

**Your New Life Inspired by Qur'an**

**The Wise way to Your Happiness**

**Mansour Amer**

**Foreword**

**Prof. Dr. Shawqi Allam**

**Grand Mufti of Egypt**

Your New Life Inspired by Qur'an- The Wise way to Your Happiness

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**Reflections by Mansour Amer**

**First Edition 2024**

**Deposit No.**

**7324/2024**

**IBSN**

**978-977-13-06177**

## **Foreword of Prof. Dr. Shawqi Allam Grand Mufti of Egypt**

Praise be to Allah, the Lord of the Worlds. May the blessings and peace of Allah be upon His Messenger Muhammad, his family, and his companions.

The miracles attributed to previous prophets before Islam were often supernatural and physical wonders that served a specific purpose and often disappeared with the completion of that purpose or the passage of time. In contrast, the miracle of Islam, as exemplified by the Glorious Qur'an, is regarded as an enduring and eternal miracle that continues to exist beyond the constraints of time.

The Glorious Qur'an further includes every interaction between people and human communities, providing the perfect approach for how they should live in peace and harmony both with one another and with themselves. The relationships that people have with their Lord, as well as with their families and the community in which they live, are outlined by the Qur'an. It also defined how different nations relate to one another. It accomplished all of this using a broad perspective and universally applicable norms that go beyond time and place.

Every reference made by the Holy Qur'an reveals a hidden facet of its ageless miracle. It gives humanity the chance to learn about and consider Allah's creation as well as investigate various aspects of this enormous universe. Allah, Praise be He, says:

**Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe. (Yunus 10:101)**

For its timeless relevance, its incorporation of the universal principles of Sharia law, and its objectives, the Glorious Qur'an has drawn the attention of scholars and exegetes over the centuries. Interpretations of the Qur'an have naturally been influenced by the exegetes' respective time periods, locations, cultures, and perceptions of the conditions of humanity during their eras. In the present day, there is a growing emphasis on the "civilizational interpretation" of the Holy Qur'an, which takes into account the universal, cultural, social, and psychological aspects that the Qur'an addresses. Based on the fundamental principles of interpretation, this approach seeks to envision and establish an Islamic scientific model that can revitalize religious discourse in accordance

with the true values of Islam, its established principles, and the moral framework that Prophet Muhammad (peace be upon him) exemplifies.

To achieve its intended objectives, a “civilizational interpretation” of the Qur'an must be based on a number of significant pillars and principles. These notably include the precise comprehension of the moral and ethical universals that the Holy Qur'an has attempted to construct, upon which it has based its laws and regulations, and which it has created as a lens through which man can view the universe and life.

This can only be achieved by fully contemplating the Holy Qur'an, and with this contemplation, it is possible to discover the major Qur'anic values. For example, it is through such contemplation that individuals can gain a profound understanding of concepts like goodness and righteousness and recognise the ongoing struggle between human inclinations and moral and spiritual elevation. Individuals can also reflect on the verses that address these matters in a precise and insightful manner; follow the self-purification guidance established by the Qur'an to help the human soul win such a constant struggle; strive to overcome the dominance of materialistic values and personal interests; consolidate the values of love, peace, and brotherhood; and provide a profound understanding of the universal values that the Holy Qur'an abounds with.

The Holy Qur'an's amazement does not diminish, and it shall not become dull from being recited much. It is an inexhaustible resource, and everyone who meditates on it can bring something new to every era. The miracles of the Holy Qur'an are a fertile field for research that does not stop renewing as long as there are active minds and researchers. Reflecting on Allah's signs in His Book is one of the greatest acts of worship and obedience.

Allah revealed His Glorious Book for the purpose of contemplation, not for it to be neglected or abandoned. After engaging in profound reflection and comprehension, the knowledge we have gained influences us and enables us to behave in accordance with the divine guidance it offers. Allah, Exalted be He, says:

**[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (Sad 38:29)**

**And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (Al-Qamar 54:17)**

The ability to comprehend and reflect on the Qur'an is indeed a divine gift bestowed upon those who approach it with sincerity and honesty.

The significance of Mr. Mansour Amer's book, which I have had the honour to introduce, lies in its exploration of Qur'anic verses with deep reflection, drawing conclusions from them to determine their meanings and objectives, as well as the wisdom and significance they hold, all within the framework of the aforementioned tenets and foundations. The goal is to let these Qur'anic verses guide our conduct and put them into practice in our daily lives. By doing so, we can live these verses.

It's evident that this book embodies diversity and richness in its topics and ideas. The author demonstrates a conscious understanding of Islam as a religion that is inherently connected to human life, transcending time and place. Accordingly, the author skillfully and intelligently links the book's topics to contemporary human life and existence.

May Allah make this book a source of benefit, and may it stand as a treasure for its author in the hereafter.

The conclusion of our prayer is: Praise be to Allah, Lord of the Worlds.

**Prof. Dr. Shawqi Ibrahim Allam**  
**Grand Mufti of Egypt**

## Introduction

I extend my heartfelt gratitude to His Eminence, Prof. Dr. Shawqi Allam, the Grand Mufti of Egypt, for graciously contributing a foreword to this book.

The Book of Allah, which definitely acts as a source of reform that transcends time and place, has brought a scriptural wonder with which the Creator continually astounds humanity.

While certain Qur'anic verses may have had specific historical contexts or reasons for their revelation, reflecting on these verses offers timeless principles applicable to all aspects of life. My effort in this book, despite not being an Islamic expert, is to share with you my personal insights and contemplative understanding of the things I was able, thanks to Allah, to discern from Qur'anic verses. The idea is to understand and draw lessons that we can use in our lives and daily practices.

Please forgive any errors. However, if I had not documented my understandings and reflections, I would have felt regretful. Perhaps even a single line can impact someone's life. By doing so, I am following the principle that Allah has commanded in the Qur'an – to advise one another with truth.

Here is an example to make the methodology of the book clearer by highlighting a noble verse that the Messenger Muhammad (peace be upon him) used to recite as a supplication whenever he embarked on a journey. Allah, Exalted be He, says:

**Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. (Az-Zukhuf 43:13)**

Many people recite this verse when they begin their journey or leave their home, considering it a supplication for safe travel. However, it's essential to recognize that the means of travel have evolved over time, now including cars, planes, and ships.

My question is: Hasn't Allah, Glory be to Him, given us two hands to help us in our lives? Hasn't He created a heart that beats and offers life for us? Hasn't He created two feet for us to stand on and pursue our interests? Hasn't He provided us with a house to live in? Hasn't He provided us with other things?

So, how can we limit the use of the holy verse to vehicles only?

While this verse was initially revealed in the context of travel or riding, Allah, in His wisdom, imparts a broader lesson: to utter *Tasbih* (saying *subhana Allah* [Glory be to Allah]) for all that He has provided us during the night or day.

Likewise, on another occasion, Allah, Exalted be He, says:

**O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. (Al-Mujadilah 58:11)**

It is indeed important not to limit the interpretation of the Qur'anic verses to specific occasions. In the case of the verse above, it does not make sense to limit its application to sitting in the mosque, disregarding the broader message of opening our hearts to accommodate others, showing preference to others, avoiding overcrowding, practicing patience, and embodying the principle of loving for others what we love for ourselves.

In addition, the verse teaches us to avoid crowding and to give others priority over ourselves in all circumstances, so that we might be better servants in all aspects of our lives.

The approach of this book is to focus on specific verses from which we can draw valuable life lessons, providing guidance that can enhance our understanding and help us lead a more fulfilling and improved life.

How difficult it is for someone to find something new to write about after all that has been said and written by eminent scholars and jurists. But since Allah, the Almighty, has made it available for anyone to contemplate, I believe – and Allah knows best – that it is obligatory for every Muslim to reflect on the verses and draw lessons as much as he can. If someone understands something new, they must share it with others in implementation of the Qur'anic principle of advising each other to the truth.

I pray to Allah that this book will be an application of the principle of advising one another to the truth between you and me.

**Mansour Amer**

## Surah Al-Fatihah

Allah, Exalted be He, says:

**[All] praise is [due] to Allah, Lord of the worlds.** (*Al-Fatihah* 1:2)

Allah, Glory be to Him, begins Surah *Al-Fatihah* with the verse “**[All] praise is [due] to Allah,**” which contains all the meanings of gratitude, thankfulness, and appreciation from servants to their Lord.

The verse, being the first words we utter in our prayer, gives me the feeling that it is Allah’s preferred way to address Him, perform prayer, supplicate to him, or ask for anything from Him. It is as if Allah, Glory be to Him, is teaching us the etiquette of request or the etiquette of speech – that is, to begin with praising Allah the way we do in prayer. It appears as if it has an essential role in having the servants’ demands accepted by Allah. They are just a few words, but they represent what I call “the true introduction,” which, from a broader angle, is suitable to be a life lesson and not only a verse we utter in our prayers or supplications.

Suppose that a kid has to express gratitude to his parents before making a request, acknowledging and appreciating all that they have given him and attributing it to them. Could this sense of **gratitude** potentially have a profound impact on the parents, making them more inclined to attentively listen to the child’s request and possibly respond positively if they can?

Likewise, if a student begins a conversation with his teacher or an employee with his boss by thanking him and expressing his gratitude for everything that has been given to him, does this not have a definite effect on pleasing the listener?

Allah Almighty has taught us to begin our Salah (prayer) and requests from Him with praise. I see that “**[all] praise is [due] to Allah**” established a general approach to life that we can assimilate in dealing with the people if we understand that praising Allah is a significant key for the acceptance of deeds.

On the other hand, the verse is not only an opening to conversation, a request, or a prayer. Rather, it is suitable to be a psychological treatment tool for individuals to confront the events they encounter in their lives. So “**[all] praise is [due] to Allah**” is a means of contentment, acceptance, and understanding because it will give an individual a “snapshot” through which they can recognize the countless blessings that Allah has bestowed on them and also see Allah’s kindness to them as He has not afflicted them with the hardships or misfortunes that have befallen



others. So, “[all] praise is [due] to Allah” is a remedy for them and can help them move forward.

Likewise, we may see “[all] praise is [due] to Allah” in another situation as a “measurement unit” through which you know the personality of the one you deal with: whoever does not praise Allah, you can expect the extent of misery you can sustain if you deal with them, for they do not recognize a favor and may even be ungrateful. But you will like to deal with a grateful person who always praises Allah and respects their word, because they do not forget a favor and, therefore, can forgive because they maintain a record of useful deeds.

The phrase “[all] praise is [due] to Allah” has certainly many other dimensions. But through this simple explanation, I wanted to point out that the Qur’anic verses may have a broader meaning to understand and apply, and all that we have to do is reflect on the meanings of the verses in a bid to understand the possible aspects of applications in our lives.

**[All] praise is [due] to Allah, Lord of the worlds - The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. (Al-Fatihah 1:2-5)**

The verse can inspire us to have a better way of making supplications – that is, to start the supplication with praising Allah, the way Surah *Al-Fatihah* has begun with, “[all] praise is [due] to Allah, Lord of the worlds – The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help.” These short verses are significant and summarize all the meanings of praise, servitude, and gratefulness to Allah. They appear to be like an introduction that it is preferred for us to begin with if we would like to ask Allah for anything. I see these verses as the best introduction that it is advisable for us to always say, and not only during the recitation of Surah *Al-Fatihah*.

I wish we could consider these words, which Allah (Glory be to Him) has sent down in the first half of Surah *Al-Fatihah* as an introduction to the supplication in the second half, as similar to the words that Prophet Adam (peace be upon him) had received from Allah to repent. Allah, the Exalted be He, says:

**Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. (Al-Baqarah 2:37)**

These “words” are mentioned in Allah’s saying:

**They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” (Al-A’raf 7:23)**

We have also received the words of the Lord of the worlds, as He says:

**The Entirely Merciful, the Especially Merciful, Sovereign of the Day of Recompense. It is You we worship and You we ask for help. (*Al-Fatihah* 1:2-5)**

Like Adam, we received the verses of Surah *Al-Fatihah* to recite and to be repeated by those who recognize that these words unlock the heavens for the acceptance of our supplication, by the will of Allah.

We have received these words and must understand that they are a key to starting any supplication to Allah, Glory be to Him. These words are also a key to having the supplication answered by Allah.

Allah, Exalted be He, says:

**Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (Al-Fatihah 6-7)**

We learn from these noble verses a general principle in communication with the people: clarify what you ask from others in a way that removes any confusion for the listener to avoid any difference or dispute in our interactions, our lives in general, and in the formulation of our contracts, for example, and so on.

It was enough to ask Allah, Glory be to Him, to guide us to the straight path. But the wording of the noble verse teaches us to always be precise in our speech and to be specific to remove any ambiguity so that transactions are correct and disagreements are reduced because they have been preceded by a definitive clarification.

The approach to precisely defining what we mean is a general principle, which I can derive from contemplating these noble verses.

## **Surah Al-Baqarah**

Allah, Exalted be He, says:

**Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided. (Al-Baqarah 2:16)**

In this verse, Allah Almighty reveals that the hypocrites, by choosing the path of misguidance over guidance, ended up as losers. The verse lays down a life principle that goes beyond hypocrites – nothing is correct unless it is correct. A student who neglects school and opts for leisure activities instead of studying will fail to make his ‘transaction’ profitable due to his lack of success. In the same way, individuals who consume excessive amounts of sugary or fatty foods will experience physical consequences, and their ‘transaction’ will perish.

Likewise, whoever does not work hard at their job and does not exert the necessary effort, their ‘transaction’ will not be profitable, and they will miss out on many promotions.

Thus, the verse assures us that the beginnings of a thing lead to its results. Whoever wants success should work on it, and whoever wants to win Paradise, let their ‘transaction’ with Allah be in piety. Through piety, ‘transaction’ will generate profits.

We learn that being correct is important in all aspects of our lives to succeed and have a profitable ‘transaction’, or else we will lose. An individual who feels that they have not won must adjust their course to strive for success.

Allah, Exalted be He, says:

**And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. (Al-Baqarah 2:23)**

It is a noble verse in which Allah, the Most High, confronts those who reject His verses and are happy to criticize and reject them rather than being able to produce a surah comparable to the surahs of the Holy Qur'an.

But I believe that we can learn about the etiquette of opposition from it, though I could be mistaken. To object to everything and deny everything while we are unable to provide an alternative is not proper oppositional etiquette.

The capacity to propose or present alternatives is a requirement for genuine opposition. It is a principle that ought to guide all aspects of our lives, not only the political life but also social interactions, our personal lives, and our professional endeavors as well. In all facets of life, we should only criticize within the bounds of constructive criticism or offer alternatives rather than criticizing something just for the sake of criticism, as this undermines the integrity of the issue and hinders constructive logical discussion.

Objectivity and sincerity in criticism are the ability of a critic to develop and suggest alternative solutions that they present for discussion in an effort to achieve advice, not just criticism for the sake of criticism. If you cannot do that, it is better not to oppose for the sake of opposition or argue for the sake of useless argument.

Allah, Exalted be He, says:

**And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, “This is what we were provided with before.” And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally. (Al-Baqarah 2:25)**

In the noble verse, Allah, Glory be to Him, urges His Prophet Muhammad (peace be upon him) to bring good tidings of Paradise to those who believe and do righteous deeds. But I see that the verse lays out a method for us to deliver good news to the diligent, sincere, and others. This is a motivational approach taught by the Holy Qur'an<sup>1</sup>, in which a believer is motivated to obey and perform good deeds. It is a way of life in which we can motivate those around us to be religiously committed and disciplined, to do their duty, perform tasks, and be diligent in their work.

Giving people good news instead of repulsing them is great. It is excellent to use this strategy to motivate people and foster a positive attitude that increases one's capacity to give in the hope-filled quest for success. Let's inspire our kids and everyone around us to work hard and be committed by giving them good news of success and saying that we are satisfied with them and their bright future. In line with the noble approach we learn from this beautiful verse, let us encourage our subordinates to produce as much as possible and provide them with good news of promotion, rewards, and appreciation, among other things.

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<sup>1</sup>I collected some aspects of the motivation mentioned in the Holy Qur'an in a two-volume book entitled *The Way God Motivates Us*, which was published and distributed by Al-Ahram Foundation and is available in its outlets. It is also available in Madbouly and Camel Store bookshops.

Allah, Exalted be He, says:

**And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah 2:30)**

In this noble verse, Allah Almighty tells us about a conversation He had with His angels after telling them He would create Adam (peace be upon him) and put him on earth. As a result, when the angels questioned Allah about the wisdom of creating Adam, He responded that He knew what they did not.

I can see that it is an approach to our lives, and Allah is the greatest judge. A teacher, professor, senior physician, or other authority figure may hold a particular perspective based on their familiarity with the subject or on knowledge that is evident to them. They can encounter resistance from their subordinates as well, but they persist in carrying out the plan because they are confident in their vision.

This aligns with the words of Allah Almighty:

**O you who have believed, obey Allah and obey the Messenger and those in authority among you. (An-Nisa 4:59)**

The phrase "**those in authority among you**" refers to more than just the leader, king, or president; it may also refer to the father in the home or the professor at the student's institution, for example. He may have a vision that he is determined to put into action. If we express our viewpoint and he insists on his vision, we must submit in order for things to become stable, for performance to be accurate, as well as to avoid division and to operate under united leadership.

The articulate expression and eloquence of the Holy Qur'an are evident in the use of the Qur'anic phrase "**one who causes corruption therein and sheds blood,**" which rhetorically reflects the reality on earth.

The word "**corruption**" refers to everything that is contrary to the nature of things or the natural approach, and the phrase "**sheds blood**" occurs through terrorism, wars, and frequent killing. It becomes clear to me that a corrupt person does not concern themselves only; rather, they cause corruption to the entire earth. If a corrupt man gains from a loss, this will encourage other people of weak souls to follow his example. That is why the angels said that corruption would spread throughout the earth and that it would not be individual cases of corruption, but rather a widespread matter in multiple forms that we see today in the world in different forms.

We learn from the verse to be careful, as there are human devils who will seek to corrupt us and spoil our lives. So let us beware of them and do not accompany or listen to them.

When I ponder about the phrase **“Indeed, I know that which you do not know,”** I think that Allah perhaps wanted to tell the angels that there would also be righteous among the humans and others who would not pursue the path of the corrupt. Here, the judgment as to who deserves heaven and who deserves Hell would become clear.

The preceding passage also teaches us not to generalize about people by declaring that everyone is wrong. Instead, we might state that some are incorrect while others are correct. By doing so, we may determine who among the people around us wants us to do good and who wants us to follow their corrupt path, even if they are our closest relatives. The verse, in my opinion, cautions us to immunize ourselves against the spoilers around us and that all we have to do is steer away from them and avoid becoming a new victim of them.

Here I recall Allah’s verses in the Qur’an:

**And [by] the soul and He who proportioned it, And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption].** (*Ash-Shams* 91:7-10)

A soul becomes corrupt and wicked if left to its own desires. Instead, it requires a strategy to create, hone, and purify it, just as anything else does. Therefore, rather than speculating about the absence of *Fitrah* [innate pure nature], we could state that the lack of a healthy upbringing prevented the development of a person who would have fruitful results.

That is why it is critical that students learn ethics in school in order to purify, refine, and qualify their souls in a systematic manner so that our children understand the difference between corruption and righteousness.

The great verse teaches us that in order to succeed, there must be a process for soul purification.



Allah, Exalted be He, says:

**And We said, “O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers.” But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, “Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time. (Al-Baqarah 2:35, 36)**

In this verse, Allah, Exalted be He, tells us about Adam and his wife. Allah granted them blessings by allowing them entry into Paradise and commanded them not to approach a tree. But they disobeyed Him and ate from the tree, which led to their banishment from Paradise.

By reflecting on the passage, one might learn a life-long lesson: opportunity comes just once, and you must grasp it. Many of us may have chances that present themselves to us, but we do not realize how to take advantage of them. These chances can become a reason for us to change our lives.

The verse indicates that the blessings should be preserved because they may not endure forever. Our health, wealth, houses, families, and all the benefits surrounding us are among these blessings. We must protect and maintain them. We must put in effort and attention to protect them by fearing Allah. Perhaps a misstep will take away these blessings. So, fearing Allah is the best method to safeguard and keep these benefits.

An error, even a single one, can be the cause of a blessing ceasing to exist. But Allah makes it clear that **“whoever fears Allah - He will make for him a way out”** (*At-Talaq* 65:2), i.e., He does not shut the door or the prospect of redemption before whoever fears Him and is mindful about the restrictions He imposes. The great passage warns us that offending Allah may result in the loss of rewards and the closing of doors in front of a person since the “way out” has vanished. For us to follow these instructions, Allah has used the parable of our father Adam (peace be upon him) as an example.

We may also draw a life lesson from this: we must obey the law since breaking it even once could shift our destiny from one of prestige and blessings to one of jail and shame, may Allah forbid. So let's obey the Almighty Allah and live moral lifestyles in all of our interactions.

Another lesson to be learned from this verse is that obedience is an obligation and that disobedience and rebellion may result in undesirable outcomes. It is also a “way out” that we must obey our fathers, mothers, teachers, and those who lead us in matters where obedience is desirable. We also need to understand that

our intellect is constantly needed in order to determine the possibility of every potential course of action and consider its implications. Perhaps the way we think can help us make commitments and avoid breaking them.

Adam and his wife were forbidden from eating from a tree by Allah. The Lord has given us many blessings while forbidding only a few of them for us. Let's exercise caution since the message is obvious: consuming things that are forbidden led to banishment from Paradise because it was a serious sin. So lawful and unlawful things are clear, and the repercussions of disobedience are equally apparent and understood. We must fear Allah, Glory be to Him, and follow His commands and prohibitions in all aspects of our lives, not just eating.

Allah, Exalted be He, says:

**Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. (Al-Baqarah 2:37)**

This verse indicates the mercy of Allah, Glory be to Him, and how He inspired Adam (peace be upon him) with words to repent him.

Perhaps we can learn from this verse a lesson: we should not close the door of regret and apology to anyone. Rather, we can instruct the one who regrets what to say so that we can forgive them. Why not? Allah, Glory be to Him, did it and revealed it in the Qur'an so that we may take from it a path to follow to be tolerant in our interactions. Let us teach our children words of regret so that we can forgive them, and let them learn how to apologize if they make a mistake.

We also have to search in the Holy Qur'an for words that prophets and messengers received from Allah, Glory be to Him, to accept their repentance. This is because such words have not been revealed from Allah for the benefit of the prophets and messengers (peace be upon them) only, but rather for everyone to use and learn from them words acceptable to Allah. Below are some supplications uttered by the prophets as mentioned in the Qur'an:

### **Supplications of Adam (peace be upon him) and our mother Eve:**

Allah, Exalted be He, says:

**They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” (Al-A'raf 7:23)**

### **Supplications of Prophet Muhammad (peace be upon him):**

Allah, Exalted be He, says:

**And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.” (Al-Isra 17:80)**

**And say, “Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.” (Al-Isra 17:111)**

**And, [O Muhammad], say, “My Lord, forgive and have mercy, and You are the best of the merciful.” (Al-Mu'minun 23:118)**

**My Lord, then do not place me among the wrongdoing people. (Al-Mu'minun 23:94)**

**And say, “My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.”** (*Al-Mu'minun* 23:97, 98)

**And say, “My Lord, increase me in knowledge.”** (*Ta-Ha* 20:114)

**Say, “O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ.”** (*Az-Zumar* 39:46)

**Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.”** (*Aal-i-Imran* 3:26)

### **Supplications of Prophet Jesus (Isa) (peace be upon him):**

Prophet Jesus supplicated to Allah to send down a table of food from the heaven:

**Said Jesus, the son of Mary, “O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.”** (*Al-Ma'idah* 5:114)

### **Supplications of Prophet Moses (peace be upon him)**

Allah, Exalted be He, says:

**And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You.** (*Al-A'raf* 7:156)

**And Moses said, “Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.”** (*Yunus* 10:88)

**[Moses] said, “My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue - that they may understand my speech. And appoint for me a minister from my family - Aaron, my brother. Increase through him my strength. And let him share my task - That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.”** (*Ta-Ha* 20:25-35)

**He said, “My Lord, indeed I have wronged myself, so forgive me,” and He forgave him. Indeed, He is the Forgiving, the Merciful.** (*Al-Qasas* 28:16)

**He said, “My Lord, save me from the wrongdoing people.”** (*Al-Qasas* 28:21)

**Then he went back to the shade and said, “My Lord, indeed I am, for whatever good You would send down to me, in need.”** (*Al-Qasas* 28:24)

**But Moses said, “Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.”** (*Ghafir* 40:27)

### **Supplications of Prophet Jonah (Yunus) (peace be upon him)**

Allah, Exalted be He, says:

**And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.”** (*Al-Anbiya* 21:87)

### **Supplications of Prophet Noah (peace be upon him)**

Allah, Exalted be He, says:

**[Noah] said, “My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.”** (*Hud* 11:47)

**And Noah said, “My Lord, do not leave upon the earth from among the disbelievers an inhabitant.”** (*Nuh* 71:26).

**My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.”** (*Nuh* 71:28)

**So he invoked his Lord, “Indeed, I am overpowered, so help.”** (*Al-Qamar* 54:10)

**And say, “My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].”** (*Al-Mu'minun* 23:29)

### **Supplications of Prophet Shu'ayb (peace be upon him)**

Allah, Exalted be He, says:

**“Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision.”** (*Al-A'raf* 7:89)

### **Supplications of Prophet Abraham (Ibrahim) (peace be upon him)**

Allah, Exalted be He, says:

**My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.** (*Ibrahim* 14:40)

**And [mention, O Muhammad], when Abraham said, “My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.”** (*Ibrahim* 14:35)

**[And he said], “My Lord, grant me authority and join me with the righteous. And grant me a reputation of honor among later generations. And place me among the inheritors of the Garden of Pleasure. And forgive my father. Indeed, he has been of those astray. And do not disgrace me on the Day they are [all] resurrected - the Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart.”** (*Ash-Shu'ara* 26:83-89)

**My Lord, grant me [a child] from among the righteous.** (*As-Saffat* 37:100)

**Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.** (*Al-Baqarah* 2:128)

### **Supplications of Prophet David (Dawud) (peace be upon him)**

Allah, Exalted be He, says:

**And when they went forth to [face] Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.”** (*Al-Baqarah* 2:250)

### **Supplications of Prophet Solomon (Sulayman) (peace be upon him)**

Allah, Exalted be He, says:

**He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”** (*Sad* 38:35)

### **Supplications of Prophet Zechariah (peace be upon him)**

Allah, Exalted be He, says:

**At that, Zechariah called upon his Lord, saying, “My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.”** (*Aal-i-Imran* 3:38)

**And [mention] Zechariah, when he called to his Lord, “My Lord, do not leave me alone [with no heir], while you are the best of inheritors.”** (*Al-Anbiya* 21:89)

### **Supplications of Prophet Job (Ayyub) (peace be upon him)**

Allah, Exalted be He, says:

**And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.”** (*Al-Anbiya* 21:83)

**Supplications of Prophet Hud (peace be upon him)**

Allah, Exalted be He, says:

**Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight.** (*Hud* 11:56)

**Supplications of Prophet Lot (peace be upon him)**

Allah, Exalted be He, says:

**My Lord, save me and my family from [the consequence of] what they do.** (*Ash-Shu'ara* 26:169)

**He said, “My Lord, support me against the corrupting people.”** (*Al-Ankabut* 29:30)

**Supplications of Prophet Joseph (Yusuf) (peace be upon him)**

Allah, Exalted be He, says:

**My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.** (*Yusuf* 12:101)

**Supplications of Prophet Jacob (Ya'qub) (peace be upon him)**

Allah, Exalted be He, says:

**He said, “I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.”** (*Yusuf* 12:86).

Let us remember or write these supplications down and pray to Allah with them, for they hold the keys to being answered, by permission of Allah.

Allah, Exalted be He, says:

**And do not mix the truth with falsehood or conceal the truth while you know [it].** (*Al-Baqarah* 2:42)

This is a call to speak only the truth in order to win Paradise.

This is a great verse from which we can learn to tell the truth, even against ourselves, and not to twist facts, but rather to be fair, commit to the truth, and bear testimony to the truth and nothing else. Only the truth is genuine, and we are not permitted to say anything other than the truth.

We frequently cite the proverb “**honesty is salvation.**” But the aforementioned verse teaches us a basic rule that states that **we should only tell the truth that we are aware of** in order to manage situations correctly, please Allah Almighty, and establish genuine uprightness in interpersonal relationships.

How many people were imprisoned and/or their families torn apart due to false testimony or IOUs with inflated debts that couldn't possibly be genuine? Numerous false police reports have been filed, leading to litigation in legal proceedings.

When we testify, accuse someone of anything, or discuss something, we must tell the truth. **Telling the truth is obligatory**, while **false speech is a destructive force**.

People who spread damaging rumors on social media are those who mix the truth with falsehood. This has long been viewed as a danger to the stability of nations and peoples.

Let's be careful while **sharing** news and videos we find on **Facebook**, **WhatsApp**, and other social media platforms. This is because the potential that such circulated posts could be incorrect adds unnecessary sins to ours and could unnecessarily weigh down the balance of our bad deeds on the Day of Judgment. The assertion described in the noble verse therefore takes on many different forms in modern times, the most obvious of which is social media, which has evolved into a tool for covertly spreading misleading or inaccurate claims.

In all aspects of our lives, we must be truthful. For instance, the supervisor who writes a performance review for a subordinate should be aware that this is a trust, just as the instructor who grades a student should be aware that this is a trust.

The verse acts as a reminder for us to be sincere in all aspects of our lives.



Allah, Exalted be He, says:

**And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.** (*Al-Baqarah* 2:48)

From the noble verse, we infer two lessons for our lives.

The first lesson is that no one will benefit us, so we have to do it ourselves. This conforms to the Arabic proverb, "Nothing is better than your fingernail to scratch your skin." Allah, Glory be to Him, teaches us that each one will be held accountable on the Day of Judgment for what they did and for what the others did.

The second lesson is that you have to be responsible for yourself, give advice, be a guide to goodness, and, in the end, be busy with what you are doing because this is what you will be held accountable for.

We learn from this noble verse an important approach to follow in our lives. A student, for example, may guide his negligent or less diligent colleagues in their studies, but in the exam, each one is responsible for their answer sheet, as no one will give their marks to others.

At work, a worker in a factory may instruct his colleague at the nearby production machine to focus on his work and finish what is required of him. When the working hours end, each of them will be held accountable for what he accomplished on his machine, and so on.

We learn to give advice, but we get caught up in what we are doing because no one will benefit us, and we will not benefit anyone at the time of reckoning, exam, or results.

Our society abounds with backbiting and gossip, whether in our gatherings or through social media. People are very preoccupied with pursuing the faults or problems of others, and each of us has faults that we should be busy fixing.

People are also very preoccupied with what others will say about them, while we should be preoccupied with **how Allah will see our work and how He will hold us accountable for it**. People's satisfaction with our acts will not benefit us if we fail to please Allah and His Messenger, and vice versa, of course.

Allah, Exalted be He, says:

**And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing. (Al-Baqarah 2:61)**

From the noble verse, we learn to be content with what Allah, Exalted be He, has given for us, to always look at His countless blessings, which He has bestowed upon us, and to be grateful servants.

We learn, too, not to wish for certain things, as they may not be good for us and may be less than what we have in hand, and we may be harmed by that.

Satisfaction, praise of Allah, gratitude, and looking at the positives of what is in our hands are things we learn from the noble verse. This view is sufficient to make our lives sound.

The lack of contentment that many people may have with what they possess may lead to their unhappiness. Many couples fail when one of the spouses is dissatisfied with what Allah Almighty has given them, leading them to blindly seek change that may be worse for them. On the contrary, it is crucial that we show our thankfulness to Allah for everything that He has done for us, even protecting us from the hardships that others have had to endure. Being thankful and content is essential because it opens the door to happiness.

Allah, Exalted be He, says:

**And [recall] when Moses said to his people, “Indeed, Allah commands you to slaughter a cow.” They said, “Do you take us in ridicule?” He said, “I seek refuge in Allah from being among the ignorant.” They said, “Call upon your Lord to make clear to us what it is.” [Moses] said, “[Allah] says, ‘It is a cow which is neither old nor virgin, but median between that,’ so do what you are commanded.” They said, “Call upon your Lord to show us what is her color.” He said, “He says, ‘It is a yellow cow, bright in color - pleasing to the observers.’ They said, “Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided.” He said, “He says, ‘It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.’ “ They said, “Now you have come with the truth.” So they slaughtered her, but they could hardly do it. (*Al-Baqarah* 2:67-71)**

These verses describe how the Children of Israel, who lacked sincerity in their faith, tired their Prophet Moses (peace be upon him), drawing a picture of the drawbacks of arguing and the multitude of questions an arguer may ask to burden the one they ask.

The verses provide us with an explanation of the stereotype of the argumentative person, who will dispute over everything and cause problems for people around them. The passage encourages us to avoid being tough or burdensome in our interactions with people and to keep things straightforward.

From a different perspective and distant from the verses' intended meaning, we can infer that we must be specific when making requests of others. This could stop arguments with the kind of folks who always dispute everything. Therefore, making specific and exact requests might reduce the number of inquiries people ask again without a need. Anyhow, the more clarity you provide, the more errors and subsequent disagreements you can prevent.

Allah, Exalted be He, says:

**And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. (Al-Baqarah 2:114)**

The noble verse teaches us to respect the lives and beliefs of others and not to interfere in preventing anyone from carrying out their affairs in the way they believe is healthy. Allah, Exalted be He, has explained the punishment for those who prevent people from praying in His mosques. The essence of this teaching extends to general respect for others, avoiding intrusion into their privacy, and refraining from imposing our opinions on them through force. We must respect others and their privacy. We should interact with kindness, wisdom, and good advice.

From another perspective, this noble verse also guides us not to disrupt things, especially those that are originally permissible and pleasing to Allah. Consider the example of a person who fervently seeks to have a store in their street closed, even if it poses no harm to them. By complaining to the authorities and persistently pursuing the case, they eventually succeed in shutting down the store. However, this action leaves the families of its workers in dire need. While this example doesn't directly relate to the verse's context (since mosques are established for worship), it highlights the parallel between disrupting places of worship and obstructing lawful livelihoods. In both cases, the effect of "obstruction" is akin to the "destruction" mentioned in the verse.

Similarly, a person who intentionally triggers an unreasonable conflict between a husband and wife seeks to destroy their family, which can be likened to attempting to demolish mosques.

Therefore, we learn the importance of seeking construction over destruction, promoting reform rather than disruption, and being a source of goodness rather than obstruction in the lives of others.

Allah, Exalted be He, says:

**And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.**  
(*Al-Baqarah* 2:115)

The verse tackles the *Qibla* [direction to the Ka'ba in Makkah] and emphasizes that Allah, Glory be to Him, is everywhere with His knowledge and care.

Sometimes, we encounter a veiled young girl who, when traveling abroad, may choose not to wear it because she believes no one knows her there. Her parents may also agree to avoid burdening her. Hence, the noble verse makes it clear that to Allah the east and west belong and that He is everywhere with His knowledge and care. So whoever does something for the sake of Allah, let them do it, even if they are in the farthest place.

Likewise, a person may diligently pray in their home country or demonstrate strong religious commitment. However, when abroad, this commitment might wane, and here the verse comes to remind us.

Finally, a person may do something wrong, even when they are alone, thinking that no one saw them and that their action might pass safely. So the verse comes to remind them that Allah is everywhere with His knowledge and care, and that He is watching over us wherever we are.

The point is that we have to feel that Allah sees us wherever we are. So let our work be good to add Allah's satisfaction to us and not provoke His wrath.

Allah, Exalted be He, says:

**They say, “Allah has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.** (*Al-Baqarah* 2:116)

Glory be to Allah, Who neither begets nor is born, nor is there to Him any equivalent.

The noble verse tells us that to Allah belongs all that is in the heavens and the earth – all are devoutly obedient to Him. It further confirms the oneness of Allah, the Almighty.

From this verse, I can sense that we have an equal opportunity with others in our relationships with our Lord, and no one is better than the other. Allah has confirmed to us in many other verses that what distinguishes one person over another is piety and good deeds. This verse confirms to me that we were created with equal opportunities. It also provides a sense of justice, equality, and equal opportunities for everyone and motivates everyone to work, and this acts as a reason for preference in the sight of Allah, Who says, **“So for this let the competitors compete”** (*Al-Mutaffifin* 83:26). For Allah’s sake, how can the competitors compete if they did not start from the starting line of the same competition?

Accordingly, as long as Allah does not have a son, we are all His creation, and we are all on an equal footing. Preference is based on piety and good deeds. So let each of us draw closer to Allah, Lord of the worlds, through good deeds. The noble verse gives a clear sense of divine justice.

We learn from the noble verse about the principle of equality. For example, if a college dean has a son who is also a student at the same institution, he must apply the equality principle to his son and other students. As a result, no one should be given favor over another in order for the concept of equality and a healthy competitive atmosphere to prevail.

This magnificent verse can teach me the value of preserving competition and competitiveness and creating a conducive climate for it. What a wonderful feeling it is to experience equality and justice, as this is the ideal area for creativity and mastery.

Allah, Exalted be He, says:

**O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. (Al-Baqarah 2:112)**

It is true that Allah, praise be to Him, addresses the Children of Israel in this verse to recall the bounties He has bestowed upon them and how He has preferred them over the world during their time. This text also teaches us not to place ourselves in a situation where Allah would have to hold us accountable. Therefore, everyone who has received Allah's benefits must keep in mind the favor of the Lord shown to them, which includes praising Him, performing good actions to show gratitude to Him, and remembering how He has safeguarded them, showered countless blessings upon them, and spared them from what afflicted others out of His kindness.

How can we forget to appreciate and thank Allah Almighty for all that He has bestowed upon us and fail to be righteous servants?

It is also an invitation to be grateful to Allah, Glory be to Him, above all, and to those who have done good to us, taught us, or taken praiseworthy attitudes with us. How can we not express our thanks to our instructors who educated us? We must constantly remember them. How can we not recall our fathers and mothers' favor toward us and endeavor to repay them for everything they did for us when we were young? It is a call that teaches us to be thankful and, as a result, acknowledge and not deny any act of kindness. In general, we must be thankful slaves who value the favor.

Allah, Exalted be He, says:

**And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers. (Al-Baqarah 2:145)**

I view this verse as one of the enlightening passages by which Allah, Glory be to Him, enlightens us on the reality of those who surround us so that we will not be astonished by their behavior. This is undoubtedly from Allah, the All-Knowing and All-Aware of His servants, and through it, He teaches us to resist the pressure from such individuals to compromise what we hold to be true.

It teaches us that diverse individuals may cross our paths and that we must recognize our differences so that we do not follow them down the wrong road. We must uphold and defend our principles, which we are aware of.



Allah, Exalted be He, says:

**And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided. (Al-Baqarah 2:150)**

It is true that the noble verse urges us to direct our faces in prayer toward the Sacred Mosque in Makkah, but I see another dimension in it, and I may be wrong, of course. We can learn from the verse to always remain specific in our direction so that we do not lose our way.

A student who travels to study and complete his education must, for example, focus on completing his studies and set success as his goal, and thus his life will be straightened out. If he is busy with other things, he will not achieve the goal for which he traveled, even in terms of the timing of completion. Likewise, a player who plans and dreams of a championship must put the goal in front of him to ease the effort of training and perseverance until he achieves it.

Thus, I believe that we can learn from the verse how to remain steadfast in our principles to achieve the goal and to fear no one but Allah, Lord of the worlds.

Allah, Exalted be He, says:

**Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (Al-Baqarah 2:151)**

The noble verse teaches us the Islamic principle of considering and using the means available (*Al-Akhdh bil-Asbab*)<sup>2</sup>. When Allah, Glory be to Him, decrees a matter, He says to it, “Be”, and it is. However, He sent a messenger to teach us. So, we must learn how to use this principle in our everyday affairs. If a parent wants his children to comprehend religion, he must have someone educate them so that they can internalize what they learn. If someone wishes to attain a goal, they must consider the logical and practical grounds for doing so. Wishful thinking will not change anything; instead, you need to put in the effort, make plans, and make use of your resources.

As role models for others, since Allah’s prophets (peace be upon them) were chosen individuals, this also tells us that in order to accomplish our goals, we must seek assistance from the best individuals in each specialty.

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<sup>2</sup> To consider and use the means available to do something instead of wishing for it to be done without effort.

Allah, Exalted be He, says:

**And do not say about those who are killed in the way of Allah, “They are dead.” Rather, they are alive, but you perceive [it] not. (Al-Baqarah 2:145)**

The noble verse contains excellent news that Allah, praise be to Him, delivers to those who struggle and are martyred in His cause to inspire us to be devoted warriors to our homelands, to fight under His banner, and to not fear death in order to protect our homelands. What a glorious thing it is for someone to be martyred for Allah’s sake, for they will be alive and provided for by their Lord, the Most High, in Gardens of Pleasures.

It is a form of motivation through which we may learn how to motivate others by giving good news and offering good. A teacher, for instance, could assure their devoted and hardworking pupils that they will receive a satisfying reward – additional grades for their excellence – in order to serve as motivation for them to set aside everything that might divert their attention and exert the necessary effort and sweat to study.

It is a method of motivation that involves offering and promising rewards to urge listeners to exert enormous effort to win what many had formerly gained or what they have been promised of.

Allah, Exalted be He, says:

**And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (Al-Baqarah 2:155)**

This verse, in my opinion, is a declaratory one in which Allah, Glory be to Him, kindly prepares His slaves for any future suffering. He warns them that they will face many difficulties and that life will not be simple for them. He emphasized to them that perseverance is the key to overcoming these challenges because it embodies the virtues of contentment and honest confidence in the divine approach.

Allah, the Almighty, educates us to understand that life is full of difficulties, but He also uses motivation to teach us that the wonderful news of joining Paradise is the prize for perseverance.

The beautiful passage teaches us that in order to be resilient to life changes, we must live an adequate life and refrain from living a lavish lifestyle. In the same way, we ought to go closer and closer to Allah until He bestows upon us patience and satisfaction.

This verse also teaches us not to make life easy for our kids while raising them, even if we are able to do so, because life will not always accommodate all of their wishes, and we do not want them to be shocked by the disappointment when their hopes fail to materialize or by the hardships they must endure. Healthy parenting through preventive measures and providing in moderation aids in raising the next generation in a balanced way. It seems like this passage encourages us to practice patience at some times and, at other times, teaches us how to raise the next generation to develop and grow balanced mentalities capable of facing obstacles in life in the best way. By doing this, you will produce generations in the future that have a solid faith and are able to persevere through their challenges.

It is a great verse from which we might learn to be kind to others, just as Allah, Glory be to Him, has been kind to us by providing the model response for His afflicted servants to avoid failing the exam. As a result, we must always bring good news to the hardworking and vigilant individuals around us.

Allah, Exalted be He, says:

**Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. (Al-Baqarah 2:158)**

We can learn from this verse to increase the number of things that Allah, Glory be to Him, loves us to do. He may not ask us much in order not to exhaust us, just as He asked us to walk just seven times in As-Safa and Al-Marwah, but He also told us that He is All-Seeing, All-Knowing and Grateful. How beautiful it is for an individual to reap Allah's appreciation, as it is one of the few cases in which He expresses His appreciation for an act performed by individuals.

From my point of view, this applies to everything that Allah has commanded us to do, such as prayer, zakah, fasting, charity, good deeds, or acts of worship in general. If zakah is 2.5%, for example, in most cases, then Allah Almighty knows and is appreciative of those who give more than that in charity.

If prayers are five times a day, then Allah is appreciative of whoever increases the optional prayers that our Messenger Muhammad (peace be upon him) prescribed for us, and so on.

We learn from this in our lives that if we ask those around us to do something, we should not ask for too much so as not to make it difficult for them. Let our request be reasonable so that they can do it easily and conveniently. At the same time, we should tell them that we are following what they are doing, that we will be grateful and appreciative, and that we will reward those who do more than that.

For example, a factory owner may ask his workers to produce a certain number of products in one shift, say 10 shirts. Then he sets a rule that he will follow up on whoever increases, and he will appreciate and reward him. This is because gratitude is an action.

The great verse teaches us a principle of life: if we want to be obeyed, we must command what is achievable. However, if we ask for more, there must be a shared desire, and in this way, there should be an incentive for success and growth. It is a method that may be used in any setting, including social, familial, professional, and academic settings.

If the walking between As-Safa and Al-Marwah was what our mother Hajar did in an effort to find water to drink and to provide for her son Ishmael (Ismail), then doing extra work or doing more than what Allah has asked for is a door to increasing His provision.

If Hajar's search for water resulted in her receiving the water she prayed for, it would appear that Allah is telling us – and Allah knows best – that increasing the acts of obedience are essential in allowing provision to flow in. And the best provision is Allah's appreciation of His slaves.

The bottom line is that whoever wants Allah to be pleased with them and even to appreciate them should increase their acts of worship, obedience, and good deeds.

Allah, Exalted be He, says:

**Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse. (Al-Baqarah 2:159)**

I see it as a verse in which Allah, Glory be to Him, urges us to adhere to advising each other to the truth. We learn from it that whatever knowledge Allah Almighty has bestowed upon us, we must share it with others and not conceal or keep it for ourselves. Just as Allah has assigned some people to run His wealth and commanded them to pay zakah and charity, this wealth has a known right for the petitioners and the deprived. The same also applies to knowledge, which Allah has assigned to some of His servants and has a known right for those who do not have knowledge to benefit from it. By doing so, knowledge becomes useful, be it in religion, economics, medicine, engineering, or other aspects in general.

On the other hand, it is a call to share all kinds of blessings with those around us. Even if Allah has blessed us out of His bounty, we are not superior to others. Rather, this is a test that demands effort in order for us to pass it, since we will be held accountable as to whether we erred by retaining it for ourselves or if we made it accessible for others to benefit from, and Allah's reward for it will continue even after we die.

Allah, Exalted be He, says:

**Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful. (Al-Baqarah 2:160)**

This verse reassures us that we still have time to atone for our mistakes and do things differently, as long as we still have time. If Allah Almighty has informed us that He accepts the repentance of those of His servants who repent, then this is an invitation to us to strive to make up for any shortcomings before we meet Him. It is a call for quick repentance and virtue because we have no idea when we will pass away. The text, in my opinion, teaches us an approach to life. If you are a student, for instance, and the academic year is still in progress, make an effort to finish what has to be done before the exam day.

From a different perspective, the noble verse tells us to welcome those who have treated us unfairly and to give them a chance to make up for what they have done wrong. As long as someone is attempting to acknowledge and make amends for the mistakes they have made, we should not lock our doors on them. Let's use this strategy in our personal and societal interactions, at home and with our kids, our subordinates at work, our husbands and wives, our friends, and so on.

Let us open the door of apology and return, and do not close it to anyone. Let us be aware of any mistake we have made so we can quickly repent and follow it with good deeds.



Allah, Exalted be He, says:

**And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. (Al-Baqarah 2:165)**

The Arabic *nidd* means equal, peer, or similar one; the plural *andad* (translated in the verse as "equals") means those who are worshiped other than Allah, Glory be to Him. Allah alone is the One who created, proportioned, and provided for us. All power belongs to Allah, as stated in the noble verse. Allah has created us only to worship Him, so how do we worship anyone else?

When I reflect on this noble verse, I see, from my point of view, that the matter relates to all the forbidden things the soul desires. For example, in the verses:

**Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded? (Al-Jathiyah 45:23)**

Here I can say that "equals" may also mean the soul's desire for things that distract man from remembering, thanking, and worshiping Allah. In fact, one's desires embolden them to disobey Allah, and this is what He hates and explains to us so that we should not fall into this. So when we say, for example, that someone is a "slave to money," we mean that their passion and love for money have made them see nothing but money. They made money equal to Allah. This is what Allah Almighty warns us against.

Accordingly, we learn not to be preoccupied with any matter or thing other than the remembrance of Allah, Exalted be He, because we were created to be His servants. People must always remind themselves and praise their great Lord.

Allah, Exalted be He, says:

**O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (Al-Baqarah 2:168)**

Allah, Glory be to Him, calls us in this noble verse to eat from His countless bounties, not to eat what He has forbidden, and not to follow the steps of Satan, who led our father Adam and mother Eve (peace be upon them) into this mistake. Allah does not want this to happen to us. And out of His mercy, He has bestowed upon us His signs so that we may learn and be vigilant.

Even though the great quote mentions food, I believe it applies to everything because the concept is the same. For example, a man may marry two, three, or four wives since Allah, Glory be to Him, has permitted it, but he must not commit adultery or anything similar because it is one of the footsteps of Satan.

An individual may trade in everything that Allah, the Almighty, has permitted for them and earn from the lawful and countless good things, but if they trade in forbidden things, or the like, or earn money from what is forbidden, then they are following in the footsteps of Satan.

The noble verse teaches us to seek what is lawful and good in everything: transactions, relationships, and all aspects of life. We pray to Allah to help us in this and make us steadfast in it.

Allah, Exalted be He, says:

**And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided? (Al-Baqarah 2:170)**

The noble verse calls on us not to follow what we found our fathers were doing but rather to follow what Allah has revealed. It is an invitation to learn and understand what this religion and the Qur'an have brought to us so that we know our path and not follow what leads us astray.

In this magnificent passage, Allah, Glory be to Him, urges non-Muslims to practice Islam and abstain from worshiping deities other than Him. However, I think that it also applies to Muslims, although I might be mistaken. For example, a person could see their father drinking alcohol and not praying; thus, Allah commands them in this verse to not imitate their father's behavior, to do what pleases their Lord, to avoid invoking His wrath, and to adhere to just what He has prescribed.

Additionally, since the subject can be someone who was abandoned by both parents, I think that the term "father" in this case refers to more than simply the biological father. Accordingly, I believe that the context refers to the surroundings, or what the subject discovered in the people who raised them as well as those around them. If what they do differs from what Allah Almighty has revealed, commanded us to do, or forbade us from doing, then they should not follow them.

It is a general call for continued development in understanding and exploring the religion so that one develops themselves to be a more devout servant of Allah and follower of His religion. When religion is properly understood, a person may comprehend that trading with Allah Almighty is the best and most profitable transaction, whereas other trade deals result in significant losses.

Allah, Exalted be He, says:

**Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Al-Baqarah 2:177)**

The noble verse tells us that righteousness is through faith in Allah, the Last Day, the angels, the heavenly books, and the prophets, as well as through zakah, charity, prayer, fulfillment of covenants, and patience. Allah shows us that this is honesty with Allah, and this is righteousness.

I also perceive that the magnificent passage helps us to comprehend the reality that Allah, Glory be to Him, desires sincerity in our worship, not simply outward appearance, for Allah declares, "Righteousness is not that you turn your faces toward the east or the west." That is to say, a person may worship Allah in appearance but not in reality if they are preoccupied with how they look to be doing so. A veiled woman may also wear the hijab only for reasons of style, even if her behaviors do not match her attire or look. A third illustration is of a guy who offers the obligatory prayers at mosques but insults others, consumes their money, and so forth. Allah, praise be to Him, knows the truth of everything and what is in our hearts. As a result, He teaches us here that our deeds should be in line with the outward signs of our faith, such as prayer, fasting, and other forms of worship, and that we should be true believers who obey Allah in deed as well as in word.

I believe we should take a lesson from it and remember to never let those around us fool us with their outward appearances. Not what they display, but the actuality of their conduct, is what counts. Not everyone who grows their beard and memorizes two Qur'anic verses is qualified to be an imam or sheikh. Instead, what matters is their conduct and their function as an example of obedience and carrying out the commands of Allah Almighty, including the performance of prayer, payment of zakah, fulfillment of pledges and contracts, keeping the word, speaking the truth, and so forth. It's important to consider something's essence rather than just how it appears. Even when we purchase anything, we should carefully inspect it and refrain from judging it based just on its outside look because this may be far from the truth.

Allah, Exalted be He, says:

**Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous. Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing. (Al-Baqarah 2:180, 181)**

The noble verse extols the virtue of respecting the will made by the deceased, and to not alter it, because that would be a sin. But I believe, albeit I might be mistaken, that even though the verse comes within the context of respecting the will of a deceased person, but it applies to all of our interactions in life. If we hear a piece of news, we must not change it or add anything that changes its meaning. If we hear someone say something, we should not add anything to his statement or communicate it to others in a way that affects the meaning intended by the person who said it.

In absolute terms, what is intended is honesty in reporting anything. Even a salesperson who sells something must not overstate the specs or benefits of the item, notwithstanding what the owner or manufacturer of the product has instructed him to do.

All of this we learn from the two great verses: express the truth, add nothing that affects the meaning, and avoid deceiving those who hear us.

Allah, Exalted be He, says:

**The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (Al-Baqarah 2:185)**

This noble verse tells us about fasting during the month of Ramadan and gives permission for the sick or travelers not to fast and make up for the days they do not fast after Ramadan. It demonstrates to us that Allah, praise be to Him, desires ease for us rather than adversity.

We learn from this noble verse in our lives not to be difficult with the people when we ask them something, regardless of our position, whether teacher, leader, boss, family, or in any position in which we have the authority to ask others. In order to make things simpler for people, as Allah has instructed us and made our affairs simple for us, we must not make it difficult for them to comply with what we demand. We must also look for alternatives and understand the actual justifications.

This is also true in many other aspects of life. For instance, a lender must be aware of the borrower's capabilities in order to avoid, say, burdening him with repayment schedules. If there are reasonable and acceptable grounds for default, he must comprehend that he must extend the payback time to him in order to comply with the facilitation philosophy stated in the noble verse.

Allah Almighty loves to keep things simple for human beings. Let us learn from the Creator how to deal with the people around us with ease, find alternatives to them, and accept their excuses.

Allah, Exalted be He, says:

**And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Al-Baqarah 2:186)**

Allah, Glory be to Him, shows us through this noble verse that He is the closest to servants when they call upon Him, for He hears and responds to them. The passage reveals Allah's unwavering fairness by showing us that He is close to all of His slaves and that everyone is welcome to approach and supplicate to Him. Everyone is welcome at His door, and He promises to hear their prayers. This gives the slaves comfort in knowing that they are equal and have the right to supplicate and approach Allah whenever they like. It also serves as a reminder that Allah is both close by and not far away. Humans can take comfort in the fact that they can pray and glorify Allah in order to spend eternity with Him.

The verse teaches us that Allah, Exalted be He, expects supplication from us, not just performing prayer, paying zakah, and the like. Rather, supplication is obligatory because it is an act of worship and Allah promises to answer.

The verse further teaches us that when we deal with each other, we have to listen well to everyone, to be close to people, and not to distance ourselves from them. Instead, we must pay attention to what everyone has to say and act accordingly. Allah demonstrates to us that He is close to the people. This is what motivates us to listen to others, be near them, and refrain from closing the door on anyone in order to give them the chance to apologize or change.

We must also learn from this passage how to interact with those around us. Finally, the verse teaches us not to make things difficult for ourselves, so all we have to do is pray to Allah, Who is near, and Who responds to the supplicant if he calls upon him.

Allah, Exalted be He, says:

**And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. (Al-Baqarah 2:188)**

The noble verse exhorts us to eat from a lawful source and not from the other way around. In accordance with Allah's instructions, which direct us to travel down the earth's slopes and eat from His provision (Al-Mulk 67:15), it is a call for everyone to strive and labor, and it is not acceptable for anybody to eat without struggling since this is invalid. Additionally, this should be done through legal means since anything that is taken illegally – by force, fraud, theft, betrayal of trust, or other means – is being consumed unjustly. Glory be to our Lord, who commands us here to eat only that which is permissible and the fruit of toil and labor. Allah also warns us against taking wealth unjustly and giving it to those in power to make this money lawful or to usurp the rights of others, because this is a grave sin. What pertains to illegal eating or consuming here, in my opinion, applies to all other parts of life. A student, for example, must not get an unfair advantage by cheating or bribing his instructors. Instead, he must study his lessons in order to pass, and so on in all interactions.

The verse instructs us to treat people with honor and to reject something that is illegal rather than trying to make it legal, as some individuals like to do in legal disputes by abusing their legal standing or misusing legal texts to take anything that is illegal and make it legal by decision or judgement. This is a form of unfair consumption. This is against the law, and Allah, praise be to Him, detests it. Similarly, testimony must be true to prevent an unworthy individual from taking something that is not legally theirs. Therefore, it is a warning not to assist anyone in eating unjustly, since doing so would be sinful.

The noble verse, in my opinion, warns us against the risk of taking something unfairly or gaining advantage over others through intermediaries, bribery, or other means, even while we are waiting our turn to get something.

All of the above are examples of improper acts or actions committed without the honor of competition and without merit.



Allah, Exalted be He, says:

**They ask you, [O Muhammad], about the new moons. Say, “They are measurements of time for the people and for Hajj.” And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed. (Al-Baqarah 2:189)**

Allah, Glory be to Him, explains to us the reason for the existence of new moons so that we can know the times of everything. The verse also links the act of entering a place from its door with piety, given that the pious do not approach homes except through their doors.

From my point of view, we learn from this verse that we have to organize our lives and our times, thus making better use of time and producing better production.

We also learn from the noble passage that everything has a timing, so we should not hurry things since everything has a precise time to accomplish or attain it. A farmer who wishes to grow a crop is fully aware that there are certain times for planting and harvesting, with Allah's permission, and so on.

The great verse, in my opinion, also teaches us how to schedule our time so that we may find harmony in our lives. Our bodies have a right over us because they require things like relaxation, exercise, and sleep. There should be a period of time for us to speak with our families and children, since they have rights over us. We have a duty to visit and communicate with our relatives since they have a right over us. Our work has a right over us since it necessitates tenacity, respect for time, and other qualities.

As for the other aspect that links piety with the command that we enter houses from their doors, it teaches us that what some people do by deception and trying to infiltrate a club or some places without being a member of them, for example, is not an act of piety in any way. Or, for example, when an owner of a residential unit tries to engage in a project and use its facilities without having paid the maintenance expenses imposed on his unit. From my point of view, the concept of entering houses from their doors means that access to something is valid or legal by fulfilling one's right, not by deceit, deception, fraud, or declaring permissible what has not been fulfilled.

Allah, Exalted be He, says:

**Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. (Al-Baqarah 2:190)**

This noble verse outlines a crucial principle for an issue that has been misinterpreted by some: fighting should be in defense of oneself or the land, in support of Allah's religion, in upholding the word of truth, and so on, provided that there is hostile physical action from others. In this case, the required action is to repel this aggression. This highlights key concepts, including that we are commanded not to attack anyone. We are not aggressors, but rather we protect ourselves from any attack and prepare whatever force we can to intimidate and deter the aggressor and defend ourselves, our religion, our land, our honor, and our wealth.

From a further perspective, I can see that the text instructs us in a manner of life. It is true that it addresses the prerequisites for conflict, but I can draw a lesson from it that applies to everyday life: we shouldn't start verbally or physically attacking others. This does not imply that we ought to be helpless. Islam, on the other hand, forbids insulting, abusing, or physically harming anybody. Therefore, a Muslim must exercise caution and refrain from attacking and using force unless they are protecting themselves from the aggression of others. This is a requirement of Islamic teachings and warfare laws, as mentioned in the noble verse.

Likewise, in all aspects of our lives, we must always exercise self-control, suppress our anger, and not open doors to disagreement except in defense of ourselves as a result of an attack that occurred against us. So, there is no need to create trouble, for good manners require calm and self-control in our interactions.

We learn self-control from this noble verse by not assaulting anyone unless he assaults us.

Self-control improves our behavior and prevents us from getting into many problems.

Congratulations to everyone who can maintain self-control, since it is one of the most significant ways to maintain relationships and transactions.

If two partners are involved in a disagreement, for example, self-control may also mean that one of them should wait for the other to initiate legal action unless his rights have already been violated, in which case he would be a defense against a violation of his rights.

The premise is simple and universal. It is a training and instructional technique that emphasizes self-control and non-aggression toward others while preserving and safeguarding our rights.

Allah, Exalted be He, says:

**And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful.** (*Al-Baqarah* 2:191, 192)

The noble verse teaches us that **necessity must only be assessed proportionately** and estimated according to its value. Therefore, even when engaged in warfare, we should stop fighting an adversary who has attacked us and forced us to do so if they stop fighting. Therefore, we must stop fighting.

Likewise, we learn from this verse not to go to extremes and that our response to any aggression against us in words, actions, or the like should be to the extent that repels this aggression without going too far in responding, especially if the one who attacks us stops their practices.

This noble verse also teaches us that if the individual who is abusing us quits abusing, we lean toward peace in our relationships because it offers stability to our affairs of life that would not be stable under conflict.

From another angle, the noble verse reminds us that if the hostilities cease, then Allah is Forgiving and Merciful. That is to say, we are encouraged here to accept the resolution of conflicts with **pardon** and, if necessary, **overlooking** so that life can resume its usual course, rather than just to stop reacting to violence or abuse. For instance, a husband and wife might disagree, and the verse instructs us to forgive if the argument stops and to turn over a new leaf in our relationship to keep the family together and protect our kids from the negative effects of any disputes.

Allah is pleased when we **forgive and overlook** those who have harmed us, and He does the same with His slaves when they repent. We need to foster this lovely disposition, to be able to **forgive and overlook**, to have kind hearts, to acknowledge favor.

Allah, Exalted be He, says:

**And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, “Our Lord, give us in this world,” and he will have in the Hereafter no share. (Al-Baqarah 2:200)**

The verse teaches us the etiquette of Hajj and that even after the end of the rituals, our remembrance of Allah, Exalted be He, must not stop. Rather, we should continue praising, thanking, and worshiping Him for His countless blessings.

It is a life lesson we learn from this noble verse: our righteous and good deeds should not stop at the end of the circumstance or occasion that required them, as in Hajj. Rather, this good work must continue and become our way of life.

Here I give an example of the teachers who taught us in school. It is true that we may have passed, and our relationship with them ended because we moved to the university, but the noble verse instructs us to love them, just as we loved them when they were our teachers. Therefore, affection should not be cut off once our purpose is done. This is what I mean when I say that love should continue, and we must keep it in mind even after our need has passed. Likewise, we learn from the noble verse that if we have a nanny for our son and after he grows up we relieve her of the job, we have to remember her and provide her with that which is good, not because the son has grown up and her mission has ended, but rather because affection should not cease. Even with animals, a person may own a horse with which they lived and won competitions, for instance. When a horse is hurt or gets older, its owner must treat it with respect and kindness until it dies, rather than abandoning it because it can no longer participate in competitions.

Everything around us requires us to be faithful and not forget the favor we have been given; otherwise, we will become **selfish**, abandoning those who have helped us once our goals have been met.

**Friendliness, remembering the favor, loyalty**, and maintaining the good deeds we have done even after achieving the intended goals are, from my point of view, sublime values that we learn from this noble verse.

From another angle, the noble verse tells us that one of the best times for supplication and remembrance of Allah occurs immediately after performing a good deed, because a good deed helps to raise this supplication to heaven. As good works are the ideal prelude to supplication, let us be mindful to pray to Allah after every almsgiving or good deed, such as prayer, fasting, or the like.

Allah, Exalted be He, says:

**And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.**

*(Al-Baqarah 2:204)*

The noble verse encourages us to apply discernment, avoid being fooled by what is provided, and investigate details. Statements that are not supported by comparable actions should not mislead us. The verse serves as a reminder to be watchful and cautious in our interactions and to be completely aware of what we must manage. Because what we are told might be real or untrue, we should not rely only on what we are told while buying and selling or in any other type of connection, such as marriages or engagements, job interviews, interactions with subordinates, etc.

We also learn from the verse to analyze what we hear and to confirm the credibility of those we are dealing with. It is an approach from which we learn to protect ourselves from hypocrites and their likes, so that the believer will be wise.

We also learn an approach for who to befriend; we should not be deceitful in our friendships. Instead, we should carefully select a friend who says what they mean and whose good intentions are clear to us. We should not be friends with someone whose words are charming but who would hurt us if we accompanied them.

The fact that individuals follow one another on social media these days, even if they do not know who they are and even if they like their posts, may have corrupted their consciousness or conceptions. Because of this, we may learn from this great verse not to be fooled by the outward meaning of a statement and to set up a screening system to protect us from people who might do us damage.

Allah, Exalted be He, says:

**Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Al-Baqarah 2:216)**

The noble verse shows us something worth considering, that is, we may hate something that is good for us or love something that is bad for us because our knowledge is limited. Allah, Glory be to Him, teaches us that He is the One who knows and we do not know.

We also learn from the verse to be content with what Allah has given us and with what we have achieved in our lives. We may be very attached to something, and Allah prevents it from happening to us because He knows that it is bad for us, and He desires good for us and wants us to be satisfied and content.

We shall no longer love or hate what happens, but instead experience joy and contentment if we think that Allah, praise be to Him, is Beautiful and that He will only decree good for us.

The noble verse teaches us to accept what Allah has enjoined upon us as an approach to life and to always look for positive points, even in events that happen to us that might appear to be negative. For example, if a high school student did not obtain a grade that qualified him to enroll in a medical college and he joined the college of commerce but hated what happened. He may not be aware that one day he might become a famous accountant. The noble verse teaches us not to hurry judging, by loving or hating, what Allah has destined for us, but rather to be content and confident that what the Lord has decreed for us is the best and to always look for the positives of what we encounter in life.

Similarly, someone may miss their scheduled flight and be frustrated because they had something important to accomplish, only to hear that the plane encountered a technical malfunction. As a result, they realize that Allah, the Most High, has chosen what is best for them and has spared them from experiencing what other passengers have.

There are many stories in life about things that people loved and turned to be evil for them, and things that others hated and became good for them. Allah, Glory be to Him, has taught us that we do not know, that He alone knows, and that if we knew, we would praise our Lord. This is why we have to thank and praise Him in all circumstances.

We also learn other lessons from the noble verse. You could have a humorous friend who cracks a lot of jokes, yet he might drag you along to activities that displease Allah. You can, however, have another friend who is not amusing and does not entice us to his companionship but rather serves as a reminder of

devotion and piety. The other friend is the one who leads you along the route to Paradise.

A man may pick his future wife only out of preference for her looks or attractiveness, and she may turn out to be the source of his life's misery. He may also opt not to engage with a less attractive lady, who may be the one who can fulfill him while still protecting the family and house.

All of these instances teach us to be patient, think carefully before deciding what is best for us, and trust Allah, Glory be to Him, first and foremost, that what He decrees for us is the best.

A successful businessman is one who searches for investment opportunities even in difficult circumstances that could be, for example, a war, which is harmful. Yet he looks for positive aspects, by opening the door to trade or supplies, for instance, which may lead to great gains for him.

Let's look for the bright side of anything, even if its appearance does not bode well.

The noble verse teaches us to look for points of beauty and goodness and all that can serve our interests from among whatever we faced and felt unhappy at first glance. It advises us to maintain objectivity and reason, to avoid letting our judgment be influenced by irrational feelings, and to remember that the truth may not always be apparent right away. For instance, a son may have detested his father's strictness while he was a child. Contrary to what he believed as a child, the son would understand that what his father did to him was beneficial and not evil when he became older and found himself in a better situation than a friend of his who was lavished with attention from his family.

The beautiful verse instructs us to be farsighted rather than shortsighted, to consider all potential possibilities rather than basing our decisions on a single instance. This trains believers to be foresighted and thoughtful.



Allah, Exalted be He, says:

**They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.” And they ask you what they should spend. Say, “The excess [beyond needs].” Thus Allah makes clear to you the verses [of revelation] that you might give thought.** (*Al-Baqarah* 2:219)

The noble verse tells us about alcohol and gambling and that they may have benefits for people, but they contain great sin, and their sin is greater than their benefit.

We may infer a number of things from this verse, but the first is the presentation style. This may be utilized to discipline our kids when we want to stop them from doing something they think would be good for them. The verse's approach to persuasion, which acknowledges that while there may be benefits in doing what they desire to do, the risks are higher, seems to me to be the most effective strategy to provide counsel.

By outlining the advantages and disadvantages of the situation and weighing them, this strategy can surely increase the conviction of the person we're trying to persuade.

For instance, a boy may desire to go out the night before a test, and his father may reassure him that doing so will allow him to have fun and spend a good time with his friends. However, he would fail or not receive the marks he desired as a result, so it would be wiser for him to stay at home and study.

It is a practical strategy that may be used with our wives or husbands as well as at the workplace. It is a legitimate strategy to use in all facets of our interactions.

Another way to look at the wonderful verse is as a lesson in making wise decisions. It is true that eating sweets, for instance, has benefits because it satisfies the person's taste buds and may even make him feel happy, but it may also cause a lot of harm to him because it may result in obesity or other diseases, so it is advisable to take this into consideration. This is why it is advised that before consuming too many sweets, one should carefully consider the consequences.

This strategy consistently teaches us to pick the action that is more likely to be beneficial than harmful.

It's also a strategy we should use to raise our kids, teaching them how to make wise decisions, research issues thoroughly before making a choice, and understand the pros and cons of their choices. This will enable them to make well-informed choices and act with conviction on what is in their best interests.

In conclusion, the noble verse teaches us how to make decisions by presenting us with the advantages and disadvantages of an issue before deciding on it, allowing us to reach a judgment that has undergone careful consideration.

Allah, Exalted be He, says:

**And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Al-Baqarah 2:221)**

This noble verse urges us not to marry polytheist men and women until they believe, and it explains to us the reason that those polytheists call us to Hell – that is, they push us to commit sins that lead us to Hell, while Allah, Glory be to Him, calls us to deeds that take us to Paradise.

The verse tells us about marriage to polytheists, but it sets a general principle. We have to choose those with whom we will live, carefully surround ourselves with those who invite us to Paradise, and be aware that this is our protective shield that helps us to always draw closer to Allah, Glory be to Him, just as it helps alert us if we lose our way.

A student, for example, who surrounds himself with smart students will push himself toward success, while if he surrounds himself with failing students, he will fail again.

If someone surrounds himself with friends who perform the Dawn (Fajr) Prayer and maintain performing the daily prayers, they will help him in this. But if he hangs around with folks who frequent pubs and similar places, his terrible end is unavoidable.

Thus, the noble verse contains a lesson, which is to accompany someone who helps us to do good deeds, because this is what Allah Almighty has commanded us to do.

Allah, Exalted be He, says:

**Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (Al-Baqarah 2:223)**

This verse, as a whole, regulates the relationship between a man and his wife. But I want to present several things through it, starting with the phrase “**however you wish.**” In another verse, Allah Almighty says:

**Then marry those that please you of [other] women, two or three or four. (An-Nisa 4:3)**

These two verses show us the abundant availability of satisfying one’s desire, and from them we learn that if we want to restrict something or prevent a specific thing, we must provide abundant alternatives.

This is the approach made clear by the noble verses: Allah Almighty has allowed a man to marry two, three, or four women and to have intercourse with his wife however he wants. So, why do some commit adultery?

In our lives, there must also be a method to find a way out of urgent demands if we want to organize them in a specific manner and not restrict them. For example, while designing streets, we must supply parking spots to a certain extent before enforcing penalties against someone who parks their vehicle in an unapproved location.

Another example is that if you want your son to eat what his classmates eat, you must provide him with the food he needs on his way to school.

What is meant is that if we wish to arrange anything and make a request, organizing starts with making the item available in the form we desire so that the person we are making the request to does not default to what we do not desire.

It is a wonderful philosophy for dealing with people that we can learn from the Creator of humans, who knows the nature of humans and prefers persuasion and organizing the situation for them by making their demands available prior to the prevention so that they can be called to respond to it. This is how Allah Almighty has treated His followers in relation to food, making all good foods lawful and forbidding the few. Allah has also allowed all types of drinks, save alcoholic ones.

It is a transactional approach and presentation technique designed to help the audience listen more effectively and enhance the likelihood that they will accept the request made of them.



Allah, Exalted be He, says:

**Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (Al-Baqarah 2:228)**

The verse establishes the divorced woman's waiting period and states that if she is pregnant, she should not conceal what is in her womb. The verse refers specifically to divorce proceedings, but I interpret it in a different way – and I may be mistaken – and believe that we may learn from it to take our time, seek out reconciliation, and allow ourselves the chance to let go of anger and calm our souls. Allah has granted the spouse the right to take his wife back within three months of the divorce. This time frame is intended to allow for consideration before making a final decision. This teaches us to give ourselves a chance to change in all facets of life. Let's always keep the door open for change in case our choice was ill-considered or made out of rage. This calls on us to avoid being aggressive when we disagree, since doing so closes the door to someone who wants to go back because it breeds animosity. By the change I alluded to, I mean reflection and resuming the normal course of life.

The wonderful verse teaches us the etiquette of dispute, which is to avoid ferocious disagreement because it is one of the traits of hypocrites. A fierce dispute makes reconciliation almost impossible. We may also learn from the verse that if we disagree, we should do it in a friendly environment.

Allah, Exalted be He, says:

**And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.** (*Al-Baqarah* 2:231)

This verse tells us about the rulings on divorce and how to retain a wife according to acceptable terms or divorce her according to acceptable terms. So it urges the husband not to keep his wife with the intention of harming her.

I can infer a lesson on the etiquette of disagreement from this verse. Two people may get into a partnership, and the breaking up of this partnership could be devastating for both parties because they did not respect the manner of disagreement. In the event of divorce, Allah Almighty offers us an example in which the husband keeps his wife on acceptable conditions, and in the case of divorce, he should do so on acceptable terms. As a result, the same spirit and etiquette should be followed in both circumstances. Although this idea is addressed with regard to divorce, I believe it can be applied to all of our relationships. In order to execute this concept, a renter of an apartment, for instance, is obligated not to cause a delay in the delivery of the property that might harm the lessor if the contract expires. A trust must be promptly returned upon request from the person who received it. The verse also tells us to keep our promises and to act respectfully whenever we disagree.

The same goes for two nations that have a successful working relationship; if they disagree, they should handle it diplomatically and refrain from being overly critical of one another so that the possibility of repairing their relationship remains open.

Given that divorce on acceptable terms necessitates self-control and the suppression of anger, this verse teaches us to control our emotions and train ourselves to do so, as well as to restrain our anger with those we deal with, even when we disagree with them, so that future opportunities for reconciliation between us remain possible.

Allah, Exalted be He, says:

**And for divorced women is a provision according to what is acceptable - a duty upon the righteous. (Al-Baqarah 2:241)**

I believe that this noble verse, even though it regulates the rights of a divorced woman on her alimony, is applicable to any mutual obligations between two people who have a dispute. If any of them possesses a right over the other, he is required to provide it to the other on mutually agreeable terms and not to deny him this right for the purpose of harming him.

The verse also instructs us to conduct ourselves with maturity and sophistication and to fulfill our commitments, even when they are with people we disagree with, because doing so is one of Allah's rights. Let those who delay paying what they owe until the opposing party resorts to seeking a judicial decision against them be aware that they are not upholding the rights of Allah, who commands us to bring back the trusts to their legitimate owners. Regardless of whether we agree or disagree with the owners, we have to return the trusts to them.



Allah, Exalted be He, says:

**Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Al-Baqarah 2:245)**

This noble verse demonstrates that anyone can trade with Allah, praise be to Him, and that doing so is profitable because the return is multiplied many times. However, since Allah is the source of the word “multiply” in this verse, it is impossible to determine how many times the return is multiplied because humans are unable to calculate it.

This verse teaches us how to navigate life. If a parent wants their eldest son to be good to his younger siblings, for example, they should offer him a large reward to inspire and encourage him to be kind to his younger brothers.

This noble verse also exhorts us to make investments with Allah, saying that doing so will provide returns that no other investment can match. According to my interpretation, the word “loan” in the passage might also refer to piety or fear of Allah in addition to just referring to almsgiving. In my opinion, if a man fears Allah and refrains, for example, from having sexual relations with a woman other than his wife out of fear of Allah, then this is like a “loan” since he has dealt with Allah in piety, and Allah will reward him favorably because he chose to trade with Him.

Allah, Exalted be He, wants to make His servants profitable, so He invites them to trade with Him. Let us, servants of Allah, understand this unparalleled opportunity and seize it to achieve the great victory.

Allah, Exalted be He, says:

**Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends. (Al-Baqarah 2:253)**

This verse indicates that everything has degrees, and Allah is wise in this regard. Even the prophets (peace be upon them) differed in degree, yet each of them had a high standing with Allah for carrying out the message the Lord sent him to communicate to humanity.

This noble verse teaches us that discrepancy and diversity are inherent in the rules of creation, which Allah knows, and that all we need to do is be genuine in our worship and deeds, not fret over why we were born with less good fortune than this person or that. This is due to the fact that Allah's justice is perfect, and a day will come when we fully comprehend that Allah is just to all of His creatures. Allah Almighty repeatedly demonstrates to us that sometimes we despise something just to discover that it has a lot of benefits for us. We will come to understand that Allah, praise be to Him, has ordained righteousness and justice at some point.

Because there is always something greater than the degree of piety we achieve, we may learn from this verse to try to be even closer to Allah. If we wish to achieve the greatest ranks in Paradise, by the will of Allah, it is desirable for us to exert effort and compete to realize it.

Allah, Exalted be He, says:

**O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers. (Al-Baqarah 2:254)**

This verse shows us the virtue of spending in the way of Allah, who urges us to spend before life ends and we are no longer able to spend, so we will have lost a lot.

Although this verse specifically addresses spending and almsgiving, I think it also relates to all good works in general since if life ends, we will not be able to do any good deeds like prayer, fasting, righteousness, and so on.

Imagine that you are taking a topic test, and the proctor has warned you to pay attention and fill out the answer sheet before the exam time runs out and it is taken away. Allah, praise be to Him, warns us that your life's test might be taken away at any time.

Let's all focus on our own answer sheets and avoid becoming distracted by worldly affairs that will not help us. We must perform all good acts before it is too late, and I believe spending is one of the most essential acts since it is a good deed that draws us closer to Allah Almighty and benefits people around us.

Allah, Exalted be He, says:

**There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.** (*Al-Baqarah 2:256*)

This verse teaches us something extremely significant. Allah, Exalted be He, grants His creation the right to choose and declares, “**There shall be no compulsion in [acceptance of] the religion,**” despite the fact that they are His creation and that He has the ability to create them as He wishes and make them not accountable like angels. But He formed their minds and gave them the ability to choose. We have to benefit from this divine wisdom by not imposing constraints on the individuals we deal with; rather, we have to give them the ability to choose what we demand of them. Due to the fact that stubbornness may ruin many things, we must ask people in a way that guarantees their freedom to choose between two options. This is why it is preferable that there be no compulsion on anything in any of our relationships, whether it be between a man and his wife, a father and his children or those who deal with them, or anything else. I believe that is a smart course of action.

This approach is adequate to avoid the majority of conflicts brought on by denying the individual we need to do a task the power to choose and the failure to successfully formulate a better way of requesting.

Allah, Exalted be He, says:

**And [mention] when Abraham said, “My Lord, show me how You give life to the dead.” [Allah] said, “Have you not believed?” He said, “Yes, but [I ask] only that my heart may be satisfied.” [Allah] said, “Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise.”** (*Al-Baqarah* 2:260)

From this noble verse, we know how Allah, Glory be to Him, showed forbearance to Abraham (peace be upon him) even though he was a prophet, and he was supposed to believe the words of his Lord without the need for proof.

When Prophet Abraham (peace be upon him) was speaking to his Lord and asking to show him a proof, he said to him, **“Have you not believed?”** Abraham (peace be upon him) said, **“Yes, but [I ask] only that my heart may be satisfied.”** It is a lesson from which we learn how to reassure our hearts.

Reassurance of hearts comes from submission to Allah, Glory be to Him. If the basis of submission is that Allah is the Creator of everything, then the proof provided by Allah to Abraham was to reassure his heart and all of Allah’s servants that when they know that incident, they will submit to Allah that He is One, the Creator. As we have already accepted that Allah Almighty is the Creator, I think the reassurance of hearts through submission is to believe that Allah is omnipotent over everything. He is the One Who, when wishing to create something, says to it, “Be,” and it is. He is the Healer, the Provider, and to Him the whole matter returns. Submission here, in our circumstances, can be achieved through trust in Allah and in His ability. The noble verse teaches us that the reassurance of hearts, which makes an individual satisfied and their life stable and harmonious, comes through submission to Allah and trust in Him in everything. Just as Allah gathered birds for Abraham (peace be upon him) and showed him His ability to create, our Lord has shown us some of His unlimited abilities around us, and this requires that we learn from that verse how to reassure our hearts by submitting to His power.

If Allah has healed us from illness, provided for us, protected us, and thus shown us some of His attributes and signs, let our hearts be satisfied that He is capable of everything, for to Him goes back every affair.

This great verse also teaches us to have patience with others around us and to respond to their inquiries in a way that will comfort their hearts. This occurs, for instance, with our wives, our kids, and other people we interact with. Allah, praise be to Him, has instructed us to be patient with them and to comfort people around us since this will be followed by sincerity in their actions.

Similar to this, if a father asks his kid to pray but he doesn't do it frequently, he needs to be patient and calm when dealing with him in order to encourage him to pray.

Likewise, a teacher must be patient when explaining lessons to his students and resist being frustrated by their numerous inquiries because they are still in the learning process and want to grasp concepts with conviction. It would be preferable if the instructor kept emphasizing and explaining concepts until the pupils fully grasped what he was trying to teach them, and so on.

The wonderful verse also teaches us the proper way to ask inquiries. Abraham responded in the affirmative when Allah, Glory be to Him, said, **“Have you not believed?”** Yet he wished to strengthen his belief through inner confidence. We have the right to ask our query in this graceful way as per conversation etiquette because it is a form of discussion that does not cast doubt on anything.

Allah, Exalted be He, says:

**The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. (Al-Baqarah 2:261)**

The noble verse tells us about the virtues of zakah and spending and that Allah Almighty records for us countless rewards thereby. As the verse encourages Allah's servants to spend, we learn from it to trade more with Allah in everything. Allah's commandments are consistent: if spending is a good action that Allah multiplies many times over, then prayer, fasting, and other good deeds are, in my opinion, as well. This is **the rule of trading with Allah**.

From the verse, we learn to do good to those who do good to us in order to strengthen their benevolence and to make people love interacting with us well. We also learn to reward those around us who are committed or who accomplish what they have been commanded to do so that we motivate them to be more committed, and we call on others to imitate and work professionally like them.

We also realize from the noble verse that we will miss out on a lot of profit unless we do good deeds, and we may even suffer heavy losses. That is why we have to remind ourselves that profits have no limits when it comes to dealing with Allah. Therefore, we should not be distracted by anything else.

Allah, Exalted be He, says:

**Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (Al-Baqarah 2:262, 263)**

This noble verse teaches us that a servant who is a committed spender may spoil what they have done and will not reap the profits of what they spent for the sake of Allah if they wronged the one to whom they gave it in one way or another.

One of the best times to supplicate is to do so after giving to the needy. Many people may give to a poor person and ask him to pray for their recovery or something similar, but we must know that good deeds raise good words, i.e., supplication, and therefore the best time to supplicate is after performing prayer, giving zakah, or any form of good deeds. Allah Almighty says:

**To Him ascends good speech, and righteous work raises it. (Fatir 35:10)**

When we gift to others, let's take care to avoid offending their feelings. Instead, we pray for Allah to improve their conditions, as well as for ourselves and the people we love, so that we will not one day disgrace them and undo the good we have already accomplished. Alongside prayers and supplications, we have to give a lot.

Allah, praise be to Him, has promised people who act righteously, talk righteously, and possibly even pray for those they support that they will be confident in His favor and that they will never feel sadness because they will be among the joyful ones, by the will of Allah.

Accordingly, one of the keys to happiness is to give, honor, and respect those to whom we give, and to be kind to them through words and prayers.



Allah, Exalted be He, says:

**O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. (Al-Baqarah 2:267)**

The noble verse teaches us to give from what we produce. It is true that it tackles zakah on crops, but I see that it encourages us to give from what Allah Almighty has given us, and perhaps of the same kind of wealth we have, so that Allah will bless what we own. If a person has a factory that produces a commodity, for example, they must give some of their production to people so that Allah may bless their factory.

