for the Deen. We cannot be stagnant in this religion. This example shows us that we should not try to change religion by justifying our inabilities. We just do our part the best we can, volunteer our time, wealth, and life instead of just sitting back and watching events unfold within our homes, communities or around even the world.

Remember that Allah will judge us based on our actions and sincerity, and He is forgiving. The lessons in this juz gives us hope that we may fall short in our actions, but we should never fall short in our love for Allah and commitment to the Deen. InshaAllah, despite the shortcomings we have, as long as we give our heart and soul sincerely for Allah, He has promised a great reward along with His forgiveness and mercy upon us.

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

Why should Allah punish you if you are grateful and faithful?
Allah is ever Appreciative, All-Knowing. (1:147)

Do Tadabbur

While reciting the Qur'an, Allah wants us to reflect and contemplate on the words. The fifth juz allows us to do more *tadabbur*. There is a lot to unpack in its rich and powerful verses. Ibn Mas'ud declared that there are five verses in Surah An-Nisa' that he liked more than the world and everything in it. Namely:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Indeed, Allah does not do injustice, (even) as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward. (4:40)

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا

If you stay away from the major sins among the sins which you are forbidden to do, We will surely erase your faults (your small sins) and We will admit you to a noble place (Paradise). (4:31)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Indeed, Allah will not forgive the sin of shirk, and He forgives all sins other than that (shirk), for whom He wills. Whoever associates partners with Allah, then indeed he has committed a great sin. (4:48)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ
جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

And we have not sent a messenger, but to be obeyed by Allah's permission. Indeed, if they, when they wronged themselves, came to you and asked Allah for forgiveness, and the Messenger asked forgiveness for them, they would surely have found Allah, Most Accepting of repentance, Most Merciful. (4:64)

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

And whoever does evil and wrongs himself, then he asks Allah for forgiveness, surely he will find Allah Most Forgiving, Most Merciful. (4:110)

As you are reciting this juz, you will notice a word that stands out, as Allah repeatedly uses it: *faql* (bounty). The *faql* of Allah is greatly manifested in this surah. Try engaging with the surah and list all the verses you can find mentioning this word. Here are a few of them:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

Or do they envy the people for Allah's bounties? (4:54)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few. (4:83)

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّت طَّائِفَةٌ مِّنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ

Had it not been for Allah's grace and mercy, a group of them would have sought to deceive you 'O Prophet'. (4:113)

Juz 6

**Surah An-Nisā'
to Surah Al-Ma'idah**



Commitment of The Believers

As we come to the sixth juz, we arrive at the end of Surah An-Nisā' and the beginning of Surah Al-Ma'idah, one of the last surahs revealed to the Prophet ﷺ in its entirety. There are connections between the end of the fifth and sixth juz. At the end of the fifth juz, Allah addresses the believers, commanding them to strengthen their belief in Him.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا بِاللّٰهِ وَرَسُوْلِهِۦ وَاَلْكِتٰبِ الَّذِيۡ نَزَّلَ عَلٰى رَسُوْلِهِۦ وَاَلَّذِيۡ
 اَنْزَلَ مِنْ قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلٰٓئِكَتِهٖۙ وَكُتُبِهٖۙ وَرُسُلِهٖۙ وَالْيَوْمِۙ الْاٰخِرِۙ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا

O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray. (4:136)

This address, “يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا (O you who have believed!)” comes eighty-eight times in the entire Qur’an, and sixteen times in Surah Al-Ma'idah. Ibn Mas'ud advised, “When you hear this statement, pay full attention, for it is a righteous matter that Allah is ordaining or an evil thing that He is forbidding.”

Surah Al-Ma'idah starts off with Allah stating the completion of the religion, in a profound verse which was revealed at the farewell hajj. Allah said:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتَمَمْتُ عَلَيْكُمْ نِعْمَتِيۡ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

Today I have perfected your faith for you, completed My favor upon you, and chosen Islam as your way. (5:3)

Now, it was down to the believers to fulfill their commitments to a religion which has been perfected. Umar RA wept when he heard this verse. He explained to the Prophet ﷺ, “What made me cry is that our religion is being perfected for us. Now it is perfect, nothing is perfect, but it is bound to deteriorate.” The Prophet ﷺ agreed, “صَدَقْتَ (You have said the truth).”

As the Muslims were confident and optimistic in their position, Allah highlights several lessons of people of past nations who disobeyed their messenger’s commands. For example, the story of the Bani Israel refusing to obey Musa AS when told to enter the Holy Land (5:20-26). Their disobedience made them veer off course of the religion and as a consequence, Allah punished them. Therefore, Allah warns us not to end up falling into the same trap.

From these verses, we derive that as a believer, life will not be a walk in the park. We have to continuously strengthen our commitment to our religion, never leave our Deen to deteriorate irrespective of the adversities we might encounter along the way, and most importantly, hold on tight to the pillars of Islam and *iman*.

Publicizing Our Sins

As the timing of this juz is towards the end of the revelation, Allah brings the believers back to the important issue of sins. The surah speaks about the Children of Israel who were audacious enough to break the commandments of Allah publicly; they persisted in their sins and then encouraged others to commit sins.

While Islam is about enjoining good, it is about staying away from evil as well. This is why Allah puts the caveat by describing the sins He dislikes — sins that are done openly, and this is something that should be treated seriously. This is also something the Prophet ﷺ had stressed upon the *ummah*:

"كُلُّ أُمَّتِي مُعَاْفِي إِلَّا الْمَجَاهِرِينَ، وَإِنَّ مِنَ الْمَجَاهَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ، فَيَقُولُ يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ".

"All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself." (Sahih al-Bukhari)

It is important to note that the general rule is to never speak of our sins, unless it is for the sake of getting help from those who can help us. For example, it is allowed to speak to a counselor or someone with a level of authority who will be able to help us navigate through addiction, to reconcile disputed matters, and so on and so forth.

What constitutes a sin is also dependent on our intention. When we put forth our intention, it determines the acceptance of our deeds. Any deeds that are done for the sake of Allah and to follow the sunnah of the Prophet ﷺ are multiplied between ten up to seven-hundred times, except for fasting and patience, which Allah singled out for Himself. This means that any good deed is automatically multiplied.

In the normative case for sin, when we sin, it will be counted as one sin. And anytime a good deed is performed, it automatically wipes out the sin. However, sin only gets multiplied when it is publicized, or when it is an encouragement which leads to another person sinning.

Taking off Allah's covering that He has placed on our sin is an insult towards Allah. Similarly, proclaiming our sins is forbidden as it is seen as an act of debasing ourselves. Rejecting the favors and blessings of Allah will have severe consequences, and therefore, we should be mindful never to abuse the gifts that Allah has given us.

All vices start from envy. Envy is a sign of ingratitude and arrogance, out of which one begins questioning Allah's decree. The danger of envy is that it wipes out our good deeds, as the Prophet ﷺ mentioned:

"الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَالصَّلَاةُ نُورُ الْمُؤْمِنِ وَالصِّيَامُ جَنَّةٌ مِنَ النَّارِ".

“Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire.” (Sunan Ibn Majah)

Two ways to rid envy:

1. Protect your ears

- Avoid listening to or participating in uneventful conversations.
- Stay away from conversations that may harm you and allow you to develop jealous feelings.
- Stop exposing yourself to what other people are saying about other people.

2. Protect your gaze

- Avoid looking at other people's worldly blessings.
- Turn away from anything you see that creates doubt of what Allah has given you.
- Lower your gaze from things that are *halal* but your heart might become attracted to.

To ensure we stay pure, we need to fix our belief system in terms of our understanding of what constitutes a blessing. A blessing is anything that brings us closer to Allah. While anything that brings us further from Allah, is a curse that we should stay away from.

The vast majority of envy is haram, though there entails a good kind of envy, one that is halal. The Prophet ﷺ has outlined:

"لا حسد إلا في اثنتين: رجل آتاه الله مالا فسلطه على هلكته في الحق، ورجل آتاه الله الحكمة فهو يقضي بها ويعلمها"

"Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." (Al- Bukhari and Muslim)

This means that in matters contrary to worldly affairs, we should fix our eyes to the people above us in Deen; those who are more righteous than us and are ahead of us in their pious deeds.

Subsequently, we should also look at those who Allah has blessed less than us in terms of dunya, and thank Allah for His favors upon us. This will keep us grateful, motivated and progressing in our lives for the right reasons.

The Prophet ﷺ said:

انظروا إلی من أسفل منكم ولا تنظروا إلی من هو فوقكم فهو أجدر أن لا تزدروا نعمة الله

“Look at those below you and do not look at those above you, lest you belittle the favors of Allah.” (Sahih Muslim)

Learning Ilm

Allah gives the dunya to everyone; a believer and a non-believer, a righteous person and a non-righteous person. But He only gives the Deen to those whom He loves right and ultimately, this is something we need to cherish.

The reality is that knowledge is our trajectory in life that leads us to Allah and towards understanding who Allah is. Allah has taught us ilm for us to cultivate and spread. Musa AS told his people:

يَنْقُومُ أذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ
وَجَعَلَ لَكُمْ مُلُوكًا وَعَاطَبَكُم بِمَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

“O my people! Remember Allah’s favors upon you when He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world.” (5:20)

Then, Allah reiterated his point:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ
وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger! Convey everything revealed to you from your Lord. If you do not, then you have not delivered His message. Allah will ‘certainly’ protect you from the people. Indeed, Allah does not guide the people who disbelieve (5:66)

The journey of learning *ilm* never ends for the believers. It is an obligation upon us that we must be in constant pursuit of knowledge throughout our lives. If we dedicate our lives for knowledge, Allah will honor us and give us blessings in the world and the Hereafter.

Ali RA penned an inspirational poem about knowledge:

الناس من جهة التمثال أكفاء *** أبوهم آدم وأمهم حواء
نفس كنفس ، وأرواح مشاكلة *** وأعظم خلقت فيها وأعضاء
وإنما أمهات الناس أوعية *** مستودعات وللأحساب آباء
فإن يكن لهم من أصلهم شرف *** يفاخرون به ؛ فالطين ، والماء
ما الفضل إلا لأهل العلم إنهم *** على الهدى لمن استهدى أدلاء
وقيمة المرء ما قد كان يحسنه *** والجاهلون لأهل العلم أعداء
ففز بعلم ولا تطلب به ——— دلا *** فالناس موتى ، وأهل العلم أحياء

At face value, all people seem to be equal, their father is Adam and their mother is Eve

Each soul resembling the other, with bones and organs in their bodies

They take pride in their lineage, even though they are composed merely of water and earth

True virtue belongs only to the people of knowledge, for they are the ones upon true guidance

They are the guides for people who seek guidance

A person's worth is only in that in which he excels

Verily the ignorant are the enemies of the people of knowledge

So seek victory in knowledge and do not accept any substitute for it

And know that the people are largely dead, and only those with knowledge are truly alive

Ask yourself: “How much effort am I putting in to learn the Deen of Allah?” Make it an aim to be a student of knowledge, participate and utilize programs online and offline, do whatever you can do in your capacity to continue learning.





Juz 7

**Surah Al-Ma'idah
to Surah Al-An'am**





The Signs of Allah

Surah Al-Ma'idah and Surah Al- An'am come together in the seventh juz; the former a Madani surah and the latter, Makki. When Surah Al-An'am descended all at once, seventy-thousand angels came down with it, reciting the *tasbih*. It's a beautiful surah which speaks about the greatness of Allah. It addresses the skeptics who refuse to see the signs of Allah and believe in His greatness. This is why in the seventh juz, the word *ayah* (sign) appears at thirty-two different times.

Allah said:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

Those to whom We gave the Scripture recognize him 'to be a true prophet' as they recognize their own children. Those who have ruined themselves will never believe. (6:20)

The Qur'an is the miracle, and the Prophet ﷺ is Allah's Messenger who delivers the message. However, there are two types of audiences that listen to the Qur'an. There are those who refuse to recognize the message and turn away; their hearts are hardened and Allah let them ruin in their pride, entitlement and denial. While those who recognize the truth and submit; their hearts are softened, their eyes weep out of reverence, like An-Najashi, the Christian king, who was deeply moved by the Qur'an.

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, "Our Lord! We believe, so count us among the witnesses. (5:83)

Allah Listens

As the Makkans revolted against the Prophet ﷺ for the first time after forty years, he grew depressed and hurt by their actions. This matter grieved the Prophet ﷺ to the point that it overwhelmed him. Therefore, Allah consoles him:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنزَلْنَاهُمْ نَصْرَنَا
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّئِ الْمُرْسَلِينَ

Indeed, messengers before you were rejected but patiently endured rejection and persecution until Our help came to them. And Allah's promise 'to help' is never broken. And you have already received some of the narratives of these messengers. (6:34)

In this verse, the word كُذِّبُوا comes first before أُوذُوا which shows us that the pain of the rejection of Allah's message, was worse than any harm that had afflicted any of the prophets. Nevertheless, Allah assures the Prophet ﷺ that He gives guidance to whom He wishes.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

Only the attentive will respond 'to your call'. As for the dead, Allah will raise them up, then to Him they will 'all' be returned. (6:36)

Then, Allah states that he will respond to the call of the one who listens, meaning, those who take out their time to listen to the words of Allah. Therefore, this is an important lesson we learn. When Allah gives us *tawfiq* to listen, it is a sign of acceptance. The Companions were an embodiment of those who listened; they sat and listened attentively to every word the Prophet ﷺ relayed.

The Prophets' Testament Against Their Nations

The role of the prophets is to deliver the message of Allah without any crookedness and coercion. Then, on the Day of Judgment, Allah puts the prophets on the spot and asks them about their followers. In a series of

verses, Allah reveals a dialogue that takes place between Him and Isa AS in response against his nation (5:116-118).

Isa AS said:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.” (5:118)

This response is similar to Ibrahim AS:

رَبِّ إِنَّهُنَّ أَضَلُّنَّ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

My Lord! They have caused many people to go astray. So whoever follows me is with me, and whoever disobeys me—then surely You are 'still' All-Forgiving, Most Merciful. (14:36)

The Prophet ﷺ never stopped praying for the welfare of his nation. 'A'isha said, the Prophet ﷺ spent one whole night reciting the verse in Surah Al-Maidah (5:118). He wept profusely, shedding tears out of concern.

Then, he raised his hands to Allah saying:

"اللهم أمتي أمتي"

"O Allah! My Ummah, my Ummah"

Allah sent Jibril to ask him what made him weep. So Jibril went and asked, then informed Allah, although Allah had known beforehand. Upon this Allah comforted the Prophet ﷺ assuring him:

إنا سنرضيك في أمتك ولا نسؤوك

“Verily, We will please you with regard to your Ummah and will never displease you”. (Sahih Muslim)

Allah wants us to know that our Prophet ﷺ was worried about us. The scholars say one of the most hopeful verses in the entire Qur'an is:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And your Lord is going to give you,
and you will be satisfied. (93:5)

This signifies that Allah loves the Prophet ﷺ and He will give him so much that he will be pleased. And the one thing that will truly please the Prophet ﷺ the most is seeing his ummah excelling on the Day of Judgment and entering into Paradise in throngs. Being a follower of the Prophet ﷺ is a badge of honor, and we should aspire to be amongst those that will make him proud on the Day of Judgment.





Juz 8

**Surah Al-An'am
to Surah Al-A'raf**



The Light of Allah

The eighth juz is the completion of Surah Al-An'am and the beginning of Surah Al-A'raf. Upon perfecting the Deen, Allah starts talking about rulings in this juz. Allah reminds believers to stay steadfast in holding on to His commandments and the sunnah of the Prophet ﷺ, and shares its consequences.

In Surah Al-An'am, Allah reproaches those who refused to accept the Prophet's message and chose to remain misguided. He makes a comparison between a believer and a disbeliever.

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّتَلَّهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا
كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ

Can those who had been dead, to whom We gave life and a light with which they can walk among people, be compared to those in complete darkness from which they can never emerge? That is how the misdeeds of the disbelievers have been made appealing to them. (6:122)

The simile explains that a person is spiritually dead until they are revived by Islam. A believer's *iman* gives them light; it is the criterion that distinguishes right from wrong. Whereas, a disbeliever will remain in the doom of darkness.