The noble verse also teaches us that while we spend in the way of Allah, we have to pick the best of our crops or the like, because this will fall in the Hands of Allah first. Therefore, we must give the best of what we have and not the bad items, for Allah promises us a good reward in another verse, saying:

**Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. (Aal-i-Imran 3:92)**

This reward will be attained by the one who selects the best of their crop or production and gives it to those in need, because they give from what they love, which is a good product.

This verse teaches us to share with others around us what Allah has bestowed upon us. For instance, if I have a sandwich in my hand, I must invite anyone nearby to share it with me. If Allah has bestowed His favor on me and I have bought a car, for example, I would invite my neighbor who does not have one to give him a lift or take his children to school with my children.

It is a noble manner we learn from the zakah on crops. We must teach it to our children and the people we deal with, because it brings blessings and pleases those around us. Whoever strives to make one of Allah's servants happy, Allah will make him happy in this world and the Hereafter.

We also learn from the noble verse to quickly remember giving when Allah's provision is achieved, so we should not postpone that until a later time, because Allah, Glory be to Him, loves that His servants are provided as He has provided for us.

The great verse also teaches us that we must give to others if they were present when we won or benefited from anything. An obvious illustration of this is when you get a gift – say, a crate of fruit – and a friend or relative is present. In this

case, it will be kind of you to offer the gift to him because he was present when you got it.

Allah Almighty commands us to give to the relatives present at the distribution of the inheritance because they see the wealth going to the heirs. Therefore, it will be good and fair that they receive something from it, even if it is only something symbolic just because they are attending the distribution.

Allah, Exalted be He, says:

**Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (Al-Baqarah 2:268)**

This verse makes it quite apparent that following Satan results in poverty and that acting immorally constitutes following Satan. The verse is a warning from Allah, praise be to Him, since He has shown us the benefits of trading with Him and the enormous rewards we may get from doing good actions by fearing Him and not following Satan.

Yet, someone may say that so-and-so disobeys Allah a lot, but he is wealthy and not poor. In this case, I think -- and I could be wrong -- that poverty has additional dimensions, such as the poverty of lacking Allah's concealment, the poverty of lacking His blessing, the poverty of lacking mental and emotional security, and the poverty of having a lack of good deeds on the Day of Judgment that could push him to enter Hell because he displeases Allah, Glory be to Him, both in this world and the Hereafter. As a result, we must keep away from Satan and steer clear of the roads he leads us down to poverty and bankruptcy. In order to help our children distinguish between the good and evil paths and to inspire them to obey Allah Almighty's commands, we must teach them this lesson. If they are obedient, we will reward them handsomely. However, if they do anything wrong, we may stop them and even take away their pocket money, for example, educating them that the route of commitment leads to goodness and that the path of disobedience results in the loss and disappearance of goodness.

Allah, Exalted be He, says:

**[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it. (Al-Baqarah 2:273)**

This good verse warns us that we should not only spend on those who explicitly request it, on those who we sympathize with, or so forth. It draws our attention to those around us who we think are not in need because of their pride in themselves, not extending their hand to others, and even not accepting what we give them easily. The verse also commands us to look for them, to honor them, and not to forget them while we give, because they have good morals.

We also learn from this noble verse not to crowd people when going about our daily business, such as in a line to get something or perform a government task, because Allah will, with His permission, allow us to complete the task we are seeking without the need for us to crowd. Instead, we must behave respectfully since Allah is the source of our provision and will never forget us. We will also unavoidably take what He has decreed for us.

Allah, Exalted be He, says:

**Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. (Al-Baqarah 2:274)**

The noble verse teaches us that spending publicly and privately, day and night, is the way to happiness and tranquility.

From it, we learn, as I understand it, to spend privately as well as publicly, and to spend during the day and at night as well.

We infer from the noble verse that spending is the door to our happiness and security. And just as it is a door to happiness, security, and joy, it is also a cure for cases of fear or worry because it is a door for removing sadness, fear, or the like.

We must advise one another on what we have understood. The cure for fear and sadness is spending. Conversely, happiness, honesty, and reassurance are achieved through spending.

Allah, Exalted be He, says:

**Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (Al-Baqarah 2:275)**

The beautiful verse describes the state of individuals who consume usury, describing how their lives are unsteady and loaded with things that disrupt their lives. This is because they do not recognize the prohibition of interest and believe it is legal, despite the fact that it is prohibited. It is true that the noble verse relates to usury, but I feel the topic pertains to other crimes that a man may commit even if they are aware that they are wrong and continue to transgress Allah's boundaries, thus resulting in a lack of blessings, unhappiness, and troubles. The noble verse also warns that Allah's wrath will not only be in the afterlife but will also be in this world, so that sinners can wake up and return to obedience.

From the noble verse, we also learn that if blessings diminish and life becomes difficult for us, then we must consider whether we are doing something that displeases Allah, and we have to repent and fear Him so that blessings return to our lives.

Even though the verse expressly forbids interest, repentance is the shortest path for wrongdoers to return to Allah, who promises them great rewards. This is a reminder to everyone to turn to Allah, who forgives all sins.

Finally, the verse cautions us against persisting in wrongdoing since it will keep sinners in Hell forever.

Allah, Exalted be He, says:

**O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged. (Al-Baqarah 2:278, 279)**

This noble verse calls on believers to abandon usury and warns those who resist by war against Allah and His messenger. It also gives good news to those who will abide by it and fear poverty over the loss of their money from usury: Allah has made their principal or capital lawful for them to motivate them to return and repent.

Here I focus on two points in these two verses:

The person who commits a sin is subject to a battle with Allah and His messenger, a battle in which he will unavoidably lose. Anyone who seeks to defy Allah must thus be aware that by doing so, he will wage war against Him and His messenger, and that the situation cannot be resolved amicably. Before challenging their Lord, men should thoroughly weigh their options, according to reason. Who could oppose Him? Insisting on the error will be a kind of ignorance and stupidity if the person attempting to challenge Him is unable to see the extent of His might, as the sinner in this case will plunge himself into ruin.

The noble verse teaches us that when making an offer to someone, whether in our personal or professional relationships or while crafting legislation, compatibility should be the foundation. Given that Allah, praise be to Him, is aware of how much people love money, He grants repentants the opportunity to preserve their principal as lawful money and accepts their repentance.

We learn from the noble verse to be flexible, not rigid, in our personal relationships and contracts, to balance things, and to seek to make an offer that is convincing for and taking into account the circumstances of the other party to agree to. Allah Almighty has also prescribed for those who repent of usury to keep their capital.

Let the state be careful when writing legislation to capitalize on the verse's idea by encouraging offenders of crimes, such as those who are not registered as taxpayers, to return and remedy themselves. What if we exempt them from accountability for previous years in exchange for being registered as taxpayers? A husband with his wife or kids must understand that the concept of return after a mistake and integrity should be given priority over settling scores and taking revenge for what happened.

It is a path designed by the Lord of the Worlds, who knows the affairs of His servants. He teaches it to us through His command to prohibit interest so that we may act accordingly, not only with regard to usury but also in all aspects of our lives. Let's think thoroughly and prioritize the stability of our affairs over settling scores, imposing penalties, or taking revenge.

It is a way of life for those who want to learn good things. Turning a new page should take precedence over opening the old pages. Perhaps this method can motivate those who interact with us to respond and commit themselves to changing the course of our lives for the better.

Finally, we learn from this verse how to formulate our offers or requests to others in a way that makes them more likely to respond or agree.



Allah, Exalted be He, says:

**And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew. (Al-Baqarah 2:280)**

The great verse teaches us to show mercy to everyone we interact with. We must respond by making things simple for someone if they request a grace period to settle a loan, for instance. If we provide them with compassion by absolving them of their debt, and they deserve it, that will be a tremendous reward.

The verse tells us to act properly, to be kind to everyone we interact with, and to be patient. This applies to all of our transactions and is not only limited to debt-related issues. We should not follow every precise detail someone pledged to perform, especially in terms of scheduling; the same goes for everyone who needs to fulfill a commitment to us, whether within or beyond the family. Instead, we must be understanding, accept their explanation, and give them the chance to keep their word since this should take precedence over harming relationships and maybe even ruining families.

The noble verse also teaches us how to turn loss into gain. The verse illustrates the virtue of charitable giving by relieving an insolvent debtor of their need to pay their debt. As a result, the losses, which are unpaid debts, are converted into alms, for which Allah Almighty will twice recompense you.

We must think about how to turn a foreseeable or expected loss into a gain in our lives. It is an important way of thinking that helps someone turn their business profitable and win over the people around them. This person has recognized that he may dislike something that will turn out to be good for him, so he starts looking for the good things in the subject. Just as in our case, the debt losses can be transformed into charity gains.

Let's keep this in mind, consider how to perceive the good in things that don't appear to be good, and realize that charity could be a good idea for a believer in need.

## **Surah Aal-i-Imran**

Allah, Exalted be He, says:

**Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it. (Aal-i-Imran 3:92)**

The verse wants to tell us that you will only attain the good or righteousness until you spend from what you love, and “the good [reward]” (or *al-birr* in Arabic) here is from Allah, Glory be to Him; i.e., He honors the one who spends from what they love.

Allah, Glory be to Him, appreciates those who give the poor the beautiful things He loves. Allah’s reward is the greatest reward any person can dream of.

There is no doubt that this is sufficient motivation for every person to strive to give what they love to those in need. Thanks to my good faith in my Lord, I believe that this is a principle applicable to all other acts of worship and not just to spending. Whoever performs prayers at night at their preferred sleeping time has given what they love because they love to go to sleep, yet they wake up to pray. Also, whoever fasts voluntarily has given up what they love because perhaps they could be delighted by eating their favorite meals, so they preferred to trade with Allah in quest for “the good [reward]” by fasting voluntarily.

We learn from the noble verse that our rewards should not be the same in all circumstances. Rather, we can reward the one who actually deprives themselves of what they love in a greater and better way. A doctor who decides to work an overnight shift and deprives himself of his traditional comfort nevertheless provides from what he loves. Anyone who, for instance, forgoes an Eid holiday with his kids to devote this time to their work provides from what they love.

These are examples of giving from what we love. So, in gratitude for them and to motivate others to take the same positive attitude, let us award them good incentives that distinguish them from the standard rewards for excellence.

An eldest son who sacrifices going out with the family to take care of his little brother has spent from what he loves, and for this reason, his parents must exceptionally reward him to encourage him to do more.

Thus, in the noble verse, there is an incentive to truly reward those who possess this noble character.

Of course, the utmost ambition of any believer is to obtain Allah’s reward so that He may protect and bless him. The verse suggests that the secret to receiving this reward is by giving from what we love, whether it is money we spend or good acts we perform.



Allah, Exalted be He, says:

**In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. (*Aal-i-Imran* 3:97)**

The noble verse tells us about Hajj for whoever is able to do it, referring to those who are in good health, have the means to make the trip, and have favorable travel circumstances in general. Of course, the principle that the verse establishes is that those who are unable are exempt from performing this pillar of Islam. The verse further affirms the principle that Allah does not charge a soul except with that within its capacity. It is a general principle that we must learn from this noble verse. Therefore, we should not be tough with the people but rather ask those who are under our authority to do what they are able to do. If our requests entail hardship, we can entrust those who are capable to carry out the job and relieve those who are not.

We learn from the noble verse to do what is possible and not burden those around us.

Allah, Exalted be He, says:

**And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. (Aal-i-Imran 3:103)**

This noble verse teaches us that if Allah, Glory be to Him, spares us from anything unpleasant, we must remember His favor upon us and uphold His commands since possibly things won't be simple in the future.

We must learn this in our everyday lives as well. A person who, for example, was acquainted with coworkers who used drugs but then abandoned their friendship after he was on the verge of falling into addiction and sin until Allah saved him from doing so – this is a good reason for him to thank Allah greatly and hold firmly to His rope by obeying what Allah has instructed.

Another example is a husband and his wife who had disagreements that would almost lead to divorce, but Allah saved their marriage, so they returned to each other to raise their children and continue their life. Allah has reconciled their hearts, so they must fear Allah and thank Him, for their family was on the verge of destruction and disunity.

Likewise, if Allah Almighty conceals the privacy of a servant and does not expose him for a mistake they have committed, then this is a reason for this person to be upright and fear Allah in gratitude to Him for the favor of concealment. This person should also abstain from what displeases Allah, always remember his Lord's favor upon them, and thank Him for His grace.

Allah, Exalted be He, says:

**You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (Aal-i-Imran 3:110)**

The noble verse shows us that as long as there is enjoining good and shunning evil, the nation will be the best of nations, because this involves advising one another to the truth, meaning to advise others so that they do not fall into error and to provide useful advice that brings one closer to Allah.

I believe that the scope of advice may extend beyond enjoining good and forbidding evil, for it establishes the principle of advising each other to the truth. Whoever succeeds in a commercial or industrial experiment, for example, must advise those around him to avoid making a mistake that could harm their interests, which he himself made and learned from. Another example is a farmer who comes up with a type of fertilizer that increases production; he has to advise others to use it.

We may infer all of these things about counseling others around us from this noble verse. All of the things that are in the best interests of the person we are advising are addressed in this, including the idea of brotherhood, love of goodwill for other people, truthfulness in giving advice, and encouraging good acts.

Allah, Exalted be He, says:

**Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction].** (*Aal-i-Imran* 3:125)

The noble verse talks about how Allah, Glory be to Him, gave victory to the Muslims in the Battle of Badr by sending them angels from Himself to give them victory. This was because the believers feared Allah and were patient in jihad and hardship, so Allah granted them victory.

I believe we may draw a universal lesson from the great verse, even though it refers to the Battle of Badr: Allah is with the patient and upright. As a result, we learn that maintaining piety and patience will serve as our main defense against difficulties and challenges since Allah is with us and will assist us just as He did for the Muslims at the Battle of Badr.

I believe that the situation is ongoing. We simply need to gather as much power as we can and practice patience, piety, and good deeds. Allah, praise be to Him, would back us with His resources on the basis of this alone, enabling us to triumph despite the formidable opponents we are up against. For instance, if a person is treated unfairly by a government official, their perseverance and fear of Allah will advance them toward Allah's triumph.

Allah, Exalted be He, says:

**And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.** (*Aal-i-Imran* 3:129)

This noble verse is sufficient to respond to the saying: This man will enter Hell, and this man will enter Paradise.

Allah, Glory be to Him, emphasizes in this magnificent verse that He is the One who has complete control over everything, including provision, guidance, pleasure, success, health, suffering, and everything else. The command before and after belongs to Allah; if He desires to create anything, He says to it, "Be," and it is. He alone has the power to send someone to Paradise or Hell.

These matters belong to Allah alone. The implication is clear: none of us should believe that he is providing for someone, curing someone, or doing anything else, because Allah is the provider, healer, and so on. The verse teaches us the proper speaking etiquette and that what belongs to Allah is His, and everything belongs to Allah.

The bottom line is that no one should despair of the mercy of Allah Almighty, for the door is always open to pardon and overlooking, and Allah's mercy encompasses all things. To Him belongs whatever is in the heavens and whatever is on earth. The issue of entering Paradise or Hell, like everything else in our lives, including the day of our birth and the date of our death, belongs to Allah alone, who has no partner.



Allah, Exalted be He, says:

**And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. (*Aal-i-Imran* 3:133)**

This verse teaches us a number of things, the first of which is that we should seek forgiveness and perform good deeds as soon as possible since we cannot guarantee our lives; we may be approaching death and not realize it. A wise Muslim should not put off going back to Allah and asking for forgiveness. If the activity is postponed, the chance might not come up again.

The other point is that we must lead the way in pursuing goodness. If we find someone in need, we rush to help them. If we find someone else doing a good deed, we compete with them in doing this good deed. This is the real field for competition. The righteous are those who do not insist on a mistake they have committed but rather rush to seek forgiveness for their sins and return to the right path.

Allah, Exalted be He, says:

**Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.** (*Aal-i-Imran* 3:134)

The noble verse tells us the good news that Paradise has been prepared for those who are benevolent, spend for Allah's cause, and have compassionate hearts who give to those in need out of what Allah has provided them. Likewise, the chance of making a mistake decreases for those who do not show their anger or rage, are patient and calm, and do not become fanatical. Similar to this, individuals who forgive others do so because Allah likes it. Therefore, if they have a disagreement with someone and he apologizes to them, they forgive him and may choose to make up by giving him money or performing some other kind of deed.

Spending and giving charity is a sort of providing for others, and it is one of Allah's attributes that He bestows on us to test us and see how we would behave. **“And who pardon the people”**; forgiveness is a divine attribute. Benevolence is also one of the attributes of Allah Almighty, who has given His creation the ability to do relative benevolence to test them.

The point here is that Allah Almighty may give us of His attributes the right of relative practice, of course. To Allah alone, Glory be to Him, belong all perfection, generosity, forgiveness, bestowing, patience, gratitude, knowledge, victory, and many other attributes. Allah has given some humans the ability to exercise these attributes relatively, and this is an honor and appreciation for humans that must be recognized and implemented. If someone has the ability to forgive, they should do so.

Let us be careful because we are always subject to such tests. We must use forgiveness, spending, generosity, benevolence, and many other things that please Allah Almighty in order to win Paradise, by the will of Allah.

Allah, Exalted be He, says:

**And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. (Aal-i-Imran 3:135)**

Allah, praise be to Him, gives us good tidings in this noble verse that Paradise has been prepared for those who do not insist on making error but rather hasten to seek forgiveness and return to the right path.

The verse teaches us that the problem lies in insisting on error despite knowledge, because that is a challenge to what Allah, Glory be to Him, has commanded. Here lies the danger, and here lies the great sin.

Allah knows humans may make mistakes, the occurrence of which is possible. That is why He made erasing this mistake possible and immediate by seeking forgiveness. But Allah does not like the insistence on a mistake.

We learn from this noble verse how to deal with those around us. We must differentiate between those who wrong us and apologize and those who insist on error.

Accepting apologies and granting forgiveness is a gracious attitude that we should display in our relationships with our spouses, children, coworkers, friends, and the people in our lives in general. Let us be willing to forgive, as long as those who have offended us apologize. But we may take a different stance with those who insist on wrongdoing.

Therefore, a believer must be vigilant and not haughty. If he makes a mistake, he admits it and corrects it by stopping what he is doing, asking Allah for forgiveness if the error concerns his Lord, apologizing if the error concerns one of Allah's creations, and going back to the right path if the error is something personal.

We must employ a "scale" of not persisting in sin or disobedience to attain balance in our lives and be fast to revert to good things. If we find ourselves insisting on something improper, we recognize danger and must return quickly. However, since we are just humans and prone to making mistakes, it is encouraging if we discover that we do not persist in doing anything incorrect and return to the right path soon to make amends. Let's frequently beg our Lord for pardon to remove any mistakes, because in doing so, we revere Allah Almighty.

Allah, Exalted be He, says:

**So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].** (*Aal-i-Imran* 3:159)

Allah, Glory be to Him, praises His Messenger Muhammad (peace be upon him) for being soft-hearted and not harsh, urging him to pardon those who have wronged him, seek forgiveness for those who have sinned against Allah, and consult the people about worldly matters; when he opts for a decision, he can put his trust in Allah and go ahead, for Allah loves those who trust Him.

The Messenger of Allah (peace be upon him) is the one who is addressed in this verse, of course, and he is an example for us. We are all expected to look forward to the Prophet of Allah, Muhammad (peace be upon him), as a role model. We must do what the messenger did: be compassionate, forgive, pray for the people, consult those around us, and not be upset by a son's, friend's, or colleague's viewpoint because it is a question of consultation. The other viewpoint may possibly highlight what is better.

Since one of the advantages of Islam is that it was brought to us by a human being who received the revelation so that we could follow in his footsteps, the verse advises us to emulate the prophet (peace be upon him).

We must get increasingly familiar with the Prophet Muhammad's (peace be upon him) life story (Sirah) so that we might draw lessons from it, pass it on to our kids, and make an effort to emulate him. In order for the followers of the message to gain knowledge from the prophet's biography and to increasingly enhance their good manners, the media must approach it with an educational mindset. This is an ambitious objective in and of itself. We have to revive the moral approach that Prophet Muhammad (peace be upon him) brought to completion, so that it becomes our way of life and our approach to educating future generations. As a result, the messenger (peace be upon him) will set a good example for everyone.

Allah, Exalted be He, says:

**If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely. (Aal-i-Imran 3:160)**

This verse tells us who to complain to, who to seek help from, and assures us that whoever Allah is with, no one can defeat them.

There are two distinct groups of people being addressed in this verse:

1. The oppressed or aggrieved: These individuals find themselves subjected to injustice or aggression. Their course of action is clear: turn to Allah, call upon Him, and draw near to Him. Allah, in His infinite wisdom, is the ultimate helper for those who seek refuge in Him.
2. The arrogant and wrongdoers: These are the ones who mistakenly believe they are invincible and capable of anything, forgetting that Allah is the ultimate victor. Despite their misguided path of wronging others, they must awaken from their slumber. Allah Almighty does not condone such behavior, and He supports His devoted servants and responds to their cries for justice.

On the other hand, if the one who is aided by Allah, Glory be to Him, cannot be overcome, then everything is attributed to Allah. Therefore, whoever Allah gives for them will be adequate since He is the finest provider. Nothing will bring sickness to those whom Allah cures. For a sick person who is fighting an illness, Allah Almighty can help them defeat it and fight the germ that infected them, for example. Let us pray to Allah Almighty in all circumstances for victory in all our endeavors, as well as for assistance and safety.

Whoever Allah exalts in status, no one will degrade them. Whoever Allah conceals, nothing will expose them.

The verse comes within the context of victory and advocacy to confirm that everything is in the hands of Allah Almighty. We must know who is the greatest, who is capable, and who has the realm of all things in His hands. We turn to Him and no one else, and Allah is great.

Allah, Exalted be He, says:

**And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. (Aal-i-Imran 3:169, 170)**

These two noble verses tell us about martyrs and that they are alive, receiving provision from Allah, and rejoicing in what He has given them in Paradise and its bliss. The passage shows us the virtue of martyrdom and that we should not fear death as long as it is in the cause of Allah, because in this case it is the path to happiness. Police or army personnel who are martyred in defense of their homeland and nation are, in fact, among the happy ones, and are alive with their Lord. This is Allah Almighty's good tidings to those who fight in His way in defense of their homelands under the banner of their leadership. Their sacrifice is great, and, therefore, what awaits them is greater.

Sacrifice is valued and observed by Allah, Glory be to Him, and when it reaches the level of giving one's life, the martyr is granted the blessing of remaining alive with their Lord in a higher position in Paradise. Let each of us sacrifice simple pleasures out of fear of Allah, Exalted be He, and out of desire and love for His satisfaction and Paradise. Let each of us dispense with the cheap pleasures of this world for the sake of Allah's satisfaction. The heavier the sacrifice, the greater the reward, and the higher the ranks in Paradise by Allah's permission.

From another angle, we learn from the two noble verses that we should fulfill people's rights, acknowledging that whoever works hard should be given their due share. This should be our duty, whether the matter is under our control or under our authority.

Consider the example of a child who sacrifices and does his best in his studies. His family should reward him in order to learn how to reward the diligent. This will likely motivate his siblings to work hard, and so on. Just as Allah Almighty greatly values and rewards sacrifice, we must recognize that it also needs to be rewarded in this world, and we have to work on that. Indeed, this implies good manners.

Allah, Exalted be He, says:

**Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs.” So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers. (Aal-i-Imran 3:173-175)**

Allah Almighty explains to us in these verses the virtue of saying, "**Sufficient for us is Allah, and [He is] the best Disposer of affairs**" (or *Hasbuna Allah wa ni'ma al-wakil*), meaning those who put their trust in Allah and entrust their affairs to Him out of their trust in His power and that He is the Subjugator over His servants, the Helper, and the Greatest. Allah Almighty confirms that these individuals are always victorious, and that whoever does not trust Him and is still doubtful about this, their actions are those of Satan. And Satan's followers are afraid, but the followers of the Greatest, who rely on Him, are reassured that they are the winners.

We learn from the passage to rely on Allah and to always say in anything we may encounter, "**Sufficient for us is Allah, and [He is] the best Disposer of affairs.**"

In the everyday use of this phrase in Egypt, some understand it as an invocation against someone. In fact, it is a declaration of our doctrine that we have trust in Allah's power and that we rely on Him, while being confident that whoever puts their trust in Allah, the Greatest, the Most Powerful, will be using the greatest means ever to do something. Therefore, true believers are truly confident in and rely on the powers of Allah, Glory be to Him, as long as they are on the right path.

Trusting in Allah requires prerequisites, namely faith, piety, and good deeds, which are needed for seeking Allah's support. Let's try to have as many of these prerequisites as possible to ask for help and support from Allah Almighty.

Allah, Exalted be He, says:

**And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted. (Aal-i-Imran 3:180)**

The noble verse warns against miserliness and says that it is evil and not good for those who are mean. Allah, Glory be to Him, loves moderation, so there is no extravagance or miserliness.

Although the term “miserliness” relates to the possessions from which we must spend on our families, ourselves, and those around us, as well as the zakah and alms we must give, the notion itself, in my opinion, could be referring to the refusal to share what Allah has given us with others. Therefore, whoever has learned something must not withhold their knowledge but rather teach and benefit others with this knowledge, and whoever is blessed with health must not withhold it – that is, work hard and help those in need.

The bottom line is that Allah Almighty loves to see His blessings upon His servants, as well as the manifestations of these blessings upon those around His servants, regardless of the type of blessing.

We also learn from the verse not to be stingy with feelings; we should not be harsh with those around us. We must be gentle and kind if the situation requires it. We should not be stingy by failing to show the wonderful emotions that others expect from us.

The verse also teaches us that the heritage of everything in the heavens and on earth belongs to Allah, Exalted be He. So, wealth is not ours, but rather we are just successors. So why are we stingy with ourselves and those around us as long as the wealth is not our property but is heritage belonging to Allah, Glory be to Him, and we are merely successors?

There is no doubt that this understanding would encourage believers not to be stingy because riches are not theirs and they would not carry them to the Hereafter. However, through generosity and spending for Allah's sake, anybody can ensure that their riches will await them in the afterlife. This understanding makes it easy for someone who likes money to not be stingy with himself or others.

The verse exhorts us to enjoy our prosperity while also sharing some of it with those around us so they might profit from what Allah has bestowed upon us. This



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will promote wholesome and advantageous economic cycles among people, thus improving communities.

Allah, Exalted be He, says:

**Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion. (Aal-i-Imran 3:185)**

The noble verse explains how Allah, praise be to Him, will calculate grades on the Day of Resurrection, how everyone will receive their reward, how anyone who enters Paradise will win, how this world is nothing more than a fleeting illusion, and how Paradise is the true thing with which whoever wins will be happy and will understand the true meaning of beauty, happiness, and contentment.

When I reflect on this wonderful verse, as Allah has instructed us to do, I discover that it defines an integrated approach for man, on which we must nurture our children.

A person must pay a price for success, and the prize will be given on the Day of the Resurrection. People must have worked to earn the prize in order for this to be true. What type of award might be given to someone who has not performed their good deed? They must constantly prioritize doing good actions over superficial beauty, regardless of how lovely it may be, and they must strive for the true, enduring essence rather than the superficial, transient one.

For instance, a student has to be taught to work hard and pursue achievement. We have to tell him that the time he spends playing and not studying is only fleeting, deceptive happiness, and that if it is followed by a failure, his life would be awful since he was unable to build a better future. However, the harder he works and the more he looks for genuine pleasure, the more he will find it in passing examinations, taking a long summer vacation, or graduating and succeeding. Later, he will also find it in being able to travel, go for walks, and enjoy life more while being successful.

We must make sacrifices in order to get the best results in all aspects of our lives. This includes world-class athletes' commitment to fitness, industrial workers, and so on.

I may draw a broad lesson from this noble verse from my point of view: we must do what we have to do to merit the reward we desire.

Allah, Exalted be He, says:

**Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (Aal-i-Imran 3:191)**

This noble verse tells us about people with sound minds who, whenever they see the blessings and creatures around them, realize that they are the creation of Almighty Allah, out of the greatness of what they see, so they say, “**Glory be to Allah,**” and then after this glorification they pray to Allah to admit them to Paradise. This is because glorifying Allah is a righteous deed that helps someone’s supplication to be raised to heaven to be accepted. Allah says:

**To Him ascends good speech, and righteous work raises it. (Fatir 35:10)**

The verse teaches us the state we are supposed to be in, which is a state of awareness of the greatness and Allah’s blessings that have been made available to us, including our bodies, homes, families, those around us, the earth and what is in it, and the sky with its goodness and greatness, so we always say, “**Exalted is He who has subjected this to us**” (*Az-Zukhruf* 43:13). Everything is subject to us. Accordingly, the righteous servant is the one who realizes this and praises Allah in gratitude for His blessings. Let's teach our children and ourselves to be thankful and aware of the blessings that Allah has made available to us. This is the condition of intelligent people, “**people of understanding**” – or *Uli al-Albab* as frequently mentioned in the Qur’an. This is how to thank Allah for His blessings.

The great verse instructs us to praise Allah, reflect on His creation, and then invoke Him with anything we want. It is as if praise is one of the secrets of having supplications accepted, as revealed in the wonderful verse. Let us glorify Allah, reflect on His creation, and pray with whatever we wish.

Allah, Exalted be He, says:

**Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous. (Aal-i-Imran 3:196-198)**

From my perspective, these three verses capture a wonderful answer to many occurrences in life. It is possible to observe an immoral individual succeeding financially and socially, which might occasionally astonish some people. How is it possible that this individual is successful when we know he is sinful? The verses involve a message of reassurance to let people understand that this is false, that Hell will be the dwelling of sinners, and that they need not be overwhelmed by it. Glory be to Allah, those who fear Him have something greater with Him than what they witnessed and were deeply moved by, and because of their fear of Allah, they will be glad in Paradise.

From my perspective, I am learning from the passage above to judge people by their essence rather than their outward appearance and to have increasing trust in Allah's justice since He has made known to us the fate of the wicked just as He has shown us the rewards that He has planned for the righteous.

The verses teach patience in piety, worship, self-restraint, reassurance that what is with Allah's is superior, and confidence that what is with Allah's is better.

In teaching this to our children, we have learned that they should not focus on what Allah has given others rather than on their own lives, which should be filled with the things that show their piety and ensure that they get the abundance of blessings that Allah has promised.

The verses also teach me that my goal should be to concentrate and work well in order to receive the true prize given by All-Just, Glory be to Him, rather than focusing on other people around me because their success can be false.

## Surah An-Nisa

Allah, Exalted be He, says:

**Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. (An-Nisa 4:11)**

The noble verse teaches us that a woman has different inheritance cases:

1. A woman inherits half of the man's share when the heirs are a daughter and a brother, or a mother and a father with no other heirs. In these cases, the woman inherits half of the man because the mother gets one-third and the father gets the rest, which is two-thirds.
2. A woman inherits the same portion as the man in case the heirs are a mother and a father in the event that their deceased son has children; in this case, the mother gets one-sixth of the legacy, the father gets one-sixth, and the rest goes to the son. Another case for a woman taking a share equal to that of a male heir occurs when the heirs are maternal half-siblings, in which case they will inherit equal portions of the bequest – males and females alike – in accordance with the following verse, which refers to maternal half-siblings:  
**And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third. (An-Nisa 4:12)**
3. A woman inherits more than a man's portion if the heirs are a husband and two daughters, in which case he gets a quarter and they get two-thirds, meaning each of them gets a third. This also occurs when the heirs are a husband and only one daughter, in which case he gets a quarter and she gets a half.
4. A woman inherits, and a man does not. This occurs if a woman dies and leaves behind a husband, a father, a mother, a daughter, and a son's daughter; in this case, the son's daughter inherits one-sixth. However, if the woman leaves behind

a son's son instead of the son's daughter, his share would have been zero because he would have taken the rest by agnate, and nothing would remain.

Thus, we learn from the noble verse and other verses on inheritance that the commonly held belief that a woman's share of an inheritance is always half that of a man's is completely incorrect. According to a divine legislative system guided by Qur'anic texts, there are wisdom and legislative reasons known to Allah to set right the conditions of people whom He has created and knows best what can benefit them. This is one of the splendors and magnificences of divine regulation as described in the Holy Qur'an.

Allah, Exalted be He, says:

**O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. (An-Nisa 4:29)**

This verse teaches us the value of mutual consent in transactions. Although the verse has a clear meaning, it tackles financial transactions that should be founded on transparency, mutual understanding of the transaction's terms and conditions, and satisfaction with what each party would obtain. However, from my point of view, I see that the verse teaches us two things:

1. Do not take anyone's rights unjustly. For example, whoever attributes to himself research carried out by someone else is like one who unjustly consumes his colleague's money. Accordingly, we are required to preserve and protect the rights of others and not to violate them, whether we have money or not.
2. The idea of mutual consent governs many aspects of our lives, including commerce, family relationships, friendships, and interactions with coworkers and other people. Why do we not observe the principle of mutual consent when making decisions on how to govern our lives? We have to be cautious not to force anything on anybody. Instead, we have to consult and make each other comfortable so that mutual consent prevails in our lives. We must use a lot of effort to accomplish this subject since it transcends traditional business activities.

As a result, the noble verse encourages us to create a consensus among ourselves in trade or shared interests for everyone, so that everyone is content with what each side has accomplished or earned, as long as the process is transparent and mutually beneficial.

Allah, Exalted be He, says:

**Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. (An-Nisa 4:34)**

Reflecting on this noble verse, I present two points:

1. **“Forsake them in bed.”**
2. **“But if they obey you [once more], seek no means against them.”**

We learn from the first point not to go to extremes in our differences and not to close the door in the face of reconciliation attempts. Allah, Glory be to Him, exhorts us that in the event of a dispute between a husband and his wife, the “forsaking” approach should be within the same house and not by leaving it as many people do.

It is true that the verse tackles a husband and wife who had a disagreement, but from my point of view, I see that it teaches us a lesson in life: we should not go away in our disagreement or order not to make reconciliation for backtracking a difficult decision, and that it is always better to leave an opportunity for any leniency, backtracking, or desire to make amends.

I give an example to illustrate my point. If a disagreement arises between two coworkers who go to work together in one of their cars every day, it is better for them to continue commuting together, sharing the same car and not someone else's. Perhaps one of them could say something to resolve the dispute.

Another illustration might be that we shouldn't leave a meeting early because of a disagreement. Maybe it's a chance for someone to say something while we're still in the same space, which could make things better. So, in my opinion, the approach of “forsaking in bed” provides a crucial lesson in our interactions and disagreements with others as well as in life.

The other point, which I would like to focus on and which is what the noble verse recommends, is that if a wife obeys her husband, he must resume life to normal and not persist in quarreling.

From my perspective, I additionally learned that when we disagree with others in general, some may wrong us and others may commit a transgression against us, and we may decide to stand against such an individual to prevent him from



doing a transgression against us. If he stops and recognizes his error, we shouldn't continue to argue and disagree. Tolerance and coexistence are the guiding principles here. We must be capable of overcoming crises. Life will go on while still being full of obstacles that we may stop at to address and improve our circumstances. However, we also take away lessons from the noble passage on how to overcome these issues if things get better so that life may go on as usual.

Allah, Exalted be He, says:

**And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].** (*An-Nisa* 4:35)

This noble verse counsels spouses to attempt to appoint an arbitrator from the husband's family and another from the wife's family in order to try and resolve their differences, create safeguards for their union, and help the party who erred understand their error. As a result, they could come to an agreement on how to resolve the conflict, restart their relationship, and get their lives back to normal.

It is true that this verse addresses the need for spousal reconciliation to maintain family ties. However, from my perspective, it teaches me how to approach reconciliation when settling disputes. For example, it is not always necessary to resolve commercial conflicts by going to court, severing financial links, or taking other comparable steps in social matters. If efforts to come to an arrangement between the two parties are unsuccessful, turning to the court should be the final option. The passage teaches me that in order to promote reconciliation, we should endeavor to make sure that each side is represented by someone they feel comfortable with. Possibly their understanding will be sufficient to resolve the argument and prevent it from ruining their relationship or progressing too far in disagreements, litigation, and the like.

Additionally, a boss must enlist the help of wise men from the business before threatening to fire any of his employees. They will help the employee realize that he made a mistake and that continuing to act in this way could result in termination, and they will also show him how to make amends and avoid termination of his contract. Before differences turn into disputes, let's try to employ individuals with wisdom or experience to try to settle things.

This great passage teaches us this tactic, which may definitely put an end to a lot of arguments and controversies. Furthermore, if it were applied to litigation, it might considerably lower the number of cases that are currently pending if legally required attempts at conciliation were made prior to the lawsuit, easing the burden on the legal system.

Allah, Exalted be He, says:

**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. (An-Nisa 4:40)**

This noble verse confirms that when it comes to bad deeds, Allah Almighty does not do injustice to anyone. Whoever does something wrong, Allah will hold them accountable for it. As for whoever brings good deeds, Allah will multiply them many times over.

It is true that the verse addresses reckoning with Allah, Glory be to Him. But when I reflect on it, I learn from it that I should not increase my punishment of my son or a subordinate of mine, for example, if they make a mistake. This is because necessity should be assessed proportionately, and it is my duty to motivate them to be committed people, perform well, and work. If someone does a good job, I should reward them more to encourage them to excel.

This verse, in my opinion, establishes a way of living from which we may learn how to inspire others to perform good deeds by emulating what Allah, the Most High, does with His slaves by pouring abundant rewards on them. Without a doubt, our desire for more rewards drives us to perform good deeds. We also believe that Allah will multiply our rewards, and this drives us to strive for greater piety and good deeds.

The One who has created humanity and is aware of their motivational needs uses this management style to light the road of mastery and dedication for them and make them adore it by punishing them proportionately for their faults and rewarding them profusely for their good deeds.

Allah, Exalted be He, says:

**Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward. (An-Nisa 4:95)**

This noble verse teaches us that higher degrees must require striving, work, and sacrifice. In this verse, Allah, Glory be to Him, shows us the virtue of the mujahideen who struggle with their lives and their wealth in the cause of Allah, and that Allah has favored them over others. There is no success or victory except through sacrifice. A student, for example, who wants to succeed must sacrifice more hours of sitting to study, and he is of course better than one who does not sacrifice and will be closer to success and perhaps excellency. Likewise, an athlete who sacrifices many hours in training while his teammate sits at rest is closer to winning a championship because the sacrifice overweighs anything else.

This noble verse teaches us a general lesson for our lives: give everything its due. The obligatory sacrifice is like the price we pay for something.

Paradise requires work and sacrifice from us to fulfill the rights of Allah, avoid temptations that displease Him, and do many good deeds. Whoever does that has become eligible for the mercy of Allah, and He will admit them to Paradise with His permission.

Allah, Exalted be He, says:

**And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful. (An-Nisa 4:100)**

This noble verse shows us the virtue of someone being close to Allah Almighty, preferring that over anything else, even their home and stability, since they chose to be in obedience to Allah, and this is a sufficient intention for the Lord to reward them for it.

From another angle, I see that the verse has established the principle of travel and migration in search of a better future, as long as Allah's earth is vast.

The noble verse makes it clear that it is not necessary for someone to live where they were born, but rather they must strive in the vast expanses of the earth and eat from Allah's provision.

The point here is that the verse opens the door wide for anyone to pursue a change in their life by migration, either outside or inside the motherland, if necessary. In a wider sense, the concept of migration may also relate to changing jobs. For example, someone working in a hotel that serves alcohol can learn from this verse that Allah's provisions are vast and there are many other hotels except this one, so why does he not relocate far away in quest of another employment to earn a lawful livelihood? Allah is the Granter of Success and Helper.

The verse also teaches us that Allah will hold us accountable for our intentions and endeavors. This is why we must have sincere intentions and always intend good for our endeavors. When the end comes, we shall approach Allah with noble intentions.

Allah, Exalted be He, says:

**And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy. (An-Nisa 4:101)**

This noble verse indicates Allah's relief and facilitation for travelers to shorten their prayers, as a permission from Him.

From my point of view, we can draw from the verse an approach to easing people's suffering. Allah Almighty knows that travel would be difficult, so He has approved mitigation to make it easier for His servants and to enable them to continue their commitment.

The noble verse also teaches us to take care of our subordinates, those who work under our leadership, our families and our kids, and all those we interact with.

The principle of facilitation must be taken into account. For example, a teacher who gives assignments to his students must take into account their circumstances in determining the size of the assignment to motivate them to comply. If one of his students has a reason that makes it difficult for him to complete the entire assignment, he should ease it out of consideration for his circumstances.

We could be debtors to someone who, for instance, owes installments for goods he purchased but is unable to pay them off completely. We may have made it possible for him to pay by setting up installments over longer periods of time.

As a result, in order for Allah to make our lives simpler, our hearts must contain kindness, empathy, and a desire to help others.

Allah, Exalted be He, says:

**And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment. (An-Nisa 4:102)**

This noble verse addresses the issue of performing prayer with caution when a Muslim army is engaged in combat with an enemy who could assault the believers. As a result, it is planned that one group will lead prayer while another group will watch over them. Then the two groups switch places, and the worshipers serve as guards so that the guarding group can pray.

The verse is quite clear in organizing the performance of prayers for combat forces to protect them from being attacked by the enemy at the time of prayer. However, from my point of view, we can learn from this verse in our daily lives to take precautions, be careful, and adopt the principle of insuring things, so we do not leave our property unguarded under the claim that it is in Allah's care. This is because Allah, Exalted be He, teaches us in this verse to do what we are supposed to do. I also see that the matter does not stop at the concept of security and guarding alone, but rather taking reasons to achieve a goal.

The point here is that we are invited to think, reason, perform our duties, and use the means available.

This verse also makes it clear that necessity has special rules. The fundamental rule is that everyone offers congregational prayer at the same time; however, Allah grants permission for people to pray in groups for their convenience and protection from the enemy.

We have to realize that, when necessary, we must free ourselves from the rigid frameworks that guided our work under more ideal conditions. I believe that this great verse from Allah Almighty gives us permission to create and look for the most effective solutions. Our generation has seen the outbreak of coronavirus (Covid-19), and we have seen the Ministry of Education conduct examinations for students in the same grade in two batches to reduce crowding and prevent the spread of the virus. As a result, we learn from the verse that, when it comes to

necessity, we should not abide by what we were expected to do. Instead, we can act in a more flexible way that achieves our goal while pleasing Allah.



Allah, Exalted be He, says:

**And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.** (*An-Nisa* 4:110)

This honorable verse teaches us to ask for forgiveness and then promptly return to obedience. Glory be to the Creator, who knows that His creation will sin, but out of His compassion, He pardons those who beg for pardon and turn from their sin. As a result, the fault lies not in the error you may have made – since everyone makes mistakes – but rather in your arrogance for insisting on it and for delaying your return by seeking forgiveness and repentance.

From a different angle, I can see that the wonderful verse teaches us to be forgiving of those who have harmed us, so long as they apologize and do not insist on their mistake. The verse teaches us the virtues of tolerance and forgiveness. We must practice this so that an unneeded argument does not linger after the offender has admitted the mistake and offered an apology. For example, if a husband and wife have a disagreement and the party with the right refuses to communicate with the other side, the family may be wrecked. As a result, we should learn from this passage that it is simple to please someone, so we should forgive the one who apologizes for the error. Therefore, life can resume its usual course in this manner.

Allah, Exalted be He, says:

**And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful. (An-Nisa 4:129)**

This noble verse exhorts the polygamous husband to treat his wives with kindness and to avoid neglecting one of them in a way that would hurt her and make it appear as though she is just a married woman. Allah disapproves of this behavior and prefers a polygamous husband to treat his women fairly. Because Allah Almighty is aware of man's capacities, He implores him to always seek to amend his affairs rather than go so far as to offend one of his wives.

The verse makes it plain that the polygamous husband should treat each of his women fairly as much as he can because, of course, his capacity is relative and he cannot achieve total justice in this matter. Allah Almighty desires to see this man make every effort to ensure fairness among his wives.

I draw a broad conclusion about fairness among people entrusted to our care from this wonderful verse. If a person has several children, he or she must treat them equally and avoid favoring one over another, lest the kids believe that their father does not care about them. Fairness is a necessary component of sound parenting since the father must be concerned that the boy he has neglected won't grow to hate both his father and his brothers. For a very long time, treating children differently has resulted in severe psychological issues and family disintegration among brothers and sisters.

The idea of fairness among individuals we are in charge of or who are under our care is crucial to enhancing their conditions. We need to internalize this and keep it in mind.

Allah, Exalted be He, says:

**And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together. (An-Nisa 4:140)**

Allah, Exalted be He, warns us in this noble verse against merely sitting and listening to those who mock Allah's verses because the one sitting with them will be judged by Allah as being like them. Such an individual will be held accountable for having made this grave mistake, and his fate will be Hell. This is why we must avoid befriending or sitting with any person who might do this. Rather, we must move away immediately, and this is the least we can do.

It is a serious sin that any Muslim may commit without participating in such a conversation, and his torment will be great, hence the warning in the verse.

I draw the conclusion from the noble verse that, in general, sitting with bad people exposes that individual to risk and implicates him, such as befriending an alcoholic. A bad friend is a human devil who seeks to corrupt his friends. No one has smoked cigarets unless it was by a colleague of his. Nobody ever dropped out or "ran away" from school unless it was at the hands of their peers who had already done it. No one has ever been corrupted, unless it was by corrupt predecessors. We are surrounded by human devils, and they are all seeking fresh victims.

The noble verse also teaches us to be careful to have good conversations in our gatherings, and we should not offend anyone. It will not be accepted to argue that we did not say anything improper while the others in the same gathering did. This is because the verse establishes the rule that whoever sits with them is like them. So let's choose whom we wish to be like and carefully pick our friends with whom we want to socialize.

Allah, Exalted be He, says:

**Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little. (An-Nisa 4:142)**

This noble verse sets new criteria an individual can use in determining how to evaluate their conduct and how they appear before Allah. These include laziness while standing up to pray, a desire for others to see them pray and testify that they are worshipers, and a lack of remembrance (Dhikr) of Allah, whether by reading the Holy Qur'an, supplication, glorification (Tasbih), or other methods of remembrance.

Accordingly, we must all pay attention to the fact that the noble verse describes those who meet the three criteria as hypocrites.

As a result, in order to avoid this description, every believer must keep these three criteria in mind. When one stands for prayer, they do it with enthusiasm, seeking nothing but to honor, please, and frequently remember Allah. These are not difficult acts.

The noble verse teaches us to be truthful in all we do and that our effort should be diligent and motivated by our desire to seek Allah's pleasure rather than people's acclaim.

We have to learn to remember Allah frequently because it is a basic measure of a servant's righteousness.

Allah, Exalted be He, says:

**What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing. (An-Nisa 4:147)**

This noble verse indicates the greatness and mercy of the Creator, who does not like to torture anyone.

It also explains to us two keys to salvation from torment: abundance of gratitude and faith in Allah Almighty. According to this verse, Allah does not want anybody to be punished, so He teaches them the correct path, which includes appreciation and confidence in Him. These two things should be followed by piety and good deeds.

Allah's love for His servants is confirmed in this wonderful verse. Shouldn't we strive for achievement and excellence now that Allah has shown us the way? He is the Most Compassionate, the Most Merciful. Let's all strive for His Gardens of Pleasure.

Allah, Exalted be He, says:

**Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.** (*An-Nisa* 4:148)

This noble verse reminds us that Allah Almighty is absolutely capable of pardoning those who transgress and then turn to Allah in repentance. However, Allah detests public evil, meaning that He does not want anyone to boast about doing evil in public, for example, as doing so challenges Allah and invites others to follow in their immoral footsteps, as well as spreading immorality. Therefore, if Allah has covered someone, they must cover themselves and refrain from disclosing what they did or telling others about the evil they committed, because this suggests to the listener that they should do the same and take responsibility for their sin, too. This might potentially lead to mistakes being made by others.

Similarly, the noble verse teaches us that if someone breaks the law, for instance, they shouldn't do it in public or boast about their transgressions. Not only may doing so expose the offender to punishment, but it might also inspire others to conduct similar offenses.

Another example is a student who did not do his required homework, and his teacher forgave him when he apologized. It is not appropriate for the student to brag in front of his colleagues that he did not do the homework, so as not to encourage anyone to follow suit.

Generally speaking, speak well or remain silent. Either let our words guide the listeners toward the best outcome, or remain silent. Being courteous, requesting forgiveness as soon as possible, and keeping the error silent are all ways to express gratitude to Allah Almighty for His pardon.

Allah, Exalted be He, says:

**But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful. (An-Nisa 4:152)**

I consider this verse to be one of the greatest verses of the Qur'an. Thus, the Islamic religion calls for non-discrimination between messengers.

This noble verse tells us to believe in all the messengers and in what they brought from Allah. If the people of other religions knew that, it would be worthy of them to stop at this point because it contains all the meanings of respect, appreciation, and faith in their messengers, and this is enough to open any constructive dialogue based on mutual respect.

I think the verse also offers us additional lessons about non-bias and fanaticism in life. Muslims naturally sided with their noble Messenger Muhammad (peace be upon him), but we must learn from Allah's commandment to not differentiate between any of His prophets to avoid being obsessive. Blind fanaticism is a destructive trait that has recently become more prevalent.

This verse, in my opinion, teaches us to build on the achievements of others rather than try to undermine them. It is common to observe that when a new administration assumes power, their primary focus is on undoing the work of their predecessors, with little regard for expanding upon it. This is a serious error that ruins earlier work, wastes time, and detracts from objectivity.

Allah, Exalted be He, says:

**And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper. (An-Nisa 4:173)**

The image of non-committed individuals and those who do not sincerely adore Allah is obvious from this magnificent verse – they are arrogant.

Allah Almighty has created us to worship Him. If supplication is an act of worship, then Allah has created us to supplicate to Him. Accordingly, whoever does not supplicate to Allah is considered arrogant, and this is the worst thing that can lead an individual to Hell to abide therein forever. We seek refuge in Allah.

It is important for everyone to realize that supplication is an act of worship and that Allah has created us to worship Him, that is, to call upon Him. Assume someone says, “Why should I pray when I am grateful to Him for all that He has bestowed on me and I am embarrassed to ask for anything more because He is aware of my condition and His blessings and goodness are limitless?” This is a typical error that has to be noted by everyone. Allah loves us and commands us to supplicate to Him. He has even created us for that. Let supplication be with us every day we live and in all aspects of life, because the image of those who do not pray is that they are arrogant, even though they may be unaware of that, of course. Therefore, we must draw the attention of those around us to the importance of supplication and persevere in it, bearing in mind that good deeds, such as prayer, zakah, and the like, raise supplication to heaven.



## **Surah Al-Ma'idah**

Allah, Exalted be He, says:

**O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends. (Al-Ma'idah 5:1)**

Initially, the noble verse exhorts us to fulfill contracts since doing so stabilizes transactions and reduces disputes, lawsuits, and other similar issues.

My understanding of the verse is that it means keeping one's word just as much as it does, broadly speaking, when it comes to contract fulfillment. In other words, when someone makes a promise to someone else, they are obligated to follow through with it. Similarly, when someone makes an appointment to attend something, they have an obligation to show up. Finally, when someone swears they won't bother their neighbor any more, they are fulfilling a pledge.

I think the one that honors their deals has to view their word as a contract. There are a lot of traders that are well-known in the market for honoring their commitments and sticking to them no matter what. But there's also another group of folks who have a reputation for not making payments – even for checks where the default punishment is jail time.

The noble verse, in my opinion, encourages us to have a noble character, which is respect for the word and the promise. As a result, one lives as a trustworthy individual among his friends and business associates, serving as an example and representative of a devout Muslim. This is a message in and of itself that we should act in this manner so that others will respect the religion whose followers have these good morals.

Allah, Exalted be He, says:

**Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. (Al-Ma'idah 5:3)**

I stop here at what Allah Almighty says in the noble verse, “so fear them not, but fear Me.” Of course, the verse tackles the good and forbidden things in eating, but from my point of view, it sets a general principle for us: many people fall into sin for fear of losing the friendship of the human devils who are around us everywhere, or sometimes out of the fear that they might feel embarrassed with them. I can understand that the feeling of embarrassment in these situations is similar to being afraid of them. Some people are very conscious of their appearance and, therefore, feel that they should dress like others and eat and drink like others, even if this involves inappropriate clothes and unlawful types of food and beverages, in order not to seem less refined. But Allah is the One who deserves our awe and fear. It would be preferable for someone to fear Allah, who forbids this, than to go out with a friend and accept his invitation to drink alcohol, refraining from saying “no” to such a friend.

Let us instill in ourselves and our offspring the fear of Allah, Exalted be He, by learning to say "no." Allah commands us to comply. Because we are accountable for our subjects, we must be well aware of this and impart it to those under our authority. We also need to prepare them for these topics so that we can take the necessary actions to uphold good and prohibit evil.

It is worth mentioning that the fear of Allah Almighty pervades all aspects of life, not simply food and drink. What is acceptable and what is banned is obvious. Let us always empower ourselves with Allah's fear in order to be alongside the righteous, with Allah's permission.

Allah, Exalted be He, says:

**O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. (Al-Ma'idah 5:6)**

The noble verse teaches us ways to prepare for prayer by purifying ourselves. I would like to stop and reflect here on the Almighty's saying:

**“Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”**

It is a divine method of creating an imperative style, and it is amazing because Allah does not want to burden or make things hard for anyone because it would be against their best interests.

It is a way of making the addressee understand that what we ask of them is not meant to tire them out but rather is in their best interest.

What a wonderful method! We must learn it and strive to act accordingly with those around us. For example, when a father asks his son to turn off the television to study his lessons, he may say to him, as he learned from the noble verse, “I do not want to bother you, son, but I want you to succeed to have a happy future.”

The same holds true for a husband and his spouse, as well as for him and his friends, coworkers, or employees. We need to become proficient in this discourse language. To avoid upsetting his wife, a husband can say something like, “I want to see you among the people of Paradise, if Allah wills,” or something like this if he wants her to wear a certain garment.

The other matter that I want to stop at is Allah's saying, “And complete His favor upon you.” It is the first time that I understand that purification is a favor and not just an obligation, because purification allows us to get closer to Allah through prayer and other acts of worship. It is necessary to purify ourselves for prayer, and as such, it qualifies us to communicate with Allah Almighty and makes us worthy of this communication. How easy is it to perform dry ablution (Tayammum) as an alternative to ablution if water is not available? Purification also protects a person from various diseases. So it's a favor.

The fact that Tayammum is a kind of purification has drawn my interest, since I always thought that purification could only be done with water. However, I soon realized that Tayammum – which involves striking a wall or the ground with the palms and wiping them on the hands and face – is also a sort of purification required for performing prayer. How simple this religion is, as it offers alternatives to a lot of issues, ensuring that there is no suffering and that people have no excuse.

The great verse teaches us to make it easy for individuals to accept the choices that are forced upon them by necessity. We should not follow strict guidelines or formats. Instead, in order to avoid making things difficult, we must make things easy, acceptable, and approachable for anyone we ask for help. This will ensure that he will not come to us with an excuse for not doing what we have asked of him. We should not make things difficult for him as long as we have assumed that something could hinder him and we have already provided a solution. This also teaches us to plan ahead and come up with backup plans so that we can move quickly in the event we have failed to complete something in the exact way that was originally intended.

Allah, Exalted be He, says:

**And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. (Al-Ma'idah 5:27)**

The part of the verse that I stop at is where Allah says, **"Indeed, Allah only accepts from the righteous [who fear Him]."** The sentence shows us many things, including that not every act of worship or closeness to Allah is acceptable, but rather piety is a condition for acceptance. This is something that every Muslim must be aware of and understand well. Allah Almighty shows us how He accepted an act and did not accept the same deed from another.

The noble verse shows us many things, such as prayer, for example, which is not just some movements we are familiar with. Rather, it should be accompanied by sound intentions and fear of Allah in order to be accepted. A person may be unable to perform normal prayer movements due to illness or the like, so he can perform it even with the movement of his head; as long as he fears Allah, his prayers will be accepted with Allah's permission.

Righteousness (*Taqwa*) in this regard must precede and accompany any act of worship so that this act would be for the sake of Allah and not for people's opinion of the individual who did it or any other matter. Whatever belongs to Allah comes from piety, and whatever belongs to people is outwardly superficial and not indicative of piety, and it is unlikely to be accepted.

**Righteousness is a condition for acceptance;** it is a standard that we must follow in all our work. We have to remind ourselves and those around us and teach our children and those under our care that piety is a condition for acceptance; otherwise, the act is lost without reward.

Allah, Exalted be He, says:

**Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, “O woe to me! Have I failed to be like this crow and hide the body of my brother?” And he became of the regretful.**  
(*Al-Ma'idah* 5:31)

This noble verse, by the grace of Allah Almighty, makes clear what I seek from this book and what it indicates. Events and matters may be far from the situation stated in a certain verse, but we can understand an idea or draw a lesson from it to benefit us. The verse tells us the story of one of Adam's sons, who killed his brother and did not know what to do with his body. So Allah sent a crow to dig in the ground to bury another crow, so that the son of Adam would learn what to do with the dead body of his brother.

What I want from this book is for us to draw the lesson learned from the event or the noble verse, even if the circumstances differ. The lesson learned from what the crow did was that the son of Adam understood that burial was a cure for the matter, which is what he should do as well.

It is a verse that also teaches us to benefit from the lessons around us and from the experiences of others and those who came before us to avoid making mistakes. We may find with them solutions to our issues. When we reflect on the Qur'an, we recognize what happened to those who came before us, so that we can learn what to do and what to avoid to be righteous, pious servants.

From the noble verse, we learn that we are in a state of learning every day, even from the simplest beings around us, just as the son of Adam learned from a crow.

Allah, Exalted be He, says:

**Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve. (Al-Ma'idah 5:69)**

We learn from the noble verse that faith and good deeds dispel fear and sadness, of course, because the one who does them wins Paradise and the satisfaction of Allah Almighty and finds support, favor, and sustenance from where he did not expect it in this world, and in the afterlife he finds Paradise and its bliss.

From my point of view, we can learn many things from the verse in this life. Whoever believes and does good deeds is a committed individual who fears Allah and works hard to gain the satisfaction of the Lord.

Likewise, in our lives, striving and persevering in studying diligently is a good deed for students, so we should not fear for them because they will succeed, by Allah's permission, and will not be sad but will rejoice in their success.

Whoever abides by the law will not be harmed by anyone. This is a good deed in this world. He will not fear that anyone will arrest or detain him, and he will not be sad because no one will bring any accusation against him or expose him to accountability.

Likewise, a worker who is sincere in his work believes in what he does and in his message, and he does a good deed by mastering his work. Therefore, he should not fear that anyone will terminate his work, and he will not be sad because perhaps he will be rewarded for his proficiency and he will be happy.

Thus, from my point of view, the verse establishes a general principle: we must believe in our message and perfect what we do, so we do good deeds. This is the key to happiness, so there will not be fear or sadness, by the will of Allah.

Allah, Exalted be He, says:

**The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. (Al-Ma'idah 5:75)**

Allah, Glory be to Him, teaches us in this noble verse how He chose the messengers from people like us who ate like us, so that we may realize that He has no partner and that there is nothing like unto Him. Perhaps we should know and realize that what Allah's messengers call us to do are things that we can do ourselves, as they already did them because they were humans like us. Of course, I am certain that there is a big difference in those whom Allah, Glory be to Him, has chosen to convey His message, as they were the best choice among humans. From my point of view, we learn from the noble verse that when we address people, we have to do this from their position; that is, we should be like them and from them, so we should not put ourselves in a superior position while talking to them. For example, it is not acceptable for any of us to have farmers working on his farm, and he speaks to them and commands them in a language other than theirs. Rather, he should choose a leader among them – called the farm overseer – to guide them until they understand what is being said to them. This overseer explains to the farmers what is required of them in the way they understand it and leads them to accomplish it.

I also learn, from my point of view, that dialogue should be conducted in the language of the people involved and that it should use examples from the things around them. For example, when a mosque imam in the countryside delivers a sermon, it should not be an opportunity to showcase his abilities in the classical language. Rather, he must deliver the sermon to them in the language they understand in the village, and his examples should be taken from their environment, which they understand, such as the Qur'anic examples of the ear of wheat that contains grains, the donkey that carries books, horses, mules, and so on.

The message is a trust that must be delivered with an awareness of its sublimity, and one must conduct good deeds that better express it in a way that shows the intended meaning for listeners and the addressees, even if the words are simplified without prejudice to the content. The aim is that topics should be communicated in a manner that is familiar to the recipients.



Allah, Exalted be He, says:

**Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing. (Al-Ma'idah 5:78, 79)**

In the two noble verses, Allah Almighty explains to us why those who disbelieved among the Children of Israel were cursed. That is because they did not prohibit among themselves the evils they committed; they did not command each other to stop these evils. Therefore, the curse of Allah was imposed on them.

From these two noble verses, we learn that the curse came upon everyone, not just those who committed evil. This is a dangerous thing that we must pay attention to, which is that merely remaining silent about the sins of those around us and not warning those who commit them to the fact that the wrong they are doing could bring everyone to the same curse with which Allah has cursed the sinner.

It is something that I have actually realized for the first time. It draws our attention to the obligation issued to people to enjoin good and forbid evil. At the same time, it is necessary to rid ourselves of what others around us do wrongly, even by the heart, and this is the least we could do.

From my perspective, we have a lesson to learn in life: If we do not counsel others in all areas of life that we know to be right, then there is no good in us. For instance, we must counsel the farmer next to us if he employs farming practices that jeopardize his crops, and we know how to increase yields. If the person next to you at the gym uses dumbbells incorrectly in a way that might hurt him, and you know how to use them correctly, you have an obligation to instruct him so that he does not hurt himself.

Thus, we must correct others, so we advise one another in truth without saying that the matter does not concern us. Let's apply this as a general principle, point out mistakes, and counsel what we think is correct to survive.

It is crucial that we realize we have a duty to prevent people from making whatever mistakes we see them committing, ranging from harmful behaviors to actions that we deem incorrect. Therefore, we must counsel them with wisdom and good advice, without offending or blaspheming.

We also learn from the two noble verses that forbidding evil is the way to avoid being cursed.

Enjoining good and advising people of successful experiences is the sign of a believer who loves for his brother what he loves for himself.

Allah, Exalted be He, says:

**And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses.”** (*Al-Ma'idah* 5:83)

The noble verse shows us the condition of the true believers, whose eyes fill with tears when they hear the verses revealed to Messenger Muhammad (peace be upon him).

From this noble verse, we can understand that a person must comprehend the meaning of the verses in order to sense what they call for and what they prohibit.

The divine requirement to reflect on the Qur'an stems from this encouragement to study the Qur'anic exegesis and comprehend the meaning of its verses rather than merely listening to or reciting them.

We learn from the noble verse that if we buy a new device and it has a manual, let us read it carefully and operate the device through it. If we are studying, we must read and understand our books to work with them and learn from them, not memorize without understanding for merely passing exams.

We also learn from the verse to realize that the verses we hear are not ordinary words like those uttered by individual people, but rather the words of Allah Almighty and His speech to us. So how great is His speech? We must pay close attention and fully comprehend while listening. Additionally, we must pay close attention to the words and their meanings when the Qur'an is read, avoiding distractions that would keep us from experiencing the condition that the verses tackle. The fact that believers cry when they hear the Qur'an indicates that they comprehend and experience the words of Allah, praise be to Him, the Most High.

Allah, Exalted be He, says:

**O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. (Al-Ma'idah 5:87)**

Through this noble verse, Allah Almighty guides us to enjoy what is made permissible for us of good things and, at the same time, avoid eating, drinking, or approaching what He has forbidden.

Allah, Glory be to Him, loves to see His servants enjoying the good things that He has made lawful for them and not distressing themselves. Let us eat from the good things that Allah has made lawful for us and not prevent ourselves from what Allah has made lawful. This also holds true for everything that Allah has permitted.

For example, some people advocate that men should not marry again, even if they are capable, claiming that this is not appropriate for societal conditions. I believe that this deprives people of the good things that Allah has provided for them.

We have to be aware of what we say to people. We are forbidden to prohibit the good things that Allah has permitted for us. So we should not make any statements without realizing the seriousness of what we say. The criteria we use in judging things are what Allah and His messenger have said; therefore, if Allah has permitted polygyny, how can we prohibit it? Let us be reasonable in what we say, say good things, or remain silent.

From the magnificent verse, we may conclude that Allah likes to see His bounties on His servants in general, without exaggeration. Let's make certain of it.

Allah, Exalted be He, says:

**O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (Al-Ma'idah 5:90)**

The noble verse urges us to avoid alcohol, gambling, sacrificing on stone alters<sup>3</sup>, and divining arrows<sup>4</sup> since they are all products of Satan. We must be careful and not approach, because approaching is forbidden in and of itself, as well as forbidden to us and clearly sinful. From another angle, avoidance serves as a safeguard for someone who could begin by just lounging around before gradually turning into an alcoholic or engaging in other similar activities.

A principle that we must learn in life is to stay away from all the bad deeds that Satan calls for, but such acts displease Allah.

Avoiding making mistakes by staying away is a lesson that we have to learn from this honorable verse.

In our lives, we can apply the lesson of being careful not to approach that which displeases Allah. If we find bad friends close to our children, we advise them to stay away from them and not approach them, because this exposes them to danger and makes them fall into what bad friends do, such as drinking alcohol or other bad activities. On the contrary, we must fence ourselves with pious friends who help us not to get close or slip away.

In our modern lives, socializing is the process of growing one's network of acquaintances by accepting dinner invites and going to social gatherings. Some people are eager to attend these kinds of events and may not be cautious of strangers who approach them. This might make it easier for decent individuals to engage in bad behavior and alter their life's trajectory. If we know someone is a threat to us, we need to be aware of them and stay away from them.

It is a general lesson not to approach something that we know is dangerous in order to save ourselves. Precaution is required.

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<sup>3</sup>A sacrificial platform on which the polytheists used to sacrifice animals in a bid to draw close to their idols.

<sup>4</sup>Three wooden arrows with the words "do," "do not," and an unwritten third. They would employ these arrows to make decisions for them if they wanted to go or do anything they weren't sure how to do.

Allah, Exalted be He, says:

**O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution. (Al-Ma'idah 5:95)**

The noble verse explains to us that hunting is prohibited while one is in a state of *Ihram* (a ritual state for Hajj or Umrah) and shows the atonement for whoever does that. There is an important warning at the end of the verse: **“But whoever returns [to violation], then Allah will take retribution from him.”** This is the ease supplied by faith, as well as Allah’s benevolence to His slaves. That is, Allah has informed us about what He has forbidden for us and provided solutions to those who committed a mistake. Then He has declared penalties for those who return to error because they have returned to defy Allah Almighty’s prohibitions. From my point of view, we learn that we should not go too far in making a mistake; as the local saying goes, “Not every time the jar will be safe.” If Allah covers us in some way or another, then we must give Him thanks and act morally. It’s risky to have persistent errors. If there is a chance of a mistake, then insisting on it is the error per se. This is why Allah Almighty has warned us against it. If we make a mistake, we have to seek correction. In this verse, Allah makes it clear to us that He accepts repentance and will take retaliation from whoever transgresses.

We must beware of the consequences of persisting in sin, as the punishment may go very far from Allah’s wrath to His vengeance. Let the believers be careful to repent of their sin and be even more careful not to repeat it.

The noble verse also teaches us how Allah has opened the door to repentance and how He has made expiation (*Kaffarah*) here beneficial for people – that’s, the poor will eat from it. This serves as a general lesson for us: we must accept the apologies, and if the punishment is found to be appropriate, it should be advantageous to other people.

Allah, Exalted be He, says:

**Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal. (Al-Ma'idah 5:99)**

We learn from the noble verse that we are not responsible for the result but rather responsible for making the effort we exert and nothing more. If you find someone you know, for example, drinking alcohol, you must counsel him the truth about the dangers of drinking. If he drinks after that, you are not responsible for him. Allah Almighty wants to see us counsel one another in truth. Out of his compassion toward us, He has not obliged us to present the outcome since it is neither in our hands nor under our control. The same is true in our daily lives.

Let every human being understand that he is charged with the task of perfectly and honestly transferring our knowledge as a role in life. However, we are not responsible for the outcome. A football team coach, for example, is required to work hard to perform his task perfectly and to develop plans and strategies to win. Here, he is doing his job. As for the result of the match, we cannot blame it on him. Likewise, this also applies to teachers with their students and parents with their children; each has to strive to teach them how to distinguish right from wrong. This way, they can fulfill their mission. However, there may be among a parent's children someone who does not follow the father's instructions. The father, in this case, does not bear responsibility for the outcome, as long as he has fulfilled his mission as it should be. So let's use this as a basis for evaluating how well others performed: did they truly accomplish their mission? This serves as the evaluation's foundation, as everyone will be asked about what they did.

Allah, Exalted be He, says:

**And when it is said to them, “Come to what Allah has revealed and to the Messenger,” they say, “Sufficient for us is that upon which we found our fathers.” Even though their fathers knew nothing, nor were they guided? (Al-Ma'idah 5:104)**

The noble verse criticizes those who did not follow the Book that Allah Almighty revealed to His Messenger Muhammad (peace be upon him) and contented themselves with remaining in the religion of their fathers, considering it a grave mistake since they should have listened to what the messenger brought to them.

From my point of view, I learn from the noble verse that in our lives we must search for the best and benefit from what Allah has provided for us.

For example, suppose a person's father works in construction and mixes cement by hand, and his son learned this method. Then someone comes up to him and encourages him to utilize contemporary cement mixers, which will quadruple his output, but he refuses, citing that this is how he learned from his father. The situation necessitates that a person grow and profit from the advances that Allah has made accessible to His servants to make our lives easier. This also holds true for medical professionals, educators, and other specialists. It is a call to revitalization and creativity.

Some people might think that my reflections on the Qur'anic verses go beyond what other distinguished scholars have done. However, I have a duty to do more than just read what those who came before us had written; I also have a responsibility to fully recognize the knowledge they left us. Instead, I write when I feel like I have anything more to say. This might be of assistance.



## Surah Al-An'am

Allah, Exalted be He, says:

**Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others. (Al-An'am 6:6)**

When I read this noble verse, it reminds me to consider what came before us.

We have witnessed things in Egypt since 2011 that we would not have believed if they had been described to us. There were formerly two political systems. Allah bestowed strength and stability upon both systems, but two outcomes were inscribed on them, which we witnessed firsthand in order to draw lessons.

We learn that nothing lasts forever for anyone. We need to educate ourselves and do good deeds for ourselves. A person has to save what benefits him in the Hereafter, just as he saves money for the day he reaches retirement through social insurance systems and the like.

A person should not be deceived by his current status. If things had lasted for someone else, it would not have reached him. He must fear Allah Almighty for what He has given him, because this is his test in life. Whoever does good will see it in the Hereafter, and whoever does anything other than good will see it as well.

We also learn from it to hasten our return, uprightness, and closeness to Allah Almighty, because life will not last for anyone and power does not benefit those who possess it, let alone us.

Blessings do not last forever. If we have to enjoy them and use them in a way that pleases Allah and fulfills the rights attached to them, then we must thank Allah for such blessings and feel His grace in their continued existence. Taking the Hajj pilgrimage and Umrah as examples, some had become accustomed to performing them every year to the point that they thought that going for Hajj annually, for example, was a foregone conclusion. Then the COVID-19 pandemic came, and then flights were suspended and travel for Hajj and Umrah stopped, so that everyone would know the virtue of this blessing and thank Allah greatly for it.

Only piety is the means of divine protection for blessings. Let us fear Allah, praise Him for His blessings, thank Him for them, and pray to Him to cover us in this world and the Hereafter.

Allah, Exalted be He, says:

**Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, “Oh, [how great is] our regret over what we neglected concerning it,” while they bear their burdens on their backs. Unquestionably, evil is that which they bear.**  
(*Al-An'am* 6:31)

This noble verse tells us about those who denied meeting their Lord until they suddenly died, and they began to regret their negligence in following the path to Allah, so they did not take account of this day.

What caught my attention, and I stopped to reflect on it, is that they will carry their burdens and sins on their backs.

It is a noble verse that teaches us the true meaning of life. People are preoccupied with hoarding wealth and competing in it, but the fact is that no one will take the money they have amassed with them; instead, they will bear the burden of their labor in this world, whether it is worthwhile or not.

This truth must be thoroughly understood by each of us, and then all the problems and worries of our worldly life will be easier for us because we will understand them as they really are.

This is the real lesson that Allah, praise be to Him, has shown us, just as He has told us the story of the crow that buried another crow to teach the son of Adam how to bury his brother's corpse. Allah is teaching us something here: we will not bring wealth, status, or power with us in the afterlife. Instead, each of us will handle his or her workload. If we understand this, then the intelligent person is the one who is preoccupied with what he will bear. A good deed is easy to carry out, and the doer of good deeds will be proud of his work. As for the multiple bad deeds and sins, their burden will be heavy, especially since the bearer is in a state of regret and fear of what he will face, and he denies this in this world or does not feel it at least.

I compare the situation we are in to someone who has a final court judgment to be removed from his house, along with a deadline for execution. He will not be allowed to take any of his home's movables because the eviction ruling will apply to everything in it. But rather than spending time getting ready for his new residence, the individual goes out and purchases additional furniture and even plans to renovate it. He will eventually be evicted from the house, though, and will not be able to take anything with him. Would it not be wiser for him to make an investment in the location he was heading to?

Thus, people in this world are preoccupied with multiplying wealth rather than good deeds to be well received in the afterlife, even though they will leave

everything in this world and will only take their work. By Allah's permission, if someone is good, he will be really honored at the place of his permanent stability in the Hereafter, Paradise. If he is largely burdened with wicked acts, he will have created a pit of Fire for himself.

It is peculiar that, despite knowing that this truth exists and that one may have a home in Paradise or a pit in Hell, he chooses not to accept it. Instead, he wastes the chance, listens to Satan, and follows him.

Let's take care to keep that truth in mind so that the worldly life, with the assistance of human devils, does not make us forget it.

Allah, Exalted be He, says:

**And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered. (Al-An'am 6:38)**

This noble verse indicates the greatness and power of the Creator, Glory be to Him. Animals and birds are communities like humans that will be resurrected and gathered on the Day of Resurrection.

Reflecting on this verse makes me think that the furthest people have reached is the call for animal welfare, portraying it as a form of civilized manners and advancement. But in fact, those communities of animals and birds have lived with us on earth, and perhaps they will also be gathered together with humans, as Allah has said:

**And when the wild beasts are gathered. (At-Takwir 81:5).**

As a result, if we know that they are communities like us, does that not make it more appropriate for us to fear Allah regarding these creatures and treat them kindly because they are one of Allah's creations? Whoever harms an animal must repent to Allah Almighty for that, for He has ordered us to treat them kindly except for that which is harmful.

These communities of animals and birds praise their Lord. Therefore, our view of them must change.

The term **“like you”** confirms that what we know about the animal world is only superficial because they have a world in which they live and we know little about it. Humans, with all their knowledge, are still unable to discover how these communities are like us. It is something worth researching and analyzing.

In conclusion, as far as I understand this verse after reflecting on it, I would like to say that we are not only required to be kind to animals, but we have to respect their rights as well, and this is definitely a higher level than the concept of animal welfare. Being kind implies that we deal with something less than us. But when it comes to the communities that are “like us,” as stated in the noble verse, we are required to respect their rights and care for them because, as we live together, we will be gathered together on the Day of Resurrection and we will be held accountable for how we have treated those animals and birds. Our treatment will either be added to our balance of good deeds or the balance of bad deeds. Let us pause with ourselves for a moment to become aware of that truth, which I believe I did not realize in this way before. From now on, I think that something new has been added to our responsibility on earth – that is, to fear Allah with regard to what He has created and subjected to us. Whoever has birds or animals, let him

respect them so that his behavior will be added to his balance of good deeds. If the West and the civilized nations knew the greatness of what this religion calls for, I think that would have a great impact on them.

Why does not each of us think about caring for a weak animal today and respecting it so that it will be one of the keys to Paradise for him, with Allah's permission? Perhaps it would be better for someone who can take care of a street dog, give it the rabies vaccine and the like, and be kind to it instead of looking for ways to kill them. Therefore, we have respected their right to live, they have received kindness from us, and we have protected people from the dangers of leaving them in the streets. Perhaps those dogs will return the favor with loyalty and love to us in this world, and this may outweigh our balance of good deeds on the Day of Judgment.

Allah, Exalted be He, says:

**And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (Al-An'am 6:59)**

I stopped a lot at this noble verse, which contains some of the special powers of Allah, Glory be to Him, such as **“the keys to the unseen”** (counting what happens in the entire universe).

I stopped a lot at this noble verse, which contains some of the special powers of Allah, Glory be to Him, such as **“the keys to the unseen”** (counting what happens in the entire universe).

Developed countries usually boast about their advanced surveillance systems. Yet, let us look at the divine surveillance systems with which Allah, Glory be to Him, knows everything that is happening in the world, while the recording of all these events is something that only the Creator, Glory be to Him, can do. Also, the **“keys to the unseen”** alone are an ultimate miracle. Allah knows what will happen to the entire universe, including each and every person, object, and creature, as well as when everything will occur and what the impact will be. Glory be to Him.

We may know that a sovereign agency has monitored our phones and learned what we said in our conversations. If we are challenged with whatever we stated in our phone calls, the agency might divulge everything we said since it recorded everything and knew what we said and did.

The best attribute belongs to Allah, who is aware of all our intentions and all we say, whether in public or privately. Nevertheless, even knowing that everything is recorded and will eventually be brought to light, man dares to disobey Allah.

Let us all be cautious, as our voices, images, intents, and everything else are being observed around the clock. Let us be ashamed of ourselves, fear Allah, and strive to make our record honorable and not a blight on us.

The proof that Allah has established over His slaves is so sophisticated that it is beyond the realm of human comprehension. It is not only statements – which we may refute with counterstatements – that can occur in our courts of law. Instead, they are indisputable bits of proof, and as they originate from the Lord of the Worlds, their methods are sound. They have been made known to everyone. We are aware that we are being observed, and everything in this life is recorded in audiovisual form. It is implied by the verses of the Holy Qur'an that even our

bodily components will speak and testify against us. Allah, Glory be to Him, says:

**Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do. And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned. And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do. And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers." (Fussilat 41:20-23)**

**That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (Ya-Sin 36:65)**

**On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. (An-Nur 24:24)**

Let us feel that we are being watched. This may help us be more careful. Whoever knows perfectly well that he is being watched around the clock and yet makes a mistake has no one to blame except his soul, which persistently enjoins evil.

From a final angle, if the “**keys to the unseen**” belong to Allah Almighty, then the best thing we can do is to fear Allah, who has promised the righteous in this world a way out, abundant provision, and blessing. What a beautiful unseen! Allah, Exalted be He, says:

**And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent. (At-Talaq 65:2, 3)**

**And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.” (Al-A'raf 7:96)**



Allah, Exalted be He, says:

**Those are the ones whom Allah has guided, so from their guidance take an example. Say, “I ask of you for this message no payment. It is not but a reminder for the worlds.”** (*Al-An'am* 6:90)

The addressee in this noble verse is Prophet Muhammad (peace be upon him). Allah Almighty asks him to follow the example of the prophets and messengers who preceded him in conveying the message of Allah to their people and the good deeds they did.

The person being addressed here is the Master of Messengers, Muhammad (peace be upon him). The strange thing is that in our world, if we ask someone to follow the example of a clever colleague or a committed athlete, for example, he may feel distressed and wonder whether the other person is better than him to imitate.

As a result, we learn from our master, Muhammad (peace be upon him). When this scripture was revealed to him, his trust, submission, and obedience to what he was told were at the highest level.

We learn not to be discouraged when we are advised to emulate the best. There is nothing wrong with this, because no matter how knowledgeable or distinguished we are, there is someone who is more knowledgeable than us.

From another perspective, the verse teaches us to have a role model in our lives. If we find a friend who is keen to perform the dawn prayer in the mosque or perform night prayers, we must imitate him. If we find a student who is good at studying his lessons and achieving good grades, let us follow his example. If we find someone who exercises and maintains his health, let us emulate him. If we find someone who fears Allah in his interactions, let us imitate him.

A role model is someone who guides us to the best. Let us look for someone to imitate among those around us. Let us each have a role model or role models so that we always have something to aim for.

According to my understanding, among the reasons Allah Almighty sent to His people a messenger who was a human being like them was to allow His servants to copy him. If the messengers were angels, some could have wondered how they could imitate them since their nature and abilities were so different.

We are required to follow the example of our noble Messenger Muhammad (peace be upon him) because he is a good role model. We also follow the example of the righteous and doers of good deeds.

One of the amazing things about this verse is that Allah Almighty uses it to tell us that the stories of those who had come before us included examples and

lessons for us to follow, and that they are still available. So, we should not deprive ourselves of benefiting from them since the matter is available and there is no need for an intermediary.

Let us search for the merits of those who came before us, and let each one of us have a role model. So people may take as role models any of the prophet's companions who were known for honorable traits, such as Abdul Rahman ibn Awf (may Allah be pleased with him) in generosity, Umar ibn al-Khattab (may Allah be pleased with him) in establishing justice, Ali bin Abi Talib (may Allah be pleased with him) in knowledge, Khalid ibn al-Walid (may Allah be pleased with him) in courage, and so on. Each one of us must have shining role models in his own life from which he learns how to do good and improve his deeds and morals, and the best of them all is our master, the Messenger of Allah, Muhammad (peace be upon him).

Likewise, the state and its media must shed light on shining models in society for the young generation to follow in their footsteps. Following good examples is a way of life that evolves with the development of time, and there will always be good role models for others. We must search for and emulate every successful person in order to succeed like them.

Allah, Exalted be He, says:

**[It will be said to them], “And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your ‘intercessors’ which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.” (Al-An’am 6:94)**

While this noble verse tackles the infidels who were worshiping gods other than Allah, Glory be to Him, believing that those deities would intercede for them with Allah, their expectations were absolutely disappointed. However, I can understand from it that a person will not take anything with them to the afterlife, neither money nor prestige. It confirms to us what we understood from the meanings before: nobody dies taking anything with them; instead, they leave behind whatever they owned in terms of pride, reputation, power, money, and other things. Only one's good deeds will be beneficial. It will become clear to all people that the only one who will intercede for them is Prophet Muhammad (peace be upon him) if they perfectly follow him in this world.

The noble verse shows us that no amount of power someone possessed while living in this world could intercede for them when the time for reckoning comes in the Hereafter. As a result, Prophet Muhammad (peace be upon him) will emerge as their sole intercessor, and they will understand that anybody the prophet does not intercede for will have his acts undone. This is because the intercession of the prophet (peace be upon him) is a saving grace for whom he will intercede, with Allah's permission. Let us all know who the intercessor is whom we can turn to on the Day of Resurrection, and let us do good deeds that please Allah and His messenger so that we may deserve the mercy of our Lord and the intercession of our messenger.

The great verse teaches us to stay grounded in reality and not be fooled by our possessions. Only righteous deeds, good manners, and fear of Allah will benefit us in what He has bestowed upon us in terms of prestige, authority, wealth, or power in life. It is a trial; if we fear Allah, we will succeed in this test, and it will be in our favor and not against us on the Day of Reckoning.

Allah, Exalted be He, says:

**There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], “I am not a guardian over you.”** (*Al-An'am* 6:104)

This noble verse tells us the fact that Allah, Glory be to Him, has sent us signs, proofs, and evidence so that we may know Him and that He alone is worthy of worship.

The noble verse warns us that the matter is up to us after that, and each of us will bear the responsibility of following it, adhering to it, and believing in what came from Allah, Exalted be He.

Here I would like to mention that the clearest enlightenment (or proofs) from Allah to His servants is the Holy Qur'an. No one can claim that Allah's enlightenment (or proofs) has not reached him, because all the blessings we have are from Allah Almighty, and the greatest enlightenment is the Book of Allah; it contains verses that show us His greatness, His grace, His mercy, His pardon, His forgiveness, His giving, His provision, His protection, and other proofs that we cannot enumerate.

Let us know well that the best enlightenment we have in our homes is the Holy Qur'an. It will only benefit us if we read, understand, and reflect on it to know the greatness of the Creator, because whoever understands the meanings of the verses of the Holy Qur'an knows that Allah Almighty is One, the Eternal, and that Muhammad is His servant and messenger (peace be upon him).

As a result, the Holy Qur'an is the source of our current enlightenment. Let's start reading it, keep reading it, and comprehend its meaning so that we may be content with it, and it will testify in our favor on the Day of Resurrection rather than against us.

Allah, Exalted be He, says:

**And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do. (Al-An'am 6:108)**

The meaning of the noble verse is clear: we should not come to the point of insulting the gods that the infidels worship so that the infidels do not insult Allah, Exalted be He.

But I can understand a life lesson from this verse: cursing is unpleasant and rejected, even if the one who curses thinks that he is taking revenge to vent his fury, because there is a high probability that the insult will be returned. Let us be careful not to insult anyone in the street by calling his father's name, lest he offend our fathers and we become the cause of that. By doing this, we will be offending ourselves.

From the noble verse, we learn the etiquette of conversation, such as avoiding offending or attacking someone lest they return the offense or attack, and so on. The noble verse teaches us to respect others even in the most extreme circumstances, and the language of our conversation as believers should not include insults, name-calling, and the like. Rather, we become respectful ambassadors for this religion by suppressing our anger, respecting others, and speaking kindly.

Allah, Exalted be He, says:

**And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.** (*Al-An'am* 6:116)

From my point of view, the noble verse informs us of a reality we have in life: most people seek to lead us astray from the way of Allah, and only a few people fear Allah and rejoice to see us on the right path.

This verse, in my opinion, exhorts us to apply a sort of filter to discern the truth about people around us, to avoid being duped by anybody, and to make wise decisions about who we befriend and emulate and whom we listen to in order to lead moral lives. The passage instructs us to carefully search for the few virtuous individuals to accompany them so that they might serve as role models for us in what is good in this world and the Hereafter, rather than being eager to increase our social circle.

Allah, Exalted be He, says:

**And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors. (Al-An'am 6:119)**

The noble verse calls on us to be strictly committed to eating what Allah Almighty has permitted and not to eating what Allah has forbidden except in cases of necessity, because Allah is a witness to us and knows what we do, so we must be fully committed.

From my perspective, I can also infer from this text that the guidelines we use to check the lawfulness of what we eat apply. This also applies to the source of our wealth; we should not make a living from what is forbidden but rather from what is permissible, so that our lives will be founded on lawful things. We should educate our children on what is permissible and provide our families with halal and lawful meals. Consequently, this bestows upon us the benefits of Allah. It is obvious what is allowed and prohibited, and we must fear Allah.

I also draw the conclusion from the magnificent verse that we cling to what is lawful for us and avoid what is banned. The issue is broad, affecting men and women's relationships, our drinks, and many facets of life. Let us follow the path by adhering to what Allah Almighty has allowed and prohibiting and avoiding what He has forbidden, so that we may fear Allah in our undertakings and lives.

Allah, Exalted be He, says:

**And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.** (*Al-An'am* 6:120)

This verse instructs us to abandon the apparent and hidden sins that push a person to error, including things related to the rights of Allah and the rights of His servants, because the Reckoning is true. The phrase **“What is apparent of sin and what is concealed thereof”** refers to sins and transgressions related to the body and limbs, as well as those related to the heart, in secret and in public. Glory be to Allah, who knows all things hidden and from whom nothing is hidden. We do not imagine that we can conceal any error from Allah, who is aware of everything, whether or not it has been obvious to anybody.

We must pay great attention to this in our lives and keep in mind that it doesn't matter if no one knows what we did wrong or if the authorities were unaware of the unlawful activities we did. The lesson is what Allah Almighty knows about us, because He knows everything, and the evidence against us will be exposed on the Day of Judgment, when we will be unable to conceal our wrongdoing from Allah, who is capable of knowing the apparent or concealed truth. Let us fear Allah secretly and publicly, for He knows our intentions.



Allah, Exalted be He, says:

**So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe. (Al-An'am 6:125)**

This noble verse provides us with a scale to measure things by: is the heart cheerful and happy in obeying Allah's command? Or does the chest tighten and one feel constricted in carrying out Allah's command?

The noble verse teaches us to start with ourselves and see if prayer is easy or difficult for us; fasting is desirable or disliked; and paying zakah makes us happy or sad.

To improve our circumstances, each person needs to be honest with himself about where he is. Everyone knows their inner self better than others. By drawing close to Allah, remembering Him, and performing good deeds, one can purify their soul and succeed.

This text also teaches us to observe everyone we meet and live with, whether they are friends or acquaintances. When we come across someone who is upset about a religious lecture or is reminded of the importance of consistent prayer, zakah, or fasting, for example, we should be cautious and advise him. But we should not consider him a friend to prevent his negative impact on us. However, if we find that he is happy when he hears the Qur'an or a good supplication, then he can be a friend because his friendship reminds us of good deeds, helps us to become closer and upright, and opens our hearts to obedience.

Allah, Exalted be He, says:

**And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess. (Al-An'am 6:141)**

The noble verse shows us the power of Allah Almighty in His creation, such as His creation of fruits, for example, and how they vary in taste and shape, and they are among the great blessings that Allah has bestowed upon us.

It further indicates that, just as Allah provided for us and blessed us with agriculture and the trees have borne fruit, we have obligations to pay zakah to the needy, the poor, and others. As we all know, the amount of zakah due on crops is 2.5% if they are irrigated by rain and 5% if they are irrigated by machinery.

We learn from the noble verse that even if Allah has bestowed provision on someone, this provision does not completely belong to that person. Rather, he must give due rights to the poor in accordance with the various provisions of zakah. Therefore, the revenues of anyone are not net income but rather gross income, as we call it in accounting. A person must pay the dues on his wealth to others and then be happy with what remains for him.

The concept of “**on the day of its harvest**” is particularly lovely since, by sharing this provision with others, it purifies one's income and shields it from prying eyes. Therefore, why don't we get used to paying the zakah we are due as soon as it is ready? In this way, every donation we make will be subtracted from the yearly zakah. Why do we not raise our charitable giving to further reap the benefits of Allah's favor, just as He has not placed any restrictions on us and may have even given us more of His bounty than we had expected?

Based on this, I think that we can learn from the noble verse that whatever is given to people in terms of zakah, charity, or the like, it is better for us to share with them what Allah has provided us once it is ready. This is the ideal way to direct the liquidity that comes to us. As for the method of calculating the total amount we owe, it has specific calculation methods. Accordingly, we can differentiate between the calculation method, the elapse of a year, and the *Nisab* (the minimum amount on which zakah is due). Let us try to pay zakah once it is ready to share good with others through zakah and charity.

An individual can be compared to a power cable that allows current to flow to another recipient. The more well-connected it is, I imagine, the more electricity

it will release. “The wealth of a man will not diminish by charity”<sup>5</sup>. Rather, with Allah’s permission, charity will be multiplied and returned to its giver.

We also learn from the noble verse to be moderate and not extravagant, because this harms ourselves, provokes those who do not have enough money, and represents a misuse of the favors bestowed by Allah. It is better for us to be moderate, as Allah Almighty has commanded us.

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<sup>5</sup> Part of a Prophetic Hadith.

Allah, Exalted be He, says:

**And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. (Al-An'am 6:152)**

This noble verse contains many obligations and good manners, such as:

- Respecting, protecting, and not approaching the orphan's property unless it is in his best interest.
- Honoring contracts, giving full measure, and weighing in justice. For example, if someone buys a plot of land, he should take it, and whoever buys a ton, he should take it without any decrease.
- Testifying is a tremendous responsibility before the Lord, so we have an obligation to always bear witness to what pleases Allah, that is, the truth, even if it goes against our kin.
- Fulfilling Allah's covenant, that is, fulfilling what we agreed with Allah in everything.

From my point of view, and this is just an opinion that may be right or wrong, the mentioning of all the above qualities in a verse commanding us to safeguard the orphan's property could be to show the importance of caring for orphans and managing their property and the seriousness of that. Managing the orphans' affairs requires a person who respects his obligations. If he sells, he should respect the balance; if he testifies, he should bear witness with justice even against his relatives; and he should fulfill his covenant with Allah.

It is preferable for whoever looks after an orphan's belongings and perhaps raises him to possess these qualities since they protect the orphan's rights.

From a different perspective, I think if we purchase something that is the property of an orphan, we should respect their rights and pay them more money in order not to approach their wealth. This is because, in my opinion, the verse refers to the person who approaches this money by purchasing, selling, managing, and caring for it, rather than only the one who looks after the orphan's property.

We are commanded to honor the orphan and not just give them their rights. Hence emerge the meanings of the noble verse:

**And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa 4:9)**

Certainly, Allah, the Almighty, assures those who have a deep reverence for Him and uphold honesty that He will offer special protection and blessings to their children. He has also instructed all individuals to show respect and honor toward the rights of these children. When it comes to such care, one can only imagine the extent of Allah's protection, provision, and blessings for them. This serves as the most compelling motivation for believers to maintain their fear and devotion to Allah, ensuring the well-being and safeguarding of their young ones.

## **Surah Al-A'raf**

Allah, Exalted be He, says:

**And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.”**

*(Al-A'raf 7:96)*

This verse contains secrets that every Muslim must know, just like another noble verse in which Allah Almighty has given us good news, saying:

**And whoever fears Allah - He will make for him a way out, and will provide for him from where he does not expect. (At-Talaq 65:2, 3)**

This verse shows us that the fear of Allah opens the doors of His abundant sustenance and protection, because the way out is salvation and avoidance of scandal.

Allah, the Most High, gives us advice on how to deal and trade with Him in this verse. He says that those who fear Allah will receive blessings from both heaven and earth, which implies both here in this world and in the Hereafter. The greatest thing a person can hope for is blessings; no matter how meager their means of subsistence, Allah will grant them blessings and plentiful goodness. Allah will also bless their children, home, work, health, and everything they have. Does anyone among us not ask Allah for blessings in prayer? Fear of Allah is the ultimate secret that can unlock doors to boundless goodness.

We know what pleases or displeases Allah. A believer has the ability to choose. Every individual should be intelligent enough not to waste the opportunity to trade with Allah Almighty in piety and remind themselves that trading with Allah in piety is the key to sustenance, protection, and relief, as well as blessing in this world and the Hereafter.

Conversely, whoever has the opportunity to trade with Allah and does not fear Him, this will be a calamity for them, may Allah forbid. Let us fear Allah and seek His blessing and satisfaction.

Allah, Exalted be He, says:

**Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep? Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play? Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people. (Al-A'raf 7:97-99)**

Allah, Glory be to Him, warns us that we may be struck at any moment, day or night, catching us off guard even during moments of leisure or when we are in our prime. The calamity could be lethal and devastating. Because He does not want this for us, Allah Almighty warns us so that we should not end up among the losers.

The noble verse confirms to us that Allah is Compassionate, Merciful to us, and keen on us. Out of His great care for us, He has given us the secrets and keys to provision, protection, and blessing, which are sure factors for happiness, as stated in the verses of piety.

In light of this, persisting in sinful behavior and bragging about immoral actions, and the like, is a way of straying from a pious path. This distances an individual from Allah's protection and diminishes His blessings, thereby leaving one vulnerable to Allah's retribution by stripping away His safeguard. Consequently, such a person may face a true calamity even when they appear to be at the height of success or glory.

Let us all fear Allah.

Allah, Exalted be He, says:

**Said Moses to his people, “Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.” (Al-A'raf 7:128)**

We learn from this noble verse not to rush things, because Allah Almighty may change everything in an instant, just as it has become clear to us that we own nothing.

The verse teaches us not to be attached to the things around us and makes us understand that the earth belongs to Allah, and He gives it as inheritance to whomever of His servants He wishes.

Many life troubles can disturb people. Allah wants us to understand here that the material things of life should not disturb the peace of our lives, that we should not cry over anything, and that we should seek help from Allah, who has everything in His hand, and be patient, for He is able to change things in a way that no one expects.

The noble verse also serves as a reminder that we should not rely solely on our own reasoning and calculations. For instance, one might assume that his grandfather will pass away before his father, and his father will die before him. Many people follow this logical approach, despite the fact that it is Allah Almighty who ultimately determines the course of events and may redistribute the wealth and inheritance of these individuals to others. Allah, worthy of praise, reminds us that all these matters belong to Him, and therefore, our primary concern should be focusing on what we are able to do, such as observing piety, performing good deeds, maintaining sincerity, and similar virtues.

The verse reminds us that we are merely responsible for taking care of the wealth that Allah has allocated to us. Based on this, why are the rich mean and do not pay the rights they owe to others or seek to increase their wealth in a way that does not please Allah?

An accurate understanding of our affairs will assist everyone in fulfilling the rights owed to a fortune because it is not theirs to begin with. This understanding may make it easier for people to fulfill Allah's rights.



Allah, Exalted be He, says:

**And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.** (*Al-A'raf* 7:130)

In this verse, Allah Almighty warns us not to feel reassured in our lives and that things do not remain as they are. If He calls us to piety because it is the key to goodness, blessing, protection, and provision, then He warns us through the parables of the Holy Qur'an that those who do not fear Allah will have many adversities in this world, so we learn that life has trials and adversity and does not always go as it is. Let us learn how to thank Allah, fear Him, and fulfill His rights so that we can be with Him, live with His blessing, and fear His wrath and plan.

The verse teaches us to raise our children accordingly and to train them that life does not remain in the same conditions. We have to teach them the secrets that Allah Almighty has taught us in His verses and warn them of what Allah has warned us against if we turn away from His piety.

Conversely, when it comes to raising children, it's important to strike a balance. A responsible guardian should not make a child's life excessively comfortable and fulfill their every desire. Instead, the upbringing should encompass a mix of granting, withholding, and occasional deprivation. This approach helps prepare the child for integration into society, which doesn't always align with their wishes, and it equips them to cope with the fluctuations of life's circumstances. There are numerous examples around us where the living conditions of affluent families have experienced changes, leading to significant challenges for them.

Fear of Allah brings sustenance, protection, and blessing, so let us all adhere to it.

Allah, Exalted be He, says:

**And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building. (Al-A'raf 7:137)**

Allah Almighty informs us in this verse that He granted victory to those who had believed in Moses (peace be upon him), even though they were the weakest group at that time, and that He bestowed victory for them over Pharaoh and his formidable army, despite the latter's strength and power.

The verse teaches us that Allah is with those who are patient, so it endears us to the character of patience.

The noble verse also teaches us that tyranny, injustice, and slander have an end and warns the oppressors that their battle will not be with people like them or those who oppress them, but rather with Allah, who is capable of all things. It cautions the oppressors that Allah's plan is imminent and that they made a mistake when they did not understand that they challenged Allah with their injustice.

This honorable verse serves as a reminder to us to treat everyone with respect and to avoid oppressing anyone since the Lord of the Worlds, not the weak party we have harmed, will pay us back for our wrongdoing. It also warns us that wronging someone else is a challenge to Allah, and those who do so must face consequences.

This noble verse also imparts a valuable lesson: when we are wronged and seek to assert our rights, we should draw nearer to Allah. Allah has promised the righteous His goodness, blessings, a way out of difficulties, and eventual victory. Therefore, the oppressed individual should devote themselves to getting closer to Allah, as He is the One who upholds justice and secures victory for those who have been wronged.

These teachings, which we might refer to as "guidance for a smart servant," help individuals in various life situations and provide answers to questions like: What should one do when facing adversity in the world? How should they respond when they are treated unjustly? What steps should they take when confronted with trials and tribulations?

Drawing nearer to Allah and embracing piety is the consistent solution through which Allah unveils His guidance, bestows blessings, and ensures protection, all with His divine permission.



Allah, Exalted be He, says:

**And when Moses arrived at Our appointed time and his Lord spoke to him, he said, “My Lord, show me [Yourself] that I may look at You.” [Allah] said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, “Exalted are You! I have repented to You, and I am the first of the believers.”** (*Al-A'raf* 7:143)

Through this verse, Allah Almighty tells us a rare scene: when He appeared to the mountain while speaking to Prophet Moses (peace be upon him), the mountain was leveled. Here we know from the verse the truth about our power: we should not be deceived by ourselves. If the mountain, despite its huge size, was shattered when Allah appeared to it, then what about us, humans?

The verse teaches us our reality, the extent of our weakness, and that we should only challenge those we are able to do. The difference in power cannot be imagined with our limited knowledge, and we have no choice but to fear Allah.

On the other hand, when Allah is with us, no one can defeat us. Is there any logic to challenge Him, destroy ourselves, and be losers? Or is it better to draw closer to Him, fear Him, and be among the winners? If we do not learn from this impressive scene, what will we learn?

This is an example through which Allah shows us His power and strength that we cannot comprehend. The manifestation of Allah, which happened after lifting the barrier between Him and His creation so that the mountain could only see a small portion of the divine light, leveled an entire mountain.

Here too, something struck me a lot: the sizeable mountain was cracked and leveled as a result of Allah Almighty appearing to it, and Allah was not in a state of anger because He was speaking to His Messenger Moses (peace be upon him), so the situation was calm. What will happen to us if Allah becomes angry? The world and everything in it will be destroyed.

All these teachings give us a lesson on how to understand the truth of our destiny and our strength. Let us not be tempted by our tongue, our wealth, our time, or anything around us, since our size and power can never be compared to the divine power, which has nothing comparable to it and which can be with us, and we can use it to gain strength while trading with Allah, Glory be to Him, and seeking His help to support us.

In this world, small countries seek protection from superpowers to gain strength in the face of any aggression. We are fortunate because we are directly strengthened by the power and greatness of Allah Almighty simply by fearing

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and believing in Him. Relying on superpowers is common in this world. We  
must seek strength from Allah, who can never be overpowered.

## Surah Al-Anfal

Allah, Exalted be He, says:

**They ask you, [O Muhammad], about the bounties [of war]. Say, “The [decision concerning] bounties is for Allah and the Messenger.” So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers. (Al-Anfal 8:1)**

This noble verse tells us about the distribution of the spoils of war after the Battle of Badr, indicating that Allah is the One who distributed the bounties according to what the Messenger Muhammad (peace be upon him) would do, so fear Allah. The verse also urges people to amend their affairs and avoid disrupting their bonds or quarreling between them, meaning reconciliation is far better.

I ponder on this noble verse about the greatness of following our Prophet Muhammad (peace be upon him) when it comes to the spoils of war, such as money, animals, possessions, and captives. All of which are matters that cause most of the human disputes around us.

The verse urges us to obey and submit completely to what Prophet Muhammad (peace be upon him) commanded.

Members of the same family should learn to completely abide by the inheritance rules that Allah Almighty has established in order to show obedience to Him while allocating inheritances.

In many cases, the distribution of inheritance becomes the beginning of the family's breakup and feud, and perhaps they resort to courts of law as a result of their failure to follow Allah and His Prophet Muhammad (peace be upon him) in the provisions established by Allah regarding inheritance.

Let's learn that when it comes to the rulings of Allah Almighty, no human being has the right to change or abstain from accepting them. Only Allah knows the wisdom in every matter He has revealed to see the extent of our submission to His ruling. So let's pay attention to this. We know that the questions of any exam address the pupils who attend it, so let us understand the danger of not adhering to and respecting what Allah Almighty has commanded.

The verse also calls us to amend and reconcile that which is between people in general. Disagreement is rejected, reconciliation is desired, and it is closer to piety.

Allah, Exalted be He, says:

**[Remember] when you asked help of your Lord, and He answered you, “Indeed, I will reinforce you with a thousand from the angels, following one another.” (Al-Anfal 8:9)**

The noble verse reminds the believers of when they asked Allah for help to grant them victory over their enemy in the Battle of Badr. Allah responded to them by providing them with a thousand angels following one another to grant them victory over their enemies.

It is true that the background of the verse was the Battle of Badr, but from my point of view, it extends to all times.

The verse makes us understand that we can ask for the help of Allah, and He will respond to us as He promised us. We seek His help in our war against our enemies, when we are wronged by someone, in our resistance to illness, and in every matter in which we need Allah's support for us. We must supplicate and seek help, for Allah hears us, His angels submit to His command, and His power is ceaseless. Let's learn not to deprive ourselves of seeking help from that divine power. But this power is primarily to support pious believers. Allah, Exalted be He, says:

**O you who have believed, if you support Allah, He will support you and plant firmly your feet. (Muhammad 47:7)**

The beginning is to support Allah by upholding His word, being pious, adhering to His commands, and abstaining from His prohibitions. We support Allah Almighty by upholding His religion, calling to Him, and struggling against His enemies, with the aim of seeking His satisfaction. Here, our appeal to Him can be accepted with His permission.

Allah, Exalted be He, says:

**[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. (Al-Anfal 8:11)**

Allah reminds the believers in this verse how He caused them to sleep to protect them from the fear they were exposed to from their enemy and how He sent down rain from the sky to purify them, remove from them the whispers of Satan, and strengthen their hearts with it so that they would be steadfast when confronting their enemy.

From the noble verse, we know other aspects of the blessing of sleep. It is not only for rest, but Allah Almighty sends it at times to relieve fear or anxiety, and it is a kind of provision from Allah just like rain.

The verse also teaches us many other benefits of rain. Allah Almighty sends down upon the believers pure water from the clouds to purify them, remove from them the whispers and any evil suggestions of Satan, and strengthen their hearts with patience when fighting.

The noble verse also tells us that rain strengthens the feet when meeting the enemy. Some may understand the meaning that rain stabilized the sandy ground since the believers addressed in the verse lived in the desert. But from my point of view, if rainwater purifies and removes Satan's obsessions, it can also grant steadfastness and boldness. Why not? So the meaning of the phrase **“plant firmly thereby your feet”** is what its words mean, that is, it grants boldness, steadfastness, and lack of fear after the believers have been purified and Satan's abomination has gone from them.

It is through this that we understand the true, boundless nature of Allah's blessings. The advantages of sleep are endless, making it a blessing. The verse gives rain more meaning than just its many advantages as a source of water. Let us thank Allah, Glory be to Him, for His blessings and praise Him when we sleep, when the rain falls, and when we realize all the blessings that He has bestowed upon us in our lives.



Allah, Exalted be He, says:

**And do not be like those who say, “We have heard,” while they do not hear.**  
(*Al-Anfal* 8:21)

This verse urges the believers to focus carefully when they listen to the verses of the Holy Qur'an to reflect on, understand, and learn from them, because hypocrites only hear with their ears and do not try to understand what they hear or act on it.

From this verse, we understand that worship is not a form or movement but rather an essence and meaning. Fasting is not only abstaining from food but also a period of purification and integrity. Prayer is not a set of movements and words but rather a connection with Allah, Glory be to Him, which requires contemplation, reverence, communication, and a sense of the greatness and splendor of the act. Likewise, listening to and reading the Qur'an while failing to reflect on its meanings, understand it, and act upon it makes us lose the divine reward. Allah does not like us to do the actions that are already done by hypocrites, whom Allah does not like. That is why we are enjoined to reflect on Allah's verses, strive to understand them, and apply them to our lives to do what the Qur'an has commanded us to do.

From this verse, we also learn that Allah loves to see His faithful servants aware of and understanding what reaches them, whether it is from the Book of Allah or from worldly knowledge.

I understand from the noble verse that Allah loves to see us fully aware of things and not just listen to what is said to us, because knowledge is a divine provision, and Allah wants us to benefit from this provision so that our Islamic nation may advance and have people with knowledge, thought, innovation, and so on.

It is an invitation to focus, understand, delve into matters, and move away from superficial things.

Allah, Exalted be He, says:

**Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (Al-Anfal 8:22)**

This verse shows the image of those who hear the word of Allah but do not try to understand anything from it or act according to it. Allah, Glory be to Him, describes them as the worst of creatures moving on the earth, and they are the deaf because they do not hear the truth in the word of Allah to act on it. Like dumb people who do not speak, they do not speak the commands and prohibitions that Allah has revealed.

Let us all beware of the seriousness of this matter. No one likes his image before Allah Almighty to be like this, nor the image of his family, friends, and acquaintances.

Accordingly, understanding and comprehending the meanings of the Qur'an is a praiseworthy duty and not a favor.

The question now is: What about the illiterate person who cannot understand what he reads? Or someone who is not fluent in classical Arabic, so the meanings are difficult for them? They must seek the help of a friend, a sheikh, or someone who will help them understand so that they can strive to do so. Understanding is a divine provision in all circumstances.

On the other hand, it is a command for us that we should help whoever can understand based on the Qur'anic principle of advising one another in truth, for none of us believes until he loves for his brother what he loves for himself.

Allah, Exalted be He, says:

**And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty. (Al-Anfal 8:٢5)**

In this noble verse, Allah Almighty warns the believers that He will send a torment that will not befall the sinner alone, but will befall everyone. When injustice expands and no one changes it, punishment will be for everyone.

This verse instructs us that we are obligated to advise others who have strayed and help them to return to the right path, and to exert efforts to do so, so that no one should say that it is enough for him to do good deeds regardless of what the others are doing. This is because Allah's torment befalls everyone.

The actions of the oppressors are like those of someone who corrupts a ship that carries us all. If we do not prevent it, it will sink with all of us. Thus, we are required to protect the ship of faith and good deeds.

Allah, Exalted be He, says:

**And know that your properties and your children are but a trial and that Allah has with Him a great reward. (Al-Anfal 8:28)**

The noble verse teaches us that our wealth and children are a test for us in this world because they may push us to do what displeases Allah. Therefore, our money should not push us toward what displeases Allah, nor should we please our children at the expense of what displeases Allah, the Most High.

We learn from this verse that we should carefully ensure that our money comes from lawful sources, spend it on what pleases Allah, purify it with zakah and charity, and be moderate in spending in the sense that we should not be stingy or extravagant. It also teaches us that extra money should not encourage us to dare to do what may anger Allah, given that He has made things easy and available for us. We should also realize that the abundance of money attracts bad friends, who usually surround the wealthy to spend on them. Such people may also try to lure the wealthy man into corrupt actions so that he may like their friendship and, therefore, indulge deeper in their activities. Whoever has money must be careful about who he befriends and who enters his home so as not to expose himself to the risk of slipping into what may displease Allah.

The verse also imparts the lesson that in raising our children, we should provide them with a good upbringing, not simply fulfilling their every request without discretion to help them understand the value of things. It's important to carefully select their friends, closely monitor their behavior, and shield them from associations that could lead them astray. Instead of being concerned about how they will lead their lives, where they will reside, or whom they will marry, we should remember that these concerns have sometimes driven people to acquire wealth in ways that displease Allah, under the pretext of securing their children's future. However, Allah makes it clear that safeguarding our children is accomplished through fostering their reverence for Allah and guiding them with good words, and nothing beyond what is necessary.

By analogy with children, from my point of view, wives are also a trial and a test because a wife may help her husband to obey Allah and may exhaust him with many demands, and this pushes him to stray from the right path and acquire illegal things. Therefore, the matter requires that a person be steadfast and wise in managing his affairs, for Allah does not burden a soul beyond its capacity. Accordingly, it is necessary not to always respond to all the demands of the children, wives, or others in matters that are beyond one's capabilities. Thus, we must always be aware that wealth and children are trials in this world, and we must succeed in them.

From a third angle, a father may lose his son in an accident, and this is one of the hardest trials one may experience. If he keeps patient, he will be rewarded with goodness, but if he says something that angers Allah, he will pass the test. Accordingly, a person who is close to Allah knows that his son does not belong to him but rather is a trust from Allah that rejoiced his father for a while, and he thanked Allah for that and confirmed his acceptance of Allah's decree and destiny in restoring His trust, the son. However, the father has the right to grieve over the loss of his son, but it would be better for him to say: To Allah we belong, and to Him we shall return.

A bad child is also a trial for his father and mother, as he may exhaust them greatly. Parents' patience and prayers for him are the keys to success in this trial. Just as a person prepares for an exam, good parenting and drawing closer to Allah are the best preparations for those trials.

We ask Allah to make us servants of His bounty.

Allah, Exalted be He, says:

**But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness. (Al-Anfal 8:33)**

The noble verse has clear words, but a question arises though: What about the people of this time as our Prophet Muhammad (peace be upon him) had died? The answer, of course, is that “**among them**” here means in their hearts, that is, they love the messenger of Allah, obey what he commanded, and refrain from what he forbade. Allah also gave us a very important secret: He will not punish His servants who continually seek forgiveness.

Allah Almighty has created us to worship Him. Perhaps one of the important acts of worship is to return, repent, and seek forgiveness, asking Allah to pardon us, forgive us, and erase our sins. Persistence in seeking forgiveness erases sins as they arise, leaving only good deeds, so one's scale at the reckoning on the Day of Judgment would be full of good deeds, and he would not be punished. Let us understand that a person is weak and that we are vulnerable to mistakes, but the constant asking for forgiveness confirms good character and awareness of guilt. This is a very positive state for a servant with his Lord: to be always vigilant, know that he made a mistake, and seek forgiveness in order to please Allah Almighty.

Seeking forgiveness from Allah is the most direct path to attaining heaven, with Allah's permission. Sometimes, due to time constraints, individuals may not be able to accumulate more good deeds that would tip the balance in their favor on the Day of Judgment. However, through a heartfelt moment of seeking forgiveness, Allah can erase the wrongdoings, allowing the good deeds to outweigh them.

The lesson we can draw from this verse as we nurture our children emphasizes the significance of acknowledging and apologizing for mistakes since errors can happen. A child who promptly shows remorse and offers an apology can make their parents hesitant to impose punishment. In my opinion, it is preferable not to discipline a child who did not intentionally harm others if they swiftly apologize and express regret for their actions.

The same applies to a husband and his wife. It is a way of life from which we learn how to forgive, and if we make a mistake, we apologize.

This principle and virtuous trait not only promote the practice of apologizing but also prepare an individual to become a genuine servant who seeks forgiveness from their Lord. By doing so, Allah, the Almighty, is more likely to hold that person in His favor and spare them from punishment.

In conclusion, if we aspire to be counted among those in the company of the messenger of Allah, we should exert our efforts to disseminate his message, enjoin what is good and forbid what is wrong, and serve as role models for good conduct in our interactions with others, which was the mission for which Prophet Muhammad (peace be upon him) was sent. We should also strive to educate those around us about the significance of good manners and how to put them into practice.

Allah, Exalted be He, says:

**And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.**  
(*Al-Anfal* 8:41)

In the noble verse, Allah Almighty has revealed His ruling regarding the distribution of spoils of war: four-fifths for the fighters, and the last fifth is divided into five parts. One part is for Allah and His Messenger Muhammad (peace be upon him), meaning to be spent on all the interests of Muslims, and another for the relatives of the messenger. The other three portions are for orphans, the poor, and stranded travelers.

Upon reflecting on this verse, it underscores the importance of understanding Allah's clear and distinct rulings on various issues, as they may vary depending on the circumstances. Thus, it's crucial to pay careful attention to the specific nature of these rulings, particularly in matters related to material or worldly affairs.

Let's pause and consider the one-fifth portion that Allah has specified for "stranded travelers" (or Ibn as-Sabil). In today's world, there are numerous individuals who can be considered part of this category, including immigrants who have left their homes and countries to escape the horrors of war. There are tens of millions of such people worldwide who find themselves without shelter or a sponsor. We often see their plight on television and express sympathy for their circumstances. However, only a few people step forward to offer assistance, make donations, or remember them by allocating their zakah for them. It is incumbent upon us to fear Allah and extend a helping hand to these victims.

Such categories for recipients of war booty that our Lord has stated in the verse provide us with clear guidance on where we can spend. It is essential to remind ourselves that we will be held accountable for these immigrants, whether Muslims or non-Muslims, while watching their children die from hunger and diseases.

If we are seeking a mechanism to ensure the delivery of aid to these people, the United Nations High Commissioner for Refugees (UNHCR) is playing an important role in this regard, as it is a safe way for charity to reach the poor and needy among these refugees.

Each of us should strive to allocate a specific portion of our income for the purpose of charitable giving to aid those afflicted.





Allah, Exalted be He, says:

**[Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts. (Al-Anfal 8:43)**

The noble verse explains that when Allah is with the believers, He is their supporter and kind to them. Allah showed His Messenger Muhammad (peace be upon him) in a dream that the number of unbelievers who would fight them was few in order to reassure the Muslims and instill courage and boldness in their hearts, whereas the enemies were many.

We learn from this verse to seek help from Allah and fear Him. If we encounter difficulties, problems, or injustice from someone, Allah will make it small for us in our eyes so that we can resist it and not be afraid to confront it.

It is another form of Allah's support for His faithful servants, even in psychological aspects. He supports His righteous servants, in addition to providing them with angels from Him if deemed necessary by His wisdom. Allah says:

**O you who have believed, if you support Allah, He will support you and plant firmly your feet. (Muhammad 47:7)**

Planting feet can be achieved by instilling boldness and courage and reducing the size of the opponent in the eyes of the righteous so that the psychological factor will be in the believers' favor while fighting their enemy on the battlefield.

Let us seek help from Allah and put our trust in Him. Let us support Allah in all situations of our lives until He helps us and makes our feet firm.

This noble verse teaches us a valuable lesson in life: we should teach our kids to seek Allah's assistance in all areas of their lives and to build their self-confidence by putting their trust in Him when they face challenges in their studies, careers, and other endeavors.

Allah will help and strengthen those who support Him, and He will make their feet firm.

Allah, Exalted be He, says:

**And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do. (Al-Anfal 8:47)**

In this verse, Allah tells us about the unbelievers of Makkah who were seeking to gain fame among the people and were working to stop the spread of Islam and harm Muslims, considering that Allah was not satisfied with the latter.

Upon reflecting on this verse from my point of view, I found that this is an example of human beings that still exist among us. There are so many human devils who may, unfortunately, exist among prominent people in our societies. They hate to see people on the path of righteousness and guidance. For example, they may criticize a woman for wearing a hijab and a man for marrying a second woman to keep himself chaste, and if they find him having intercourse with a woman other than his wife in a forbidden relationship, they will not criticize him. They hate to see Allah's servants drawing closer to Him and amending their conditions.

We learn from this verse to understand who is advising and supporting us so that we do not go astray due to the devils of mankind. If what we do is based on fear of Allah, we should not care about other people's opinions. Let's adhere to what pleases Allah Almighty.

Allah, Exalted be He, says:

**That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing. (Al-Anfal 8:53)**

This honorable verse alerts us to a very serious matter: defying Allah and daring to rebel against Him results in the loss of His blessings. It is the responsibility of the person who is fortunate enough to have a comfortable life and get Allah's benefits to continually grow closer to Him in order to preserve His favor and make sure it does not fade.

Allah, the Most High, explicitly states that He does not alter a favor granted to those He has bestowed it upon, except when they alter their circumstances by distancing themselves from drawing nearer to Him. This can lead to incurring Allah's wrath, resulting in the removal of His blessings and adversity in their lives. Those who are blessed should, therefore, be mindful of Allah and express words of fairness and justice.

## **Surah At-Tawbah**

Allah, Exalted be He, says:

**And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know. (At-Tawbah 9:6)**

The noble verse addresses the Messenger of Allah, Muhammad (peace be upon him), and it indicates that this religion calls for chivalry and good manners. Allah, the Most High, urges the prophet to respond to anyone among the polytheists who might ask for help and to provide a safe place for him after his life was threatened. Perhaps hearing the word of Allah would guide this person. From the noble verse, we learn to be chivalrous, especially with the weak individuals who turn to us even if there is a disagreement between us and them. Once someone asks us for help, we must ensure his safety and make him hear what Allah has commanded us to do.

This is a general call that is valid for all times, perhaps not only with an enemy or with someone with whom we disagree, but rather, in my opinion, it is a call for chivalry and providing relief to those who ask us for protection.

Nowadays, as I stated above, the numbers of refugees fleeing the scourges of war and internal conflicts have increased. We must welcome them, help them, and ensure their safety. From my point of view, this commitment may extend not only to those who have come to Egypt but also to those who have arrived in other countries. We can also donate to them through international relief agencies to provide aid and safety for them and their children.

The verse teaches us to act in a noble manner. Let us understand this manner of chivalry and helping the vulnerable and turn this understanding into action so that we may become role models and the best ambassadors for this religion.

Allah, Exalted be He, says:

**Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do. (At-Tawbah 9:16)**

This noble verse teaches us something very important: trials are an inherent aspect of life.

Although the background of the verse is the confrontation with infidels, it, in my view, establishes the principle that various trials come to believers as a means for Allah to gauge the depth of their faith.

If we know that we will attend a necessary test or trial, then we must train ourselves on the model answers that allow those who answer them to pass. For example, our saying, **“Indeed we belong to Allah, and indeed to Him we will return”** (Surat *Al-Baqarah*) is a response that Allah has given glad tidings to whoever utters it when a disaster strikes them or is tested in a calamity, because it is the best evidence of confidence in Allah. It is also evidence of patience and acceptance of Allah’s decree and destiny. Allah, Exalted be He, says:

**And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. (Al-Baqarah 2:155-157)**

Trials are not only calamities, as some people think. Rather, they may include things that please people, such as when someone sees a beautiful woman who admires him in return, but she becomes his trial. If he does something wrong with her, he will fail, but if he behaves with self-control, he will win and succeed. Our children, our wealth, and even our personal strength are all trials. They, along with other blessings, require us to be conscious of Allah within them; otherwise, they can become the cause of our downfall. It is essential to be cautious and recognize that trials come in various forms, some seemingly unfavorable and others apparently pleasant.

Being a true servant to Allah requires submission to Him and understanding that we must fear Him in what we say and do.

We ask Allah to take care of us and have mercy on us all.

Allah, Exalted be He, says:

**The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].** (*At-Tawbah* 9:20)

The noble verse tells us about the attainers of Paradise. They are those who combined faith in Allah alone, emigrated for the sake of Him, and sacrificed their wealth and souls for the sake of supporting His religion. These people are of the highest rank in the sight of Allah.

The wording and intent of the verse are obviously clear. However, one may argue: How can this interpretation of the text help me if I was not alive during a time when I could have been called upon to enlist in the military or defend my nation against its enemies?

I think, from my point of view, that emigration in the cause of Allah is possible without fighting. This can be achieved by abandoning what displeases Allah for what He has permitted and is pleased with. For example, suppose that someone has abandoned his work in a gambling club for another that pleases Allah but will negatively affect his income; this person has emigrated for the cause of Allah, seeking His satisfaction. Therefore, he strived and sacrificed his wealth for the sake of Allah.

It is a general principle to abandon what displeases Allah and emigrate to what pleases Him, even if it comes at a significant cost. This entails sacrificing one's wealth to gain Allah's favor and support His word. It represents a form of jihad that is regarded as an individual obligation for every Muslim, regardless of gender or ability, as it involves a struggle against the self and a spiritual emigration toward what pleases Allah and His Messenger, Muhammad (peace be upon him).

Allah, Exalted be He, says:

**O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers. (At-Tawbah 9:23)**

We learn from this verse that there is no obedience or following of a created being against the Creator, even if they are a closest relative.

This verse also instructs us to assess the nature of the calls and invitations we receive from those around us. If they encourage us to love Allah and uphold His commandments, then they are the best companions. However, if their call is contrary to this, the noble verse warns us to exercise caution and not follow their lead, even when it comes to individuals like parents, siblings, or other close relatives whose social status might ordinarily necessitate our obedience in accordance with the traditions of our society.

This verse imparts a fundamental life principle: Who should we choose as friends, and whose guidance should we follow? This is how we can strive to be among those whom Allah, the Most High, loves and with whom He is pleased.



Allah, Exalted be He, says:

**Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.”** (*At-Tawbah* 9:24)

This verse alerts us to a very crucial matter: the trial or test of blessings. Whoever Allah Almighty provides with wealth, children, or a home, one of his traditional trials will be to be tested as to whether Allah is more beloved to them or these blessings.

Allah, Glory be to Him, reminds us of the typical answer so that we can learn and give precedence to the love for Allah and sacrifice for Him over anything He has bestowed upon us to preserve this blessing and win His satisfaction and Paradise, by permission of Allah.

The noble verse teaches us not to become attached to material things in a manner that makes it difficult for us to leave them behind if they are lost by divine decree. It also shows us that our true value lies in ourselves and not in worldly possessions, and that without these material things we are able to achieve the greatest victory, which is Allah’s satisfaction, and that He may register us among the righteous if we fear Him. We can attain this if we become mindful of Allah in our work and our tests. In my opinion, the idea of prioritizing Allah’s choice over ours is not related to wealth and the like, but rather to our choices in life. For example, if a Muslim travels to a non-Islamic country, they may be offered meat in a restaurant that they know was slaughtered in violation of the Islamic Law (Sharia), and the other choice is fish, so they choose the latter to please Allah Almighty, and they become satisfied with what Allah has commanded, even if they desire a dish of meat.

The point here is that our choices, in all aspects of our lives, should be in a way that pleases Allah, Glory be to Him. By doing so, we have put Allah’s love over anything else. This should be our approach to life in order to be among the winners.

Allah, Exalted be He, says:

**Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. (At-Tawbah 9:25)**

In the Battle of Hunayn, the believers were impressed by their large numbers, and it was certain for them that they would be victorious over their polytheist enemy. But many of the best companions and memorizers of the Holy Qur'an were killed.

It is a noble verse from which we can learn:

First and foremost, we should refrain from placing undue trust in our own abilities because doing so would mean taking credit for ourselves. This is a significant error because triumph and achievement ultimately stem from Allah alone, and thus, no one should arrogate success, excellence, or recognition to themselves. Instead, all credit should be attributed to the success bestowed by Allah. This reflects a genuine comprehension of the fundamental reality of things and the recognition that Allah is the Bestower of all.

Second, the noble verse makes us understand that one of the most significant afflictions for a person is excessive self-confidence, which may reach the point of arrogance and self-pride.

Success is from Allah alone, and it is nothing but a great blessing that Allah bestows on the individual who deserves it. So this blessing or favor becomes a test or trial in this person's trial (i.e., a test). If their nature changes to vanity and arrogance toward the servants of Allah, there becomes a justification for what another verse told us: that this blessing would be taken away because its owner has changed, so it would be taken in accordance with Allah's saying:

**Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Ar-Ra'd 13:11)**

Thus, success is a blessing that requires being grateful to Allah. Expressing gratitude to Allah is achieved by acknowledging His favor, displaying humility, and engaging in actions that align with His will. It involves recognizing that no one should be arrogant about their own deeds compared to others but should, instead, be in the service of humanity.

In our professional experiences, we have frequently observed how excessive self-confidence, sometimes bordering on arrogance, has hindered the success of

those who possess it. For instance, in the world of sports, we might witness a football team known for its consistent victories, where the players' overconfidence leads them to lose a match against a supposedly weaker team.

Likewise, an internationally renowned car racer, considered one of the best in the world, might engage in reckless acts driven by vanity, ultimately resulting in fatal consequences, despite their exceptional skills behind the wheel.

We have seen many examples of stars in society, whether scientists, thinkers, or leaders, who were deceived by vanity and arrogance.

A crucial lesson that we must learn and pass on to our children is that vanity can be a significant factor leading to failure in the trials of life. We should remain conscious of Allah and express gratitude for His blessings upon us. Additionally, we should avoid excessive exultation over the abundance of what we possess, as this may lead to its loss. When one humbles oneself before Allah, Allah, in turn, raises them up. It's important to remember that every blessing we have is a gift from Allah, and we have no claim to it; it is a manifestation of His success and divine will, and we should glorify Him for it.

Allah, Exalted be He, says:

**Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers. (At-Tawbah 9:26)**

This noble verse shows us something important that also happened during the Battle of Hunayn, and that victory was solely caused by the will of Allah, Glory be to Him, after He sent down His tranquility upon His Messenger Muhammad (peace be upon him) and upon the believers and provided them with soldiers from Him to fight with them and destroy the disbelievers. This confirms once again what we discussed above in the previous verse, which is that every favor is a gift from Allah. Here Allah teaches us that victory is not attributed to the presence of a large number of soldiers and equipment and having pride in it. Rather, the defeat of the believers in the first round of the Battle of Hunayn was because they forgot that victory came from Allah alone, and they were deceived by themselves. When Prophet Muhammad (peace be upon him) stood steadfast in the face of the disbelievers, the believers returned to jihad, and they were granted victory in the second round. This was a reminder to the believers to ask for victory from Allah, Glory be to Him, who granted them victory.

From the noble verse, we learn a lesson in how to live your life. We should not think that we are able to achieve whatever we want, but Allah Almighty helps us to achieve what He wants. We have to understand this concept, experience being true servants of Allah, and attribute favors to Him alone. In my view, this is a backbone for a true believer, as Allah Almighty has said:

**And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise. (Al-Anfal 8:10)**

Not only is victory from Allah, Glory be to Him, but everything is from Him as well.

Indeed, while the context of the noble verse may pertain to a battle, its underlying lesson can be applied to all aspects of life. The verse imparts valuable guidance on how to navigate our work and life in general. It underscores that our success is only through Allah; to Him, the whole matter returns.

Allah, Exalted be He, says:

**O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise. (At-Tawbah 9:28)**

This noble verse tells us how Allah, Glory be to Him, asked the believers not to let the polytheists enter the Sacred Mosque in Makkah and warned them that if they feared poverty and the loss of what the polytheists spent, Allah had given them glad tidings that He would enrich them with His bounty.

I consider this noble verse very important. It establishes a basic rule of life: whoever approaches Allah and follows His commands should not fear poverty or hardship, as long as they please Allah, the Provider. So how can someone who pleases the Provider be harmed? Yet, they may be tested a little so that Allah knows the extent of their certainty and steadfastness, and Allah is the Best of Providers.

The verse teaches us to obey Allah, sacrifice for His sake, and not be afraid of the hardships of living, for He is the Rich and He alone is able to enrich.

I give an example of an employee who quits a job in a wine factory out of fear of Allah and a desire to draw closer to Him. It might initially appear that this person will face a significant reduction in income. However, Allah, in His promise and guidance, assures them not to fear poverty because He will provide them with His blessings and sustenance. Their decision to prioritize their relationship with Allah is considered an act of drawing closer to Allah, and in return, He will enrich them and reward them abundantly.

This noble verse, from my point of view, is pivotal to life because it sets a basic principle in life: trust in trading with Allah, be committed, obey, and not be afraid because Allah will enrich us with His bounty. The verse teaches us to trust Allah, the Almighty, more and more. Here comes success: sacrifice what you love for the sake of Allah while knowing with certainty that you will inevitably win. Let us know that trading with Allah only leads to success.

We learn from the verse to trade with Allah while being confident that we will inevitably win.

The verse also teaches us the principle that we should only do what pleases Allah, comply with His commands, and not be fearful of the prospect of poverty, underscoring that when we prioritize Allah above all else, we are protected from harm.

Allah, the Most High, provides reassurance to the believers, following the command not to allow polytheists into the Sacred Mosque, by reminding them that they need not fear poverty. This is because they used to benefit from the disbelievers' expenditures when they visited the mosque. Allah gives the believers the glad tidings that He will greatly enrich them with His abundant bounty.

This is a general rule established in the Qur'an and is applicable to all our affairs in life: whoever fears Allah, He will make for them a way out and will provide for them from where they do not expect.

Allah, Exalted be He, says:

**O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. (At-Tawbah 9:34)**

The noble verse indicates a warning against whoever believes that what Allah Almighty has bestowed upon them is purely theirs. Rather, the truth is that there are known rights for the poor, the needy, and others to this wealth, so no one should hoard money in any form or refuse to pay zakah and other aspects of obligatory giving, because this is a great challenge to what Allah has commanded.

In many societies, including ours, families often use gold jewelry and similar items as a form of savings. This is a common practice. However, it's important for everyone to be aware that these precious metals are subject to zakah according to Sharia regulations. I will not delve into the specific amounts of zakah, as they are well-defined. The key point is that gold, silver, and similar saving instruments should be purified by paying the zakah that is due on them. This helps preserve the wealth.

In order for Allah, the Almighty, to be satisfied with us and for the blessings to continue, let us constantly put the needs of the poor first.

Allah, Exalted be He, says:

**O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. (At-Tawbah 9:38)**

The noble verse addresses those who lag behind during the time of jihad in the cause of Allah for fear of death, warning them that they are clinging to the life of this world, which is nothing of note besides the eternal enjoyment in the Hereafter (Paradise).

The verse was revealed to exhort believers to follow the orders of the leadership and enlist in the military. However, I feel it also sets a general life theme for us: do not be lured by the world and lose sight of the afterlife. The majority of sins are motivated by fleeting pleasures or advantages in this life. The individual who committed them would not have done so if he had known for sure that what Allah possesses is eternal. It is essential to discipline our thoughts and recognize that there is no valid comparison between the temporary pleasures of this world and the eternal bliss of Paradise. Our transaction with Allah should involve cultivating a deep reverence for Him by abstaining from what He has prohibited and steadfastly following His commandments, all while aspiring for His Paradise, with His permission.

The key is to have a steadfast aspiration for Paradise, to perceive the world as it genuinely is, not to succumb to its temptations, and to make choices that enhance our standing with Allah in both this world and the Hereafter.



## Surah Yunus

Allah, Exalted be He, says:

**Their call therein will be, “Exalted are You, O Allah,” and their greeting therein will be, “Peace.” And the last of their call will be, “Praise to Allah, Lord of the worlds!”** (*Yunus* 10:10)

The honorable verse describes the state of believers and good deed performers in Paradise, where they invoke Allah by praising and exalting Him. “Peace” is their welcome in Paradise. That is, they are receiving a “peace” greeting from Allah and the angels, or from one another. Finally, they conclude their prayer by offering praise and glorification to Allah, the Lord of all things.

Do not we all want to live our lives as the inhabitants of Paradise do – that is, by modeling their behaviors and living circumstances after them, bringing peace to everyone we meet, and exalting and glorifying Allah, the Almighty?

This is the life of contented and joyful people who experience neither fear nor sadness. Let’s teach ourselves to give thanks to Allah whenever we notice one of His innumerable benefits in the world. A great verse from the Qur’an tells us: **“Exalted is He who has subjected this to us, and we could not have (otherwise) subdued it.** (*Az-Zukhruf* 43:13)

This verse, which we have already discussed in Vol. I of the book, asks us to thank Allah Almighty for His blessings on our travels. After all, Allah Almighty is the One who has subjected to us the things we ride and transport us from one location to another. Allah’s blessings upon us are everywhere, including our hands, feet, eyes, and surroundings. This compels us to give thanks to Allah, the one who has bestowed all these gifts upon us, in order to improve our quality of life.

Let us greet everyone we meet with the word “peace.” Let us express our gratitude to Allah in order to attempt to learn from the Paradise people’s path with the intention of following them.

The way to Paradise and the key to getting there are good deeds and faith. Three words sum up the bliss of Paradise: Glory be to You, O Allah; their greeting is “peace”; and the last of their call will be “praise to Allah, Lord of the worlds.”

Allah, Exalted be He, says:

**And if Allah was to hasten for the people the evil (they invoke) as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly. (Yunus 10:11)**

Evil is everything that harms the mind, body, wealth, and offspring. Good is the opposite, meaning everything that benefits the body, wealth, and offspring.

The excellent passage teaches us something very important: Allah wants us to know that answering people's passionate demands for evil against others or themselves would also be evil for them.

It is extremely risky to pray for the people we love when we are furious, because Allah might accept it. As a result, the person who is praying for their loved one during a fit of rage brings misery to that person.

Let us learn to only invoke Allah for good things, to be the cause of nothing but good, and to get rid of bad social habits, notably a person's supplication against their closest relatives in a state of anger. Here comes the greatness of the Qur'anic phrases "those who suppress anger" and "forgive people," as the one who suppresses anger and pardons others cannot invoke evil for anyone. This is a path of the righteous.

Allah, Exalted be He, says:

**And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues (in disobedience) as if he had never called upon Us to (remove) an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing. (Yunus 10:12)**

The honorable verse describes a type of person who, when they suffer from disease or injury, calls upon their Lord and sincerely and humbly implores Him to take away their suffering. They will wreak havoc on earth and forget the suffering they endured and their prayers to Allah if He answers them and takes away what has befallen them. This means that those individuals lose sight of Allah's favor, fail to learn a lesson that could better their circumstances, and keep away from actions that offend Allah. Instead, they ought to have feared Allah and expressed gratitude to Him for all of His gifts and for saving them from their previous conditions.

The verse instructs us to be thankful servants, mindful of Allah's protection and assistance throughout our lives, and to recall the grace of Allah Almighty bestowed upon us. This must be the case for a Muslim who wants to learn good manners from the verses of the Holy Qur'an.

This teaches us to be grateful to people who have supported us during difficult times and to make an effort to repay them. It also teaches us to never forget any favors that have been done to us. The very least we can do is ask Allah to be with them in the same way that they were with us.

Allah, Exalted be He, says:

**Say, “If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?”** (*Yunus* 10:16)

In this verse, the Almighty Allah requests Prophet Muhammad (peace be upon him) to engage in conversation with those who deny that Allah revealed the Qur'an and to attempt to persuade them using reason. Allah requests the messenger to inform them that he would not have read, explained, or taught them the Qur'an on his tongue if Allah had desired that the messenger should not read the Qur'an to them. The verse asks the prophet to inform them that he had lived among them for forty years and that they knew he could not read or write, so how could he have produced the entire Qur'an? This indicates that it is Allah's will and that the Qur'an is from Allah.

This is the “wisdom and good instruction” that the Qur'an exhorts us to employ when we invite others to the way of Allah. It is an elaboration about the conditions of a group of people whom the messenger (peace be upon him) was commissioned to converse with and attempt to persuade them by employing reason and proof to comfort their hearts.

This verse teaches us that we should not approach people with conceit; instead, we should be open-minded and utilize reason to gather evidence one after the other to persuade individuals in our vicinity of our desired outcomes.

This is what parents have to do with their kids; they have to be patient and not get annoyed by all the questions they have, speaking gently and thinking clearly. When attempting to persuade their children to do something they would like them to do, parents ought to exercise prudence.

Everyone must do this as a matter of course; this includes the husband and wife, the instructor and the pupils, and the manager and his staff. We need to talk, listen, and use tactful language to convince one another.

The verse also teaches us to constantly give thanks to Allah for all of our blessings. Every believer should recall Allah Almighty's favor upon them, and that is what they should do.

Last but not least, the verse teaches us the importance of reciting the Qur'an with comprehension and how it is a way of life that enhances people's quality of life. Additionally, we are taught to always give credit to those who deserve it.

Allah, Exalted be He, says:

**And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, “Allah is swifter in strategy.” Indeed, Our messengers record that which you conspire. (Yunus 10:21)**

In this verse, Allah, praise be to Him, describes individuals who were impoverished and miserable and how He showed them kindness and rain. However, they started mocking Allah's signs rather than giving thanks to Him for His blessings. Allah Almighty instructed the Messenger Muhammad (peace be upon him) to inform them that He is more swift in His planning, dragging, and punishment, and that anything they said was recorded by the angels and they would be held accountable for it.

This is a lesson for life: after Allah has bestowed upon someone status, wealth, or anything similar, they should never be misled. Such a person goes to disobey Allah, breaking His commands and distorting the meaning of religious scriptures to excuse their errors, rather than recalling Allah's blessings and prosperity for them, giving thanks to Allah, and fearing Allah for what He has bestowed upon them.

Allah loves appreciative servants who give thanks to Him for all of His favors, protection, and successes. Being religious and getting closer to Allah is the way to cultivate gratitude, not disobeying the One who has favored them and given them everything.

Let us embrace the attitude of thankful servants of our Lord, whereby we express our gratitude to all those who have instructed, supported, and helped us to expose injustice or uncover the truth.

Sincere gratitude is the nicest thing to do. If Allah, the Mighty, is pleased with a dutiful servant who recalls His favors and is afraid of Him, then we should emulate this behavior and be excellent representatives of this faith.

We also learn that Allah is quicker to plan, impact, and inflict harm on those who conspire. Therefore, we have to understand that we are under observation and that Allah will judge us according to our deeds; if we behave abusively, we will face consequences both during our lifetime and in the Hereafter. Allah is All-Mighty, All-Able of Retribution.

Other verses have this meaning, such as:

**If you are grateful, I will surely increase you [in favor]. (Ibrahim 14:7)**

**Is the reward for good [anything] but good? (Ar-Rahman 55:60)**

A wrongdoer will have their punishment, and a doer of good deeds will have their reward from Allah in this world and the Hereafter.

Allah, Exalted be He, says:

**It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful." But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, (being merely) the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do. (Yunus 10: 22, 23)**

Allah, Glory be to Him, shows us in these verses how a people whose affairs were going well and the winds were helping them to complete their journey at sea until strong waves came and they thought that they would die, so they prayed to Allah alone without associating others with Him, reassuring Him that if He saved them from this ordeal, they would be among the thankful people. When Allah saved them, they spread corruption on earth, invoking the anger of their Lord, who warned them that their transgression would not harm Him and that they would return to Him to be punished for it.

We learn from this wonderful verse to be sincere in everything. If Allah promises us something, we must keep our word. Allah Almighty detests the thought of someone having their prayer answered, their suffering alleviated by Allah, and then going back to their corruption. This kind of person will face punishment.

Allah loves the pious who know and revere Him and do not challenge Him because they know His position, the Almighty, and theirs, and that they are inevitably losers if they disobey Allah after He has protected them.

The verse teaches us to be thankful and mindful of Allah Almighty's kindness in both our interactions with Him and with one another. We should never forget those who have shown us kindness, since it would be absurd to continue to be a source of abuse for them after that. We must remember to return favors to one another. This also holds true for a husband and wife, a child and their parents, and students and teachers. Any generosity provided to us by others must be considered a lifetime debt that must be repaid whenever possible.

This image depicts a believer who is a recipient of Allah Almighty's love. Every individual must assess their own true nature and strive to emulate this behavior in order to make their life, relationships with others, and relationship with Allah successful. This is because someone with this attitude always seeks to please those with whom they come into contact.

Ultimately, the One who has brought forth a danger and subsequently eliminated it has the power to bring it back, stronger and more destructive. The finest thing a person can do to ensure that Allah Almighty continues to bestow His blessings upon him is to behave well toward Him and to remain unwavering in their gratitude.



Allah, Exalted be He, says:

**The example of (this) worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - (those) from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought. (Yunus 10:24)**

In this verse, Allah demonstrates to us that this worldly life is passing like rain, which is absorbed by plants until they develop and flourish, enhancing the world's beauty with the colors of blooming plants. Then Allah's order to destroy it arrives when the owners of these plants believe they are capable of reaping and enjoying this produce. When believers consider this example, they will realize that this is their reality, that they should not let it trick them, and that there is no harvest in this world to reap. On the Day of Judgment, however, you will reap the rewards of your labor in this life. People who have done good deeds will go to Paradise; those who have done evil deeds will go to Hell.

The verse also teaches us that the genuine harvest is in the Hereafter and that any skepticism over this world's yield renders it useless.

This is sufficient for a believer to comprehend that their harvest of money is what they gave in charity and fell into Allah's Hand before the hands of the needy, rather than what they left in the banks before leaving this world. In order for a servant to realize that the harvest is in the Hereafter and not in this world, they must find the harvest on the day of harvest, which is the day they meet their Lord after having sown in this world. Allah is the best defender who multiplies the recompense.

We must resist the world's temptations and avoid trying to harvest during our lives, as this could lead us to drift away from worship.

We have to understand that this life is merely a period of time for cultivation. Therefore, we carry out good deeds without expecting gratitude since we intend to receive twice as much in the Hereafter.

The harvest will be abundant if it comes from Allah, in accordance with His Power. Let us seek the crop from Allah, Exalted be He, and resist the temptation to accept the harvest from slaves whose capacity and generosity are finite in this world.

Let us do good and understand that we are sowers in this life. In order to receive the best crop possible on the Day of Resurrection, by the will of Allah, we have to cultivate and take care of our crops.

Understanding this gives us equal regard for both the praise and criticism of those to whom we have done good because we seek reward only from Allah. To ensure that the harvest and the recompense are not lost, we have to trade with Allah, have faith in His magnificent reward, and keep our positive relationship with Him.

Oh Allah, grant us success in reaping the most beautiful harvest, O Lord of the Worlds.

The noble verse teaches us not to become attached to things or to what is around us because they are inevitably fleeting, and not to be deceived by what we may achieve because it is likewise transient.

The verse also instructs us to seek to maintain the favor by praising and attributing it to Allah, our Benefactor. We must not be deceived and tempted by success, lest we believe that we played a role in its accomplishment and that we are capable of continuing on this path, forgetting Allah's grace upon us, for He has enabled us to do so. In fact, this would not have happened without Allah's blessing.

Allah, Exalted be He, says:

**For them who have done good is the best (reward) and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally. (Yunus 10:26)**

In this noble verse, Allah, Exalted be He, affirms that individuals who have done good actions throughout their lives through piety and obedience will not only be rewarded with good deeds, but Allah reserves more for them as well – a view of His glorious Face in Paradise.

The verse demonstrates that although man hopes to harvest what he sows, Allah, praise be to Him, has an increase commensurate with His greatness and power. Nobody is able to calculate this “extra” reward, proving to us that trading with Allah is the greatest option if we have complete confidence in His generosity, justice, and good rewards for His righteous servants. Allah multiplies the reward for whomever He wills without limit and provides for the righteous from where they do not expect it.

Allah, Exalted be He, says:

**Say, “Have you seen what Allah has sent down to you of provision of which you have made (some) lawful and (some) unlawful?” Say, “Has Allah permitted you (to do so), or do you invent (something) about Allah?” And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful.”** (*Yunus* 10:59, 60)

We learn from the two noble verses that what Allah has made lawful for us, no one can prohibit anything from it. We must obey and not argue about what Allah has made permissible or prohibited. Only knowledgeable scholars can be asked about lawful and unlawful things.

In the second verse, there is a warning from Allah to whoever prohibits what is permissible or permits what is impermissible. That is why we must be careful when issuing fatwas in order to avoid bringing sin upon ourselves. Only scholars with the necessary qualifications can do so.

In our lives, we learn from this verse that no one without knowledge has the right to issue fatwas on matters of what is permissible and what is forbidden. Likewise, in other matters of life, we should not listen to advice except from a specialist, such as someone who provides treatment prescriptions, economic recommendations, or the like. We must not issue fatwas about what we do not know, and we must only listen to those authorized to do so.

Allah, Exalted be He, says:

**Unquestionably, (for) the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.** (*Yunus* 10: 62-64)

These noble verses are a message of reassurance that show us the condition of Allah's allies (or *awliya'*) in Paradise and that they are happy and content, not afraid of the torment of those in Hell on the Day of Resurrection. Being the "allies" of Allah and being admitted to Paradise and its bliss, they do not grieve over the worthless pleasures they missed in this world after they won Paradise.

These verses define Allah's allies as "**those who believed and were fearing Allah.**" In other verses, the attributes of the righteous are mentioned, as in the following verses:

**And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. Who spend (in the cause of Allah) during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good; And those who, when they commit an immorality or wrong themselves (by transgression), remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and (who) do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow (in Paradise), wherein they will abide eternally; and excellent is the reward of the (righteous) workers.** (*Aal-i-Imran* 3:133-136)

Spending for Allah's sake is necessary to gain the prestigious title of "allies of Allah" in the Hereafter. It also requires a fear of Allah and the need that, should one commit a sin, they should repent of it rather than insist on it. This is because adhering to sin annuls the designation of "allies of Allah." As a result, if someone commits a mistake, the situation is not insurmountable; rather, it calls for awareness, action, and a prompt return to Allah.

The verse affirms that having faith and fear of Allah is necessary to earn the status of "allies of Allah." According to the verse, there is good news for the pious in this life, and when they pass away, angels bring them good news of paradise on the Day of Judgment. Allah promises this to people who fear and believe in Him.

We are aware that the most devout people are also the closest to Allah and the best in His sight. Here is the arena for competition; here is the arena for training and effort.



Allah, Exalted be He, says:

**And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” Now? And you had disobeyed (Him) before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless. (Yunus 10:90-92)**

The noble verses describe events involving the prophets Moses and Aaron (peace be upon them), who led the Children of Israel to cross the sea with the help of Allah. Moses used his staff to separate the sea until they were able to cross, and as Pharaoh and his army were pursuing them, they perished.

The verses show us that Pharaoh declared his conversion to faith and that he believed in the deity of the Children of Israel the moment he realized that he was inevitably dead. That is why Allah did not accept his conversion to Islam after he had led a life with corrupt infidels. In order for Pharaoh to serve as a sign to the people, Allah vowed that his corpse would not perish.

The verses teach us something extremely important: we need to repent of our sins, turn back to Allah, and ask for His forgiveness. This is due to the fact that an individual can persist in their sin and that it is useless to ask for forgiveness when they are about to die and recognize they are going to perish. They only remember their Lord at the moment of death.

Everything in this world has a time, and the time to seek forgiveness and repent is when a person is able to do so.

This also holds true for our interactions. For instance, we should apologize for a mistake we made before the disagreement gets so bad that it can never be resolved or, in the event that the matter is brought before a court of law, before a ruling is issued that negates the need for further apology. Before a crime is committed, one must stop acting in a way that could lead to it physically, and regret won't help once it has been committed. Let everyone evaluate their actions before putting themselves at risk in society or before doing anything that will incur Allah's wrath. Let everyone use reason and self-control at the appropriate time.

Allah, Exalted be He, says:

**And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful.** (*Yunus* 10:107)

This noble verse sets a general principle in life for people to control their way of thinking. If an individual understands that if an affliction befalls them, there is no one to avert it except Allah Almighty. This is because if Allah wants prosperity for anyone, no one has the power to withhold Allah's grace, for He alone is the Provider, the Powerful, the Forgiving, and the Merciful.

A person's heart can be troubled in life if they suffer harm, but they can feel relieved if Allah honors them and gives them blessings. A servant of Allah may attribute this to human factors, such as their employer, their rivals, or something else entirely. Allah, praise be to Him, wants us to always remember that He alone is the One who may bring harm to another person and that no one else can undo this evil save Allah, in whose Hand is good and whom no one can stop from doing so.

This is the mindset of a servant that Allah values and requires. Glory be to Allah, who has no partner, and in His Hand is the entire matter. A person shouldn't be dependent on another person's choice to end a crisis or reap advantages. Instead, one must make this request of Allah, in whose Hand is the realm of all things, and to Him returns the whole matter.

No servant believes until he is certain that whatever good or evil Allah has intended for him, no one can ward it off or alter it under any circumstances. This is the meaning of the Hadith: "Whatever has befallen you, could not have passed you by; and whatever has passed you by, could not have befallen you."

Perhaps what can be learned from the noble verse is that we have to make our supplications to Allah alone, and that our view of Allah's servants who have powers is that they are ordinary people whom Allah has enabled to do what will benefit us by His command. Therefore, if we ask, we ask Allah alone and seek His help alone.



Allah, Exalted be He, says:

**Say, “O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for (the benefit of) his soul, and whoever goes astray only goes astray (in violation) against it. And I am not over you a manager.”**  
(*Yunus* 10:108)

The noble verse teaches us the nature of Allah’s connection with His servants. Allah does not benefit from or be harmed by anyone’s misguidance or guidance. People who follow guidance will benefit because they will satisfy Allah, while those who do not follow guidance will suffer because Allah will hold them accountable for their misguidance.

No one should claim that Allah has not yet guided them or attribute their misguidance to Allah. Everyone will be held responsible for their own conduct, and each person is alone responsible for their own misguidance. Nobody should say that Allah has not directed them when they haven’t asked Him for direction; instead, they were just trying to find a flimsy defense to use when they are questioned about their misguidance.

Similarly, when a servant performs righteous deeds, they do not become a creditor to Allah; rather, these deeds benefit their performer. It is essential not to boast about one’s accomplishments and think that they have achieved something extraordinary, as the person is the primary beneficiary of their actions, both in the beginning and the end.

As long as a servant recognizes that they are the ones who benefit, let this serve as motivation for them to strive diligently. People naturally prioritize their own interests and are consistently inclined toward what benefits them personally. Through this understanding, Allah encourages us to engage in virtuous deeds, as we stand to gain and derive benefits from such actions, while veering off the right path will bring harm upon us.

The noble verse affirms the just nature of the judgment. Every individual will be held accountable for their deeds, whether positive or otherwise. It serves as a reminder to be cautious and aware of the perils of deviating from the righteous path, emphasizing the importance of engaging in more virtuous actions.

Allah, Exalted be He, says:

**And follow what is revealed to you, (O Muhammad), and be patient until Allah will judge. And He is the best of judges. (Yunus 10:109)**

In this verse, Allah directs His Messenger Muhammad (peace be upon him) to adhere to the revelations sent to him, persist in inviting people to the truth, endure the challenges posed by opponents within his community, and maintain confidence that Allah will ensure his triumph. Allah will pass judgment on them in both this world and the Hereafter, especially if they persist in disbelief until death. Allah will never allow the prophet's rights to be forsaken.

Given that the addressed person in this verse is the messenger (peace be upon him), who holds a revered status with Allah, it also serves as an invitation for others to follow the prophet. When individuals advocate for goodness, good deeds, and the promotion of righteousness while discouraging wrongdoing, they may face harm from the vices and temptations of humanity. Enduring such challenges becomes a test and a trial for those affected. The most appropriate response is patience, supplicating to Allah for the removal of harm, and maintaining confidence that Allah will ultimately prevail. There is reassurance that He will restore our rights and safeguard us from wrongdoers, even if it takes time.

A wise servant's guidance lies in practicing patience, placing trust in Allah, and maintaining unwavering confidence that He will ultimately alleviate adversity. Certainty in following the right path is ensured as long as the servant perseveres in patience and seeks forgiveness.

## **Surah Hud**

Allah, Exalted be He, says:

**Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do. (Hud 11:15-16)**

The noble verse instructs us to resist the allure of worldly pleasures and adornments that may distract us from the fear of Allah Almighty. Indulging in such distractions angers Allah and may lead people to Hell. Therefore, it is crucial to recognize that everything in our surroundings is an opportunity to express gratitude to Allah and to maintain a conscious fear of Him, thereby succeeding in His test for us.

A pious servant should express gratitude for Allah's blessings, strive to fear Him, and seek His continued favor. This involves cultivating a proper understanding and eagerly anticipating the true blessings that await in Paradise. The path to Paradise is paved with piety and virtuous deeds.

Allah, Exalted be He, says:

**And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are (to be) drowned.”** (*Hud* 11:37)

In this verse, Allah Almighty instructs Prophet Noah (peace be upon him) to construct the ark that would serve as the means of salvation for him and the believers. Allah directs him to disregard the disbelievers, as they are destined to be drowned.

Similarly, each individual is encouraged to build their own metaphorical ship, following the example of Allah's guidance to Prophet Noah (peace be upon him). This is not a literal ship that sails on rivers and seas, but a symbolic vessel constructed through faith and righteous deeds. Within this vessel, one separates oneself from those who are misguided and misleading. It becomes a robust refuge that leads to safety. Those who engage in corruption will be submerged in their wrongdoing, facing the consequences in Hell. On the contrary, those who build their spiritual ship and surround themselves with believers to collectively strengthen against the temptations of corrupt influences will find success and goodness.

The ark was a tangible reality for Prophet Noah (peace be upon him) and his people. However, for us, the concept of the ship serves as a metaphor. It symbolizes the understanding that faith and righteous deeds shield us in this worldly life from Allah's wrath, which annihilates those who corrupt His creation. Additionally, it protects us in the afterlife from the torment of the Fire, a fate reserved for those who propagate falsehoods. The ship of righteousness and piety becomes the pathway to success both in this world and in the Hereafter. Prophet Noah (peace be upon him) faced mockery from his people as he diligently built the ark in the desert. Yet he remained obedient to his Lord's command, unwavering in his certainty that he had followed the right path.

Similarly, in contemporary times, believers who draw near to Allah, perform prayers, give zakah, and adhere to Allah's commandments may face ridicule from corrupt individuals. However, the steadfast faith of these individuals, coupled with their efforts to build the ship of survival, constitutes a true and lasting transaction with Allah. With His permission, they will endure and thrive in both this world and the Hereafter. In contrast, the corruptors are destined to sink and remain in Hell indefinitely.

The noble verse teaches us the importance of obeying Allah Almighty without questioning the reasoning behind His commands. This is because He is the All-Knower and the All-Aware. Even when the instructions may seem illogical, such

as building a ship in the desert, Prophet Noah (peace be upon him) followed Allah's orders in complete obedience. The lesson derived is to adhere to the commands of Allah Almighty and refrain from what He prohibits.

Allah, Exalted be He, says:

**And it sailed with them through waves like mountains, and Noah called to his son who was apart (from them), “O my son, come aboard with us and be not with the disbelievers.” (But) he said, “I will take refuge on a mountain to protect me from the water.” (Noah) said, “There is no protector today from the decree of Allah, except for whom He gives mercy.” And the waves came between them, and he was among the drowned. (Hud 11: 42, 43)**

The two noble verses illustrate how Prophet Noah (peace be upon him) attempted to save his son by urging him to board the ship to avoid the fate of the disbelievers who perished. Unfortunately, his son did not heed his father's advice and, like the others, met a similar end.

Prophet Noah (peace be upon him) prayed to Allah to save his son, but Allah corrected him, stating that his son was not of his family in the righteous sense. Allah, in His knowledge, knew that the son did not belong among the righteous, and He cautioned Noah not to inquire about matters beyond his knowledge.

These verses serve as a warning for intelligent and righteous servants to understand that their salvation is contingent upon their deeds. They are obliged to invite those around them to the truth and the straight path, but ultimately, individuals are accountable for their own actions. The misguidance of one's offspring or others does not necessarily reflect on the individual, as each person is responsible for their own deeds.

The verses impart the lesson that on the Day of Judgment, neither wealth nor children will provide benefit except for those who come to Allah with a sound heart. They underscore the importance of persistently inviting those around us to fear Allah until the very end, akin to Prophet Noah (peace be upon him), who continued his call even as the flood commenced and he boarded the ship.

However, it is crucial not to be sad if the desired outcome is not achieved. Every individual is accountable for their own deeds, and the worldly ties we recognize will be severed on the Day of Judgment. On that day, only the merit of one's good deeds will prove beneficial.

Allah, Exalted be He, says:

**And when Our messengers, (the angels), came to Lot, he was anguished for them and felt for them great discomfort and said, “This is a trying day.” And his people came hastening to him, and before (this) they had been doing evil deeds. He said, “O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?” They said, “You have already known that we have not concerning your daughters any claim, and indeed, you know what we want.”** (*Hud* 11: 77-79)

The verses describe how angels visited Prophet Lot (peace be upon him) in the guise of men, while his people sought to engage in immoral acts with his male guests, expressing their preference for men over women. Lot offered his daughters in marriage, but they refused, insisting on their desire for his male guests.

In today's world, there are global movements advocating for homosexuality and deviant behavior. If such trends persist and events unfold similarly over the years, it is suggested that humanity may mirror the actions of the people of Lot. This could lead to a situation where men become vulnerable to sexual assaults by others of the same gender. The current prevalence of indecency and its promotion, especially in some Western media outlets and legal frameworks, may contribute to such outcomes. If the world fails to comprehend these developments, it might invite the wrath of Allah.

It is imperative for us to vocalize our condemnation and rejection of such trends, ensuring that we do not align ourselves with them. By doing so, we demonstrate to Allah Almighty that we have exerted our utmost efforts in promoting virtuous deeds.

An intelligent servant should actively strive to manifest their disassociation from such trends, making it clear that they reject and distance themselves from them. Their primary concern should be the fear and obedience of Allah Almighty.

Indeed, it is crucial for us to guide our children and families and to earnestly pray to Allah for their protection and the safeguarding of our countries from such evils.

The example of Prophet Lot (peace be upon him) teaches us the importance of ensuring the safety and well-being of our guests. We must honor and care for those who visit us, making every effort to guarantee their safety.

Allah, Exalted be He, says:

**And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption. (Hud 11:85)**

Prophet Shu'ayb (peace be upon him) urged his people to adhere to the commands of Allah, emphasizing the importance of practicing justice in all transactions. The verse highlights the significance of fulfilling measures and weights justly, avoiding deprivation of people's rights, and preventing corruption on earth.

While the verse specifically mentions the proper weighing of goods, I believe the notion of justice extends beyond mere physical weights in trade. It underscores the broader concept of justice in all transactions, encompassing fair wages for employees, fulfilling people's services by authorized employees, and issuing fair judgment by judges.

The fundamental principle emphasized is the obligation to provide people with their rights without any form of injustice, regardless of the nature, occasion, or source of these rights. Failure to uphold this principle is considered corruption on earth, an action prohibited by Allah and subject to severe consequences.

We also learn from the verse that we should seek what is permissible in transactions and not be satisfied with what is forbidden, as depriving people of their due weight is forbidden.

We must live our lives looking for the legal way to eat, drink, conduct business, and form relationships.



Allah, Exalted be He, says:

**And your Lord would not have destroyed the cities unjustly while their people were reformers. (*Hud* 11:117)**

The noble verse illustrates the path to avoiding the wrath of Allah by emphasizing the need for earthly reformation. This involves positive, not negative, actions. Servants of Allah are required to engage in efforts for reform as much as they can, with the understanding that Allah does not burden a soul beyond its capacity.

Striving for reform includes actively guiding and directing those around us toward what is best, reminding them of the fear of Allah and the importance of good deeds. This serves as a safeguard against the wrath of Allah Almighty.

Similar to seeking a livelihood, the pursuit of reform requires diligence in our efforts while entrusting the outcomes to Allah for His blessings.

Let us commence this process with self-evaluation and correction of our own affairs, and subsequently extend these efforts to those around us. Corruption is associated with following Satan, while reform is an attribute of those seeking the pleasure of Allah Almighty.

Allah, Exalted be He, says:

**And to Allah belong the unseen (aspects) of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do. (Hud 11:123)**

To Allah, Glory be to Him, return all matters.

Allah has explicitly stated that everything belongs to Him. This is why I believe that this noble verse serves as a fundamental rule applicable to all verses, and Allah knows best. Consequently, it is imperative for us to maintain steadfast faith in Allah Almighty that, by His mercy, He grants us admission to Paradise. The entirety of matters belongs to Him, and when He wills something, He merely commands, "Be," and it comes into existence. Allah's mercy encompasses all things.

## **Surah Yusuf**

Allah, Exalted be He, says:

**Indeed, We have sent it down as an Arabic Qur'an that you might understand.** (*Yusuf* 12:2)

Allah revealed the Qur'an in Arabic, the language of the Arabs, to facilitate our understanding. It's indeed a tremendous blessing from Allah that He created us as Arabs, gifted with the ability to comprehend Arabic. This implies our responsibility to grasp the meanings of the Qur'an, act upon its teachings, and understand its rulings. On the other hand, many converts to Islam recite the Qur'an in their prayers without fully comprehending its words.

However, only a few endeavor to learn the Arabic language deeply enough to grasp the vocabulary and meanings of the Holy Qur'an.

This realization may indeed place us in a challenging position on the Day of Judgment, leaving us with no excuse other than our own negligence. As commanded by Allah, we must exert effort to understand the vocabulary of the Qur'an.

Having recognized this, I think that our first step should be seeking forgiveness, repenting, and striving to learn and comprehend, even if it begins with the basics.

While memorization is commendable, the verse emphasizes the importance of understanding and reflecting on its meanings. Therefore, our primary focus should be on comprehension, both for ourselves and for our children, fostering a deeper connection with the Holy Qur'an.

Fortunately, there are now numerous methods available for understanding, beyond relying solely on traditional exegesis books or advanced reading skills. Distinguished scholars share their insights on platforms like YouTube, making interpretation accessible to anyone seeking knowledge. Let us ensure that Allah Almighty counts us among those who strive to understand to the best of our abilities.

Allah, Exalted be He, says:

**We relate to you, (O Muhammad), the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware. (Yusuf 12:3)**

In this verse, Allah addresses His Prophet Muhammad (peace be upon him) and tells him the best stories of his predecessors.

I think these stories, as Allah knows best, serve as a repository of valuable teachings and guidance. They also serve to rectify any false claims or misconceptions that were prevalent among people before the revelation of the prophet's message. Let us ponder the following Qur'anic verses, for example:

**And (beware the Day) when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. (Al-Ma'ida 5:116-117)**

Verses like these serve to correct misconceptions and clarify the significant confusion prevailing among people. Through Qur'anic stories and verses, we gain insights into the truth about past events. These narratives are not merely historical accounts, but valuable lessons from which we can learn. After Allah has shown us the outcomes of those who behaved righteously and those who erred, it is incumbent upon us to follow the path of success and avoid the mistakes of the unsuccessful.

Each of us should endeavor to learn, understand, and apply the lessons derived from Qur'anic stories. For instance, the story of the crow that buried another crow taught the son of Adam and humanity the importance of burying the deceased, among other lessons.

The stories in the Qur'an provide insights into the realities of previous generations, serving as parables and guidance for every discerning individual. They convey meaning and intention without the need for explicit expression.

Let us therefore be diligent in comprehending the meanings and narratives of the Qur'an, seeking to benefit, learn, and align our lives with what is virtuous, by the will of Allah.



Allah, Exalted be He, says:

**He said, “O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy. (Yusuf 12:5)**

Prophet Joseph (Yusuf) (peace be upon him) recounted his vision, wherein he saw eleven stars, the sun, and the moon prostrating to him. Upon hearing this, his father, Prophet Jacob (Ya'qub) (peace be upon him), advised him against disclosing this vision to his brothers, fearing their envy and potential harm toward Joseph.

From this verse, we learn the importance of discretion and not revealing everything to others. Despite being Joseph's closest relative, his father feared for him because of his brothers' envy and ill intentions.

We should exercise discretion in sharing the blessings bestowed upon us by Allah, considering the circumstances of others, and safeguarding ourselves from envy and schemes.

Allah, Exalted be He, says:

**They said, “O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors? Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians. (Jacob) said, “Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware.” They said, “If a wolf should eat him while we are a (strong) clan, indeed, we would then be losers.” (Yusuf 12:11-14)**

In these verses, Joseph’s brothers made a promise to their father that they would take care of their brother if he accompanied them to play and have fun. However, their true intention was far from benign; initially considering killing him, they ultimately decided to show some mercy by thinking about throwing him into a well with the hope that a passing caravan would take him.

From these verses, we learn the importance of not blindly trusting everything we are told. It is crucial to analyze the motives and underlying intentions behind words and actions.

A believer is obligated to remain vigilant and not be swayed by mere statements, but rather to carefully assess the situation and make decisions based on thoughtful analysis to the best of their ability.

Furthermore, these verses remind us of the profound responsibility we have toward our children. They are a trust that must be protected and cared for diligently, as we are accountable for their well-being until they are able to bear responsibility themselves.

Allah, Exalted be He, says:

**And they brought upon his shirt false blood. (Jacob) said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe.”** (*Yusuf* 12:18)

Joseph's brothers falsely informed their father that a wolf had devoured their brother, and they presented his shirt stained with fake blood as evidence. Although their father harbored doubts about their story, as the shirt showed no signs of tearing, he responded with a profound statement, saying, **“Patience is most fitting. And Allah is the one sought for help against that which you describe.”** This verse teaches us how to confront adversity.

Instead of lashing out or reproaching his sons, their father Jacob (peace be upon him) exemplified the demeanor of a true believer by uttering the words, **“Patience is most fitting.”** Allah Almighty has promised glad tidings to those who display patience in the face of calamity and who, when afflicted, recite Allah's words:

**“Indeed we belong to Allah, and indeed to Him we will return.”** (*Al-Baqarah* 2:156)

**Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the (rightly) guided.** (*Al-Baqarah* 2:156, 157)

Prophet Jacob (peace be upon him) implored Allah's assistance to unravel the situation, and in response, Allah safeguarded Joseph and eventually reunited them. This teaches us the virtues of patience and seeking help from Allah Almighty during trials. Indeed, Allah has promised glad tidings to those who remain patient.