Allah's light will only enter upon the one who obeys Allah and His Messenger, and through our good actions in this world. The Prophet ﷺ said, when the light enters the heart of someone, Allah opens their chest. This means that He will make the Deen easy for those whom He has given

guidance to.

We need Allah's light to guide us in this life and the Hereafter — the light of believers will distinguish them from the disbelievers when chaos ensues on the Day of Judgment.

Nevertheless, guidance to Islam is a privilege. Allah clearly outlines, "Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky. This is how Allah dooms those who disbelieve." (6:125)

The People of A'raf

As we move along to Surah Al-A'raf, Allah reveals the story of Adam AS reveals the consequence of disobedience towards His commandments. The mufasssireen explained that the a'raf is a middle point, a barrier between Paradise and Hellfire in which three parties will be held while awaiting their seal of fate.

The three categories of people are the believers whose deeds are equal, the people of previous nations who were neither believers nor disbelievers, as well as children of disbelievers.

On the Day of Judgment, when they see the companions of Paradise, they will say, "God's peace and blessings be upon you." And when they see the companions of Hellfire, they will seek refuge in Allah. In due time, Allah with His utmost mercy will admit them into Paradise.

أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ

“Enter Paradise! There will be no fear for you, nor will you grieve.” (7:49)

The Disobedience of Iblis

Iblis respected Allah, he worshiped Allah day and night, he was

knowledgeable, but his downfall was his disobedience. Out of his envy, he deceived Adam AS to fall right into his trap of disobeying Allah.

The aftermath of the incident saw both Adam AS and Iblis supplicating to Allah, with each of their supplications being accepted. Despite his wickedness, Iblis recognized the generosity of Allah all too well. So, he supplicated even when he was being expelled.

Iblis appealed to Allah for a respite, “Then delay my end until the Day of their resurrection (7:14).” Iblis however, out of his arrogance, did not ask Allah for forgiveness. In contrast, Adam AS was full of remorse over his actions. He repented and sought forgiveness, pleading to Allah:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers.” (7:23)

From this story, we learn that mistakes are forgiven by Allah if we immediately repent to Him. Nonetheless, if one is heavily influenced by Iblis and makes him their ally, they will start justifying every wrongful action and continue sinning, until they end up in misguidance.

The Beauty of Modesty

The beauty of a person is in the covering of their adornment; it signifies purity and piety. We are naturally inclined to cover ourselves out of haya, or modesty. This is why the moment Adam AS and Hawa were exposed, they felt uncomfortable.

Allah tells us:

فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ

And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. (7:22)

Our clothes are a form of honor, and therefore, Allah dishonored them by removing their clothes. The moment we start sinning, Allah will start exposing us. This was a form of punishment to them. Hence, they swiftly grabbed leaves to hide their shame.

From this story, Allah shows us the couple had haya in front of Allah — they were conscious of their indecency. Haya is about maintaining our modesty not only with creation, but in front of the Creator as well, because Allah is more rightful of our haya more than anyone else.





Juz 9

**Surah Al-A'raf
to Surah Al-Anfal**





Business Dealings

The beginning of the ninth juz opens up with the story of the people of Madyan and their Prophet Shu'ayb AS mentioned in Surah Al-A'raf. While other prophets were sent to correct their nations' beliefs, Shu'ayb was a messenger that was ordered by Allah to correct his nation's unlawful business dealings.

The concept of muamalat, our dealings with others, are an important aspect of the religion. As Muslims we are entrusted to commit lawful transactions; no cheating, lying or deceiving others. It's important to understand the severity of such dealings, anything unlawful that is consumed, will remove the barakah from our lives.

The Prophet said,

"أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أبطأَ عَنْهَا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ خُذُوا مَا حَلَّ وَدَعُوا مَا حَرَّمَ."

"O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden." (Sunan Ibn Majah)

In the end, Allah tells us the people of Madyan were shaken by a violent earthquake that they lay dead, faced down in their homes (7:91). Through this story, Allah teaches us an important message that is often overlooked in our time.

By taking care of your earnings, Allah will bring peace into our homes,

bless our family, as well as our rizq — otherwise, there will be mishaps. This similarly reminds us that wealth is a good thing only if it falls in the hands of someone righteous, and the best wealth is one that is out of their hard work. The Prophet ﷺ said,

" مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ - عَلَيْهِ السَّلَامُ - كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ."

"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (ﷺ) of Allah, David used to eat from the earnings of his manual labor." (Sahih al-Bukhari)

Similarities of Musa's Nation

The similarities and connection between these two surah is that in the beginning of the juz in Surah Al-Araf, Allah speaks about the Musa AS and the Israelites facing Firawn's forces. Moving on to Surah Al-Anfal, Allah detailed events from the Battle of Badr, where the Prophet ﷺ and the Companions faced the Quraysh.

In both scenarios, there is one group that is oppressed and sees no hope. Both were outnumbered, feared their lives, and thought it impossible to overcome their oppressors. Nevertheless, both succeeded with the help of Allah. On the eve of the battle, Allah reassured the Muslims by sending serenity, strengthening their hearts, and making their steps firm (8:11). Then, He supported the small band of Muslim army with a thousand angels.

These similarities did not stop there, as it now ties into what follows after their victory — where people start becoming negligent of Allah's commandments. This is why Allah speaks about the spoils of war that came from this victory, which Allah allowed for the Prophet ﷺ to distribute. It highlights respecting the decisions of the Prophet ﷺ, which is a sign of *iman*. It also shows us that the Prophet ﷺ is a reference point for his *ummah*, and this is why up until today we follow his sunnah.

Qualities For Success

Allah reveals that the true believers are those that establish His commandments, even in moments of celebration. The principles Allah mentioned which the Prophet ﷺ and his Companions followed are in this verse:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ

Had the people of those societies been faithful and mindful 'of Allah', We would have overwhelmed them with blessings from heaven and earth. (7:96)

In summary, there are three qualities Allah mentions in this juz, that as a result of having them, a believer will be able to gain true success; *iman*, *taqwa* and *sabr*. The Companions had all three, and as a result, they were amongst the truly successful.

In contrast, after the victory Allah had honored them with, the Israelites went against Allah and they lost these qualities. They did not value it and threw it away. Allah tells us:

وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصِيرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

Remember when you had been vastly outnumbered and oppressed in the land, constantly in fear of attacks by your enemy, then He sheltered you, strengthened you with His help, and provided you with good things so perhaps you would be thankful. (8:26)

There are many battles in our lives that we need to overcome today. But being a Muslim means turning to Allah with gratitude, when we are afflicted with hardship as well as in moments of joy – never once neglecting His commandments.

Towards the end of the ninth juz, to cap it all off, Allah addresses the believers in this remarkable verse in Surah Al-Anfal:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَكُمْ فُرْقٰنًا وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ

O believers! If you are mindful of Allah, He will grant you a decisive authority, absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty. (8:29)

Allah brings home the point that He will test us throughout our lives, to tell apart the true believers. Only those who pass this test of upholding His commandments, are those who will be rewarded greatly.





Juz 10

**Surah Al-Anfal
to Surah At-Tawbah**



A True Believer

A great portion of the tenth juz is Surah at-Tawbah, after the Muslims were successful in Tabuk, following the momentous Conquest of Makkah. Surah At-Tawbah is about struggling and going in the path of Allah, and the Companions' response. The surah challenges the believer to make an effort now to show that they believe.

In Surah At-Tawbah, Allah addresses two main audiences; the believers and the hypocrites. Allah highlights key differences between them. Here, we highlight major distinguishing factors of true believers. First, Allah relayed in verse eighteen:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

The mosques of Allah should only be maintained by those who believe in Allah and the Last Day, establish prayer, pay alms-tax, and fear none but Allah. It is right to hope that they will be among the 'truly' guided.

The Prophet ﷺ said, "If you see a man frequently coming to the mosque, then bear witness that he is a believer." And he illustrates the many virtues of frequenting the mosque. He said,

مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يُرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يُعَلِّمَهُ كَانَ لَهُ كَأَجْرِ حَاجٍ تَامًا حَجَّتَهُ

"Whoever leaves for the mosque in the morning, for no reason but to learn goodness or teach others, he will have a reward as if he has completed the Hajj pilgrimage." (al-Mu'jam al-Kabir)

The next trait is mentioned in verse twenty-four:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا
وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Say, 'O Prophet,' "If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—if all these' are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people."

Nothing should take precedence of our love for Allah and His Messenger ﷺ. A true believer strives, struggles and makes sacrifices in Allah's path, and assists Allah's Deen.

Struggling in Allah's Path

When Allah revealed the verse of hijrah, He said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْتُمْ إِلَى الْأَرْضِ ؕ أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ ؕ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to 'your' land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter. (9:38)

We should not take this verse in the context of what it is speaking about specifically. However, this is relevant when we relate it to our own negligence towards the Deen. The greatest gauge to see whether Allah and His Messenger ﷺ is more beloved to you than everything else is by analyzing your life and looking into the changes you've made so far.

Oftentimes, we vow to make a change but we never commit to the change,

or we fall short along the way. Hence, reading Surah at-Tawbah is the motivator we need to make us stick with the change.

Devotion to the Deen

The crux of this surah is the verse which depicts the Prophet ﷺ and Abu Bakr RA in the cave of al-Thawr. It speaks about love and devotion. When we love someone, we will do anything for them, regardless of the situation.

Abu Bakr RA showed his true devotion towards Allah and His Messenger in one of the most challenging times. Abu Bakr RA, was the manifestation of Allah's help. He made it clear:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

'It does not matter' if you 'believers' do not support him, for Allah did in fact support him when the disbelievers drove him out 'of Mecca' and he was only one of two. While they both were in the cave, he reassured his companion, "Do not worry; Allah is certainly with us." So Allah sent down His serenity upon the Prophet, supported him with forces you 'believers' did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise. (9:40)

Allah's favors for us are based on whether we are fulfilling His obligation and following the sunnah of the Prophet ﷺ, this is why we should be the first to take the opportunity to serve the Deen. The greatest ni'mah Allah affords people is the opportunity to serve His Deen, and Abu Bakr RA never once hesitated, always giving it his all.

If we don't support Allah in this world, we will be punished with agony and misery, in addition to receiving a dreadful punishment in the akhirah. Allah describes the despicable character of the hypocrites in this juz who had the chance to participate in Tabuk but never took the opportunity, and so, they missed the train. The hypocrites are the ones who often lied, made excuses,

broke promises and plotted against the Muslims.

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا
إِنَّكُمْ رَضِيتُمْ بِالْفُجُودِ أَوَّلَ مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَلِيفِينَ

If Allah returns you 'O Prophet' to a group of them and they ask to go forth with you, say, “You will not ever go forth or fight an enemy along with me. You preferred to stay behind the first time, so stay with those 'helpless' who remain behind.” (9:83)

To eliminate hypocrisy in our lives, we are encouraged to struggle on the path of Allah. The more we devote ourselves to serving the Deen, the more our life will become more worth it.



Juz 11

**Surah At-Tawbah,
Surah Yunus to Surah Hud**



The Forerunners

The eleventh juz starts off with Allah exposing the wretched nature of the hypocrites and commending the noble qualities of the believers in Surah at-Tawbah. They are the honored *as-sabiqun al-awwalun*; the foremost and the first responders of Islam.

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

As for the foremost—the first of the Emigrants and the Helpers—and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.

(9:100)

When it came to the Deen, these were the Companions who not only competed to please Allah and His Messenger, but they were consistently ahead of the pack; the trailblazers. For instance, when the Prophet ﷺ delivered the good news that seventy-thousand people among his followers will enter Paradise without being asked for their accounts, 'Ukasha ibn Muhsin Al-Asadi immediately got up and said:

يَا رَسُولَ اللَّهِ أَنْ يَجْعَلَنِي مِنْهُمْ

"O Allah's Messenger ﷺ Invoke Allah for me that He may include me with them."

So, the Prophet ﷺ supplicated to Allah. Then, another man from Al-Ansar

got up and said the same thing. But the Prophet ﷺ replied,

سَبَقَكَ عُكَّاشَةٌ

"Ukasha has preceded you."

Allah is pushing us to compete towards goodness, as this is true success. If we disengage from the Deen, we will lose out. It's important to seize opportunities Allah has given us and make the most of them rather than delaying them. Start with the smallest efforts like praying on time or coming early to the masjid, then, remain steadfast in difficult times. *InshaAllah* we will be able to earn a similar reward to the *as-sabiqun al-awwalun*.

Strive With What You Have

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ مَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

Nor 'is there any blame on' those who came to you 'O Prophet' for mounts, then when you said, "I can find no mounts for you," they left with eyes overflowing with tears out of grief that they had nothing to contribute.

(9:92)

The Companions' desires for the dunya is always aimed at serving Allah and spending in His path. Whenever they had they gave, and whenever they did not have, they asked, so they could give more.

Tabuk saw Companions generously contributing everything they had for the sake of Allah. The Prophet ﷺ was so pleased with the biggest donor Uthman RA, he declared,

مَا صَرَ ابْنُ عَفَّانٍ مَا عَمِلَ بَعْدَ الْيَوْمِ

The son of `Affan (Uthman) will never be harmed by anything he does after today."

On the contrary, there were other Companions like ‘Ulba bin Zayd who lacked resources for Tabuk, and cried out of devastation because he couldn’t assist the Prophet ﷺ, so he gave his ‘honor’ as a charity. He supplicated:

“O Allah! You have ordered us to go to Jihad and encouraged me towards it, but then you did not provide me with the means for it, nor did You give Your Messenger a riding animal to transport me. I wish to donate to all Muslims (the compensation and rewards I received for) whatever wrongs may have befallen me, whether in money, in bodily harm or in honor.”

The following day, the Prophet ﷺ announced, “Where is he who spent the night giving charity?” Everyone remained silent, then, it was revealed that it was ‘Ulba. Allah rewarded him, and he had his share even though he did not step out of Madinah out of the great grief that he displayed before Allah.

This highlights that our feelings of sadness or remorse of not being able to do an act of goodness, can be better than the act itself. When we are unable to fulfill something for Allah’s sake and we sincerely feel saddened by it, this gives us hope that we will be rewarded.

Rather than being regretful, we should be tearful about it, and do all it takes to serve Allah. Whatever we have, we present it in front of Allah and *inshaAllah* He will aid us with the rest.

The Boycotted Three

The story of the three Companions who stayed behind during the campaign of Tabuk; Ka'b ibn Malik, Murarah ibn Rabi' and Hilal ibn Umayyah is relayed in this juz. Allah rebuked them for staying behind with reason, and when the Prophet ﷺ returned from Tabuk, they were boycotted for fifty days. Eventually, Allah accepted their repentance and forgave them.

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا
مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

And 'Allah has also turned in mercy to' the three who had remained behind, 'whose guilt distressed them' until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish. They knew there was no refuge from Allah except in Him. Then He turned to them in mercy so that they might repent. Surely Allah 'alone' is the Acceptor of Repentance, Most Merciful. (9:118)

Upon this revelation, the Prophet ﷺ congratulated Ka'b ibn Malik on the good news, saying, "This day is the best day of your life since you were born." Ka'b then pledged one-third of his wealth to the Prophet ﷺ as part of his repentance.

Here, Allah is guiding us on the best ways to make *tawbah*. From this story, we know that the Companions continuously presented themselves to Allah, they strived and did not give up until their repentance was accepted, and even after that, they donated their wealth in *sadaqa* to remove the effects of the sin.

Be with the People of Allah

To stay committed to the Deen, we need to be surrounded by people of Allah. Finding righteous company can be difficult, but when we do find them, we need to stay with them. Networking with the people of Allah will lead us closer to Allah.

Even if we cannot be amongst them physically, we should read about the lives of the pious predecessors even and spiritually grow while learning about their stories. In the path of Allah, it's essential for us to keep growing.

يٰٓاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ

O believers! Be mindful of Allah and be with the truthful. (9:119)

In this verse, Allah did not say "be from amongst the truthful", He is telling us to just be with the truthful. Hence, we should make an effort to seek out the truthful ones. Nevertheless, even if Allah our efforts are in vain and if everyone turns away from us, we always have Allah. He made it clear at the end of the surah:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

But if they turn away, then say, 'O Prophet,' "Allah is sufficient for me. There is no god 'worthy of worship' except Him. In Him I put my trust. And He is the Lord of the Mighty Throne." (9:129)

The seekers of Allah and the people of Allah will go through a stage of loneliness in their lives. Nonetheless, no matter the state of your affairs, know that there is always Allah — and He is sufficient. Repeat these words:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

"Allah is sufficient for me. There is none worthy of worship but Him. I have placed my trust in Him. He is the Lord of the Majestic throne."





Juz 12

**Surah Hud
to Surah Yusuf**



Control Belongs to Allah

The twelfth juz is filled with the most beautiful stories of the prophets in the Qur'an, and one of the greatest stories revealed by Allah was about Yusuf AS in Surah Yusuf. Allah gives an explicit insight to the stories of the prophets; demonstrating the destruction of nations in the past as a result of their disobedience, in Surah Hud.

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ ۚ وَمَوْعِظَةٌ وَذِكْرٌ لِلْمُؤْمِنِينَ

And We relate to you 'O Prophet' the stories of the messengers to reassure your heart. And there has come to you in this 'surah' the truth, a warning 'to the disbelievers', and a reminder to the believers. (11:120)

Behind the series of unfortunate events the prophets endured with their nations, lies a hidden message that everything in our lives is beyond our control. Though losing control makes human beings uneasy, the opposite is true. In the kingdom of Allah, when we let Allah take control of our lives, the more comfortable our lives will become.

All the prophets responded similarly in their stories — each one affirmed their roles were merely to convey Allah's message, and beyond that it is up to Allah. In everything we do, we make the effort and leave the rest to Allah. Nothing is outside of His control. Being Muslim means we submit wholly to Allah. Once we submit, He will take care of all our affairs.

Umar RA used to say, "I am not worried about whether my du'a will be responded to, but rather I am worried about whether I will be able to make du'a or not. So, if I have been guided by Allah to make du'a, then I know

that the response will come with it.”

Dying Without Iman

When Allah asked Nuh AS to transport his people to safety in the ark, he noticed his son was missing. According to the mufasssireen, Nuh’s son never exposed his disbelief until the last minute and hence, this came as a shock to his father.

After his invocation to Allah, Nuh AS knew this would be the day of truth, where every disbeliever would face their reckoning. So, he looked for his son and when he found him, Allah played out the very emotional scene in front of our eyes; a father calling his son to safety, but the son refusing his father’s invitation.

As the conversation took place between them, Nuh AS witnessed his son being wiped out by the crashing waves in a split second, drowning without iman. The traumatized father cries out to Allah in pain and desperation, pleading for his son’s salvation. The dialogue between Nuh AS and Allah took place:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

Noah called out to his Lord, saying, “My Lord! Certainly my son is ‘also’ of my family, Your promise is surely true, and You are the most just of all judges!” Allah replied, “O Noah! He is certainly not of your family—he was entirely of unrighteous conduct. So do not ask Me about what you have no knowledge of! I warn you so you do not fall into ignorance.” (11:45-46)

Losing Allah is the greatest loss one can suffer. The pain of his son dying without iman was unbearable for Nuh AS. Allah's response to Nuh AS reminds us that we are not bound by our blood — but rather, what binds us as a family is the kalima. Our iman and taqwa keeps us inseparable as an ummah.

Nuh AS did everything he could within his capacity as a parent and as a

prophet of Allah. Nevertheless, guidance is not in our hands and we should never question Allah's decisions. It was not written for Nuh's son to become a believer.

If it happened to the ulul'azm, the most elite of prophets, it can happen to any one of us, though, it does not make us less of a parent or Muslim. No one is perfect; no parent nor child. It is important to understand that though righteousness can be inculcated, Allah decides whether or not our family members end up with iman.

The Test of Family

The test of family is a great test from Allah. He has made it known in Surah Furqan:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ

We have made some of you a trial for others. Will you 'not then' be patient?
(25:20)

This speaks of the underlying theme of both these surahs in the twelfth juz — the test of family. While Nuh AS was being tested through his son, Yusuf AS was being tested through his brothers. The former is a test of belief and the latter, a test of treachery.

Allah highlights these stories to show us that some of the greatest tests we will face are through our family members. In both stories, we find that challenges with our families His divine wisdom of Allah — it is beyond our knowledge. Our role is not to question Allah's test but to hold on to our iman when we are presented with these tests.

While the Prophet ﷺ did not have to deal with tests within his immediate family members, he faced challenges with relatives and friends who rejected his message. The Prophet ﷺ could not even guide his dearest uncle, Abu Talib, passed away in disbelief. And when the Prophet ﷺ was deeply grieved by this fact. Allah reminded him:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided. (28:56)

Our duty is nonetheless to ensure we keep our family members on the right path; it is an ibadah to protect them and take care of them. Three recommended steps we should take:

1. Make du'a
2. Lead by example
3. Be forgiving and merciful

Victory Will Surely Come

Allah gifted the Prophet ﷺ with the miracle of Surah Yusuf after facing immense hardship. It coincides with Am al-Huzn, the Year of Sorrow after the passing of Khadija RA and Abu Talib, while the challenge of Ta'if is looming.

For every difficulty Allah sends ease. All of the calamities Allah has given us, is foretelling as to how our lives will be filled with challenges. The Quraysh proved to be treacherous like the brothers of Yusuf AS were toward the Prophet ﷺ, but everything turned out alright in the end.

Likewise, Allah gave a clear sign of victory to Yusuf; his dream became a reality. When Yusuf AS was at the bottom of the well where his brothers left him to die, Allah told him:

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

“‘One day’ you will remind them of this deed of theirs while they are unaware ‘of who you are’.” (12:15)

This was a foretelling that sooner or later, Yusuf AS will have the upper hand. In his moments of victory, the Prophet ﷺ walked with his head

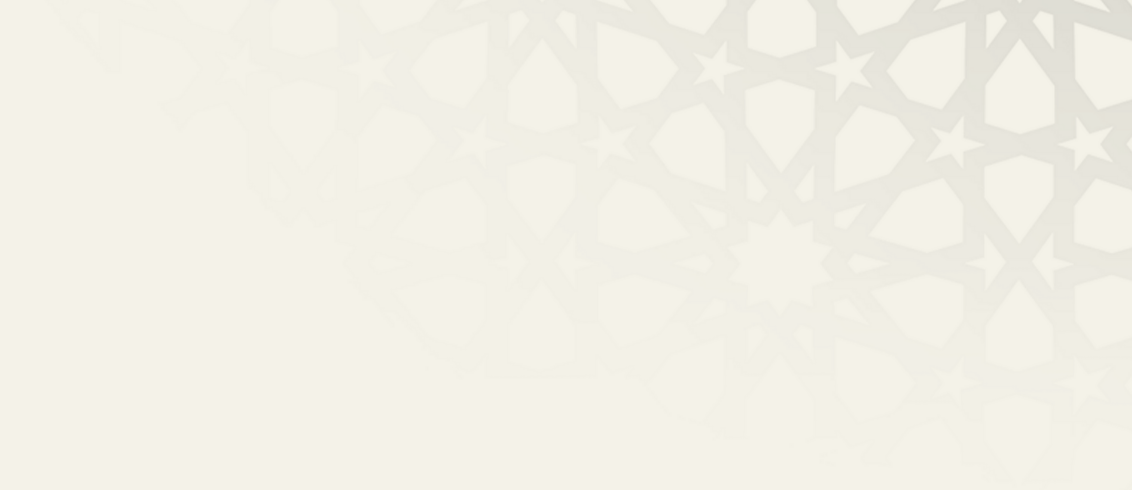
lowered during the conquest of Makkah, acknowledge Allah's promise of a clear triumph, saying:

" جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، جَاءَ الْحَقُّ، وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ "

Truth has come and falsehood will neither start nor will it reappear.

This is the *qadr* of Allah. He wanted it to happen exactly how it happened. In the stories of the prophets, they never questioned Allah's help; they knew it would finally come. The Prophet ﷺ was given these stories to craft his life's choices, so we can follow in his footsteps. The next time you recite Surah Yusuf, know that each verse was a result of the Prophet's struggle and sacrifice for us.





Juz 13

**Surah Yusuf
to Surah Ibrahim**





Beautiful Patience

The thirteenth juz is a continuation of Surah Yusuf, which then transitions into Surah Ra'd and Surah Ibrahim. Surah Yusuf is a surah blessed with many lessons — the main one being patience.

The prophets went through painful times. We see how Yaqub AS struggled with his family and the loss of both beloved sons, that he grew blind out of grief. Nevertheless, he endured patiently and never lost hope that Allah would give him a way out of his pain.

In his plea to Allah, Yaqub AS prayed for **صَبْرٌ جَمِيلٌ**, which translates to beautiful patience. Sufyan a-Thawri explained the qualities of beautiful patience. He said,

سُفْيَانُ الثَّوْرِيُّ رَحِمَهُ اللهُ ثَلَاثَةً مِنَ الصَّبْرِ لَا تُحَدِّثُ بِمَعْصِيَتِكَ وَلَا بِوَجَعِكَ وَلَا تُزَكِّ نَفْسَكَ

“Three qualities are part of patience: not speaking about your sins, nor your pain, nor the purity of your heart.” (Hilyat al-Awliya’)

Many times, our hardships and struggles lead to new openings and opportunities – even if at first it may seem bleak and we have lost hope. Our difficulties pave the path to something better, even if at first, we may not like it. Allah told us:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

Perhaps you dislike something which is good for you and like something which is bad for you. (2:216)

In Surah An-Nisaa, Allah said He will put abundant khair in something in it, even if we may not be pleased with it:

فَإِنْ كَرِهْتُمُوهُمْ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

If you happen to dislike them, you may hate something which Allah turns into a great blessing. (4:19)

Every condition we are in, is what Allah wanted for us. He is the best of planners and He will facilitate for us if we remain obedient to Him no matter how bleak our future may seem. Our story might not end in a similar fashion as Yusuf AS and Yaqub AS, but we need to trust in Allah and endure every struggle with beautiful patience.

Trusting Allah's Plans

When we trust Allah, we will rise no matter how many times we fall. In the beginning of the story, Yusuf AS was at the bottom of the well, but that was destined to happen for him to be raised upon the throne of Egypt.

Allah provides for us from a place we least expect. All we have to do is remain steadfast, keep our faith intact and trust in Him. He said:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect. (65:3)

Yusuf AS was taken away from everything; his home, his loved ones, and similarly, the Prophet ﷺ had to leave everything behind and lost his loved ones. Nevertheless, both had *tawakkul* and relied on Allah.

Sometimes, Allah wants us to lose some things in our lives for us to build a relationship with Him; for us to rely only on Him. Allah wants to compensate us through our difficulties, so never doubt Him. He will take care of us.

In having *tawakkul*, Imam Shafi'i beautifully penned:

تَوَكَّلْتُ فِي رِزْقِي عَلَى اللَّهِ خَالِقِي

“When it comes to my provisions, I rely upon Allah, my Creator;

وَأَيَّقَنْتُ أَنَّ اللَّهَ لَا شَكَّ رَازِقِي

And I know with certainty that He will no doubt provide for me

وَمَا يَكُ مِنْ رِزْقِي فَلَيْسَ يَفُوتُنِي

Whatever's in my due, will not pass me by,

وَلَوْ كَانَ فِي قَاعِ الْبِحَارِ الْعَوَامِقِ

Even if it were to be in the depths of the sea.

سَيَأْتِي بِهِ اللَّهُ الْعَظِيمُ بِفَضْلِهِ

Allah the Exalted will bring it forth by His Grace,

وَلَوْ لَمْ يَكُنْ مِنِّي اللَّسَانُ يَنَاطِقِ

Even if I were to remain silent over it.

وَقَفِي أَيُّ شَيْءٍ تَذَهَبُ النَّفْسُ حَسْرَةً

So, what can a soul feel sorrow over,

وَقَدْ قَسَمَ الرَّحْمَنُ رِزْقَ الْخَلَائِقِ

When the Most Merciful has set the provisions of the creation?”

Whenever we doubt Allah's plans, we should write down all the things Allah has given us, as well as the things Allah has taken away from us. We will find that the former will always be more. We will never be able to enumerate Allah's bounties — this was what He affirmed at the end of this juz, in Surah Ibrahim. And this is a recurring theme mentioned in the surahs in the following juz.

وَأَاتَلَكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

And He has granted you all that you asked Him for. If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful. (14:34)



Juz 14

**Surah Al-Hijr
to Surah An-Nahl**



Allah's Bounties

In the final portion of the previous juz, Allah spoke about His *ni'mah* (bounties). Similarly, in the fourteenth juz, in Surah Al-Hijr and Surah An-Nahl, He brings about the subject. However, the two qualities of *ni'mah* are different. In the former, He mentioned **ظَلُّوْا كَفَّارًا**:

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful. (14:34)

While in this juz, He mentioned **رَحِيمٌ غَفُورٌ**:

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

Inform My servants 'O Prophet' that I am truly the All-Forgiving, Most Merciful, (15:49)

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ

And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful. (16:18)

These surahs were revealed approximately in the tenth year of prophethood, at a time when the Muslims were faced with hardships. Therefore, this was a befitting reminder for the community to be grateful and remain steadfast.

Allah highlights the ungrateful nature of mankind in the earlier verse

because He knows we can never fulfill the gratitude of His blessings. However, in this surah, Allah tells us that if we try to be grateful, He will forgive us for simply trying.

Allah then highlights every single one of His bounties which are immeasurable. For example, in Surah Al-Hijr, He speaks about the water that descends from the heavens as a source of survival for all creation.

وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We do not send it down except according to a known measure.
(15:21)

At the end of Surah An-Nahl, Allah illustrates the individual who is an embodiment of this quality, Ibrahim AS – the most grateful to Allah. Allah tells us that we should look to Ibrahim AS as our role model:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا لِّأَنْعَمِهِ ۖ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

Indeed, Abraham was a model of excellence: devoted to Allah, 'perfectly' upright—not a polytheist—'utterly' grateful for Allah's favors. 'So' He chose him and guided him to the Straight Path. (16:120-121)

Overcoming Shaytan

A dialogue between Allah and Iblis takes place in the verses of Surah Al-Hijr. Allah deprived Iblis forever until the Day of Judgment upon his disobedience, and after requesting for Allah to grant him respite, Iblis had the nerve to challenge The Most Merciful. Because he was dishonored by Allah, he vowed to mislead the sons of Adam (15:39-40).

It is the goal of Shaytan to make sins appealing to us, and encourage us to constantly commit sins. He sees our every move; he is out to hunt us down and he knows our vulnerabilities. But Allah is also watching over us, and

that is why we say,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge with Allah from the accursed Shaytan.

Allah knows the challenges we will go through in this world to keep Shaytan away. And even though we are bound to be among the sinful ones destined for punishment, The Most Merciful reminds us that His mercy surpasses His wrath. However, He warns us that those who lose hope in His mercy, will be amongst those to join the ranks of Shaytan. Allah exclaimed,

وَمَنْ يَقْتَضِ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

“Who would despair of the mercy of their Lord except the misguided?”
(15:56)

Every single moment in our life is a continuous battle repelling Shaytan, until we finally meet the Angel of Death. This is why at the end of the surah, Allah leaves us with the best advice on ways to overcome Shaytan:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

So glorify the praises of your Lord and be one of those who always pray,
and worship your Lord until the inevitable comes your way. (15:98-99)

The transitions between both surahs in the juz are emotional. Allah mentions the stories of the previous prophets to the Prophet ﷺ, and revealed the final verses of Surah Al-Hijr mentioned above to console the Prophet ﷺ who was disheartened during his prophetic mission.