Even if the benefits of patience and Allah's assistance may not be immediately apparent in this world, we trust in Allah's promise, which holds true in the Hereafter.



Allah, Exalted be He, says:

**And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, (taking him) as merchandise; and Allah was knowing of what they did. (Yusuf 12:19)**

The noble verse relates part of the story of Prophet Joseph (peace be upon him) and his brothers. When Joseph was cast into the well and left stranded, a passing caravan arrived, and one of its members was sent to draw water from the well. Joseph clung to the bucket, allowing himself to be lifted out of the well. Upon seeing him, the man exclaimed in surprise and said, **“Good news! Here is a boy.”** Subsequently, they sold him at a low price to Al-Azeez of Egypt. Allah said:

**And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little. And the one from Egypt who bought him said to his wife, “Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son.” And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know. (Yusuf 12:20, 21)**

The noble verse teaches us how the caravan brought Joseph (peace be upon him) out of the well to survive out of mercy for him and his father.

From the verse, we learn not to despair of Allah's mercy, for He is kind to His servants and creates reasons, both logical and illogical to our minds, of course, to achieve His will. Just as Jacob (peace be upon him) sought help from Allah Almighty, He protected his son from death. We learn to return the matter to Allah Almighty and seek His help in prosperity and adversity, for **“Allah is the best guardian, and He is the most merciful of the merciful.”**

Allah, Exalted be He, says:

**And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come, you.” He said, “(I seek) the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.”** (*Yusuf* 12:23)

In the story, Al-Azeez's wife attempted to seduce Joseph (peace be upon him) into committing an immoral act, closing the doors to ensure privacy. Joseph, however, sought refuge in Allah, acknowledging the kindness and trust his master had shown him by raising him in his household. He refused to betray this trust, stating that to do so would be unjust, and the unjust do not prosper.

From this verse, we glean lessons in nobility of character, emphasizing virtues such as sincerity, loyalty, and the avoidance of betrayal. Joseph's steadfastness in preserving the trust bestowed upon him, coupled with his fear of Allah, served as a strong deterrent against succumbing to temptation.

The story underscores the importance of upholding one's commitments, maintaining sincerity, and cherishing the favors bestowed upon us. A true Muslim is one who embodies these moral principles in their conduct and interactions.

Allah, Exalted be He, says:

**(Joseph) said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat. (Yusuf 12:47)**

The noble verse outlines an economic plan and a guiding principle for life: exercise caution and wisdom in spending. This stands in contrast to the erroneous Egyptian proverb that advocates spending whatever is in our pocket and passively awaiting unforeseen wealth.

This verse underscores the importance of planning and saving. It highlights the virtue of preparing for the future by learning about prosperity and setting aside funds to better confront potential challenges that may arise.

A prudent believer learns from this story and adopts it as a guiding principle in life, ensuring to save for the future.

However, the concept extends beyond financial matters. Just as one saves money, it is essential not to neglect other aspects of life. One should prioritize saving for health and well-being, preparing for old age, and maintaining relationships. Maintaining connections with acquaintances and friends ensures a support network that may prove invaluable in times of need in the future.

Allah, Exalted be He, says:

**And he said, “O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against (the decree of) Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely (indeed) rely.”** (*Yusuf* 12:67)

The verse tells how Prophet Jacob (peace be upon him) feared that his children would enter through one gate lest someone would harm them, by envy or otherwise, but rather through several gates. He added that this would not prevent anything that Allah Almighty destined, as the whole matter is in His Hand and those who trust in Him rely on His protection.

From this noble verse, we learn the importance of being wary of envy, not only among children, as mentioned, but also in displaying our blessings ostentatiously before others while recognizing that Allah has control over all matters and we place our trust in Him. As the common expression goes, “Tie it and put your trust in Allah,” signifying our efforts alongside reliance on Allah’s guidance.

Envy is a real threat, and caution is necessary. Let us refrain from boasting about our blessings and instead affirm that **“What Allah willed [has occurred]; there is no power except in Allah”** (*Al-Kahf* 18:39), while seeking refuge in Allah’s protection by reciting Surahs *Al-Falaq* and *Al-Nas* (Qur’an 113, 114), known as *Al-Mu’awwidhatayn*, and asking Allah for all goodness.

Allah, Exalted be He, says:

**He said, “No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful.”** (*Yusuf* 12:92)

In this verse, Prophet Joseph (peace be upon him) accepts his brothers' apology to him and prays to Allah to forgive them, teaching us how to forgive. Despite the magnitude of the crime they had committed against their brother, he accepted their apology and prayed to Allah to forgive them. This is one of the most wonderful stories of tolerance, forgiveness, and upholding ties of kinship over any disagreement.

In our lives, siblings may become estranged from each other over seemingly trivial matters. Disagreements can arise due to various reasons, such as conflicts between the wives of two brothers or disputes over business ventures or inheritances. Unfortunately, in some cases, the party at fault may fail to acknowledge their mistake or attempt to reconcile. Even if an apology is offered, it may not always lead to a positive outcome due to the hardness of hearts and entrenched resentments.

We have to embrace the culture of apology, recognizing that when we err, offering a sincere apology is essential. There are rights for individuals that can only be fulfilled through seeking forgiveness and pardon from those we have wronged.

Similarly, we must cultivate the culture of forgiveness, accepting apologies from others, appreciating the virtue of pardoning others' transgressions, and refraining from blaming a relative who has wronged us.

We must learn that maintaining family ties should always take precedence, transcending any differences or conflicts.

Forgiveness and pardon are among the noblest virtues a Muslim can embody. Numerous verses in the Qur'an emphasize the immense reward for those who forgive others, underscoring that forgiveness is closely linked to piety. If we desire Allah's forgiveness on the Day of Judgment, it is incumbent upon us to forgive those who have wronged us to win Allah's pardon.

Allah, Exalted be He, says:

**And he raised his parents upon the throne, and they bowed to him in prostration. And he said, “O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you (here) from bedouin life after Satan had induced (estrangement) between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise. (Yusuf 12:100)**

When Joseph's father, Prophet Jacob (peace be upon them), along with his mother and brothers, arrived in Egypt, they prostrated to Joseph as a sign of respect and honor, not as an act of worship. This gesture fulfilled the vision Joseph had seen in his dream.

In this moment, Joseph (peace be upon him) reflected on the favor his Lord bestowed upon him, recalling how Allah had rescued him from prison and reunited him with his family once again.

I stop here at Allah's words, **“after Satan had induced (estrangement) between me and my brothers,”** where Joseph confirms that he forgave his brothers.

Indeed, the story of Joseph (peace be upon him) teaches us the importance of genuine forgiveness. Joseph attributed the actions of his brothers to the influence of Satan, indicating that their wrongdoing was not a reflection of their inherent moral corruption or personal animosity toward him. Instead, it was a result of the devil's deception.

Allah orchestrated events to reconcile Joseph with his brothers, emphasizing the need for tolerance and forgiveness. With the influence of Satan now removed, there is no reason to harbor resentment or grudges. This serves as a profound lesson for us, urging us to extend forgiveness and understanding to those we care about.

We are reminded to make excuses for the shortcomings of others, avoiding the tendency to nitpick or hold onto past grievances.

The verse highlights Joseph's (peace be upon him) remarkable self-restraint and gratitude toward Allah Almighty. Despite enduring imprisonment unjustly, Joseph did not harbor feelings of resentment or pray to Allah to help him exact revenge on those who had imprisoned him unfairly. Instead, he chose to express gratitude to Allah for his release from prison.

The lesson derived from this is to focus on the positive and strive to forget past offenses, particularly if we seek Allah's forgiveness and the expungement of our misdeeds.

This mirrors the approach of Prophet Joseph (peace be upon him), whose story serves as a profound source of guidance in the Qur'an, offering numerous lessons, with forgiveness, self-acceptance, and the recognition of virtue among the most significant.

By emulating Joseph's example, we can navigate life's challenges and overcome its hurdles, aiming to elevate ourselves, for our objective in this world is sublime. Seeking forgiveness from Allah begins with pardoning those who have wronged us.

Maintaining strong family ties necessitates tolerance, a willingness to make excuses, and attributing mistakes to external influences, such as Satan, until the underlying issues are resolved through sincere apologies.

We must cultivate the virtues of forgiveness, letting go of past grievances, and showing mercy toward those with whom we have had disputes. By doing so, we demonstrate our desire for Allah's forgiveness, acceptance of our repentance, and the erasure of our sins.

## **Surah Ar-Ra'd**

Allah, Exalted be He, says:

**And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought. (Ar-Ra'd 13:3)**

The noble verse elucidates how Allah has intricately designed His creation to facilitate and enrich our lives. Every fruit has its own unique method of creation and propagation, crafted by Allah from two mates to ensure its provision and continuity for His creation. Reflecting on this divine arrangement reveals the vast extent of Allah's mercy toward us and His subjugation of all this for our benefit.

Moreover, Allah's alternating cycles of day and night serve as a further testament to His wisdom and mercy. By experiencing the succession of day and night, we gain a deeper understanding of their significance and value for our life and its balance.

It is incumbent upon individuals to express gratitude to Allah Almighty for His abundant blessings and provisions. Gratitude involves not only praising Allah but also safeguarding and preserving His blessings. Maintaining and protecting the environment from pollution is a kind of gratitude to Allah and a noble endeavor that demonstrates our recognition of the importance of His blessings and our commitment to preserving His countless blessings.

The verse teaches us that our responsibilities extend beyond merely undertaking tasks or creating products. After completing a task, such as building a structure or producing goods, for instance, our duty continues to ensure its preservation and upkeep. Just as Allah created mankind and the universe to facilitate ease and comfort for us, we are entrusted with the responsibility of nurturing and safeguarding these blessings.

We learn from the verse the importance of ongoing effort and diligence in maintaining and enhancing what we have accomplished. This entails providing opportunities for success, ensuring sustainability, and striving for excellence in performance.



Allah, Exalted be He, says:

**And within the land are neighboring plots and gardens of grapevines and crops and palm trees, (growing) several from a root or otherwise, watered with one water; but We make some of them exceed others in (quality of) fruit. Indeed in that are signs for a people who reason. (Ar-Ra'd 13:4)**

The verse illuminates the magnificence and ingenuity of the Creator, Glory be to Him. Those who contemplate will marvel at how Allah, from the same water, brings forth a rich variety of delicious fruits and crops, each with its own distinct colors and tastes. This serves as a testament to the greatness and power of the Creator, reaffirming our belief in the oneness of Allah.

From the verse, we glean the principle of diversity as a fundamental aspect of creation and the universe. We should not be surprised by the differences among siblings, even when they share the same parents, just as Allah's creations exhibit diverse forms and characteristics. Recognizing the natural occurrence of diversity deepens our understanding of the possible differences.

Recognizing the natural occurrence of diversity deepens our appreciation for the Creator's magnificence. Understanding this enables us to embrace others with openness, comfort, and empathy.

Allah, Exalted be He, says:

**It is the same (to Him) concerning you whether one conceals (his) speech or one publicizes it and whether one is hidden by night or conspicuous (among others) by day. (Ar-Ra'd 13:10)**

The verse teaches us that Allah is aware of all we do, in private and in public, in darkness and light. It is a call to check ourselves and be aware that we are being watched around the clock.

Assume, for the purpose of argument, that a security agency has installed cameras and spy gadgets on a person around the clock. They will undoubtedly monitor everything that person does, but they will not monitor what he is thinking. But Allah knows the secret and what is even more hidden. If a sensible individual is aware that they are being watched by cameras, they will avoid making mistakes. It is better for a person to fear Allah Almighty since He knows what they are thinking. Let us fear Allah since His eye never sleeps, everything we do is observed, and we are held accountable for our actions.

Looking at this matter from a different perspective, our ongoing consciousness of being observed fosters adherence to commands and prohibitions.

In developed nations, where individuals are aware of surveillance cameras monitoring public spaces, there's a heightened sense of accountability. This awareness prompts people to adhere to traffic regulations diligently, such as stopping at red lights, even in the quiet of the night when the likelihood of detection may seem remote. Over time, this vigilance becomes ingrained behavior, irrespective of whether cameras are present at every intersection. Compliance here has become a habit, driven by the habitual commitment to upholding rules and regulations.

This is how we have to live: by realizing that we are being watched around the clock and improving our thinking about things because we are being watched. We must continue to realize this and work on it until piety becomes a habit and a characteristic of our traits, by the will of Allah.

Allah, Exalted be He, says:

**For each one are successive (angels) before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Ar-Ra'd 13:11)**

The verse underscores the presence of angels assigned to each individual, meticulously recording their actions, both good and bad. This system serves as a significant blessing on multiple levels. Firstly, the recording of transgressions acts as a deterrent, much like a vigilant exam proctor prevents cheating by noting any infractions. Secondly, the recording of good deeds ensures that individuals are duly rewarded for their virtuous actions. Additionally, these angels serve as guardians, intervening at the command of Allah to safeguard individuals from harm. This divine protection is evident in instances where accidents occur, yet individuals emerge unscathed, prompting expressions of gratitude such as this Egyptian one, "The eye has a guard over it."

Angels are directed by their Lord to diligently observe, safeguard, and remind us not to err because we are under constant surveillance.

The verse starts with "**for**," signifying that this arrangement is for the benefit of humankind, intended to assist rather than hinder them. Hence, angels persist in their duty to shield individuals, mitigating the effects of predestined events as per Allah's decree.

The verse implies that angels are tasked with maintaining their vigilance and protective role. Should an individual fail to express gratitude to their Lord or exhibit increased wrongdoing, thereby deviating from the right path, Allah commands the angels to cease their protective intervention. Without the prior protection offered by the angels, the person might suffer unmitigated repercussions for their deeds on Earth.

From the verse, we understand the profound blessing of having angels by our side, guiding us and safeguarding us from deviating from the right path. Their presence serves as a reminder of our commitment to righteousness and encourages us to remain steadfast.

Furthermore, we should deeply appreciate the immense role these angels play in preserving humanity, all at the command of our Lord. Let us be mindful not to knowingly provoke Allah's displeasure, as this could lead to a withdrawal of His mercy and protection. We seek refuge in Allah.

We must strive to show gratitude for Allah's blessings, perform good deeds, and avoid disobedience. When we err, we should promptly seek forgiveness and repentance from Allah.

It is imperative that we cherish this divine bounty and strive to preserve it so that Allah may continue to protect us and bestow His blessings upon us indefinitely.

Indeed, the appointment of angels to protect and record the deeds of each servant is a profound blessing that requires us to thank Allah Almighty. These angels not only safeguard us from harm by Allah's command but also meticulously record our good deeds, ensuring that we are rewarded accordingly. This system serves as a powerful incentive for us to continue performing righteous actions, knowing that they are not in vain but rather recorded and rewarded by Allah.

It is crucial that we maintain this favorable situation by steadfastly upholding our fear of Allah, faith, and commitment to good deeds. By doing so, we ensure that Allah's kindness and protection remain with us, as He does not change His blessings upon His servants.

Recognizing this blessing and striving to preserve it is a hallmark of righteousness, signaling that we are on the right path, by the will of Allah.

Allah, Exalted be He, says:

**And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows (as well) in the mornings and the afternoons. (Ar-Ra'd 13:15)**

The verse emphasizes that every being in the heavens and the earth is ultimately subjected to prostration before Allah. While believers willingly submit and prostrate to Him out of love and devotion, disbelievers are compelled to submit against their will. Regardless, all are bound by Allah's decree and judgment, unable to deviate from His will under any circumstances, as He is the Creator and Sustainer of all and can cause any of them to die whenever He wishes.

The key question for us is whether we aspire to be among those who willingly prostrate to Allah out of love and reverence. Is there not a deep satisfaction in being closest to Allah during the act of prostration in prayer?

Therefore, it is essential for us to cultivate a love for prostration and a desire to draw closer to Allah, willingly submitting to Him with devotion and affection. Those who find joy in prostration and seek nearness to Allah will undoubtedly find success in their endeavors.

Allah, Exalted be He, says:

**Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding - Those who fulfill the covenant of Allah and do not break the contract, And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of (their) account, And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of (this) home - Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, (saying), "Peace be upon you for what you patiently endured. And excellent is the final home." (Ar-Ra'd 13:19-24)**

In these noble verses, Allah elucidates the traits of those who are granted entry into the Gardens of Eden, where they will revel in its delights alongside their righteous descendants, spouses, and progeny. They will be welcomed by angels with words of "peace" and felicitations for their remarkable triumph, a reward for their righteous deeds, which are as follows:

1. Patience in seeking the satisfaction of Allah Almighty in obedience, calamity, and patience in refraining from sin: **"those who are patient, seeking the countenance of their Lord"**;
2. Establishing prayer and performing it on time in congregation, in accordance with all conditions, pillars, supererogatory acts, and etiquette: **"and establish prayer"**;
3. Spending from what Allah has provided for them in the form of zakah, as well as obligatory and recommended alms: **"and spend from what We have provided for them secretly and publicly"**;
4. Repelling evil with good, so they ward off the evil of ignorance with the good of knowledge, and the evil of harm with the good of patience: **"and prevent evil with good."**

Those who fulfill these eight conditions will attain a commendable outcome in the Gardens of Eden, a permanent abode from which they will never depart. They and their righteous parents, spouses, and descendants will enter therein. Here, "righteous" denotes faith and good deeds.

When they enter Paradise, the angels enter upon them and congratulate them on their safe arrival and the fulfillment of their hopes. They will greet them, saying: Peace be upon you because of your patience, faith, and obedience.

This is the angels' congratulations to them. What a beautiful congratulations! Oh Allah, make us, our parents, our household, and all Muslims among them.

It serves as a guide for the wise and successful servants on the path to the Gardens of Eden. We should inscribe it in our hearts and minds, regularly assessing our progress and adherence to this path. By doing so, we can aspire to attain this great victory, by the will of Allah.

Allah, Exalted be He, says:

**Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.”**  
(*Ar-Ra'd* 13:28)

The verse highlights those who have turned to Allah in faith and monotheism, and in return, He has guided them to the straight path. These people find peace and tranquility in remembering Allah because it assures their hearts.

The phrase “**By the remembrance of Allah hearts are assured**” specifically refers to the hearts of believers. In contrast, the hearts of unbelievers find assurance in the remembrance of worldly pleasures and material pursuits.

The verse presents a scale by which we can gauge our spiritual state. If the remembrance of Allah comforts and reassures our hearts, we are on the correct path. Conversely, if we find our hearts seeking solace in worldly distractions, we may need to realign ourselves with the path of faith and monotheism. Let us strive to draw closer to Allah and cultivate hearts filled with His remembrance.



Allah, Exalted be He, says:

**And already were (other) messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how (terrible) was My penalty. (Ar-Ra'd 13:32)**

In this verse, Allah affirms the destiny of those who disbelieve in Him and reject the guidance brought by the Messenger Muhammad (peace be upon him), as well as those who transgress the bounds set by Allah, permitting what He has forbidden and forbidding what He has permitted. Throughout history, many have disregarded the messages of Allah's messengers and prophets and faced consequences, both in this world and the hereafter, for their actions.

This is a criterion set by Allah, and indeed, He knows best. He exacts His punishment upon them during their lifetime, and for them in the Hereafter is a Fire prepared as a dwelling place.

So it is imperative for us to exercise caution when talking about the Qur'an, its verses, and the authentic teachings of Prophet Muhammad (peace be upon him). We must avoid sitting with people who do not show proper respect for these sacred sources. The influence of such people may lead us astray and expose us to Allah's punishment, as previously mentioned.

Both the Qur'an and the authentic teachings of the prophet require our reverence, respect, and adherence to their teachings, paving the way for us to earn a place in Paradise, by the grace of Allah.

Allah has warned the disbelievers of trials and tribulations in this world, extending to the Day of Judgment. He grants respite but does not overlook or ignore wrongdoing, ultimately holding individuals accountable for their actions.

## Surah Ibrahim

Allah, Exalted be He, says:

**The ones who prefer the worldly life over the Hereafter and avert (people) from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error. (Ibrahim 14:3)**

The noble verse tells us about a category of individuals who prioritize worldly pursuits over the afterlife. They actively seek to lead others away from the path of righteousness and closeness to Allah, preferring to see them deviate and engage in immoral behavior. Ultimately, these individuals are the ones who are truly lost.

Indeed, these individuals can be found in our societies, often seeking to lead others astray from the path of piety and righteousness. They feel harmed by your closeness to Allah and your efforts to be a pious servant. They boast about their sinful indulgences, speaking in public about their behavior, hoping to entice others to join them in their wayward ways. They always glamorize the path of corruption, attempting to lure unsuspecting individuals into their web of deceit. These are true devils in human form, and we must be wary of their influence.

As devout servants striving to draw closer to Allah, we should not be swayed by their enticing tales, flattering words, or deceptive charms. Instead, we should view them with caution, much like encountering a fraudster attempting to deceive us into taking our money. While we may listen to such swindlers, we must remain vigilant, recognizing their true intentions and refusing to be deceived by their sugar-coated words. Instead, we have to let them go without achieving their goal.

In the same way, we should treat the previously described human demons with caution – we should avoid them, refuse to host them in our homes, and keep them out of our family. We must make all necessary efforts to avoid falling into their deceit if circumstances require us to meet with them at any time or place, and we must always view them the same way we viewed the swindlers we previously cautioned against.

Watch yourselves, your families, and your friends. Guard off those human devils who may approach you with a trick to achieve even a little of their goals. May Allah protect us, for He is the best guardian and the most merciful.

Allah, Exalted be He, says:

**And (remember) when your Lord proclaimed, ‘If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe.’ “ (Ibrahim 14:7)**

Prophet Moses (peace be upon him) reminds his people in this verse of the lesson Allah gave them: if they were grateful to Him for what He had given them, He would increase His bounty; but if they disregarded His favors and were ungrateful, Allah would punish those who did not express gratitude to Him.

While Moses (peace be upon him) spoke these words to his people, this also applies to all believers as well, for they must consider the innumerable gifts that Allah has bestowed upon them in all facets of their existence. We ought to give Allah praise for it.

In this verse, Moses (peace be upon him) emphasizes Allah’s promise to increase the blessings of those who show gratitude. We should never take our blessings for granted or assume they are permanent, as they can vanish in an instant, as numerous examples demonstrate.

Therefore, it’s essential to reflect on these blessings and acknowledge their positive impact on our lives. Recognizing that they are gifts from Allah, we should express gratitude to Him. This attitude of gratitude is the means to preserve and amplify blessings. Conversely, those who fail to appreciate Allah’s blessings and deny them will face His punishment in this world and the Hereafter.

Allah loves those who are grateful, as stated in the verse, **“If you are grateful, I will surely increase you (in favor).”** By expressing gratitude to Allah, His blessings not only continue but also multiply.

It’s crucial to understand that gratitude is not just a feeling but an action that involves giving to others. When we express gratitude, we acknowledge and communicate the blessings bestowed upon us by Allah to those around us, as they too have a rightful share in them. Gratitude encompasses giving, and those who seek to preserve their blessings must engage in acts of giving and express thankfulness.

Allah, Exalted be He, says:

**And why should we not rely upon Allah while He has guided us to our (good) ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely (indeed) rely.”** (*Ibrahim* 14:12)

The verse speaks of the messengers who came before and how many of their people rejected and even harmed them. In response, these messengers questioned what excuse their people could have for not relying on Allah, who had guided them to the best, righteous, and clearest paths. They expressed their determination to endure patiently despite the harm, denial, and ridicule from their people, placing their trust entirely in Allah in all matters. This attitude is relevant to all believers who have unwavering faith in their Lord and rely on Him completely.

The dialogue of those messengers serves as a guiding light for us. Along our journey, believers may face ridicule and criticism from their local communities or even from other global communities that scrutinize our faith and are unsettled by our devotion to Allah and trust in Him. At times, they may mock our beliefs through cartoons, statements, remarks on talk shows, or even through practical actions and harassment.

The verse provides us with a divine remedy for this behavior, advocating patience in the face of harm and placing trust in Allah. A genuine believer exhibits unwavering confidence in Allah's capabilities and firmly believes that their faith aligns them with the right path. Therefore, those who place their trust in Allah, the Omnipotent, will receive their due rights and will undoubtedly be supported by Him.

Let us all put our trust in Allah and recognize that our faith may attract numerous adversaries and critics. May our tools be patience and unwavering trust in Allah.

Allah, Exalted be He, says:

**And they requested victory from Allah, and disappointed, (therefore), was every obstinate tyrant. (Ibrahim 14:15)**

The verse illustrates that every arrogant individual who opposes the truth and persists in disbelief will ultimately face defeat. Those who adamantly reject the truth and implore for the hastening of Allah's judgment upon His friends and foes receive what they requested. Allah, in His forbearance, does not hasten punishment upon those who disobey Him. The phrase "**and disappointed, (therefore), was every obstinate tyrant**" signifies that those who obstinately oppose Allah, His servants, and the truth, who tyrannize the earth and resist Allah's messengers, will inevitably suffer loss in both this world and the Hereafter.

In our daily lives, amidst the challenges and harassment we face, it's important not to retaliate with prayers against others, as some might be inclined to do. Instead, the right approach is to pray to Allah for victory and the opening of doors of goodness for us, seeking His support against those who oppress us. Our focus should solely be on Allah's assistance and His guidance to navigate through difficulties.

Let our prayers reflect this reliance on Allah, acknowledging His greatness and omnipotence and placing our trust entirely in Him.

Allah, Exalted be He, says:

**The example of those who disbelieve in their Lord is (that) their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable (to keep) from what they earned a (single) thing. That is what is extreme error. (Ibrahim 14:18)**

The verse illustrates that the actions of non-believers, including acts of charity and giving, are ultimately futile and worthless, akin to ashes scattered by the wind. Such deeds lack the foundation of faith and will hold no value or benefit for them on the Day of Judgment.

It serves as a reminder for us not to be astonished by the deeds of those who lack true belief in Allah, as their actions will not yield any rewards. Instead, we should prioritize faith and engage in righteous deeds as a form of gratitude to Allah, seeking His pleasure. This is the key to acceptance and spiritual fulfillment.

Absolutely, prioritizing faith and seeking Allah's satisfaction should guide our actions. By ensuring that our deeds are sincere and aligned with Allah's will, we can attain acceptance and benefit both in this life and the Hereafter. May Allah grant us sincerity and accept our deeds.

Allah, Exalted be He, says:

**Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation. And that is not difficult for Allah. (*Ibrahim* 14:19, 20)**

These verses serve as a reminder of Allah's omnipotence and authority. They caution humanity to recognize that Allah has the power to replace anyone on earth and install those who will worship and obey Him. Such a profound shift is well within Allah's capability, and He can enact it easily.

The verse urges us to honor ourselves in our relationship with Allah, recognizing His forbearance and patience with our shortcomings and mistakes. A wise individual takes proactive steps to rectify their situation before it's too late, avoiding the risk of facing punishment alone after death. We should perceive Allah's warnings as opportunities for repentance, drawing closer to Him, and strengthening our faith. Our life is a test, and it's essential to promptly seek forgiveness and righteousness, as none of us knows when our time will come or when we may face Allah's wrath.

Allah, Exalted be He, says:

**And they will come out (for judgement) before Allah all together, and the weak will say to those who were arrogant, “Indeed, we were your followers, so can you avail us anything against the punishment of Allah?” They will say, “If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.”** (*Ibrahim* 14:21)

The noble verse portrays scenes from the Day of Resurrection where the weak confront the arrogant whom they followed, listened to, and obeyed during their lives. The weak express their grievances, stating how the arrogant misled them. The weak will wonder whether the arrogant will bear the consequences of their actions and face or stop the torment endured by the weak.

We should not forget the truth that there is no escape from Allah’s punishment, and only one’s good deeds will offer protection on the Day of Resurrection. This underscores the importance of discerning the calls of those around us or our leaders. If their call leads to disobedience, we must adhere to the Islamic principle and Hadith: “There is no obedience to a human being if it involves disobedience to the Creator.” Regardless of the circumstances, imitation and reliance on others will not excuse us before Allah, as each individual will be held accountable for their own actions. Let us be vigilant and steadfastly refuse any call that deviates from the path of guidance, fearing none but Allah and placing our trust solely in Him.

Absolutely, saying “no” to sinful acts or calls to disobedience is a declaration of piety and an acknowledgment of the impending Day of Judgment. It signifies a firm belief in being held accountable before Allah and instills fear of Him. We should never hesitate to reject wrongdoing and stand firm in our commitment to righteousness.

Say “no” to everything that makes your heart uneasy and everything that you believe is preventing you from pleasing Allah, Glory be to Him.



Allah, Exalted be He, says:

**And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me (with Allah) before. Indeed, for the wrongdoers is a painful punishment.”**  
(*Ibrahim* 14:22)

The noble verse depicts a scene from the Day of Resurrection, where Satan, in a moment of reckoning, disavows his followers. He absolves himself of responsibility, emphasizing that he did not forcibly lead them astray but rather merely presented temptations, which they eagerly followed. In this admission, he emphasizes that they are solely accountable for their own misguidance. Satan acknowledges that neither he nor his followers can offer any benefit to one another, as their shared destiny is Hellfire.

Imagine yourself in this situation, and you hear these words from Satan in his true form or from the human devils who tempted you to follow them in order to cause corruption in this world. Then you will discover that you have lost everything and that you have taken the path to Hell. We seek refuge in Allah from this destiny.

Assume a scenario, much like the ending of a movie, where a compelling voice declares, “This is the fate awaiting everyone who followed human devils or jinn, neglecting the fear of Allah and failing to purify themselves. It is the conclusion for those who defied Allah, the Almighty and Supreme, engaging in immoral acts or following the path of Satan without seeking forgiveness for their transgressions.”

There is no chance for anyone who does not realize what he needs to do after reading all of this. Let us hurry to ask for pardon and repent of our sins, and let us watch out for the jinn and human devils. Allah has made it very evident to us what will happen to them and how, on the Day of Resurrection, they will turn away from us.

Let us seek refuge in Allah Almighty from the accursed Satan and do good deeds that please Allah Almighty.

Allah, Exalted be He, says:

**Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills. (Ibrahim 14:27)**

Allah Almighty promises the monotheistic believers to strengthen them with firm words in their worldly lives and at the moment of reckoning, and to increase the misguidance of those who have gone astray in their lives and at the moment of reckoning.

Remaining steadfast during both the final judgment and in our worldly lives, affirming the two testimonies of faith – "there is no god but Allah, and Muhammad is the messenger of Allah" – is a divine blessing promised by Allah to those who believe, ensuring their unwavering commitment to this faith. As we strive sincerely, drawing closer to Allah, He responds in kind. Allah is the Giver and Helper, and not even the weight of an atom's worth of good will be overlooked by Him.

Allah, Exalted be He, says:

**[O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships. (Ibrahim 14:31)**

The verse presents Allah's command to His Messenger Muhammad (peace be upon him), guiding the believers to success. This command follows the principle expressed by the Arabic saying, "The best speech is concise and to the point."

Allah commands His messenger to remind us to pray correctly and to share the provisions He has bestowed upon us, emphasizing that the poor have a rightful share in our wealth. He encourages us to give charity privately, without seeking recognition or praise, while also advocating for some charity to be given openly to inspire others. This invitation urges us to increase our charitable deeds, knowing that they will greatly impact the weight of our good deeds on the Day of Judgment, as our opportunities to increase such deeds will cease with death.

In another Qur'anic verse, it's recounted that someone, upon experiencing the consequences of their actions after death, wished to return to the world to give charity. They realized the profound virtue of charity on the Day of Judgment and how it significantly influences one's deeds and balances. This is expressed in Allah's saying:

**And spend (in the way of Allah) from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous." (Al-Munafiqun 63:10)**

A wise servant's guide is to recognize and seize the divine opportunities encapsulated in these succinct commands, which hold the key to success from Allah Almighty, who will ultimately hold us accountable. Allah knows what is best for us; hence, He enjoins us to perform prayers meticulously and to give charity both in secret and openly. This is the shortest route to heaven, a shortcut understood and traversed only by those guided by Allah Almighty, as He desires prosperity, success, and Paradise for them, by His will and glory.

Oh Allah, grant us success to tread this path, O Lord of the worlds.

Allah, Exalted be He, says:

**And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is (generally) most unjust and ungrateful. (Ibrahim 14:34)**

This verse serves as a reminder to believers that Allah Almighty has bestowed upon them everything they asked for and even more, beyond what they could imagine. The "favor" of Allah is countless, and it is impossible for anyone to fully enumerate them. However, when a person fails to express gratitude to Allah for these favors, they wrong themselves by failing to realize them properly.

Indeed, attempting to count or comprehend the extent of Allah's blessings is beyond human capability.

Allah has graciously subjected the entire universe to serve us, and He has created us in the best form, making life easy for us. However, the noble verse indicates that Allah becomes displeased if people fail to appreciate or thank Him for His favor. This admonition applies to all of us. We should strive to present ourselves in a favorable light before Allah by acknowledging His blessings upon us and expressing gratitude. This can be achieved by drawing closer to Allah through piety, performing good deeds, showing kindness to others, and sharing our blessings with those in need. In the sight of Allah, no one is superior to another, and He bestows His blessings upon His worshipers so that they may express gratitude. Therefore, gratitude involves not only acknowledging Allah's blessings verbally but also sharing them with others who are less fortunate.

Allah, Exalted be He, says:

**My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me; and whoever disobeys me – indeed, You are (yet) Forgiving and Merciful. (Ibrahim 14:36)**

In this noble verse, Prophet Abraham (Ibrahim) (peace be upon him) addresses his Lord, acknowledging that idols have led many people astray by tempting them to worship false gods instead of Allah Almighty. Abraham implores Allah to allow those who followed him in the path of monotheism and true worship of Allah to join him, since whoever loves and follows a people will join them.

Out of compassion, Abraham (peace be upon him) called Allah Almighty to forgive and bestow mercy on sinners. Allah, Blessed and Most High, is more merciful to His servants; He only punishes those who rebel against Him.

This verse teaches us valuable lessons for our lives. One of them is the importance of wishing well for others and seeking forgiveness on their behalf. Rather than seeking revenge, as is common in some societies, following the example of Prophet Abraham teaches us to seek forgiveness even for those who may have wronged us. This aligns with Allah's will, as His mercy encompasses all things. So, let no one believe that this is beyond Allah's power and will.

It's crucial to adopt this approach in our lives, praying not only for our own guidance, success, and steadfastness but also for the forgiveness and well-being of those around us.

Allah, Exalted be He, says:

**My Lord, make me an establisher of prayer, and (many) from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established.”** (*Ibrahim* 14:40, 41)

In these two noble verses, there's an answered supplication, by the will of Allah. Allah, praised be He, enabled His Prophet Abraham (peace be upon him) to receive this supplication. An intelligent servant should not overlook such supplications that the messengers (peace be upon them) received from their Lord, signaling acceptance of their repentance. So Abraham, in the verse, prays to his Lord to enable him and his descendants to perform prayers perfectly, to include him among those whose supplications are accepted, and to forgive his sins as well as the sins of his parents and the believers.

This serves as a guide to answered prayers, by the will of Allah: a servant prays for themselves, seeking Allah's help to perform prayers effectively. They also pray for their children, asking Allah to accept all their prayers and forgive their parents and the believers.

It's worth reiterating the supplications mentioned in the beginning of the book, as they hold immense benefit. These supplications serve as keys to supplication and acceptance, by the will of Allah. They were uttered by the messengers and prophets (peace be upon them). They include the following:

### **Supplications of Adam (peace be upon him) and our mother Eve**

Allah, Exalted be He, says:

**They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”** (*Al-A'raf* 7:23)

### **Supplications of Prophet Muhammad (peace be upon him)**

Allah, Exalted be He, says:

**And the Messenger has said, “O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned.”** (*Al-Furqan* 25:30)

**And say, “My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority.”** (*Al-Isra* 17:80)

**And say, “Praise to Allah, who has not taken a son and has had no partner in (His) dominion and has no (need of a) protector out of weakness; and glorify Him with (great) glorification.”** (*Al-Isra* 17:111)

**And, (O Muhammad), say, “My Lord, forgive and have mercy, and You are the best of the merciful.”** (*Al-Mu'minun* 23:118)

**My Lord, then do not place me among the wrongdoing people.** (*Al-Mu'minun* 23:94)

**And say, “My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.”** (*Al-Mu'minun* 23:97, 98)

**And say, “My Lord, increase me in knowledge.”** (*Ta-Ha* 20:114)

**Say, “O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ.”** (*Az-Zumar* 39:46)

**Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things competent.”** (*Aal-i-Imran* 3:26)

### **Supplications of Prophet Jesus (Isa) (peace be upon him)**

Prophet Jesus supplicated Allah to send down a table of food from heaven:

**Said Jesus, the son of Mary, “O Allah, our Lord, send down to us a table (spread with food) from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.”** (*Al-Ma'idah* 5:114)

### **Supplications of Prophet Moses (peace be upon him)**

Allah, Exalted be He, says:

**And decree for us in this world (that which is) good and (also) in the Hereafter; indeed, we have turned back to You.** (*Al-A'raf* 7:156)

**And Moses said, “Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead (men) astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.”** (*Yunus* 10:88)

**(Moses) said, “My Lord, expand for me my breast (with assurance). And ease for me my task. And untie the knot from my tongue - that they may understand my speech. And appoint for me a minister from my family - Aaron, my brother. Increase through him my strength. And let him share my task - That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.”** (*Ta-Ha* 20:25-35)

**He said, “My Lord, indeed I have wronged myself, so forgive me,” and He forgave him. Indeed, He is the Forgiving, the Merciful. (Al-Qasas 28:16)**

**He said, “My Lord, save me from the wrongdoing people.” (Al-Qasas 28:21)**

**Then he went back to the shade and said, “My Lord, indeed I am, for whatever good You would send down to me, in need.” (Al-Qasas 28:24)**

**But Moses said, “Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account.” (Ghafir 40:27)**

### **Supplications of Prophet Jonah (Yunus) (peace be upon him)**

Allah, Exalted be He, says:

**And (mention) the man of the fish, when he went off in anger and thought that We would not decree (anything) upon him. And he called out within the darknesses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” (Al-Anbiya 21:87)**

### **Supplications of Prophet Noah (peace be upon him)**

Allah, Exalted be He, says:

**(Noah) said, “My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.” (Hud 11:47)**

**And Noah said, “My Lord, do not leave upon the earth from among the disbelievers an inhabitant.” (Nuh 71:26).**

**My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction.” (Nuh 71:28)**

**So he invoked his Lord, “Indeed, I am overpowered, so help.” (Al-Qamar 54:10)**

**And say, “My Lord, let me land at a blessed landing place, and You are the best to accommodate (us).” (Al-Mu'minun 23:29)**

### **Supplications of Prophet Shu'ayb (peace be upon him)**

Allah, Exalted be He, says:

**“Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision.” (Al-A'raf 7:89)**

### **Supplications of Prophet Abraham (Ibrahim) (peace be upon him)**

Allah, Exalted be He, says:



**My Lord, make me an establisher of prayer, and (many) from my descendants. Our Lord, and accept my supplication. (Ibrahim 14:40)**

**And (mention, O Muhammad), when Abraham said, “My Lord, make this city (Makkah) secure and keep me and my sons away from worshiping idols.” (Ibrahim 14:35)**

**(And he said), “My Lord, grant me authority and join me with the righteous. And grant me a reputation of honor among later generations. And place me among the inheritors of the Garden of Pleasure. And forgive my father. Indeed, he has been of those astray. And do not disgrace me on the Day they are (all) resurrected - the Day when there will not benefit (anyone) wealth or children. But only one who comes to Allah with a sound heart.” (Ash-Shu'ara 26:83-89)**

**My Lord, grant me (a child) from among the righteous. (As-Saffat 37:100)**

**Our Lord, and make us Muslims (in submission) to You and from our descendants a Muslim nation (in submission) to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful. (Al-Baqarah 2:128)**

### **Supplications of Prophet David (Dawud) (peace be upon him)**

Allah, Exalted be He, says:

**And when they went forth to (face) Goliath and his soldiers, they said, “Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people.” (Al-Baqarah 2:250)**

### **Supplications of Prophet Solomon (Sulayman) (peace be upon him)**

Allah, Exalted be He, says:

**He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.” (Sad 38:35)**

### **Supplications of Prophet Zechariah (peace be upon him)**

Allah, Exalted be He, says:

**At that, Zechariah called upon his Lord, saying, “My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.” (Aal-i-Imran 3:38)**

**And (mention) Zechariah, when he called to his Lord, “My Lord, do not leave me alone (with no heir), while you are the best of inheritors.” (Al-Anbiya 21:89)**

### **Supplications of Prophet Job (Ayyub) (peace be upon him)**

Allah, Exalted be He, says:

**And (mention) Job, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.” (Al-Anbiya 21:83)**

**Supplications of Prophet Hud (peace be upon him)**

Allah, Exalted be He, says:

**Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path (that is) straight. (Hud 11:56)**

**Supplications of Prophet Lot (peace be upon him)**

Allah, Exalted be He, says:

**My Lord, save me and my family from (the consequence of) what they do. (Ash-Shu'ara 26:169)**

**He said, “My Lord, support me against the corrupting people.” (Al-Ankabut 29:30)**

**Supplications of Prophet Joseph (Yusuf) (peace be upon him)**

Allah, Exalted be He, says:

**My Lord, You have given me (something) of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous. (Yusuf 12:101)**

**Supplications of Prophet Jacob (Ya'qub) (peace be upon him)**

Allah, Exalted be He, says:

**He said, “I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.” (Yusuf 12:86)**

Indeed, memorizing these supplications is highly recommended, and repeating them is a wise practice for a servant, as it aligns with the shortest and most proven path to success and acceptance.

Oh Allah, Lord of the Worlds, grant us and our descendants success in this endeavor, forgive our parents and the believers, and accept all of our prayers.

Allah, Exalted be He, says:

**And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “Had you not sworn, before, that for you there would be no cessation? (Ibrahim 14:44)**

The conclusion drawn from the noble verse is that regret on the Day of Judgment will be of no use. Allah Almighty instructed Prophet Abraham (peace be upon him) to warn his people that non-believers would plead with Allah on that day for another chance to return to the world and perform righteous deeds. However, their plea will be in vain because they rejected the concept of the Day of Judgment during their earthly lives. Consequently, their destiny will be in Hell, much like those who came before them and also denied Allah's messengers, and they will remain in Hell eternally.

This is a profound lesson for everyone. Regret will be of no use if we depart from this world with outstanding obligations to Allah or to His creation. A wise believer is one who continually seeks forgiveness and repents before Allah, recognizing that the end of life is unpredictable. Such a believer strives to fulfill their obligations to others, knowing that they may not have the chance to settle them before departing, especially if there is no one else to fulfill these obligations on their behalf, and that they will be held accountable for them.

The two verses emphasize the urgency of seeking forgiveness and striving for Paradise, which is as vast as the heavens and the earth, before it's too late. Allah does not delay anyone's appointed time, so there is no time to waste.

Reflecting on this, what more could we ask for than seeking forgiveness from Allah and fulfilling our obligations to Him and His creation?

May Allah grant us success.

## **Surah Al-Hijr**

Allah, Exalted be He, says:

**Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know. (Al-Hijr 15:3)**

In this verse, Allah Almighty directs His Messenger Muhammad (peace be upon him) to leave the disbelieving deniers who enjoy the fleeting pleasures of this world and build dreams after dreams. By indulging in worldly pursuits, they become distracted from faith and neglect the pursuit of good deeds for the eternal life to come. Ultimately, on the Day of Resurrection, they will come to realize the consequences of their actions in this fleeting existence.

Indeed, many people become so absorbed in the affairs of this worldly life that they neglect to prioritize actions that would benefit their eternal life in the Hereafter. It is our duty to strive for success in the afterlife just as we do for success in this world. We must endeavor to accumulate deeds that will intercede on our behalf on the Day of Judgment, seeking forgiveness and entry into Paradise, by the will of Allah.

The noble verse does, in fact, refer to people who reject religion, but it also applies to believers who have wasted their lives indulging in life's pleasures and failing to remember that they have many things to avoid, fundamental acts of worship to perform, and other good deeds to do that will benefit them on the Day of Judgment.

Work and increasing money will never end, and man will only take what Allah Almighty has decreed for them in terms of provision. A servant must not preoccupy himself too much with their livelihood, but rather they must use their time well to prepare themselves to meet their Lord while striving for their livelihood.

Allah, Exalted be He, says:

**Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (Al-Hijr 15:9)**

In the noble verse, Allah, Glory be to Him, pledges to preserve the Qur'an from modification, alteration, distortion, and loss because it is His argument over His creation until the Day of Resurrection. Allah Almighty has sent down the Qur'an as guidance, mercy, healing, and light. This pledge reassures our hearts as Muslims because the Holy Qur'an is the only book under divine guardianship.

From another perspective, I think the verse indicates that perhaps some kind of interference occurred in the previous scriptures, so Allah Almighty has pledged to preserve the last of His books.

We must also strive to memorize what we can from the Qur'an or help others, including our families and communities, to do so. However, it's equally important to internalize and implement its teachings in our daily lives. Moreover, by encouraging others, including our families and communities, to engage with the Qur'an and commit its verses to memory, we contribute to its preservation and dissemination for future generations in the same unaltered state that Allah has given it to us.

Allah, Exalted be He, says:

**Indeed, My servants - no authority will you have over them, except those who follow you of the deviators. (Al-Hijr 15:42)**

In this verse, Allah addresses Satan, affirming that Satan holds no sway over the believers except those who have strayed from the right path and followed him.

This declaration follows Satan's vow to lead astray all of Allah's servants. We must decide whom to side with: Satan or Allah? Some individuals may commit wrongdoing without realizing the gravity of their actions, inadvertently supporting Satan's cause. Despite Satan's promises to lure humanity away from righteousness, Allah has made it clear that his authority extends only to those who have deviated. We must stand by Allah and resist Satan's temptations.

Let us always interpret this verse with this understanding and remain steadfast in our commitment to Allah, making it clear to Satan that we are among Allah's devoted servants whom he cannot lead astray.

Our lives are a constant struggle between us and Satan. As servants of Allah, we must choose to align ourselves with Him, resisting Satan's influence through obedience to Allah and righteous actions. This is our best chance to enter Paradise, as Allah has promised assistance to those who support His cause in numerous verses of the Qur'an. Don't we all wish for Allah's support in the battles we face throughout life?

We must stand by Allah, experiencing His support, remaining steadfast, and reminding ourselves and our loved ones of His support.

Allah, Exalted be He, says:

**And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death). (Al-Hijr 15:97-99)**

Allah Almighty addresses His Messenger Muhammad (peace be upon him), acknowledging the distress in his heart caused by the denial and mockery of those who did not believe in him. Allah provides him with an effective remedy for this distress: to glorify Allah, offer prayers, and prostrate as much as possible, continuing this practice throughout his life until death.

This divine approach to dealing with distress is applicable to the various challenges we face in life. When our hearts are troubled by the pressures and conflicts around us, these verses guide us to focus on the abundant blessings bestowed upon us by the Almighty Allah. By recognizing and appreciating these blessings, we find solace and strength. We are encouraged to express gratitude through praise, prostration, abundant prayers, and steadfastness in devotion. Through this practice, we align ourselves with Allah and His support. We pray that Allah draws us closer to Him, so that He may draw closer to us, and that we remain steadfast in gratitude and remembrance until our last breath. By doing so, we hope to be among those recorded by the angels of mercy as grateful servants who persevered in worship throughout their lives. This steadfastness serves as both a remedy for distress in this life and a pathway to Paradise in the Hereafter, by the grace of Allah.

We also learn from the verse the following:

1. A recommended formula for praising Allah is: *subhana allahi wa bihamdih, subhana allahi al-adhim* (which translates as: Glory be to Allah and praise be to Him, Glory be to Allah the Great). Whoever says it a hundred times, Allah will forgive his sins, even if they are like sea foam, as stated in a noble Hadith.
2. Permissibility of performing Salat-ul-Hajah (Prayer of Need): Whoever is saddened or distressed by something, let them perform a prayer, asking Allah to relieve their sadness and distress or fulfill their need. Allah is the All-Knowing, the Wise.

## Surah An-Nahl

Allah, Exalted be He, says:

**And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know. (An-Nahl 16:5-8)**

In these verses, Allah elucidates the multifaceted benefits of the livestock He has created for us. From their aesthetic appeal to their utility in carrying loads and providing transportation, these animals serve various purposes in our lives. Additionally, Allah mentions horses, mules, and donkeys, which are also created for our use, whether for essential riding or simply as adornments. The verse concludes with the reminder that Allah creates much more beyond what we currently know or comprehend, saying, “And He creates that which you do not know.”

Through these verses, Allah encourages us to contemplate the diverse benefits of His creations and to explore how we can further utilize them. The examples provided are just a glimpse of the countless blessings Allah has bestowed upon us. Therefore, it is incumbent upon us to reflect on these blessings, diversify our use of them, and express gratitude to Allah for His abundant provisions.

Indeed, while the verses specifically mention certain animals like cattle, horses, mules, and donkeys, they extend a broader invitation to reflect upon all of Allah’s creations. The concluding statement, “**And He creates that which you do not know,**” indicates that there are countless other blessings and innovations that Allah has bestowed upon humanity, beyond what we currently comprehend.

Throughout history, Allah has inspired and guided individuals to invent various technologies and innovations that have significantly enhanced human life. From the invention of the airplane to the development of cars and machinery, these advancements have revolutionized transportation, trade, and many other aspects of society. These innumerable creations, which improve people’s lives generation after generation, are gifts from Allah and a proof of His unceasing support and guidance for humanity.



It's true that planes did not appear out of nowhere, but who helped the developer of this invention? He is the Almighty Allah. This is how I understand the statement, **“And He creates that which you do not know.”** In other words, if Allah has created horses, mules, and donkeys for us to ride on and also created the person who invented the airplane, this confirms His statement, **“And He creates that which you do not know.”** Glory be to Allah, who says:

**That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. “Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed we, to our Lord, will [surely] return.”** (*Az-Zukhruf* 43:13, 14)

Allah, Exalted be He, says:

**And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied. (An-Nahl 16:41, 42)**

The noble verse highlights the virtue of migrating for the sake of pleasing Allah. Those who undertake this journey, whether physical or spiritual, are promised rewards both in this world and in the Hereafter. Their actions are rewarded with goodness and blessings in this life, and they are granted entry into Paradise in the Hereafter.

Migration, for the sake of Allah, extends beyond merely relocating from one place to another. It also encompasses moving from paths of wrongdoing to the path of guidance and righteousness. For instance, someone who leaves a job involving activities that are displeasing to Allah, such as serving alcohol, and seeks employment in line with Islamic principles has migrated for the sake of Allah. Such individuals will be rewarded with blessings and success in this life, and they will attain Paradise in the Hereafter, by the will of Allah.

Whoever does evil out of ignorance and then seeks guidance from Allah Almighty and asks forgiveness from their Lord and repents, then they emigrate for the sake of Allah, and so on.

So, I believe – and Allah knows best – that migration for the sake of Allah encompasses not only physical relocation but also transitioning from one state to another in seeking closeness to Allah.

This is why an intelligent servant must migrate for the sake of Allah, abandoning anything they were doing that did not please Allah, seeking Allah's pleasure, trading with Him, and being optimistic. There is great profit in trading with Allah, and He multiplies His bounty many times over for whomever He wishes, blesses His servants in this world, and improves their status in the Hereafter.

Allah, Exalted be He, says:

**And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent. Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing. (An-Nahl 16:87, 88)**

Allah Almighty shows us in these two verses how the unbelievers in general on the Day of Resurrection will submit to Him. They knew the truth that whatever gods, Satan, or desires they worshiped other than Allah led them astray from remembering Allah and worshiping Him in this world.

Allah makes clear to us that those who disbelieved and those who misled others from the path of Allah, such as those who love to disseminate immorality – and there are many – try to keep us away from commitment, prayer, or fasting, using temptations and the stories of their false happiness that they live through their corruption. They will be held accountable for their actions.

A person must know how to return, submit to Allah Almighty, and repent before it is too late. Everyone will submit to Allah on the Day of Resurrection, and their disobedience and misguidance in this world will not benefit them, nor will it save them from Hell. Everyone must reconsider their actions and think: Who do they worship? Who do they follow? Who has honored and blessed them? They must not challenge Allah Almighty by disobeying Him, because we are in dire need of Allah, the Powerful, the Mighty, in everything and in every breath. Our thoughts should be based on reason and balance.

Indeed, the concept of being “too late” is not confined solely to the moment of death. There are instances in one’s lifetime where it may also be deemed “too late” to rectify one’s actions or decisions. However, as long as a person is alive and possesses the faculty of will, there remains an opportunity for change and purification.

It’s essential for everyone to evaluate their social circle and distance themselves from individuals who encourage sinful behavior. Instead, seek companionship with those who uphold religious duties like prayer and charity, and actively seek forgiveness from Allah. Indeed, whoever believes, repents, and does good deeds, Allah will replace their bad deeds with good deeds and motivate them to return. Sharing this message with others may lead to positive change in their lives, earning great rewards in the sight of Allah. Let’s spread this advice to those around us, hoping to guide them toward righteousness and spiritual growth by the will of Allah.

Allah, Exalted be He, says:

**Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.** (*An-Nahl* 16:90)

This verse is among the most comprehensive in the Qur'an in terms of enjoining good and forbidding evil.

Allah Almighty commands "justice," which entails fairness and equity, and "good conduct," which involves fulfilling obligations and refraining from prohibitions, all while maintaining mindfulness of Allah. The performance of worship should be carried out in the best manner possible, with the avoidance of prohibitions stemming from both fear and reverence for Allah. Allah also commands "giving to relatives" their due rights, emphasizing the importance of maintaining kinship connections.

Conversely, the prohibitions encompass "immorality," such as adultery, homosexuality, sexual perversion, and anything ugly, as well as "bad conduct," including everything that is regarded as reprehensible by the Sharia and common and sound sense. They also include "oppression," which entails injustice and exceeding bounds. By adhering to these commands and avoiding prohibitions, we strive for perfection and attain joy.

Reflecting on the concept of "giving to relatives," it's important to recognize that each individual is tasked with alleviating the suffering and meeting the needs of their relatives to the best of each person's ability. Allah Almighty appreciates when His servants share their blessings with their relatives, as it fosters a sense of unity and support within families. However, it's essential to understand that not all relatives may express gratitude, as some may even display arrogance or ingratitude. In such situations, it's crucial not to be discouraged but to view it as a test from Allah. By continuing to fulfill our responsibilities and extending a helping hand, despite any challenges or ungrateful attitudes we may encounter, we have to demonstrate resilience and gratitude for the blessings bestowed upon us by Allah. Just as an electricity cable transfers current from one point to another, our efforts to assist our relatives serve as a conduit for blessings and support within our families.

Another important aspect to consider is that Allah may have provided us with resources and means to fulfill the rights of our relatives. It's incumbent upon each of us to recognize and acknowledge our relatives, understand their circumstances, and identify their needs. We should strive to support them in whatever capacity Allah has supported us with, utilizing both financial assistance

and emotional support, fostering communication, and maintaining friendly relations.

The noble verse teaches us the importance of seeking justice and benevolence, ensuring that we give our relatives their due rights by maintaining righteous conduct and strong family connections. It also highlights the prohibition of immoral behaviors, including adultery, sodomy, and any other reprehensible actions, whether apparent or concealed. Additionally, the verse emphasizes the prohibition of oppression (*baghy*) in all its forms.

Allah, Exalted be He, says:

**And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. (An-Nahl 16:91, 92)**

The noble verse emphasizes that Allah Almighty is a witness to every oath and promise we make, whether made to Him or to others.

It's unfortunate that some individuals may break their promises and oaths, turning them into deceitful acts. Such behavior does not help if we want to build a strong nation.

Fulfilling our commitments is a test from Allah, and He wants us to succeed in it. On the Day of Resurrection, we will be held accountable for our actions, both good and bad, including how faithfully we honored our promises and obligations.

Indeed, lying is strongly condemned by Allah, and failing to fulfill promises is akin to falsehood, which displeases Him. Every promise we make, whether to Allah or to others, is recorded, and we are obligated to honor it. Making a promise and failing to fulfill it is a serious matter, akin to incurring a debt. When we make vows or promises to Allah, we must fulfill them without delay or evasion.

Let us know that just as lying is forbidden, whatever we say or promise is recorded for or against us, so we must not make it a source of joking or evasive behavior.

Each of us is aware of our own selves. Let each of us remind ourselves or ask those close to us if we have promised something and broken it in order to immediately fulfill it. Even if a person passes away before fulfilling their promises, their intention to do so will be taken into account on the Day of Resurrection, i.e., whether they held the intention to fulfill it or not. But when it comes to fulfilling the rights of others, good intentions alone are insufficient, and the rights will not be dropped. For example, in the case of someone leaving behind an estate, it cannot be distributed until all debts and obligations are settled, including the repayment of debts and the fulfillment of any will within the limits permitted by the Shariah (Islamic law). Debts must take precedence and be settled regardless of their amount before any inheritance distribution takes

place. Any remaining assets can then be distributed among the lawful heirs in accordance with Islamic inheritance laws.

In these noble verses, Allah commands His faithful servants to honor their covenants and warns against breaking them. This aligns with the Hadith, which emphasizes the importance of trustworthiness and fidelity, stating, "He who is not trustworthy has no faith, and he who does not keep his covenant has no religion." According to the verses, breaking oaths for personal gain is strictly prohibited, and there are severe consequences for those who do so, as indicated by Allah's warning.

The verse, "**And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you,**" refers to an idiot woman who lived in Makkah and used to untwist her spun thread after it was strong. The example serves as a powerful illustration of the folly of breaking oaths. Therefore, believers are urged not to engage in such deceitful behavior, lest they be likened to the foolish woman and suffer the consequences.

Allah, Exalted be He, says:

**And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment. (An-Nahl 16:94)**

The verse serves as a cautionary reminder to believers about the consequences of making frivolous oaths without genuine intent to fulfill them. Such behavior can be deceptive to others, as some individuals may swear casually only to later break their oaths and disavow them. They may offer excuses such as not intending the oath seriously or claiming they were joking, thereby undermining the sincerity and trustworthiness associated with making promises.

The verse underscores the grave consequences of making false oaths and straying from the path of righteousness. Those who engage in such behavior not only mislead themselves but also lead others astray, inviting severe punishment on the Day of Judgment.

Regrettably, many individuals in our society frequently swear oaths by invoking the name of Allah, making reference to divorce or to Allah's grace. Regardless of the specific wording used, every oath carries weight and accountability. Reflecting on how frequently one may have broken their oaths, it becomes evident that, unknowingly, individuals may have unintentionally caused harm, such as inadvertently divorcing their spouse due to the habitual breaking of oaths. This behavior is often observed publicly, even among individuals who hold prominent positions in society. However, their actions contradict their solemn oaths, setting a negative example for others. When it becomes widely known that such individuals habitually break their oaths, they lose credibility and become cautionary tales rather than role models.

The principle is clear: lying, in any form, is strictly prohibited. This includes making false promises or oaths without sincere intentions to fulfill them. Such actions not only constitute lying but also inflict harm on others, depriving them of their rights.

Therefore, it is incumbent upon wise servants to seek forgiveness from Allah and repent sincerely, striving to be meticulous in their speech and avoiding falsehood in all its manifestations. This entails fulfilling commitments made to others, as discussed earlier. We must refrain from using oaths as a means of deceit, fraud, or corruption. In essence, we should strive to eliminate swearing altogether from our speech to prevent falling into forbidden practices.

May Allah grant us success and enable our tongues to speak only the truth, honoring our promises with sincerity and integrity.





Allah, Exalted be He, says:

**Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (An-Nahl 16:97)**

The verse acknowledges the inherent nature of human beings, recognizing that just as people in the past sought miracles from messengers to validate their messages, contemporary individuals also desire tangible rewards in this world for their good deeds. They are not content with solely receiving rewards in the afterlife.

In this context, the verse assures that those who engage in righteous actions in accordance with Shariah and have faith in Allah will indeed experience a good life in this world. This good life encompasses satisfaction with Allah's decree, contentment, and success in obedience to His commands. It serves as a reassurance to those who perform good deeds that they can expect not only the ultimate reward in the afterlife but also blessings and fulfillment in this worldly existence.

The noble verse offers insight into the inherent nature of human beings and their inclination toward seeking rewards.

The verse teaches us the importance of promptly rewarding those who excel in their work. Instead of delaying rewards, providing them in batches can serve as encouragement for continued excellence and achievement of tasks. Given humanity's inherent impatience and desire for reassurance, this approach aligns with our nature. Allah's promise in the verse reflects His knowledge of the human soul, affirming the validity of this divine approach. As we interact with others, adopting this approach undoubtedly ensures effectiveness and authenticity.

Allah, Exalted be He, says:

**So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those who through him associate others with Allah. (An-Nahl 16:98-100)**

In these noble verses, Allah Almighty instructs us that when we read the Qur'an, we must seek refuge in Allah from the accursed Satan. Satan has no authority over those who believe in Allah and trust in Him alone in all matters. However, those who yield to his temptations and worship gods besides Allah are under his influence and guidance.

Indeed, Satan's threat to lead believers astray persists until the Day of Judgment. However, we can safeguard ourselves by learning from this verse and remaining vigilant against his schemes. Allah desires our victory over Satan, assuring us of His presence in our struggle. Thus, we should continuously seek refuge in Allah, for whoever does so will find Him as their ally in resisting Satan's influence.

How can intelligent servants fall prey to Satan after that, when Allah has pledged – and His saying is true – that whoever trusts in Him, believing in His ability, Satan will not be able to tempt them?

Let us seek refuge in Allah from Satan and always ask Allah for protection, and let us make this refuge (seeking refuge in Allah from the accursed Satan) necessary for us, for it is like a protective vaccine for us from which we need successive doses to protect ourselves from the treachery and temptations of Satan. Indeed, Allah's promise to support those who seek refuge in Him is true.

Allah, Exalted be He, says:

**And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. (An-Nahl 16:112)**

The noble verse warns us against disbelieving in the blessings of Allah Almighty upon us by using them in ways that do not please Allah. The verse also warns us against not being grateful to Allah Almighty for the blessings He has bestowed upon us, and thus His punishment in this world will befall us.

Allah gave us an example of a village that had a decent life and abundant livelihood, but its people did not thank Allah for these blessings. The result was that Allah deprived them of these blessings and made them taste hunger and extreme fear.

Intelligent servants are those who understand how to deal with Allah and how to live in light of His repeated warnings to us in His Holy Book. We should not be like the people of this village, but rather we should thank Allah for His blessing with abundant giving. Just as Allah gave us abundantly, it is not appropriate for us to pay Zakah (obligatory charity) only if Zakah is due on one's wealth. Rather, we must spend a lot to the extent that we want to thank Allah Almighty for His many blessings.

From another angle, one must fear Allah, as it is not reasonable to disobey Him who has bestowed His blessings. One must be an obedient and pious servant, spend money on what Allah has commanded, and refrain from what He has forbidden.

We also learn from the verse that being ungrateful to Allah's blessings causes the disappearance of these blessings and the divine revenge on those who deserve it.

Allah, Exalted be He, says:

**He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. (An-Nahl 16:115, 116)**

The noble verse outlines prohibitions concerning food, including consumption of animals that have died without proper slaughter, blood, pork and its derivatives, and offerings made to entities other than Allah. Allah emphasizes His general rule, absolving those in dire need from blame.

To comprehend Allah's favor, one must focus on His permissibility rather than restrictions. His allowances are boundless, while prohibitions serve a divine purpose. Thus, believers face a simple test: avoid displeasing Allah and refrain from actions He disapproves of.

The Qur'an, Allah's final revelation, permits many things previously forbidden to the Jews, showcasing the abundance of His blessings. It is wiser to adhere to His guidance and refrain from transgression, as this life serves as a test. Success and entry into Paradise hinge on one's responses.

The verses also highlight Allah's kindness to His servants by allowing whoever is forced by necessity to eat what Allah has forbidden if they have no other choice.

We learn from the verses that in our interactions with others, whether with family, friends, or acquaintances, it's important to understand the situation of the distressed person who has failed to fulfill what they promised or were assigned to do. Just as Allah grants exceptions to His servants in need, we should seek to understand and excuse the actions of others who may be struggling. This principle of compassion and leniency toward those in need is fundamental to our relationships and interactions.

The noble verses warn against the grave error of legalizing what is forbidden or prohibiting what is permissible. This admonition extends beyond matters of food and drink to encompass all aspects of life. It emphasizes the importance of seeking guidance from knowledgeable scholars and sheikhs before issuing fatwas unknowingly. This prudent approach safeguards against inadvertently committing sins and ensures that our actions are in accordance with Islamic teachings. It serves as a guiding principle for intelligent servants to avoid punishable mistakes.

Allah, Exalted be He, says:

**And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. (An-Nahl 16:126)**

The noble verse instructs believers that when seeking retribution against an enemy or someone who has wronged them, they should retaliate proportionately, using the same method employed by their adversary, without exceeding the bounds of justice. It emphasizes the principle of moderation in responding to aggression, urging restraint and avoiding excessive retaliation.

The verse encourages believers to exercise patience when faced with harm from others, advocating for restraint and refraining from retaliation. This is better conduct. By demonstrating patience, believers demonstrate trust in Allah, who is the ultimate Protector of those who rely on Him. Allah promises to support those who endure patiently and even to reward them with the good deeds of their wrongdoers on the Day of Judgment. Conversely, if the wrongdoer lacks good deeds, they will bear the bad deeds of the wronged individuals. This underscores Allah's justice and His preference for believers to place their trust in Him. Striving for patience, even in challenging circumstances, is a virtue highly esteemed by Allah. Whoever seeks glory must endure hardships.

Therefore, we should avoid overreacting to hostility and instead respond with composure and sophisticated manners.

## Surah Al-Isra

Allah, Exalted be He, says:

**Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.** (*Al-Isra* 17:1)

The verse explains how Allah, Most High, distances Himself from the false attributions made by polytheists regarding His actions, particularly concerning the miraculous journey of Prophet Muhammad (peace be upon him) from the Sacred Mosque in Makkah to Al-Aqsa Mosque – the journey known as the *Isra*’ (the Night Journey) – and then the second journey from Al-Aqsa Mosque to heaven – known as the *Mi’raj* (the Ascension to Heaven). While Allah has not told us how this happened, He clarifies in the verse that the purpose of this extraordinary journey was to reveal to the prophet the wondrous creations of Allah and reinforce the teachings he had received through revelation. Allah Almighty is the Hearer of what His servants say and the All-Seeing of their deeds and conditions. By witnessing these divine wonders, believers would strengthen their faith, while skeptics would only deepen their disbelief and stubbornness. The journey served as a miraculous demonstration of Allah’s power and wisdom, attesting to His sovereignty over all creation. This was a miracle for our Messenger Muhammad (peace be upon him) to see Allah’s great powers.

We see many clerics, media professionals, and researchers preoccupied with matters such as: Was the prophet’s ascension to heaven by his spirit and body, or just his spirit? What was the meaning? And many other things.

Personally, I think that if we have faith in Allah, the Almighty, the Creator, and His abilities, we should not be concerned about this. Why do some people debate about how this happened while ignoring how Allah created the entire universe, how He moves the clouds, how the sky has no visible pillars, and why we circumambulate the Ka’bah seven times in an anticlockwise fashion rather than clockwise?

We believe in Allah Almighty and in His Messenger, Muhammad (peace be upon him). With this belief, there are aspects that we may not fully understand or know the wisdom behind. It’s important to accept these aspects as they are without dwelling too much on their causes or how they are realized. Allah has not provided us with explanations for everything, such as why or how we believe in Him, as we have not seen Him directly with our own eyes. Instead, we perceive His existence through His creation and His blessings upon us. Allah has

made certain things clear to us while leaving others unclear, perhaps to test the depth of our faith and trust in Him.



Allah, Exalted be He, says:

**O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant. (Al-Isra 17:3)**

The noble verse reminds us of a fundamental fact: we are all descendants of Noah (peace be upon him), who survived the great flood. It urges us to reflect on this heritage and express gratitude to Allah Almighty for this blessing, just as our ancestor Noah (peace be upon him) did. Noah was renowned for his gratitude; he would praise Allah at every meal, with every sip, whenever he put on his shoes, and whenever he fulfilled a need. This constant expression of gratitude earned him the title of grateful servant.

The verse teaches us the importance of showing compassion to one another. Despite our differences in appearance and background, we all share a common origin. Allah's blessings extend beyond our creation; He has saved our ancestors from calamity and granted us the opportunity to live on this earth.

In response, we should strive to be grateful servants, expressing our thanks to Allah for His countless blessings. Gratitude is a trait beloved by Allah, reflecting our recognition of His blessings and our willingness to acknowledge them. Let us cultivate an attitude of gratitude not only toward Allah but also toward our fellow beings in our daily interactions.

Allah, Exalted be He, says:

**And man supplicates for evil as he supplicates for good, and man is ever hasty. (Al-Isra 17:11)**

The verse highlights how, in moments of anger or frustration, people may unknowingly pray to invoke harm upon themselves or their loved ones, not realizing that such supplications could be answered by Allah just as prayers for good are. This serves as a reminder for us to be mindful of our words, especially when invoking blessings or curses upon ourselves or others, as they may have unintended consequences. The verse further underscores the importance of refraining from hastily wishing harm upon others, even in moments of anger, as such actions may have severe repercussions.

Instead, true piety lies in responding with kindness and forgiveness, even toward those who wrong us. It emphasizes the need for self-awareness and restraint in our reactions, especially when provoked, to avoid displeasing Allah.

Indeed, establishing the principle of supplicating only for good things is essential. We should actively refrain from engaging in supplications for evil in order not to accustom our tongues to it and potentially lead us to commit forbidden acts unintentionally, especially in moments of agitation or anger.

Instead, cultivating calmness, speaking with kindness, and offering supplications and favors for those who have wronged us are crucial practices that serve as safeguards against negative outcomes. We have to adopt these approaches.

Allah, Exalted be He, says:

**[It will be said], “Read your record. Sufficient is yourself against you this Day as accountant.” (Al-Isra 17:14)**

This verse indeed offers profound insight into the reality of accountability on the Day of Resurrection. It underscores that every individual will be presented with a comprehensive record of their deeds, serving as irrefutable evidence of their actions. Each person’s fate will be determined according to their own record, which will bear witness against them, leaving no room for injustice. According to the verse, divine justice will be declared on the Day of Resurrection, and no soul will be treated unjustly at all.

Suppose that this record is in our hands before we meet Allah Almighty, and we already know the fate of sinners before they die. Should we not strive, day and night, to erase from it any evidence against us? This can be achieved by asking Allah Almighty for forgiveness for any transgressions committed against Him and to sincerely repent for any injustices inflicted upon His creation, who have due rights with us.

Assume that this book of records is like the answer sheet for an exam that we are attending. In this case, we have the opportunity to rectify our deeds before the estimated time for the exam expires. We must write down what will benefit us on the Day of Judgment, strive to record this in the book, and erase any bad deeds, as previously explained. An intelligent servant is the one who is aware of this and does not worry themselves during the exam, that is, in their life, except to concentrate and provide the correct answers on their sheet, which acts like the book of record that contains everything for or against them.

How great is Allah’s mercy upon us for placing the matter in our hands to this degree! We do and register good deeds, and if we make a mistake, we ask for forgiveness and erase the bad deeds. However, the world distracts us from this opportunity before we die and meet Allah Almighty on a day when regret will be of no use. Let us be among the smart servants who understood and focused on their books of records, preserved their image, and corrected their records by seeking forgiveness and doing good deeds.

Allah, Exalted be He, says:

**Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger. (Al-Isra 17:15)**

The noble verse underscores the principle of individual accountability on the Day of Resurrection. It emphasizes that each person will reap the consequences of their own deeds, with no one bearing the burden or benefit of another's actions. This in itself is a call for production and good work because each individual benefits from the results of their own actions.

The verse emphasizes that each person will be judged based on their own deeds and will not be held accountable for the sins of others. It serves as a call for good work for diligent people, that their reward will not be wasted by the corruption of others. Every individual will be held accountable for their own actions, and no one will be held accountable for a mistake made by anyone else. This is a principle also enshrined by positive criminal codes that establish the principle of individual accountability and punishment, that is, the person who commits a crime is the one to be punished and not anyone else. The most profound principle, from my point of view, in this verse is that Allah will not punish anyone as long as no messenger is sent to them. I believe that what is meant here is the message of the messenger, and not Messenger Muhammad (peace be upon him) himself. For example, we did not see the messenger (peace be upon him), but we received his message and believed in him.

The noble verse underscores a duty incumbent upon every believer: spread the message of the messenger to the best of one's ability. Just as those who conveyed the message to us were rewarded, we too should strive for reward by sharing the call with whoever we can. This is how the message spreads, and it aligns with Allah Almighty's desire to guide people. The principle of passing the message from one generation to the next has been established so it can reach everyone, and thus we must not evade our responsibility. Had those before us not done the same, it would not have reached us.

With the advent of social media and online translation services, intelligent servants should seize the opportunity to convey the message and reach out to others with what is good. Instead of simply sharing jokes and video clips, let us demonstrate the tolerance and greatness of our religion by striving to communicate effectively. Even the smallest effort in this direction can be registered in our records, so let us strive in this way to fulfill our duty.

Looking at it from another perspective, the verse teaches us not to hold anyone accountable until we explicitly direct them and ask them to do what we want or refrain from doing what we don't want them to do. Only after such explicit instruction, if they disobey, can they be punished, as they were previously informed and warned.

In positive laws, ignorance of the law is typically not accepted as an excuse because the law is expected to have reached every citizen and resident to whom it applies. However, in the divine message, Allah Almighty has stipulated that the message must reach a people so that He can establish the divine law and evidence against them. Those who disagree may be punished, while those who do good may be rewarded. This principle of divine justice is something humanity should learn from while seeking reform.

Allah, Exalted be He, says:

**And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction. (Al-Isra 17:16)**

The noble verse states that if Allah Almighty intends to destroy a city or village because of its injustice, He begins by instructing its people to obey and uphold piety, essentially imparting the message to them. If they refuse and persist in disobedience, then His punishment is warranted, and He may destroy them, much like how He obliterated those who rejected the messengers before them.

Let's examine how this principle is implemented and understand how to incorporate it into our daily lives, whether it's in our professional endeavors, interactions with family and children, or in our contractual agreements and transactions. We should clearly establish what is expected from each party involved and communicate openly about it to ensure fairness and prevent any unjust actions against someone who might not have been aware of our expectations. In business terms, this concept is called "mutual agreement," where both parties agree on the terms and consequences, both favorable and unfavorable, ensuring a balanced and transparent transaction that minimizes conflicts.

The verse teaches us about Allah's justice in dealing with nations. No community is destroyed without being warned and given opportunities for redemption. Additionally, there's a caution against excessive indulgence and luxury, as it can lead to moral decay by forsaking obedience. Eventually, immorality paves the path to ruin and downfall.

Allah, Exalted be He, says:

**Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]. To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted. (Al-Isra 17:18-20)**

These verses illustrate that work should be done sincerely for the sake of Allah, for He knows who does good to receive praise and who does it solely for His sake and His reward in the afterlife. Allah tests both those who seek recognition and those who seek His pleasure, extending His gifts to both to discern their intentions.

Therefore, the wise servant understands that the gratitude received from others in this world pales in comparison to what Allah Almighty offers in the afterlife. How great is the Creator's gift! While human generosity is limited by their resources, Allah's gifts know no bounds. People's giving, no matter how big it is, is very limited and restricted by their abilities. It takes true faith for a servant to forgo immediate recognition from people and patiently await the greater reward from Allah. This requires a firm belief in the rewards of the afterlife, which Allah bestows abundantly and beyond measure. Allah desires His servants to prioritize the eternal blessings of the Hereafter over the transient joys of this world, eagerly anticipating the vast gardens as wide as the heavens and the earth.

I give an example here to make the matter clearer. Just as an exemplary employee might expect recognition from their direct supervisor, they would undoubtedly value the acknowledgment and rewards bestowed by the company's chairman, whose authority and capacity for reward are significantly greater. Similarly, Allah's capacity for reward surpasses any human comparison, making His rewards infinitely more valuable and desirable. It would be irrational for anyone to forego the rewards offered by the highest authority in favor of those from a lesser authority, and likewise, seeking the rewards promised by Allah should be the ultimate aspiration for any believer.

Some people may desire a worldly reward, while the true reward is with Allah on the Day of Judgment. In fact, those who believe and anticipate the rewards of the Hereafter often find that their faith leads to an increase in sustenance and blessings, even in their worldly affairs. As Allah has promised, His words are indeed true, and His blessings are abundant for those who have faith and prioritize the eternal rewards awaiting them.

Let's train ourselves that our work should be sincere for the sake of Allah Almighty, and the measurement for this is that it becomes equal for us those who praise or disparage us. Their opinions hold no weight compared to the satisfaction of our Creator, which will be registered in our book of deeds and serve as intercession for us on the Day of Judgment. Let's start today by redirecting our focus toward pleasing Allah and not being preoccupied with the opinions of others, as it holds no true benefit. Our success lies in providing the right answers in the exam of life to navigate this world successfully.

Truly, the generosity of Allah knows no bounds, and we should place our trust solely in Him, turning away from all else.



Allah, Exalted be He, says:

**And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.”Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. (Al-Isra 17:23-25)**

In these noble verses, Allah Almighty commands us to show kindness to our parents, especially as they age. We are instructed to honor, obey, and not react harshly to their words or actions. Instead, we should speak to them with respect and dignity, showing them gentleness and compassion. Regardless of our own status or achievements, we must humble ourselves before them and pray for Allah's mercy upon them, recognizing their sacrifices in raising us. Allah observes our conduct toward our parents, including our innermost thoughts and intentions. He desires us to treat them with love and faithfulness, acknowledging all they have done for us, as faithfulness is a trait of true believers. Those who fail to do so should seek forgiveness from Allah and repent for their shortcomings.

Indeed, this religion teaches us the noble virtue of faithfulness, starting with honoring and showing gratitude to our mothers and fathers for all they have given us in life. This faithfulness springs from the heart.

A person who is kind to their parents embodies moderation and is pleasant to interact with due to their faithfulness and gratitude. Their companionship and demeanor are admirable.

Let's not forget to pray for our parents and all those who have shown kindness to us, asking for Allah's mercy and blessings upon them. Fulfilling acts of goodness toward others is a testament to the sincerity of our feelings and intentions.

Allah, Exalted be He, says:

**And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. (Al-Isra 17:26-28)**

These noble verses provide guidance on how to interact with the poor, the needy, and stranded travelers, including those who have lost their way, such as refugees in contemporary times.

The verses advise us to prioritize assisting our relatives, recognizing that they have a right upon us that we must fulfill. They have a right, not a favor from us, in our Zakah, and we are encouraged to give additional charity, as Allah is Grateful and All-Knowing.

Furthermore, the verses caution against squandering wealth and encourage spending it wisely in endeavors that please Allah. Wastefulness is condemned, as those who indulge in it are likened to brothers of the devil.

The verses also guide us on the principles of spending and giving. If, for any reason, we are unable to provide material assistance, we are encouraged to offer prayers for those in need, speak kindly to them, and make generous promises for future support. It is also suggested to direct them to others who may be able to help. The emphasis is on cooperation and avoiding statements or actions that displease Allah.

The verses also teach us the prohibition of spending money on sinful or forbidden activities.

The path we must take to live and learn from these great verses is one of moderation in spending, a love of giving, and doing good to both people we know and people we do not know.

Allah, Exalted be He, says:

**And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. (Al-Isra 17:29)**

This verse offers divine guidance on managing wealth by advising against both stinginess and extravagance, advocating instead for a balanced and rational approach to spending. It warns against being overly frugal to the extent of depriving those entitled to their rights, likening it to keeping one's hand tied around their neck, rendering them unable to give.

Similarly, the verse cautions against excessive spending that could leave one with nothing for their own needs or for their family. If you withhold and do not spend, beggars will blame you for not giving them. If you spend everything you have, your life will be cut short, and you will not have anything to continue your journey with for the rest of your life, so you will be like someone who is tired of walking and becomes stranded on the road, unable to return to their family and unable to continue walking to their destination.

Instead, the verse encourages moderation, emphasizing the importance of striking a balance in one's financial affairs, taking into account individual capabilities, circumstances, and obligations. As the saying goes, "The best things are achieved through moderation." As the saying goes, the best things are done in moderation. A person must balance his affairs, taking into account his capabilities, inputs, conditions, and commitments.

Allah, Exalted be He, says:

**Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.** (*Al-Isra* 17:30)

Allah Almighty, in His wisdom, bestows sustenance upon His servants as He sees fit, opening doors of provision to some while restricting it for others. He knows His servants well and who will benefit from abundance and who may be harmed by it.

In my opinion, a person is like a merchant distributor who contracts with an importer to distribute his goods to him in the markets and works hard to do so. A distributor who wants to expand their business and the amount of money they earn must prove that they are worthy of doing so because they are boosting the distribution.

In my view, a person can be likened to a distributor for an importer who is tasked with diligently distributing goods to various markets. This distributor, in order to expand their business and handle larger amounts of money for distribution, must demonstrate their reliability and efficiency in improving the distribution process.

I believe, and Allah knows best, that the best approach to expanding one's livelihood is to fear Allah Almighty, as Allah has stated:

**And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect.** (*At-Talaq* 65:2, 3)

Then, the proof of this comes when we share Allah's provision with the poor, needy, and others. Perhaps this improves their livelihood because Allah wishes to provide for these needy individuals.

As I previously explained, we understood from the noble verse that Allah Almighty is the One who distributes sustenance according to His divine wisdom. However, maintaining good faith in Allah and loving trade with Him leads to profit. Indeed, one who sincerely engages in transactions with Allah never incurs losses; instead, Allah ensures abundant rewards for such transactions.

Allah, Exalted be He, says:

**And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Al-Isra 17:32)**

The verse admonishes against even approaching adultery, recognizing it as a grave immorality. A wise servant avoids placing themselves in situations where temptation may arise, understanding that closeness to adultery can lead to moral decline. This includes avoiding the company of those who condone or overlook such actions. By steering clear of gatherings conducive to such behavior, one guards against the slippery slope that can lead to transgression. It's crucial to remember that the prohibition extends not just to the act itself but also to any proximity to it. Therefore, vigilance and restraint are essential for maintaining moral integrity. Let's be careful, and let no one pretend that they can control themselves and will stop at some point, because just being close to this sin – not only the act itself – is forbidden.

Allah, Exalted be He, says:

**And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.** (*Al-Isra* 17:53)

Allah Almighty instructs our Messenger Muhammad (peace be upon him) to remind His servants to speak with care, choosing words that are kind and considerate. The presence of the devil looms, ready to exploit any negative connotations in their speech to sow discord between them and those they address. As an enemy of humanity, the devil seeks to lead people astray and cause harm. This divine advice guides us in navigating life, countering the influence of Satan, and upholding Allah's teachings. Despite Satan's vow to sow division among mankind, Allah assures us that there are believing servants whom he will not be able to overcome. Allah says:

**Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.** (*Al-Hijr* 15:42)

Let us be among these servants of Allah.

From another perspective, a kind word cultivates warmth and respect, bringing happiness and tranquility to interactions. Conversely, unkind words breed animosity and discord, which Satan eagerly exploits to magnify their negative impact and stoke conflict. This is Satan's strategy.

Imagine Satan as gasoline, igniting fires wherever it goes. We must not give it the opportunity to do so. Instead, we must remain vigilant, knowing that it is always present. It's crucial to keep in mind Allah Almighty's triumph over Satan in all our endeavors, seeking refuge in Him and spreading love and peace through kind words in accordance with divine commandments.

Allah, Exalted be He, says:

**And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning. (Al-Isra 17:59)**

In this verse, Allah Almighty demonstrates His capability to support our Messenger Muhammad (peace be upon him) with evident miracles to prove his truthfulness, a demand frequently made by the polytheists as a condition for their belief. They sought miracles, like reviving the dead, to validate his prophethood. However, Allah, in this verse, explains that He had supported previous messengers with tangible physical miracles, yet many of their people remained unbelieving. Allah cites the example of the people of Thamud, to whom He dispatched a she-camel as a sign, yet they disbelieved and faced punishment, leading to their destruction.

We understand from the verse that everything created and ordained by Allah in this universe, along with its blessings, is sufficient to instill belief in Him as the sole deity, without any partners. Moreover, it highlights the significance of the Qur'an as a miraculous revelation whose value continues to unfold with time.

Indeed, the Qur'an provides more than enough evidence and guidance for those who seek belief. However, for those who persist in disbelief and argumentation, no amount of evidence will sway them. The Qur'an contains numerous stories illustrating this point, offering valuable lessons for reflection and understanding. As believers, our task is to engage with the Qur'an, reading and contemplating its verses to live our lives in accordance with its teachings.

Allah, Exalted be He, says:

**And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful. (Al-Isra 17:67)**

The noble verse illustrates how people often turn to Allah in times of distress, seeking His help and mercy. However, once their troubles are alleviated, they may become preoccupied with worldly matters and forget to express gratitude to Allah.

The verse serves as a reminder for believers to maintain constant remembrance of Allah, both in times of ease and hardship. This is the state of a true believer who remembers Allah both in times of hardship and ease, thus earning Allah's love. Conversely, those who only turn to Allah when facing adversity but forget Him once their troubles are resolved incur His displeasure.

May Allah grant us the strength and sincerity to worship Him genuinely, remembering His blessings in both times of ease and hardship.



Allah, Exalted be He, says:

**And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. (Al-Isra 17:70)**

In this verse, Allah Almighty tells us how He has honored us, bestowed upon us countless favors, and made life and sustenance easy for us.

It's essential to recognize and acknowledge these blessings and express our thanks to Allah Almighty. Allah could have created us far lower-ranking creatures who would not have such ease of living if His will had been otherwise. Could this have happened? Yes, if it weren't for the Almighty Allah's mercy bestowed upon us.

In the same way, each individual ought to consider the honor that Allah Almighty has bestowed upon them, despite the fact that Allah could have created them with a lower status or rendered them ill or disabled.

I understand from the noble verse the importance of comparing one's own situation with that of others to see the great blessings bestowed upon them and the state of preference among Allah's creation. For example, a patient grappling with illness may find solace in observing others in the hospital who are born with chronic conditions and those enduring greater suffering. This comparison helps the individual recognize the favor of Allah Almighty upon them and appreciate His kindness, even in the face of their own challenges.

Similarly, those who feel discontent about their economic circumstances are advised to look around and observe the poor and needy and those who are less fortunate.

This comparison serves as a reminder of Allah's blessings and helps individuals realize that what they may perceive as little is, in fact, a significant provision from Allah.

While the noble verse highlights that Allah has favored humans over many of His creation, it does not explicitly state that humans are favored over all other creatures in creation. It does not explain the creatures that are better than humans, either. We have to recognize the hierarchy in Allah's creation, thank Him for all the blessings bestowed upon us, and be content with them.

This is what the Almighty Allah desires from us, that is, to be appreciative servants who recognize, remember, exalt, thank, and attribute the grace to Him, worship none but Him, and oppose the devil by becoming closer to the Almighty, practicing piety, and refraining from doing what Satan demands.

An intelligent servant is one who perceives and comprehends this, beginning with the fact that Allah bestowed upon them life in the form of a human being rather than an animal and continuing with the provision and bestowing of all the gifts. By doing this, one will be an appreciative servant who acknowledges Allah's grace, worships Him alone, and feels thankfulness.

Allah, Exalted be He, says:

**Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station. (Al-Isra 17:78, 79)**

Allah Almighty commands His Messenger Muhammad (peace be upon him) to perform prayers regularly and on time and asks him to recite the Qur'an during the Dawn Prayer (Fajr). The commandment to recite the Qur'an during the Dawn Prayer underscores the special significance of this time, as angels of the day and night witness the recitation at this particular time. Allah also commanded the messenger to offer prayers as much as he can between the Evening Prayer (Isha') and the Dawn Prayer, for during both of them one's deeds are presented to Allah. This is the "praised station" (or Al-Maqam al-Mahmud) our Messenger Muhammad (peace be upon him) asked Allah to grant him.

Based on this, we learn what we are required to do. Prayers should be established at their due times. It is known to many people that the time for the Noon Prayer (Dhuhr), for example, is from the Adhan (call to prayer) of the Dhuhr Prayer until immediately before the call to the Afternoon Prayer (Asr). However, a prayer should be established immediately after the call to it.

For example, in the month of Ramadan, we break our fast when we hear the call to the Sunset Prayer (Maghrib) and not after the call to prayer until the call to the Evening Prayer. Why? Because this is the time for Iftar, the time for the call to the Maghrib Prayer. Likewise, prayer times are due at the time of the call to each prayer.

That is why a smart servant must set their mobile phone to signal the time of each call to prayer, leaving anything in hand to establish the Dawn Prayer, where the angels gather to bear witness that someone is among those performing prayer in congregation in the mosque, for example. Congratulations to whoever understands this and acts accordingly so that the angels will bear witness to them.

Performing prayers in the middle of the night, even if only a few Rak'as (units of prayer), signifies a higher level of faith and devotion. Just as our Messenger Muhammad (peace be upon him) followed this path to the "praised station," it serves as our pathway to elevated spiritual heights, leading worshipers to the highest levels of Paradise, by the grace of Allah. Let believers strive and compete in this noble pursuit.

A practical approach to adopting this habit is to accompany someone who regularly attends the mosque for the Fajr Prayer. By urging them not to leave

until you have become accustomed to it, you can gradually develop this habit. Then, in turn, you can guide others along this path to earn great rewards from Allah.

Allah, Exalted be He, says:

**And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.** (*Al-Isra* 17:83)

The noble verse illustrates a displeasing behavior to Allah Almighty: when He bestows His servants with health, wealth, and other blessings, yet they become distracted from remembering and obeying Him. Conversely, when they face illness or poverty, they turn to Allah in remembrance.

Allah dislikes this behavior and prefers that people express gratitude when blessed rather than being distracted by success and material wealth. Therefore, it's crucial for everyone to remain vigilant against such tendencies. Is it reasonable to incur the displeasure of Allah, the Giver of blessings? Can we be certain of our immunity from life's uncertainties and the fluctuations of fortune? Aren't we constantly reliant on the Most High, the Provider, the Healer? And isn't there a Day of Judgment awaiting us all? How can we aspire to present ourselves before Allah when we know that He disapproves of those who, when honored, become arrogant and engrossed in their wealth and status instead of expressing gratitude and worshiping Him devoutly?

An intelligent servant should reflect on these questions. All paths lead to returning to Allah, seeking His forgiveness, and offering supplication, whether in times of prosperity or adversity. However, supplicating in prosperous times is particularly indicative of piety. It demonstrates that the servant acknowledges Allah's role in their blessings, attributing all goodness to Him, and expressing praise and gratitude.

Supplication is indeed the essence of worship – a direct line of communication between a servant and their Lord. It is a privilege that is available to everyone. Therefore, let each of us enjoy this pleasure, express gratitude, and seek what we need from the Generous Provider, Glory be to Him.

Allah, Exalted be He, says:

**Say, “Sufficient is Allah as Witness between me and you. Indeed He is ever, concerning His servants, Acquainted and Seeing.”** (*Al-Isra* 17:96)

In this noble verse, Allah Almighty instructs His Messenger Muhammad (peace be upon him) to tell those who disbelieve, **“Sufficient is Allah as Witness between me and you.”** This underscores that the messenger’s role was solely to convey the message, not to guarantee outcomes. He was guided to respond to the demands of his people with wisdom, reminding them that Allah is the ultimate Witness, knowing their thoughts and words even when unspoken. And since the people demanded the prophet to bring visible miracles or to allow them to see the angels descending from heaven to confirm what he said, the divine command came to the prophet to tell them, **“Sufficient is Allah as Witness between me and you.”** Allah, as the All-Knowing Witness, knows the thoughts and intentions of His servants without them being explicitly revealed.

Allah Almighty did not ask His messenger to kill, torture, or take revenge on them, but rather to say, **“Sufficient is Allah as Witness between me and you.”** This underscores the prophet’s submission of all matters to Allah, acknowledging His authority and ultimate judgment over all affairs.

Adopting the approach of wisdom and good advice is paramount for an intelligent servant in their interactions with people and addressing disagreements and conflicts. Wisdom, learning, and following good examples require us to say, **“Sufficient is Allah as Witness between me and you.”** By uttering this phrase, one acknowledges Allah’s ultimate authority, entrusts the resolution of the matter to Him, and then goes ahead.

Allah, Exalted be He, says:

**Say, “Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names.” And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. (Al-Isra 17:110)**

Allah Almighty tells His Messenger Muhammad (peace be upon him) in this noble verse to invoke Him by saying, “O Allah, O Most Merciful,” or any of Allah’s Beautiful Names. Allah also instructs the prophet to recite his prayers in an intermediate way.

The prophet used to say in his supplication, “O Allah, O Most Merciful, O Beneficent.” The polytheists heard him and were seeking any suspicion to raise against him. When they heard him saying, “O Allah, O Most Merciful,” they said, “Look how they call two gods and forbid us from doing so?” So Allah Almighty revealed this verse: “Call upon Allah or call upon the Most Merciful.” That is, tell them, O Muhammad, that you can call upon Allah or call upon the Most Merciful, for Allah is the Most Merciful. And **“Whichever [name] you call - to Him belong the best names,”** means Allah has the most beautiful names and the highest attributes.

The verse underscores that Allah Almighty is not concerned with formalities when it comes to supplication. We are free to call upon Him using any of the names He has taught us, to express our needs in our own words, in any language, and in any order we choose. Regardless of the manner or style of our prayer, Allah is All-Hearing, All-Knowing. He understands our intentions and is close to His servants, answering the call of those who supplicate to Him. Thus, no one should feel uncertain about how to pray or what words to use; sincerity and heartfelt communication are what truly matter.

During Umrah, we might come across someone reading a particular text from a book of supplications while circumambulating the Ka’bah. The Almighty Allah is aware of our circumstances, our customs, and each person’s capacity for recitation; therefore, He will not favor the most gifted speaker among us. However, He favors the devout person who calls on Him with a heart full of devotion and trust.

We need to be aware of this, take appropriate action, and communicate with Allah Almighty both during the day and at night by requesting, praising, and thanking Him. Allah has not created mankind and jinn except to worship Him. As He has promised, Allah is near to them, hears them, and answers them.

## **Surah Al-Kahf**

Allah, Exalted be He, says:

**Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed. (Al-Kahf 18:7)**

In this noble verse, Allah, Exalted be He, illustrates that everything in this world serves as a form of adornment to test His servants. Those who are truly devout recognize the transient nature of worldly pleasures and adornments. Conversely, some people are consumed by their desires for worldly possessions, leading them to disobey Allah Almighty in pursuit of temporary pleasures.

Servants must recognize that the pleasures and temptations of earthly life serve as a test ordained by Allah. He has created them with inherent desires and sent messengers (peace be upon them) to guide them in distinguishing between truth and falsehood. Given that there is accountability and judgment, there must first be a test. For them, this test comes in the form of worldly temptations and trials. Therefore, since the timing of our deaths and the conclusion of our test in this world are unknown, worldly matters should not distract us from answering our test.

Just as we concentrate on our answer sheets during any exam we take, ensuring we don't waste time without jotting down what we know and answering the questions, we are similarly required to do that in this worldly life. It's incumbent upon us not to let the allure of the world distract us from answering well by showing gratitude, obedience, worship, piety, patience, and seeking forgiveness if we err, since the occurrence of errors is likely. What's crucial is that we seek forgiveness and rectify our course, not persisting in an error when we know it's wrong. Persisting in an error, despite knowing it is incorrect, is a grave mistake that displeases Allah Almighty.

A wise servant comprehends this balance and enhances their focus. Worship and attentive devotion do not mean suffering; rather, they mean fulfilling our obligations and acts of worship while also not neglecting our duties in the world, enjoying all that Allah has granted us within the bounds of what is permissible, and expressing gratitude through good deeds.



Allah, Exalted be He, says:

**And never say of anything, “Indeed, I will do that tomorrow,” except [when adding], “If Allah wills.” And remember your Lord when you forget [it] and say, “Perhaps my Lord will guide me to what is nearer than this to right conduct.”** (*Al-Kahf* 18:23, 24)

The two noble verses teach us what Allah taught His Prophet Muhammad (peace be upon him) when making plans for the future. Allah instructed His messenger to always include the phrase “if Allah wills” when expressing intentions for the future, acknowledging that the future is ultimately in Allah’s hands and uncertain for us.

It is important to instill this understanding in ourselves, our children, and those around us. When someone says, “I will do that tomorrow,” we can remind them in a gentle and respectful manner to add “if Allah wills.” This small addition reflects a deep respect for Allah’s sovereignty over the future and aligns our intentions with His divine plan.

It is courteous for a servant to refrain from saying that they will do something in the future unless they say, “If Allah wills.”

Allah, Exalted be He, says:

**And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (Al-Kahf 18:28)**

The noble verse teaches us a way of life: associate with those who remember their Lord at the beginning and end of each day, who diligently perform the Fajr (Dawn) Prayer, and who establish their prayers with sincerity and devotion. By accompanying such individuals, we can learn from their example and be guided toward a path of prayer and commitment. Allah facilitates this guidance for us through the company of righteous people. Therefore, the initial step toward adopting this approach is to join and associate with those who are devout in their prayers and who maintain a reverence for Allah, as they will invite us toward what pleases Him.

Accordingly, the question that everyone should ask is: How many of our companions perform the Fajr Prayer on time? Are they close to us or not? Therefore, we have to draw closer to them to guide us to the right path.

Surrounding ourselves with friends who regularly attend the Fajr Prayer in the mosque can greatly influence our commitment to this important act of worship. The best way to achieve this is to take the initiative and make an effort to maintain the Fajr Prayer in the mosque and advise and guide others to this act of worship.

The noble verse teaches us the importance of avoiding the company of those who do not fear Allah Almighty, likening such individuals to carriers of a contagious disease. Just as close contact with someone who is sick increases the risk of infection, associating closely with those who lack piety and righteousness can negatively influence our own behavior and beliefs. Therefore, exercising caution and prudence in choosing our companions is essential for safeguarding our faith and moral values.

Allah, Exalted be He, says:

**And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men." And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return." His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah'? Although you see me less than you in wealth and children. It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground, Or its water will become sunken [into the earth], so you would never be able to seek it." And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone." And there was for him no company to aid him other than Allah, nor could he defend himself. There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome. (Al-Kahf 18:32-44)**

The verses relate the accounts of two men, one a believer and the other a disbeliever. The disbeliever was proud of his two gardens, which he believed would never perish; he also boasted of his wealth and prestige in front of the believer. The disbeliever further said that this could not vanish and that if he died and was resurrected, he would be wealthier than he was. The believer informed him that he was required to credit all of his benefits and possessions to Allah, Glory be to Him, and to declare, **"What Allah willed [has occurred]; there is no power except in Allah?"**

The believer went on to say that even though he was poorer and had fewer children, Allah would provide him with something better from His bounty than the disbeliever's two gardens. The believer also warned him that he would lose what he had if he did not attribute and thank the Creator for it. So what the

believer expected came true, and the disbeliever regretted his behavior and wished he had believed in Allah Almighty and not associated anyone with Him. The power of Allah, in whose Hand is the world of everything, will undoubtedly prevail.

The verses teach us numerous values that we must live by in order to be true to our faith, including the fact that Allah is the sole Provider, without any partner. This is why we must declare, "What Allah willed [has occurred]; there is no power except in Allah," anytime we see or feel any of Allah's bounties on us.

Although some interpreted this story to mean that the man envied himself, I think that the matter has nothing to do with envy. Rather, it is because the disbeliever forgot his Lord's grace and felt that he alone possessed the gardens and that they would never perish.

The disbeliever in this parable defied Allah Almighty, only to face unexpected consequences from Allah. Contrary to the proverb, "The eye envies its owner," this outcome stemmed from rejecting Allah's grace, as evident from the verses.

We also learn from the verses that patience is the key to relieving distress and that a person must think well of Allah and himself, as the believing servant did in this story.

We also learn not to compliment anyone because of their wealth or status. The believing servant faced the disbeliever and explained his flaws, rather than flattering him as some do, because he did not want to lose him. What the believer did was advise the disbeliever truthfully, without fear of repercussions from anyone.

We also learn that the punishment will not be delayed until death and resurrection, but it can manifest in this worldly life. Allah may punish whomever He wills during their lifetime and increase their grief as a punishment because they disobeyed Him. One type of punishment is the removal of a blessing.

Another important lesson from the verses is the recognition that our success is solely from Allah. Whatever we achieve or accomplish is not solely due to our efforts, intelligence, or planning, but rather to the grace and support of Allah. It is crucial not to attribute success to ourselves or others, but to acknowledge that it is Allah who enables and empowers us. Therefore, we should express gratitude by saying phrases like, "This is from the grace of Allah," "This is by the will of Allah," or "My success is only from Allah."

Indeed, this understanding should shape our character, perception of others, and interactions with both people and circumstances. Learning and internalizing these lessons from the noble verses are crucial for earning Allah's pleasure.

Moreover, the verses remind us to guard against arrogance and conceit, as they can lead one astray into polytheism and disbelief. We seek refuge in Allah from this.

Allah, Exalted be He, says:

**Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (Al-Kahf 18:46)**

The noble verse underscores that while wealth and children may adorn one's worldly life, they hold no value on the Day of Judgment. Neither riches nor offspring will offer any benefit to their owner in the Hereafter, according to the Qur'anic verses:

**The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart. (Ash-Shu'ara 26:88, 89)**

A "sound heart" prompts a person to spend their wealth on charitable causes, ensuring that such deeds endure and contribute to their balance on the Day of Judgment after their other money perishes during their lifetime. A sound heart also encourages the person to speak in a manner that pleases Allah Almighty, advocate for truth, and engage in righteous actions that will remain for man on the Day of Resurrection.

As a result, the guideline for an intelligent servant is not to become attached to their possessions or children, because everyone will eventually leave their wealth and family behind. This is the truth. A person must comprehend that the amount of charity they give and spend for the sake of Allah is what will remain after they die, and they will discover that Allah has doubled their charity many times over. Allah will resurrect them with a large balance of good deeds since they learned to save for this day during their lives.

Finally, a good servant must do many good deeds and say what pleases Allah. All of this weighs heavily on the balance of their good deeds, which they will discover at the time of reckoning. Indeed, Allah does not waste the reward of those who perform righteous deeds.

Allah, Exalted be He, says:

**And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (Al-Kahf 18:54)**

This verse illuminates a fundamental truth: humanity, particularly non-believers, often engage in arguments devoid of truth. Despite the myriad teachings, warnings, and descriptions of Paradise and Hellfire outlined in the Glorious Qur'an, a significant number of people persist in disputing and rejecting these truths, even aligning themselves with Satan and his allies, forgetting the remembrance of Allah.

The verse, meanwhile, describes those who are utterly rejected and condemned to Hellfire. Despite the abundant guidance provided in the Holy Qur'an and the lessons to be learned from the mistakes of predecessors, these individuals persist in their disbelief and argumentation.

We must be vigilant because these people are inevitably destined for Hell and they believe that they have no escape from it. We all aspire to Paradise, by the will of Allah. But the path to Paradise lies in submission, faith, good deeds, a lawful livelihood, seeking forgiveness, repentance, mastery of one's actions, and similar virtuous deeds.

Allah, Exalted be He, says:

**And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. (Al-Kahf 18:57)**

The noble verse reveals who is the most unjust in this world: the one who was reminded of Allah's verses but did not act on or learn from them, and who insisted on error despite knowing that it was wrong. Indeed, as a result of their numerous blunders, they forgot about crime, evil, and polytheism and believed that they were on the right track and not doing anything wrong. They didn't even repent before Allah Almighty for what they had done.

The verse shows us that for such people, Allah places coverings over their hearts and ears that prevent them from understanding the Qur'an or hearing goodness. These individuals embody a type of person whom Allah does not like, warning them of punishment in this world and torment in the afterlife.

Let's be cautious not to adopt these traits. We should strive to discern what is permissible. If we err or transgress, we must turn to Allah Almighty, seeking forgiveness for our misdeeds. We must not insist on errors. Instead, let's engage in deeds that please Allah Almighty, so that we may be counted among the righteous, for whom Allah has prepared everlasting gardens.



Allah, Exalted be He, says:

**So they set out, until when they had embarked on the ship, al-Khidhr tore it open. [Moses] said, “Have you torn it open to drown its people? You have certainly done a grave thing.” [Al-Khidhr] said, “Did I not say that with me you would never be able to have patience?” [Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty.” So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, “Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing.” [Al-Khidhr] said, “Did I not tell you that with me you would never be able to have patience?” [Moses] said, “If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.” So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, “If you wished, you could have taken for it a payment.” [Al-Khidhr] said, “This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.” (*Al-Kahf* 18:71-82)**

Prophet Moses (peace be upon him) set out in the company of Al-Khidr (peace be upon him), but the latter broke up the ship that carried them and then killed a child. Then they arrived at a village and found a wall about to fall, so Al-Khidr restored it.

Al-Khidr (peace be upon him) later informed Moses (peace be upon him) of the reason that made him do all these acts.

As for the ship, Al-Khidr said he preserved it for the benefit of weak people working on it, as a king would have seized it if it had been sound and without a defect.

As for the boy, his parents were believers, and if he grew up, he would exhaust them with transgression and disbelief.

As for the wall, he rebuilt it to preserve a treasure buried beneath it. This treasure belonged to two orphan boys, and their father was a good man.

We learn from the verses not to hate anything, as perhaps it is good for us. The good slave, Al-Khidr (peace be upon him), was commanded by his Lord to do this due to the knowledge that Allah taught him and not Prophet Moses (peace be upon him).

We may experience numerous circumstances in our lives that cause us to lose patience, only to realize later that Allah Almighty intended them for our benefit. We learn from the Qur'an to thank Allah Almighty for everything, to entrust our affair to Him, and put our trust in Him.

We also learn that good deeds are not lost with Allah. See how Allah relieved the righteous father and mother of the burden of an unjust son and provided the reasons for replacing them with another good child who would be dutiful for them.

Likewise, consider the story of the righteous father who passed away, leaving behind two orphan sons. His virtuous actions served as the means through which Allah protected their inheritance and caused someone to restore the wall to protect their treasure until they reached maturity and could obtain it. This highlights an important lesson: for those who seek the well-being of their descendants, the path lies not in amassing wealth for them but rather in engaging in righteous deeds that safeguard them and preserve the blessings that Allah has bestowed upon them.

As Prophet Moses (peace be upon him) had to exercise patience and refrain from interfering as the matter was beyond his knowledge, we also have to exercise patience in the face of the events of this world, recognizing that our knowledge is limited and that only Allah Almighty knows what is truly good or evil for us. Therefore, we must entrust our affairs to Him, place our trust in His wisdom, and patiently endure whatever trials befall us, even if they initially appear unfavorable, in accordance with Allah's saying:

**But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Al-Baqarah 2:216)**

In the story of Moses and al-Khidr (peace be upon them), we encounter a family that tragically loses their son. Initially, this appears to be an unfavorable event. However, Allah, the Most-Knowledgeable, knows what is truly beneficial. In

His wisdom, He allows the boy to be taken, replacing him with another good soul out of mercy for the grieving parents. This poignant tale resonates with every family's fear of such a loss. Although the situation seems evil for the family, there lies a greater purpose and good beyond our understanding. Allah's plans are always for our ultimate good, even when circumstances initially appear to be beyond our understanding or include something we dislike.

Consider the incident of scuttling the ship – an act that seemingly undermines the livelihood of its owners and results in the loss of their source of income. Yet Allah, Glory be to Him, reveals that this action was ultimately beneficial for the ship's owners. The vessel would not be seized due to the hole therein, thus safeguarding their livelihood.

Allah, praise be to Him, will not send to every individual He tests something to make them understand that His trial is good for them and that what initially angered them was, in fact, evil for them.

These verses include examples showing that if a person is subjected to a trial and has a strong faith in their Lord, this will provide them with the patience needed to face the test. An afflicted person may see what has befallen them as evil, but Allah Almighty sees that there is good in this affliction for the person, and they should thank their Lord for this amount of trial, while Allah Almighty was able to afflict them with a greater affliction.

This is also the case with the wall that Al-Khidr built, as it shows us how a father's righteousness and piety can build a shield for his children with which Allah will protect them.

The story of the wall built by Al-Khidr further emphasizes this principle. A righteous father's piety constructs a protective shield for his children. Just as the following verse advises guardians to fear injustice and speak justly, a father's actions can shield his offspring under Allah's watchful care, according to the verse:

**And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa 4:9)**

Indeed, the actions of Al-Khidr (peace be upon him) serve as profound examples, revealing the significance of piety toward Allah and the unwavering commitment to truth. These lessons resonate particularly with those entrusted with the care of vulnerable offspring.

Let us keep these examples close, never allowing them to fade from our minds, especially in times of affliction. As we counsel one another while communicating with those afflicted, let us recall these instances. They are

remarkable illustrations that draw us closer to understanding that all goodness originates from Allah Almighty, and He does not allow the reward of believers to be lost.

Upon reflecting on these noble verses, we recognize that Al-Khidr (peace be upon him) committed actions that might appear as major transgressions. However, he undertook them with the utmost conviction and tranquility, knowing that he acted upon Allah's command. He understood that comprehending the wisdom behind his actions would be challenging for a prophet like Moses (peace be upon him). Hence, Al-Khidr forewarned Moses (peace be upon them), saying, **“Indeed, with me you will never be able to have patience,”** implying Moses's potential impatience with the former's actions. To understand Al-Khidr's actions, one must submit to the belief that they inherently contained goodness, guided by Allah, the source of all goodness.

Due to our limited understanding, we may struggle to comprehend the wisdom behind certain events, leading to impatience. However, Allah, praise be to Him, sent the wise teacher, Al-Khidr (peace be upon him), to instruct Prophet Moses (peace be upon him) on the virtue of patience and how goodness can emerge from seemingly harsh circumstances. Allah, the Most Exalted, desires for us to trust that His decrees are inherently beneficial, prompting us to seek goodness within them. This pursuit requires patience, a quality revered as one of the keys to Paradise. A servant who endures trials with patience will be rewarded with entry into Paradise, which awaits those who remain patient and grateful. The story reminds us to cultivate patience and refrain from losing hope prematurely, thus losing and missing out on a lot of goodness and abundant knowledge, as Prophet Moses (peace be upon him) did.

Upon reflection, one might wonder: What if Prophet Moses had refrained from questioning Al-Khidr? What if he had exhibited more patience? Could there have been additional examples for us to learn from? Allah, in His wisdom, ordained these specific situations as sufficient for us to draw lessons and extrapolate from them insights to other situations.

Consider if we were to fully grasp the meaning of these verses. Would our understanding alter our perception of events that seem devoid of goodness while they hold all good for us, much like the situations depicted in the verses of Surah *Al-Kahf* between Prophet Moses and Al-Khidr (peace be upon them)? Similarly, Allah, the Most Exalted, reminds us in the Qur'an:

**Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Al-Baqarah 2:216)**

Will we amplify the deeds that we understand from the verses, recognizing them as the key to Paradise? These include swiftly returning to repentance for our shortcomings, exhibiting abundant benevolence, suppressing our anger, pardoning others and safeguarding their dignity, supporting the oppressed, defending the truth, fearing Allah, speaking words of kindness, selecting virtuous companions, and promoting goodness to others.

Upon comprehending the essence of the verses, have our prayers undergone transformation? Do we now offer night prayers? Have we heightened our focus and concentration during prayers? Are we diligent in offering prayers on time? Have we paid attention to our family and those around us to invite them to the goodness of what we have learned? Do we earnestly pray for the well-being and guidance of our family and relatives? Have we strengthened our ties of kinship? Have we augmented our voluntary acts of worship, such as additional prayers and charity, recognizing their capacity to elevate our status with Allah? Is our aspiration still limited to avoiding Hell and securing entry into Paradise, or have we begun to aspire to even higher degrees of Paradise?

By correctly understanding and adhering to these principles, our circumstances will undoubtedly improve, and the gateway to contemplating the verses of Allah will swing open for us. This aligns with Allah's injunction in the Qur'anic verse:

**Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?** (*Muhammad* 47:24)

These stories serve as illustrations of how Allah Almighty rewarded the righteous sailors and the virtuous parents and safeguarded the inheritance of the children left behind by a righteous father. Such tales offer valuable lessons for us to emulate as devout servants of Allah.

Our endeavor should be to engage in righteous deeds, thereby positioning ourselves among the ranks of the pious. By doing so, Allah Almighty will ease our affairs and guide us toward that which He loves.

Allah, Exalted be He, says:

**Say, [O Muhammad], “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.” Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. (Al-Kahf 18:103-105)**

These noble verses tell us about some people who are duped by the world and begin to enjoy everything available to them, regardless of whether this may displease Allah. The verses make it clear that they are those who disbelieve in their Lord's signs that indicate His Oneness and reject the Day of Judgement; hence, their actions will be rendered void by their denial.

Many people are lured by their wealth, prestige, or the power of their position, and they believe that they are stronger than anything else. They do not, however, fear Allah or obey His commands. To put it bluntly, the deeds of those individuals will become worthless due to their disbelief.

In my view, there's another category of individuals who seem somewhat lost in their pursuit of worldly affairs. While they believe in Allah and acknowledge the afterlife's judgment and consequences, they lack a deep sense of reverence or fear for Him. Some of them lead morally upright lives but neglect essential religious practices such as prayer, fasting, or paying zakah.

When prompted to fulfill their religious duties, they may justify their actions by claiming a personal connection with Allah and expressing gratitude to Him. However, they fail to recognize that Allah has prescribed specific rituals and obligations, including prayer at designated times.

Then you may use an analogy to help explain your idea. Consider this scenario: a teacher gives a specific task to a student, but the student opts to work on a different project instead. In this situation, his teacher, who likes the kid, will fail him since he did not finish the needed task. You may notice that such a person is more likely to argue and avoid religious obligations such as prayer, fasting, or learning the fundamentals of Islam.

From my perspective, these people have likewise gone astray in their pursuit of this worldly life, despite the fact that they believe they are doing well. Islam entails certain conditions and fundamentals that must be met for one's faith to be considered complete and for a Muslim to be considered to be doing well at work.

An intelligent servant is the one who knows their duties toward their Lord and works hard like a diligent student who accomplishes their assignments

completely and punctually, aiming for top grades in academics. It's imperative for each of us to reflect: Are we performing our prayers diligently and on time? Do we attend the Fajr Prayer regularly and join the congregation? Are we fulfilling all obligations to the best of our ability and within the bounds set by Allah? Each individual knows their own actions best, and failing to be honest with oneself can lead to lost efforts.

We must pay attention and hold ourselves accountable before we are held responsible on the Day of Resurrection. We pray to Allah Almighty for prosperity, facilitation, and steadfastness. We must always seek Allah's pardon for our previous shortcomings. One of Allah's gifts to us is that He removes the obligations we have missed by requesting forgiveness and repentance. We must not waste this opportunity so that our efforts do not go in vain while we believe we are doing well.

## **Surah Maryam**

Allah, Exalted be He, says:

**And peace be upon him the day he was born and the day he dies and the day he is raised alive. (Maryam 19:15)**

Indeed, Allah Almighty blessed Prophet John (Yahya) (peace be upon him) with wisdom, knowledge, diligence, and determination as he grew older. Allah also entrusted him with the Torah to further his mission of calling people to Him. Additionally, Allah showered His mercy upon him and purified his heart, making him mindful of Allah and dutiful toward his parents. Allah granted him peace during significant moments in his life, such as his birth, death, and resurrection. This is considered a divine assurance from Allah to His Prophet John (peace be upon him).

The verse serves as a beautiful supplication that one can make for their children and even for oneself, asking Allah to grant peace during the moments of passing away and resurrection and to bestow peace upon their children at their birth.

Pray for peace; if we do good deeds and fear Allah Almighty, we will achieve peace during the moment of passing away and on the day we are resurrected alive.

I have never heard a sheikh utter this supplication before. But it caught my interest, so I wanted to share it with you so that we can use it in our prayers and never forget the people we love during our supplications. We must pray to Allah while being certain of His answer.



Allah, Exalted be He, says:

**But he called her from below her, “Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (*Maryam* 19:24, 25)**

Prophet Jesus (peace be upon him) called his mother – in a divine miracle that a new-born baby speaks – not to be sad and to drink from the fresh water that was beneath her. He asked her to shake the trunk of the palm tree so that the dates would fall and she could eat.

Although this is a miracle, that is, a newborn speaks, when it comes to the matter of provision, things return to the law of nature: Allah orders Mary (Maryam) to exert effort and shake the palm tree in order to eat. This serves as a reminder to us to strive and work hard to eat from the provision that Allah has made available for us. Allah Almighty could surround Mary (peace be upon her) with dates. But in many places in the Qur'an, Allah establishes the rule that there must be effort. We also understand that there is no causal link between striving and livelihood. Mary (peace be upon her) was a weak woman who had given birth a few moments earlier, so how could she be able to shake a palm tree? But this is the quest that Allah will answer, provide, and bless.

This serves as a lesson for us: we have to strive and fear Allah. Pure Mary (peace be upon her) was blessed by Allah Almighty in her endeavors despite her weakness. We must learn the Qur'anic stories to serve as a reminder for us.

Allah, Exalted be He, says:

**O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire].” [His father] said, “Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.” [Abraham] said, “Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. (*Maryam* 19:45-47)**

In these noble verses, Prophet Abraham (Ibrahim) (peace be upon him) warns his father that he fears torment will befall him if he dies as a disbeliever. The verses instruct us that one must strive to guide their parents, as well as other family members and beloved ones, if they are not believers. This is based on the Islamic principle that we should advise one another in truth, and one should be concerned about their parents and their destiny in the Hereafter, as no one will be able to intercede for their parents if they die unbelievers. Therefore, everyone must be concerned with their own affairs in the end, because on the Day of Resurrection, neither wealth nor children will benefit anyone except those who come to Allah with a sound heart.

Verse 47 contains a sophisticated manner of communication and respect for one's father. Abraham offered peace upon his father from being harmed, assuring that he would ask forgiveness from Allah, the Compassionate.

From the verse, we learn wisdom, good advice, and the etiquette of addressing one's parents, including respect and reverence, despite the difference in belief between them.

Allah, Exalted be He, says:

**And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees. (Maryam 19:71, 72)**

The noble verses illustrate a scene from the Day of Resurrection and the fact that all people will pass over the Sirat (the bridge over the Fire). It is inevitable that everyone will pass on the Sirat. Only those who fear their Lord, avoid His prohibitions, and do righteous deeds will pass safely. But the wrongdoers will fall to their knees, unable to escape from Hell.

I do not want anyone to be scared, for Allah has promised that there is no fear for the pious, and they shall not grieve. Perhaps Allah wants to reward those who will enter Paradise by showing them the fate of those who entered Hell due to their disobedience to Allah and that the time has come to reward those who remained steadfast in worshiping and fearing Allah.

These noble verses emphasize principles in our faith that there is no escape from Allah's punishment for those who commit crimes and that Allah has promised to save the righteous as a reward for their efforts in fearing Him and doing good deeds.

Allah, Exalted be He, says:

**Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement? So be not impatient over them. We only count out to them a [limited] number. (*Maryam* 19:83, 84)**

These verses highlight a grave truth: when people stray from the path of righteousness, Allah allows them to become vulnerable to the influence of devils, leading them further into sin.

In the second verse, Allah advises Prophet Muhammad (peace be upon him) not to ask Him to hasten the destruction of these people. Instead, Allah grants them more time in this world, allowing them to increase in corruption and transgression, and all of this is nothing but a respite from Allah, who counts their deeds. Ultimately, they will face the consequences of their actions on the Day of Judgment, where Allah will condemn them to Hell. Their worldly wealth and status will offer them no benefit because they were misguided.

In our lives, we may encounter individuals who, despite their lack of piety, seem to prosper in their work, amassing wealth and gaining prestige, perhaps even enjoying long lives. This can be seen as a period of grace from Allah, during which He may prolong their lives while allowing them to be vulnerable to devils. It's important to understand that true success lies in piety. A pious individual, even if poor, is far superior to a wealthy and immoral one. While the latter may face the torment of Hell once their sins outweigh their good deeds, the former will be among the inhabitants of Paradise alongside other righteous individuals.

## **Surah Ta-Ha**

Allah, Exalted be He, says:

**We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear [Allah].** (*Ta-Ha* 20:2, 3)

In this verse, Allah reassures His Prophet Muhammad (peace be upon him) that the Qur'an was not revealed to cause him distress but rather as a reminder for those who are mindful of Allah.

This should shape our understanding of life. Religion is meant to facilitate, not burden us. Allah desires ease for us and does not wish for our hardship. He has not prohibited anything without permitting many other things. Even in acts of worship like fasting, there are exceptions for breaking the fast in various situations, such as illness or travel. Allah Almighty emphasizes this in the Qur'an:

**Allah intends for you ease and does not intend for you hardship.** (*Al-Baqarah* 2:185)

The noble verse invalidates the claim that religious obligations are arduous and exhausting for servants.

Regarding prayers, for example, Allah has permitted travelers to combine two prayers and shorten the four-Rak'a prayers to two, and those who find standing during prayer burdensome are allowed to sit down, among other forms of facilitation.

Satan often deceives people by making them perceive piety as a burden, deterring them from the righteous path. Allah desires ease for us and reminds us of His verses to reassure the righteous that they are on the right path, the route to Paradise, by the will of Allah.

Allah, Exalted be He, says:

**[Moses] said, “My Lord, expand for me my breast [with assurance] And ease for me my task. And untie the knot from my tongue. That they may understand my speech. And appoint for me a minister from my family - Aaron, my brother. Increase through him my strength. And let him share my task. That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.” (Ta-Ha 20:25-35)**

Let's take a look at how Prophet Moses (peace be upon him) prayed to his Lord and imagined the gates of heaven open. This is the approach of supplication: pray using words that can aid us. Moses (peace be upon him) begged his Lord to open his chest, expand it to bear what was coming to him, make his affairs easier, and make him eloquent, able to explain what he wanted to say clearly so that others might understand him.

In this regard, I recall this supplication from my late mother to utter before taking exams or any important interviews: “My Lord, expand for me my breast [with assurance], ease for me my task, and untie the knot from my tongue that they may understand my speech.” This concise supplication encompasses all that is needed in such situations: seeking success and Allah's acceptance.

We saw how Moses (peace be upon him) requested his Lord Almighty for assistance with his brother Aaron (peace be upon him) to share with him. His request was not solely for himself but also for his brother, wishing for his well-being as much as for his own. He emphasized the importance of cooperation, declaring that it was good and conducive to success and that he and his brother would be among those who remember Allah frequently.

Indeed, this method of supplication teaches us not only how to pray for ourselves but also how to extend our prayers and wishes for the well-being of others, especially our brothers and sisters. It underscores the essence of faith: unwavering certainty in Allah's blessings and the importance of expressing gratitude and remembrance for His endless bounty.

Allah, Exalted be He, says:

**When We inspired to your mother what We inspired, [Saying], ‘Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.’ And I bestowed upon you love from Me that you would be brought up under My eye. [And We favored you] when your sister went and said, ‘Shall I direct you to someone who will be responsible for him?’ So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses. (Ta-Ha 20:38-40)**

The noble verses illustrate how Allah Almighty facilitates affairs for those whom He loves. They recount the story of Moses’s mother, who placed him in a box and threw it into the river to protect him from Pharaoh’s decree to kill all male newborns. Miraculously, the box reached Pharaoh’s palace. But Allah instilled love for the baby in Pharaoh’s heart. Subsequently, Moses’s sister guided them to a woman who would nurse and raise him. Eventually, Moses was reunited with his mother, who rejoiced at his return, having feared his separation. Under Allah’s protection and care, Moses grew up safely, as described until verse 40.

The verses teach us the essence of faith and reliance on Allah’s protection.

While the verses highlight the early years of a prophet whom Allah wanted to protect because he would be entrusted with a message, the story serves as a lesson for all believers to trust in Allah, the Best Protector and Most Merciful.

In fact, the behavior of Moses’s mother in throwing her son into the river and placing her faith in Allah’s protection illustrates a deep sense of reliance on divine providence. Similarly, when a father passes away, leaving behind an orphaned child, his trust in Allah ensures that the orphan will be safeguarded, provided for, and blessed with care and grace. Allah will facilitate the presence of caregivers who will guide, nurture, educate, and protect the orphan, all by His divine decree and permission, in accordance with the verse:

**And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa 4:9)**

Trusting in Allah and trading with Him allows hearts to be at ease, free of sadness and fear, and under Allah’s protection and guidance.

The ninth verse of Surah An-Nisa provides us with divine guidance on safeguarding our children: fearing Allah, speaking justly, and maintaining

positive thoughts about Him. Indeed, Allah is the ultimate protector and the Most Merciful of those who show mercy.



Allah, Exalted be He, says:

**Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].”** (*Ta-Ha* 20:43, 44)

Allah Almighty directed Moses and Aaron (peace be upon them) to go to and meet Pharaoh, who had disbelieved Allah. He gave them the message and told them to speak to him gently, not violently, in the hope that he would remember and fear Allah and repent.

This teaches us how to confront situations and encourage others to do something admirable without using harsh words or intimidation, but rather with soothing words and arguments.

Here, we can add the following verse:

**Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.** (*An-Nahl* 16:125)

We learn that our words should be soft and convincing, not violent in a way that discourages whoever hears us or whomever we address. We must be wise and give good advice, setting examples and seeking help from the Qur'an to make our intended meaning clearer.

Speaking in a gentle manner and using kind words are the conduct of wise, righteous, and understanding people. Allah loves this behavior. We learn that we must observe wisdom when calling people to their Lord and necessarily facing things in a soft, rational, balanced manner.

Allah, Exalted be He, says:

**[Pharaoh] said, “Then what is the case of the former generations?” [Moses] said, “The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.”** (*Ta-Ha* 20:51, 52)

The verse comes within the context of the dialogue that took place between Moses (peace be upon him) and Pharaoh after the latter asked about the previous nations that had disbelieved: What will Allah do with them? Moses (peace be upon him) said that only Allah knows the answer, for His knowledge does not err and He does not forget their work.

Many people may ask about the fate of those who have not received a message from Allah and other people, whether they will enter Paradise or Hell. Some may love this argument.

We learn from the Qur'anic stories, particularly Moses's response to Pharaoh, that knowledge rests with Allah. He is fully aware of the deeds of the previous peoples, and everything is recorded with Him. If Allah wishes to condemn them, they are His servants; if He wishes to pardon them, He is the Most Compassionate and Merciful. We do not speculate or discuss things we know nothing about. We simply declare that their affairs are with Allah Almighty. He is their Creator, and knows all about them, for He is Just and will judge them with His encompassing justice and mercy.

We learn not to say that someone is destined for Hell and others for heaven. It is part of one's perfect faith to refrain from involvement in what does not concern them and what they have no knowledge of. We have to acknowledge that ultimate knowledge rests with Allah, who He is free from error and forgetfulness, and to Him all matters return, and no creature possesses the knowledge that Allah has. This understanding is part of the etiquette of Islam – that is, to recognize the wisdom of Allah and believe that He is All-Wise, All-Knowing.

Allah, Exalted be He, says:

**[Saying], “Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen.” But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance. (Ta-Ha 20:81, 82)**

These two noble verses encapsulate the essence of our relationship with Allah Almighty and His expectations of us. He encourages us to traverse the earth and enjoy its lawful provisions, which are abundant and delightful. From my perspective, this encompasses not only food, drink, and sustenance but also seeking lawful means of livelihood. It also entails refraining from indulging in forbidden substances, as doing so incurs the wrath of Allah, leading to misery in both this world and the Hereafter.

However, the door to repentance is always open for those who seek forgiveness and turn back to Allah. Making mistakes is inevitable, but it is not the end of the road. Hence, one should hasten to repent and seek forgiveness from Allah, who is the Most Merciful and the Most Compassionate. He loves those who repent and forgives those who return to Him.

Let us endeavor to consume lawful provisions, earn our livelihood through lawful means, and consistently seek forgiveness, as this is the path of an intelligent, successful servant.

Allah, Exalted be He, says:

**So Moses returned to his people, angry and grieved. He said, “O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?”** (*Ta-Ha* 20:86)

Moses (peace be upon him) had departed with the understanding that his people would join him later. However, upon his return, Allah informed him that his people had turned to worshipping a calf, misled by the Samaritan. Moses (peace be upon him) was both angered and saddened by their actions. He reminded them of Allah's promise to send down the Torah and grant them entry into Paradise. Moses questioned whether they had forgotten this divine promise over time or intentionally sought to incur Allah's wrath by breaking their commitment to remain steadfast in obedience until his return.

This noble verse highlights the profound challenges that Moses (peace be upon him) faced with his people, a plight shared by many other prophets and messengers, as recounted in the Qur'an.

Here I recall the verse:

**And remind, for indeed, the reminder benefits the believers.** (*Adh-Dhariyat* 51:55)

Faith is akin to a tree that requires nurturing and constant reminders. When one neglects remembrance, they become vulnerable to the whispers and temptations of Satan. This is perhaps why Moses (peace be upon him) asked his people if they had forgotten their promise to remain steadfast in obedience.

The verse teaches us the importance of staying connected to the remembrance of Allah, reading the Qur'an, and attending religious lectures that offer invaluable lessons. It's imperative that we all strive to elevate our spiritual fitness by maintaining our commitment, resilience, and avoiding spiritual distance.

Satan constantly seeks to lead us astray, so we must remain vigilant and draw closer to Allah. Through perseverance and seeking refuge in Him from Satan's schemes, we can safeguard ourselves.

This verse highlights the gravity of spiritual distance, urging us to approach Allah through worship and righteous deeds, seeking His protection and guidance, and fostering steadfastness in our faith.

Allah, Exalted be He, says:

**Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us the Qur'an. Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,[Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load. (Ta-Ha 20:99-101)**

These verses serve as a stark warning against those who turn away from the Qur'an, refusing to believe in its message or act upon its teachings. They will bear a significant sin on the Day of Resurrection and face a severe punishment, enduring torment indefinitely. What could be worse than neglecting the guidance of the Holy Qur'an?

We are required to reflect on the meanings and injunctions of the Qur'an, understand its teachings in order to implement them in our lives, adhere to what Allah has commanded, and abstain from what He has prohibited.

Many individuals may display a copy of the Qur'an in their cars or under their pillows, or hang some verses like Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255). Yet, when asked if they read the Qur'an, they may fall short.

If you inquire whether they recite the Qur'an well, they might respond that they have tried but find it difficult, especially pronouncing the vocabulary correctly.

When asked why they have not made more effort to learn and educate themselves and their families, they may cite the many worldly concerns they face, believing that Allah is merciful to His servants.

When asked whether they seek explanations from knowledgeable scholars or sheikhs, they may mention the many life and job pressures they face, as well as the fact that they perform Friday congregational prayer and listen to the sermon even if they arrive late to the mosque.

Unfortunately, this is how most people are. Life and everything in it distracts them from reading the Holy Qur'an and learning how to read it correctly, despite the fact that anyone can take online Qur'an courses. They find understanding challenging and do not attempt to approach it.

Staying away from the Holy Qur'an has terrible implications. This is Allah's word to us. How can we not attempt to comprehend what He expects of us since He is the One who created, shaped, provided for, directed, and protected us?

An intelligent servant recognizes this and dedicates even a small amount of time to engage with the Qur'an, striving to learn to read and understand its verses. There are abundant explanations by scholars available on platforms like

YouTube and elsewhere. By simply entering the verse number into a search engine, one can quickly access commentaries and deepen their understanding in minutes.

Allah desires to witness our efforts to draw closer to Him. Conversely, those who remain distant from Him are further from His divine care and more susceptible to the temptations of Satan. The Qur'an serves as a shield against Satan's influence; distancing oneself from it weakens this immunity and increases susceptibility to spiritual harm.

If we neglect to educate ourselves and our children about the Qur'an, who will guide them? It is our duty to memorize and learn the Qur'an, passing its teachings down to those who come after us. Ultimately, Allah is the best guardian.

We need to keep track of our progress, follow up, and record the number of verses we read each week and the verses we comprehend.

Even dedicating a few minutes to this endeavor demonstrates our commitment to seeking understanding, and Allah recognizes and rewards this effort. When Allah sees us sincerely striving to comprehend His words, He will open our chests and make things easier for us. Prophet Muhammad (peace be upon him) has said that whoever draws near to Allah by a handspan, Allah draws near to him by an arm's length. May Allah guide whoever seeks His guidance. We ask Allah to grant us success.

Allah, Exalted be He, says:

**The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed. They will murmur among themselves, “You remained not but ten [days in the world].” We are most knowing of what they say when the best of them in manner will say, “You remained not but one day.”** (*Ta-Ha* 20:102-104)

This noble verse depicts the conversation among criminals on the Day of Resurrection as they speculate about the duration of their stay in the *Barzakh* (the period between death and the Resurrection). Some estimate it to be ten nights, while others say it was only one day, as mentioned in the following verse. This discussion underscores their perception of time as relatively short, unaware of its true magnitude.

On the Day of Judgment, individuals will come to realize that their earthly life, no matter its length, is merely a few days compared to the eternal life of the afterlife. Likewise, they will not realize how long they stayed in the grave from the time of their death until the Day of Judgment, considering it to be brief in retrospect.

This world serves as a transient abode, while the Hereafter offers eternal life. An intelligent servant comprehends this truth, ensuring that their actions in this world pave the way for a dignified existence in the afterlife. They have to strive to ensure that their deeds qualify them for Paradise in the Hereafter.

Just as a diligent student invests effort in their studies to secure a promising future, understanding that their academic journey is temporary, a believer invests in righteous deeds and worship to secure a blissful eternity. Conversely, neglecting one's spiritual obligations leads to a bleak future in the afterlife.

Preparing for the afterlife requires diligence and commitment to fulfilling Allah Almighty's commands, engaging in virtuous deeds, and abstaining from prohibited actions. This concerted effort is essential for attaining Paradise in the Hereafter.

Allah, Exalted be He, says:

**That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps]. (Ta-Ha 20:108)**

The noble verse illustrates the scene of the resurrection, where the authority and power of the Sovereign are absolute, compelling all to follow in silence out of fear of the impending judgment.

Now, imagine a person of influence and power, enticed by the allure of worldly life and prestige and the admiration of those around them. Blinded by arrogance, they inflicted harm on others without remorse.

Yet, on the Day of Judgment, they stand in a long line, engulfed by fear, overwhelmed by the reality of divine justice, and consumed by remorse.

Imagine those whom this individual wronged, witnessing their oppressor as they traverse the *Sirat* on their way to Paradise. Meanwhile, the wrongdoer awaits divine retribution, humbled and ashamed, knowing that Allah's punishment for their transgressions in the world awaits them in the Hereafter.

Indeed, it's a challenging reality to contemplate. Let's all cultivate a profound fear of Allah Almighty and strive to engage in righteous deeds, so we may count ourselves among those who experience neither fear nor sorrow.

The responsibility lies directly in our hands, so why neglect it? Our business, wealth, offspring, and all that surrounds us will hold no benefit unless we recognize the impending Day of Judgment, where each person will either be honored or humiliated based on their deeds.

Therefore, let us earnestly seek forgiveness today and embark on the journey of preparing ourselves by purifying our souls from sins, fearing the torment of that inevitable day. We have to fulfill the rights of others and continually draw closer to Allah, utilizing the time we have left in this life – uncertain as to when it may end – to the best of our abilities. Failing to secure provisions for the Hereafter would only amount to injustice against ourselves. Let us engage in goodness and place our trust in Allah's divine wisdom and mercy.



Allah, Exalted be He, says:

**Then Satan whispered to him; he said, “O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?”** (*Ta-Ha* 20:120)

In this noble verse, Allah Almighty tells us how Satan infiltrated our father, Adam. If Adam realized that Satan had infiltrated him from a weak point, as any armed forces do when attacking an enemy position, for instance, then they would attack from vulnerable points and steer away from fortified points.

In the verses that preceded this verse, Allah explains to us how He promised Adam and his wife that they would not go hungry in Paradise or become naked, that He would give them water so that they would not become thirsty, and that He would provide them with His shade so that the heat of the sun would not hit them. That is, Adam and his wife were completely safe.

Whoever feels such security fears that this security could potentially disappear or end, so they will seek to prolong this period of pleasant residence. Exploiting this vulnerability, Satan entices Adam with the forbidden tree, suggesting that by eating from it and obeying him, he would attain immortality in Paradise.

This incident teaches Adam's descendants the importance of remaining vigilant against Satan, who exploits our points of weakness. This is similar to diligent soldiers on guard duty; negligence could lead to defeat. But remaining vigilant and seeking refuge in Allah will definitely prevail and attain Allah's support in the battle against Satan.

The accursed Satan defeated Adam (peace be upon him), and the latter forgot the command of his Lord. The verse tells us that no one should think that they are immune to Satan's infiltration because Adam himself had fallen victim to him. Let us always be vigilant and draw near to Allah Almighty through remembrance and seeking refuge in Him from the accursed Satan.

Allah, Exalted be He, says:

**And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” He will say, “My Lord, why have you raised me blind while I was [once] seeing?” [Allah] will say, “Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.”** (*Ta-Ha* 20:124-126)

Allah confirms to us in these noble verses that whoever turns away from His remembrance will have a depressed, unhappy life. Not only this, but also on the Day of Resurrection, Allah Almighty will gather them while they are losing sight and reason, failing to justify their misguidance in this world.

Therefore, an intelligent servant is the one who aspires to a happy, satisfactory, and blessed life in this world so that they do not fear or grieve on the Day of Judgment. This can be attained by fearing Allah Almighty and drawing close to Him. The best way to do this is to remain steadfast in prayer, read the Holy Qur'an, act according to what it says, and fear Allah.

The one who has shied away from remembering Allah Almighty in this may wonder why they will be gathered blind on the Day of Resurrection while their vision was intact in their worldly life. Allah Almighty responds that this is because they pursued their wants in this world. The signs of Allah appeared to them, but they turned away and abandoned them. Just as they left Allah's signs in this world, Allah Almighty will torture them in the afterlife. We are seeking refuge in Allah from this.

Let us hasten to attain forgiveness from your Lord and achieve a garden as wide as the heavens and the earth, prepared for the righteous.

Oh Allah, register us among the righteous and distance us from Satan, who wants to distance us from You and keep us away from Your signs. O Allah, we seek refuge in You from Satan, so grant us victory over him.

Allah, Exalted be He, says:

**Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence. (Ta-Ha 20:128)**

We understand from this verse how those who disobeyed Allah Almighty did not realize the multitude of nations that He had destroyed before their disobedience. They walk into the dwellings of those destroyed nations and witness the effects of what has befallen them. The destruction and ruin that befell these nations is a lesson for rational people.

Many places in the world have remnants of past civilizations, and when people visit these places, they are in awe of the advancements made in astronomy, architecture, and other fields, as well as their level of civilization. That is ok, but reasonable people should consider who destroyed these nations when they were so well developed at the time. What happened to them, and where is their strength?

The stories of the Qur'an instruct us that numerous past civilizations were destroyed by Allah the Almighty when they disregarded His messengers and prophets and turned their backs on Him. When reasonable people consider the nations that came before us, they comprehend this.

We learn a vital principle: a wise person considers others, and we have to understand the virtue of the mind, the honor of its possessor, and the advantage derived from it.

Allah, Exalted be He, says:

**And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring. (Ta-Ha 20:131)**

The noble verse advises us not to envy those around us who may be corrupt or have been granted worldly possessions by Allah, such as wealth, status, children, or success. These earthly delights are temporary and fleeting. Instead, we are encouraged to focus on the everlasting rewards promised by Allah to those who demonstrate patience and piety. The pleasures of this world pale in comparison to the abundant blessings reserved for those who remain steadfast and righteous in the Hereafter.

This serves as a reminder of the contentment and faith in Paradise and its rewards that Allah instills in the hearts of those who fear Him. It reassures them of Allah's justice and His commitment to fulfilling His promises of Paradise. Such individuals trust that their patience, faith, and reliance on Allah will be duly rewarded with honor and bliss in the afterlife.

## **Surah Al-Anbiya**

Allah, Exalted be He, says:

**And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know. And We did not make the prophets forms not eating food, nor were they immortal [on earth].** (*Al-Anbiya* 21:7, 8)

Allah illustrates through this noble verse that the messengers He sent were human beings who shared the same basic needs and mortal nature as others. They ate, lived, and eventually passed away, demonstrating their mortality and human characteristics.

From this verse, we also learn valuable lessons about how to interact with those around us and understand what kind of argumentation they might raise. If the messengers were angels, for instance, people might perceive them as unattainable role models, making it harder to relate to their message and emulate their behavior since man was created from clay.

The text also teaches us that a leader must be connected to his or her people in order to comprehend how they live and manage their daily activities. Even if they are asked for something, they may respond to the circumstances based on their knowledge and comprehension of the people's livelihoods and lives.

The verse reflects a divine approach to how Allah chose the messengers and what their nature was to persuade others around them.

We also learn how to engage with others and instill a valuable attitude toward life.

Allah, Exalted be He, says:

**To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. (Al-Anbiya 21:19)**

In this noble verse, Allah emphasizes His ownership of everything in the heavens and the earth. Unlike humans, angels do not display arrogance in worshipping Him; they tirelessly fulfill their worship, finding joy in Allah's satisfaction.

Connect this verse with another that highlights Allah's command to call upon Him for assistance:

**And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (Ghafir 40:60)**

We understand that neglecting to supplicate regularly is regarded as an act of arrogance. While angels, who possess everything, faithfully worship Allah day and night without arrogance, humans are reminded of their duty to humble themselves before Allah and seek His guidance and support through prayer.

Supplication holds great significance in Islam, as Allah Almighty values the act of His servants calling upon Him. It is crucial to recognize that neglecting supplication may be perceived as arrogance in worship, and this is abhorred by Allah.

As depicted in the noble verse, we are encouraged to emulate the angels' unwavering dedication to worship. Just as angels never tire of worshipping Allah, believers should exhibit patience and perseverance in their worship, even in the face of challenges like fasting in extreme heat or enduring hardships during Hajj. By adopting this approach, believers aim to attain Allah's utmost satisfaction, following the example set by the angels, as indicated in various verses, including:

**And enjoin prayer upon your family [and people] and be steadfast therein. (Ta-Ha 20:132)**

Indeed, reaching such a sublime level of worship requires sincere effort and dedication. Allah Almighty encourages competition in striving toward Him. Let us not forget the virtue of *Tasbih* (glorifying Allah by saying *subhan-allah*) without getting tired. This is what angels do without interruption. Allah says:

**They exalt [Him] night and day [and] do not slacken. (Al-Anbiya 21:20)**

Allah, Exalted be He, says:

**And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.” So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshipers [of Allah].** (*Al-Anbiya* 21:83, 84)

The story of Prophet Job (Ayyub) (peace be upon him) in the Qur'an serves as a profound lesson in patience and perseverance. Despite enduring severe illness and the loss of his family, Prophet Job (peace be upon him) remained steadfast in his faith and turned to Allah in supplication. In response, Allah Almighty granted him recovery from his illness and restored to him what he had lost – his family and the like of them – as a mercy from Him. This serves as a reminder to all believers to exhibit patience in times of adversity, like Prophet Job (peace be upon him).

It is a Qur'anic lesson in patience and supplication, preceded and followed by faith, piety, and good deeds. Allah teaches us what to do so that people who understand the need for patience and supplication will find relief. Allah revealed these stories in His Book so that we could understand, consider, and learn that relief comes only from Allah, and the keys to it are faith, patience, and supplication.

Patience always has its rewards. The Qur'an does not mention patience until there is good news for the patient. Allah, Exalted be He, says:

**And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.** (*Al-Baqarah* 2:155-157)

The concept of patience is indeed a test, and those who demonstrate patience are rewarded abundantly by Allah. It is important for intelligent believers to understand that trials and tribulations are not types of punishment but rather tests of faith. The correct response to these tests includes patience, supplication, good deeds, and drawing closer to Allah. Success in facing these challenges with patience and steadfastness brings glad tidings from Allah. We should always remind ourselves of the virtues of patience and resilience in overcoming difficulties, as Allah promises good news for those who persevere.

## Surah Al-Hajj

Allah, Exalted be He, says:

**And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves. (Al-Hajj 22:7)**

This verse represents the truth by which we must live: there is a necessary trial. In our earthly lives, individuals may go their entire lives without facing a trial in a court of law if they respect laws and regulations. However, in the afterlife, there is no escaping from the ultimate trial of the Day of Judgment. Each person will be held accountable for their actions, and justice will be served without any bias or prejudice. Those who are innocent will be generously rewarded, while those who are guilty will face punishment and torment.

It is wise for a servant to envision the scene of the Day of Judgment, understanding that their trial has been postponed for an indefinite period. Allah's mercy grants them a unique opportunity: they have control over the evidence against them. They carry their case file with the chance to expunge evidence by seeking forgiveness, repenting, and fulfilling the rights of others. They can also gather witnesses who testify to the sincerity of their faith and good deeds.

A servant may become engrossed in worldly affairs, succumbing to its temptations and the influence of Satan, neglecting to prepare for their impending trial. If their trial is suddenly scheduled upon their death, they lose everything, with no one to blame but themselves. They had the opportunity to erase their transgressions from their case file but failed to do so. The verdict becomes inevitable.

We must constantly remind ourselves of the impending judgment. Seeking forgiveness and repentance helps erase sins, while engaging in good deeds accumulates benefits. The reality of the Day of Resurrection, accountability, and the existence of Heaven and Hell, are undeniable truths. We implore Allah for success, focus, and liberation from distraction.

O discerning servant, the opportunity remains available to you. Preserve your case file and replace misdeeds with good deeds. Eradicate sins through repentance, seek forgiveness, engage in virtuous actions, and fulfill the rights of others.

The timing of our trial session remains uncertain. The opportunity to prepare and revise our case files could be withdrawn at any moment. Therefore, we must not allow anything to distract us from this crucial task. Whoever squanders this



opportunity will bear the consequences alone, having failed to extend mercy to themselves in the first place.

Allah, Exalted be He, says:

**Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy. (Al-Hajj 22:23, 24)**

These two noble verses highlight the virtue of those who believe and do righteous deeds. Allah promises to admit them to gardens with rivers flowing beneath palaces and trees. They will be adorned with bracelets of gold and pearls, and their garments will be made of silk. These are the ones whom Allah has guided in this worldly life to utter good words, such as the two testimonies of faith, i.e., "There is no god but Allah, and Muhammad is His messenger," and uttering Tasbih (saying *Subhana Allah*, or Glory to be Allah) and Tahmid (saying *Al-Hamdu-Lillah*, or Praise be to Allah). Allah has also guided them to the path of worship.

The pleasures mentioned in the noble verse, such as palaces and jewelry, are fleeting and temporary in this world. In contrast, the high life in heaven is eternal. Those who believe and engage in righteous deeds will receive everlasting rewards as a result of their faith and good actions. Even if someone is not blessed with these worldly comforts, their opportunity in the afterlife may be far superior to those who enjoyed such pleasures in this world but lost them in the Hereafter. This is attained by performing good deeds and being a devout servant, ensuring enduring success.

Allah, Exalted be He, says:

**And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass - That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. (Al-Hajj 22:27, 28)**

Allah speaks the truth, indeed. During the days of Hajj, people from all corners of the globe converge to fulfill their pilgrimage duties, seeking forgiveness for their sins and hoping to earn rewards. They engage in the rituals of circumambulation of the Ka'bah, standing at Arafat, and offering sacrifices, each according to their circumstances.

I perceive – and Allah knows best – that the phrase **“that they may witness benefits for themselves”** also encompasses their gathering and consultation as Muslims from diverse backgrounds. Here, they exchange cultures and experiences, engage in potential trade and deals, and hold discussions about their collective affairs. This annual gathering serves as a conference facilitated by Allah Almighty, inviting Muslims to connect, seek guidance, and perform the Hajj. Why shouldn't they exchange benefits and engage in trade with one another? Each can benefit from the other's successes in life, piety, and trade with Allah Almighty, as a matter of advising one another in truth.

I believe – and I may be wrong – it could be beneficial in the future to arrange exhibitions during the Hajj season for Islamic nations to showcase their products. This would allow pilgrims to explore, exchange ideas, visit each other's markets, and stimulate their industries and economies. These are advantages that Muslims should embrace to uplift their communities and compete with other advanced nations. Why not extend invitations to the entire world to visit these exhibitions that can display products made by Islamic countries on the sidelines of Hajj? This could boost economic development and bring about mutual benefits, as indicated in the noble verse.

Allah, Exalted be He, says:

**O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you “Muslims” before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper. (Al-Hajj 22:77, 78)**

In these two noble verses, Allah Almighty enjoins believers to engage in acts that are pleasing to Him, which, with His permission, will grant them entry into Paradise. These include bowing and prostrating in prayer exclusively to Allah, performing good deeds such as charity, maintaining family ties, fulfilling covenants, and striving sincerely in the path of Allah. This striving, I believe, encompasses both the known concept of jihad and the self-struggle against one's own desires and the temptations of Satan. Additionally, believers are reminded to appreciate the blessing of Islam, a religion of tolerance and ease that was the religion of Abraham (peace be upon him). They are referred to as Muslims in previous scriptures and the Qur'an, and Prophet Muhammad (peace be upon him) is appointed as a witness over them because they followed him. And Allah has appointed them as witnesses over the previous nations that their messengers had conveyed the divine message to their folks.

Allah completes His guide to Paradise by ensuring that believers are required to regularly perform prayer, pay zakah, turn to Him, and rely on Him in their affairs. Allah is the best protector and the best helper for those who ask Him for victory. Let's reflect on how Allah demonstrates His love for His devoted servants by guiding them to the most direct path to Paradise. A discerning servant grasps this message, diligently acts upon it, perseveres in seeking success, and remains steadfast in seeking forgiveness to erase bad deeds, leaving only good ones in their record.

## **Surah Al-Mu'minun**

Allah, Exalted be He, says:

**Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers - Those are the inheritors, Who will inherit al-Firdaus. They will abide therein eternally.**  
(*Al-Mu'minun* 23:1-11)

The noble verses illustrate the path of believers to Paradise and depict the characteristics of a believer who earns the love and approval of Allah. Such a believer:

1. Maintains humility in prayers and observes them punctually.
2. Guards against engaging in false actions or speech that may distract from acts of worship, preferring to abstain from idle talk to avoid backbiting, gossiping, or anything displeasing to Allah.
3. Fulfills the obligation of paying zakah.
4. Preserves chastity by refraining from adultery and seeking protection through marriage, while avoiding any actions that transgress the prohibitions set by Allah.
5. Upholds trust and fulfills promises and contracts.
6. Observes the five daily prayers at their appointed times, neither advancing nor delaying them, while adhering to their conditions.

Believers who fulfill these conditions and criteria are assured Paradise by Allah Almighty. Let us be vigilant in following this path to attain Paradise, by the will of Allah.

Allah, Exalted be He, says:

**Indeed, they who are apprehensive from fear of their Lord. And they who believe in the signs of their Lord. And they who do not associate anything with their Lord. And they who give what they give while their hearts are fearful because they will be returning to their Lord - It is those who hasten to good deeds, and they outstrip [others] therein. (Al-Mu'minun 23:57-61)**

These noble verses depict the characteristics of believers beloved by Allah, who:

1. Fear Allah and are conscious of not provoking Him.
2. Believe in the teachings of His Book, understanding and acting upon its verses.
3. Firmly adhere to the monotheistic belief in Allah, acknowledging His sole divinity without any partners.
4. Strive to perform righteous deeds, seeking closeness to Allah through virtuous actions, and are deeply concerned that their deeds may not be accepted, indicating their sincerity.
5. Hasten to perform acts of goodness at every opportunity.

We must comprehend and internalize the characteristics of the believers whom Allah Almighty loves, striving to emulate them to earn His pleasure.

These verses underscore a fundamental principle of divine justice: every individual will be judged according to their capacity and capability. This principle ensures fairness and equity, considering various factors such as physical abilities, cultural backgrounds, environmental circumstances, and societal contexts. Allah's justice is not based on abstract rules but takes into account each person's unique circumstances.

Let us derive lessons from this principle and adopt a similar approach in our interactions. When faced with punishment or accountability, let us seek understanding, consider mitigating factors, and acknowledge the circumstances surrounding our actions. This reflects the divine concept of justice.

Allah, Exalted be He, says:

**And indeed, We are able to show you what We have promised them. Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe. And say, “My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me.”**  
(*Al-Mu'minun* 23:95-98)

In these verses, Allah Almighty provides His Prophet Muhammad (peace be upon him) with a guide to avoid any harm that may befall him:

1. **“Repel by [means of] what is best”**: This entails responding to evil with goodness.
2. **“My Lord, I seek refuge in You from the incitements of the devils”**: This affirms the prophet's reliance on Allah Almighty for protection from the temptations and whisperings of the devils.
3. **“And I seek refuge in You, my Lord, lest they be present with me”**: Here, the prophet seeks refuge in Allah Almighty from the devils being present in any of his affairs.

Let these supplications serve as our guide, and may Allah grant us safety and protection from harm. May we always strive to repel misdeeds with goodness and seek refuge in Allah from the whispers of the devils. Let us continually recite the mentioned supplications, seeking Allah's protection in all aspects of our lives. May Allah safeguard us from all harm and evil.

## Surah An-Nur

Allah, Exalted be He, says:

**The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.**  
(*An-Nur* 24:2)

This verse encapsulates the divine philosophy behind the punishment for the crime of adultery. Allah has prescribed a specific punishment for this offense to safeguard the believers by deterring them from committing such a grave sin. The prohibition outlined in the verse is framed as “not approaching,” rather than a direct prohibition. Allah Almighty says:

**And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.** (*Al-Isra* 17:32)

The above verse prohibits the mere approach of adultery. The consequences of adultery in Islamic law include flogging, publicizing, and not showing mercy to adulterers.

The legal ramifications of unlawful sexual intercourse might vary according to different penal codes. However, for believers, the prohibition against this act extends beyond legal punishment in this life to encompass grave consequences in the afterlife. Therefore, if the unlawful intercourse between an unmarried man and an unmarried woman by mutual will is not punishable by law, for example, believers must be mindful of Allah’s punishment and wrath that may lead to the lifting of His protection, not to mention the punishment of adulterers in the Hereafter.

Self-reflection is essential, especially when considering Allah’s allowances and prohibitions. Allah has not restricted things to people but rather allowed for Muslim men to marry four wives and permitted women to seek divorce and remarry. These measures serve to prevent adultery and uphold Allah’s boundaries.

Therefore, it is incumbent upon us to fear Allah and avoid adultery, recognizing it as a grave immorality in His sight. We should thoroughly explore what is permissible within the framework of Allah’s laws, as He has not imposed unnecessary restrictions on us.



Allah, Exalted be He, says:

**And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient. (An-Nur 24:4)**

Whoever accuses believing men and women of adultery must bring four witnesses before the judge to confirm the validity of the claim. Without the requisite witnesses, the accuser himself faces the punishment mentioned in the verse, i.e., eighty lashes on his back, and his testimony will be rendered invalid unless he repents.

Legislators worldwide can draw lessons from this balanced divine approach to justice that safeguards individuals against false accusations. If an accuser fails to bring four witnesses, the claim will not only be rejected, but the accuser will also face the punishment prescribed in the verse.

This provision serves as a powerful testament to protecting individual rights within divine legislation that has no parallel in positive laws. The requirement of presenting four witnesses underscores the seriousness of making allegations by subjecting the accuser to the same penalty as the accused in the absence of sufficient evidence.

Let us learn this and teach our children honesty and not to accuse anyone of anything unless they have evidence. If positive legislation adopted in our communities, which regards Islamic Sharia as the primary source of legislation, deters false witnesses with punishment of the same type prescribed for those who falsely accuse, societies would improve and the number of cases based on false testimony would be reduced.

Many cases involving fabricated testimonies are brought before the courts, according to court data. Implementing penalties of equal severity for false accusations can significantly enhance the justice system and deter many from fabricating accusations.

An intelligent believer does not involve themselves in testifying to anything except the truth. When it comes to the act of adultery, if a believer fails to present four witnesses against the suspect, it would be better for them not to accuse anyone. If the positive law does not prescribe a penalty for adultery, Allah Almighty will take revenge on the perpetrator of this act in this world and the Hereafter.

The noble verse offers a profound directive aimed at safeguarding people's reputations and preserving their dignity by setting a stringent standard for accusations and demanding concrete evidence to substantiate claims. Consequently, engaging in idle gossip or baseless conversations about others'

conduct or integrity constitutes a grave transgression. It is imperative that we abstain from such discourse and distance ourselves from individuals who indulge in it, thereby avoiding the commission of such a serious sin.

Allah, Exalted be He, says:

**And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars. But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful. (An-Nur 24:6-9)**

If a husband accuses his wife of adultery, a procedure known as Mula'ana, or mutual cursing, is prescribed. The husband must swear to Allah four times that his wife has committed adultery and, on the fifth occasion, declare, "May Allah's curse be upon me if I am lying." Similarly, the wife must swear to Allah four times that her husband is lying and, on the fifth occasion, assert, "May Allah's wrath be upon me if he is truthful."

This system of testimony provided in the Qur'an demonstrates a deep sense of justice and wisdom, with the goal of preventing false accusations and protecting people's reputations.

While flogging may not be used in modern legal systems, the concepts underlying this style of evidence could be adopted, potentially in the form of legal penalties for false charges.

Yet the question arises: Who is the most knowledgeable? Is it human lawmakers, or Allah Almighty, the most just of judges?

The verse also emphasizes the need to tell the truth, avoid slander, and obtain total certainty before accusing others of wrongdoing.

Testimony carries great weight and responsibility. A successful believer does not get involved in this unless they are absolutely certain of what they say and want to avoid Allah Almighty's rage in this world and the Hereafter.

Allah, Exalted be He, says:

**Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. (An-Nur 24:19)**

The noble verse emphasizes the severe consequences for those who indulge in spreading evil, including false accusations of adultery among believers. Such individuals must face the prescribed penalties in Sharia in this world, and they will endure the torment of the Fire in the Hereafter, as Allah is fully aware of the truth behind their words.

This serves as a reminder of the gravity of false accusations against anyone. A rational believer refrains from engaging in such conversations and avoids spreading unverified information that could potentially spread an immoral act that might not have happened. Even if secular law does not hold rumormongers accountable, they will ultimately be answerable before Allah, who knows their intentions and the accuracy of their statements, and they will face the torment of the Fire in the Hereafter.

Allah, Exalted be He, says:

**And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. (An-Nur 24:22)**

The verse highlights two significant values that underscore the essence of this religion and its teachings:

Firstly, it emphasizes that philanthropic individuals should not withhold assistance from their needy relatives due to any sins they may have committed. Regardless of any wrongdoing, if these relatives are impoverished and in dire need, they are entitled to their rightful share of our wealth. It is impermissible to deprive them of this right out of anger or spite, as this would only compound the wrongdoing. Even if our acts of kindness are met with disdain or mistreatment, our focus should remain on seeking Allah's satisfaction, because this may be a test from Allah. As long as we seek Allah's satisfaction, we have to view people's praise and criticism equally, for He is the one who ordered this right on one's wealth, so we should not halt it for any reason.

Secondly, the verse underscores the importance of forgiveness and pardon. If we desire Allah's forgiveness, we must demonstrate our capacity to forgive and pardon those who wrong us. By extending forgiveness to others, we demonstrate our sincerity and humility before Allah, thereby earning His mercy and forgiveness in return. This forgiveness, however, is not only contingent upon our willingness to forgive others but also on our sincere repentance, seeking forgiveness from Allah, and performing good deeds.

The point here is that Allah Almighty, in order to preserve and purify relationships among people, has established additional incentives for those who show kindness and forgive those who have wronged them. Allah loves this behavior and has promised rewards for it, and His promises are always true.

Therefore, a discerning servant is one who does not sever ties that Allah has ordained to be maintained, nor do they obstruct acts of goodness that Allah has commanded. In the face of offenses committed by others, such a servant strives to respond with kindness and generosity. Furthermore, they actively increase their capacity for forgiveness and pardon, especially when wronged by others, recognizing that this satisfies Allah, who will reward them with forgiveness on the Day of Judgment.

Allah, Exalted be He, says:

**O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.** (*An-Nur* 24:27, 28)

The two verses establish a fundamental principle regarding visiting others' homes: it is impermissible for anyone to enter someone else's house without seeking permission from the occupants. If no one is present to grant permission, then entering is prohibited. However, if permission is sought and denied by the homeowner, it is their right, and they should not be faulted, as they may have valid reasons for not hosting guests. This underscores the sanctity of homes. Of course, this rule does not apply to public places that are not privately inhabited, as clarified in the subsequent verse.

From these noble verses, we derive valuable lessons about the etiquette of seeking permission in our interactions. Whenever our actions concern others, seeking their consent is essential.

In my view, this principle extends to situations where someone is invited to a house and brings others along without consulting the host. This goes beyond the simple act of seeking permission, as taught by the noble verse.

It's important to recognize that in various aspects of our lives, such as entering a house or accepting invitations, the decision-making responsibility does not solely belong to the initiator. Rather, it belongs to the host or the other party involved, whom we should seek permission from. This ensures that we respect others' boundaries and avoid causing any inconvenience, in line with the etiquette of seeking permission.

Allah, Exalted be He, says:

**Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (An-Nur 24:30)**

Due to the grave consequences and moral decay associated with adultery and its bad impact on the soul and human life, Allah has instituted protective measures against it. Among these is the directive for both men and women to lower their gazes from members of the opposite sex. Allah instructed His Messenger Muhammad (peace be upon him) to convey to the believers the importance of lowering their gazes and safeguarding their chastity to prevent falling into adultery. By adhering to these commands, believers purify their souls, and Allah, being fully aware of their actions, deems this behavior as the most virtuous. It is imperative for individuals to obey Allah's commands regarding lowering one's gaze and guarding one's chastity, as He knows the temptations of the eyes and those hidden within chests.

Allah, Exalted be He, says:

**And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (An-Nur 24:31)**

Like men, women are commanded to lower their gaze and guard their chastity. Allah's saying, **“And let them not display their adornment,”** means that He commands them to lower their gaze, guard their chastity, and not display adornment **“except what is apparent of it,”** which cannot be covered or concealed, such as the palms when eating or giving something, or the eyes with which to look. If there is a ring on the hand, henna, kohl in the eyes, and visible signs of a veil on the head and an abaya that covers the body, then this is forgiven, as it cannot be covered.

Regarding Allah's saying, **“And let them draw their veils over their pockets,”** women used to place their veil over their heads, draped over their shoulders, so they were ordered to draw it over the openings of their armor until it completely covered the neck and chest. In the phrase, **“And let them not display their adornment,”** Allah repeats the wording to include the Mahrams (spouses or unmarriageable relatives) that a believing woman is permitted to display her adornment to them. They are a woman's husband, father; grandfather or great-grandfather; husband's father or grandfather; son; husband's children; full, paternal, or maternal brothers and their children; brother's son, whether his father is her full, paternal, or maternal brother; sister's son, whether his mother is her full, paternal, or maternal sister; a Muslim woman from the believing Muslim community; her slave who is owned by her without a partner; dependents of her household, including an old man afflicted with dementia, a blind man, an imbecile, and a young child who has not reached puberty; and someone who has no desire in women for being old, ill, or young.

In the phrase, **“And let them not strike their feet so that what they hide of their adornment may be known,”** Allah forbids believing women from striking the ground with their feet that have anklets on them so that it would not be known



that she has adornment on their foot, so it is not permissible for a woman to do so even if she did not intend to show off her adornment.

In the phrase, **“And repent to Allah, all of you, O believers, that you may succeed,”** Allah commands the believing men and women to repent, which is to abandon everything that angers Allah and to do what He loves to do. This includes lowering one’s gaze, guarding one’s chastity, adhering to chastity and concealment, and abstaining from sin, both major and minor. Thus, believers qualify for success, which is their victory, including overcoming that which is feared and attaining that which is beloved and desired.

Allah, Exalted be He, says:

**And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing. (An-Nur 24:32)**

The “unmarried” in the verse – *ayama* in Arabic, plural of *ayyim* – refers to individuals who do not have a spouse, regardless of gender or marital status, whether they are unmarried or previously married.

The noble verse teaches us the importance of hastening to support the marriages of those who are financially unable to marry. This is considered an act of chastity for them. It is incumbent upon us to actively seek out those in our community who may need assistance in this regard. Some individuals may be too modest or embarrassed to ask for help, making it our responsibility to identify and aid them.

Allah encourages this effort to support unmarried individuals and facilitate their marriages, contributing to the overall chastity of the community. Let us be diligent in providing assistance to those who seek it, ensuring that our financial resources are directed toward helping people in this aspect of their lives.

Allah, Exalted be He, says:

**[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about. (An-Nur 24:36, 37)**

Allah Almighty boasts about the believers whose trade does not distract them from remembering Him, performing prayers to the fullest extent, and giving zakah to those who deserve it. These believers fear Allah Almighty and fear the Day of Judgment. The question is: Wouldn't we all love to be one of these? The matter requires setting the alarm for prayer times in order to perform it on time, preferably in a group and in the mosque, to pay our zakah and increase it, and to fear Allah Almighty in our dealings. All of this, if we ask Allah Almighty to make it easy for us, Allah will make it easy with His permission. We must also accompany those who help and encourage us to do so.

Allah, Exalted be He, says:

**Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do. (An-Nur 24:41)**

This great verse shows that everyone in the universe praises Allah, that everyone knows how to pray and how to praise, and that Allah follows them and knows what they do.

All creatures recognize the grace of Allah Almighty and extol Him. Is it not a source of shame for someone to distance themselves from that recognition? Should they not, since Allah Almighty has bestowed honor upon them and favored them above the rest of His creation, be the most thankful and appreciative toward Him?

Whoever understands this must consider and correct themselves and know that they have been created to worship Allah Almighty and praise Him. This is what the angels and all creatures do. Just as Allah Almighty taught it according to the noble verse, He also taught us by sending us a messenger (peace be upon him), and therefore we have no excuse if we do not praise Allah as He commanded us.

Allah, Exalted be He, says:

**O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise. (An-Nur 24:58, 59)**

We understand from the two noble verses that there are etiquette and rules for family members to move around inside the house. It is necessary to ask permission to enter upon women at the following times:

1. Before the Dawn Prayer
2. After the Noon Prayer
3. After the Evening Prayer

A woman is expected to remain in her nightclothes during periods when she is sleeping or taking a nap. Therefore, consent must be obtained from each of the following:

1. Her slaves (equivalent to domestic workers nowadays)
2. Those whom your right hand possesses (not available nowadays, yet housemaids should obtain this permission)
3. Children who have not reached puberty

It's important to recognize that guidelines exist to govern these matters within the household. Clear instructions should be provided for their implementation. The verse emphasizes the importance of adhering to these guidelines to ensure that a woman is not seen in her nightclothes. This entails avoiding remaining in pajamas throughout the day or wandering around the house in a manner that may lead to inadvertent exposure.

We must teach our children such etiquette because we are commanded to do so. From these two noble verses, we comprehend the importance of teaching children who have reached puberty to seek permission before entering rooms, including those of their parents. It's crucial to instill this etiquette in them and maintain our households accordingly. This practice aligns with the wisdom

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prescribed by Allah Almighty, and it's incumbent upon us to uphold and  
implement it without contention.