To uplift the Prophet's spirit, Allah taught him to lower his head down and glorify Allah. *Tasbih* expands the chests and revives the heart that is constricted with ailments. Allah's immediate response is reflected in the following surah, Surah An-Nahl:

أَتَىٰ أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحٰنَهُ وَتَعٰلٰى عَمَّا يُشْرِكُونَ

The command of Allah is at hand, so do not hasten it. Glorified and Exalted is He above what they associate 'with Him in worship'! (16:1)

The Believer and The Bee

The sixteenth surah is Surah An-Nahl, which means 'The Bee'. Once, the Prophet ﷺ aptly gave an example:

مَثَلُ الْمُؤْمِنِ لِكَمَثَلِ النُّحْلَةِ أَكَلَتْ طَيْبًا وَوَضَعَتْ طَيْبًا وَوَفَعَتْ فَلَمْ تُكْسَرْ وَلَمْ تَفْسُدْ

The parable of the believer is that of a bee. It consumes and produces what is wholesome. It falls down, yet it never breaks or spoils.” (Musnad Ahmad)

Iman is equated with the actions and characteristics of a bee, and therefore, a believer is encouraged to have a closer study on its behavior.

Allah uses the female *sigha* (female version of the verb) in this verse:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

And your Lord inspired the bees: “Make 'your' homes in the mountains, the trees, and in what people construct, and feed from 'the flower of' any fruit 'you please' and follow the ways your Lord has made easy for you.” From their bellies comes forth liquid of varying colors, in which there is healing for people. Surely in this is a sign for those who reflect. (16:68-69)

Linguistically, this verse is powerful as it shows us that the queen bee is the one that takes care of this civilization. The plural form is used; **بُطُونَهَا** to denote there are two stomachs in the queen bee — one which carries the honey, while the other is for everything else. This verse in itself is proof of the miraculous nature of the Qur'an, for it is impossible for the Prophet ﷺ to know such accurate facts about the bee.

Lessons the believer can learn from the bee:

1. Be giving

A bee takes life from the flower, but it gives life to the flower as well. It gives more than it takes. Therefore, a believer should always give more than they take.

The Prophet ﷺ said,

"اليد العليا خير من اليد السفلى وابدأ بمن تعول، وخير الصدقة ما كان عن ظهر غنى، ومن يستعفف، يعفه الله، ومن يستغن، يغنه الله"

"The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-sufficiency will be made self-sufficient by Allah". (Al-Bukhari)

2. Be gentle

A bee does not put too much weight on the flower, it just hovers over the flower. Therefore, a believer should never burden others, but be easy-going and gentle.

The Prophet ﷺ said,

المؤمنون هينون ليينون كالجمل الأنيب إن قيد انقاد وإن أنيخ على صخرة استناخ

"The believers are easy-going and gentle, like a camel tethered by its nose. If he is restricted, he is submissive. If he is made to kneel upon a rock, he will comply." (Shu'ab al-Imān)

3. Be together

Bees work as a community; they cannot build the hives by themselves. Similarly, believers cannot build anything alone.

The little bit of effort the bees put into the work they do, when combined with all of their qualities, as a result, the honey they produce becomes a source of healing. Similarly, when the Muslim ummah develop these qualities and work together, we can be the source of healing for humankind as well.



Juz 15

**Surah Al-Isra
to Surah Al-Kahf**





The Twins

The surahs in the fifteenth juz Surah Isra' and Surah Al-Kahf is the bridge to the events that were occurring at the time of revelation between Makkah to Madinah. These surahs came together and there are some similarities between them; they are like twins.

Surah Isra' or Bani Israel, was one of the last surahs to be revealed in Makkah. It starts with “*Subhan*” while Surah Al-Kahf starts with “*Alhamdu.*” The Prophet ﷺ said, both Subhanallah (‘High is Allah above every imperfection and need; He is pure and perfect’) and Alhamdulillah (‘All praise be to Allah’) together fill what is between the heavens and the earth—therefore, these surahs complement and complete each other.

Then, both surahs begin addressing the *abd*, accountability on the Day of Judgment is mentioned in the first part of surah, then both surahs end with two *Quls* in its last verses. While Surah Al-Isra' closes with *tahmid*, Surah Al-Kahf opens with *tahmid*.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلَالِ وَكَبِيرًا تُكَبَّرُ

And say, “All praise is for Allah, Who has never had ‘any’ offspring; nor does He have a partner in ‘governing’ the kingdom; nor is He pathetic, needing a protector. And revere Him immensely.” (17:111)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

All praise is for Allah Who has revealed the Book to His servant,¹ allowing no crookedness in it (18:1)

The Quraysh posed three questions to the Prophet ﷺ to prove his prophethood, as suggested by the Jews of Madinah: “Who were the sleepers of the cave?, What is the nature of the soul? and What do you know about Dhul-Qarnayn?” Two answers appear in Surah Al-Kahf, while the other about the soul, in Surah Al-Isra’.

The Ascension of The Believer

In this juz, the verses in both surahs correlate with one another. Allah declares that He gave the children of Adam nobility, and they are the best of His creation. In spite of this mention, Allah puts forth three negative qualities from three different verses about the nature of the human beings; hastiness, stinginess, argumentativeness.

Allah then unfolds these examples in Surah Al-Kahf. He gives an example of stinginess in the story of the man with the two gardens. Then, the one that is argumentative in the story of Musa AS and Khidr. And as for the one that is hasty, Allah said in Surah Al-Isra’:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا

Whoever desires this fleeting world 'alone', We hasten in it whatever We please to whoever We will; then We destine them for Hell, where they will burn, condemned and rejected. (17:18)

Immediately after this verse, Allah makes a distinction, that nobility is given to those that desire the Hereafter and strive for it (17:19). This clarifies the essential conditions to meet the criteria of becoming the best of creation.

Therefore, the ascension of the believer is in his contentment; the more we lower ourselves in front of Allah, the more we ascend in the eyes of Allah. Nevertheless, an effort is required for these conditions to be met.

Honoring Parents

We spoke about the conditions in the discussion above. Next, Allah outlines

the type of effort one must make to meet these conditions. The first, is to worship Allah alone (17:22), followed by honoring parents. It is a major sin to offend our parents, whether through disagreements or by displaying any form of disobedience.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أَبٌ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْتَانِي صَغِيرًا ﴿٢٤﴾

For your Lord has decreed that you worship none but Him. And honor your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully. And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young." (17:23-24)

Treating our parents with respect, and showing kindness and mercy to them throughout their lives is a duty for every Muslim. And the best of believers, are those who serve their parents. Obeying and serving parents can lead one to Paradise, and their disobedience and displeasure, to Hellfire.

Serving our mothers especially, holds a special status in Islam. When a Companion wanted to fight in *jihad*, the Prophet ﷺ held him back and asked if he had a mother. He said, "Yes." So, the Prophet ﷺ advised, "Then stay with her, for Paradise is beneath her feet."

There are plenty of verses in the Qur'an and hadith depicting the virtue of mothers due to the attributes that are only unique to the mother and not the father. Once, a man came to Ibn Abbas after killing a woman who turned down his proposal but accepted the hand of another. He confessed, "I became jealous and I killed her. Is there any repentance for me?" Ibn Abbas said, "Is your mother alive?" The man said no and asked him why. Ibn Abbas said, "I do not know of any deed better to bring one closer to Allah Almighty than goodness to one's mother."

This verse emphasizes that parents deserve to be honored and treated well, regardless of their age, but especially when they have become frailer and

taken care of us as children, we should repay them back for all their favors.

رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطَ الرَّبُّ فِي سَخَطِ الْوَالِدِ

“The pleasure of the Lord is in the pleasure of the parents, and the displeasure of the Lord is in the displeasure of the parents.” (al-Tirmidhi)





Juz 16

**Surah Al-Kahf
to Surah Ta-Ha**



Tests Lead to Blessings

The completion of Surah Al-Kahf with the story of Musa AS and Dhul Qarnayn marks the beginning of the sixteenth juz. Then, it leads into a beautiful surah dedicated to one of the greatest women to live, Maryam bint Imran, in Surah Maryam, and it ends with further details of the story of Musa AS in Surah Ta-Ha.

The introduction of Maryam AS as the daughter of Imran, signifies the nobility of her individualistic character without being tied to her status as the mother of a prophet. Allah chose Maryam AS because of her utmost devotion, piety, modesty, and her sense of reliance upon Him — and this noble trait, specifically, is an overarching theme of the surah.

Maryam was a great woman destined to be honored – but her lasting legacy came with a price of withstanding Allah’s tests. While going through her labor pain, Maryam AS reached a breaking point in her test, nevertheless, she completely relied on Allah as her only savior and He answered her call.

A similar message is conveyed across this juz on the long-term benefit in difficulties. For example, in Surah Al-Kahf, Khidr saved the lives of the poor fishermen by damaging their ship, and as a result of its defect, they escaped the tyrant king. Ibrahim AS had to leave his family, but Allah conferred him with the blessings of prophets as progeny.

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

As I distance myself from 'all of' you and from whatever you invoke besides Allah, I will 'continue to' call upon my Lord 'alone', trusting that I will

never be disappointed in invoking my Lord.” (19:48)

Evidently through these narratives we infer that our most difficult tests can become our greatest blessings, if we put our trust in Allah. Hence, in the pinnacle of any difficulty we face, call upon Allah and leave the rest in His hands.

The Effect of Good Deeds

When the people of Madinah saw the Prophet ﷺ for the first time, they exclaimed, “The full moon has risen!” and they loved him instantly – this was the effect of a spiritual light from within.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

As for those who believe and do good, the Most Compassionate will
'certainly' bless them with 'genuine' love. (19:96)

This 'glowing' attribute mentioned in Surah Maryam, is a result of having the light of Allah in one's heart. Allah not only puts love in the creation based on their goodness, but Allah also gives them more opportunities to do good deeds.

In Surah Al-Kahf, Allah mentioned:

الْأَمْوَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا

Wealth and children are the adornment of this worldly life, but the everlasting good deeds are far better with your Lord in reward and in hope.
(18:4)

الْبَاقِيَاتُ الصَّالِحَاتُ refers to good deeds that are truly lasting. human actions. The rewards of these good deeds will endure in the afterlife, although its effects can be seen in this world.

According to mufasssireen, these are the smallest and simplest deeds, like

making dhikr, that are the heaviest on the scales.

The Prophet ﷺ said,

كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي
الْمِيزَانِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ .

"(There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance.

They are: "Subhan Allah wa-bi hamdihi" and "Subhan Allah Al-'Azim."

(Sahih al-Bukhari)

The word **أَمَلًا** is used at the end of this verse, meaning, it is the best thing one can hope for as an investment, specifically stored in their Hereafter. Interestingly, a similar concept of good deeds is presented in Surah Maryam but using a different wording at the end of the verse:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًا

And Allah increases in guidance those who are 'rightly' guided. And the everlasting good deeds are far better with your Lord in reward and in outcome. (19:76)

مَرَدًا denotes a return on investment; and the best return of investment will be for the Hereafter. In saying which, these verses are calling us to start strategizing for our future. Be selective of your good deeds by picking the best ones which will remain forever and not momentary. Among them include *sadaqa jariyah*; continuous charity that will benefit us even after our passing.

Allah's Help

In the stories of this juz, we find that the most ennobled servants of Allah mentioned, Musa AS, Maryam AS, Zakariyya AS, and Ibrahim AS all needed Allah's help at different points of their lives and they asked for His assistance. In our time of need, Allah always sends help and He will always

provide the sufficient help to assist us in any areas of need.

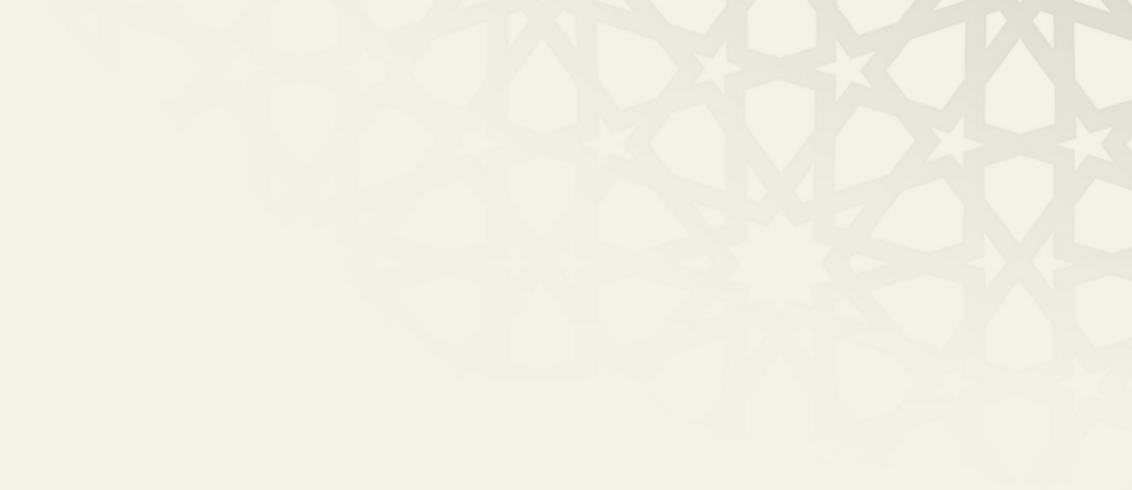
The fundamental basis of all relations is that all of our relationships should be based upon remembering Allah. Surah Maryam starts off with a barren Zakariyya AS supplicating for a righteous child and Allah sent angels to give glad tidings of the birth of Yahya AS. Then, when Maryam AS cried for help during labor, Allah sent her an angel, and in Surah Ta-Ha when Musa AS feared confronting Firawn, he invoked Allah for help and was granted Harun AS.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي اخْلُ عُنُقِي مَنْ لِسَانِي فَقَهُوا قَوْلُوا جَعَلْ لِي وَزِيرًا مِنْ أَهْلِي هَرُونَ
أَخَا شُدُّ بِهِ أَزْرِي وَأَشْرَكُهُ فِي أَمْرِي كُنْتُ بِنَا بَصِيرًا كَثِيرًا وَتَذَكَّرَكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا

“My Lord! Uplift my heart for me, and make my task easy, and remove the impediment from my tongue so people may understand my speech, and grant me a helper from my family, Aaron, my brother. Strengthen me through him, and let him share my task, so that we may glorify You much and remember You much, for truly You have ‘always’ been overseeing us.”

We have to remember that we are never alone in this world — Allah will always be there when things are weighing us down. All we need to do is have conversations with Allah and share our emotions with Him; He loves hearing our voice. When we start talking to Allah, we will start seeing the acceptance coming from the skies.

After enduring the most difficult moment of his life being shunned and stoned in Ta’if, the Prophet ﷺ had the sincerest, beautiful yet heartbreaking conversation with Allah. When in doubt which act of worship to perform to seek Allah’s help, start conversing with Him; it is perhaps one of the best worships in our time of need.



Juz 17

**Surah Al-Anbiya'
to Surah Al-Hajj**





Correlation of the Surahs

The seventeenth juz is packed with stories of the prophets, in the aptly titled, Surah Al-Anbiya' which segue into Surah Al-Hajj. An intriguing fact about Surah Al-Anbiya' is that it follows the same sequence as its preceding surah, Surah Ta-Ha.

The format is as follows: The first part is Allah comforting the Prophet ﷺ, the second part is the mention of past prophets, and the final part discloses the outcome of those who disobeyed Allah.