Allah, Exalted be He, says:

**And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing. (An-Nur 24:60)**

Allah Almighty has permitted women, who have grown old and lost their chances of menstruation and pregnancy and are no longer looking for marriage, to go outside home without wearing some clothes, such as a robe or veil, in a way that does not expose their 'Awrah (private parts of the body that must be covered in public). As for a woman who continues to adhere to the originally required clothing style, this is better for her, and she will be rewarded for that.

An intelligent, believing woman who has reached this age must remain careful not to show anything that she must not do when she reaches the post-menstrual age. Rather, it is better for her to continue her modest style at this age.

Allah, Exalted be He, says:

**There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand. (An-Nur 24:61)**

From the noble verse, we glean several important lessons:

Firstly, there is a call to reduce the obligations on believers, such as those related to jihad in the cause of Allah, for certain groups, including the blind, the lame, and the sick, especially when they face difficulty. This highlights the fundamental principle of caring for individuals with disabilities, as elucidated by Allah Almighty. It emphasizes the need to establish special considerations for people with disabilities to facilitate their integration into society and its activities, based on their capabilities and what is manageable for them.

Secondly, we are obligated to provide food for relatives and family members, as stated in the verse. This underscores the importance of maintaining similar standards of hospitality among relatives, with the understanding that any relative, whether an aunt, paternal uncle, or other, whose home is open and welcoming, should be approached for a meal with prior permission. If no one is found to host, the believers are encouraged to greet themselves, saying, "Peace be upon us and upon the righteous servants of Allah."

The verse teaches us the importance of welcoming our relatives into our homes and providing for their needs, not just in terms of food, as emphasized in the noble verse, but also in terms of other essentials like clothing and the like. This ensures that they feel the warmth and care within the family circle and that no one is left deprived. It underscores the fundamental principle that these provisions are their rightful due, not merely acts of charity or favors bestowed upon them. It is crucial for us to internalize this understanding and act upon it diligently.



Allah, Exalted be He, says:

**The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. (An-Nur 24:62)**

The noble verse teaches us that believers were instructed to seek permission before leaving the gatherings of Prophet Muhammad (peace be upon him). The Messenger Muhammad (peace be upon him) may offer them permission and ask for forgiveness for them while wishing them goodness and success.

Today, we can apply this principle by showing similar courtesy to seniors in our gatherings, such as grandparents, family heads, or senior managers. It's appropriate for those wishing to leave to seek permission, demonstrating respect and acknowledging the authority of the elder, and not leaving without permission, as many may do nowadays. Conversely, the elder should show understanding and grant permission graciously, along with offering prayers for the well-being of the departing individual.

These etiquettes exemplify mutual respect, courteous interactions, and good manners, which we can glean from the verses of the Holy Qur'an.

## **Surah Al-Furqan**

Allah, Exalted be He, says:

**Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces. (Al-Furqan 25:10)**

In this noble verse, Allah Almighty describes the magnificent rewards awaiting believers in Paradise, including rivers flowing beneath luxurious palaces. Reflecting on this, one cannot help but desire such eternal glory and be willing to sacrifice worldly pleasures, which are fleeting in comparison.

Congratulations to those who grasp this concept and fear Allah Almighty, striving to attain Paradise and the unimaginable palaces awaiting them as a reward for their righteousness and piety. Is it rational to forfeit such eternal bliss for temporary worldly gains, no matter how substantial? Certainly not. A wise believer envisions this reward like a champion yearning for a crown, remaining steadfast in their pursuit of it, by the will of Allah Almighty.

Allah, Exalted be He, says:

**And the Day the wrongdoer will bite on his hands [in regret] he will say, “Oh, I wish I had taken with the Messenger a way. Oh, woe to me! I wish I had not taken that one as a friend. He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.”** (*Al-Furqan* 25:27-29)

The noble verses depict a powerful scene on the Day of Resurrection, where those destined for Hell will lament their fate, realizing that their companions led them astray from acts of worship such as prayer and fasting. These companions acted like devils, dragging them toward Hellfire.

A discerning believer grasps this reality and takes proactive steps in their life to avoid such regrettable outcomes.

One of the key lessons that we learn from these noble verses and must have in our lives is that, on the Day of Judgment, individuals will realize that the main reason for their misguidance was the bad companions who acted like human devils that led them astray, and they will only realize this on the Day of Judgment.

It's crucial to be selective about our companions, ensuring that their influence elevates our character and draws us closer to Allah. If their influence is detrimental, we must heed the warning and keep our distance to avoid falling into their trap.

Allah, Exalted be He, says:

**And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]. And those who say, “Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence.” And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate. And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.” Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. Abiding eternally therein. Good is the settlement and residence. (Al-Furqan 25:63-76)**

These noble verses outline a path for us to become among the Ibad-ur-Rahman (or “servants of the Most Merciful”) by the will of Allah. These true believers embody the following 13 actions:

1. Humility: They walk on the earth with a sense of humble dignity.
2. Forbearance and good words: When someone wrongs them, they respond with kindness. For instance, if verbally insulted, they do not retaliate but instead offer a kind word that promotes peace. If insulted, they respond with forgiveness, saying, “May Allah forgive you.” If confronted with conflict, they opt to disengage and leave. If someone seeks to provoke them, they strive to defuse the situation and prevent escalation.
3. Performing Tahajjud at night: They dedicate their nights to prostrating before their Lord, engaging in remembrance and praise of Allah Almighty. They stand in prayer, devoutly calling upon their Lord.

4. Fear of Allah's punishment: In their prayers, they beseech Allah to shield them from the punishment of Hell, saying, **"Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering."** We must learn this supplication as mentioned in the Holy Qur'an, so that we may be registered in the sight of Allah Almighty among the "servants of the Most Merciful".
5. Moderate spending: They manage their finances with moderation, avoiding both extravagance and miserliness.
6. Monotheism: They worship only Allah Almighty, abstaining from associating partners with Him in worship.
7. Abstaining from unjust killing: They refrain from taking a life unjustly, adhering to the sanctity of human life except in cases where it is lawful, such as in carrying out legal judgments.
8. Chastity: They safeguard their chastity, abstaining from adultery and maintaining purity in their private affairs.
9. Truthfulness: They refrain from bearing false witness, speaking only the truth, and upholding honesty in their words.
10. Avoiding sinful gatherings: They steer clear of places or gatherings where sin and idle talk prevail, choosing not to associate with those engaged in such behavior.
11. Mindfulness of the Qur'an: They pay heed when reminded of the teachings of the Qur'an, obeying its commandments and reflecting on Allah's blessings upon them.
12. Supplication: They beseech Allah to bless them with spouses and children who bring joy and contentment to their hearts through their piety and adherence to the truth. We must remember and repeat this supplication in order to be among the "servants of the Most Merciful," saying, **"Our Lord, grant us from among our wives and offspring comfort to our eyes."**
13. Aspiring to be an example: They implore Allah to make them a model of righteousness and steadfastness, praying, **"And make us an example for the righteous."**

These "servants of the Most Merciful" are promised lofty chambers in the highest Paradise. The elevation of this status is a result of their steadfastness in obedience. In these chambers, they are greeted by angels with greetings and peace that shield them from all adversities. These high chambers in Paradise are their eternal abode, in which they enjoy all the bounties and bliss of Paradise.

The question now is: Who wouldn't aspire to dwell in the most magnificent chambers of the highest Paradise? It's a desire shared by all.

To attain such an exalted status, we must fulfill thirteen conditions set forth by Allah Almighty to be counted among His “servants of the Most Merciful” who reside in the sublime chambers of the highest Paradise.

Write down these thirteen conditions, carry them with you always, and continually reflect on them. Let them guide your actions and efforts, leading you toward this monumental achievement, by the grace of Allah.

May Allah grant us all success in this endeavor.

## **Surah Ash-Shu'ara**

Allah, Exalted be He, says:

**And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!" [Moses] said, "No! Indeed, with me is my Lord; He will guide me." (Ash-Shu'ara 26:62)**

In the face of imminent danger, Pharaoh and his soldiers were relentlessly pursuing Moses (peace be upon him) and the Children of Israel as they sought to escape from Egypt to the east, fearing imminent capture. Yet Moses (peace be upon him) exemplified the epitome of faith in Allah Almighty, submission to His will, and unwavering trust, declaring, **"No! Indeed, with me is my Lord; He will guide me."**

Such profound trust in Allah should resonate within every true believer. Whether they are among those who constantly remember Allah Almighty or those who fear Him, they should harbor absolute certainty that Allah is their ultimate supporter. They should trust that Allah will pave a way out for them, provide sustenance from unexpected sources, and bless them.

Allah, Glory be to Him, promises this in numerous verses of the Qur'an, and His promise is true. Thus, a servant should fear Allah Almighty, continually seek His assistance and steadfastness, and trust in His response.

Allah, Exalted be He, says:

**Do you approach males among the worlds. And leave what your Lord has created for you as mates? But you are a people transgressing.”** (*Ash-Shu'ara* 26:165, 166)

Reflecting on these verses reveals that all of Allah's messengers (peace be upon them) were sent to their respective peoples with a singular message: calling for the worship and recognition of the Oneness of Allah Almighty and upholding piety in their lives. However, due to the gravity of the actions of the people of Prophet Lot (peace be upon him) and their deviation from the norm by engaging in same-sex intercourse, Allah Almighty appointed a prophet specifically to address this sin. Several portions of the Qur'an are dedicated to recounting the story of Prophet Lot (peace be upon him) and his people, serving as a stark reminder for us to draw lessons and understand the severity of this transgression in the eyes of Allah Almighty, who destroys those who persist in it.

In today's world, there is a growing push in the media and global policies to normalize homosexuality as a human right – we seek the refuge of Allah. In the face of this, it is incumbent upon a discerning servant to choose their path wisely. Will they permit it, claiming that there's nothing wrong with it? Or will they stand firm, resisting such trends and drawing inspiration from the message of Prophet Lot (peace be upon him)? There is no shame in taking a stand against what is forbidden, regardless of the calls for modernity, progress, or societal advancement. The prohibition against such behavior is clear, as emphasized by a noble prophet who was sent specifically to address it. Therefore, it is our duty to advise those around us, including future generations, without fearing the criticism of detractors.

It's essential to recognize that the message of Prophet Lot (peace be upon him) remains relevant in our lives today. We have a responsibility to care for those around us and guide them toward what pleases Allah Almighty. This serves as a warning for us to be vigilant regarding the actions of our children and society, advising them against mistakes rather than turning a blind eye. We must raise our children in a wholesome manner, keeping a watchful eye on their friendships, to shield them from potential harm. Passing on these principles to the succeeding generation is crucial for the collective well-being, by the will of Allah.



Allah, Exalted be He, says:

**Give full measure and do not be of those who cause loss. And weigh with an even balance. And do not deprive people of their due and do not commit abuse on earth, spreading corruption.** (*Ash-Shu'ara* 26:181-183)

The verses shed light on another significant transgression in the eyes of Allah Almighty: the manipulation of scales and withholding people's rightful dues, which was central to Prophet Shu'ayb's (peace be upon him) mission.

Ensuring people receive their rightful entitlements extends beyond merely being a merchant who weighs goods for others. It encompasses all aspects of interactions, including wages, transactions, purchases, and services. Thus, when someone fulfills their obligations to us, we must not withhold any part of their due, as this is a serious offense in the sight of Allah Almighty. It is a forbidden behavior that prompted the sending of a noble prophet to denounce it.

Ensuring full measure extends to all facets of our interactions with one another. It means that a worker who receives their wages without any deduction must perform their work honestly and diligently, while the employer, in turn, must ensure the provision of their rightful compensation, and so forth.

## Surah An-Naml

Allah, Exalted be He, says:

**And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient.”** (*An-Naml* 27:12)

For the first time, I observed while writing this book how Allah Almighty prepared His Messenger Moses (peace be upon him) to confront Pharaoh and his people. Allah informed Moses that He would support him with nine miracles, demonstrating to Pharaoh that he was indeed a messenger from Allah. It started with Moses taking his hand out of his garment at the breast, and it would come out white without any disease.

The nine miracles with which Allah Almighty supported Moses (peace be upon him) are:

1. The stone:

**And [recall] when Moses prayed for water for his people, so We said, “Strike with your staff the stone.” And there gushed forth from it twelve springs, and every people knew its watering place. “Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption.”** (*Al-Baqarah* 2:60)

2. Striking the sea:

**Then We inspired to Moses, “Strike with your staff the sea,” and it parted, and each portion was like a great towering mountain.** (*Ash-Shu'ara* 26:63)

3. The staff:

**So Moses threw his staff, and suddenly it was a serpent, manifest.** (*Al-A'raf* 7:107)

4. The years of famine and a deficiency in fruits:

**And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.** (*Al-A'raf* 7:130)

5. The flood:

**So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.** (*Al-A'raf* 7:133)

6. The locusts and lice:

**So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people. (Al-A'raf 7:133)**

7. The frogs:

**So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people. (Al-A'raf 7:133)**

8. The blood:

**So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people. (Al-A'raf 7:133)**

9. The white hand:

**And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient.” (An-Naml 27:12)**

Allah Almighty could have supported Moses (peace be upon him) with just one miracle to achieve the intended purpose. However, Allah teaches us the importance of confronting the enemy with good preparation of various weapons and alternatives.

In our everyday lives and transactions, we should also adopt a similar approach by having alternatives for everything and not relying solely on one method or source. For instance, someone delivering a lecture using a projector should have a spare device, a backup CD, or printed copies in case the primary method fails. The lesson from this noble verse is the importance of thorough preparation and the diversity of means and methods, which we must apply in our lives.

Allah, Exalted be He, says:

**Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating. And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].** (*An-Naml* 27:80, 81)

These two noble verses highlight an important aspect of life. When Allah Almighty relieved His Messenger Muhammad (peace be upon him) of the obligation to address those who were hardened in their disbelief and closed off to listening to the truth, He taught us that advising one another to the truth should be directed toward those whom we believe our words can lead to positive change and improvement in their worship. However, for those who remain distant and resistant to hearing the truth, our obligation is limited to praying for their guidance without wasting our time with them. This is because our discussion with them will be futile, as their hearts are closed and they are unwilling to listen.

## Surah Al-Qasas

Allah, Exalted be He, says:

**And when he wanted to strike the one who was an enemy to both of them, he said, “O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders.”** (*Al-Qasas* 28:19)

After Allah Almighty forgave Moses (peace be upon him) for unintentionally causing the death of a person by pushing him with the hand, as stated in the previous verse, Moses (peace be upon him) encountered another situation. An Israelite sought his help against an Egyptian who intended to harm him. Moses was inclined to help the Israelite man and beat the Egyptian, but the latter reminded him of the previous incident, cautioning against becoming a tyrant or inflicting harm on the people. At this moment, Moses left him and went away.

The verse provides a valuable lesson for all of us through the example of Moses (peace be upon him). When Moses recognized his mistake and sincerely repented for his actions, Allah accepted his repentance and provided him with a sign to prevent him from repeating the same error against an Egyptian.

The verse teaches us the significance of sincere, heartfelt repentance so that Allah will support us against Satan if he tries to tempt us to commit a sin.

Sincerity is met with protection from Allah Almighty. Allah knows the best.

Allah, Exalted be He, says:

**He said, “I was only given it because of knowledge I have.” Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked. (78) So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune.” (79) But those who had been given knowledge said, “Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.” (80) And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves. (Al-Qasas 28:78-81)**

In the first verse, Qarun takes pride in his immense wealth, attributing it solely to his own knowledge and abilities, rather than acknowledging Allah’s role as the ultimate provider. He boasts of his superiority over others, failing to recognize that many before him who possessed even greater wealth and power were ultimately destroyed because of their disbelief in Allah, and their wealth did not benefit them. Allah, Exalted be He, punished Qarun by causing the earth to swallow him, and his house and his riches did not benefit him.

The verses serve as a profound warning against attributing credit solely to human abilities or achievements, emphasizing the importance of acknowledging Allah as the ultimate provider of all blessings. Whether it’s health, wealth, or success in any endeavor, these are all bestowed upon individuals by the grace and mercy of Allah alone. Failing to recognize this truth risks their loss. Therefore, it is crucial to continually express gratitude to Allah for His countless favors to shield His blessings against loss.

## **Surah Al-Ankabut**

Allah, Exalted be He, says:

**O My servants who have believed, indeed My earth is spacious, so worship only Me. (Al-Ankabut 29:56)**

Allah Almighty emphasizes the vastness of His land and assures us that He has not restricted us to any narrow space. He commands us to migrate from places where we cannot freely worship Him to others where we can.

From my perspective, I see that even though the noble verse initially refers to Allah's vast earth, the same call can be extended to the realm of work or livelihood. Allah Almighty commands us to migrate from one place to another or from one status to another in order to please Him. Allah has not made things difficult for us. Therefore, if someone finds themselves in a job that distances them from Allah Almighty, such as working in a gambling club, for example, they should leave that job and migrate to another field where they seek what is permissible. The opportunities for lawful work are abundant, and Allah has expanded them for us, not limited them.

Bad company indeed necessitates migrating to companionship that aids us in obeying Allah Almighty.

Allah has not made anything difficult for us. This requires making choices that demonstrate our commitment to pleasing Him and drawing closer to Him.

Additionally, we learn from the noble verse that there is no excuse for anyone to forsake worship and monotheism for Allah Almighty. If one is impeded from worshiping Allah in a particular country, place, or by certain individuals, they should strive to migrate toward Allah Almighty.

## **Surah Ar-Rum**

Allah, Exalted be He, says:

**Alif, Lam, Meem. The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome. (Ar-Rum 30:1-3)**

From the two noble verses, we grasp the undeniable truth that all worldly glory and might are fleeting, subject to the passage of time.

The Byzantine Empire, once a formidable superpower, met its unexpected demise, yielding to the power of the Persians.

This teaches us a lesson that eternity belongs solely to Allah, and no nation or individual can surpass the appointed time ordained for them. Just as this principle applies to nations, it applies equally to us as individuals. Our circumstances are transient, and none can endure indefinitely. Therefore, it is useful for us to engage in righteous deeds and sow seeds of goodness, ensuring that we or our successors will reap a bountiful harvest. Our endeavors should be a form of trade with Allah, ensuring that He preserves our efforts and bestows their rewards upon us on the Day of Judgment.

Power, health, wealth, and pride are but temporary blessings, subject to Allah's decree. Let us not be deluded by our possessions or circumstances, but rather recognize them as tests from Allah, obliging us to express gratitude, fulfill our obligations, perform good deeds, and fear Him in order to attain His pleasure.

This understanding is crucial for discerning and making sound decisions in all matters.

This way we understand that for every term is a decree and that life is transient. By adhering to righteousness, we secure the best possible outcome for ourselves and future generations. Conversely, wrongdoing will inevitably lead to retribution, both in this life and the Hereafter.

The essence of life and the backbone of faith lie in acknowledging the inevitability of an end and preparing for accountability on the Day of Judgment. On that day, no one will be wronged, and those who have done good will reap and be satisfied by the fruits of their faith and righteous deeds.



Allah, Exalted be He, says:

**And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners. And the Day the Hour appears - that Day they will become separated. (Ar-Rum 30:13, 14)**

From the two noble verses, we understand a profound truth: on the Day of Judgment, no earthly affiliations or connections – be they partners, friends, family, or authority, which we seek their help in our lives – will avail us. Each of us will be confronted with our individual answer sheet, documenting every action, deed, and response to life's trials.

In this exam of life, every soul is held accountable solely for what they have written on their answer sheet. Regardless of relationships or associations, each person's grades will be determined by their own merits and actions in a fair manner, and no one will benefit anyone else.

Thus, it is imperative that we focus on our own answer sheet before the exam time concludes – that is, the end of our lives – striving to rectify any wrong answers through seeking forgiveness, fulfilling the rights of others, and sincere repentance. We must endeavor to multiply the beneficial answers by engaging in righteous deeds and drawing closer to Allah. By doing so, we seek His pleasure and aim to ensure that our record reflects success on the Day of Judgment. Allah's mercy is evident in His provision of forgiveness, allowing us to erase the wrong answers – i.e., our sins.

Let us be vigilant in frequently reminding ourselves to seek forgiveness and repentance, making it a habit to do so regularly every day to erase our sins. None of us know when our time will come to an end, and erasing sins through sincere repentance is a pathway to winning Paradise. This is because after our sins are removed, only good deeds will remain, and, therefore, the good deeds will tilt the balance, by the will of Allah.

Allah, Exalted be He, says:

**So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon. (Ar-Rum 30:17, 18)**

The two noble verses impart a profound lesson on the characteristics of a believer beloved by Allah Almighty. Such a believer constantly remembers Allah's blessings upon them, leading them to glorify and praise Him at all times. This mirrors the actions of angels in heaven and the finest examples of creation on earth.

A true believer is deeply aware of Allah's favor in every aspect of their life – every breath, every blessing received, and every evil averted by Allah's protection. Consequently, they attribute all blessings to Allah through glorification. They recognize that without Allah's grace, they would not enjoy the blessings they possess. Let us strive to emulate the angels by praising Allah consistently, becoming grateful servants who acknowledge and appreciate His blessings upon us.

Our duty is to internalize the blessings bestowed upon us by Allah Almighty and contemplate how our lives would be without them. This reflection should evoke a sense of gratitude for the favor we enjoy from Allah, prompting us to express our thanks and glorification to Him abundantly.

Allah, Exalted be He, says:

**And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (Ar-Rum 30:21)**

Allah Almighty illustrates examples of "dwelling in tranquility" among His various creatures, including birds, animals, and others. He highlights how life between spouses is the norm and foundation of existence, commanded by Allah Almighty for the continuation of life.

Reflecting on the phrase "that you may find tranquility," it serves as a call for tranquility through marriage. Marriage is built upon pillars of affection and mercy. From this, I understand that marriage is an obligation once we reach maturity, and we must strive to provide affection and mercy to our spouses. It is incumbent upon each of us to treat our spouses with kindness and faithfulness and to provide what we can.

Allah Almighty's justice dictates that every individual is held accountable for their actions. Conversely, if one spouse seeks affection and mercy but does not receive it from the other, it may indicate that they are with the wrong spouse. Perhaps Allah has ordained another spouse who would be more merciful and affectionate. Divorce, as commanded by Allah, could be a means to rectify the imbalance of affection and mercy between spouses if reconciliation is not achievable. Allah knows best.

Allah, Exalted be He, says:

**And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge. (Ar-Rum 30:22)**

The blessings of Allah Almighty upon us are immeasurable, including the heavens and the earth, which serve as evidence of His oneness and creativity in creation. The diversity among people, their languages, dialects, and colors, are all divine miracles and blessings that we must acknowledge. They showcase the boundless creative ability of Allah, Glory be to Him.

Allah hears the prayers of every individual, regardless of their language, dialect, or gestures. Knowing this, we should feel encouraged to call upon Him in any form of communication that we can, whether through spoken words, signs, or gestures. Our connection with Allah is not limited to written supplications that might not understand their meaning; He understands what we utter in any language. This is a mercy from Him, enabling His servants to communicate with Him in a manner that they understand. Let us establish a relationship with Allah, express gratitude, and invoke Him in any way we see fit.

Following this noble verse is another one:

**And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (Ar-Rum 30:21)**

Allah Almighty tells us that He has created wives among us so that we may find comfort in them. As far as I understand, Allah has given us infinite open options in choosing the other pair from the infinite variety of colors and shapes according to His regulations, of course. It is as if we are faced with open options that Allah has commanded us to know one another, as mentioned in His saying:

**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. (Al-Hujurat 49:13)**

Allah then commands those among us who are capable of marrying, just as He commands us to show affection and mercy. Allah has not made things difficult for anyone; rather, He has provided abundant goodness and opportunities for us all.

Allah, Exalted be He, says:

**And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. (Ar-Rum 30:23)**

From the noble verse, I discern an important principle: sleep should primarily occur at night, while napping during the day can serve as a brief period of rest to restore our activity before returning to work.

However, some individuals, due to the nature of their professions, may find themselves reversing their sleep schedules, staying awake throughout the night and sleeping during the day.

The verse seems to offer a cautionary reminder regarding the significance of maintaining a regular nighttime sleep schedule, perhaps for the sake of our health. It is a guideline that would be beneficial for those who heed the words of Allah, Glory be to Him, and adhere to His guidance.

Allah, Exalted be He, says:

**And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason. (Ar-Rum 30:24)**

I pause at the phrase, “[causing] fear and aspiration.” In worship, we acknowledge Allah Almighty, fearing His punishment and wrath, yet in this fear, we aspire for His mercy and benevolence to alleviate our suffering. Ultimately, all matters return to Him, exalted be He.

It seems to me that Allah appreciates the balance He sees in the hearts of His believers – fearful of His wrath yet confident in His boundless mercy that encompasses everything and can erase any mistakes we may have made before seeking forgiveness. Thus, we keep in mind that Allah’s punishment or forgiveness does not affect Him; rather, He desires to see His disobedient servants remorseful, fearful, repentant, and seeking forgiveness, so He may absolve them. Allah Almighty says:

**And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Al-Baqarah 2:186)**

In all our deeds, we should hold Allah Almighty in awe, continually seeking His pardon, consent, and forgiveness, and aim for the loftiest stations of Paradise, recognizing that we seek these blessings from the Most Merciful, the Generous.

Allah, Exalted be He, says:

**And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise. (Ar-Rum 30:27)**

One of the wonders of Allah Almighty's power is creation and resurrection. Some people sometimes think about how Allah will resurrect all these people who died throughout history from the beginning of time until the Day of Judgment. Here Allah affirms in the noble verse that resurrection, which is the restoration of life to human beings after their death, is easier for Allah than the initial creation.

Let us recognize the power of the Creator and know that He is capable of everything. Hence, faith begins, and hence we recognize that we cannot challenge Allah due to the greatness of His power and the weakness of our condition.

Whoever is well aware of this must know that they will be held accountable for everything they do, good or otherwise. We must do well in our lives, fear Allah Almighty, and frequently seek His forgiveness.

## Surah Luqman

Allah, Exalted be He, says:

**And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment. And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.**

*(Luqman 31:6, 7)*

The two noble verses caution us against being immersed in idle talk or distractions that steer us away from the path favored by Allah Almighty. Understanding this principle reveals that true happiness lies in aligning ourselves with what pleases Allah and avoiding activities that displease Him. These verses remind us to remain vigilant and mindful of our choices.

In our social circles, it is crucial to surround ourselves with individuals who inspire us to draw closer to Allah while distancing ourselves from those who lead us toward frivolity and aimless chatter so that we can be among the winners on the Day of Resurrection. Since our choice of companions greatly influences our spiritual journey, let's strive to make wise decisions in this regard.

The second verse highlights the importance of cherishing the recitation of the Holy Qur'an and instilling this love in our children. This implies a warning against switching the radio station while listening to a Qur'an station. We should create an environment in our homes where the Qur'an is revered and its recitation is a cherished practice. By nurturing this appreciation in ourselves and our children, we cultivate in them a deep reverence for the Qur'an and teach them the etiquette of listening.

May Allah grant us all a profound love for the Qur'an.



Allah, Exalted be He, says:

**And We had certainly given Luqman wisdom [and said], “Be grateful to Allah.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. (Luqman 31:12)**

In this noble verse, I pause at the phrase **“And whoever is grateful is grateful for [the benefit of] himself.”** Here, Allah Almighty has made the element of “interest” available to His servants because He knows that humans are always looking for their own interest. Allah emphasizes the profound benefit of gratitude for the individual expressing it. While Allah does not need man’s gratitude, He loves to see them thankful in order to reward them and, therefore, they will become the beneficiaries. Let’s cultivate a spirit of gratitude, recognizing that it ultimately serves our own well-being.

Gratitude is not merely a verbal expression but a holistic manifestation of the impact of Allah’s grace. It encompasses praise, acknowledgment, love, submission, and obedience.

I see that gratitude has five foundational aspects: submission to the One being thanked, love for Him, acknowledgment of His blessings, verbal praise, and refraining from using the blessing in what displeases Allah.

In Arabic, the verbs *shakara* (to thank) and *hamida* (to praise) convey distinct nuances. While *shakara* implies action, *hamida* extends to encompass words and emotions. Gratitude, therefore, transcends mere verbal expression; it entails action, such as giving to others, spreading beneficial knowledge, aiding the weak, and so on.

Let each of us thank Allah for the blessings He has bestowed upon us.

Allah, Exalted be He, says:

**But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (Luqman 31:15)**

From the noble verse, we learn the importance of maintaining balance in our relationships. While we are commanded to avoid association with those who advocate paths other than righteousness, the dynamics shift when it comes to our relationship with our parents, irrespective of their beliefs or actions.

This principle extends beyond instances where a father may encourage his son to engage in polytheism; it encompasses more subtle things as well. For instance, if a father indulges in alcohol consumption and tacitly permits his son to follow suit, the son's response should not be one of compliance. Instead, the son should pray for his father's guidance and offer him counsel with wisdom and kindness. A son's duty to his father entails maintaining his righteousness while simultaneously respecting him and treating him with kindness. The son must endeavor to call upon his father to steer clear of sinful behaviors to the best of his ability while praying for Allah's help. This commitment to righteousness should not diminish a son's respect or affection for his father.

Allah, Exalted be He, says:

**And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.”** (*Luqman* 31:18, 19)

From the two noble verses, we learn insight into the conduct that Allah Almighty approves of for a believer, contrasting it with behavior He disapproves of. Allah delights in believers who interact with humility, devoid of arrogance, as they traverse the earth. When we are blessed by Allah, whether with material wealth or other forms of abundance, we refrain from boasting about these blessings in front of others who might not have the same privileges. Instead, we should express gratitude to Allah and share our blessings generously with those around us.

Moderation in our conduct is also favored by Allah. We should walk with dignity, mindful of our impact on those around us. Allah also loves us to lower our voices in order not to annoy those around. We have to learn these values to rectify our behavior.

I think this also goes for whoever plays the radio or any device at home loudly in a way that annoys neighbors. It's not merely about speaking loudly but rather about causing discomfort to others with our actions.

The point here is that the possession of blessings is not a license for arrogance; rather, it's a test of our gratitude and humility.

Arrogance and boasting distance us from Allah and His creation, potentially leading to the withdrawal of those blessings. Let's be swift in expressing gratitude for Allah's blessings, remembering the source of all blessings, and treating others with humility and kindness.

Let's walk among people with humility, showing goodwill toward others, and avoiding arrogance and timidity. We should be flexible and refrain from raising our voices inappropriately, as this reflects poor manners. If the ability to raise one's voice were virtuous, the donkey's braying would elevate its status.

Let's walk among people with humility, showing love for goodwill toward others and avoiding arrogance and boasting. We should be flexible and refrain from raising our voices inappropriately in order not to annoy those around us. We must be humble, loving others, and not arrogant or timid among people. If the ability to raise one's voice were virtuous, the donkey's braying would elevate its status.

Allah calls upon Muslims to exhibit exemplary conduct in their interactions, characterized by smiling, moderation, humility, flexibility, and gentleness, avoiding arrogance or bragging. As ambassadors of Islam, we must embody these virtues that make others love this religion.

## **Surah As-Sajdah**

Allah, Exalted be He, says:

**[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds. (As-Sajdah 32:2)**

This verse instills reassurance in the souls of believers, affirming that every promise made by Allah, Glory be to Him, is true and certain. None of your efforts in acts of worship, transactions, or good deeds will go in vain. The Paradise that Allah has promised is assuredly real, without any doubt. Such certainty and unwavering faith foster essential confidence in our trade with Allah Almighty. Every reward pledged to a believer is rightfully guaranteed, and likewise, every punishment will be meted out to transgressors, except those whom Allah will bestow His mercy on.

How sublime is a trade built upon certainty and trust! Let each of us endeavor to engage in this divine transaction with Allah Almighty.

Allah, Exalted be He, says:

**It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?** (*As-Sajdah* 32: 4)

I pause here at the mention of “**in six days,**” yet we know that Allah, in His infinite power and glory, could create the entire universe in less than a moment. This noble verse draws our attention to the fact that everything in life has its appointed time for completion, maturation, or even termination. Time is an omnipresent companion throughout our journey, from the nine months of pregnancy to the stages of infancy and adulthood. Learning, resting, and working – all aspects of life – are governed by the passage of time.

Understanding this fundamental truth cultivates patience within us. Trial requires time to forget, just as adversity needs time to heal, success demands diligent effort over time, and so on. Success in studying needs time for studying, and achieving a championship needs time for training to reach a desired level of fitness and proficiency.

Let's embrace patience and allow each aspect of our lives the time it needs to flourish. We should exercise patience and give every aspect of our lives its required time without being hasty. Whoever wants to be wise in their behavior and interactions with people, let them give everything its due time.

Allah, Exalted be He, says:

**He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. (As-Sajdah 32:5)**

This noble verse contains a profound truth that individuals must pause and reflect upon, acknowledging their inherent limitations and insignificance in the face of Allah's immense power and authority. That is, a single day in Allah spans a thousand years of our calculation. So, an individual is born and dies in a small part of a single day of Allah.

In our lives, we often advise each other not to compete or challenge anyone except those who are equal to us. Even in sports tournaments, there are specific weight categories – for example, in judo tournaments, weights of 60 kilograms, 80 kilograms, and so on.

Should we not learn from this and abandon disobedience to Allah? Instead of focusing on the smallness of a sin, we should consider the greatness of the One we disobey.

Let's fear Allah Almighty, for His retribution is so severe that we cannot bear it. Every person who commits a sin is essentially destroying themselves by defying Allah Almighty. This challenge cannot be overcome, even if all the humans in the universe were to support this person. Let's recognize our true size and understand that we have no choice but to fear Allah Almighty and seek refuge in Him.

Allah, Exalted be He, says:

**If you could but see when the criminals are hanging their heads before their Lord, [saying], “Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.” (As-Sajdah 32:١٢)**

Allah, the Most High, who is All-Knowing, shows us a scene from the Day of Resurrection to learn from. In this scene, the disobedient criminals will be humiliated, asking their Lord to bring them back to life so that they can perform good deeds. These very individuals were among those who defied and challenged their Lord during their earthly lives.

So we learn not to be impressed by people we see around us who openly display their happiness while bragging about their sins among themselves. Despite their apparent confidence, we know their fate and that they will be disgraced in the afterlife, and their heads will be bowed down due to Allah Almighty's excessive humiliation of them and their grief because of their sin. This is in contrast to the boasting and indifference they showed as they disobeyed Allah Almighty during their lives and corrupted those around them. Their asking to return to life to do good deeds will not benefit them because everything is finished and no one will be able to add anything or delete anything from their records.

Let us learn from this lesson. We must strive to do well, frequently seek forgiveness, and purify our records before it's too late. In this world, let's distance ourselves from anyone who disobeys Allah Almighty.



Allah, Exalted be He, says:

**Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. (As-Sajdah 32:15)**

This noble verse tells us what Allah Almighty truly loves from His faithful servants – that is, when they are advised with Allah's signs, they prostrate and exalt Him in praise.

In our lives, a father, for example, may expect his dutiful children to kiss his hand when they meet him. A military commander may expect those under his command to salute him when they meet him. Indeed, Allah is the highest example. Let's understand what Allah Almighty wants and loves from His believing servants – that is, if they are reminded of the Qur'an, they prostrate, give thanks, and praise Him.

Let us understand this well because Allah Almighty has linked true faith with prostration to Him when we are reminded of His signs and to be among those who glorify Him. If we are aware of this, we must add prostration and praise to the form and content of our relationship with Allah from now on.

Allah loves this behavior, which is a sign of faith if it is accompanied by sincerity to Allah Almighty, especially when a servant prostrates and glorifies in secret. In this case, a servant, especially if they prostrate to and glorify their Lord in secret, will be dedicating their worship sincerely to Allah Almighty.

Each one of us will be presented on the Day of Judgment with their own records and deeds in life, whether known for their performance of Umrah, Hajj, or Salah (prayer). Let us ensure that we are among those who diligently perform all acts of worship, including prostration, glorification of Allah, and others. This is evidence of gratitude, and prostration is evidence of servitude to Allah. Expressing gratitude to Allah for these blessings pleases Him. So let's increase the number of such deeds.

Allah, Exalted be He, says:

**And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. (As-Sajdah 32:17)**

In our lives, what an individual seeks and desires is to be pleased and comforted with those around them, including their wife, children, and blessings.

In the noble verse, Allah, Glory be to Him, gives good news to His servants who do good deeds that He has prepared for them what will please and reassure them. Allah did not say that this would be in the afterlife, but rather left the matter open so that we could understand that this could be in this life and in the Hereafter.

This is undoubtedly a profitable business, as Allah Almighty rewards a doer of good deeds with happiness, reassurance, and peace of mind.

Allah Almighty has prepared for those who obey Him in the afterlife a great reward. Each one of us must hasten to strive hard and pray to Allah to attain this reward. This conforms to a Hadith in which Messenger Muhammad (peace be upon him) was reported to have said:

Allah Almighty says, "I have prepared for My righteous servants what no eye has seen, ear has heard, or heart has ever thought of — a treasure that I have not revealed to them. Read, if you wish, '*And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.*'" (an authentic [Sahih] Hadith)

Now that we have learned that, what are we waiting for? Wouldn't each of us love to be blessed with such a great provision? This can be achieved through piety and good deeds. Let's strive for this and ask Allah Almighty to help us be among the winners.

Allah, Exalted be He, says:

**So turn away from them and wait. Indeed, they are waiting.** (*As-Sajdah* 32:30)

We learn from the noble verse an important approach to life: if we find someone we care about persisting in sin and misguidance after we advise them time after time, we must leave them and stay away from them so that they do not corrupt us by seeking to corrupt others. We have to let them face their reckoning on the Day of Judgment, as our Messenger (peace be upon him) commanded us to do so.

We must learn in our lives to advise one another to truth, enjoin what is right, and encourage each other to do so. If we find a response from the person whom we seek to guide to goodness, this will be good. If we find them insisting on sin, we must pray for them to be guided. But we have to stay away and not accompany them in order to avoid Fire that will afflict them. This is because continuing to accompany such an individual exposes those who advise them to the risk of slipping on Fire with that person. That is why staying away is a must. If someone wants to advise an addict friend, for example, and finds insistence and rejection, then the advising person must pray to Allah Almighty for guidance for the addict. However, they must stay away from the addict's friendship to avoid any danger.

## Surah Al-Ahzab

Allah, Exalted be He, says:

**And rely upon Allah; and sufficient is Allah as Disposer of affairs.** (*Al-Ahzab* 33:3)

In this noble verse, Allah Almighty asks His Messenger, Muhammad (peace be upon him), to rely on Him in all matters. All believers are, of course, addressed by this verse. Allah, Glory be to Him, confirms that He is sufficient as a protector for those of His servants who trust in Him.

Reflecting on this noble verse, I see that trust in Allah Almighty is one of the highest types of sound response to any action that a person undertakes. Trust in Allah Almighty means submission to Him. Submitting to Allah in all matters and under all circumstances reflects a servant's trust, reverence, and glorification of Allah's power. As long as a servant does good deeds and trusts in Allah Almighty, He will be with them, and no one will overcome them. No one can help a person achieve the good thing they desire or ward off calamity from them except Allah, Glory be to Him.

Relying on Allah is a way of confirming the extent to which Allah venerates a servant and the extent to which the servant trusts that Allah is capable of everything and that He is the Almighty over His servants. This is why we must be aware that we must put our trust in Allah Almighty in the matters of our lives, affirming our servitude to Allah, reverence for Him, glorification of His praise, acknowledgment of His blessings, and submission to Him. A believer must be aware of this and live these values in their lives.

Whatever our ability is, by placing our trust in Allah, we gain strength from Him, seek refuge in Him, and seek victory through Him. If we do so, we will initially succeed in taking the right path by seeking help from Allah, the Greatest. Let us realize this gift, which is available to us as servants of the generous Creator. Only a loser misses this advantage. Let's be among the winners who rely on Allah. How great this reliance is!

Trusting in Allah does not contrast with the principle of *Al-Akhz bil-Asbab* [using the means available to do something instead of wishing for it to be done without effort], but rather using the means available is part of perfect trust in Allah. A Muslim must delegate all their affairs to Allah and rely on Him with their heart to achieve success. As for their limbs, they should be preoccupied with the apparent causes that Allah has prescribed and made available. The

condition for trust is sincerity toward Allah in disposing of our affairs while using all the means available to do something.

Allah, Exalted be He, says:

**Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful. (Al-Ahzab 33:4, 5)**

The two noble verses shed light on a crucial directive concerning adoption. Allah Almighty instructs those who adopt a child to preserve the child's lineage by calling them by the name of their biological father. This is an act of justice in Allah's sight.

From these verses, it becomes clear that it is impermissible for an adoptive parent to change the adopted child's name and falsely attribute the child as their own while the child's biological father is known. This action contradicts the divine commandment outlined in the aforementioned verse. However, if the biological father's identity is unknown, the adopted child may be referred to as a brother or cousin, and they are not to be designated as a son or daughter in the true sense of the term.

This verse prompts us to contemplate various matters. One of these considerations is that Allah, in His wisdom, grants offspring to whomever He wills, both male and female, and He may render whomever He wills barren, as mentioned in the Qur'an (*Ash-Shura* 42:49, 50). Allah does not approve of going beyond His decree in this matter. However, medically assisted procreation, when conducted within the bounds of legitimate medical practices and involving the genetic material of a husband and wife, is permissible, as it aligns with Allah's command and is facilitated by His grace for His servants, including doctors, whom He has endowed with knowledge and skills in this field. Nevertheless, falsely attributing a child to a father is something that Allah does not approve of, as per my understanding of this noble verse. Allah Almighty appreciates truthfulness, gratitude, and acknowledgment of His blessings.

Sponsoring an orphan, providing for them, or raising someone else's child are all worthwhile endeavors that contribute to one's overall good deeds. Such acts offer the orphaned child the parental care they may have lost without necessarily attributing the child to the adoptive parent. It's crucial for us to adhere to certain guidelines in our relationship with Allah, as explicitly commanded in His Book.

We may encounter individuals claiming the ownership of something when, in reality, they are merely renting it. It is not permissible for them to falsely claim the ownership of this thing; only contracts can confirm their ownership. The lesson here emphasizes the importance of honesty in contracts. For instance, one may rent a furnished apartment but later discover that the inventory of furnishings, as stipulated in the contract, was not provided. In such cases, the truth of the matter prevails over what is documented in the contract. This is why Allah Almighty instructs us to call things by their true names. Hence, when sponsoring a child, we should not attribute them to ourselves or call them by our name. Instead, they should be referred to by their biological father's name, if known, or any other appropriate name. It's essential for everyone to understand that the sponsored child is not biologically related to the family they reside with. Understanding that the adopted child is not a legitimate heir necessitates adhering to legal regulations concerning inheritance and family affairs, especially interactions within the household with the mother who is caring for them. It's essential to recognize that the adopted child does not have the same legal status as biological children within the family. Adhering to this understanding is imperative.

Allah, Exalted be He, says:

**O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing. (Al-Ahzab 33:9)**

In this noble verse, Allah, Glory be to Him, explains to His Messenger (peace be upon him) and to the believers how He granted them victory in the Battle of the Trench, also known as the Battle of Confederates (Ghazwat al-Ahzab), when the infidels marched toward Medina and were about to defeat the Muslims. Allah responded by sending a wind known as *reeh al-siba*, which brought victory to the Prophet (peace be upon him). And Allah Almighty dispatched soldiers from the angels who were not visible to the Muslims but were seen by the infidels, who fled while unable to do anything.

The noble verse instructs several things for us to consider:

- 1. Supporting Allah:** When believers support Allah and His cause, Allah promises to support them in return. This highlights the importance of unwavering faith and dedication to Allah's commands. Allah says, **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** (*Muhammad* 47:7). Allah's statement is true because our closeness to and support of Him is the best help for our victory, by His will.
- 2. Divine power and intervention:** Allah's ability to intervene in the affairs of the world surpasses human comprehension. So, we should not ask how Allah has done something because He has absolute power and ability. Believers must trust in Allah's supreme power and not limit their understanding based on human capabilities. Allah Almighty is capable of everything. He directs the winds and sends the angels, and no one knows His soldiers except Him, in whose Hand is everything. Therefore, when talking about Allah, Glory be to Him, we must exclude the matter of how from our limited understanding that cannot predict or imagine what might happen. We must rely on Allah Almighty and trust in His ability, for He is able to do what no human being can comprehend or do.
- 3. Sincerity and devotion:** Victory is often accompanied by sincerity and devotion to Allah. Believers should maintain sincerity in all their actions, knowing that Allah's support is with them in every aspect of their lives, not just in times of battle, as is the situation in the noble verse. If an oppressor oppresses us and we seek help from Allah, He will grant us victory, and so on.

Allah helps His servants in all matters of their lives: illness, distress, agony, and so on. In every moment of life, we need Allah's support for us. All we have to do is be faithful to Him, rely on His ability, and trust in Him, for He is the Most



High and Almighty, and we are confident that Allah is with us. When Allah is with us, who can be against us? Central to a believer's faith is their belief that Allah has power over all things.

Allah, Exalted be He, says:

**There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Al-Ahzab 33:21)**

Allah Almighty tells us in this verse that we have an example and a good role model in what the Messenger of Allah, Muhammad (peace be upon him), said and did during the Battle of the Trench, also known as the Battle of the Confederates (Ghazwat Al-Khandaq). The Messenger actively participated, leading his soldiers in battle until Allah granted them victory.

The verse encourages us to learn from this lesson and emulate the Messenger's actions.

The noble verse emphasizes the so-called "hands-on" approach, which means being actively involved in events rather than observing from a distance. Whether it's in our work or any aspect of life, when we entrust matters to others, Allah loves to see us alongside them, providing support, setting an example, and strengthening their efforts. By being actively involved, we set an example, strengthen support, and inspire others to action.

In our daily lives, we are called to emulate the exemplary character and actions of the Prophet Muhammad (peace be upon him), as described in authentic Hadiths. Allah testified to the prophet's noble character and sent him as a guide to teach us morality and proper worship. Therefore, it is incumbent upon us to study his life, emulate his actions, propagate his teachings, and seek guidance from his example in all aspects of our lives.

Allah, Exalted be He, says:

**That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.** (*Al-Ahzab* 33:24)

In this noble verse, Allah Almighty distinguishes – after the end of the war – between the sincere believers and the hypocrites based on their conduct during the war. The sincere believers upheld their promises, fought courageously, and remained truthful, while the hypocrites showed cowardice, attempted to avoid the battle, and discouraged others from participating.

Allah promises to reward the sincere believers for their honesty, faithfulness, and fulfillment of their commitments. Conversely, Allah may punish the hypocrites for their deceitfulness and betrayal of their promises, as indicated in the above verse.

The verse also emphasizes the mercy of Allah Almighty. Despite depicting the negative traits of the hypocrites and expressing His displeasure with them, Allah leaves room for their repentance and forgiveness, stating, “**And punish the hypocrites if He wills or accept their repentance.**” This highlights Allah’s absolute authority and His boundless mercy, as He has the power to forgive sins and grant repentance to those who sincerely seek it. Only Allah, in His infinite mercy, possesses this capability.

The lesson derived from this noble verse is the importance of controlling anger and forgiving people, even in the face of severe disagreements. When it comes to the moment of imposing punishment, the verse teaches us to suppress our anger, extend forgiveness to others, and exhibit magnanimity, not as a sign of weakness but as a reflection of the noble character encouraged by this verse. Allah, in His infinite mercy, is Forgiving, Merciful, and Ever-Pardoning, and He encourages believers to embody these traits.

The verses teach us that in such a distress, Allah pardons whomever He wishes and tortures whomever He wishes. Therefore, we should learn from this lesson that forgiveness should be a fundamental principle in our interactions, rather than allowing vengeance or anger to dictate our actions. Forgiveness and tolerance should always be considered as viable options, reflecting the teachings of Islam.

It is stated in the Holy Qur’an that forgiveness is nearer to righteousness. The Qur’an also encourages us to remember the good deeds done by others toward us rather than focusing solely on their wrongdoings. This comprehensive perspective of relationships and appreciation of favors among us helps us to forgive and is nearer to piety. Allah says:

**And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing. (Al-Baqarah 2:237)**

Allah knows the best.

Allah, Exalted be He, says:

**O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. (Al-Ahzab 33:28)**

In this verse, Allah instructs Prophet Muhammad (peace be upon him) to address his wives after their requests had increased, perhaps causing some disturbance to him. As a result, Allah instructed him to inform them that if they desired material comforts in this world, he was willing to provide for them, grant them a gracious release (divorce), and pay them the alimony prescribed for divorced women without causing them any harm if they found it difficult to bear their living conditions.

This verse carries profound life lessons for all of us. Consider how many homes have been shattered due to financial strain or lack of responsible stewardship on the part of the husband. Sometimes, a wife may demand more than her husband can afford, putting pressure on him. If his faith is weak, he might resort to unethical means – accepting bribes or embezzling – to meet her demands. However, the cost of such actions is the imprisonment of the husband, erosion of family harmony, and the breakdown of its structure. Examples are many.

Allah Almighty values a man's role as the guardian of his household. Our Prophet Muhammad (peace be upon him) was given permission to uphold this responsibility with his wives, giving us a lesson and serving as an example for us to understand the essence of leadership and familial responsibility. If a wife insists on expenditures beyond her husband's means, it may justify separation, which may be a solution for the man as long as he endeavors to safeguard his family and himself and avoid any actions contrary to Allah's will.

This principle extends beyond the family realm, providing a guiding rule in our lives: refrain from commitments beyond your means. If someone asks you to undertake tasks or responsibilities beyond your capabilities, it's wise to abstain as long as it is beyond your capability, expose you to danger, risk your safety, or make you face consequences in the form of punishment or unbearable accountability.

In managing a company or handling state budgets, it's essential to operate within our means. Allah values this balance in all aspects of life. Each individual must assess their resources provided by Allah Almighty and organize their life, family, and expenses accordingly. When faced with requests or demands exceeding one's capacity, it's crucial to address them with clarity and openness.

For instance, if a father with a modest income cannot afford his daughter's wish to join a private university, he should communicate this clearly and that it is

better for her to enroll in a public university. This will be better than obtaining money for the private university in an illegal manner. It's better to have an honest conversation and explain the financial limitations than be involved in something evil.

The verse underscores the importance of clarity in interactions and advocates for openness in all matters. It emphasizes the need for balance to prevent excess and undue burden. It encourages individuals to address issues directly, resolve conflicts, and communicate openly with others. This is what the noble verse urges us to do, and Allah knows best.

Allah, Exalted be He, says:

**But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.”** (*Al-Ahzab* 33:29)

The verse is directed toward the wives of Prophet Muhammad (peace be upon him). It told them that if they aspired to please Allah and His messenger and seek entry into Paradise, they should demonstrate patience in their living circumstances. Allah promised a great reward for those among them who exhibited patience and maintained good conduct in their marital relationships.

Thanks to Allah that all of them remained patient. This gave us a valuable lesson on gratitude toward Allah for His blessings, to which we have to adapt, as well as the importance of fearing Him and avoiding greed. Moreover, the verse teaches us to cultivate adaptability in response to the varying conditions of abundance or scarcity of blessings. Regardless of our circumstances, we should express gratitude to Allah. In the end, our patience will be greatly rewarded by Allah, Exalted be He.

Allah, Exalted be He, says:

**And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification. (Al-Ahzab 33:33)**

In this noble verse, Allah addresses the wives of Prophet Muhammad (peace be upon him), instructing them to remain in their homes and avoid unnecessary outings, as well as abstaining from displaying adornments as practiced by pre-Islamic women who would display themselves to probably woo men. Instead, the prophet's wives were urged to devote themselves to prayer, give zakah, and obey Allah and His messenger.

From this verse, it's evident that Allah intends for the believing women, and Muslims in general, to emulate the exemplary behavior of the Prophet's wives. While these obligations were specifically designated for the Mothers of the Believers (Prophet Muhammad's wives), given their unwavering faith and certainty in Allah, it is essential for all believing women to strive toward embodying these virtues to the best of their abilities. The common rule states that what is not fully attained should not be completely abandoned. This means that believing women must strive to emulate the prophet's wives as much as they can. Even if some cannot wear the obligatory hijab, they should refrain from flaunting adornments or excessively displaying beauty, as it contradicts the guidance laid out by Allah.

If a woman is unable to do this, she needs to make an effort, work hard, and not stay away. According to our religion, a lady should be in this ideal state. Every woman ought to take as much as she can from that and get closer to these teachings as much as she can. It is necessary and desirable to abstain from displaying adornments, just as is the offering of prayers on time, paying of zakah, and maintaining belief in Allah and His messenger.

We beseech Allah the Almighty to provide our wives and daughters with decency, wisdom, and the ability to emulate our prophet's wives as role models, as well as to live in a way that pleases both Allah and His messenger. Amen.



Allah, Exalted be He, says:

**Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.**  
(*Al-Ahzab* 33:35)

From this noble verse, we learn the ideal and exemplary qualities of a believer, both male and female, that Allah delights in seeing manifested within us. They are individuals who wholeheartedly submit to Allah's commands, demonstrate generosity in charity, uphold sincerity in their faith and speech, exhibit patience in acts of worship and in times of hardship, refrain from disobedience to Allah, fulfill their obligations of zakah and voluntary charity, observe obligatory and supererogatory fasting, guard their private parts, and avoid adultery and its precursors. They also remember Allah frequently, both inwardly and outwardly, whether in private contemplation or public praise. For such individuals, Allah has promised forgiveness for their sins and a magnificent reward in the Hereafter, which is Paradise.

Knowing this and the kind of image Allah prefers to see us in, shouldn't we start right away by printing the verse's meaning at every location we visit, so that it serves as a constant reminder of the best approach to being faithful servants? That is, to be obedient servants who keep in mind, guard our private parts, pray, fulfill the trust, purify ourselves, and so on. This verse, in my opinion, serves as a guide, a perfect example, and a reminder of what we need to do in order to be among the winners of Paradise on the Day of Resurrection.

This verse needs to be printed out, spoken frequently, understood, and applied in a way that makes it a benchmark for all that we do. Do our actions align with this honorable verse, or do they deviate in any way that we need to make corrections ourselves, and so forth? Therefore, in order for our deeds to be sincere for Allah, we might modify them in accordance with the noble verse. By Allah's will, the outcome will be ensured: a happy existence both here on earth and in the Hereafter.

Allah, Exalted be He, says:

**It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (Al-Ahzab 33:36)**

This noble verse makes one very crucial point extremely obvious to us: as believers, we have no say in matters that Allah, Glory be to Him, and His Messenger Muhammad (peace be upon him) have decreed.

This serves as our point of reference for all issues in our lives that we often disagree about, such as the obligation or not of donning a hijab. Is it obligatory for a woman to wear a hijab? If there is a clear text in the Qur'an, an authentic Hadith, or a situation in the prophet's life that suggests an opinion or ruling, any believer must refer the subject to Allah and His messenger. Whenever there is a clear text outlining the proper course of action, a believer should not imply their view on a particular religious topic. All that a sincere believer needs to do is abide by the revelations found in the Holy Qur'an and the teachings of authentic Hadiths.

We must exercise caution when dealing with matters that appear uncertain. We must conduct thorough investigations: Is there a relevant express ruling in the Qur'an? Is there an authentic Hadith from the Messenger (peace be upon him) or an event in his life in which he acted in a specific way? If there is a ruling, it is not acceptable to engage in Ijtihad (i.e., juristic attempt to infer expert legal opinions) or to depend on the opinion of a scholar who may hold a different viewpoint as long as the text is clear.

Allah, Exalted be He, says:

**O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release. (Al-Ahzab 33:49)**

This noble verse outlines a ruling for someone who marries under a marriage contract but divorces his bride before the marriage is consummated. In this instance, the divorced wife is not required to observe Iddah (a woman's prescribed waiting period following divorce), and she may marry again immediately.

The startling observation for a contemplating reader of this verse is Allah's preferred manners for a Muslim to observe in a situation like this. It instructs the person who wishes to divorce a woman before consummating his marriage to offer her money in accordance with his financial capabilities and then divorce her in the way indicated in the verse as "**gracious release.**" It entails divorcing with decent manners, appropriate words, and a polished, civilized demeanor. All of these are activities Allah Almighty desires to see a believer perform.

Allah Almighty loves the believer who can control their temper when they are angry. It is natural for a person to be out of character when angry. They may be uneasy or harsh in their statements, unwilling to sympathize with individuals around them. This is the opposite of what Allah Almighty desires in many verses about what true believers look like when angry.

The moment of divorce is undoubtedly not a happy occasion, but rather one marked by disagreement and the termination of a relationship. Yet, in such moments, there exists an opportunity for generosity and good manners, qualities that should exemplify the character of a true believer. Instead of demanding all his rights and financial entitlements, a believer should honor his ex-wife with kindness and compassion. This contrasts starkly with the scenes often witnessed today, where disputes over financial matters are prevalent. Such behavior is contrary to what Allah loves. Instead, Allah favors the conduct of a believer who, when divorcing his wife, treats her with generosity, kindness, and respect. He should provide her with financial support to the best of his ability and divorce her amicably with "**gracious release,**" as instructed in the noble verse.

Let us learn to be at the level of sophistication when we dispute with anyone or about anything, not just in the context of divorce but in our life in general. We are taught to become like the believer whom Allah loves, which means that even if you disagree with someone, you should still show kindness and respect their

rights, even if you desire to extend them. This aligns with the phrase **“Allah loves the doers of good”** in the verse.

A Muslim should never lose the bare minimum of respect, which encompasses the basic minimum of amicability. He should not be rude and hard-hearted when he disagrees. When he quarrels, he should not quarrel in an imprudent, evil manner. He must, however, always endeavor to represent this religion in a dignified manner. His refined behavior conveys to others around him that this is the essence of Islam and the traits of a true believer. With this personality, he might make the greatest representative of this faith.

Allah, Exalted be He, says:

**And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin. (Al-Ahzab 33:58)**

In this noble verse, Allah warns us against harming believing men and women unjustly – whether by words or actions. This may include accusing someone of something they did not do.

The verse warns us against the seriousness of this transgression in Allah's sight, Glory be to Him. It also highlights the fact that many of us may commit this sin unknowingly.

Often, when we gather in social settings, we engage in idle talk, discussing the latest news, relationships, and personal matters. However, merely attending such gatherings and listening to harmful gossip can be detrimental to our own character and the well-being of others.

We should distance ourselves from useless gatherings and strive for gatherings that provide beneficial knowledge, strengthen our faith, and contribute positively to our lives. Let us be mindful of our words and actions, seeking to add to our balance of good deeds rather than subtract from it.

Likewise, the issue is not confined to traditional gatherings but to the virtual meetings that we hold on multiple social media platforms.

I believe that merely reposting messages we receive on social media – whether about someone's news or other matters – and re-sharing them without verifying their accuracy can indeed lead us to commit a grave sin. Such actions may inadvertently violate the prohibition against harming others unjustly.

This verse, along with numerous others in the Holy Qur'an, emphasizes the importance of refraining from backbiting others and being mindful of how we speak about others. We are urged to ensure that our conversations about individuals are positive and respectful, avoiding any speech that belittles or insults them. By choosing our companions wisely and adhering to the principle of not meddling in the affairs of others, we can avoid committing sins unnecessarily. If we choose to speak, it should be in a manner that is constructive and kind, or else we should opt for silence.

Allah, Exalted be He, says:

**O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Al-Ahzab 33:59)**

In this noble verse, there is a call for modesty and wearing hijab.

Those who try to question the hijab argue that the command in this verse is limited to the wives and daughters of Prophet Muhammad (peace be upon him). However, a closer examination reveals that it applies to all believing women. They are required to wear clothing that covers their bodies and maintains their modesty.

Our religion encourages the ideal form of hijab. Even if a woman cannot fully wear the hijab, she should strive to do so gradually, following the principle that “what is not fully attained should not be completely abandoned.” This guidance applies universally to all believing women and is not limited to a specific group. Every Muslim woman should seek to embody the image that pleases Allah. She should pray for success and ease in adhering to hijab, surround herself with supportive companions who help her achieve this, and remain vigilant against the efforts of human devils who constantly seek to undermine the spread of hijab. Let every Muslim woman seek refuge in the Lord of mankind from the evil of human devils.

Allah, Exalted be He, says:

**Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant. (Al-Ahzab 33:72)**

Upon reflecting on this noble verse, I recognize a profound lesson – one that Allah, Glory be to Him, imparts to us. Allah presented the concept of “trust,” which entails the legal duties that we have to undertake, to the heavens, the earth, and the mountains. They declined to bear it, fearing the weight of responsibility and the potential consequences of neglecting it. In contrast, man – often unjust to themselves and unaware of the gravity of this trust – chose to undertake it. Herein lies the problem.

In our lives, we encounter various matters assigned to us. For instance, consider an individual participating in an association responsible for distributing zakah. If circumstances do not align with their expectations, they must offer guidance and advice. If their advice goes unheeded, they should promptly withdraw and relinquish the burden of this trust, for which they will face severe accountability on the Day of Judgment.

Work is a trust. If an individual realizes that they have been assigned a task that exceeds their capabilities and they cannot fulfill it effectively, they can withdraw and acknowledge incapacity to fulfill the responsibilities of the job. By doing so, they uphold the integrity of the trust, acknowledging that they are not qualified for the position because they are not capable of its requirements.

Self-respect, respect for own abilities, and rising above the weight of assuming a trust are vastly superior to taking on a trust without comprehending the repercussions. In our lives, we have seen many people unjustly pursuing promotions and taking on additional responsibilities while unaware of the implications of failing to carry on the work or trust in the proper manner.

We must investigate our abilities and investigate our success in carrying out the work and refuse to be entrusted with something that exceeds our capacities or that we are unable to perform in a way that pleases Allah, the Most High.

Honesty and consideration are both responsibilities. Everyone who has a type of trust must fear Allah and fulfill it as He commands.

## Surah Saba

Allah, Exalted be He, says:

**There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord." But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees. (Saba 34:15, 16)**

In these two verses, Allah, Glory be to Him, explains how He provided the people of Sheba (or Saba) with blessings in their lives and residences, which were beautiful and good-looking. When they failed to thank Allah Almighty for what He had brought to them, He withdrew everything and left them with nothing.

From this, we learn in our lives that everything Allah has provided for us is a blessing for which we must be grateful. When we stand to shake hands with someone, let us thank Allah for giving us feet that allow us to stand whenever we want. When we take a breath and it is comfortable, let us thank Allah for the blessing of the breath, while others are lying in hospitals, unable to breathe without respirators, and so on.

People may think that as long as the blessing is with them, the gift will last and never go away. But the truth is that everything is fleeting, and the way to preserve Allah's blessings, according to the meaning of the noble verses, is through gratitude. Excessive gratitude is the best evidence of preserving the blessing.

We must thank Allah, Glory be to Him, day and night for all the blessings He has bestowed upon us of money, health, offspring, work, life, pride, and dignity. For all of this, only gratitude is the way for these blessings to last and be protected.

Gratitude can also be achieved through giving and providing for the deprived. So, let's give to the poor, honor the orphan, encourage feeding the needy, and so on.



Allah, Exalted be He, says:

**Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers." (Saba 34:39)**

The noble verse underscores that Allah, the Provider, bestows sustenance upon His servants as He deems fit, augmenting or limiting provisions according to His divine wisdom. However, within this verse lies what could be deemed as a "letter of guarantee." It assures us that any expenditure made in the cause of Allah will be repaid manifoldly by Him. This serves as a reassurance that our wealth will not diminish by charitable acts, as Allah promises abundant compensation, which may manifest in various forms such as material wealth, well-being, protection, blessings, virtuous deeds, and ultimately, admission to Paradise in the Hereafter.

If man is aware of this divine guarantee and they are originally Allah's successors in the money He has given them, what do they wait for to show compassion to deprived people who have a known right to their money?

It's an open trade with Allah: give from what you have, no matter how little, and Allah will reward you many times over and grant you Paradise.

Allah, Exalted be He, says:

**Say, “Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness.”** (*Saba* 34:47)

Allah, the Most High, instructed Messenger Muhammad (peace be upon him) in this verse to obviously tell the polytheists that he did not want a recompense for inviting them to do what would make them happy. So Allah instructed the prophet to inform them, after inviting them to deliberate contemplation, that he did not seek a recompense from them for calling them to truth and kindness and that he could only seek a reward from Allah. Allah, as the Witness and Watcher over all things, knows what is hidden on earth and in the heavens.

Contemplating this verse reveals a method favored by Allah and His Messenger Muhammad (peace be upon him) that whoever wants to do good for, help, or advise someone, they have to do so to please Allah and His messenger and to carry out a role they have been entrusted with and not to be rewarded or appreciated for their action.

I heard a sheikh saying that if someone wants to know whether their work is sincere for the sake of Allah Almighty or not, let them see whether they are happy with gratitude and praise; if they are upset by the people's lack of gratitude or criticism, so they are waiting for people to thank and praise them for what they had done. But if thankfulness and blame are equal, then their activity was for the sake of Allah the Almighty, and they strove to please Him and His messenger, who will bear witness that this person performed their obligation.

Allah, Exalted be He, says:

**Say, “Indeed, my Lord projects the truth, Knower of the unseen.” Say, “The truth has come, and falsehood can neither begin [anything] nor repeat [it].”**  
(*Saba* 34:48, 49)

In these two verses, Allah, Glory be to Him, asks His Messenger Muhammad (peace be upon him) to tell his people that Allah projects truth to prevail over and invalidate falsehood, that Allah is the Knower of the unseen, that nothing is hidden from Him in the heavens or on earth, and that Allah has brought the truth, which is Islam, and removed falsehood, which was polytheism.

The two verses emphasize the supremacy of truth, exemplified by Islam, while condemning falsehood, represented by the prevalent polytheism of pre-Islamic people. They underscore the timeless principle that truth inevitably prevails over falsehood, regardless of the circumstances. Individuals are urged to align themselves with truth, reject falsehood, and continuously strive for correction. This entails seeking truth, resisting falsehood, and emulating the example of the Messenger of Allah, who tirelessly championed the cause of truth. Individuals are called upon to lead lives grounded in truth, rejecting injustice and falsehood, and actively promoting truth in their actions and beliefs. They should maintain steadfastness in this pursuit, knowing with certainty that Allah will ensure the establishment of truth and the eradication of falsehood.

Even if an individual does something in private that they are ashamed of or that does not honor them, they must ask their Lord for forgiveness and begin to correct their life. There is no human being who does not make mistakes. Allah loves for a person to recover from their mistake and return to the right path.

## **Surah Fatir**

Allah, Exalted be He, says:

**[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent. (Fatir 35:1)**

We know from the noble verse how Allah, Glory be to Him, fashioned His angels. Some have two wings, while others have three or four.

The verse encourages us to contemplate how man has learned from the creation of Allah Almighty and whether people have reached advanced stages in innovations.

In the realm of aviation, for instance, while aircraft typically have two wings, there may be potential for innovation inspired by the angels' depiction with three or four wings. This could lead to advancements in the safety and design of the aviation system, offering new perspectives for aircraft manufacturers and designers. They might benefit from this verse, which could inspire them by the fact that there are angels flying with three and four wings and not only two.

These are mere thoughts and no more, as Allah the Almighty has commanded us to reflect on the Qur'anic verses and left the door open for contemplation.

Allah, Exalted be He, says:

**Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise. (Fatir 35:2)**

Reading this verse strengthens our belief that Allah Almighty provides sustenance, guidance, and happiness to humanity, and no one can prevent Him from doing so since He is the One who opens and He is the Conqueror.

Another point raised in the verse is that Allah, Glory be to Him, has the authority to "withhold" anything from anybody; if He does so, no one can send what He has withheld.

After we realize this, we must continue to pray that Allah Almighty will open and bestow upon us His gifts and maintain His blessings of sustenance, happiness, and goodness.

I beseech Allah, Lord of the Worlds, to bestow His blessings on us, our country, and all believers.

Several verses in the Holy Qur'an explain ways to obtain the mercy of Allah Almighty, including:

1. Ihsan (the perfection of faith): to worship Allah as if you see Him, and if you do not see Him, He sees you. Ihsan is a term that encompasses fundamentals of religion, transactions, and morals. Allah, Exalted be He, says:

**Indeed, the mercy of Allah is near to the doers of good. (Al-A'raf 7:56)**

2. Piety of Allah, who says:

**[Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses – those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful. (Al-A'raf 7:156, 157)**

3. Faith, jihad and Hijrah (emigration). Allah, Exalted be He, says:

**Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful. (Al-Baqarah 2:218)**

An emigrant is the one who has abandoned sins, and a mujahid is one who struggles against their own self in obedience to Allah.

4. Performing prayer, giving zakah, and obeying Messenger Muhammad (peace be upon him). Allah, Exalted be He, says:

**And establish prayer and give zakah and obey the Messenger - that you may receive mercy. (An-Nur 24:56)**

5. Obeying Allah and His Messenger Muhammad (peace be upon him). Allah, Glory be to Him, says:

**And obey Allah and the Messenger that you may obtain mercy. (Al-i-Imran 3:132)**

6. Following the commands of the Qur'an and refraining from its prohibitions. Allah, Exalted be He, says:

**And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy. (Al-An'am 6:155)**

7. Listening and paying attention to the recitation of the Qur'an. Allah, Exalted be He, says:

**So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy. (Al-A'raf 7:204)**

There is a distinction between the two verbs "listen" (or *istama'a* in Arabic) and "pay attention" (*ansata* in Arabic) mentioned in the verse above. The former involves refraining from speaking or being preoccupied with anything that may distract you from hearing. The latter, however, entails actively listening with one's heart and reflecting on what is being heard. Those who possess these qualities while listening to the Qur'an are promised divine mercy.

8. Oft-asking forgiveness. Allah, Exalted be He, says:

**Why do you not seek forgiveness of Allah that you may receive mercy? (An-Naml 27:46)**

As for compassion, Prophet Muhammad (peace be upon him) said, "The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in heaven will show mercy to you."

Let us always make it a priority in our plans to be in good enough shape to receive Allah's grace.

Allah, Exalted be He, says:

**O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded? (*Fatir* 35:3)**

We learn from this noble verse to continually recall Allah Almighty's favor on us with our hearts, lips, limbs, and acts, and that He loves to see His slaves realize the greatness of His grace. We must continually exclaim, "Glory be to Him who has given us these blessings." We have no idea how our lives might have turned out if Allah hadn't showered these gifts on us.

Oh Allah, perpetuate blessings upon us and always remind us to thank You in our mornings and evenings and at all times for your countless blessings.

This is what pleases Allah the Almighty. This is what we must comprehend in the world after we have become certain of this.

Let us honestly thank Allah, honor Him, and employ His many blessings in obedience to Him and whatever He desires of us.

Allah, Exalted be He, says:

**Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze. (Fatir 35:6)**

Allah, Glory be to Him, confirms to us in that noble verse that Satan is nothing but our enemy. So, we must not accept anything Satan invites us to, such as sins, delaying prayers, or anything that does not please Allah. We must know that the source of such acts that displease Allah is an enemy. Is it reasonable for an enemy to call you to do good? Never. Therefore, we have to be certain that Satan is the enemy that must be fought at all times. We must not surrender to what He commands or calls us to do under any circumstances.

Let us always be aware that Satan is an enemy. We must live while fighting and resisting it and supporting Allah in what He calls us to.

Allah Almighty has given us the perfect supplication to seek refuge in Him from Satan, stating:

**Say, “I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer -who whispers [evil] into the breasts of mankind -from among the jinn and mankind.” (An-Nas 114:1-6)**

Beware, for the devil may lurk among your acquaintances, wearing a guise of innocence and charm. Like the jinn's devil, human devils can also be found among those around you. If someone entices you to sin, they are, in that moment, akin to a devil in human form. Seek refuge in the Lord of humanity from their evil.

A wise believer knows when to safeguard themselves against the snares of these human devils. Even the closest of kin may transform into such a devil in certain moments. Let us remain vigilant, as the presence of a human devil may persist over time. Let us scrutinize our associations carefully. If their true nature is revealed to us, let us distance ourselves from them.



Allah, Exalted be He, says:

**And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection. (Fatir 35:9)**

Allah, Glory be to Him, presents an example for His servants to explain how He will bring the dead to life on the Day of Resurrection through a familiar phenomenon: the revival of barren land after rainfall. Just as winds carry clouds to dry lands, where rain eventually brings forth vegetation, so too will Allah revive the dead. Allah has used a familiar phenomenon to make the concept understandable to people and that the resurrection is an easy matter to Him.

This verse offers a valuable lesson for us in how we communicate with others. By using familiar examples to convey complex ideas, we can facilitate understanding and ensure our message is clear and accessible. This is an approach in rhetoric, dialogue, teaching, and leadership. We must learn a lot from it in order to enhance our lives and benefit from the lessons of the Holy Qur'an.

I'll use a basic example here: a father might tell his children whether they see him stand up to greet the elderly and that he expects them to do the same. Similarly, he might remind them when he corrected their brother for missing prayers, emphasizing the importance of everyone family member performing prayers. He might add that those who neglect prayers will face consequences.

Allah, Exalted be He, says:

**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. (Fatir 35:10)**

The noble verse teaches us something very important: a good deed, like giving zakah or performing prayers or fasting, lifts any supplication offered at the moment of action, much like an elevator that brings something upward. It is recommended to supplicate to Allah during the performance of acts of worship, such as paying zakah. We are encouraged to supplicate when fasting, after completing a prayer, and so on.

The verse serves as a reminder to us that our good actions should be combined with supplications to Allah, Glory be to Him. This is because this is a moment of response from Allah, and good deeds elevate this supplication to its ultimate height. Let us increase our good deeds side by side with increasing our supplications.

The verse also instructs us to seek honor from Allah Almighty and not from anyone else. True honor lies in obedience to Allah, who says:

**And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know. (Al-Munafiqun 63:8)**

We are a people whom Allah has honored with Islam. The more committed a Muslim is to their religion, the more honorable they are. Let us all be careful to seek honor from Allah and adhere to our religion and obedience to Him. In this way, honor can be achieved.

The reality of honor, or *izzah* in Arabic, entails a profound connection with Allah, elevating one's soul above situations of humiliation, breaking free from the shackles of desires, rejecting the servitude of greed, and adhering solely to what Allah and His Messenger Muhammad (peace be upon him) have ordained.

True honor, whether in matters of religion or one's personal integrity, resides solely in one's connection with Allah and His messenger. This connection serves as the primary source of honor. Allah Almighty holds dear those servants who recognize no authority greater than His, bestowing upon them His blessings until they become self-sufficient and in need of no one else.

Allah, Exalted be He, says:

**O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring forth a new creation. And that is for Allah not difficult. (Fatir 35:15-17)**

These verses emphasize a fundamental truth that should guide our understanding, our lives, and our endeavors: we are in need of Allah for everything, and He is Free of need for anything.

If we acknowledge our complete dependence on Allah, then it follows logically that we should obey Him in all matters. How can we fail to obey His commands when we rely on Him for everything? How can we dare to make requests of Him while simultaneously disregarding His commands? It seems unreasonable for a needy person to expect their requests to be granted when they do not adhere to the commands of the One who provides for them. This contradiction is difficult to comprehend.

Understanding this truth should lead us to live in accordance with Allah's commands, fully aware of our own weakness and incapacity to challenge or disobey Him. Allah is entirely Free of need, capable of granting us wealth, health, success, peace of mind, happiness, and everything else we require.

Therefore, understanding this truth should lead us to adjust our interactions and perceptions accordingly, always addressing Allah while acknowledging our dependency on Him as the ultimate Giver. If there is no giver other than Him, then it logically follows that we should pray to Him sincerely and improve our behavior and actions accordingly.

It is a grace from Allah upon his servants if they understand this and know that their actions may be the reason for the response to their requests from Him, and vice versa. Allah Almighty loves the pious, the charitable, and those who adhere to His commands. Thus, if we strive to do what pleases the Giver, we can expect success in our endeavors and in our lives. Conversely, those who incur the displeasure of the Giver will ultimately harm themselves, as they anger the One upon whom they depend entirely.

Oh Allah, grant us success in performing good deeds that please You, and count us among those You are pleased with, and upon whom You bestow Your support, blessings, and protection.

Allah, Exalted be He, says:

**And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination. (Fatir 35: 1-4)**

We learn from the noble verse something very important that must form the conscience and personality of every believer. We should not mix things with each other so that we do not hold one soul responsible for the guilt of another. Meaning, for example, a person might commit a theft and be reported to the police and be jailed as a penalty for their theft. Their family must not be jailed for the sin of its breadwinner, the father, for instance. What is the family's fault in this? Here we have to do good to them and give them because they are not at fault for what the head of the family did.

Thus, in our lives, we should not overburden others. We must distinguish between each action and another, between each person and another, so that we do not hold someone responsible for the fault of another.

We must adhere to the principle that each individual is responsible for their own actions and should not be held accountable for the wrongdoings of others. It is not fair to blame or punish someone for the mistakes of another. This is the correct understanding and wise approach of a true Muslim that pleases Allah Almighty. Let us conduct ourselves accordingly.

Additionally, the noble verse offers valuable guidance for purifying our souls by maintaining a consciousness of Allah Almighty. This entails refraining from actions that may anger Him and always being mindful of His boundaries. We should strive to be among those who fear Allah and observe prayer diligently, recognizing it as a sacred opportunity to communicate with our Lord.

Allah, Exalted be He, says:

**You, [O Muhammad], are not but a warner.** (*Fatir* 35:23)

In this verse, Allah Almighty addresses His Messenger Muhammad (peace be upon him) and teaches him something very important: Allah will not hold him accountable for the results of what he called people to. This is because the prophet was solely asked to convey the truth and warn the people accordingly. Therefore, Allah sets a standard that extends to all of us: we are responsible for our efforts, not the results. Even in matters of sustenance, Allah instructs us in the Qur'an to seek provision on earth through our endeavors and do everything we can and then eat from His provision.

For instance, we strive to guide our children to perform prayers, emphasizing the importance and consequences and possible punishment of neglecting this duty. We strive to make them regularly perform their daily prayers. However, the ultimate outcome lies with Allah. He will judge us based on our endeavors. This is divine justice because the result is not guaranteed. We exert efforts in doing anything because we are demanded to do so. Our sincerity, diligence, and perseverance in our efforts, and not the guaranteed results, are what matters. Despite the challenges we may face, our commitment to pleasing Allah propels us forward in our endeavors. Therefore, we will be held accountable for our efforts and endeavors, not the results.

Therefore, we should interact with others accordingly, refraining from burdening them with the outcomes of tasks beyond their control or tasks shared with others. Instead, we should evaluate their performance based on their sincerity and dedication to their assigned responsibilities, irrespective of the eventual results. May Allah grant us success in our endeavors and make us among those who continually strive for goodness.

Allah, Exalted be He, says:

**Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty. (*Fatir* 35:32)**

From this noble verse, we discern a profound truth: Allah, Glory be to Him, has bestowed upon us Muslims a tremendous blessing – the Holy Qur'an. He declared us to be its heirs, giving us the freedom to choose how to live our lives, whether to wrong ourselves or be among the foremost in good deeds.

We determine our own path in life. Based on this, we will face our judgment on the Day of Reckoning, according to which we will enter Paradise or Hell. Allah Almighty has granted us the ability to choose. We must understand that time will not help us. We must constantly evaluate and rectify our circumstances. If we err, we retract our missteps. If we transgress against ourselves, we seek forgiveness from Allah Almighty, engage in good deeds, and repent. Allah is the Forgiver of sins and the Concealer of faults. This underscores the importance of our choices and the necessity of making them wisely. We must select the optimal path and choose companions who aid us in worship and guide us along the righteous path.

Looking at the biography of Prophet Muhammad (peace be upon him), we observe his close association with Abu Bakr al-Siddiq, who consistently supported him in his mission. Likewise, we should select companions who encourage us toward righteousness and piety and who stand alongside us against the influences of devils from among mankind and jinn.

Allah, Exalted be He, says:

**And they will cry out therein, “Our Lord, remove us; we will do righteousness - other than what we were doing!” But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper. (Fatir 35:37)**

The noble verse describes the plight of those destined for Hell, who, in their anguish, cry out to their Lord to be returned to life so they may amend their deeds. However, their pleas are in vain, as their earthly existence has concluded, and their punishment is inevitable.

Our journey through life resembles an examination, much like a timed test akin to the high school tests where we must perform to the best of our abilities within the set timeframe. Once that time elapses, the papers are collected, and no further additions are allowed. The outcome hinges on what we've managed to put down during the crucial two hours of the exam. Either we've captured our knowledge effectively and will pass, or we've left our answer sheet blank and will face failure.

Life operates similarly. We must recognize that we are constantly being examined, with Allah as the ultimate evaluator who has set a predetermined time for this test. When the test concludes, our metaphorical answer sheets will be collected. During this period, distractions should not divert us from remembering Allah Almighty. Our actions should align with obedience to Him, and if we stumble and displease Him, we must seek forgiveness from Him. There's no guarantee of ample time to rectify our mistakes or seek redemption.

Life, then, becomes our grand exam where we are being tested, and we strive to pass and secure a place among the inhabitants of Paradise, by the permission of Allah. Let this understanding guide our choices and actions, and this should be our job.

May Allah grant us success.

## **Surah Ya-Sin**

Allah, Exalted be He, says:

**You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (Ya-Sin 36:11)**

This noble verse contains a crucial message – one that warrants our contemplation and understanding. It is the good news from Allah, Glory be to Him, who sent Prophet Muhammad (peace be upon him) to convey it. This good news is exclusively reserved for those who attain success and victory in the sight of Allah.

In this verse, Allah, Glory be to Him, bestows glad tidings upon those who heed the warnings contained within the verses of the Holy Qur'an. Such individuals fear Allah in the unseen, driven by their unwavering belief that Allah is fully aware of their circumstances. Their sincerity in obeying Allah and their certainty that He does not allow anyone's efforts to go unrewarded are key factors in earning this good news.

From this noble verse, we learn that the essence of our relationship with Allah lies in every action that pleases Him – actions rooted in genuine fear of Allah and done in privacy. These deeds need not seek recognition or praise from others; rather, they should draw us closer to Allah Almighty. We acknowledge His omniscience and fear Him out of reverence and hope.

Let us ensure that all our actions are sincerely dedicated to Allah Almighty, irrespective of whether they are acknowledged or criticized by others. When our actions are sincerely dedicated to pleasing Allah, the reward is assured.



Allah, Exalted be He, says:

**Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. (Ya-Sin 36:12)**

The noble verse underscores a profound aspect of accountability in Islam: not only are our deeds recorded during our lifetime, but we will also be held responsible for the consequences of our actions even after death. The verse highlights something crucial – **“and what they left behind.”** This includes both the positive legacies we leave behind, such as institutions of learning or charitable endeavors, as well as the negative impacts, such as establishments that violate the commands of Allah – a bar serving alcoholic drinks, for instance.

Let each of us be mindful of the consequences of our actions. Someone may die, and their bad deeds will continue to increase – may Allah forbid. Another may die, and their good deeds continue to increase, which will be a reason for them entering Paradise. This is because they understood that what they did was a responsibility and that they would be held accountable for it. Based on this, they feared the day they would meet their Lord. They knew that some of their deeds end with their death, and some others – referred to in the verse – will be left behind after one's death, and their long-term effect will continue until this effect disappears.

We need to reflect deeply on the lasting impact of our actions. Those who initiate projects or undertake missions should be acutely aware that they will eventually depart from them, leaving behind a legacy that will continue to affect others. If their deed was righteous and beneficial, it will be added to their balance of good deeds, and they will be rewarded for everyone who benefited from it after their passing.

On the contrary, if their deed caused harm to people or facilitated wrongdoing, such as establishing a wine shop mentioned above, the negative consequences of their deed will persist, and their record of bad deeds will remain open to register the bad effects of their act after their lifetime. So let's be mindful of this.