The concept of borrowed time is put forth at the end of both surahs. In Surah Ta-Ha Allah tells the Prophet ﷺ, say to them, "Each 'of us' is waiting, so keep waiting!" (20:135) And in Surah Al-Anbiya', He said:

وَأِنْ أَدْرَىٰ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ

I do not know if this 'delay' is possibly a test for you and an enjoyment for a while. (21:111)

These endings tie with the beginnings of their successive surahs. Both elucidate the inevitable day of reckoning. Allah is letting us know, "The time of people's judgment has drawn near, yet they are heedlessly turning away." (21:1) And "O humanity! Fear your Lord, for the 'violent' quaking at the Hour is surely a dreadful thing." (22:1)

Plight of the Prophets

This seventeenth juz features seventeen prophets, mentioned in succession

— a testament of the divine words of Allah sequenced in perfect chronology. At the time of revelation, the Prophet ﷺ was deep in devastation with the Quraysh. Hence, Allah soothed his aching heart through these motivational stories:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِيَنَّ إِلَيْهِمْ ۖ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

We did not send 'messengers' before you 'O Prophet' except mere men inspired by Us. If you 'polytheists' do not know 'this already', then ask those who have knowledge 'of the Scriptures'. (21:7)

In the middle of these two surahs, Allah speaks about the different prophets and their adversities; from Ibrahim AS, Zakariyya AS, Yunus AS, Ayub AS, and so forth, right till the seal of prophethood, Muhammad ﷺ. The reason He shared them with us, is relayed in this verse:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

And there are some who worship Allah on the verge 'of faith': if they are blessed with something good, they are content with it; but if they are afflicted with a trial, they relapse 'into disbelief', losing this world and the Hereafter. That is 'truly' the clearest loss. (22:11)

The prophets were remarkable human beings because they obeyed and worshiped Allah, and worked hard towards pleasing Him. Despite being dealt with the worst of conditions, they weathered through every storm and never lost faith in Allah — exemplifying true *iman*.

A notable mention in these verses are the prophets' supplications to Allah in their moments of desperation. We see how each of Allah's chosen ones correspondingly struggled and heavily relied on Him. This type of *iman* is what Allah expects us to nurture while striving in the path of Deen.

The closer we are to Allah, the more Allah loves us; the more He loves us, the more He tests us. The prophets did not have it easy, and it similarly will

not be a walk in the park for us. That is why we have their stories to give us strength and comfort throughout our struggles. Allah has said:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Indeed, We have created humankind in 'constant' struggle. (90:40)

The word كَبَدٍ means difficulty; signifying heavy labor. This means that we will constantly be dealt with struggles that will weigh us down. It will be laborious, but we need to work hard to overcome each one.

Ibrahim's Sacrifice

Now, we look into Ibrahim's life in Surah Al-Hajj. In this surah, Allah speaks about Ibrahim AS building the house of Allah with the assistance of his family. In contrast, in the previous surah, his community assisted in building the fire to catapult him in it.

وَأذِّنَا لِلْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

And 'remember' when We assigned to Abraham the site of the House, 'saying,' "Do not associate anything with Me 'in worship' and purify My House for those who circle 'the Ka'bah', stand 'in prayer', and bow and prostrate themselves. (22:26)

Ibrahim AS had to go through all of this in his life and he was rewarded a maqam with Allah. The Ka'bah wasn't built overnight; it was established through the blood, sweat and tears of Ibrahim AS, and the loyal servitude of his entire family.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Say, "Surely my prayer, my sacrifice, my life, and my death are all for Allah—Lord of all worlds. He has no partner. So I am commanded, and so I am the first to submit." (6:162-163)

Ibrahim's sacrifices were accepted by Allah. And because he delivered through sacrifice and set the standard, Allah mentioned him as an exemplary role model for the community:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Strive for 'the cause of' Allah in the way He deserves, for 'it is' He 'Who' has chosen you, and laid upon you no hardship in the religion—the way of your forefather Abraham. 'It is Allah' Who named you 'the ones who submit' 'in the' earlier 'Scriptures' and in this 'Quran', so that the Messenger may be a witness over you, and that you may be witnesses over humanity. So establish prayer, pay alms-tax, and hold fast to Allah. He 'alone' is your Guardian. What an excellent Guardian, and what an excellent Helper!

(22:78)



Juz 18

**Surah Al-Mu'minun
to Surah Al-Furqan**



Safeguarding Prayers

The themes in the seventeenth juz incredibly flows into the eighteenth juz. Upon the building blocks of the hajj, Allah defines attributes of a true believer in Surah Al-Mu'minin. They are the ones qualified to attain the light of Allah, as described in Surah Al-Nur. As a result, this light allows them to distinguish the criterion between right from wrong, stated in Surah Al-Furqan.

Both Surah Al-Mu'minin and Surah Al-Nur highlight characteristics that define a believer. Among some of the qualities of the believers that will successfully attain Paradise are those who humbly submit to Allah, they are charitable, avoid idle activities, sexually pure and most importantly, they safeguard their prayers.

The believers that will inherit Paradise attain the *nur* (light) of Allah in this world, and they will get to see *nur* of Allah in Paradise. Because they enjoyed their standing in front of Allah praying, now they will get to enjoy the grandeur of His greatness, standing in His presence. The greatest gift of Paradise is Allah removing His veil for the one who used to pray.

The Prophet ﷺ said:

فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً يَعْنِي الْبَدْرَ فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُصَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا

“Verily, you will see your Lord just as you see this moon. There will be no crowd to block your sight. Thus, if you can avoid missing prayer before the rising of the sun and its setting, then do so.” (Al-Bukhari & Muslim)

While Allah gives us permissibility to love certain things in this world, none of them should distract us from His remembrance. For instance, when it is time for prayer, one must hasten to pray in the mosque. Allah mentions the virtue of the one who possesses this quality in Surah Al-Nur.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالًا لَا تُلْهِمُهُمْ تِجَارَةٌ وَلَا
بَيْعٌ عَنِ ذِكْرِ اللَّهِ وَاقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ
أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِّنْ فَضْلِهِ ۗ وَاللَّهُ بِرِزْقِهِمْ عَلِيمٌ ﴿٣٨﴾

'That light shines' through houses 'of worship' which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening by men who are not distracted—either by buying or selling— from Allah's remembrance, or performing prayer, or paying alms-tax. They fear a Day when hearts and eyes will tremble, 'hoping' that Allah may reward them according to the best of their deeds, and increase them out of His grace. And Allah provides for whoever He wills without limit.

(24:36-38)

Our hearts have to be attached to the mosque and we have to pray when the adhan is called. Abdullah ibn Mas'ud held this view:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدَا مُسْلِمًا فَلْيُحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ

“If anyone would like to meet Allah tomorrow as a Muslim, he should persevere in observing the five prayers, when a call is announced for them.”

(Sahih Muslim)

This is the type of attachment we have to build with the house of Allah to attain the light of Allah; because in the mosque is where His nur is distributed.

Protecting Oneself

Allah through His infinite wisdom teaches about protecting the sanctity of community and respecting the rights of every individual. Some of the foundations that He laid down as preventative measures are etiquettes of

mingling between the opposite gender, and creating barriers inside and outside of one's home.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O believers! Do not enter any house other than your own until you have asked for permission and greeted its occupants. This is best for you, so perhaps you will be mindful. (24:27)

Overall, there are three components that a believer should protect, in summary of this juz:

1. Protecting the gaze

The sin of the eyes is the key to the heart. Not protecting our eyes, will only bring about destruction to our iman. Allah emphasizes on the right usage of our eyes; and He addresses both, men and women.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

'O Prophet!' Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do. (24:30)

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. (24:31)

2. Protecting the tongue

The heart is not upright until the tongue is upright. The whole story of Aisha in the incident of Ifk started with someone spreading rumors which had damaging repercussions. Allah reminds the believers who are slanderers:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

Had it not been for Allah's grace and mercy upon you in this world and the Hereafter, you would have certainly been touched with a tremendous punishment for what you plunged into—when you passed it from one tongue to the other, and said with your mouths what you had no knowledge of, taking it lightly while it is 'extremely' serious in the sight of Allah.

(24:14-15)

3. Protecting the company you keep

Toxic people have a sickness of the heart that can steal the sweetness of iman away. Surrounding ourselves with good people leads to more goodness. If we focus on combatting evil with goodness, Allah will eventually eliminate evil from our life.

دَفْعُ بِالتِّي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ

Respond to evil with what is best. We know well what they claim. (23:96)





Juz 19

**Surah Al-Furqan
to An-Naml**





The Qur'an is A Treasure

The end of Surah Al-Furqan helms the nineteenth juz, and it is where Surah Ash-Shu'ara and Surah An-Naml begins. Furqan is making a distinction between truth and falsehood; good and evil — referring to the Qur'an itself. During this period of revelation in Makkah, the Quraysh that mocked the Prophet's teachings from Allah's Book demanded to be showered with treasures instead. These rejecters failed to notice the treasures right before their eyes; the Qur'an as well as the Prophet ﷺ.

As Muslims, our honor comes from the Qur'an and through it we are privileged to have knowledge of the Deen. Without it, we will be condemned. As Umar RA once said, "We were a disgraceful people and Allah honored us with Islam." Therefore, we must hold on to this honor by making the Qur'an our closest companion.

Besides being a treasure of knowledge, the Qur'an is also a best friend one can have — it brings ease, comfort and will never leave our side even after we depart from this world. Every letter we recite from the Qur'an will either be our source of salvation from the hellfire or elevation in the heavens.

The Prophet ﷺ said,

يُقَالُ لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ مَنْرِلَتَكَ

“It will be said to the companion of the Qur'an: Recite and ascend as you recited in the world! Verily, your rank is determined by the last verse you recite.” (Jami` at-Tirmidhi)

Al-Aziz and Al-Rahim

Moving on to Surah Ash-Shu'ara, while reciting it, one will notice the wordings in the eighth verse is a chorus that chimes throughout the surah:

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

Surely in this is a sign. Yet most of them would not believe. (26:8)

Miraculously, it appears eight times in the surah. Likewise, the verse which then follows it, verse nine, that pairs two names of Allah, Al-Aziz and Al-Rahim, comes together nine times in the surah:

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ

And your Lord is certainly the Almighty, Most Merciful. (26:9)

Apart from this surah, this combination of Allah's attributes only appears another four times in the entire Qur'an. The wisdom behind these two names signifies that Allah is the one that gives عِزَّة meaning, dignity or honor through His mercy.

Despite the rejections faced by the prophets recounted in this surah, they were not disgraced because Allah honored them. And although Allah elevated them in rank, they never declined in humility — they maintained being merciful, even towards their enemies.

The life of the Prophet ﷺ was a manifestation of such mercy and compassion. When Allah granted victory to the Muslims, the Prophet ﷺ made an entrance into Makkah with utmost humility. He leaned forward on his camel with his head lowered, and he came without a fight.

A lesson derived from these attributes is that when we reach a point in our lives when Allah has honored us with a position of authority, we similarly have to be gracious with others, because it was Allah that had mercy on us all along.

The Prophet ﷺ said,

" مَا تَقَصَّتْ صَدَقَتُهُ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ . "

Charity does not decrease wealth, no one forgives another except that Allah increases his honor, and no one humbles himself for the sake of Allah except that Allah raises his status. (Sahih Muslim)

The Servants of Allah

No one is an *abd*, or slave, without Allah's mercy. Those chosen by Allah, are the ones loved by Him. One of the ways to identify the Ibad ur-Rahman, the servants of the Most Merciful, is simply through their gait; the way they carry themselves in this world.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

The 'true' servants of the Most Compassionate are those who walk on the earth humbly, and when the foolish address them 'improperly', they only respond with peace. (25:63)

هَوْنًا ; whoever this person comes in contact with, they are gentle towards them and no one feels the burden of them in the room. They are the ones that when they hear something from an ignorant foe, would simply say 'salam' instead of reacting or responding.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ

And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant." (28:55)

It means that they will not entangle themselves with the ignorant; they speak in a peaceful manner and leave in a peaceful state. This correlates with the previous juz which stresses on protecting our tongue and respecting people's privacy.

This is a perfect reminder in this day and age of trolls, that when you are met with critics, stay humble, keep your composure, don't engage, or else you will lose your nobility. As believers, the best response to ignorance is silence. Imam al-Shafi'i wrote:

إِذَا نَطَقَ السَّفِيهُ فَلَا تَجِبْهُ فَخَيْرٌ مِنْ إِجَابَتِهِ السُّكُوتُ فَإِنْ كَلَّمْتَهُ فَرَجَتْ عَنْهُ وَإِنْ خَلَيْتَهُ كَمَدًا يَمُوتُ

“If a fool speaks to you, do not answer him, for the best answer is silence. If you speak to him, you have delighted him. If you leave him, he nearly dies in anguish.”





Juz 20

**Surah An-Naml
to Surah Al-'Ankabut**



The Insignificance of Humankind

The completion of Surah An-Naml is the commencement of the twentieth juz. The middle of the juz highlights the story of Musa AS in Surah Al-Qasas, before closing off with Surah Al-'Ankabut. Interestingly, both the beginning and the ending surahs are named after insects, an ant and a spider.

The connection between all three surahs is their central theme of insignificance. From the human eye, insects are deemed weak creatures — so insignificant and incapable that they are easily walked over, stepped on, and squashed by human beings. Likewise, in the sight of Allah, that is exactly what we are.

Musa's entire life journey in the story displays the weakness of humankind — without Allah's protection, we are equally insignificant and incapable beings. We are dependent on Allah, similar as to how all of creation is dependent on Allah. He is the only one we rely on at all times, and turn to in moments of desperation.

Musa AS was emotionally and physically drained after his arduous journey, escaping from his crime and being hunted down by Firawn's army. So, he took shade under a tree and the first thing he did was to make this powerful du'a to Allah:

رَبِّ إِيَّيْ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَفَعِّلْ

“My Lord! I am truly in 'desperate' need of whatever provision You may have in store for me.” (28:24)

Khayr can mean many things; food, wealth, strength, opportunities — it is unlimited to any form of goodness from the treasures of Allah. Musa AS knew he had nothing except the clothes on his back, and at the end of the day, he was incapable despite his strength. Hence, he asked Allah for any good provision.

We have to acknowledge that we are powerless, like an ant or spider. When we admit to Allah that we have nothing and we are helpless, Allah will open up the doors of khayr for us. Nevertheless, we have to show our desperation to Allah by increasing our du'a and spending our nights praying tahajjud — this is the most effective time to gain closeness to Allah, and for Him to aid our desperate requests.

Letting Go for Allah

A comprehensive overview of Musa's life is depicted in three surahs, namely, Surah Ta-Ha, Surah Ash-Shu'ara and Surah Al-Qasas. He is the most-referenced prophet, whose name is mentioned over one hundred and thirty times in the Qur'an.

A valuable lesson to take from the events of this story is in trusting Allah's plans, one must completely let go of any control they think they might have. It started off with Musa's mother taking the first step to let go of her baby; she left him to float in the river after an assurance of safety from Allah.

Then, during his conversation with Allah, Musa AS was commanded to throw away his staff — despite it being his safety tool. In letting it go from his grip and leaving his affairs into Allah's hands, his staff, which transformed into a serpent, secured him a win later on against the magicians during their showdown.

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَيَّئُ كَأَنهَآ جَانٌّ وَلَىٰ مُدَبِّرًا لَّمْ يُعْقَبْ ۖ يَمْسُوسُ أَفْوِيلَ وَلَا تَحْفَظُ ۗ إِنَّكَ مِنَّا لُمَدِينِينَ

And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure. (28:31)

Sometimes Allah puts us in tough situations to make us feel comfortable being uncomfortable. Even if at first we might be insecure, feel afraid or fear the unknown, we will be comforted realizing that having Allah is sufficient for us to overcome all odds.

When Allah wants to bring us closer to Him, He eliminates certain things and people from our lives. And when we let go, Allah gives us better — He gives us Himself. In order for us to truly become Allah's, we have to let go of everything else.

Perhaps, some things beloved to us are harmful to our Deen and some people are not allowing us to progress in Allah's path — Allah knows best. That is why all we have to do is listen and obey, and trust Him.

This is a consistent theme depicted throughout the lives of the pious characters in the Qur'an. Each individual had to let go of something to gain Allah. The question that begs is, what are we letting go for Allah?

Surviving Challenges

The topic of sacrifice ties in perfectly with the beginning verse of the next surah, Surah Al-'Ankabut.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think once they say, “We believe,” that they will be left without being put to the test? (29:2)

This verse clearly structures our mindsets. Allah outlines that He has challenged people that came before us, and He will equally challenge us, to sift through those who are truthful from those untruthful to the covenant made with Him.