## Surah As-Saffat

Allah, Exalted be He, says:

**“Peace upon Noah among the worlds.”Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.Then We drowned the disbelievers. (As-Saffat37:79-82)**

These verses continued the narrative preceding them, recounting the fate of the people of Prophet Noah (peace be upon him) after they had failed to heed his call or board the ark he had built. Consequently, they perished in the Flood. The verses convey Allah’s peace upon Noah (peace be upon him) and that he will remain well-remembered and praised. The reward bestowed upon Noah by Allah underscores the principle that those who commit to worshiping and obeying Allah alone will be granted similar blessings. By highlighting Noah’s unwavering faith and devotion to Allah, these verses contrast his fate with that of the disbelievers who rejected his message and eventually drowned in the Flood, which serves as a divine punishment that led their complete eradication.

From the verses, we learn that the matter does not wait until the Day of Resurrection for judgment. Paradise or Hell are not merely future destinations; they can manifest in this life, as seen with the people of Noah and other disbelieving nations who refused the messages of their prophets (peace be upon them) and consequently faced Allah’s punishment in this world.

This underscores the fact that we must commit to obedience and faith immediately. However, postponing acceptance of truth under any circumstances can lead to destruction and painful ends, mirroring the fate of those who rejected divine guidance.

We must heed this lesson, fear the consequences, and strive to be among the survivors like those who boarded the ark with Noah (peace be upon him).

Allah, Exalted be He, says:

**And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.” And when they had both submitted and he put him down upon his forehead, We called to him, “O Abraham, You have fulfilled the vision.” Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice. (As-Saffat 37:102-107)**

In these verses, Allah recounts how Prophet Abraham (peace be upon him) received a vision in which he saw himself sacrificing his son Ishmael. When he shared this vision with his son, Ishmael obediently accepted the command and called on his father to fulfill the command. Abraham prepared to fulfill the vision, but before he could carry it out, Allah showed His mercy to Abraham after he had succeeded in the test and prepared himself to fulfill the vision. Instead, Allah provided him a ram for sacrifice. Likewise, Allah saves those who do good from adversity and hardship.

Many lessons can be learned from these verses, which were thoroughly discussed in Qur'an exegesis books. I ponder how the father raised the son with that good upbringing to be obedient, ready to sacrifice himself so that his father would be in the right position with Allah, Glory be to Him. How great is this righteousness? How great is that faith and self-sacrifice out of dutifulness toward his father? How great were the upbringing and morals of the son who was raised to obey and believe in Allah and respect and honor his father, I mean parents, of course?

These verses also teach us the importance of kindness and how Allah protects doers of good deeds from harm.

We learn to give generously and be charitable in order to avoid what Allah has decreed for us. Allah is gracious to His servants. Allah's saying, **“And thus do We save the believers”** (*Al-Anbiya* 21:88), teaches us a lesson about how it was decreed, what obedience did, and how the matter was about to be fulfilled and Ishmael be sacrificed. But Allah was gracious to Abraham and Ishmael (peace be upon them), stating, **“We thus reward the doers of good.”** This reward can also be bestowed upon whoever works hard and strives and whose life is headed in this way, so they will be recorded as doers of good by permission of Allah as long as they continue to do good with solid faith and belief. It is a trade with Allah, with tremendous profit, great return, and rescue from every distress.

Hence, charity is a lifeline from the afflictions of this world. It is available to those who want to be recorded with Allah among the benefactors.

Looking at it from a different perspective, let's examine the son's desire for his father to have the best possible standing before his Lord. Similarly, we have to treat our mothers and fathers in this way. We should ensure that we fulfill any obligations owed to our parents after their passing, such as debts or unresolved injustices. By continuing their legacy of kindness and benevolence, we emulate the noble example set by Ishmael (peace be upon him) and honor our parents' memory.

Allah, Exalted be He, says:

**Then the fish swallowed him, while he was blameworthy. And had he not been of those who exalt Allah, he would have remained inside its belly until the Day they are resurrected.** (*As-Saffat* 37:142-144)

Prophet Jonah was swiftly swallowed by a whale after being cast into the sea when lots were drawn upon him, a consequence of his actions. That was because he had left his people without seeking permission from his Lord and embarked on a journey across the sea.

He spent a period of time inside the belly of the whale until Allah granted him release.

The verses demonstrate the virtue of *Tasbih* (saying, "*Subhan-a Allah*," i.e., glorifying and exalting Allah), as stated by the verse, "**And had he not been of those who exalt Allah.**" The verse mentioned Jonah (peace be upon him) as being one of those who exalted Allah and not as being one of the messengers. Allah teaches the value of exalting Him as Jonah (peace be upon him) did even while he was in the belly of the whale, saying, "**There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.**" (*Al-Anbiya* 21:87)

Jonah (peace be upon him) exemplified the importance of supplication and *Tashbih* in times of distress. His experience teaches us that Allah saved him because of his *Tasbih*, which is accepted and preferred by Allah, Exalted be he, and other formulas of glorification of Allah. We should live our lives in constant remembrance of Allah's grace, attributing all blessings to Him and praising Him for everything He provides. Glory be to Allah, who has provided us with all these blessings around us. Without Allah's mercy, our circumstances could be much more challenging. Therefore, we must continuously express gratitude and praise, whether in times of ease or hardship.

Allah's grace is immense. The lesson learned is to exalt and glorify Allah in the morning and evening, in ease and hardship. If Allah records us among those who exalt Him, this will be a great triumph since it is not only salvation from the Fire on the Day of Resurrection but also, as we learn from the verses, deliverance from every hardship in this life, by Allah's will.

## **Surah Sad**

Allah, Exalted be He, says:

**Sad. By the Qur'an containing reminder...** (*Sad* 38:1)

In this noble verse, Allah Almighty swears that the Holy Qur'an serves as a reminder of what is beneficial for people in both this world and the Hereafter.

It is human nature and propensity to forget, neglect, and abandon important matters. Hence, one of the foundational pillars of Islam is established upon the obligation of performing prayers at their prescribed times. Prayer acts as a constant reminder for individuals, emphasizing our status as servants of Allah and the necessity of maintaining a respectful relationship with Him. Through daily prayers, believers are urged to adhere to Allah's commands, refrain from His prohibitions, and establish regular communication with Him several times a day. Thus, prayer serves as a distinctive reminder, prompting individuals to consistently turn back to Allah and maintain their connection with Him.

When contemplating the noble verse, it appears as if Allah, in His wisdom, is emphasizing the importance of engaging with the Holy Qur'an for those who seek to remember Him. Conversely, those who turn away from it risk falling into forgetfulness and neglect, ultimately leading to their loss. Therefore, it is imperative not only to perform prayers but also to recite and reflect upon the Qur'an.

Reciting the Qur'an serves as a reminder of its teachings, including the rulings, permissible actions, and prohibitions. This self-reflection enables individuals to instantly assess their own actions and seek forgiveness for any transgressions while also encouraging those who do good to increase their righteous deeds. Therefore, the Qur'an reminds us of what is prohibited and what is permissible, acting as a beacon guiding us to what pleases Allah, guiding those whose hearts are inclined toward faith.

Allah, Exalted be He, says:

**Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. (*Sad* 38:18)**

In this verse, Allah, Glory be to Him, tells our Prophet Muhammad (peace be upon him) how He supported Prophet David (peace be upon him) by subjecting mountains with him when he exalted Him at the end of the day and at daybreak.

We commonly use the term "his heart is like a stone" to describe the hardness of someone's heart, unknowing that stones in mountains exalt Allah Almighty since they are one of His creatures that recognize Allah's status and praise Him.

However, a concern remains: if a mountain exalts and honors its Creator, Allah, wouldn't our hearts soften and be humiliated as we fail to do the same, at least as a stone? Is it reasonable that a stone is more aware of Allah's gifts than we are, given that we have been granted the gift of reason and Allah's benefits are numerous?

We are invited to visualize this scenario and how Allah Almighty perceives us, and when we do, we will see that mountains, stones, and other creatures are always exalting Him. This happens while we are engaged in worldly affairs and competition for increased wealth and children other than regular remembrance, exaltation, and praise of Allah. Let us be grateful, appreciative, and thankful servants. We should not accept that a stone or a mountain surpasses us in this.

Allah, Exalted be He, says:

**Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, ‘Entrust her to me,’ and he overpowered me in speech.”[David] said, “He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they.” And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].So We forgave him that; and indeed, for him is nearness to Us and a good place of return. (Sad 38:23-25)**

The verses recount a dispute presented to Prophet David (peace be upon him) between two brothers, one with 99 ewes and the other with only one. The first wished to add his brother's ewe to his own flock. David ruled to deny the request, but Allah Almighty admonished him for releasing his judgment too quickly after hearing the debate from only one opponent without hearing from the other, despite the fact that he should have listened to both opponents before making his decision.

It is fair in judging between people for the judge to hear from the two opponents, free from whims and everything that contributes to influencing the verdict in a way that does not please Allah.

The verse provides a great lesson not to judge people based solely on appearances or personal biases. This emphasizes the importance of impartiality and adherence to truth in rendering judgments, even if the one who is worthy of the right is the strongest party. Truth is more worthy of being pursued.

The verses highlight the importance of respecting the rights of others, particularly in matters of partnership and shared responsibilities. Partnerships should be based on mutual consent and agreement, with each party receiving their agreed rights.

Finally, we learn from the noble verses that David (peace be upon him) knew that he had made a mistake in his judgment in good faith, of course. So, he sought forgiveness and prostrated to Allah in repentance.

The lesson learned from this parable can be summarized in two points:

1. The method of repentance accepted by Allah from Prophet David (peace be upon him), which includes:
  - Asking for forgiveness
  - Prostrating to draw closer to Allah Almighty
  - Demonstrating sincere repentance



2. Allah Almighty treats us according to our intentions just as He did with Prophet David (peace be upon him). Allah forgave David despite the mistake he made. David's good intentions led to his forgiveness by Allah.

This is how we should deal with Allah, Glory be to Him. If we err in good faith, we must ask Allah for forgiveness and return. This is how we should also deal with people; if they made a mistake with good intention, we have to open our hearts to them so that they would come back if they acknowledged that they had made a mistake unintentionally. Therefore, we must not be harsh with them. Rather, we have to accept their apology. Glory be to Allah who does not make a mistake. This promotes tolerance among people.

Allah, Exalted be He, says:

**[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account. (Sad 38:26)**

I may call this noble verse “the verse of justice.” In this verse, Allah Almighty addresses Prophet David (peace be upon him) and says that He appointed him as a successor on earth, and he had to rule among the people with truth and not to follow his own desires. Therefore, as long as Allah taught Prophet David fair judgment, he had to pay no attention to what the people might say or what anyone might suggest to direct his judgment in a certain direction.

The verse instructs judges, through the example of Prophet David (peace be upon him), to prioritize truth over personal inclinations or external influences. Painful torment will be the fate of any judge who prioritizes their own desires or inclinations, and truth will be a witness against them if they wronged anyone.

The verse highlights the weighty responsibility of judges and the loftiness of the judicial profession. Everyone who works in the judiciary must realize that they have a mission and must primarily make sure that they are psychologically ready to carry it out and perform it as Allah has commanded.

The common saying goes, “Justice is the foundation of government.” However, if justice is compromised or neglected, we risk losing the solid groundwork upon which our entire structure rests, leaving the weakened building vulnerable to collapse in the face of even the slightest wind.

A rational nation recognizes that justice and a robust judiciary are essential pillars for government.

As a businessperson, for instance, I believe the foremost factor influencing investment decisions in any country is the integrity of its judiciary. Should an investor face infringements upon their rights, they rely on impartial courts to ensure their rights are respected. This is the greatest incentive in the history of mankind. This aligns with the command of Allah, who does not waste the reward of anyone who did good work. Allah has commanded His successors on earth – judges – to judge between people in truth. This encourages each of us to heed this directive. Should anyone be called upon to adjudicate in any matter, impartiality must be paramount.

Allah, Exalted be He, says:

**He said, “My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower.”** (*Sad* 38:35)

In this noble verse, Prophet Solomon (peace be upon him) beseeched his Lord with hope, seeking forgiveness and a kingdom unparalleled by any before or after him, acknowledging Allah’s boundless generosity and benevolence. Consequently, Allah, Glory be to Him, answered his supplication, granting him dominion over the winds and subjugating the jinn to his command, endowing him with a kingdom unmatched before or after him, as the following verses indicate.

From this verse, we learn that there are no limits to supplication to Allah. We should not hesitate to implore Him, for He is the greatest bestower, unrestricted in His generosity. Allah instructs us to beseech Him without reservation, to pour our hearts out in supplications without constraints. In return, Allah answers whom He wills and bestows His gifts upon whomever He chooses without measure. Allah is the possessor of immense bounty.

Allah, Exalted be He, says:

**And remember Our servant Job, when he called to his Lord, “Indeed, Satan has touched me with hardship and torment.”** (*Sad* 38:41)

In this noble verse, we learn a timeless lesson in how to address Allah, Glory be to Him. We witness Prophet Job (peace be upon him) exhibiting politeness in his plea to Allah, attributing his affliction and pain to the touch of Satan rather than directly to Allah.

The beauty lies in Job's (peace be upon him) courtesy toward Allah, Glory be to Him, in attributing his suffering to Satan. In response, Allah relieved Job (peace be upon him) of his affliction, as indicated in the subsequent verses.

This noble verse teaches us how to be polite with Allah, acknowledging that goodness comes from Allah and attributing evil to Satan. We beseech Allah for forgiveness, healing, and all forms of goodness, recognizing that all goodness originates from Him.

It is the school of prophets during times of tribulation, exemplified by Prophet Job (peace be upon him). Let us heed the lessons from this school.

Allah, Exalted be He, says:

**Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].** (*Sad* 38:46)

This noble verse highlights the qualities of the prophets Abraham, Isaac, and Jacob (peace be upon them), emphasizing that Allah Almighty blessed them with hearts filled with remembrance of the Hereafter and that they diligently prepared for it through righteous deeds and by inviting others to do the same.

The verse underscores the importance of cherishing and preparing for the afterlife as a fundamental aspect of faith. If Allah designated this trait for the three prophets, as the noble verse teaches us, then it is a special or beautiful quality that we must learn and practice – cultivating a deep love for the Hereafter. This represents a purified form of faith.

If it is part of faith to believe in the afterlife, then purified faith entails love for the afterlife. This love serves as an insurance policy that secures a servant because things are not mixed up in their mind. A servant knows that this world is fleeting and has an end, and they know that there is a reckoning in the afterlife, and it is the abode of eternity, so they work for their afterlife and prioritize actions that will contribute to the balance of their good deeds to ensure entry into Paradise.

Therefore, let us heed the lesson from this noble verse by increasing our good deeds that will contribute to our balance of good deeds in the Hereafter. This will definitely improve our position on the Day of Judgment, make our accountability easier, and bring us closer to Paradise, by permission of Allah.

In essence, loving the afterlife necessitates proactive preparation. It entails striving to build a lasting abode through righteous deeds, resisting the allure of worldly temptations, and focusing on the eternal good. By nurturing this love, we detach ourselves from the fleeting pleasures of this world, paving our way toward Paradise, by the will of Allah. Let us endeavor to cultivate love for the afterlife and work earnestly toward it.

Allah, Exalted be He, says:

**This is a reminder. And indeed, for the righteous is a good place of return. Gardens of perpetual residence, whose doors will be opened to them. Reclining within them, they will call therein for abundant fruit and drink. And with them will be women limiting [their] glances and of equal age. This is what you, [the righteous], are promised for the Day of Account. Indeed, this is Our provision; for it there is no depletion. (Sad 38:49-54)**

From these noble verses, we glean the virtue of fearing Allah, Glory be to Him, and the promise of Gardens awaiting the righteous on the Day of Resurrection. As the gates of Paradise swing open to welcome them, they will find themselves reclining on adorned couches, surrounded by servants catering to their every desire for various fruits and drinks, and accompanied by fair women with large eyes (or houris). Allah fulfills His promise to the righteous by granting them eternal bliss on the Day of Resurrection, a reward for their righteous deeds in the earthly life, which shall endure forever without end.

From this noble verse, we learn the importance of understanding and being mindful of the rewards that await us when we fear Allah, Glory be to Him. It is incumbent upon us to envision and internalize these verses, to aspire to the Paradise promised by Allah in His noble words. Our actions should be guided by the desire to please Allah and draw closer to Him, rather than drifting away. Thus, we must constantly evaluate our deeds, ensuring that they align with what pleases Allah and draws us nearer to Him, so that we may fear Him.

This verse teaches us that when we instruct our children to do anything, we must offer them a reward if they accomplish what we ask of them in order to motivate them to do the right thing. We urge them to obey their parents' requests, to progress in their studies, and to be committed to what we want of them. This is also how we must be with our employees. We must learn how to reward people and make the awards apparent and appealing to them from the beginning in order to push those around us to try and work hard. We have to be honest with them if they do what we asked for. We must be honest with them and fulfill our promised rewards for them if they fulfill their required tasks. This is a divine approach that we must learn from these wonderful verses and endeavor to integrate into our lives.

## Surah Az-Zumar

Allah, Exalted be He, says:

**Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.** (*Az-Zumar* 39:2)

In this noble verse, Allah affirms to Prophet Muhammad (peace be upon him) that the Qur'an, revealed to him, embodies the truth and encompasses narratives of past nations, while its commandments are inherently just. Allah called on the messenger and whoever followed His religion to worship Him with sincere devotion. Reflecting on the term “**sincere to Him**” in this context, it underscores the essence of monotheism, directing our worship solely to Allah, who does not like us to associate others with Him, as He says, “**He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent**” (*Al-Ikhlās* 112:1-4). Sincerity, in this sense, denotes unwavering belief in the oneness of Allah, as articulated in the declaration of faith, “*la ilaha illa allah, Muhammad-un rasul-ul-allah*” (there is no god but Allah, and Muhammad is the Messenger of Allah).

Our religion acknowledges the fact that we may make mistakes and commit any error and then come back and repent. At its core, sincerity is the foundation upon which our faith is built. It entails wholeheartedly rejecting any notion of divinity besides Allah, firmly grounded in unwavering conviction. Allah cherishes worship imbued with sincerity, for it is this sincerity that renders our deeds acceptable. It is also this sincerity that enables us to seek forgiveness when we err, as humble servants who recognize and uphold this fundamental principle.

The fundamental test lies in unwavering devotion to Allah and steadfast adherence to monotheism. Without success in this essential test, there will be no success at all. Every believer must grasp and embody this principle, ensuring their faith remains steadfast and unyielding regardless of circumstances.

Allah, Exalted be He, says:

**Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding. (Az-Zumar 39:9)**

In this verse, Allah, the Most High, elucidates to His Messenger Muhammad (peace be upon him) a profound inquiry: Is the devoted servant who spends the night in prostration or standing in fear and hope equal to the one who worships Allah only during hardship, neglecting worship in times of ease? Or to those who associate partners with Allah? Are those with knowledge and those without it alike? It is those of sound intellect who discern the distinction between the two paths.

The verse addresses those who engage in night prayers, beseeching Allah with fear, seeking His mercy, and longing for His generosity. We do not compare this person to an unbeliever. Rather, we compare this person to someone who abandons prayer, worship, night prayers, and perseverance in worship in general and in their endeavors to get closer to Allah. These individuals only turn to Allah in moments of distress, seeking His help, but revert to their sinful ways – such as drinking alcohol – once Allah alleviates their troubles. Allah emphasizes the distinction between the two paths, highlighting the superior status and reward of those who maintain steadfastness and sincerity in their worship, irrespective of their circumstances. Therefore, what awaits them in the afterlife is different from the one who remembers their Lord only in times of distress.

Allah values sincerity, which means that a servant should be a genuine believer rather than a fictitious one who worships Allah to alleviate their suffering. A loyal servant must worship Allah both in times of hardship and prosperity.



Allah, Exalted be He, says:

**And I have been commanded to be the first [among you] of the Muslims.”**

*(Az-Zumar 39:12)*

In this verse, Prophet Muhammad (peace be upon him) states that Allah has instructed him to be the first of the Muslims, or the first of this Ummah (Muslim communities), to submit to Allah. This was the state of Allah's Messenger (peace be upon him), who serves as a role model for us. We must imitate and learn from him. Why shouldn't we strive to be among the earliest Muslims, among the most devout? We are the inheritors of this faith, born into Islam, while others embraced it.

I envision an ongoing race until the Day of Resurrection to excel among Muslims in goodness, performing prayers punctually, fulfilling acts of worship, fasting, supplicating to Allah, and attaining elevated ranks. Just as we strive to rank top in our academic pursuits, why not aim to be among the foremost Muslims? We compete in righteousness, accumulating good deeds, displaying commitment, and resisting Satan to attain not just average but distinguished degrees. If students aspire to excel in high school to secure admission to their desired colleges, why not strive for the Paradise we desire? Paradise offers the highest levels and distinguished positions. Allah delights in seeing His servants endeavor in this pursuit, which serves as protection and a reminder against straying. A devout individual swiftly seeks forgiveness and returns to Allah if they miss something obligatory, driven by the eagerness to rank among the foremost.

Let us strive to be among the foremost Muslims to enter Paradise, by the will of Allah. We must strive to be among the first and to have higher degrees.

Allah, Exalted be He, says:

**Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.** (*Az-Zumar 39:18*)

In this verse, Allah, in His Glory, explains that those whom He has guided are those who attentively listen and discern between what is good and what is not. They follow the best of speech for its benefits and because it promotes righteousness, guidance, and virtuous deeds. These are the ones whom Allah has guided and characterized as people endowed with sound minds, referred to in the verse as “people of understanding.”

Now that we understand this, I imagine that each of us aspires to be counted among those guided by their Lord and recorded as possessing sound judgment by Allah. No one desires anything less than that. The question arises: What is the criterion? What is the surest path to being counted among the guided and the people of understanding? The answer lies in adhering to the principle of following the best of what we hear. This means adhering to the teachings of the Qur'an, discerning between right and wrong in what people advocate. When someone exhorts us to action, we must discern whether it leads toward Paradise or toward sin and Hell. Do they encourage us to fear Allah or to turn away from Him? Let us continually strive to draw closer to piety and righteousness.

We need to enhance our discernment and actively engage in applying it. It's crucial to be vigilant in this regard so that Allah counts us among the guided and the people of sound judgment, ensuring our place among the inhabitants of Paradise, by His grace.

In society, there are few righteous individuals who may invite us to perform the Fajr (Dawn) prayer or acts of goodness. Conversely, many may tempt us with worldly pleasures that do not align with Allah's satisfaction. Let us exercise caution and carefully filter the speech we receive, striving to be counted among those endowed with understanding in the sight of Allah.

Allah, Exalted be He, says:

**Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know. (Az-Zumar 39:29)**

This noble verse provides an example of individuals who are devoted to the oneness of Allah; therefore, their mind is at ease and serene, contrasting with the confusion experienced by polytheists.

Contemplating this noble verse prompts me to try to apply it to our reality. Whoever distracts their mind over more than one matter will be less able to produce, focus, and give. While whoever focuses their thinking and giving on one specific direction will be more capable of giving. For instance, when considering family planning, having numerous children despite limited financial means can scatter the focus and exhaust parents with additional responsibilities. In contrast, a family with fewer children can devote more attention, care, and resources to each child, ensuring a more focused and effective upbringing and establishing good manners.

Therefore, we should adopt from this noble verse a guiding principle for our lives: it is better to avoid distractions and sources of confusion. Instead, we should strive to be focused and clear in our objectives, knowing what we want, and avoiding excessive busyness. By doing so, we can experience blessings in our time, thoughts, work, care, achievements, and health. Ultimately, Allah knows best.

Allah, Exalted be He, says:

**And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution? (Az-Zumar 39:37)**

In this verse, Allah, in His glory, assures His servants that whoever He guides, no one can lead astray. This is an undeniable truth. Therefore, if we acknowledge this guidance bestowed upon us by Allah's grace, we must continually pray for steadfastness and strength to resist Satan and anyone who tries to lead us away from the right path or take us away from the straight path and guidance. When we support Allah, He will support us in return, as stated in the Qur'an:

**O you who have believed, if you support Allah, He will support you and plant firmly your feet. (Muhammad 47:7)**

Those who have been guided by Allah must always support His cause to ensure the preservation of this guidance and the continuation of this blessing upon them.

Understanding this, there are several steps we must take to attain guidance:

1. Honesty with Allah: A Muslim must genuinely desire guidance and seek Allah's help in perpetuating this blessing.
2. Effort and perseverance: We must strive and exert ourselves in acts of obedience and worship to earn Allah's pleasure.
3. Faith in the decree of Allah, who says:

**No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things. (At-Taghabun 64:11)**

4. Understanding, learning, and reciting the Holy Qur'an.
5. Seeking refuge in Allah from the demons of the jinn and mankind, and being careful to choose companions who encourage good deeds and resist evil.
6. Following the example of Prophet Muhammad (peace be upon him), as Allah Almighty says:

**And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful. (Al-A'raf 7:58)**

Perhaps if we do this, we will be worthy of Allah Almighty's pledge in this noble verse to protect the guided ones. Allah is the best protector and He is the Most Merciful of the merciful.

Allah, Exalted be He, says:

**Say, “O my people, work according to your position, [for] indeed, I am working; and you are going to know.”**(*Az-Zumar* 39:39)

In this noble verse, Allah Almighty instructs our Messenger Muhammad (peace be upon him) to urge his people to adhere to the polytheistic beliefs they have embraced, while he adheres to Allah’s command to call to monotheism and devotion to worshiping Him. Ultimately, the consequences of each path will become evident.

While this verse directly addresses Prophet Muhammad (peace be upon him), it offers a broader lesson for us. We are encouraged to advise one another to truth, enjoin what is good, and forbid what is evil in a civilized manner whenever the opportunity arises. However, we must remember that we are not accountable for the outcomes but rather for our efforts. If those we invite respond positively, it is a blessing. If not, we can echo the prophet’s words as commanded by Allah in the Qur’an:

**“O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.”** (*Al-An’am* 6:135)

We will continue on our path, steadfast in our convictions, and persist in our call to goodness. Each of us will be rewarded according to our efforts and sincerity.

This verse teaches us that if we invite someone to goodness and they do not respond, it is not a reason to disagree and dispute with them. Ultimately, Allah will judge among us, and everyone will follow their own path peacefully. This applies even within relationships, such as between spouses. For example, a husband may invite his wife to righteousness and be patient, knowing that he has fulfilled his duty. We see this exemplified in the stories of the Qur’an, like the wife of Prophet Lot (peace be upon him), who could not guide her to the right path, and the outcome was not his responsibility as long as he made efforts.

Our measure of appreciation for others should be based on their efforts, even if they do not achieve the desired outcome. Each person will reap what they have sown.

Allah, Exalted be He, says:

**Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought. (Az-Zumar 39:42)**

In this noble verse, Allah, Glory be to Him, explains that He takes souls when they sleep, keeping those destined for death and releasing others for a designated period. This means that those who are destined for death will not wake up from their sleep, while those who still have the remainder of their lives will wake up. Understanding this truth holds profound implications for our behavior and mindset.

As believers, we must recognize that each time we sleep, we should be certain that we face the possibility of never waking up again. This realization prompts us to seek forgiveness, fulfill our due rights, or record what we owe to others to preserve their rights. When we go to sleep, we have to maintain purity, seeking forgiveness from Allah, and striving to reconcile with others, thus preparing ourselves as if we were facing death.

For an intelligent believer, this verse serves as a reminder to approach sleep with the consciousness of death. They diligently fulfill their duties, seek forgiveness, and sleep in a state of purity. Upon waking, they begin their day with gratitude, praising Allah, and endeavoring to please Him. Such behavior exemplifies the wisdom and devotion of a true believer.

Allah, Exalted be He, says:

**Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”** (*Az-Zumar* 39:53)

In this verse, Allah addresses His Messenger Muhammad (peace be upon him) to reassure those who have transgressed against themselves through sin not to despair of Allah’s mercy and forgiveness. Allah forgives all sins for those who sincerely repent and turn back to Him. He is Forgiving and Merciful to those who seek His forgiveness.

Understanding this profound mercy of Allah, we realize that no matter how grave our sins may be, His forgiveness is always available to those who sincerely repent, even those who have gravely transgressed against themselves. Allah’s door of repentance is wide open, welcoming all who turn to Him in humility and seek forgiveness. But those who do not should not blame anybody but themselves when they enter Hell. This is because the door to repentance was always open before them until the last moment of their lives. It is a reminder for us all that the door to repentance is open and may not be available when we sleep, as we may not wake up and the opportunity for forgiveness may not always be available. Therefore, we must continuously seek forgiveness, renew our repentance, and replace our sins with good deeds to erase their effects.

All of this, of course, relates to the actions between us and Allah, Glory be to Him. However, when it comes to our interactions with fellow humans, merely asking for forgiveness is insufficient. We must actively fulfill our obligations to others, whether that means apologizing for any harm caused or settling financial debts.

A devout Muslim who comprehends the significance of this verse strives to live by its principles. Such an individual should actively seek forgiveness, fulfill their obligations to others, seize every opportunity provided by Allah to repent and seek forgiveness, and ensure they remain among those who receive His pardon.

In my understanding of this noble verse, seeking forgiveness and repentance stands as the purest form of worship. When we sincerely seek forgiveness, Allah’s mercy erases our sins and transgressions, leaving us with the balance of good deeds only. While accumulating good deeds is important, the expeditious removal of sins through sincere repentance surpasses the gradual accumulation of good deeds through acts like prayer, night prayer, fasting, and other acts of righteousness in general. Thus, Allah urges us to hasten toward seeking forgiveness, promising a vast reward for the righteous in the Hereafter:

**And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. (*Al-i-Imran* 3:133)**

Let us strive to maintain a constant pursuit of forgiveness, allowing it to gradually erase our misdeeds, guided by the will of Allah.

Moreover, the verse teaches us never to shut the door of reconciliation to someone who seeks to make amends and extend an apology. Just as we hope for Allah's forgiveness and mercy, we should extend the same compassion and forgiveness to others.



## Surah Ghafir

Allah, Exalted be He, says:

**The revelation of the Book is from Allah, the Exalted in Might, the Knowing.** (*Ghafir* 40:2)

In this verse, Allah Almighty instructs the believers to follow what He has revealed in the Qur'an, because He is Mighty and All-Knowing. The use of the name "**the Exalted in Might**" (or Al-Aziz) signifies that accountability will be based on this divine book. Hence, those who follow its teachings and enact its commandments will find forgiveness, while those who disregard its guidance will face punishment. The term "**the Knowing**" (or Al-Alim) encompasses the meanings of knowledge of every little thing, no matter how small, and every huge thing, no matter how large, in the universe. Allah Almighty encompasses His creations and addresses those who are legally held accountable for their actions (or mukallafun, sing. mukallaf) through His Book. Allah's omniscience encompasses His creation, including their diverse abilities, intricate psyches, varied inclinations, the influence of Satan and his corruptive schemes, as well as the myriad circumstances that surround them.

Accordingly, Allah Almighty knows what is best for them and what is best to follow. He also knows what will improve their condition, enhance their interactions and lives, guide them to the path of guidance, and strengthen their immunity to resist Satan. When the Knowing (Al-Alim), Glory be to Him, sends down the conclusion of His messages to people, He has encompassed everything in it, completed His blessings upon them, and has ordained Islam as their religion.

In our everyday lives, we've learned that a physician's decision is more likely to be correct when preceded by thorough examination, analysis, and accurate information about the patient's condition and organ functions. Similarly, a military commander's plan tends to succeed when based on precise information about the enemy's capabilities, positions, and equipment.

We must refrain from interfering or making judgments until we have a comprehensive understanding of the matter at hand and possess as much information as possible. Accusations should only be made after thorough investigation and confirmation of the truth.

Ultimately, the noble verse highlights the Might and Knowledge of Allah, Glory be to Him, who possesses knowledge of all things and has revealed what is

beneficial for humanity. He will hold every individual accountable for their actions. Let us be mindful that Allah knows our deeds and intentions, even the hidden ones, and His vigilance does not waver. On the Day of Resurrection, everything around us and our own organs will bear witness for or against us. Therefore, let us strive to perform good deeds that please Allah and seek His forgiveness frequently.

Allah, Exalted be He, says:

**No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land.** (*Ghafir* 40:4)

The noble verse settled an important matter, which is that whoever disputes about Allah's verses after knowing that He, Glory be to Him, is the one who revealed them, is a disbeliever. It also draws our attention to something very important, which is that success in life or at work is not a criterion for Allah Almighty's acceptance of someone's deeds, as stated by Allah:

**Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.** (*Al-Hujurat* 49:13)

Allah Almighty said in the above verse “**the most righteous**” and not the most successful in deeds or wealth.

The phrase “**so be not deceived by their [uninhibited] movement throughout the land**” emphasizes that the worldly elevation of certain individuals may actually serve to further their misguidance. It's crucial to recognize that wealth, fame, or success do not necessarily indicate an individual's righteousness or Allah's approval of them. Instead, these may simply be temporary enjoyments in this life, a test that will ultimately bear witness against them on the Day of Judgment, leading them into Hellfire.

The noble verse teaches us not to dispute over something mentioned in Allah's Book, such as those concerning women's veil. Engaging in such disputes mirrors the behavior of disbelievers who have challenged the verses of Allah, and He will grant them respite before ultimately punishing them.

We learn from the noble verse that if we have an apparent, clear truth in front of us about something, we should not dispute it. Rather, believers are encouraged to take the initiative and uphold the apparent truth. This is how believers should behave, that is, not to dispute over apparent truth as they learned from the verses of the Holy Qur'an.

Allah, Exalted be He, says:

**Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], “Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire. Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment.” (Ghafir 40:7-9)**

The noble verses illustrate a profound scene that we must understand. The angels continuously exalt Allah, the Lord of the Worlds, beseeching Him to forgive those who adhere to the teachings of Islam and protect them from Hellfire. This emphasizes the value of obedience and piety in earning the angels' supplications. This highlights the esteemed position of angels before Allah, as they have been glorifying Him since their creation without ceasing. Who wouldn't aspire to be among those for whom the angels pray for forgiveness, mercy, and admission to Paradise? This status is attained through piety and adherence to divine guidance.

The angels, including those who carry the Throne, earnestly supplicate to Allah, exalting Him, negating any fault or deficiency with Him, and affirming His praiseworthy attributes. Allah, Exalted be He, possesses all praiseworthy attributes. Their humility and devotion are evident as they implore Allah to forgive all believers on earth.

From my perspective, it's clear that for angels to pray for us, we need to:

1. Believe in Allah, His angels, His scriptures, His messengers, the Last Day, and predestination, both good and bad.
2. Repent to Allah Almighty for all our sins and transgressions.
3. Follow the path prescribed by Allah Almighty, fulfilling our obligations, performing righteous deeds, and avoiding forbidden acts. All this should be in sincerity and devotion to Allah.

Just as the angels prayed for the believers in the previous verses, we should also learn to pray for one another, seeking rewards or invoking the angels to respond with “Amen!” to our supplications and pray to Allah for us with the same supplications we uttered. Prophet Muhammad (peace be upon him) said, **“When a person prays for their brother in their absence, the angels respond, ‘Amen! May it be for you, too.’”**

Finally, from these verses, I discern three significant points:

Firstly, the supplication of the angels for those who fear Allah and follow His path extends beyond seeking forgiveness; it also includes beseeching for their admission into the Gardens of Eternity.

Second, the angels also pray that the one they pray for should be accompanied by his beloved ones from his family in Paradise.

Secondly, the angels pray not only for the individual but also for their beloved family members to join them in Paradise.

Thirdly, the righteous individual, for whom the angels pray, cannot intercede directly for their loved ones to join them in Paradise. Instead, it's essential that those family members have also led righteous lives and rectified their affairs in this world. Therefore, we must earnestly fear Allah and endeavor to guide and advise our loved ones toward righteousness. Advising and guiding those we love and being patient with them are crucial aspects in our endeavor if we hope that Allah will unite us with them in Paradise.

## **Surah *Fussilat***

Allah, Exalted be He, says:

**And they say, “Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.”** (*Fussilat* 41:5)

In this noble verse, Allah, Glory be to Him, illustrates the obstinacy of the deniers who refuse to listen, indicating that their hearts are veiled with intellectual coverings, hindering their comprehension of the message conveyed by our Messenger Muhammad (peace be upon him). Similarly, their ears remain deaf, and they are separated from him by a barrier, preventing his message from reaching them.

In our lives, we may encounter individuals akin to these deniers – unwilling to listen to or share any advice, and their hearts are closed. We must exercise caution to shield ourselves from their affliction. Often, their resistance extends beyond mere refusal to listen as they endeavor to draw others onto their misguided path. Let us glean wisdom from this.

Conversely, Allah Almighty delights in seeing His servants eagerly embrace the truth, willingly listening to it, and striving to adhere to every counsel or directive leading to goodness. Let us ensure that our conduct mirrors this, associating ourselves solely with the righteous while steering clear of those with hardened hearts, lest we become resistant to guidance and counsel on the path of righteousness.

Allah, Exalted be He, says:

**But if they turn away, then say, “I have warned you of a thunderbolt like the thunderbolt [that struck] ‘Aad and Thamud. (*Fussilat* 41:13)**

Allah, Glory be to Him, tests those who turn away from His path and reject belief in Him and the message brought by His Messenger (peace be upon him). He instructs the Prophet (peace be upon him) to warn them of a punishment similar to that which befell the peoples of Ad and Thamud, to whom Allah sent the prophets Hud and Saleh (peace be upon them).

Reflecting upon the verse, I think that this warning extends beyond the contemporaries of Prophet Muhammad (peace be upon him), reaching across time. Allah’s power is absolute, and His promises are true. Every individual is obligated to heed and follow. Hence, the possibility of the destruction of nations or peoples who deviate from the command of Allah Almighty exists as an extension of this warning from the Lord of the Worlds.

When Allah’s command is decreed, the means of destruction known to us in our lives, such as earthquakes, various natural disasters, or other phenomena, are easily within His power. We beseech Allah for righteousness and guidance.

Allah, Exalted be He, says:

**And We saved those who believed and used to fear Allah.** (*Fussilat* 41:18)

Allah, Glory be to Him, tells us in this verse that He has granted salvation to those who believed in Him and His messengers and who feared Him by obeying His commands and abstaining from His prohibitions. Thus, He saved them from the punishment that befell the peoples of Ad and Thamud.

The protection of Allah Almighty extends until the Day of Judgment. Piety serves as the key to numerous blessings, including sustenance, prosperity, safeguarding, and deliverance from torment. It shields us from adversity. Let us, therefore, revere Allah, Glory be to Him, and speak words of goodness.

Piety yields fruits in both this world and the Hereafter, such as:

1. Abundant reward: Allah Almighty states:

**That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.** (*At-Talaq* 65:5)

2. Gardens of bliss: Allah, Exalted be He, reassures:

**Indeed, the righteous will be within gardens and springs.** (*Al-Hijr* 15:45)

3. Deliverance from Hell: Allah, Exalted be He, promises:

**Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.** (*Maryam* 19:72)

4. Relief from distress and increased sustenance: Allah, Exalted be He, pledges:

**And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.** (*At-Talaq* 65:2, 3)

5. Distinguishing between truth and falsehood, expiation of sins, and forgiveness:

Allah, Exalted be He, declares:

**O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.** (*Al-Anfal* 8:29)

6. Attainment of beneficial knowledge: Allah, Exalted be He, advises:

**And fear Allah. And Allah teaches you. And Allah is Knowing of all things.** (*Al-Baqarah* 2:282)

7. Protection from the schemes of disbelievers: Allah, Exalted be He, assures:



**And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do. (Al-i-Imran 3:120)**

We ask Allah Almighty to make our hearts love faith, beautify it for us, and grant us guidance and piety.

Allah, Exalted be He, says:

**And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers. (*Fussilat* 41:25)**

The noble verse tells us crucial information that we must deeply comprehend. Allah, Glory be to Him, informs us that He has created companions from among the devils for the disbelievers and those who forsake His worship. These companions, undoubtedly, accompany them in this world, making their wicked deeds all the more enticing. Such individuals are deserving of punishment.

It is imperative to grasp that by straying from the path of guidance and indulging in sinful behavior, demons from mankind and jinn tempt individuals to sin by justifying and beautifying their actions. Consequently, they become ensnared in these paths, neglecting deeds that please Allah Almighty.

These demons of humankind and jinn lead individuals toward ruin. We must exert ourselves to strengthen our integrity, obedience, and piety, carefully considering our associations and the influences that beckon us. It is crucial to discern our position and the direction in which we are headed.

We beseech Allah, Glory be to Him, to safeguard us, our children, and our loved ones from the demons of both humankind and jinn.

Allah, Exalted be He, says:

**Indeed, those who have said, “Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. (Fussilat 41:30)**

The noble verse reveals the magnificence of the Creator, His affection for His righteous servants, and His mercy toward them. He assures them upon death, dispatching His angels to relieve their fears of death and meeting their Lord, as abundant goodness awaits them. The angels also assure them not to grieve what they would leave behind in this world, for what awaits them with Allah is superior, everlasting, and eternal.

The mercy of our Lord, Glory be to Him, encompasses all. Who wouldn't desire to be surrounded by angels of mercy? Let us declare, **“Our Lord is Allah,”** and then remain on the right course and be pious. Allah fulfills His promises.

This noble verse broadens the horizon of hope for believers. It commences with a simple declaration, **“Our Lord is Allah.”** Then, it emphasizes the importance of maintaining the upright path – being mindful of Allah in our actions and transactions, fearing Him, and promptly seeking forgiveness if we err.

Let each of us endeavor to be among **“those who have said, ‘Our Lord is Allah’ and then remained on a right course.”** Let us seek forgiveness abundantly each day to gradually eradicate our misdeeds one by one.

Indeed, Allah is the bestower of success and the helper.

Allah, Exalted be He, says:

**And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].** (*Fussilat* 41:34, 35)

Allah, Glory be to Him, instructs us in the highest manners of interactions with the people: to exhibit patience in the face of the transgressions of others and to respond to wrongdoing with kindness. This nobility possesses a transformative power akin to magic, capable of causing the offender to retract their misconduct and become close to us.

This path is not an easy one. It requires suppressing anger, extending forgiveness, and performing acts of kindness toward others. Thus, the individual becomes one who restrains their anger, pardons others, and engages in deeds of goodness, earning the love of Allah Almighty.

Let us endeavor to cultivate and refine ourselves in this manner. It is a challenging endeavor, reserved for the patient ones who hold great esteem in Allah's sight.

The true test of a believer's character emerges when faced with insults or provocations from others. It is in these moments that the true character of the believer emerges, fortified by their faith and certainty in Allah's love for those who do good, restrain their anger, and forgive. They demonstrate self-control to draw closer to Allah, embodying the essence of true believers.

May Allah guide us and grant us success in embodying these virtues and responding with what is best.

## Surah Ash-Shura

Allah, Exalted be He, says:

**To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.**  
(*Ash-Shura* 42:12)

In this noble verse, Allah, Glory be to Him, elucidates that He alone holds the keys to the treasures of the heavens and the earth. Allah enlarges provision for whom He wills among His servants and constricts it for whom He wills. In all circumstances, these are tests for every individual. When Allah Almighty bestows blessings, it's a test for individuals: will they be grateful or become corrupt and corrupt others? Similarly, when He restricts His blessings, it's another test for individuals: will they be patient or desperate? And He, Glory be to Him, is All-Knowing of all things.

Allah possesses comprehensive knowledge of every individual and their circumstances. He knows when someone is distressed and in need, and He has the power to enrich them with His bounty. Yet, He may delay this for reasons known only to Him. This serves as a test for the servant, a trial to see their response. It is like an exam from Allah, Glory be to Him, to this servant. Perhaps Allah wants to inspire the servant to provide the correct answer – to be patient and grateful in adversity. This may be a means for their entry into Paradise.

This implies that not every hardship signifies dissatisfaction from Allah to his servants, nor does every act of giving and generosity indicate Allah's pleasure. In both cases, it's a test for the servant, who must provide the correct response. They should express gratitude and appreciation if the giving is abundant or evident, and they should spend in ways pleasing to Allah, aiding His creation around them. However, if the giving is limited, they should still be thankful, perhaps reflecting on the verse, **“But perhaps you hate a thing and it is good for you”** (*Al-Baqarah* 2:216). Perhaps this is mostly for the best.

Our limited understanding cannot comprehend why Allah Almighty has ordained certain hardships for us. Yet, with time, we may come to understand the reason for this. Perhaps this may not take place in this life but in Paradise, by permission of Allah, where we may come to realize that without these trials, we wouldn't have attained Paradise.

Praise be to Allah Almighty for everything. Each of us should strive to know the correct response and always be ready to provide it, as every provision or

withholding of provision is a test. The correct response, which is needed in both cases, emanates from belief in Allah, accepting that everything occurs by His decree, contentment with His allotments for us, and a love for the Hereafter, as it holds true and everlasting sustenance.

The opportunity to attain richness in the afterlife is open to all, attainable through faith, good deeds, integrity, and success in the trials of this world, whether these tests appear for us as good or evil.

Allah, exalted be He, says:

**So for this let the competitors compete.** (*Al-Mutaffifin* 83:26)

**So whoever does an atom's weight of good will see it.** (*Az-Zalzalah* 99:7)

Allah, Exalted be He, says:

**It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], “I do not ask you for this message any payment [but] only good will through kinship.” And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. (Ash-Shura 42:23)**

In this noble verse, Allah, Glory be to Him, instructs Messenger Muhammad (peace be upon him) to inform the people that he does not seek any reward from them, nor does he seek any personal benefit from conveying this message, which is the essence of goodness for his Ummah (nation). Instead, all that the messenger (peace be upon him) desired or could benefit from is to love him for being close to us and the conduit to the blessings we enjoy.

Therefore, a Muslim who seeks to live by the spirit of the Qur'an, after comprehending this, is to understand that their love for the messenger (peace be upon him) is the true reward the messenger would receive for the immense favor he gave, the efforts he exerted, and the trials he endured to deliver this message to us.

Our love for the messenger (peace be upon him) is indeed a reward. Therefore, we must demonstrate our love by sending blessings upon him, following his teachings, upholding his Sunnah, and practicing the good deeds he encouraged us to do. Similarly, we should honor his family members and their decedents, known as Al-Shraf, and supplicate for them with all goodness, just as he prayed for us and endured hardships from us. We should always be among those who invoke blessings upon the prophet (peace be upon him).

We must recognize that Prophet Muhammad (peace be upon him) has a true favor upon us, having endured numerous hardships for us. How can we not remain loyal to him and strive to reciprocate his favor by steadfastly adhering to his teachings and advocating for what he commanded us to do?

Finally, if Allah chose Prophet Muhammad (peace be upon him) from among all human beings, how can we not love the choice of Allah?

Allah, Exalted be He, says:

**And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing. (Ash-Shura 42:27)**

In this verse, we discern divine wisdom. Allah, the All-Knowing and All-Aware of His creation, comprehends the nature of humankind and that excessive wealth may lead to corruption. Thus, out of divine wisdom, Allah Almighty chooses to apportion provision to us according to His knowledge and wisdom known only to Him.

Reflecting on this verse and striving to live by its principles, we may derive a lesson for raising our children. If a person possesses the means to fulfill their children's every request, it is unwise to indulge them excessively. Such abundance may corrupt their lives, leading to mistakes and potentially spoiling their happiness. Having everything readily available may diminish their appreciation for blessings, or they may face disappointment in the future when they cannot obtain what they desire, leading to frustration.

Hence, the lesson learned emphasizes moderation. Parenting should encompass both provision and restraint. These elements are essential for character development and shaping individuals soundly, fostering gratitude toward Allah and teaching us how to supplicate to Allah to accept our supplications. Through deprivation and moderation, individuals learn to cherish what they have and find happiness in obtaining things after deprivation.

These are all qualities that individuals should be nurtured with, and they are all insights gleaned from this profound verse, which ought to serve as a guiding principle for us in every facet of our lives. It extends beyond interactions with children, as illustrated in the example, encompassing all aspects of life. This includes relationships with spouses and various other elements of our lives, such as emotional generosity, where balanced emotions are favored over excessive ones.

The point here is that our interactions with others should strike a balance between giving and withholding, avoiding excessive giving. Finding contentment in modesty breeds true happiness, whereas reliance solely on abundance may lead to misery.

Contentment with little is true happiness, and contentment itself is an endless treasure.



Allah, Exalted be He, says:

**And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.** (*Ash-Shura* 42:28)

I think that the rain mentioned in the verse can symbolize salvation, encompassing various forms of relief such as recovery from illness or the restoration of innocence after unjust condemnation, and so on.

Human nature tends toward impatience, often leading to despair and a loss of hope in Allah's mercy. However, it's crucial not to succumb to despair or lose faith in Allah's boundless mercy, as Allah Almighty says:

**Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."** (*Az-Zumar* 39:53)

When faced with adversity, it's vital not to succumb to despair. Instead, we should maintain patience and expect reward from Allah, knowing that the situation is transient. Allah, Blessed and Almighty, describes reality as it is, not as we wish it to be, emphasizing the importance of endurance and perseverance.

This noble verse imparts a valuable lesson for life: withholding should not be imposed indefinitely upon others. If we withhold a benefit from someone for a valid reason, it's prudent not to prolong the situation to the point of despair. Rather, once the lesson has been learned and the reason for the prohibition addressed, subsequent relief should follow. If the initial reason for withholding is no longer applicable, there should be no hesitation in giving generously once again.

Allah, Exalted be He, says:

**And those who avoid the major sins and immoralities, and when they are angry, they forgive. (Ash-Shura 42:37)**

This noble verse addresses those who abstain from major sins and, when angered by someone's wrongdoing, forgive them and refrain from seeking retribution out of kindness.

Upon reflection, I discern a connection between two qualities. The first pertains to avoiding major sins, while the second involves the ability to forgive. It is incumbent upon individuals possessing the former quality to embody the latter, reflecting the nature of a believer who both fears their Lord and delights in extending forgiveness, hoping for Allah Almighty's pardon.

This noble verse serves as an incentive for those who fear Allah as they shun immoral deeds and major sins. Driven by piety and gratitude toward Allah, they strive to earn His forgiveness by offering forgiveness to those who wrong them. Allah, the Witness, observes their acts of pardon in this world, and this will intercede for them on the Day of Judgment to deserve Allah's pardon. They forgive, anticipating Allah's forgiveness, recognizing that forgiveness serves as their intercessor on the Day of Reckoning, by the will of Allah.

Let us, therefore, cultivate the fear of Allah, abstain from major sins and transgressions, and extend forgiveness even in moments of anger. Forgiveness presents a test for us. When we are angry, forgiveness is more difficult. Yet, it is through overcoming such challenges that we ascend to higher spiritual grades.

Allah, Exalted be He, says:

**And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (Ash-Shura 42:38)**

The noble verse explains to us the origin of democracy, a concept often celebrated and advocated for in the West. Our true religion has enjoined believers to respond to their Lord's commands, establish prayer, and conduct their affairs through consultation among themselves. This principle of consultation and mutual consent forms the foundation of our lives, devoid of coercion or imposition.

Islam, as guided by Allah, Glory be to Him, has emphasized the importance of consultation among believers. This is the bedrock of democracy in our religion. We are called to understand and take pride in this aspect of our faith, as it establishes the concept of shura, or consultation, which is appreciated in the phrase **"and whose affair is [determined by] consultation among themselves."** We must be aware of this, understand it, and be proud of our religion before the whole world because our religion has established the principle of shura, or consultation among us. The others can call this principle whatever they want. But in the end, it is the Shura.

The noble verse calls on us to be gentle with each other, not to adhere to our opinions in our lives, among family members, with friends, or at work. Allah Almighty loves to see us consulting among ourselves, so we listen to everyone and do not ignore anyone's opinion. Then we have to understand what is agreed on by everyone or the majority. This is how Allah loves to see our lives proceed with everyone's conviction. He also loves to see His servants being kind to one another, each for what He has been provided with. Whoever is blessed with knowledge, they must benefit others, and whoever is blessed with wealth, they must give some of it in charity to those around, and so on.

Thus, we learn not to impose our opinions on others but to engage in gentle consultation with our brothers and sisters in matters of life. We also recognize that spending generously is a fundamental aspect of our faith, as believers are encouraged to give to the deprived and extend charity abundantly to those in need.

Allah, Exalted be He, says:

**And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers. (*Ash-Shura* 42:40)**

This verse exemplifies the character of an elevated Muslim, affirming the principle of retribution for an evil act. This means that whoever wants to retribute, they can do so since they have been assaulted. But while one has the right to defend themselves against aggression, the response must be proportionate and devoid of excess.

Furthermore, the noble verse elaborates on the conduct of an elevated Muslim: instead of seeking retribution and hastening to retaliate, they choose to pardon those who wronged them, refraining from holding them accountable for their transgressions. Instead, they strive to reconcile and mend relations with their brethren. Such noble conduct earns great reward with Allah and presents the individual as a distinguished ambassador for the faith of Islam. When people witness such magnanimity and high moral standards, it prompts them to inquire: Is this the conduct of a Muslim? Is this what Allah Almighty commands?

Indeed, this is precisely what Allah, Glory be to Him, commands, delighting in seeing Muslims with elevated manners and good conduct.

However, embodying this trait is not easy, and not everyone may readily achieve it. It requires discipline and training to suppress anger and forgive, even in the face of insult. It requires practice and training. While we may falter at times, those striving for higher spiritual ranks must persist in cultivating this behavior, continually training themselves to embody these noble qualities to the best of their ability.

Allah, Exalted be He, says:

**And whoever is patient and forgives - indeed, that is of the matters [requiring] determination. (Ash-Shura 42:43)**

This verse presents yet another facet of an elevated believer: one who exhibits patience in the face of harm inflicted by others and chooses to overlook it. This patience not only benefits the individual but also contributes to the well-being of society at large. Such patience is a characteristic of a high-ranking believer, bestowed upon those who have a mighty good fortune.

This type of patience is also a manifestation of profound qualities such as a sound heart, deep faith, and a comprehensive understanding of tolerance, magnanimity, forgiveness, and patience. It stems from a genuine belief that true reward lies with Allah Almighty, and thus, there is no desire to seek retribution from those who have wronged or hurt them. Instead, they patiently endure the harm, expecting reward from Allah, fully confident that their patience will not go unrewarded.

It is imperative for us to cultivate patience within ourselves so that our responses are disciplined and composed. Similarly, we must instill this virtue in our children, for it is through patience that individuals of refined manners are molded.

Allah, Exalted be He, says:

**To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.**  
(*Ash-Shura* 42:49, 50)

These two noble verses reaffirm that Allah Almighty holds sovereignty over the heavens and the earth, and He is the One who bestows and decides all things. He grants sons to whom He wills, daughters to whom He wills, and renders whomever He wills barren. All affairs rest within the grasp of Allah, Glory be to Him.

Upon reflection on these profound verses, we recognize that Allah, Glory be to Him, holds the destiny of all creation in His hands. He alone possesses absolute sovereignty, determining not only the gender of offspring but also their future, happiness, health, and all else. Everything resides within His authority.

These verses underscore the imperative of submission to Allah Almighty. Through them, we ascertain that the dominion of the heavens and earth belongs solely to Allah. Nothing surpasses His power, and He is capable of all things. Thus, it befits us to comprehend how to conduct ourselves in such matters.

For instance, when observing a husband reproaching his wife for not giving birth to a son and subsequently seeking another spouse, even though it has been scientifically proven that the father determines the sex of the child and not the mother. However, it is crucial to remember that the gender of the offspring is ultimately determined by Allah, Glory be to Him. Instead of such a husband thanking Allah Almighty for bestowing His blessing upon him with offspring and not making him barren like others, he seeks to have a son as if his daughter is not enough for him. We seek refuge in Allah from this behavior.

We have to submit to Allah, supplicate to Him, and be content with His decree. All that is bestowed by Allah upon is good and blessed.

Moreover, it is essential to acknowledge that the happiness or favor bestowed upon individuals is not contingent upon childbirth. Both who have children and those who do not are being tested, and they have to succeed in their trials.

Allah's distribution of sustenance is imbued with wisdom known only to Him. An individual who is not blessed with wealth may be much happier than one who has it in abundance. Similarly, an individual without offspring may find greater happiness than one burdened with children who are unwell or unruly. Hence, it is imperative that we submit our affairs to Allah and offer thanks for all that He has granted us and all that He has chosen to withhold.

## **Surah Az-Zukhruf**

Allah, Exalted be He, says:

**Indeed, We have made it an Arabic Qur'an that you might understand.** (Az-Zukhruf 43:3)

Whoever reflects upon this noble verse realizes a tremendous blessing for which they must continuously thank Allah: the revelation of the Glorious Qur'an in the Arabic language. This allows Arab-speaking people to comprehend its meanings and understand its rulings, commands, and prohibitions, as it is in a language they are fluent in. Do we truly appreciate and express gratitude to Allah for this unparalleled blessing?

When one embarks on Umrah or Hajj, witnessing Muslims from various corners of the globe circumambulating the Kaaba, supplicating to Allah in languages we may not understand, and reciting the Qur'an in Arabic and may not understand a word of it, it underscores the significance of the blessing bestowed upon us. We have been granted the ability to comprehend the meanings of the Holy Qur'an, a distinction that sets us apart. Those who understand and those who do not are not equal. Therefore, it is imperative to recognize that Allah Almighty intended to make the Qur'an accessible to us and its understanding attainable.

Therefore, failure to properly learn the Arabic language results in distancing ourselves from and forsaking this blessing. How ignorant would we be to neglect such an opportunity?

From another perspective, we witness the magnificence of Allah in His response to the supplications of His creation, irrespective of their languages, races, or characteristics.

It is crucial for us to recognize the magnitude of this blessing and to draw nearer to Allah Almighty and His Noble Book by delving deeply into the Arabic language and grasping its meanings. By doing so, we can engage with the Qur'an in the most effective manner.

Learning the Arabic language with the intention of understanding and connecting with the Qur'an is an endeavor for the sake of Allah. Such efforts are commendable and will be rewarded, by the will of Allah, with His grace bringing us closer to Him and granting us comprehension and insight.

Upon studying the Holy Qur'an, one realizes that the majority of messengers and prophets preceding Muhammad (peace be upon him) did not speak the Arabic language. Among those who did were the prophets Hud, Salih, Shuaib, Ishmael, and Muhammad (peace be upon them). The Qur'an serves as a translation of the messages conveyed in their eras and languages, including their statements,

supplications, and dialogues with Allah Almighty. For instance, the Qur'an presents the narration of Moses (peace be upon him) in Arabic, allowing us to understand it. All the supplications of Allah's messengers and prophets (peace be upon them) have been rendered into Arabic in the Qur'an, facilitating our comprehension.

The Holy Qur'an stands as the greatest translation ever witnessed by humanity. While historical facts indicate that Prophet Abraham (peace be upon him) spoke Syriac and Prophet Moses (peace be upon him) spoke Hebrew, Allah, Glory be to Him, chose to narrate their stories in the Arabic language – the language of the Qur'an. Thus, the Qur'an provides translations of supplications and the words of all prophets, including those who did not speak Arabic.

This emphasizes the belief of Muslims, as this translation represents the translation by the Creator Himself, ensuring the accuracy and meaning of the words uttered by every prophet from their original source. Allah Almighty has provided us with translations of the dialogues that occurred between Him and Prophet Jesus (peace be upon him) in the following verses:

**And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise. (Al-Ma'idah 5:116-118)**

Here, every Muslim finds reassurance in the validity of their faith, knowing that Allah, Glory be to Him, is the narrator of this dialogue and the One who provides the accurate translation of the words of Jesus (peace be upon him). With certainty, this translation found in the Qur'an is the most precise, best, and truest rendition.

For those seeking truth through research, there is no credible source than the Qur'an. It documents events and offers an authentic, precise, and accurate translation of what Jesus (peace be upon him) conveyed.

The Qur'an's translation extends beyond the words of prophets and other individuals. It has conveyed to us the following translations:



- The language of the heavens and the earth. Allah Almighty states:

**Then He directed Himself to the heaven while it was smoke and said to it and to the earth, “Come [into being], willingly or by compulsion.” They said, “We have come willingly.”** (*Fussilat* 41:11)

- The language of Hell. Allah, Exalted be He, says:

**On the Day We will say to Hell, “Have you been filled?” and it will say, “Are there some more.”** (*Qaf* 50:30)

- The language of feet, hands, and skin. Allah, praise to be Him, knows best about them and will hear their testimonies against individuals on the Day of Judgment. Allah, Exalted be He, says:

**That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.** (*Ya-Sin* 36:65)

**On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.** (*An-Nur* 24:24)

**And they will say to their skins, “Why have you testified against us?” They will say, “We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.** (*Fussilat* 41:21)

- The jinn also have a language that Allah Almighty has translated for us, as in the verses:

**Say, [O Muhammad], “It has been revealed to me that a group of the jinn listened and said, ‘Indeed, we have heard an amazing Qur’an. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son. And that our foolish one has been saying about Allah an excessive transgression. And we had thought that mankind and the jinn would never speak about Allah a lie. And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.** (*Al-Jinn* 71:1-6)

**A powerful one from among the jinn said, “I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy.”** (*An-Naml* 27:39)

- Ants have also their language. Allah, Exalted be He, says:

**Until, when they came upon the valley of the ants, an ant said, “O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not.”** (*An-Naml* 27:18)

- The angels have their own language, according to Allah's verses:

**And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful." They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (Al-Baqarah 2:30-32)**

- Everything that Allah Almighty has created has a language with which it glorifies Him. Allah, Exalted be He, says:

**There is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving. (Al-Isra 17:44)**

Hence lies the miraculous nature of the Qur'an. What kind of book can collect all these languages and all this knowledge? When Allah says, "He taught Adam the names - all of them" (Al-Baqarah 2:31), it prompts us to contemplate: What are these names, including those of all creatures? In what language do they communicate?

These are questions only Allah knows the answers to, underscoring the limitations of human understanding before the greatness of the Creator.

As we progress in our Arabic language studies, we have a better understanding of the Qur'an's meanings. Understanding deepens certainty and faith, rendering the words and verses clearer. Just as conversing with someone becomes more meaningful when we understand their words, delving into the meanings of the Qur'an enriches our connection with the message. Without proficiency in Arabic, our grasp of the religion may feel incomplete. Thus, exploring this language, the language of the Qur'an, brings us closer to Allah, who rewards our efforts.

We have to draw closer to Allah, Glory be to Him, by seeking to understand those meanings and act upon them, as Allah Almighty states in this Hadith Qudsi:

**"I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw**

**near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed.”**

Our pursuit of understanding the Arabic language is a means of drawing closer to Allah Almighty. By delving into the language, we aim to comprehend His commandments more accurately, enabling us to adhere to what He has ordained and abstain from what He has prohibited. Therefore, I may conclude that learning the Arabic language is a form of worship and drawing closer to Allah. It is a praiseworthy closeness to Him since it reflects our dedication to understanding and implementing the guidance laid out in the Qur'an.

It's crucial to prioritize teaching Arabic to our children, as they are the future torchbearers of our faith. Without a solid understanding of the language of the Qur'an, they may struggle to grasp the true essence of the message they carry forward. Even those who are fluent in colloquial Arabic should strive to learn the language of the Qur'an, as it opens up access to the wealth of Qur'an exegesis and commentary books. This will provide us with a better understanding of the meanings of the Qur'an and its miracles, thus deepening our fear and piety for Allah, who says:

**Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving. (Fatir 35:28)**

Learning a language is an indispensable duty.

Allah, Exalted be He, says:

**But there would not come to them a prophet except that they used to ridicule him. And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded. (Az-Zukhruf 43:7, 8)**

These noble verses serve as a clear reminder to Allah's faithful servants that just as He revealed the Holy Qur'an to them, He also sent prophets and messengers to previous nations with similar messages. However, many of these nations mocked and rejected the divine guidance brought by the prophets, leading to their destruction despite their apparent strength.

From this, we understand the severe consequences for those who mock or deny the teachings of the Qur'an and Allah's revealed guidance and prohibitions. Regardless of their power or status, destruction awaits those who persist in their disobedience and disbelief, no matter how powerful they are or how long they will live.

Moreover, we have to observe that the punishment is often collective, affecting not only the disobedient individuals but also those who associate with them. This underscores the importance of enjoining good and forbidding evil. The one who enjoins good and forbids evil tries to save both their nation and themselves, and they must understand that they have a responsibility to carry out this mission in the manner that Prophet Muhammad (peace be upon him) has taught us, including doing so by heart, which is the lowest level of faith.

As carriers of the message of Islam, it is essential for us to deeply understand the teachings of the Qur'an and convey them to others with clarity, beauty, and compassion. By doing so, we can exemplify the true essence, concepts, and tolerance of our religion and demonstrate the mercy and greatness of Allah Almighty to all of His creation.

Allah, Exalted be He, says:

**That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. “Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.”(Az-Zukhruf 43:13)**

While I might have mentioned this verse elsewhere previously, I cannot overlook it without pausing here, even briefly. This verse contains the supplication for travel: **“Exalted is He who has subjected this to us, and we could not have otherwise subdued it.”** Typically, people link this supplication with travel and any mode of transportation, whether it’s an elevator or any means of conveyance. However, upon reflection, one realizes that this supplication is about remembering Allah’s countless blessings upon us. Therefore, those who reflect upon and comprehend this verse understand that this supplication is not just for travel but also for night and day, encompassing all dimensions of life. It is one of the most important supplications, reminding us of Allah’s subjugation of everything around us – the sun, the moon, the air, our hands, our feet, our eyes, and all that exists. Also, it acknowledges the countless blessings bestowed upon us and our elevated status by Allah’s grace.

The verse simply serves as a reminder of something we have to do, namely, praise Allah in thanksgiving. When we stand, for example, after sitting, we say, "Exalted is He who has subjected our legs to us to make this standing easy for us." If we did not have two feet, what would our situation be like? So we praise Allah, thank Him, and glorify Him, saying, **“Exalted is He who has subjected this to us.”**

Allah, Exalted be He, says:

**And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief. (Az-Zukhruf 43:17)**

From this noble verse, we glean the lesson of showing politeness to Allah, Glory be to Him. This extends not only to the blessings of children but encompasses every aspect of our lives that Allah has ordained for us. We are urged to embrace contentment with whatever Allah has decreed for us.

This verse teaches us how to cultivate contentment, accept with gratitude whatever portion Allah has allotted us, place our trust in Allah's divine wisdom, and believe that His choices are always for our ultimate good.

Embracing contentment with Allah's decree is an expression of trust and faith in His divine plan. Such contentment is cherished by Allah, as it signifies a deep level of faith, submission, and awareness of our Creator and Sustainer. Indeed, being content with Allah's distribution is a demonstration of our satisfaction with His will, earning His pleasure and blessings.

Allah, Exalted be He, says:

**And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. (Az-Zukhruf 43:36)**

This verse holds immense significance, requiring our utmost attention as it delineates a worldly punishment and warns of the path to Hell – may Allah forbid. It's imperative that we grasp its essence fully and heed its message.

In this noble verse, Allah, Glory be to Him, issues a stern warning to those who turn away from the Qur'an or neglect its teachings, using the Arabic verb *ya'shu*, translated to "is blinded from." By metaphorically being "blinded from" it, they become unable to cast a look or turn away to be forsaking the Qur'an. Allah Almighty threatens such individuals with the punishment of being accompanied by a demon, which leads them astray and distances them from Allah and His pleasure. Such a choice leads to loss and ruin in both this life and the Hereafter. It's a stark manifestation of loss and misguidance. Let us, therefore, exercise caution and dedicate time to engage with the Qur'an, nurturing our relationship with it and striving to recite, understand, and internalize its profound meanings. Conversely, adhering to the Qur'an brings divine protection, with an angel guiding and safeguarding the devout on the path to Paradise, by the will of Allah. This is our steadfast belief in Allah, the Most High, the Almighty, the Wise.

## **Surah Ad-Dukhan**

Allah, Exalted be He, says:

**Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. On that night is made distinct every precise matter. (Ad-Dukhan 44:3, 4)**

When we contemplate the truth of Laylat al-Qadr, or the Night of Decree as elucidated in these two verses, it becomes incumbent upon us to plan how to observe this blessed night every year. For what can surpass the night on which the Holy Qur'an was revealed?

It stands apart from all other nights in our lives, distinguished by the divine blessings that encompass every aspect of it: our supplications, prayers, night vigils, and glorifications. In this night, every righteous deed is multiplied manifoldly by the grace of Allah, Glory be to Him. Truly, it is a night of abundant blessings.

On this sacred occasion, Allah Almighty decrees matters concerning livelihoods, lifespans, and other events that will unfold in the coming year.

Laylat al-Qadr is of great importance. Knowing that there is a night, a mere few hours from sunset until dawn, during which all goodness is dispensed among the worlds and Allah bestows His blessings upon supplication and prayer, it is inconceivable to neglect it in favor of other pursuits.

We have to grasp the magnificence and sanctity of this night, recognizing that the entire affair rests in the hands of Allah Almighty. He apportions sustenance, lifespan, health, protection, and every blessing to His servants. Should we fail to engage in earnest supplication, prayer, and beseeching on this night, we would indeed be at loss. Allah Almighty has no need for us, but we, utterly dependent on His generosity and grace, are in dire need of His favor. Thus, it befits us to devote ourselves to prayer and supplication on this night, preparing diligently with all our requests and desires laid before Allah and beseeching Him to answer our supplications.

This is the lesson we must impart to ourselves and instill in those around us – our families and children – emphasizing the greatness and blessings of this night and the significance of offering prayers at it. As the Holy Qur'an attests, this night is better than a thousand months, signifying that the blessings of its vigil surpass those of a thousand months, equivalent to approximately 83 years. Such



a profound reality merits our recognition and engagement to harvest its fruits and to add to our balance of good deeds, by the will of Allah.

Likewise, the angels descend among the people on this blessed night. Allah, Exalted be He, says:

**The angels and the Spirit descend therein by permission of their Lord for every matter. (Al-Qadr 97:4)**

Who among us does not like to receive the blessing of the angels and the blessing of Gabriel (peace be upon him) and their testimony to us that we best observed prayer at that night?

Allah, Exalted be He, says:

**How much they left behind of gardens and springs, And crops and noble sites, And comfort wherein they were amused. Thus. And We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved.** (*Ad-Dukhan* 44:25-29)

In this verse, Allah Almighty imparts a lesson through the fate of Pharaoh and his people, who wreaked havoc on the earth and rejected the message brought by Moses (peace be upon him). Allah commanded Moses (peace be upon him) to lead his people, the Children of Israel, across the sea, which Allah miraculously made dry to facilitate their passage to safety. After Moses and his people crossed, Pharaoh and his army pursued them, and they were drowned in the sea.

These noble verses depict the abundance of pleasures enjoyed by Pharaoh and his people – orchards, flowing springs, fertile lands, and luxurious dwellings – all of which they left behind. None mourned their demise, not even the heavens or the earth. Allah did not grant them respite for repentance but instead drowned them for their disbelief.

The lesson herein is clear: worldly blessings are transient. Material wealth and possessions, like gardens and properties, will pass to others whether we know them or not. What lasts are our good deeds and our relationship with Allah, Glory be to Him. Our true legacy lies in the good we do in this life – charity to the poor, assistance to the needy, and other acts of trading with Allah. These are, metaphorically, our real balance of good deeds for our afterlife.

Therefore, we should not become overly attached to the material trappings of life. All these material goods are temporary; we depart, and they pass to others. What will remain with us is what we should be concerned about: our good deeds. We should not neglect our work, faith, relationship with our Lord, Glory be to Him, and good deeds to be busy with accumulating money or stuff, among other things. What is with Allah Almighty is better and longer-lasting. A good deed boosts one's good standing in the Hereafter.

Allah, Exalted be He, says:

**The Day when no relation will avail a relation at all, nor will they be helped.**

*(Ad-Dukhan 44:41)*

In this verse, Allah Almighty unveils a fundamental truth: on the Day of Judgment, no familial ties or friendships will shield one from Allah's judgment or punishment. Sovereignty on that day rests solely with Allah, without any associates.

Understanding this truth should catalyze a transformation in our lives, prompting us to conduct ourselves in a manner that aligns with Allah's pleasure. If a friend urges us to engage in actions displeasing to Allah, we must refrain and prioritize Allah's satisfaction. If you have to do something for fear of the reproach of a relative, spouse, friend, brother, or sister, you should not look at their reproach. Perhaps this is a test for you in this world as to who you preferred at that moment: did you opt for pleasing them or satisfying your Lord?

Choosing righteousness over the approval of others is an act of piety. Opting for what pleases Allah amidst conflicting desires demonstrates a commitment to righteousness and success in the piety test.

It is crucial to internalize this truth and not shy away from doing what pleases Allah, even if it entails displeasing those around us.

Allah, Exalted be He, says:

**Indeed, the righteous will be in a secure place; within gardens and springs, wearing [garments of] fine silk and brocade, facing each other. Thus. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every [kind of] fruit - safe and secure. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire, as bounty from your Lord. That is what is the great attainment. (Ad-Dukhan 44:51-57)**

How beautiful and clear are these verses in which Allah places His trust in His servants, stating, **“Indeed, the righteous will be in a secure place; within gardens and springs.”** These verses elucidate the lives of the righteous, encapsulating every virtue, security, and comfort. What an immense reward and exalted position awaits the righteous!

The righteous are those who willingly heeded Allah’s commands and abstained from His prohibitions, steadfastly resisting Satan’s temptations. They are the ones who triumphed in the test of life, understanding the essence of being servants of Allah. They also thoroughly understood life in this world and that the Hereafter is the eternal abode, so they strive diligently toward it.

Upon comprehending this, our perspective on life must undergo a transformation. We ought to imbue our lives with a new philosophy – one that aspires toward the eternal gardens and the **“secure place.”** Life becomes a noble endeavor, a contest in which we vie and compete to attain this grand reward. Let nothing deter us from achieving this magnificent prize. Allah, in His wisdom, has repeatedly underscored the privilege and reward of the righteous and their elevated status. Let us endeavor to earn this esteemed title with Allah and to stand among those who wage a fierce battle against Satan, the adversary forewarned by Allah. Throughout our lives, may we live in awe of Allah Almighty, striving to please Him, steering clear of His displeasure, and dutifully obeying His commands while shunning His prohibitions. This is what earns Allah’s favor and love.

## Surah Al-Jathiya

Allah, Exalted be He, says:

**Woe to every sinful liar, who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.** (*Al-Jathiya* 45:7, 8)

The two noble verses warn of Allah's punishment and destruction for every liar with many sins who, despite hearing the verses of Allah Almighty, stubbornly persists in wrongdoing as if heedless of their message. Allah gives such individuals the forewarning of a painful torment.

This isn't merely about disbelief or polytheism; rather, it concerns believers who knowingly neglect their obligations. They hear the Qur'anic verses calling them to prayer, fasting, and various righteous deeds, yet they remain negligent. Even warnings against sin, such as adultery, fail to deter them. For such individuals, Allah has ordained a painful punishment and destruction for their insistence on their sinful path despite the verses they have heard.

No one can challenge Allah's authority, for He has power over all things. Individuals must understand their inherent capacity and recognize that hearing the Qur'an is not a coincidence; it is a test. Allah observes their actions, as do His Messenger and the believers. Will they heed the guidance of the Qur'an or persist in stubbornness, inviting upon themselves a painful retribution?

Nothing occurs in the universe by chance; Allah decrees every action. Thus, if you hear a verse, it is by Allah's decree, signifying a duty to heed its message and that you have something to do. Failure to do so constitutes a grave sin.

May Allah grant us attentive listening, obedience, and adherence to the straight path. May we fear Allah, follow His commands, and abstain from His prohibitions.

Allah, Exalted be He, says:

**Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded? (Al-Jathiya 45:23)**

The verse tells us about the one who prioritizes their desires above all else, effectively making their desires their figurative god. For instance, if faced with a choice between prayer and business, they opt for the latter, prioritizing profit and delaying or neglecting worship. This behavior exemplifies someone who follows their desires.

Many individuals find themselves in similar situations without realizing they have not only forsaken prayer but also elevated their desires to the status of a deity. This constitutes a grave sin.

We must be vigilant in our actions, ensuring that nothing should be given precedence over the remembrance of Allah. It is crucial to understand and impart this insight to others, advising them kindly and truthfully about the gravity of prioritizing worldly desires over spiritual obligations.

## Surah Al-Ahqaf

Allah, Exalted be He, says:

**And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.”** (*Al-Ahqaf* 46:15)

In this noble verse, Allah, Glory be to Him, enjoins us to show kindness and respect to our parents and remain dutiful to them throughout their lives. Even after their passing, we continue to honor them through supplication and good deeds. This duty should not cease after their death.

The verse underscores the importance of filial piety, acknowledging the sacrifices and hardships endured by parents to nurture and raise their children into righteous, educated individuals. The verse instructs us to be dutiful to our mothers and fathers, teaching us to remain grateful to all those who have given us a favor.

We learn from this verse to cultivate an attitude of gratitude, never forgetting the favors bestowed upon us by teachers, mentors, friends, family members, bosses, and all those who taught us any profession or craft. We should not forget the graciousness between us. By acknowledging and appreciating these acts of kindness, we have to remain grateful to those who have done us a favor.

These are the virtues of a believer characterized by kindness and benevolence, a believer who is keen to be grateful to whoever did them a favor.

Let us be mindful of our duty to repay kindness with kindness and instill this noble trait in the upbringing of our children.

## **Surah Muhammad**

Allah, Exalted be He, says:

**O you who have believed, if you support Allah, He will support you and plant firmly your feet.** (*Muhammad* 47:7)

The context of this noble verse pertains to a time when believers were engaged in fighting with disbelievers. Allah encouraged the believers to support His cause, promising them victory over their enemies and steadfastness in battle if they did so.

Embedded within this verse is a fundamental principle and divine promise: those who support Allah will receive His support in return. Supporting Allah comes through obedience, piety, and resisting Satan by avoiding bad companions, prohibitions, major and minor sins, and striving for what is permissible. Supporting Allah includes swift repentance after wrongdoing, since wrongdoing is possible from anybody and Allah's promise holds true throughout our lives.

When faced with adversity, one should endeavor to support Allah by performing good deeds, speaking truthfully, offering sincere counsel, advising one another to truth, and supplicating to Him for victory over trials and tribulations. Through such efforts, relief, stability, and solace from distress can be attained, by the grace of Allah.



Allah, Exalted be He, says:

**Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable. (Muhammad 47:10)**

This verse admonishes the unbelievers, warning them to learn from the fate of those who preceded them. Allah recounts how previous nations ignored the calls of their messengers to believe in Him alone, leading to their destruction and the ruin of their homes, wealth, and children. This serves as a perpetual warning from Allah to unbelievers across all times and places.

We must heed the lesson in this verse, understanding that Allah's punishment can manifest in this world, not just in the hereafter, as I mentioned in my comment in a previous verse. Here, Allah confirms that His wrath toward His servants may extend beyond the Day of Resurrection. Rather, His punishment can be hardship, loss of wealth, offspring, homes, and more.

Therefore, each of us must recognize our position and actions – those who persist in disobedience cannot withstand Allah's power, for He is Mighty and capable of exacting retribution to the disobedient in this life before the Hereafter. This is a profound lesson for those seeking a comfortable life: fear Allah and be sincere in your deeds to Him.

Allah, Exalted be He, says:

**So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?**  
(*Muhammad* 47:14)

In this noble verse, a question is posed: Does someone who possesses clear evidence and arguments from their Lord truly know what is right and wrong, what is obligatory, and what is forbidden as commanded by Allah Almighty? Certainly not, just like the one whose devil convinced them of the validity of the evil deeds they were doing, leading them to abandon what Allah commanded, believing their desires to be right, even if it was just a thought.

Those who worship Allah with insight, knowledge, and certainty are blessed by Him, for He grants them understanding of the truth. Therefore, they can discern between right and wrong, following the path that pleases Allah.

However, there are others deceived by Satan, who made their evil deeds appear attractive to them. They may achieve worldly success and fame, such as someone who is famous and popular while engaging in actions that displease Allah. Being successful and popular may deceive them into believing that they are on the right path and that they are better than others. But in fact, they are in clear error.

As a result, whoever understands and reflects on the meaning of this beautiful verse will discover that they must first assess themselves and hold themselves accountable before being held accountable. What counts is not what we believe about ourselves. If we are unsure, we will ask the people with knowledge. A person may believe that their actions are correct and permissible due to ignorance, misjudgment, and following Satan in what he tempts them with. However, in order to understand their situation, they must always assess themselves, hold themselves accountable, and inquire and seek the assistance of individuals of knowledge who have been given insight in this regard. If they find themselves straying, they must repent, believe, and perform righteous deeds. Allah is capable of transforming our misdeeds into good deeds; thus, we should never despair of His mercy, for He forgives all sins. The lesson learned here is to ask and seek the truth about what we do. If we have become certain that we did something wrong, we must repent and return.

This noble verse encourages us to pause and reflect on our actions and those of the people around us, asking ourselves: Are we on the right path? Do we do good deeds that please Allah? If so, it will be good. Otherwise, correction and seeking forgiveness are incumbent upon believers who seek Allah's mercy.

Allah, Exalted be He, says:

**So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place. (Muhammad 47:19)**

In this noble verse, Allah, Glory be to Him, addresses our Messenger Muhammad (peace be upon him), calling on him to be certain that there is no one worthy of worship except Allah and to ask Allah for forgiveness for his sins and for the sins of the believers. This highlights Allah's comprehensive knowledge of our actions, day and night.

Reflecting on this verse, I am struck by the profound message it holds. Even the esteemed Prophet Muhammad (peace be upon him) was instructed by Allah to seek forgiveness for his sins. If the prophet is called upon to seek forgiveness for himself and for the believing men and women, then what about us, the servants of Allah? Clearly, we are in dire need of forgiveness.

We are commanded to seek forgiveness continuously, acknowledging that Allah is always aware of our actions. This requires us to live in a state of seeking forgiveness, recognizing that we might have erred in various aspects of our lives. Therefore, we turn to Allah in repentance and seek His forgiveness, praying not only for ourselves but also for the forgiveness of our fellow believers, following the example set by our prophet (peace be upon him), who was asked to seek forgiveness.

The significance of this verse lies in its reminder for us to be humble, repentant servants who constantly strive to return to the right path whenever we falter.

Allah, Exalted be He, says:

**So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision. (Muhammad 47:22, 23)**

The two noble verses warn against severing family ties, as this is a grave sin. We are required to maintain our family ties because severing family ties by not communicating or by not creating a sustainable connection with family members is a major sin and a curse from Allah. Allah Almighty metaphorically depicts the consequences by stating that He deafens the ears and blinds the eyes of those who sever family connections. I think this symbolizes a form of ruin in their lives, similar to the disconnection they create.

Understanding this, it becomes imperative for each of us to prioritize fostering our ties of kinship every day. One practical approach could be to maintain a reminder, whether through notes, a diary, or any other method, prompting us to communicate regularly with some of our relatives and cousins, regardless of their degree of kinship. If there is someone among them who needs help and you are able to help, you should take the initiative to maintain your ties of kinship and draw closer to Allah Almighty through this act. Neglecting this obligation may result in incurring the curse of Allah.

It is crucial for us to be proactive in nurturing family connections rather than leaving them to chance. Making a conscious effort to communicate regularly with our relatives should be ingrained in our approach to life, ensuring that our family bonds remain connected.

Allah, Exalted be He, says:

**Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?** (*Muhammad 47:24*)

This noble verse reminds us of the need to contemplate the Holy Qur'an; otherwise, we will appear to have shut locks on our hearts because we refuse to listen, contemplate, and benefit from what we hear.

I hope that my approach to this book involves not only acquiring knowledge but also dedicating ample time and effort to contemplation. The diligence in this endeavor is commendable. Contemplation should not be restricted to scholars alone; every believer is encouraged to reflect on the Qur'an and derive lessons from it according to their understanding and level of comprehension. As long as one's contemplation of the Qur'an leads them closer to Allah Almighty, they are on the right path. And Allah knows best.