The reality of this world is that difficulty will surely outweigh our moments of comfort and joy. This world is not made for enjoyment and leisure, but for striving through hardship and sacrifice.

The prophets were tested the most and survived their challenges. Nuh AS did not drown because he was on the ship, Ibrahim AS coolly walked out of the fire unscathed, Musa AS was saved from being slaughtered by Firawn — they all survived because Allah was with them; they had Him because they held onto their *iman*.

The real test during challenging times is the test of our *iman*. Allah tells us that believers will remain unshaken in their faith. As for the hypocrites, they are the ones who will instantly leave their faith; willingly sacrificing their *akhirah* for short-lived pleasure in the *dunya*.

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ

Allah will certainly distinguish between those who have 'sure' faith and the hypocrites. (29:11)





Juz 21

**Surah Al-'Ankabut
to Surah Al-Ahzab**





Reliance on Allah

The twenty-first juz consists of Surah Al-'Ankabut continued, Surah Al-Rum, Surah Luqman, Surah As-Sajdah and Surah Al-Ahzab. There are forty-three parables in the Qur'an, and Allah names this entire surah, Al-Ankabut (The Spider), after a parable. The message from this example endures throughout the next surahs of this juz.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

The parable of those who take protectors other than Allah is that of a spider spinning a shelter. And the flimsiest of all shelters is certainly that of a spider, if only they knew. (29:41)

Allah details the flimsiness of a spider web; making it an unsafe and unreliable place of residence. He uses this example to paint the reality of this world, which is similarly an unreliable and temporary home. Therefore, the only one we should rely on is Allah — with Him is our eternal home.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

This worldly life is no more than play and amusement. But the Hereafter is indeed the real life, if only they knew. (29:64)

Whereas, in Surah Al-Rum, Allah speaks about the elements of this world, urging us to recognize His greatest signs. Then, He forewarns the ramifications which go beyond this life. Allah points out one of the consequences, a manifestation of our actions if we rely on anyone other

than Him, in this verse:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste 'the consequences of' some of their deeds and perhaps they might return 'to the Right Path'.

(30:41)

Carrying Deen in Dunya

Learning the Deen is a responsibility in the dunya — it is a distinctive trait between a believer and disbeliever. In the last verses leading up to Surah Luqman, Allah said:

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَنْ كِنْتُمْ كُنْتُمْ لَأَتَعَلَّمُونَ

But those gifted with knowledge and faith will say 'to them', “You did actually stay—as destined by Allah—until the Day of Resurrection. So here is the Day of Resurrection 'which you denied'! But you did not know 'it was true'.” (30:56)

This verse ties into the outpouring wisdom delivered by Luqman al-Hakim, to his son. Luqman was a pious and grateful servant of Allah, blessed with knowledge of the Deen. He imparted the best of this knowledge by first advising his son to worship only Allah, and not to ascribe any partners to Him. In consequence, he warned him that this was an act of committing injustice (dhulm) upon himself.

Luqman expressed the truths about this world, reminding his son not to be attached to it but rather, prioritize Allah and live a life seeking His pleasure. He understood that the worldly bounties are for the disobedient, while the bounties of the Hereafter are for the obedient. That is why Allah honored him by recording these timeless lessons he taught his son, in the Qur'an.

Our life decisions in the dunya should revolve around our Deen — there

should be no compromise. In this world, we have to seek knowledgeable people; be amongst those that carry beneficial knowledge but don't just benefit from it, act upon it and share it. We are the carriers of Deen in the *dunya* — knowledge is the foundation our tradition was built upon and spread by the Prophet ﷺ.

Making A Commitment

The final surah of this juz, Surah Al-Ahzab, is set after the distressing Battle of Uhud. The Quraysh wanted a celebratory battle, so they rounded-up an army consisting of many tribes, in coalition with the expelled Jews of Banu Nadhir. A total of ten thousand men marched forth to Madinah — this was al-Ahzab or the Allied Forces.

The Muslims were fearfully shaken knowing they were outnumbered, but this was a test of their commitment to Allah – whether or not they would flee. Indeed, the true colors of the hypocrites were exposed, while the true believers were made evident. The Prophet ﷺ announced, “The help of Allah is very near”. Allah recorded the varying reactions at the time:

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾

'Remember' when they came at you from east and west, when your eyes grew wild 'in horror' and your hearts jumped into your throats, and you entertained 'conflicting' thoughts about Allah. Then and there the believers were put to the test, and were violently shaken. And 'remember' when the hypocrites and those with sickness in their hearts said, “Allah and His Messenger have promised us nothing but delusion!” (33:10-12)

In the presence of difficulty, the true believers are the ones full of faith and increased in their faith. Sometimes, Allah shakes our *iman* to see where we stand.

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

Among the believers are men who have proven true to what they pledged to Allah. Some of them have fulfilled their pledge 'with their lives', others are waiting 'their turn'. They have never changed 'their commitment' in the least. (33:23)

Unwavering *iman* equates to true love for Allah and the Prophet ﷺ. When we make commitments with Allah, we have to make sure we keep our promise. Earlier in the surah, Allah used examples of the prophets, from Nuh AS, Ibrahim AS, Musa AS, and Isa AS, including the Prophet ﷺ — the men who delivered the truth and upheld their commitment with Allah.





Juz 22

**Surah Al-Ahzab
to Surah Ya-Sin**



Blessings of Wealth

Surah Al-Ahzab comes to a completion in the twenty-second juz, and is followed by the sequence of Surah Saba, Surah Fatir and Surah Ya-Sin. It's important to mention the correlation between this juz with the previous juz. One of Luqman's counsels to his son include displaying gratitude for Allah's blessings:

أَنْ أَشْكُرَ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“Be grateful to Allah, for whoever is grateful, it is only for their own good.
And whoever is ungrateful, then surely Allah is Self-Sufficient,
Praiseworthy.”(31:12)

The same concept comes around in Surah Saba (verses 9-21). Allah mentioned Sulayman and Dawud, two rulers blessed with wealth – and were grateful servants of Allah. Then He brings forth the example of the people of Saba who were granted with the same blessings, but failed to be grateful to Him. They turned away from Allah, and so He turned their blessings into a punishment; He sent a devastating flood and replaced their gardens with thorny trees.

This illustrates that blessings bring the grateful ones closer to Allah, while it pushes the ungrateful ones to destruction. Wealth is a responsibility, and Allah will test us through it. We can enjoy our wealth, but we must never neglect the rights of Allah because He is the source. Sometimes, He may hold back from giving because we are ready for that responsibility. Nevertheless, we have to be appreciative with whatever we have, and be obedient to Allah. Sufyan al-Thawri used to make this du'a:

اللهم زهدنا في الدنيا ووسع علينا منها ولا تزوها عنا فترغبنا فيها.

O Allah, detach us from this world and expand it for us, and do not remove it from us unless we desire it.

Allah does not demand for us to live a life of complete poverty or *zuhd*. But the more He gives us, the more we should be giving others. And the more He increases our *ni'mah*, the more we increase in our gratitude towards Him through our worship and good deeds.

Wealth also doesn't have to have a negative connotation if we use our resources in channels of goodness, joining ties and spending in the path of Allah. The Prophet ﷺ said: "Lawful wealth is excellent for a righteous man."

Three Categories of Allah's Servants

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ
اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is 'truly' the greatest bounty. (35:32)

Allah states that we were chosen by Him in this verse in Surah Fatir. And among those who are chosen the categories vary; the sinners (zalim), the moderate (muqtasid), the forerunners (sabiq). By default, each one of us falls into either one of these three categories.

The greatest grace of Allah is the selection of His servants, despite knowing all their faults and sins – this is His bounty. And Mufasssireen highlighted the wisdom of Allah starting from worst to best.

Allah mentioned the one who's zalim first; the sinners instead of the righteous ones, so we will never be despaired by the mercy of Allah. While

the sabiq is mentioned last so they will never be complacent with their good deeds or overconfident with their status.

The fact that all three groups mentioned have different stations with Allah, is evidence that we should not be looking down upon Muslims for their sins, because all believers are the friends of the Most Merciful. And if one were to question the blessings of a sinner, Allah clarified:

إِنَّمَا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. (25:70)

As for the muqtasid, their reward is in their striving to stay away from sins. Ibn 'Ata'llah mentioned, a sign of tawakkul is when, “A feeling of discouragement when you slip up is a sure sign that you put your faith in deeds.”

Ibn Abbas commented that this verse refers to the Prophet’s ummah. He claimed, “Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allah; and those who wrong themselves will enter Paradise by the intercession of Muhammad ﷺ.”

Remembrance of the Tongue

In Surah Al-Ahzab, Allah commanded the believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

O believers! Always remember Allah often (33:41)

كثير means abundant or excessive, was not mentioned. When a person loves someone, they tend to talk about it a lot. Therefore, if they love Allah, they should be constantly glorifying and praising Him in abundance. Imam Ghazali once declared, “I know Allah remembers me.” When people asked

him how he knew, he quoted the verse:

فَاذْكُرُونِي أَذْكُرْكُمْ

Remember Me; I will remember you (2:152)

While Allah mentions His remembrance; an action that we should abundantly moisten our tongues with, He also speaks about another act that is harmful which stems from our tongues. This is relayed at the end of the surah, in reference to those that disrespect their prophets and caused pain to Musa AS with their tongues:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

O believers! Do not be like those who slandered Moses, but Allah cleared him of what they said. And he was honorable in the sight of Allah. O believers! Be mindful of Allah and say what is right. (33:69-70)

Similarly, the people of Saba wrongfully used their tongue against Allah:

رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ

“Our Lord! Make ‘the distances of’ our journeys longer,” wronging themselves. So, We reduced them to ‘cautionary’ tales, and scattered them utterly. (34:19)

If we want to be honored in the Hereafter, we have to be obedient to Allah. In Surah Fatir, Allah clearly tells us this can be done through our good words and actions.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْورُ

Whoever desires honor [through power] – then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those – it will perish. (35:10)

Through the tongue alone, an individual is rewarded with Paradise, because the number one thing that leads people to hellfire is their speech, as relayed by the Prophet ﷺ.

The greatest *ibadah* is remembering Allah and the greatest loss is forgetting Allah. Mu'adh ibn Jabal said: "The people of Heaven do not grieve over anything, except an hour in the temporal world not spent on remembrance of Allah."

Develop a schedule to build a habit of remembering Allah:

- Morning; 100 *istighfar*, 100 *salawat*, 100 times *tahlil*, *tahmid* or *tasbih* of Allah
- Face the *qiblah* and do this after *fajr*
- If you miss this, make up after *dhuhr*, make *tawbah* before

Insha' Allah, if you are able to develop this habit, you will never be negligent of Allah, because the constant remembrance of Allah will effectively remove the negligence of Allah.



Juz 23

**Surah Ya-Sin
to Surah Az-Zumar**





Pleasures of Paradise

Juz twenty-three begins with Surah Yā-Sīn, then progresses to Surah As-Saffat, Surah Sad and Surah Az-Zumar — with its correlation detailing the Day of Judgment and the separation of groups, each based on their final outcomes.

In Surah Yā-Sīn, Allah depicts that the distinction process between the obedient and disobedient, starts at the time of death. Surah As-Saffat speaks about both the people of Paradise and Hellfire which leads into the discussion of who He will honor and dishonor in Surah Sad, and its culmination being Surah Az-Zumar, where Allah defines a clear division between the two groups.

Allah has placed details in the Qur'an that are important for our *hidayah* until the Day of Judgment. When it comes to the luxuries and pleasures of Paradise, its specific details are kept hidden from us; He plants seeds to make our minds ponder. Among the descriptions we've been given throughout this juz include; the types of couches and its color, the endless drinks and fruits that are served and the company we will enjoy these pleasures with.

In Surah Yā-Sīn He revealed:

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ ﴿٥٦﴾
لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾

Indeed, the companions of Paradise, that Day, will be amused in [joyful] occupation –They and their spouses – in shade, reclining on adorned

couches. For them therein is fruit, and for them is whatever they request [or wish]. [And] “Peace,” a word from a Merciful Lord. (36:55-58)

A similar description of Paradise is detailed in Surah As-Saffat and Surah Sad:

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ ﴿٤٥﴾ بَيْضَاءَ لَدَدٍ لِّلشَّارِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾ كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾

But not the chosen servants of Allah. Those will have a provision determined – Fruits; and they will be honored in gardens of pleasure on thrones facing one another. There will be circulated among them a cup [of wine] from a flowing spring; white and delicious to the drinkers. No bad effect is there in it, nor from it will they be intoxicated. With them will be spouses – of modest gaze, with lovely eyes; As if they were [delicate] eggs, well-protected. (37:40-49)

مُتَّكِنِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثْرَابٌ ﴿٥٢﴾

There they will recline, calling for abundant fruit and drink. And with them will be maidens of modest gaze and equal age. (38:51-52)

There will be no restrictions and rules in Paradise; everything that was once forbidden, like wine, will be given in abundance — and its qualities will be different. Ibn Abbas mentioned that the wine of this world intoxicates and causes one to have a headache, vomit and urinate. In contrast, the drinks of Paradise are free from these qualities. Everything that we desire will be given to us without any limits, and Allah says that He still has more to give. Eternity in Paradise will surpass the joys of this world, and its rewards will cease to end. Every view, pleasure, taste we get to enjoy in the everlasting abode is renewed — and it will only keep increasing and heighten our excitement every single time we encounter it. The delights the dweller of Paradise will experience is unfathomable. The Prophet ﷺ said:

" قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ."

"Allah said, "I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of." (Sahih al-Bukhari)

These ambiguous verses about Paradise are very powerful as an ultimate motivational factor for us to better ourselves in this world. As we contemplate upon them, we ask Allah to grant us the highest of Paradise, Al-Firdaws. The Prophet ﷺ said:

" مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، وَأَقَامَ الصَّلَاةَ، وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ هَاجِرًا، فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُنَبِّئُ النَّاسَ بِذَلِكَ. قَالَ " إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، كُلُّ دَرَجَتَيْنِ مَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَسَلُّوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ الْجَنَّةِ ".

"Whoever believes in Allah and His Apostle offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where he was born." They (the companions of the Prophet) said, "O Allah's Messenger (ﷺ)! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaws, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise." (Sahih al-Bukhari)

Salam From Allah

Surah Yā-Sīn is known as the heart of the Qur'an; the surah is known for its many virtues and the Prophet wished that it could be in the heart of every person of his ummah. Hence, it is encouraged to recite it on a daily basis and embed it in our hearts.

The heart of Surah Yā-Sīn however, is this verse:

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

And “Peace!” will be ‘their’ greeting from the Merciful Lord (36:58)

This verse is a remarkable reminder that Paradise is an abode of ultimate peace, and from it we derive that Allah, who is As-Salam, is announcing that this peace and pleasure will last upon us forever.

This is the heart of Surah Ya-Sin as it defines the purpose of our life. All our striving in this world is to reach to this point in which we hear Allah Himself saying, “Peace be upon you”, directly to us.

The greatest gift of Paradise is our appointment with Allah; when the veil between the Creator and creation is removed. And the scholars say, the greatest punishment a person will receive is not being able to see Allah.

Once the veil is lifted, every other pleasure in Paradise will diminish — and every dweller will prostrate in awe, as their eyes are fixated upon Al-Rahman, gazing at Him as clearly as one stares at the bright full moon.

The Prophet ﷺ said:

" إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنَجِّزَ كُمُوهُ قَالُوا أَلَمْ تُبَيِّضْ وُجُوهَنَا وَتُنَجِّنَا مِنَ النَّارِ وَتُدْخِلَنَا الْجَنَّةَ قَالَ فَبُكِّشَفَ الْحِجَابُ . قَالَ قَوْلَ اللَّهِ مَا أَعْظَاهُمْ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ التَّنَظَّرِ إِلَيْهِ . " قَالَ أَبُو عَيْسَى حَدِيثُ حَمَادِ بْنِ سَلَمَةَ هَكَذَا رَوَى غَيْرٌ وَاحِدٍ عَنْ حَمَادِ بْنِ سَلَمَةَ مَرْفُوعًا . وَرَوَى سُلَيْمَانُ بْنُ الْمُعَبَّرِ هَذَا الْحَدِيثَ عَنْ ثَابِتٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ وَلَمْ يَذْكَرْ فِيهِ عَنْ صَهْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

"When the inhabitants of Paradise have entered Paradise a caller will call out: 'Indeed there remains for you a promise with Allah, and He wants to reward you with it.' They will say: 'Have your faces not been made bright, have we not been saved from the Fire, and have we not been admitted into Paradise?'" He said: "So the Veil will be lifted." He said: "By Allah! Nothing given to them [by Allah] will be more beloved to them than looking at Him." Jami` at-Tirmidhi

Every time we give our *salam* to people in this world, let it be an incentive for us that one day, *Insha'Allah*, Allah will be giving us His *salam*.

Conversations Amongst People in Paradise

There are very few conversations in the Qur'an and hadith that depict the people of Paradise. While we discussed the pleasures of Paradise earlier, one of its highlights is the eternal relaxation its dwellers will experience with those they love.

In accordance with their different ranks, the people of Paradise will each be comfortably slumped in different types of seats; couches, thrones, pulpits of light — but no one will have their backs against each other. Each dweller of Paradise will be reclining, face to face with their companions in Paradise.

In Surah As-Saffat, there is a verse which gives an insight into the conversations that will take place amongst their peers in Paradise. As they are enjoying their time indulging in drinks and fruits, they will remember the life of this world, the hardships they endured and begin discussing about the people they knew in this world.

In the midst of their conversation, they begin searching for them and realize that there had been a missing companion; from amongst the disobedient and had been destined in Hellfire. As they look down and finally spot their friend in the pits of doom, they express gratitude to Allah for not associating themselves with bad company.

فَاطْلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِنْ كِدَتْ لُتْرَدِينَ ﴿٥٦﴾ وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

Then he 'and the others' will look and spot him in the midst of the Hellfire. He will 'then' say, "By Allah! You nearly ruined me. Had it not been for the grace of my Lord, I 'too' would have certainly been among those brought 'to Hell'." (37:55-57)

Other conversations are also described in Surah At-Tur, Surah Al-Fatir and Surah Al-Baqarah.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنْ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾

They will turn to one another inquisitively. They will say, “Before ‘this reward’ we used to be in awe ‘of Allah’ in the midst of our people. So Allah has graced us and protected us from the torment of ‘Hell’s’ scorching heat. Indeed, we used to call upon Him ‘alone’ before. He is truly the Most Kind, Most Merciful.” (52:23-28)

These verses underline the benefits of being close with the people of truth; that we will end up being resurrected with them and spending an eternity with good company. No toxic relationships will exist in Paradise — only talks of love and peace will occur. Everyone we know will be in their best, ideal, most perfect state possible.





Juz 24

**Surah Az-Zumar
to Surah Fussilat**



Angels in Our Presence

The twenty-fourth juz contains the most uplifting verses to strive for betterment. It is a continuation of Surah Az-Zumar, which then leads into Surah Ghafir (Surah Mu'min) and part of Surah Fussilat. It is simultaneously known as the juz of angels.

Angels are Allah's honorable slaves, made to glorify and worship Him. But apart from that, in verses from this juz, we are given an insight into their duty to humankind. These pure creatures of light are the most sincere and loyal companions who are constantly with us while we live, when we die, and even in our graves — they are present every step of the way, in every aspect of our lives.

The final two verses of Surah Az-Zumar, sums the end of a believer's life as the gates of heaven open up. We learn that the angels welcome those who successfully made it to Paradise.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۗ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

You will see the angels all around the Throne, glorifying the praises of their Lord, for judgment will have been passed on all with fairness. And it will be said, “Praise be to Allah—Lord of all worlds!” (39:75)

Allah also informed us that the angels are constantly praying for us and for our forgiveness, and sending blessings upon us (40:7). Groups of angels stay with us during righteous gatherings, in places of worship, or even when we visit the sick.

The angels inspire and encourage us to gravitate toward goodness and they console us in our final moments on earth. They are tasked to take the believer's delicate soul away with gentleness, and when the believer finally succeeds in the Hereafter, they excitedly escort them around the compounds of Paradise.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نُزُلًا مِّنْ غَمُورٍ رَّجِيمٍ ﴿٣٢﴾

Surely those who say, “Our Lord is Allah,” and then remain steadfast, the angels descend upon them, saying, “Do not fear, nor grieve. Rather, rejoice in the good news of Paradise, which you have been promised. We are your supporters in this worldly life and in the Hereafter. There you will have whatever your souls desire, and there you will have whatever you ask for: an accommodation from the All-Forgiving, Most Merciful ‘Lord’.”

(41:30-32)

Sa'id ibn Jubayr said that when the believer enters Paradise, they will enquire about the whereabouts of their family members. When they are told, “They did not reach the same level of good deeds as you did.” The believer would say, “But I did it for my sake and for theirs.” Then, the angels will plead to Allah the words from this verse:

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Lord! Admit them into the Gardens of Eternity which You have promised them, along with the righteous among their parents, spouses, and descendants. You 'alone' are truly the Almighty, All-Wise. (40:8)

Aside from carrying out Allah's orders in the universe, there is an angel assigned to note down our actions; both good and bad deeds, and this is why when we send salawat to the Prophet ﷺ, he receives it, responds to it and we concurrently will be rewarded for this deed tenfold. The Prophet ﷺ said:

"إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِي مِنْ أُمَّتِي السَّلَامَ".

Allah has angels who travel around on earth conveying to me the Salams of my ummah. (Sunan an-Nasa'i)

The pious predecessors prepared for their death, inviting the angels to enter upon their exit from this world. When Salman al-Farisi was nearing the end of his life, he asked his wife to sprinkle beautiful scents all over his surroundings, to welcome his visitors. He told her they were neither humans nor jins. As the door opened, he greeted them, "أهلاً وسهلاً، مرحباً" and drew his final breath with great rejoice.

As the chapter of our life on earth ends, we pray for a similar exit surrounded by angels who excitedly greet us.

Repentance and Steadfastness

We should never be despaired by the mercy of Allah. Repenting is the quality of a believer, and there are two types of repentance: *Tawbah* and *Inaba*, in hopes of attaining His mercy, Though the meanings are similar, scholars have different connotations for both.

Tawbah, refers to one who returns to Allah out of fear of the punishment, while *Inaba* is one who repents out of *haya* for the blessings that Allah has bestowed upon them. This person is known as *munib*; what believers should aspire to be.

The reality of life is that we will be met with death. Therefore, when it is time for our departure, we want to ensure that we reach a level in which Allah accepts us and forgives us through our repentance. There is a hopeful verse in Surah az-Zumar, where Allah said:

قُلْ يٰٓعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

Say, 'O Prophet, that Allah says,' "O My servants who have exceeded the

limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful.
(39:53)

To be accepted by Allah, we must have *istiqamah* — consistency on this path, especially performing the obligatory acts of worship. Even if our *iman* fluctuates from time to time, we persist in our *amal* and yearn to increase in it. And if we become amongst those who continue calling people towards Allah, making *da’wah*, at the very least, we will remain steadfast on the Deen.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And whose words are better than someone who calls ‘others’ to Allah, does good, and says, “I am truly one of those who submit.”? (41:33)

Allah knows we are imperfect, only Allah alone is perfect. At the end of the day, Allah wants to see who is truthful in their actions. So, be sincere, stay steadfast and keep asking Allah to grant us *istiqamah*. Hasan al-Basri used to say this *du’a* while reciting the Qur’an,

اللَّهُمَّ أَنْتَ رَبُّنَا، فَارْزُقْنَا الْإِسْقَامَةَ

“O Allah you are my Rabb, so bless me with *istiqamah*.”



Juz 25

**Surah Fussilat
to Surah Al-Jathiyah**



A Blind Heart

The commencement of Al-Hamim, the seven surahs that start with ‘Ha Mim’, mainly begins in this juz which comprises of Surah Al-Fussilat, Surah Al-Ghafir (Surah Mu’min), and continues through to Surah Ash-Shura, Surah Az-Zukhruf, Surah Ad-Dukhan, and Surah Al-Jathiyah, and ends with Surah Al-Ahqaf in the next juz.

Ibn Mas’ud likens Al-Hamim to walking into beautiful gardens, enjoying its splendor. While Ibn Abbas said, "Everything has an essence and the essence of the Qur'an is the Ha Mims." These decorative surahs are heart softeners which subsequently spiritually uplift us as carriers of this Deen.

Allah is so merciful with us that He gives us many signs; one of them is the Qur’an and the other is the horizon. There are signs all around for anyone who has an intellect — but the disobedient inherently deny or neglect them, or are unfortunately blinded by their misguidance.

In Surah Al-Fussilat, Allah poses a question to them,

سَرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ
شَهِيدٌ

We will show them Our signs in the universe and within themselves until it becomes clear to them that this 'Quran' is the truth. Is it not enough that your Lord is a Witness over all things? (41:53)

Then, at the end of the juz, in Surah Al-Jathiyah, the disobedient will be kneeling in humiliation in front of Allah, begging for another chance. But it

will be said to them,

وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَأَكُمْ النَّارُ وَمَا لَكُمْ مِّن تَاصِرِينَ ﴿٣٤﴾ ذَلِكُمْ بِأَنكُم
اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

“This Day We will neglect you as you neglected the meeting of this Day of yours! Your home will be the Fire, and you will have no helpers. This is because you made a mockery of Allah’s revelations and were deluded by ‘your’ worldly life.” So ‘from’ that Day ‘on’ they will not be taken out of the Fire, nor will they be allowed to appease ‘their Lord’. (45:34-35)

They are brought to their knees because they persistently denied, they were arrogant and took the signs lightly; making a mockery out of it (45:8-9). Allah puts a covering over their hearts, and He seals it. Thus, the heart becomes blind even though the eyes can still see the signs.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen ‘O Prophet’ those who have taken their own desires as their god? ‘And so’ Allah left them to stray knowingly, sealed their hearing and hearts, and placed a cover on their sight. Who then can guide them after Allah? Will you ‘all’ not then be mindful? (45:23)

The heart has different dimensions, the Prophet ﷺ mentioned when a person sins, black spot appears on his heart and with repentance, it can be removed. However, if he fails to repent and polish his heart, it will become corroded and soon, his entire heart becomes darkened and diseased. This is when the heart becomes blinded by the signs of Allah. Therefore, to curb our hearts from becoming blind, reflect on the signs in your life, keep using these verses to get closer to Allah, and wash your hearts with your tears.

Seeking Counsel

Allah named an entire surah shuraa; meaning, to consult. It discusses the importance of making good decisions by consulting others. The prophets

were tasked to communicate the revelation and consequently create unity and harmony between members of the society.

This verse was directed to the Prophet ﷺ to ensure that he included the Ansaris in his council:

﴿۳۶﴾ فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿۳۶﴾
وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿۳۷﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿۳۸﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿۳۹﴾

Whatever 'pleasure' you have been given is 'no more than a fleeting' enjoyment of this worldly life. But what is with Allah is far better and more lasting for those who believe and put their trust in their Lord; who avoid major sins and shameful deeds, and forgive when angered; who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them; and who enforce justice when wronged. (42:36-39)

In spite of his status, the Prophet ﷺ himself practiced taking advice from his Companions, and often asked their suggestions while employing new strategies and so forth. This made them feel inclusive and loved. In cooperating with others and listening to their opinions, it not only strengthens our bond with them, but it shows them that we value and appreciate them.

Allah is laying out the foundation for us, that in getting clarity while making critical decisions, we need to consult experts in the field, as well as righteous individuals. The Prophet ﷺ was a successful leader because he worked in tandem with his righteous Companions, and every one of them trusted, loved and respected one another. This perfectly connects with the next surah, Surah Zukhruf, which states the importance of having righteous companions. He said:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

Close friends will be enemies to one another on that Day, except the righteous (43:67)



Juz 26

**Surah Al-Ahqaf
to Surah Adh-Dhariyat**



Communal Spirit

This juz starts with Surah Al-Ahqaf and continues with Surah Muhammad, Surah Al-Fath and Surah al-Hujurat, ending at Surah Al-Qaf. In continuation with the theme in the earlier mentioned juz, Allah notes the most praiseworthy characteristic of the Companions — the immense amount of love they had for each other for His sake; *mahabbah*. It was this love that made the Deen spread all over the world.

The concept of *mahabbah* was the first thing that the Prophet ﷺ established in order to build an *ummah*. The Companions were a group of individuals who were like-minded in their Deen, willing to sacrifice everything for Allah and His Messenger ﷺ, and similarly, their spirit of camaraderie was such that they were ready to live and die for each other.

The Prophet ﷺ said:

لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَحَتَّى أَنْ يُقَدَّفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ وَحَتَّى يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا

None will taste the sweetness of faith until he loves a person only for the sake of Allah, until he would rather be thrown in the fire than to return to unbelief, and until Allah and his messenger are more beloved to him than anything else. (Sahih al-Bukhari)

There is also a beautiful connection between these surahs, Surah Muhammad, Surah Al-Fath and Surah Al-Hujurat. Surah Muhammad was revealed prior to the Conquest of Makkah, in the early period in Madinah. Even though the Companions were already committed to Islam, Allah puts an emphasis on obeying the Prophet ﷺ, at the end of the surah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَلَكُمْ

O believers! Obey Allah and obey the Messenger, and do not let your deeds be in vain. (47:33)

The effect of their obedience stemmed out of love — and it was exhibited when the Companions were tested by Allah in the sixth year of hijrah when the Quraysh had denied their entry into Makkah to perform umrah. On top of being prohibited in the Holy Land, they were forced to accept the unfavorable conditions of the Treaty of Hudaibiyah.

The solemn bunch remained unhappy with the negotiations that took place, but they never turned on the Prophet's heels nor abandon the Prophet ﷺ. The Companions who started the journey with the Prophet ﷺ, loyally journeyed along with him just as Allah had commanded and this led to the greatest event in Islam. It was then that Allah revealed the verses of Surah Al-Fath.

When Allah announced that the treaty was a clear victory, He acknowledged that the triumph wasn't Muhammad's alone, but the victory was carved upon the blood, sweat and tears of the entire Muslim community. Allah highlights in Surah Al-Fath:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَٱلْأَرْضِ ۗ وَكَانَ
ٱللَّهُ عَلِيمًا حَكِيمًا

He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah 'alone' belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise.

(48:4)

This transitions into Allah urging the believers to maintain their comradeship in the post-conquest period, through the verses of Surah Al-Hujurat. The surah stresses on the preservation of our good actions. In it, Allah outlines the proper etiquettes and mannerisms of keeping one's conduct within the community, to ensure that the ummah remain united

and continue to respect the rights of each other.

Listening Attentively

There is a lesson in this verse in Surah Muhammad where Allah speaks about the people of Paradise, who will have His maghfirah in addition to the luxuries they enjoy at their behest.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَذِيٍّ لِلشَّرِيبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

The description of the Paradise promised to the righteous is that in it are rivers of fresh water, rivers of milk that never changes in taste, rivers of wine delicious to drink, and rivers of pure honey. There they will 'also' have all kinds of fruit, and forgiveness from their Lord. 'Can they be' like those who will stay in the Fire forever, left to drink boiling water that will tear apart their insides? (47:15)

He immediately contrasts this in the following verse, by stating what was lacking in the people of Hellfire that led them to endure such tormenting conditions. He described:

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَعَجَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

There are some of them who listen to you 'O Prophet', but when they depart from you, they say 'mockingly' to those 'believers' gifted with knowledge, "What did he just say?" These are the ones whose hearts Allah has sealed and who 'only' follow their desires. (47:16)

Interestingly, we find that the key component which led to their horrid outcome was the fact that they failed to listen and disobeyed the Prophet's teachings. The hypocrites were unable to retain the lessons even after directly hearing the Prophet's speech because they didn't have the heart to learn, and they had zero respect for him.

In contrast, out of their reverence for the Prophet ﷺ, the believers paid attention and they were able to memorize and convey these lessons to us. Whenever they learnt, they also went with the sincere intention of amal. They were guided and looked for more guidance. Hence, Allah continuously guided them.

وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

As for those who are 'rightly' guided, He increases them in guidance and blesses them with righteousness. (47:17)

From this lesson, we are taught that listening is our ticket to Paradise. Hence, if we similarly want to be among this group of followers, we have to be among those that listen attentively and put what we learn from the Prophet's sunnah to practice.

Renewing your Commitment

Shaytan is constantly trying to defeat us; he is the most competitive and hardworking being and will never stop until he takes down the believers. Hence, we should never lose sight of our Islam and must constantly find ways to pay attention and benefit from our ibadah.

We will be continuously tested once we commit ourselves to the religion. So, we have to prove our commitment and keep winning each test. Allah will open up the doors for us and take care of our needs. If we succeed, Allah will give us our very own fath in which we have to maintain through our adab, as mentioned in Surah Al-Hujurat.

No matter what struggles you are going through, always re-establish your commitment to the Deen and continue to struggle in Allah's path — and insha'Allah you will get to feel the joy and excitement of your conquest after every struggle, just as the Prophet ﷺ felt.



Juz 27

**Surah Adh-Dhariyat
to Surah Al-Hadid**





Praising Allah

The twenty-seventh juz begins with a continuation of Surah Adh-Dhariyat, followed by Surah At-Tur, Surah An-Najm, Surah Al-Qamar, Surah Ar-Rahman, Surah Al-Waqi'ah and ends with Surah Al-Hadid.

The surahs in this juz synchronize in its theme of Allah's creations; the wind, the mountain, stars, moon — these are gifts to us from Ar-Rahman, the Most Merciful. Hence, He poses a question and repeats it over twenty times throughout the entire surah aptly named after Him:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Then which of your Lord's favors will you both deny?

After speaking about the adornment of the skies; the stars and the moon that illuminate the darkness of the night, Allah speaks about the Qur'an, the adornment of the earth that illuminates the darkness of the heart. He lets us know that we need the Qur'an to attain His mercy, because we are His creation, *insan*, and every one of us are dependent on His favors.

When the jinns gathered to hear the Prophet ﷺ reciting the Qur'an, he recited Surah Ar-Rahman. Upon reaching this particular verse, the jinns responded, "We do not deny any of our Lord's blessings." However, the Companions showed no reaction; they remained silent. So, the Prophet ﷺ said, "The jinns responded to it better than you have."

This teaches us that we should recognize Allah's favors upon us by praising Him. Even though we can never praise Allah enough and enumerate His

favors upon us, we acknowledge our complete reliance upon Him through our praises for Him. The more we acknowledge our vulnerability as His feeble creation, the more we will appreciate Allah's greatness as our Creator.

Whatever is in the skies and in the earth seeks out Allah. And whether or not His creation is grateful to Him, there is not a single soul that can deny the fact that they need Ar-Rahman. This is why the surah ends with praise to Allah:

تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed is the Name of your Lord, full of Majesty and Honor. (55:78)

The Motivation of Paradise

Through its descriptive verses about Paradise, the surahs in this juz start giving us a greater picture of this desired destination. Allah sent the Qur'an to us with this purpose — as a motivational mechanism to aim for the best seat next to Him, near His arsh.

أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾

They are the ones nearest to Allah, in the Gardens of Bliss. (56:11-12)

نعيم here refers to an eternal bounty, referring to Paradise. Reading these descriptions about Paradise assures us that the more we give up everything for the sake of Allah in this world, the more bounties we will earn in Paradise. Hence, it's important for us to get attached to these verses to find comfort and hope.

As we reach the end of this juz, our hearts should be humbled and softened, and we should feel motivated to effectively transform our lives so as not to lose out on all these magnificent bounties. Therefore, in the closing chapter, Surah Al-Hadid, Allah urges the believer to ponder on the state of their hearts.

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah and what has been revealed of the truth, and not be like those given the Scripture before—'those' who were spoiled for so long that their hearts became hardened. And many of them are 'still' rebellious

(57:16)





Juz 28

**Surah Al-Mujadilah
to Surah At-Tahrim**



An Ode to Women

The twenty-eighth juz is a motivational juz and its surahs collectively mentions the most illustrious women in Islam, from Surah Al-Mujadilah all the way through to Surah At-Tahrim.

Surah Al-Mujadilah starts off with a woman pleading to the Prophet ﷺ after her husband suspended their marriage in accordance with the Arabian custom of zihar. When the Prophet ﷺ did not entertain her appeal, Khawla bint Tha'labah took her pleas to Allah — and the Almighty answered her call and aided her situation through the first few verses of this surah (58:1-4).

Surah Al-Mumtahana and Surah At-Talaq is centered around the injunctions of marriage and divorce, addressing the rights of women. While Surah At-Tahrim discusses an incident that occurred between two of the Prophet's wives who were deceptive towards him out of jealousy (66:1-4).

It is unbecoming for a prophet's wife, who is respected and revered to misbehave as such due to their stature. Hence, Allah reprimanded both women and used the examples of the disobedient wives of previous prophets, Nuh AS and Lut AS, forewarning the consequence of their actions.

صَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا أُمَّرَاتِ نُوحٍ وَأُمَّرَاتِ لُوطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنَّا صَالِحَيْنِ فَخَانَتَاهُمَا
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْبًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

Allah sets forth an example for the disbelievers: the wife of Noah and the wife of Lot. Each was married to one of Our righteous servants, yet

betrayed them. So their husbands were of no benefit to them against Allah whatsoever. Both were told, “Enter the Fire, along with the others!” (66:10)

In contrast, in the following verse, Allah mentioned the shining example of the wife of the greatest tyrant, Firawn, who submitted wholly to Allah and excelled in her faith in spite of her marital circumstance.

Asiya bint Muzahim persevered and held on to the Deen in much tougher times, and that sacrifice led her to become one of the four most noble women in Paradise. Before her soul could even leave her body in this world, Allah answered her prayer and showed her her house in Paradise.

وَصَرَبَ اللَّهُ مَقَلًا لِلَّذِينَ ءَامَنُوا أُمَّرَاتُ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

And Allah sets forth an example for the believers: the wife of Pharaoh, who prayed, “My Lord! Build me a house in Paradise near You, deliver me from Pharaoh and his 'evil' doing, and save me from the wrongdoing people.”

(66:11)

Rise Above

Allah demonstrates through this juz that there is no excuse for any of us to not further strengthen our relationship with Him. In order to build our spirituality, we need to take care of ourselves first before our family. Although we love them, the priority is our closeness to Allah.

The Prophet ﷺ himself was an orphan and his relatives went against him, but he turned out to be Allah's chosen one. Similarly, many of the Companions had to give up their families who did not support them to be on the path of Allah.

Learning from these examples, we must rise above any circumstances that block our religiosity because ultimately, we have Allah. Other people's religiosity, even our family members, is not a reflection of our religiosity. Hence, we should stop worrying about their religiosity and focus on ours.

From the beginning, Allah has made it clear that the Qur'an is a guidance for the ones who fear Allah. Regardless of our situation and no matter the conflict we are dealt with by our family members, *taqwa* is the staple for uprightness. In the end, it takes sacrifice and certainty to be victorious.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything.

(65:3)

Allah has made openings for people of *taqwa* in the past, Asiya, Maryam AS — He provided for them from unimaginable sources. As long as we don't change our stance on Islam and live a life of *taqwa*, Allah will similarly honor us with a good ending.



Juz 29

**Surah Al-Mulk
to Surah Al-Mursalat**



The Beginning at The End

In the beginning of the Qur'an, there are more Madani surahs, while in the ending, there are more Makki surahs. This juz is composed of some of the first surahs to be revealed to the Prophet ﷺ, like Surah Al-Qalam and Surah Al-Muzammil, Surah Al-Muddaththir.

In the first surah to be revealed (Al-A'laq), Allah introduces himself to the Prophet ﷺ as *khalaaqal insan*, the Creator of man. Then, Allah commanded the Prophet ﷺ to introduce himself to mankind by calling everyone to Allah:

فُمْ فَأَنْذِرْ

Arise and warn 'all'. (74:2)

The Companions were the recipients of this message in the early years of Islam, they embedded it in their hearts and were devoted to the cause. However, we are recipients at the tail end of the Qur'an, to ensure we truly preserve the message in our hearts and keep striving for the cause.

Allah is reaffirming our *tawhid* and at the same time making sure we shape our lives in accordance with the teachings of the Prophet ﷺ. Without this fundamental component, our lives will be meaningless. For instance, if we fulfill our worship but go about our dealings with others without the *akhlaq* and *adab* of the Prophet ﷺ, everything we do will be pointless.

Whatever qualities the Prophet ﷺ had, if we try our best to work on it and follow in his footsteps, we can have the same impact in spreading the message. *Daw'ah*, knowledge and *ibadah* is the prevalent theme in these

three surahs, Surah Al-Qalam, Surah Al-Haqqah, Surah Al-Muddaththir, whereby Allah encourages perseverance. The Prophet ﷺ was told not to give up despite his enemies being heedless to his public call.

﴿وَالرُّجْزَ فَاهْجُرْ﴾ (٥) وَلَا تَمُنْ بِتَسْتَكْبُرُ﴾ (٦) ﴿وَلِرَبِّكَ فَاصْبِرْ﴾ (٧)

'Continue to' shun idols. Do not do a favor expecting more 'in return'. And persevere for 'the sake of' your Lord. (74:5-7)

The ending is a new beginning. Therefore, the principles of these surahs communicate how we start our journey and how we continue staying on track and persevere in our Deen by staying true to the message and spreading the message.

A Wake-up Call

The surahs in these juz are a great wake-up call for the believers. Surah Al-Mulk is recited before bedtime to set our intention right for the next morning, and therefore, it simultaneously resuscitates the heart – as sleep is temporary death.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ

'He is the One' Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving. (67:2)

According to mufasssireen, the wisdom behind the order of Allah's wordings in this verse in which He proclaims He is "the One who created death and life" instead of life and death, is due to the fact that in actuality, this life is death and the akhirah is true life. The proof to support this claim appears in Surah Al-Fajr, where a person in the akhirah cries out:

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

"I wish I had sent forth 'something good' for my 'true' life." (89:24)

In this juz more descriptions of the Day of Judgment as well as Paradise and Hellfire are relayed to us, as a reminder that each one of us will have to stand in front of Allah and we will be held accountable for every action. Hence, we should not lose sight but lose sleep over this matter and keep our hearts awake. The Prophet ﷺ once told his wife Aisha:

إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي

My eyes sleep but my heart does not sleep. (Sahih al-Bukhari)

Here are some key takeaways from this juz, for us to stay awake in the Deen:

- Keep listening attentively
- Stay steadfast and patient
- Never stop making *du'a*
- Perform *ibadah* of the night (i.e. *tahajjud*)

﴿۲﴾ تَصَفَّهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿۳﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿۴﴾

Stand all night 'in prayer' except a little—pray half the night, or a little less, or a little more—and recite the Quran 'properly' in a measured way. (73:3-4)



Juz 30

**Surah An-Naba
to Surah An-Nas**



A Lasting Impression

There are over thirty surahs in the final juz of the Qur'an — from Surah An-Naba until Surah An-Nas. Juz Amma is a final sendoff. If we can write a final letter to our children, this is what it would be.

Everything we do in this world, is for our final moment. It comes down to our finality — our true destination is in the *akhirah*. If we know our final destination, we will want to leave this world in the best way possible – this will be our lasting impression with Allah.

As we are winding down in the last moments of reciting the Qur'an, there is a long-lasting mindset that is created. Allah is preparing us for success in the *akhirah* and therefore, He has left us with these parting words to hold on to in the *dunya*.

A man once came to the Prophet ﷺ and asked, give me an advice and make it concise. The Prophet ﷺ said:

" إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُودَعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْتَذِرُ مِنْهُ وَأَجْمِعِ الْيَأْسَ عَمَّا فِي أَيْدِي النَّاسِ ."

“When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.” (Sunan Ibn Majah)

This indicates that it is encouraged to live our lives like it is our last. Similarly, our prayers should be as if they are our last. Even the first few surahs speak about the end of this world.

Allah warns everyone about the Day of Judgment back-to-back in these final verses.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا

Indeed, We have warned you of an imminent punishment—the Day every person will see 'the consequences of' what their hands have done, and the disbelievers will cry, "I wish I were dust." (78:40)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا

On the Day they see it, it will be as if they had stayed 'in the world' no more than one evening or its morning. (79:46)

فَإِذَا جَاءَتْ فِإِذَا جَاءَتْ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

Then, when the Deafening Blast comes to pass—on that Day every person will flee from their own siblings, and 'even' their mother and father, and 'even' their spouse and children. (80:33-36)

Surah AT-Takwir and Surah Al-Infitar both reveal the signs of the beginning of this ending in which Allah had warned us about earlier, in graphic detail: The skies will split open, the sun will be put out, the stars will lose their glitter, the mountains will be blown away and the seas will spill out its contents.

In Surah Al-Mutaffifin, Allah explains the contrast between two groups of people; the righteous and the deniers, their fate as well as their final destinations as a consequence of their actions. The former will enjoy the pleasures of Paradise, while the latter, in the great torment of Hellfire.

Then, in Surah Al-Inshiqaq, Allah speaks about the book of deeds which will be revealed on that day. For those who are given their record in their right hand, they will have an easy reckoning. And as for those who are given their record in their left hand from behind their backs, they will cry for instant destruction.

In Surah At-Tariq, He said:

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

on the Day all secrets will be disclosed. Then one will have neither power nor 'any' helper. (86:9-10)

More emphasis on the Day of Judgment and the comparisons between the ones that endure punishments as opposed to the ones that enjoy bliss.

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ تَأْسِبَةٌ ﴿٣﴾

On that Day 'some' faces will be downcast, totally' overburdened, exhausted (88:2-3)

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿٨﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿٩﴾

On that Day 'other' faces will be glowing with bliss, 'fully' pleased with their striving, (88:8-9)

Nevertheless, after taking us through this journey, Allah reminds us through Surah Al-A'la that the everlasting is much better — but it is up to us to decide what sort of lasting impression we make in this world and take with us to the *akhirah*.

بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

But you 'deniers only' prefer the life of this world, even though the Hereafter is far better and more lasting. (87:16-17)

Stay Guarded

The mufasssireen say that the four prominent Quls were chosen as the final surahs because at the end of time, these surahs are most needed. The last two surahs especially (Al-Falaq and An-Nas), were sent down to protect us from the evils of this world and Shaytan, so we can continue aligning

ourselves with Allah, by seeking refuge through Him.

Allah reminds us at the end of the Qur'an, as long as we are alive, Shaytan will continue his endless pursuit in making us go astray from our path to Allah. Allah has told us in previous chapters that he is the outright enemy who has made it his sole goal upon his expulsion, and therefore, we are the ambassadors of Allah on this earth, and we are responsible in repelling his evils.

At any point in our lives, our faith can be compromised through the challenges that come our way — but Deen is a challenge worth fighting for. In the beginning of the Qur'an, we asked Allah for guidance, and as we progress throughout its one hundred and fourteen miraculous chapters, we have journeyed His guided path. Now, we uphold the responsibility of safeguarding ourselves from falling into the cracks of any crooked trail by seeking protection, in the name of Allah.

The first command of Allah to the Prophet ﷺ was:

أَفْرَأُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ

Read, in the Name of your Lord Who created (96:1)

As we conclude, we remind ourselves, in everything we do, we begin in the name of Allah, for without the power of Allah, there can never be a beginning.

مَآئِمَاتُ آيَاتِ
الْحِكْمَةِ

MOMENTS WITH THE QURAN



read more miftaah ebooks at:

MIFTAAH.ORG/EBOOK