The journey begins with engaging with the Qur'an, whether through listening, reciting, or striving to grasp its meanings. Understanding the Qur'an requires contemplation and reflection. Let us all endeavor to comprehend the meanings of its verses, even through the simplest exegesis books, in order to grasp its essence and intent. This is a duty incumbent on every believer.

Allah, Exalted be He, says:

**[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.** (*Muhammad* 47:36)

The noble verse reminds us that life is fleeting, filled with amusements and distractions. It urges us not to become ensnared by its allure but to always remember that we are merely travelers on a journey to the afterlife. Only the deeds that increase our balance of good deeds will benefit us on the Day of Judgment.

This verse calls us to adopt a clear philosophy of life: we are transient travelers. We should not allow ourselves to be consumed by the concerns and distractions of the world. Every day in this worldly life presents its challenges and trials, diverting us from being grateful, humble, and mindful servants of Allah. We must continuously remind ourselves of our purpose and strive to draw closer to Allah.

Our focus should not be on the glitter of worldly achievements or the weight of its problems. Rather, we should remain steadfast in our commitment to the deeds that will earn us rewards in the Hereafter. We should not care whether our actions receive praise or criticism, for our ultimate aim is not the approval of others but the pleasure and acceptance of Allah Almighty. Thus, we should pray that our endeavors bring us closer to Allah and elevate our status in His sight.

## Surah Al-Fath

Allah, Exalted be He, says:

**Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest and much war booty which they will take. And ever is Allah Exalted in Might and Wise. (Al-Fath 48:18, 19)**

The two noble verses tell us about the believers who pledged allegiance to our Messenger Muhammad (peace be upon him) under the tree at Al-Hudaybiyyah, the event known as the Bay'at Al-Ridwan (or the Pledge of Al-Ridwan, that is, the pledge that earned Allah's pleasure), and how Allah Almighty decreed that they would take much spoils of war.

I must pause and reflect on Allah's saying:

**He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest and much war booty which they will take. And ever is Allah Exalted in Might and Wise. (Al-Fath 48:18-19).**

This passage teaches us about the relationship between the inward and the outward – behaviors, actions, transactions, and what resides in the hearts. The reckoning on the Day of Resurrection will encompass both the apparent and the hidden. Faith is that which is established in the heart and confirmed by action.

As for the prophet's Companions in the Pledge of Al-Ridwan, they were beautiful inwardly and outwardly. The heart reveals what is inside someone, and one may not be able to hide what is in their heart from other people or from Allah, Glory be to Him. Allah Almighty is aware of hearts and consciences and knows what is in them. He deals with us according to the soundness of our hearts, their purity, and the sincerity of our intentions in giving or any other good action.

When the messenger (peace be upon him) says, "Actions are based on intentions," this means that what matters is what is in the hearts. We must purify our hearts and make them sincere to Allah Almighty. Similarly, in any work we do, even in our ordinary lives, such as going to work, our hearts and actions must be pure and sincere for the sake of Allah Almighty. We must not disobey Allah in our work, but rather fear Him, fulfill our trust, and perform the work in the best way. When we go out of home, we must intend to provide for our families from lawful sources to feed our children and household from lawful sustenance.

We must raise our children in this lawful manner. This sincerity and what a person harbors in their heart is the best thing that transforms any work into one for the sake of Allah. When Allah Almighty sees this sincerity, He opens blessings from heaven and earth to us.

Allah Almighty has given us in these two verses evidence of His satisfaction with the believers and how He rewarded them with good things and opened everything to them. This opening is linked to the purity of intentions and hearts and working accordingly.

Let us strive to purify our hearts and let our work be sincere for the sake of Allah Almighty.



## ***Surah Al-Hujurat***

Allah, Exalted be He, says:

**O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (Al-Hujurat 49:6)**

The noble verse urges believers not to be deceived by the appearance of words. It teaches us that it is human nature to say or attribute something reprehensible in words or actions to another person, potentially causing disputes between people. We are commanded to investigate, find out, and ask questions to uncover the truth rather than being led by what people say. By reacting angrily to hearsay, we risk taking actions we may later regret. If we discover that the person who reported to us was lying, we will regret our hasty actions and the offense caused to others.

Therefore, anything someone tells us should be verified, especially if it involves serious accusations against another person. For example, if someone informs you that an employee is stealing from your company, you must investigate to verify these claims and uncover the truth. In civil law, the burden of proof rests solely on the accuser. Similarly, the noble verse emphasizes the need to verify the credibility of the claimant and others before taking any action based on their claims.

Allah, Exalted be He, says:

**The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. (Al-Hujurat 49:10)**

We are commanded in the noble verse to reconcile our acquaintances, friends, and families if they disagree. It is our duty to strive to reconcile them and not sit as spectators and say we have nothing to do with this dispute, as we see many doing. Differences may develop and grow, and our attempt at reconciliation may succeed. First and foremost, we are not committed to the outcome. But we are committed to striving and trying to reconcile them to exhibit our commitment to what Allah Almighty has commanded us to do.

By fearing Allah in our brotherhood relationships, believers cooperate in righteousness and piety. Allah Almighty says:

**And cooperate in righteousness and piety, but do not cooperate in sin and aggression. (Al-Ma'idah 5:2)**

By fearing Allah in our brotherhood relationships, believers cooperate in enjoining good and forbidding evil. And those who do good in this world will have mercy on them in this world and the Hereafter. Regarding this concept, Allah Almighty says:

**The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (At-Tawbah 9:71)**

By fearing Allah in our brotherhood relationships, believers will be like a structure that strengthens itself. Prophet Muhammad (peace be upon him) is reported to have said, "A believer to another believer is like a building whose different parts enforce each other." The prophet then clasped his hands with the fingers interlaced while saying that.

Let us know that we are entrusted to be a help to our fellow believers in righteousness and piety and in enjoining good and forbidding evil, and that we must be one hand, initiating reconciliation if a dispute arises or a departure from the right path.

Allah, Exalted be He, says:

**O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (Al-Hujurat 49:11)**

I believe that we are required to understand this noble verse and act upon it more than ever before. The verse commands us not to mock or belittle anyone, as perhaps the one being mocked or ridiculed might be better in the sight of Allah Almighty. It warns us that mocking is a great sin, and those who do so violate Allah's command.

One of the most prominent forms of what the verse forbids is what we call bullying today. When someone mocks a classmate or anyone else to make others laugh at them, it is a grave sin. Allah alone knows who is better in His sight.

Many people may also ridicule others based on their family names or physical characteristics, such as calling someone "abu taweela" if they are tall or "tikha" if they are overweight, as we hear in our communities. Such labels are sinful because they focus on traits that the other person may consider flaws, thus embarrassing and hurting them and making them a subject of ridicule. This behavior is a grave sin.

We are commanded to respect all people and not to be condescending to anyone and not to brag about what Allah Almighty has given us over others or to belittle anyone. I think that the guilt extends to those who sit with or laugh along with the bully, as they enable and encourage this bullying, and this is harmful to others.

We must learn and understand that we are forbidden from engaging in such mistakes, which we may consider a joke and not intended to offend, even as a joke or a jest.

A true Muslim takes into consideration the feelings of others, does not hurt them, and does not make people laugh at them. Instead, they should show respect, uplift others, and offer praise when needed to boost their morale, in compliance with what Allah Almighty has explicitly commanded us to do in the noble verse. Let us respect all people, refrain from embarrassing or bullying them, and avoid making fun of anyone or giving them derogatory nicknames. We should teach our children that these behaviors are not the morals of a true believer.

Let our role be positive in society by reducing these common negative behaviors that are common around us in society. Let us support those who are bullied, helping them to stop such harmful actions against them.

Allah, Exalted be He, says:

**O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.** (*Al-Hujurat* 49:12)

This noble verse commands us to:

- 1. Avoid unfounded suspicion and accusation:** We must refrain from harboring excessive suspicion and making baseless accusations, which lead to unfair treatment of others. If it is imperative to verify information before acting on it, we should not also assume the worst about others without evidence, as rushing to judge others without hearing or verifying the truth is sinful. Balance, careful listening, and thorough investigation are necessary before forming any judgment. Believers must weigh what they hear with their intellect and not react hastily or assume everyone around them is guilty.
- 2. Respect privacy and avoid spying:** The verse instructs us not to invade the privacy of others through spying, such as looking through a peephole or over a wall without the other person's knowledge. This behavior may also include opening someone's mobile phone or hacking into their email without permission. Such actions are grave sins, which we are prohibited to commit. Let us be wary of these typical social diseases that we frequently witness around us. Also, hiring someone to take information from another person's email or hack their phone is a forbidden act and a major sin in Allah's sight. Exceptions apply only to authorized individuals, such as police officers, acting under legal orders based on serious investigations by a competent authority.
- 3. Refrain from backbiting and gossip:** We must not speak ill of our brothers and sisters behind their backs, as doing so is likened to eating the flesh of a dead person. The rule is that our conversations about others should either be beneficial or we should remain silent. Talking negatively about others, especially to showcase our own knowledge or social awareness – for instance, to accuse someone of taking their rights or a woman of doing something wrong – is considered backbiting. We should focus on saying good things or staying silent. It is crucial to avoid participating in or listening to backbiting and gossip, as it makes us complicit in the sin.
- 4. Practice restraint in social media:** With the rise of social media, backbiting and gossiping have developed and become more prevalent. We must be cautious about sharing information that is unverified or unnecessary, ensuring it does not offend or harm others.

**5. Embrace repentance and seek forgiveness:** The verse offers hope to those who have sinned, encouraging them to repent and amend their ways. We should strive to please Allah in all our actions and words.

By adhering to these principles, we avoid adding to our balance of bad deeds without us even realizing this.

Just as a passive smoker suffers the harms of smoking, we too suffer the consequences of backbiting and gossip if we allow such behavior in our gatherings. We must advise one another to truth in our interactions and gatherings in order not to backbite each other. We can only speak about others in their absence in a positive way that does not anger or belittle them. We should raise our children with these values.

Allah, Exalted be He, says:

**O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.** (*Al-Hujurat* 49:13)

The noble verse commands us not to be arrogant toward anyone and to get to know each other, ensuring that no one belittles another. We are instructed not to feel superior to anyone, as the true measure of a person is not their wealth, prestige, or power, but their piety. These worldly attributes come from Allah and are a test from Him. The real measure before the Almighty is the piety of our hearts. The best among us in the sight of Allah is the most righteous, the one who fears Him the most.

In this world, we are tested on our piety. Just as there are subjects in which some excel and others do not, piety is a subject where success and failure are decisive. No matter how successful one might be in other areas, failing in piety means failing the ultimate test. We must understand that our true test is in piety, so we should fear Allah Almighty and be humble and kind toward our fellow believers. Therefore, no one should be superior to anyone else. Instead, those who are blessed with Allah's bounty should extend their hand to those who are deprived, acknowledge them, approach them, and help them out of fear of Allah Almighty and in gratitude for the blessings they have received.

## Surah Qaf

Allah, Exalted be He, say:

**And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein. (Qaf 50:16)**

When we reflect on this noble verse, we realize the profound gravity of our relationship with Allah, Glory be to Him, from every perspective. Allah knows everything, not only our outward actions but also what transpires within our souls. He is aware of our thoughts, intentions, and even the silent glances we cast, which we might not express verbally. He knows the secrets of our hearts: whether our silent actions, known only to Him, are good deeds He has commanded or undesirable, such as envy, mistrust, or other negative thoughts that may circulate within us without being disclosed.

Allah Almighty is just, rewarding those who do good or even intend to do good. This noble verse reminds us of the greatness of Allah, who deals with us and who knows the secret and the most hidden, what our souls whisper about, and everything else. Therefore, we must be cautious and mindful of Allah, Glory be to Him, in all our interactions.

We must teach and remind those around us, including our children and families, that Allah is aware of our secrets and our public actions and knows what is in our minds. Consequently, we must fear Allah, the All-Knowing and Just.



Allah, Exalted be He, say:

**[Allah will say], “Throw into Hell every obstinate disbeliever, preventer of good, aggressor, and doubter. (Qaf 50:24, 25)**

Allah Almighty commands the two angels, the “driver and the witness” (*Qaf* 50:21), to throw into Hell every person who disbelieved the truth, stubbornly rejected it, and often prevented what Allah enjoined upon them and transgressed Allah’s limits.

Reflecting on this noble verse, we understand that being a “preventer of good” is a grave sin in Allah’s view.

In our lives, we often encounter situations where someone attempts to help another, whether it be paying school fees for children or providing other forms of assistance. However, we may encounter another one, a “preventer of good,” who discourages such acts of kindness, suggesting that the recipient does not need the help and that it’s better to spend this money on your children.

Many people, for various reasons, hate to see goodness done, whether toward the giver or the recipient. Whatever the motive, the method of preventing good is abhorrent to Allah Almighty.

While this verse primarily tackles unbelievers, it teaches us not to be characterized in any way as preventers of good. If we are capable of doing good, we should encourage and promote it as much as possible. If we witness someone doing good, we should support and motivate them and express our gratitude for their actions.

We must not interfere in any way to prevent good that is on its way to anyone. This behavior is not commendable, and we must strive to eliminate it from our lives after understanding the lesson from this verse.

Allah, Exalted be He, say:

**And Paradise will be brought near to the righteous, not far.[It will be said], “This is what you were promised - for every returner [to Allah] and keeper [of His covenant] who feared the Most Merciful unseen and came with a heart returning [in repentance]. (Qaf 50:31-33)**

The noble verses describe how Paradise will be brought near to the righteous who obey the commands of Allah Almighty and avoid His prohibitions. They will witness the bliss of Paradise with their own eyes, as it will not be far from them. In this scene, the angels will say to them that this is what Allah Almighty promised to everyone who returns to their Lord in repentance and adheres to His commands, and whoever fears Allah in secret, where no one but Allah can see them, and meets Allah with a sound heart.

The fear of Allah in secret holds great significance. Returning from sin, repentance, seeking forgiveness, and righteousness all carry immense importance. We must understand this, and if we commit a sin – may Allah forbid – we should quickly repent and ask Him for forgiveness. Allah loves the repentant servant who returns to Him, as made clear in the noble verses.

Let us strive to be among those who repent and return to Allah as soon as possible. We should be mindful that Allah Almighty knows our secrets and what lies within our hearts. Let us fear Allah in both our private and public lives.

Allah, Exalted be He, say:

**And [in part] of the night exalt Him and after prostration. (Qaf 50:40)**

This noble verse highlights the virtue of praying at night and uttering Tasbih (saying: *subhana-allah*) – that is, to exalt and glorify Allah – after prayers. Knowing this, we should strive to pray in the middle of the night or before dawn as much as possible, so that we may be counted by Allah Almighty among those who stay up all night and exalt Him after the night prayer. This practice holds great merit, as Allah explains to us in the noble verse.

We must make this our approach and be diligent in our efforts to incorporate night prayers and exaltation into our routines.

## Surah *Adh-Dhariyat*

Allah, Exalted be He, say:

**And he felt from them apprehension. They said, “Fear not,” and gave him good tidings of a learned boy. And his wife approached with a cry [of alarm] and struck her face and said, “[I am] a barren old woman!” They said, “Thus has said your Lord; indeed, He is the Wise, the Knowing.” [Abraham] said, “Then what is your business [here], O messengers?” They said, “Indeed, we have been sent to a people of criminals to send down upon them stones of clay, Marked in the presence of your Lord for the transgressors.” So We brought out whoever was in the cities of the believers. And We found not within them other than a [single] house of Muslims. And We left therein a sign for those who fear the painful punishment. (*Adh-Dhariyat* 51:28-37)**

In the noble verses, Allah Almighty narrates how He sent angels to the Prophet Abraham (peace be upon him). Initially, Abraham was fearful of them, but they reassured him, revealing that they were angels from Allah sent to give him the good news of a son, the Prophet Isaac (peace be upon him). Abraham's wife, who was barren and beyond the age of childbearing, was astonished by this news. The angels clarified that this was a command from Allah Almighty, and there was no doubt about it.

Additionally, the angels informed Abraham that they were sent to punish a people of criminals, who had committed grievous sins and went to extremes in disbelief and sin. They were the people of Prophet Lot (peace be upon him). Allah had empowered the angels to pelt these transgressors with stones of hardened clay after ensuring the safe exit of the believers from the village. They were not punished because of their belief. There was only one Muslim house in the village – the household of Lot (peace be upon him). The divine punishment was a lesson for others.

I will focus on two points here:

1. Are the miracles narrated in these stories exclusive to the prophets' times, or can they manifest in our era?

Our belief in Allah's limitless power assures us that He can grant life or bring about death as He wills, as a lesson to others. Allah Almighty is capable of everything. In the first case of granting children, Allah's power is boundless, and one must not lose hope. Modern medicine, inspired by divine wisdom, has

developed methods such as artificial insemination, enabling procreation where it once seemed impossible. Although we may not witness angels delivering good news of childbirth today to a woman, breakthroughs in medical research continue to open new doors of hope, by the will of Allah. Perhaps research could be conducted to open a door of hope and find a way to procreate, by the will of Allah.

2. The story of Lot's people serves as an insightful lesson, illustrating that Allah's judgment can manifest at any time and place in various forms, as He is over all things competent. When corruption and defiance against Allah spread, believers should not despair. Instead, they should remember Allah's omnipotence and His true promise, holding firm to their faith. The fate of those who indulge in tyranny and immorality is sealed, and the ultimate victory belongs to the believers who resist evil and adhere to Allah's commands.

The noble verses reinforce this message with accounts of other peoples who disobeyed Allah and faced destruction. This serves as a reminder that the consequences of turning away from Allah apply to individuals as well. Those who openly defy and transgress against Allah's will possibly face worldly punishment, eventually becoming a sign and a lesson for others.

In conclusion, we must fear Allah Almighty, draw near to Him, and recognize that only truth prevails while falsehood is tolerated temporarily by Allah but never neglected.

## **Surah At-Tur**

Allah, Exalted be He, says:

**By the Mount [Sinai].** (*At-Tur* 52:1)

Allah Almighty swears by Mount Al-Tur in Sinai, where He spoke to Prophet Moses (peace be upon him). The Holy Qur'an seldom mentions the names of specific countries, with Egypt being a notable exception, as it is referenced multiple times. Similarly, the mention of specific mountains is rare, making the reference to Mount Al-Tur particularly significant. This indicates that it is a blessed and special place.

For Egyptians, this is a point of pride. We should cherish and promote Mount Al-Tur as a significant tourist attraction more than its status now, being a blessed mountain where Allah spoke to Moses (peace be upon him) and which Allah swore by in the Holy Qur'an. Let us pray to Allah in this sacred location where Allah manifested His glory to the mountain.

Allah, Exalted be He, says:

**And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained. (At-Tur 52:21)**

The noble verse gives glad tidings to those who believe and perform righteous deeds, promising that if their children follow them in faith, Allah will unite them with their children in Paradise. This divine assurance is given so that the believers' eyes may be pleased with the sight of their children, even if the children's deeds do not match that of their parents.

From this verse, we understand that our responsibility extends beyond personal belief and righteous actions. We are also tasked with raising our children to fear Allah Almighty and to be good servants. If our efforts result in our children becoming believers, our reward will be the joy of seeing them in Paradise, joined with us by Allah's grace.

Who would not desire to be reunited with their children in the eternal bliss of Paradise? To achieve this, we must do good deeds and be diligent in raising our children with a correct religious upbringing. This effort is not just a duty but also a great gift that promises a significant reward in the afterlife. Let us all strive for this ultimate prize.

Allah, Exalted be He, says:

**And they will approach one another, inquiring of each other. They will say, “Indeed, we were previously among our people fearful [of displeasing Allah]. So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful.”** (*At-Tur* 52:25-28)

The noble verses depict the state of believers in Paradise, reflecting on their past lives with their families, where they lived in fear of Allah’s punishment. Due to this reverent fear, Allah showered His blessings upon them, guiding them to Islam and safeguarding them from torment. They recall that in their worldly lives, they worshiped Allah and constantly reminded themselves of the Day of Resurrection and the punishment of Hell. Consequently, Allah guided them to faith, admitted them to Paradise, and kept them away from Hell.

To draw a parallel, consider asking a successful student about their achievements when exam results are announced. The student might explain that they were aware of the impending exams and feared failure. Therefore, they studied diligently, and with Allah’s help, they succeeded. Similarly, the noble verses narrate the story of those who succeeded in entering Paradise. When asked about their success, they attributed it to their fear of Allah and their awareness of the Day of Judgment, which drove them to seek faith and closeness to Allah. Allah, in turn, granted them success, rewarding them with entry into Paradise and protection from Hell.

This narrative is a profound lesson for us to learn and teach our children and those around us. It simplifies the essence of true success in order to understand, learn, and be guided.

May Allah grant us success.



## Surah An-Najm

Allah, Exalted be He, says:

**Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him. (An-Najm 53:32)**

The noble verse commands us to avoid major sins and heinous acts of transgression. If a person is prone to making mistakes, they should be minor sins from which they must quickly repent and return to the right path. The verse, as I understand it, highlights the advantage for believers who make it a principle in their lives to completely stay away from major sins and immoral acts. If these individuals commit some minor sins, as committing sins is within human nature, Allah, Glory be to Him, will be quick to forgive them and accept their repentance.

Furthermore, the noble verse instructs us not to praise ourselves or believe that we are pious. True piety is known only to Allah, who is aware of the secrets and what is hidden in our hearts. Allah is All-Seeing, and thus, only He knows who is truly pious. If we ask someone to perform the Fajr (Dawn) Prayer regularly, we should not boast in front of them that we stay the night performing prayers, for instance. Instead, we should motivate them with kind words and encouragement without considering ourselves superior. Allah alone knows who is truly pious, and perhaps the person we are advising is closer to Allah than we are.

## **Surah Ar-Rahman**

Allah, Exalted be He, says:

**Then which of the Blessings of your Lord will you both [jinns and men] deny? (Ar-Rahman 55:13)**

In this noble verse, Allah Almighty asks mankind and jinn how some of them deny Allah's countless blessings. Allah, Glory be to Him, has provided everything for them to live. Allah says:

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

**And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful. (Ibrahim 14:34)**

The above verse from Surah *Ibrahim* says that a single blessing from Allah is innumerable, so let alone all the blessings we live through.

The noble verse warns us not to be among those whom Allah is angry with because of their lack of appreciation for the blessings that Allah has bestowed upon them.

We must witness and feel the blessings of Allah Almighty upon us and praise Him for making available these blessings for us. If He does not make them available to us, what will our situation be like?

Allah's blessings are countless. Let us praise Allah frequently and thank Him for the blessings He has bestowed upon us.

## ***Surah Al-Waqi'ah***

Allah, Exalted be He, says:

**And the forerunners, the forerunners - those are the ones brought near [to Allah] in the Gardens of Pleasure, a [large] company of the former peoples and a few of the later peoples. (Al-Waqi'ah 56:10-14)**

The term "forerunners" in the noble verses does not refer solely to those who lived before us, as many scholars have suggested. Rather, it signifies those who compete in performing good deeds when the opportunity arises. For instance, if someone in a group sees a person in need in the street and promptly offers alms, they are considered a forerunner in doing good. Similarly, a person who arrives at the mosque early for prayer exemplifies this spirit of initiative.

We have to understand the virtue of competing in being "forerunners" in carrying out good deeds or adhering to commands and avoiding prohibitions. These forerunners hold a special status with Allah Almighty. Their eagerness to be the first in righteous acts reflects their diligence, faith, and understanding. Consequently, Allah promises them closeness to Him and gardens of bliss.

The verses indicate that there were more forerunners in the past, but their numbers have dwindled over time. This scarcity highlights their exceptional faith and effort to please Allah and trade with Him.

We should strive to be ready to take the initiative in doing good. Whenever an opportunity for a good deed presents itself, we must hasten to be the first to act. In doing so, we hope to be counted among those close to Allah, by His permission.

## Surah Al-Hadid

Allah, Exalted be He, says:

**Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward? (Al-Hadid 57:11)**

The Holy Qur'an addresses believers in a gentle and refined manner, teaching us valuable lessons in communication and compassion. Although we all understand that the money we possess is entrusted to us by Allah Almighty because it is His, the noble verse motivates believers to help others and give charity. It likens the act of giving charity to lending money to Allah, Glory be to Him, to encourage us to trust that our charitable deeds will be rewarded and not wasted.

When Allah asks for charity, He refers to it as a loan to motivate us to give, assuring us that our charity will return to us in this life as protection, sustenance, and blessings, and in the afterlife as a reward in Paradise. This is because charitable deeds increase our balance of good deeds and erase bad ones. Messenger Muhammed (peace be upon him) said, **“Follow a bad deed with a good one to wipe it out.”** Allah Almighty also says, **“Indeed, good deeds do away with misdeeds.”** (Hud 11:114)

Let us learn how to increase our “lending” to Allah Almighty and trade with Him. Allah promises to return this “loan” many times over in both this world and the Hereafter, making it a uniquely profitable trade. Let us not be distracted by other pursuits whose risks are greater and rewards lesser. Instead, let us focus on the most profitable transactions – our trade with Allah.

We should learn from the Qur'an's sophisticated use of language in addressing others. When Allah says, **“Who is it that would loan Allah...?”** He uses elegant words to motivate and stimulate us to give. This approach teaches us how to make appeals to others in a manner that increases the chances of acceptance.

Allah, Exalted be He, says:

**Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient. (Al-Hadid 57:16)**

The noble verse urges us to avoid falling into the same mistakes as some of those who came before us, specifically the Jews who were given the Torah and the Christians who were given the Gospel. Over time, they forgot what they were commanded to do, their hearts hardened, and they strayed from obedience into disobedience.

The verse commands us to remember Allah Almighty, be diligent in reciting the Qur'an, and follow its teachings to preserve the fear of Allah that keeps us from straying or committing what displeases Him. Just as an athlete needs to keep exercising to stay fit, a believer must maintain closeness to the Qur'an, adhering to its commands and avoiding its prohibitions, to maintain spiritual fitness and stay on the right path.

Let us dedicate regular time to the Qur'an to consistently engage with it. Let us strive to understand it more deeply so we can faithfully follow its guidance and be among those who succeed, by the will of Allah.

Allah, Exalted be He, says:

**Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward. (*Al-Hadid* 57:18)**

The noble verse highlights the immense benefits of giving charity. Allah Almighty likens it to a loan, but with far greater returns. While bank interest may be predictable and quantified, the returns on charity, as assured by Allah, are exponentially greater and known only to Him. And a day with Allah is equal to one thousand years of ours. These returns include not only material blessings but also spiritual rewards such as blessings, relief from difficulties, forgiveness of sins, protection from misfortunes, and other forms of divine grace beyond our comprehension.

One must understand that trading with Allah is more profitable, secure, and beneficial than anything else. Unlike earthly banks, which may go bankrupt, the rewards from Allah are eternal and multiplied manifold, accompanied by generous rewards from the Most Generous, Glory be to Him.

Allah, Exalted be He, says:

**O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.**  
(*Al-Hadid 57:28*)

The noble verse brings glad tidings to those who believe and follow what Allah has prescribed for them. By fearing Allah and believing in His Messenger, they are promised divine rewards in this world and the Hereafter. In this life, they are granted a light that guides them, helping them discern good from evil and what is permissible from what is forbidden. This light enables them to maintain their integrity and continue in their commitment and obedience, as their vision is clarified by this divine illumination. On the Day of Resurrection, they will receive another light that will guide them across the Sirat (the bridge over Fire). Allah also gives them glad tidings that He will forgive their sins, cover them, and not hold them accountable for these sins.

These divine rewards are truly beautiful. Who among us would not desire to have such light in this world to guide our steps and another in the afterlife, along with forgiveness of sins?

Let us all strive to fear Allah Almighty, draw near to Him, and pray for His light so that we may see what is lawful as lawful and what is forbidden as forbidden, thereby walking in the light and guidance of faith. Fearing Allah is the key to all goodness in this world and the Hereafter. Let us fear Allah both in private and in public, and let us strive earnestly in this endeavor. May Allah grant us success.

## **Surah Al-Mujadilah**

Allah, Exalted be He, says:

**Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing. (Al-Mujadilah 58:7)**

In this noble verse, Allah, Glory be to Him, simplifies the concept for us to understand that He is always with us, observing and hearing everything we do. He is present at all times, in every location, and in every moment of our lives. Isn't this a sufficient reason to deter anyone who would do something that would anger Allah Almighty because they are, in fact, doing it openly before Allah? How will they Allah face on the Day of Resurrection? What will they say when Allah has already informed us that He is always present and does not disappear? The accountability before Allah does not rely on eyewitnesses or body parts to witness on what an individual has done, because Allah Himself is ever-present, as the verse tells us, and He is the one who will judge us. We must constantly remind ourselves, even when we are alone and think no one can see or hear us, that Allah is fully aware of every detail of our actions and thoughts. This awareness should help us resist the temptations of Satan and avoid defying Allah by doing things that displease Him while He sees us. Falling into such behavior would make us among the losers.

Therefore, this requires us to continually remind ourselves that Allah is always with us and sees us. Let us strive to do what pleases Him so that He may be a witness for us rather than against us.



Allah, Exalted be He, says:

**O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.** (*Al-Mujadilah* 58:9)

The noble verse encourages believers to counsel each other toward deeds that bring them closer to Allah Almighty and to promote goodness. It is forbidden for someone who has committed a sin to invite others to commit the same sin, such as someone who has consumed alcohol, encouraging others to experience the same "pleasure." This is forbidden. Whoever does a bad deed should keep silent and not speak out about it, because this is a greater sin. Instead, if one must speak about their experiences, it should be to guide others toward good deeds and greater closeness to Allah. This principle applies broadly, including in everyday life. For example, a student should not urge their peer to stay away from school as they had earlier done and nobody knew about it; instead, they can encourage him to study diligently as they did and succeeded.

In our lives, whether at work or with our children, we should focus on sharing truthful and positive experiences that please Allah Almighty rather than spreading behaviors that displease Him.

Furthermore, the verse advises us not to converse privately between two persons in the presence of a third out of consideration for others' feelings. There is no doubt that the consideration of the others' feelings keeps the hearts and souls sound, strengthens relationships, and promotes the spirit of love and fraternity in the community.

When the private conversation is necessary in some situations, the following etiquette should be observed:

- 1. Seeking permission:** If two people need to communicate privately in the presence of a third person, they should seek permission politely. The Prophet Muhammad (peace be upon him) said, **“When three of you are together, two of you must not converse privately, ignoring the third without his permission, for that would grieve him.”**
- 2. Avoiding private conversation during dispute:** Two people should not have a private conversation if there is discord involving one of them with a third person present, for the Messenger's words, **“for that would grieve him.”** This can exacerbate the conflict and cause further distress.
- 3. Respecting privacy:** If someone enters a space where two people are conversing privately, they should not eavesdrop or sit between them without permission. The Prophet (peace be upon him) said, **“If two people are talking to each other,**

**do not sit with them until you ask their permission.”** The one who joins a gathering should not sit with those who are conversing privately because they do not want anyone to hear what they talk about.

Allah, Exalted be He, says:

**O you who have believed, when you are told, “Space yourselves” in assemblies, then make space; Allah will make space for you. And when you are told, “Arise,” then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Al-Mujadilah 58:11)**

The noble verse urges us to be gentle with our fellow believers and not to control anything, especially if we are asked to do so. The character of a Muslim is to love for their brother what they love for themselves and not to prefer themselves over anyone else.

Let us be aware that making space in assemblies and gatherings and applying this principle broadly reflects the noble character we are required to have. We must teach our children to be gentle with their brothers, to love what is good for others, and not to control anything exclusively for themselves. Instead, they should love what is good for others and strive for it.

Allah, Exalted be He, says:

**Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers. Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled. Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might. (Al-Mujadilah 58:19-21)**

The first noble verse tells us that whoever habitually follows Satan in committing sins is among those who have forgotten to remember Allah Almighty and have thus become prey to Satan. By abandoning the protection that comes from remembering Allah, they effectively become soldiers and followers of Satan. Allah has threatened these individuals with Fire and humiliation in both this world and the Hereafter. Those who are hostile to Allah Almighty and His Messenger (peace be upon him) will face humiliation from Allah in both realms. Allah, in His infinite knowledge, has decreed that He and His Messengers (peace be upon them) will ultimately be victorious over their enemies. Anyone who follows Satan is defying Allah, and they will inevitably be defeated by Him in this world and the Hereafter. Therefore, it is essential for us to maintain our closeness to Allah and strengthen our faith through the Qur'an and good deeds to keep Satan away from us and avoid falling victim to his temptations. We must also choose our associates wisely, avoiding those who lead us astray and instead accompanying those who guide us toward goodness and help us achieve it.

## **Surah Al-Hashr**

Allah, Exalted be He, says:

**[The hypocrites are] like the example of Satan when he says to man, “Disbelieve.” But when he disbelieves, he says, “Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds.” So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers. (Al-Hashr 59:16, 17)**

In this verse, I realized for the first time that Satan can claim to fear Allah, Lord of the worlds. Of course, he does not mean it sincerely; it is one of his tricks to trap people and evade responsibility for his commands to sin. When people follow his lead into sin, he blames them and denies being the cause, pretending to fear Allah, Lord of the worlds. Both Satan and those who follow him are destined for Hell.

From this noble verse, we learn that the human devils who push us to sin do not necessarily appear as infidels, atheists, or outright sinners. They might even claim to fear Allah to lure their prey or renounce their own actions.

Therefore, we must be cautious of those around us and not be deceived by appearances of piety. What truly matters is the nature of their calls to us. If they call us to obey Allah, there is no harm in following them. But if they urge us toward sin, we should recognize them as human devils, distance ourselves from them, and avoid their influence.

**Allah, Exalted be He, says:**

**If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. (Al-Hashr 59:21)**

The noble verse tells us that if the Qur'an had been revealed upon a mountain, the mountain, despite its immense solidity, would have been humbled and shattered out of fear of Allah Almighty.

This verse reminds us to reflect on and review our own actions. For a mountain, as the verse says, if it could comprehend the Qur'an's meanings, it would be humbled and come apart from fear of Allah. To Allah belongs the dominion of the heavens and the earth, and to Him all matters ultimately return.

We often hear the recitation of the Qur'an, and some of us may even recite it regularly. However, few take the time to deeply contemplate its meanings and understand the profound lessons it conveys. Those who make an effort to do so, striving to grasp the essence of the noble verses, are granted understanding by Allah Almighty. This understanding fosters a sense of humility and servitude to Allah, stemming from an appreciation of the Qur'an's greatness.

Let us all strive not to be satisfied with merely listening to or reciting the Qur'an, but rather to understand and interpret its verses. This deeper understanding will help us draw closer to Allah Almighty and fear of Him in our deeds and lives.

We must prioritize religious lessons for ourselves and our children, learning from what is mentioned in the Qur'an to improve our lives. Just as a family gathers to go to a cinema theater, for instance, they should also gather for religious lessons. These gatherings can enlighten minds and build a strong religious culture that maintains closeness to Allah and protects against error.

## **Surah Al-Mumtahanah**

Allah, Exalted be He, says:

**Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.** (*Al-Mumtahanah* 60:3)

It is important for every believer to know that on the Day of Judgment, no one will benefit them when everyone disavows each other at the judgment. Only their good deeds will remain. This highlights an aspect of Allah's justice, as each person is responsible for their own deeds and will be held accountable for them and no one else's.

Let us pay attention to this and not rely on others. If we do not like the condition of someone around us, we should advise them repeatedly, but ultimately, we must focus on our own actions. Allah does not burden a soul with more than it can bear. We will not guide whomever we love, but Allah guides whom He wills. Each person is accountable for their own deeds and will not be held accountable for the deeds of others. Let us maintain the call, exhort one another to goodness, and not forget ourselves. We must treat ourselves well and help ourselves to be committed, pious, and to love goodness.

Allah, Exalted be He, says:

**There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.** (*Al-Mumtahanah* 60:6)

Leadership by example is the most important lesson we learn from this noble verse. Allah Almighty emphasizes that Messenger Muhammad (peace be upon him) is our role model in morals, good deeds, and every aspect of life. From him, we learn numerous lessons, including:

- 1.Learning from his life:** We must strive to learn more about the life of the Messenger (peace be upon him) and understand the excellent morals he possessed and invited us to. By studying his biography, we gain insights into how we can live, act, and interact with others. We must be more knowledgeable about our role model to help us implement Allah's commands and follow the example of the Prophet (peace be upon him), as the verse urges us to do.
- 2.Leadership through example:** True leadership can only be achieved by setting an example with our actions, words, and behavior. Whether with our children, employees, or friends, we must strive to be role models who embody the values we preach, recognizing that others look up to us and may imitate our actions.
- 3.Being ambassadors of Islam:** Just as the Prophet Muhammad (peace be upon him) with his morals was a caller to the faith of Islam, we, as Muslims, must also serve as ambassadors of Islam. Those who followed him were so amazed by his morals, words, and actions that they believed in him and his message. As Muslims, we must be ambassadors for this religion before the world by following the example of the Messenger (peace be upon him) in all our actions to encourage others to love this religion and not discourage them from it, as some do by their misconduct.



Allah, Exalted be He, says:

**Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.** (*Al-Mumtahanah* 60:8)

The noble verse demonstrates the greatness of what our real faith encourages us to do: be friendly to everyone around us as long as they coexist peacefully and do not assault us. As a result, we are ordered to be helpful in general, even with non-Muslims. This is the fundamental rule. Islam, as a humanistic faith, takes this into consideration.

We are reminded to be merciful and compassionate toward others, offering a helping hand to those who require assistance, whether Muslims or non-Muslims, as the verse above emphasizes. By embodying these values, we not only fulfill the teachings of our Messenger (peace be upon him) in his interaction with non-Muslims but also become ambassadors for Islam, portraying its true essence of compassion and kindness.

The world needs our support and assistance, maybe more than ever. We come across the destitute, homeless, and refugees, as well as people who have been overwhelmed by the rising costs. We must elevate these humanistic values to uphold the principles that please Allah Almighty. This is especially important given that we live in a time when there is a rise in global aggression, fighting, and brutality on the part of some people.

Let us remind ourselves when we see images like those of refugees not just to cry and deplore their plight. This could be a test from Allah to see how we will react and who will be the forerunners to donate or help them – I mean those who can, of course.

Allah, Exalted be He, says:

**O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.**

*(Al-Mumtahanah 60:13)*

The noble verse urges us to befriend those who fear Allah and to distance ourselves from those who disobey Him and have earned His anger. These individuals have given up hope of entering Paradise and pleasing Allah, persisting in their disobedience. They are averse to seeing others draw close to Allah. Like Satan, they are human devils who seek to ensnare new victims. Allah does not approve of our association with or following of them. Let us carefully choose our companions and discern the words of those around us, distinguishing between the good and the bad among them and deciding whom to draw near and from whom to keep our distance.

## **Surah As-Saff**

Allah, Exalted be He, says:

**O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do. (As-Saff 61:2, 3)**

The two noble verses teach us that as believers, we must be honest with Allah Almighty in whatever we say. If we promise to do something, we must truly strive to do it, and our success depends solely on Allah, who does not like any action other than this.

This is the ideal character of a Muslim that Allah loves: one who is honest and trustworthy in their interactions with both Allah and people, following the manners of the Messenger (peace be upon him), who commanded us to uphold these virtues.

Having understood this principle, we must strive to adhere to it in our dealings with Allah Almighty and people in whatever we promise. When we promise our children candy or another reward if they work hard, we must keep our word in order to educate them on this principle. We must apply this principle to our subordinates; if we promise them something, we must keep it. We must uphold this principle in our interactions with others as well. We must check ourselves until we learn and apply this idea, which Allah Almighty values and loves.

## **Surah Al-Jumu'ah**

Allah, Exalted be He, says:

**It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error - and [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty. (Al-Jumu'ah 62:2-4)**

These noble verses call us to express gratitude to Allah Almighty for His immense blessing upon us: the gift of a Messenger sent to the entire world, hailing from among the Arabs.

The revelation of the Holy Qur'an in our language is a profound favor, granting us the greatest opportunity for understanding, thereby increasing our chances of success and attaining Paradise. This makes us proud of the message that our Messenger addresses the world and that we are a source of salvation and happiness for all of humanity. It is a testament to Allah's wisdom and mercy that He entrusted this religion to an Arab individual to spread light, guidance, and noble morals to the entire world, making us an example and ambassadors for this religion.

We must recognize this tremendous favor with gratitude and praise to Allah Almighty. It is incumbent upon us to uphold the message of our Messenger (peace be upon him) and honorably represent Muslims in a manner that dignifies their faith and enhances their reputation. This will express our praise and thanks to Allah Almighty for this great blessing.

Allah, Exalted be He, says:

**O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. (Al-Jumu'ah 62:9)**

In this verse, Allah Almighty emphasizes the obligation of leaving all activities when the time for the Friday call to prayer is due. Allah wants us to hear the sermon from beginning to end and to perform the prayer in congregation. This commandment aims to purify and elevate us, maintain our prayers in congregation, benefit from the preacher's advice that aims to reform the Ummah and our communities, get acquainted with each other, show kindness to one another, facilitate social interaction, and much more.

Knowing this, it is inappropriate for anyone to arrive in the middle of the sermon or just before performing the prayer, or to engage in idle chatter outside the mosque until the sermon concludes. Similarly, one should not disrupt others during prayer with movements, unpleasant odors, or loud voices.

Friday holds a special significance as there is an hour during which the gates of heaven open and Allah answers our supplications. It is a day of supplication and divine response, as stated by the Prophet Muhammad (peace be upon him), who said, **“The Friday [prayer] to the next Friday [prayer] is expiation of the sins committed in between them.”**

Therefore, we must honor and take pride in Friday prayer, preparing ourselves diligently for it. It is preferred to arrive at the mosque before the call to prayer to become from among the "forerunners," who are promised a more distinguished reward by the will of Allah.

## *Surah Al-Munafiqun*

Allah, Exalted be He, says:

**O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. (Al-Munafiqun 63:9)**

Allah, in His infinite wisdom, knows that wealth can consume its owner's thoughts with concerns about its growth, protection, and defense against encroachment. However, this preoccupation should not lead believers to disobey Allah. Instead, they are reminded that their wealth, bestowed upon them as a provision from Allah, should not distract them from expressing gratitude, remembering Him, and worshiping Him sincerely. Wealth is a test; success lies in using it in a manner that does not divert one from the remembrance and worship of Allah, while failure occurs when it leads to negligence in these duties. Similarly, children can also distract their parents from remembering Allah, whereas they are another divine gift that should prompt us to thank Allah and get closer to Him. Allah says:

**And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa 4:9)**

We are commanded to fear Allah Almighty and utter words of proper justice. We should not get diverted by the children's private lessons, exercises, requests, and health check-ups. They must not distract us from praying on time or remembering Allah as we should do. Our children are both a blessing and a test in this world, where success is determined by fearing Allah, praising Him, and performing good acts.

Allah, Exalted be He, says:

**And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.”** (*Al-Munafiqun* 63:10)

This noble verse reveals a profound secret, drawing us closer to the path of attaining Paradise by illustrating the virtue of charity. It underscores the urgency of giving in this life, as the deceased in the verse expresses regret for not having given more during their lifetime. Consequently, they plead with Allah Almighty to delay their death so as not to be counted among the losers who fail to grasp the virtue and rewards of charity. They fear missing out on Paradise and the immense rewards reserved for those who are charitable. Thus, they express a longing to return to the worldly life or for Allah to postpone their death to enable them to give charity, be among the winners, and join the ranks of the righteous.

Let us learn from the clear expressions of the noble verse what to expect. Let us give more and help others to prepare for ourselves a position we wish in Paradise, by Allah's permission, and to be counted among the righteous. How Compassionate and Most Merciful Allah is, who has summarized this in a few words to guide us away from Hell and toward winning Paradise. Beware of neglecting or postponing giving, as we do not know when our time will end.

Allah explicitly shows us the great virtue of charity, which is the key to Paradise. Wealth is not truly ours. We have to understand that we are spending from Allah's wealth on His servants and not paying from our money. This realization will be a significant reason for entering Paradise.

## **Surah At-Taghabun**

Allah, Exalted be He, says:

**O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. (At-Taghabun 64:14)**

We learn from the noble verse two very important principles:

First: A person must be aware of everything they are called to do and not to please anyone in matters that displease the Almighty, even if it is for a close relative, such as a spouse or children. Obedience to these individuals can only be in matters that please Allah and His Messenger.

For instance, an employee might take a bribe because his wife's demands are endless and beyond his means, and he cannot resist her. By taking this bribe, he makes a grave mistake that could jeopardize his life and the Hereafter.

We must understand that no one will be held accountable on our behalf, and we will stand on the Day of Resurrection to be held accountable for whom we obeyed in this world. We will be asked whether we obeyed Allah and His Messenger or were we weak and sought to please others – including our relatives and beloved ones – at the expense of our faith. By doing so, we will lose everything.

Second: We also learn from this noble verse to be merciful to those around us, including our spouses and children. If they make a mistake, we should forgive them and cover for them. We should strive to be reformers, not destroyers, over trivial matters. Many divorces in our society, for example, stem from the absence of this principle, as we often fail to forgive, leading to disputes over minor issues.

Let us be examples of tolerance and learn from mistakes to build and strengthen our homes, rather than allowing them to be destroyed by minor conflicts.



## Surah At-Talaq

Allah, Exalted be He, says:

**O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. (At-Talaq 65:1)**

From the noble verse and the rest of the surah, we learn the etiquette and morals of divorce, which are obligatory for a true believer who can restrain their anger and control their actions. Divorce is a difficult test that a person may go through. The successful person in this exam is the one who applies the etiquette, ethics, and conditions for divorce stipulated in the verses of Surat *At-Talaq*, including the arduous and difficult ones that require a correct understanding and a balanced personality. Even in disputes, a true, balanced believer does not go the extreme in anger but rather fears Allah.

For example, according to this noble verse, a divorced woman shall not be expelled from her home until her waiting period (*Iddah*) is over, except in an exceptional case if there is an immoral act she committed, such as adultery, may Allah forbid. In any lesser case, she must remain in her home until she manages her affairs during the waiting period, in honor of her. Perhaps her presence in the husband's home provides room for reconciliation and the possibility of the husband taking her back, thereby avoiding divorce. It is also unthinkable for her to be expelled from her home abruptly. She should have time to arrange her affairs and leave in a manner that preserves her honor.

Unfortunately, we often see and hear in our societies, influenced by films and serials, how a wife is expelled when divorce occurs, in violation of the Sharia and the explicit instructions of the Almighty. We must resist these behaviors in our Friday sermons and in our religious programs and lectures. We should teach people what pleases Allah Almighty. There are opportunities for reconciliation. What Allah has legislated is undoubtedly based on a wisdom that He knows, and it is better for us, our lives, and our happiness.

Allah, Exalted be He, says:

**And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent. (At-Talaq 65:2, 3)**

The two verses provide additional guidelines regarding divorce: either retaining the wife with acceptable terms or parting with her amicably. This includes good speech, appropriate behavior, and benevolence, ensuring there are witnesses to the divorce to prevent evasion or disputes, which is a common problem in our society. Many cases of proving divorce are pending before the courts due to disregarding Allah Almighty's commands for fair separation and the lack of testimony of just individuals regarding the matter. Allah Almighty has promised a great reward for those who fear Him in their divorce proceedings, ensuring "a way out" and provision from unexpected sources.

In this context, "a way out" might include finding another good wife, offspring, or opening new avenues of livelihood more than he has expected.

The noble verse also assures that whoever trusts in Allah Almighty during a divorce and refrains from retaining his wife, e.g., to cause her harm, will find support and blessings from Allah. A divorcing man should adhere to the divorce rules stated in the verses so that Allah will support him. How great is that victory! Let whoever encounters this situation rise above the event and not forget Allah's commands. This is a difficult test for Allah's servants to pass.

Allah, Exalted be He, says:

**Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease. (At-Talaq 65:7)**

Allah Almighty commands us in this verse not to overthink too much in the event of divorce and to focus on fulfilling rights. Allah wants us to be benevolent and generous, encouraging those who can afford it to give appropriately without just adhering to the minimal legal requirements. For those unable to give beyond their means, they can only spend within their capacity. If a judge orders alimony, they should consider the individual's circumstances to ensure they can maintain their livelihood. Ideally, if the agreement is reached amicably and not through the courts, each party should contribute what they can without evasion, reflecting the fear of Allah Almighty even in times of anger or divorce. This is a test for the divorcing husband.

A final word on Surah *At-Talaq*: divorce has morals and ethics that we are commanded to follow, which can be summarized as follows:

- 1. Pardon and forgiveness:** Ensuring that the divorce is carried out with a context of good morals and benevolence. Allah Almighty says:

**Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. (Al-Baqarah 2:229)**

This is because Islamic law obliges every husband and wife to fear Allah, commit to pardoning and forgiveness, and entrust Allah with the whole matter. Whoever pardons and makes amends, their reward will be from Allah.

- 2. Obligation of *Mut'ah*:** It is a financial reward for the wife in exchange for her divorce, depriving her of the continuation of the marital life and acknowledging the loss of her hopes for a quiet life with her husband and children.
- 3. Rights of the divorced woman:** Taking care of the divorced woman's right to breastfeeding, *Hadanah* (nurturing and guardianship of a child), and the well-being of her and her children, with financial support provided according to the husband's condition, whether he is affluent or not. Allah says:

**Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through**

**mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.**(*Al-Baqarah 2:233*)

- 4. Kindness out of satisfying Allah:** Ensuring that the *Hadanah* alimony maintains the standard of living the woman was accustomed to before the divorce, provided the husband's circumstances allow. The husband should strive to be kind to the divorced woman by increasing his giving, seeking the pleasure of Allah, who says:

**And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.**(*Al-Baqarah 2:237*)

- 5. Respecting the waiting period:** If a wife is divorced, she should not leave her house during her *Iddah* (woman's prescribed waiting period after divorce or widowhood), out of honor for her. This provides an opportunity for possible reconciliation between the husband and her wife.

Anyone who has not been successful in their marital life and intends to divorce should not follow what they have seen in movies. Rather, they should consult a knowledgeable sheikh about the morals and etiquette of divorce in the Qur'an so that they can adhere to them and be rewarded instead of committing many sins.

## **Surah At-Tahrim**

Allah, Exalted be He, says:

**O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.** (*At-Tahrim* 66:1)

This noble verse addresses the Messenger (peace be upon him) and, by extension, all of us. Allah Almighty reproaches His Messenger in this verse for depriving himself of something that Allah permitted for him in order to please his wives who felt jealousy. Everything that Allah Almighty has legislated is a mercy, and we should not deprive ourselves of it for fear of or to please anyone else. In this, we should fear no one but Allah and seek to please no one but Him.

From this verse, we learn not to approach what Allah Almighty has forbidden because what He has made lawful for us is abundant. The basic principle and our obligation are to follow what Allah Almighty has commanded and to enjoy what He has made lawful for us, even if the customs of our societies, influenced by the West, do not approve it. Allah Almighty is more deserving of our obedience because that is for our well-being.

Allah, Exalted be He, says:

**If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins. (At-Tahrim 66:4, 5)**

In these two noble verses, Allah Almighty addresses the Mothers of the Believers, Prophet Muhammad's wives, who, out of jealousy, preferred that the Messenger (peace be upon him) not enjoy what Allah had made lawful for him. Allah enjoined them to turn to Him because it was not permissible for them to prohibit what Allah had made lawful for the Messenger (peace be upon him), as this is a grave sin.

In the second verse, Allah Almighty promises His Messenger (peace be upon him) that if he were to divorce his wives, He would provide him with better women in religion and beauty, submissive to Allah in obedience, believing in His oneness, obedient, praying, fasting, traveling, and both previously married and virgins. I think this promise is a mere warning and a display of the divine power, intimating only the Prophet's wives. It does not mean that there are better than the Prophet's wives. It implies that if they were divorced, it would not be a hardship for the prophet, and he would not be left in a difficult situation. This was a warning that never needed to be enacted because the prophet did not divorce them.

This message from Allah Almighty is directed at His Messenger Muhammad (peace be up on him) and his wives, but it also serves as a broader lesson for husbands and wives. Husbands are reminded to fear none but Allah Almighty and not to be swayed by their wives or societal pressures when these contradict Allah's law. It is also a lesson to wives to succeed in the test of faith when faced with challenges such as jealousy or the prospect of their husband marrying another woman in accordance with Sharia: How will they face this? Will they prohibit what Allah has made lawful or pass the test? The Surah – named *At-Tahrim*, meaning Prohibition – emphasizes that this test is not easy. The more the test is, the more the reward and prize will be.

Just as Surah *At-Talaq* previously instructed the divorcing man to give full rights, act with piety, and observe the etiquette of divorce, so too does Surah *At-Tahrim* call upon wives to refrain from forbidding what Allah has made lawful and to

exhibit obedience, contentment, and control over anger and jealousy. This ensures they pass the test and please Allah Almighty.

Let us teach our daughters the guidance of their religion and the commands of Allah as outlined in the verses of the Holy Qur'an. This knowledge should come from understanding Allah's commands, not from those ignorant of them. Allah prescribes nothing but what is good and brings happiness. Recognizing that our daughters may face such tests, we should equip them with the knowledge and strength to succeed.

It is extremely important that we do not leave it to chance. Rather, we must take proactive steps as families to educate our children on the duties and teachings of our religion.

Allah, Exalted be He, says:

**And Allah presents an example of those who believed: the wife of Pharaoh, when she said, “My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.”** (*At-Tahrim* 66:11)

This noble verse presents a profound lesson to every believer, both male and female: they must focus on their own actions and responsibilities. For instance, the wife of Pharaoh, whose husband was destined for Hell, remained steadfast in her faith. She prayed to Allah Almighty, asking Him to build her a house in Paradise, and her Lord granted her wish due to her faith and good deeds.

To every husband, wife, father, son, mother, and daughter, each one must concentrate on their own deeds. A father may be sinful, yet his daughter or son may earn Paradise. Each individual is accountable for their own actions, and no one will be questioned about the deeds of others. This is the justice of Allah Almighty, who urges us not to despair or surrender to the conditions in which we were raised or the situations that surround us. Instead, we must perform good deeds and focus on our own actions, for only our deeds will benefit us.

This verse motivates us to take action and pursue ambition in our faith. Just as Pharaoh's wife asked for a house in Paradise and her Lord answered her supplication for her good deeds, we too should pray to Allah for a house in Paradise. This aspiration should drive us to perform more good deeds and strive to earn our place in Paradise, by the will of Allah.



## **Surah Al-Mulk**

Allah, Exalted be He, says:

**Indeed, those who fear their Lord unseen will have forgiveness and great reward.** (*Al-Mulk* 67:12)

The noble verse tells about the great reward for those who fear Allah Almighty in their privacy, in secret. Someone might display piety in front of others, performing prayers devoutly in the mosque to be called "devout," or giving money publicly to be known as "almsgiver." However, the one who offers prayers devoutly at home, away from others' eyes, truly fears Allah Almighty, and for this, they achieve great success.

Every person must measure themselves by their actions when they are alone with Allah Almighty. What are their prayers, exaltation (Tasbih) of Allah, and acts of charity like when no one but Allah can see them? Such a person trades with Allah, seeking only His satisfaction, indifferent to people's praise or thanks. This person will have a great reward, by the will of Allah.

In our interactions with those around us, we must purify ourselves, speaking about people in their absence as we do in their presence, avoiding the grave mistake of hypocrisy. We need to be mindful of our actions and intentions, ensuring they are good and consistent with our words, thus becoming good servants.

In our privacy, we must maintain a state of purity with Allah, sincerely calling on Him and thanking Him for His blessings with heartfelt phrases, expressing our gratitude for His grace, generosity, and vast mercy toward us.

Allah, Exalted be He, says:

**It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection. (Al-Mulk 67:15)**

The noble verse calls for work, striving, and diligence. Allah Almighty reassures His servants that He has tamed the earth, making it easy and suitable for dwelling and benefiting from everything within it, provided that we put in effort. It is both a message of reassurance and a call to action.

Someone might think that by striving more, they can earn more, but the verse makes it clear that our provision ultimately comes from Allah Almighty – that is, from what Allah has decreed for us. The abundance and complexity of work are not directly correlated to livelihood. Sustenance, decreed by Allah, can be abundant with minimal effort or limited despite significant effort. This is due to reasons and wisdom known only to Allah.

This may be a test for servants in this world, who must thank Allah in every situation. When this gratitude is accompanied by the fear of Allah, He has decreed that He will provide for the righteous in ways they cannot foresee or expect, as stated in His saying:

**And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. (At-Talaq 65:2, 3)**

The way to increase one's livelihood is not only by striving, but rather by striving with fear of the Almighty. And Allah knows best.

## **Surah Al-Haqqah**

Allah, Exalted be He, says:

**So as for he who is given his record in his right hand, he will say, “Here, read my record! Indeed, I was certain that I would be meeting my account.” So he will be in a pleasant life - in an elevated garden, its [fruit] to be picked hanging near. [They will be told], “Eat and drink in satisfaction for what you put forth in the days past.”** (*Al-Haqqah* 69:19-24)

The noble verses depict a scene of a believer who has done righteous deeds in this world and, on the Day of Resurrection, will come carrying the record of their deeds in their right hand with happiness and joy. Their good deeds were motivated by the knowledge that they would die and be resurrected for judgment, so they worked diligently and feared Allah Almighty, aiming to be proud of their work on the Day of Judgment. They hold their record in their right hand, praising Allah Almighty for granting them success in this endeavor.

Therefore, their reward is to live a satisfactory life in Paradise, surrounded by countless blessings. They are in a special place in Paradise, prepared for those who have feared their Lord and performed righteous deeds in preparation for this day. Its fruits are readily available to them, and they can eat whatever they desire. They will be honorably greeted by the angels and be invited to eat and drink with contentment and happiness as a reward for their good deeds.

Knowing all this, we must strive to ensure that we take our record in our right hand on the Day of Resurrection, by the will of Allah, including our balance of good deeds, fear of Allah, sincere worship, and sound interactions.

Allah, Exalted be He, says:

**But as for he who is given his record in his left hand, he will say, “Oh, I wish I had not been given my record and had not known what is my account. I wish my death had been the decisive one. My wealth has not availed me. Gone from me is my authority.” [Allah will say], “Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.” (Al-Haqqah 69:25-32)**

The verses depict the condition of one with bad deeds who did not prepare for the Day of Resurrection. Their efforts in this world were wasted; their bad deeds outweighed their good deeds, and on the Day of Resurrection, they will be given their record of deeds in their left hand. At that moment, they will regret their actions, wishing they had not received their record or known their fate. They will wish that their death in this world had been final, preventing their resurrection. Their accumulated wealth will not benefit them; their argument is gone, and they will have no excuse.

This warns us that the wealth they worshipped and continued to increase during their lifetime, which fulfilled their desires in this world, will hold no value in the afterlife. They wrongfully thought their wealth would benefit them. Their prestige, power, and relationships will also fail to protect them from torment. They become alone on the Day of Resurrection, unable to prevent the torment.

These verses teach us not to be preoccupied or deceived by money, prestige, or power. All these things are fleeting, and only what we use for good deeds will benefit us.

There is nothing inherently wrong with money, prestige, or power, but they must be used in obedience to Allah and in ways that please Him.

Allah, Exalted be He, says:

**Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor. (Al-Haqqah 69:33, 34)**

The two noble verses highlight that one of the most prominent reasons for entering Hell is a lack of belief in Allah Almighty. A person who enters Hell might have fed the poor but failed to encourage or recommend others to do so. This teaches us that we are not only obligated to feed the poor but also to urge and encourage others to do the same. We are commanded to recommend one another to truth and promote acts of feeding the needy. Doing so pleases the Almighty, protects us from the torment of Hell, and helps us gain entry into Paradise by His will.

Let each of us advise one another to perform good deeds, such as feeding the hungry, giving charity, honoring orphans, treating others well, and engaging in all actions that Allah would be pleased to see of good manners and strive to perform good deeds.

## **Surah Al-Ma'arij**

Allah, Exalted be He, says:

**And no friend will ask [anything of] a friend, they will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children and his wife and his brother and his nearest kindred who shelter him and whoever is on earth entirely [so] then it could save him. (Al-Ma'arij 70:10-14)**

These noble verses confirm the reality of the Day of Judgment and elucidate the foundations of trial and reckoning on that day. They emphasize that no one will benefit anyone else; no relative will be held accountable for another. On that day, a person would wish to offer his children, wife, brother, or even his entire family in exchange for his own salvation. These are the very individuals one relied upon during the hardships of worldly life, but on the Day of Judgment, no one will bear the burden of another, and no one will be punished instead of another.

Each person will carry their own record – either in their right hand while entering Paradise or in their left hand while approaching Hell, may Allah forbid. Therefore, let no one distract you from obeying Allah Almighty. Do not compromise your principles by doing something Allah has forbidden or by prohibiting what He has made lawful to please others. Take your share of this world in a way that pleases Allah Almighty and His Messenger (peace be upon him), and prepare to meet Allah alone. Remember, you will not benefit anyone, and no one will benefit you. Live your life with this principle and understanding.

Allah, Exalted be He, says:

**Indeed, mankind was created anxious: When evil touches him, impatient, And when good touches him, withholding [of it], Except the observers of prayer - Those who are constant in their prayer and those within whose wealth is a known right For the petitioner and the deprived - and those who believe in the Day of Recompense and those who are fearful of the punishment of their Lord - indeed, the punishment of their Lord is not that from which one is safe - and those who guard their private parts except from their wives or those their right hands possess, for indeed, they are not to be blamed - but whoever seeks beyond that, then they are the transgressors - and those who are to their trusts and promises attentive and those who are in their testimonies upright and those who [carefully] maintain their prayer: They will be in gardens, honored. (Al-Ma'arj 70:19-35)**

The noble verses reveal the nature of human beings:

- 1. Anxiety:** People are generally very anxious.
- 2. Impatience in adversity:** When harm befalls them, such as illness or poverty, they become impatient.
- 3. Stinginess in prosperity:** When blessed with provision, ease, and wealth, they often withhold their money, neglecting to give the poor their due, to feed people, to please them, or to give alms.

However, the verses make an exception for “**the observers of prayer,**” who believe in Allah and perform prayers on time out of fear of Allah, seeking closeness, and showing gratitude to Him. These worshipers possess characteristics that set them apart from the general population:

- 1. Punctual in prayers:** They maintain their prayers on time, ensuring that trade, sales, or children do not distract them from the remembrance of Allah.
- 2. Charitable:** They allocate a decreed share of their wealth and perhaps additional amounts as charity to the deprived and those who beg, thanking Allah for His blessings.
- 3. Believing in the Hereafter:** They believe in the Day of Resurrection and what it entails, including Paradise and Hell.
- 4. Fearing punishment:** Despite their good deeds, they fear the punishment of their Lord and increase their deeds to win Paradise and avoid Hell.
- 5. Chaste:** They protect their private parts, approaching only their wives or the female slaves they own.
- 6. Trustworthy:** They keep trusts and are worthy of them, fulfilling their promises and commitments.

- 7. Honest in giving testimony:** They give testimony properly, fearing Allah in their testimony, without showing courtesy to anyone, and fearing none but Allah.
- 8. Focused in prayers:** They maintain their prayers on time with purity and tranquility, undistracted by anything else.

Allah Almighty promises those with these eight qualities that He will honor them in Paradise, granting them a special status.

Let us strive to embody and write down these qualities and teach them to our children, so that we may be among those who seek to get closer to Allah.

May Allah make us and those we love, and you and those you love, among the honored ones in Paradise.



## **Surah Al-Jinn**

Allah, Exalted be He, says:

**Say, [O Muhammad], “It has been revealed to me that a group of the jinn listened and said, ‘Indeed, we have heard an amazing Qur’an. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. (Al-Jinn 72:1, 2)**

The two noble verses demonstrate how the jinn were captivated by the Qur’an’s beauty, elegance, and eloquence. They recognized and understood that its verses guide correctly in belief, speech, and actions. As a result, they believed in the Qur’an and their Lord.

If the jinn, who are considered to be less privileged than humans in some respects, were so profoundly moved by the Qur’an, this should encourage us to reflect on our own engagement with this divine text, since Allah has distinguished us.

We must meditate on the verses of the Holy Qur’an, learn from them, improve our affairs by them, and be guided by them to the best and most beloved deeds for Allah Almighty, so our faith in Allah increases. The beginning, as is the case in many verses, is by approaching the Qur’an so that we read it, hear it, and understand its meanings. This contains the keys to the goodness of this world and the Hereafter.

## **Surah Al-Muzzammil**

Allah, Exalted be He, says:

**Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (Al-Muzzammil 73:20)**

In this noble verse, Allah Almighty outlines actions that maximize reward, achievable by true believers who fear Him in both public and private settings. The verse encourages emulation of the Prophet Muhammad (peace be upon him), particularly in praying the night prayer. Allah acknowledges the challenges involved but advises believers, even when occupied with work, national duties, or illness, to:

1. Read what is easy for us of the Holy Qur'an.
2. Establish prayer.
3. Pay zakah.
4. Give charity to the poor, needy, and deprived, thus lending a good loan to Allah.
5. Seek forgiveness from Allah Almighty.

Allah promises to multiply the reward for believers' good deeds and assures that He will not waste their efforts. Allah wants us to do good deeds, pray, give, and seek forgiveness of our sins. Let us comprehend and engage in deeds beloved to Allah Almighty.

## **Surah Al-Muddathir**

Allah, Exalted be He, says:

**Every soul, for what it has earned, will be retained except the companions of the right.** (*Al-Muddathir* 74:38, 39)

In this verse, Allah makes an exception for what the Qur'an calls "the companions of the right" – those who have done good deeds. The basic principle is that every soul will be held accountable for their own actions, receiving what they deserve. Those who do good will see it reflected in the balance of their good deeds, while those who do evil will find it in the balance of their bad deeds. However, believers who receive their record in their right hand, knowing they have lived righteously and fear their position on the Day of Resurrection, are exempt from this strict accounting. Allah promises in the noble verse not to hold them accountable for their sins but to overlook them because of the good deeds they performed out of fear of Allah.

Wouldn't we all love to be among those exempted, whose sins Allah will erase on the Day of Judgment, leaving only their good deeds, and thus win Paradise? It is through the fear of the Day of Judgment and fear of Allah that we can achieve this. Let us all strive to perform good deeds that please Allah Almighty, so that He may admit us to Paradise and erase our bad deeds. Amen.

Allah, Exalted be He, says:

**[And asking them], “What put you into Saqar?” They will say, “We were not of those who prayed, nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it], and we used to deny the Day of Recompense until there came to us the certainty.” (Al-Muddathir 74:42-47)**

The noble verses show us the answer of those who entered Hell when they were asked about what brought them to Hell. They answered that:

1. They did not perform the obligated prayer.
2. They did not feed the poor with what Allah gave them. Once again, this shows us the greatness of the reward for feeding others and the severity of the reckoning for not doing so.
3. They were companions of the disobedient and those who backbit people.
4. They did not believe in the Day of Judgment and ruled out that it was true until they knew that the Day of Judgment was real.

The verses include clear warnings that should motivate us to perform prayers on time and in the way that Allah Almighty loves, feed abundantly and encourage others to feed, keep company only with believers, ensure that only believers enter our homes or share our meals, avoid backbiting and respect the honor of others, and fear the Day of Judgment and prepare for it by improving our position with Allah Almighty as early as possible, as we do not know when this day will come. We must prepare for this day.

## **Surah Al-Qiyamah**

Allah, Exalted be He, says:

**I swear by the Day of Resurrection. And I swear by the reproaching soul [to the certainty of resurrection].** (*Al-Qiyamah* 75:1, 2)

In this verse, Allah Almighty swears by the Day of Resurrection, the day when people will rise before the Lord of the Worlds. How great this day is. Human life, worship, faith, and belief revolve around this day.

Then comes the oath by the “reproaching soul,” with the conjunction article "waw" (and), meaning that Allah Almighty swears by the Day of Resurrection and by the reproaching soul. From this, we understand the status of the self-reproaching soul before Allah. It is the soul that blames the person for falling short in good deeds or for performing acts that do not please Allah Almighty. It is a soul capable of directing the person, whenever necessary, to return to Allah, fear Him, and maintain uprightness.

Understanding this motivates us to do good. Whoever has this self-reproaching soul must thank Allah Almighty for this great blessing and preserve it through acts of worship and drawing closer to Him.

These two verses also motivate those who have a blameless soul to draw closer to Allah Almighty and to strive to be pious and adhere to His limits to win His appreciation. We must purify our reproaching soul to delight with it and preserve it by always listening and responding to it in our lives.

Allah, Exalted be He, says:

**Rather, man, against himself, will be a witness.** (*Al-Qiyamah* 75:14)

The noble verse shows us that on the Day of Resurrection, the matter does not require witnesses from others whose testimony we can deny as false. Rather, each individual will be the witness to what they have done, as all their body parts will be gathered together and each part will bear witness for or against the person.

Bearing this in mind, let us fear Allah Almighty and understand that we will not escape the punishment of a sin we have committed unless we are guided to repent, do good deeds, and return to the Almighty. We must fear Allah in privacy because Allah Almighty is All-Seeing, All-Knowing.

Strengthening piety through acts of worship and drawing closer to Allah Almighty is a means for those who understand and strive to protect themselves from falling into error.

Allah, Exalted be He, says:

**[Some] faces, that Day, will be radiant, looking at their Lord. (Al-Qiyamah 75:22, 23)**

The two noble verses show us the wonderful feeling and happiness of believers on the Day of Resurrection. Because of their good deeds in this world, their faces will be bright and radiant, and they will enjoy looking at their Lord.

How beautiful is this message of reassurance from Allah, Glory be to Him, to His righteous servants that their work will not be in vain. Allah Almighty depicts for us the condition of those who were given good tidings of Paradise to confirm to us the greatness of the reward and victory. This makes a person eager to achieve this. In the face of their eagerness, all patience, obedience, and every good deed they have done are trivialized while going to Paradise. Their happiness in seeing their Lord is evidence that Allah is pleased with them and that they are among those who have won by seeing the light of Allah Almighty. Let us do good deeds and trust in Allah Almighty's justice, knowing that He will not waste the reward of those who do good deeds.

## Surah Al-Insan

Allah, Exalted be He, says:

**Indeed, We guided him to the way, be he grateful or be he ungrateful. (Al-Insan 76:3)**

Allah, Glory be to Him, explains to us that He created mankind, endowed them with awareness, and sent them messengers to guide them. A person will either be guided and be thankful for the blessings of Allah Almighty upon them or disbelieve in what Allah has sent.

Here, I notice thoughtfully – of course I'm not a Qur'an exegete – that the term used to describe a person in the verse is “grateful” (*shakir*) and not “believing” (*mu'min*). It is obvious that only believers and those who appreciate the blessings of the Almighty are grateful.

A righteous servant in Allah's sight is the one who is grateful and thankful for Allah's blessings upon them. Gratitude is evidence of faith and recognition of Allah Almighty's grace. Allah Almighty loves to be thanked, and this will not increase Him in anything, but it shows that servants have submitted their hearts to Him. Gratitude requires that we share the same blessings with those who are not blessed with them in sufficient quantities. A person, for example, pays zakah and gives charity to be thankful for the blessing of money, and so on.

From this, we know how great our gratitude is to Allah Almighty. Let us thank Allah throughout the night and day for the countless blessings that He, Glory be to Him, has bestowed upon us.



Allah, Exalted be He, says:

**They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. (Al-Insan 76:7)**

The noble verse instructs us about the greatness of vowing something to Allah Almighty and fulfilling it. Entering Paradise and enjoying its bliss is the reward for committing to this vow. Conversely, failure to fulfill a vow is a grave sin.

Therefore, we must be careful when making vows and avoid burdening ourselves with what we cannot afford. If we vow something to Allah Almighty, we must adhere to what we have vowed. This commitment is a door to enjoying Paradise and is a test that a person puts themselves through, so they must commit themselves to it and succeed in it.

There are two types of vows:

- 1. Conditional vow:** It is made conditional on the occurrence of something, such as someone vowing to give something in charity or fast certain days if Allah heals them.
- 2. Unconditional vow:** It is made without any conditions, such as someone vowing to fast for a number of days.

Failure to fulfill a vow is one of the characteristics of hypocrites. Allah, Exalted be He, says:

**And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when he gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie. Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen? (At-Tawbah 9:75-78)**

It is feared that if someone makes a vow and does not fulfill it, Allah Almighty will punish them by placing hypocrisy in their heart, and they will meet Allah in the Day of Judgment as hypocrites, thus becoming among the losers. The Prophet (peace be upon him) said, **"There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust."** One of the clear characteristics of a hypocrite is breaking a promise, let alone a promise made to Allah Almighty.

Allah, Exalted be He, says:

**And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], “We feed you only for the countenance of Allah. We wish not from you reward or gratitude.”** (*Al-Insan* 76:8, 9)

The two noble verses explain the virtue of feeding others and show the higher levels of this act, which are:

1. Feeding someone with food that the giver loves, needs, or desires, thereby preferring to trade with Allah Almighty over personal enjoyment. This act of depriving oneself for the sake of Allah demonstrates sympathy for the one being fed.
2. Feeding should be done to please Allah Almighty without expecting thanks or praise from anyone. Rather, one should do this as a kind of trade with Allah, showing the tenderness of the giver's heart and compassion for those in need among Allah's servants.

Allah, Exalted be He, says:

**So Allah will protect them from the evil of that Day and give them radiance and happiness and will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass], clear glasses [made] from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger [from] a fountain within Paradise named Salsabeel. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls. And when you look there [in Paradise], you will see pleasure and great dominion. Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], “Indeed, this is for you a reward, and your effort has been appreciated.” (Al-Insan 76:11-22)**

The noble verses tell us about the virtue and status of those who provide food, as mentioned above. By feeding others, Allah Almighty protects the providers of food from the evil of the Day of Resurrection, gives them splendor and light on their faces, and joy in their hearts as an honor for them. He will admit them to Paradise, where they will enjoy themselves and wear silk. This symbolizes the bliss they will experience in heaven.

Knowing this, what are we waiting for? Let us nourish others with the food we love. Many people are in need of this food, especially in these times of high living costs. Let us feed them for the sake of Allah Almighty, without expecting any reward or gratitude from those we feed.

From these verses, we understand the virtue of feeding others out of love for it without expecting gratitude. The special rewards for this noble obedience, as stated in the noble verses, include:

1. Allah protects them from the evil of the Day of Resurrection, illuminates their faces, and delights their hearts.
2. Allah admits them to Paradise where they will be dressed in silk.
3. They have a special and comfortable place in Paradise with permanent shade and no discomfort from heat or cold.
4. Fruits of Paradise trees are brought close to them, allowing them to eat easily without needing to stand.

5. Servants in Paradise bring them their desires in silver cups, which are clear and transparent like glass. The bottles are only made of glass. These cups are made of silver, and yet they are transparent, so that the inside of them can be seen from outside. This is unparalleled in the world.
6. These cups contain heavenly wine mixed with ginger.
7. They drink from a special fountain in Paradise called Salsabeel, named for its smoothness on the throat.
8. They are served by eternal young boys who resemble scattered pearls in their beauty and abundance.
9. They witness indescribable bliss and a great dominion in Paradise.
10. Their garments are made of fine silk (*sundus*) and shiny brocade (*istabraq*), with silver bracelets for decoration. Allah Almighty purifies them with a pure drink, cleansing them of envy, hatred, malice, harm, and all bad morals.
11. Finally, they receive words of thanks from the angels for their good deeds and good news from Allah Almighty that their work was accepted.

What a great reward for feeding others, and what a great good deed. Can a person aspire to be honored better than this? After understanding this, the priority from now on is to feed others.

## **Surah An-Nazi'at**

Allah, Exalted be He, says:

**But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge. (An-Nazi'at 79:40, 41)**

The two noble verses remind us that the safe path to Paradise requires two very important things from us, as they form the foundational layer:

### **1. To fear the position of our Lord:**

- On the day the Hour comes, how will He hold us accountable?
- Have we added to our balance of good deeds what can intercede for us to admit us to Paradise, by the will of Allah, or not?
- Have we repented first and foremost and asked forgiveness from Allah Almighty to erase our sins and improve our status before Him, Glory be to Him, or not?
- Have we given more in charity and food after knowing that they are the doors to entering Paradise and erasing bad deeds?
- Have we maintained our kinship or not?
- Have we been mindful of Allah as a result of our fear in what we said or did, or not?

### **2. To stand firm in the face of what our souls desire from among what is forbidden by Allah. This is the struggle against the self:**

- Have we chosen well who we associate with so that we do not fall prey to the devils of mankind? Have we chosen to associate with the righteous and pious?
- Have we prevented ourselves from engaging in vain discourse with those who do, refrained from backbiting people, and refused to attend gatherings that could displease Allah?
- Have we understood that the torment will be severe and no one will benefit us, not even one's children, father, mother, or wife? Have we not become weak in the face of anything that Allah Almighty does not like, ensuring our dealings and relationships with those around us have been in a way that pleases Allah and His Messenger?

Fear of meeting Allah, Glory be to Him, out of respect for this situation requires us to be well-prepared on the day when the results of life's exams are announced. The key to an abundance of good deeds and the necessary control over the soul

and its desires is to ensure they align with what pleases Allah, along with frequent seeking forgiveness, repentance, and giving alms. Whoever does this will be in Paradise and its bliss, by the will of Allah.

May Allah grant us all success in this.

## Surah Abasa

**Allah, Exalted be He, says:**

**The Prophet frowned and turned away because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge] While he fears [Allah], from him you are distracted. No! Indeed, these verses are a reminder; so whoever wills may remember it. (Abasa 80:1-12)**

The noble verses tell us about a situation that the Prophet Muhammad (peace be upon him) experienced. As he was sitting with the elders of the Quraysh unbelievers, trying to call them to Islam, Abdullah ibn Umm Maktoum entered to ask him about a matter of religion. He said, "O Messenger of Allah, guide me and teach me what Allah has taught you." This man was blind, and the Messenger (peace be upon him) showed a sign of aversion or resentment on his face. Allah Almighty reproached His Messenger (peace be upon him) in the noble verses, asking why he did this to the blind man. This was not something that satisfied Allah Almighty, who knew best the status of this man, who was better than the people with whom the Prophet (peace be upon him) was sitting. This was an unforgettable lesson for the Messenger (peace be upon him). The reproach was sharp and public, recorded in the Holy Qur'an until the Day of Judgment, serving as a lesson for us.

The question for us is: Are we happy when we see a poor person standing at our door, asking to give him from what Allah Almighty has given us? Or do we feel embarrassed, thinking this person comes frequently and seems to be a professional beggar, and we try to avoid him?

This is a situation we are often exposed to. We must be careful. When Allah Almighty narrated what happened with the Prophet (peace be upon him) in the Holy Qur'an, He definitely wanted us to learn and avoid making the same mistake. Let us be careful when dealing with poor individuals; we should not rebuke them. Instead, let us smile at them, pray for them, give them what we can, and not turn them away. We must receive people well in general and not favor anyone over anyone else. We can favor the weakest, the needy, and those with special needs.

This is a common mistake that does not please the Almighty. Remember what we are commanded to do. Teach those around you to treat people well. It is important to understand that our actions are in the sight of Allah Almighty, not just the person we are helping. Perhaps Allah may answer and support the prayer of the petitioner. Wouldn't we love for a petitioner to utter an answerable supplication for us and not complain about us to Allah Almighty?

Let us ask forgiveness from Allah Almighty for any past mistakes in our reception of others. Let us treat and respond well, and reward others by giving money and exerting effort and time to help others and meet their needs. Conversely, if bad reception is not loved by Allah Almighty, then good reception and kindness are definitely loved by Allah, and He will reward generously for it. Hence, we can say that this situation illustrates how Allah Almighty supports people with special needs and warns us how to deal with them. We should give them priority over others and listen to them. Just as Allah Almighty has commanded us to honor the orphan and not just give to them and to encourage feeding the poor and not just feed them, He has called on us through this noble Surah to show due respect for those with special needs and give them priority before others.



## **Surah Al-Mutaffifin**

Allah, Exalted be He, says:

**Woe to those who give less [than due],who, when they take a measure from people, take in full.But if they give by measure or by weight to them, they cause loss. (Al-Mutaffifin 83:1-3)**

The noble verses warn against using the balance in a way that does not please Allah Almighty. A seller must take their right and give the buyer their right as well. Failure to do so is a great sin.

Giving less than due and taking full measure is an injustice in making measure and weighing for people, either by increasing if you take from people or by decreasing if you give to them. If someone takes for themselves, they take more than they are entitled to. If they give, they give less than what is due, either with an incomplete measure or balance or by not filling the measure and balance. This is a kind of stealing people's money.

Understanding this, we must fulfill the balance properly. The balance here is not only between a seller and buyer but applies to all aspects of life. For example, a teacher should be aware of the students' rights that should be fulfilled at school, so he must do justice to the measure and give them their rights. A car cleaner must clean cars thoroughly, not just the apparent areas, as the principle is to clean both the visible and invisible parts. A father must be fair and fulfill the balance between his children.

In everyone's life, there are balances in all transactions that must be fulfilled. Each of us knows what we have to do. Whoever falls short should ask Allah for forgiveness for what they have missed and ensure that everyone who has a right is given their due.

Allah, Exalted be He, says:

**No! Indeed, the record of the righteous is in 'illiyyun. And what can make you know what is 'illiyyun? It is [their destination recorded in] a register inscribed which is witnessed by those brought near [to Allah]. Indeed, the righteous will be in pleasure on adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem, a spring from which those near [to Allah] drink. (Al-Mutaffifin 83:18-28)**

The noble verses tell us about a record that we must know, so that our deeds and aspirations will be among those whose names are written in it, making us among the winners.

This is the record of those in "**illiyyun,**" where the names of the obedient and those who do good deeds are written. Whoever's name is in this record has won. The angels bear witness that the owners of this record are obedient and pious.

The verses show us the rewards for those whose names are written in this record:

1. They will be in eternal bliss on the Day of Resurrection.
2. They will recline on decorated beds, looking at their Lord and at everything that pleases their souls and delights them in Paradise.
3. If you see their faces, you will see traces of enjoyment, beauty, and splendor.
4. Their servants will serve them sealed wine that smells of musk.
5. This sealed drink is mixed from a fountain called "**Tasnim,**" a pure spring at the top of Paradise, from which only the closest to Allah drink.

The verses call on us to compete in doing what pleases Allah Almighty and to abandon what displeases Him, so that our names may be written in this record. It is the record of obedient winners who are in heaven by the will of Allah.

Let us compete in obedience and good deeds, striving for the highest level, and do what we can. May Allah grant us success, for He is aware of us. He will guide and grant success to those who show good intentions, sincerity, and dedication in their deeds. Allah does not waste the reward of those who do good deeds.

## **Surah At-Tariq**

Allah, Exalted be He, says:

**Indeed, they are planning a plan, but I am planning a plan. So allow time for the disbelievers. Leave them awhile. (At-Tariq 86:15-17)**

In these verses, Allah, Glory be to Him, reassured our Messenger (peace be upon him) and the believers that the disbelievers were plotting many schemes, conspiring, and planning attacks to defy the call. But Allah Almighty was watching over them, plotting against them a plan unlike any other. Allah Almighty asked the Messenger (peace be upon him) to be patient and wait, not to rush. Allah grants respite and delays but does not neglect. He will take the rights of the believers and grant them victory over their enemies.

Although the noble verses address the Messenger (peace be upon him) and talk about the unbelievers of that time, I see that Allah, Glory be to Him, reassures the believers who follow His religion that He will grant them victory over their enemies in every time and place. Even if the superiority of the unbelievers is apparent over certain periods, Allah Almighty calls us to be patient and not to rush. Here is the test of our faith: the Almighty will plot against the unbelievers a plot that will make their hearts bleed. This is the backbone of faith, and believers in these circumstances must draw closer to Allah, increase good deeds, and seek help from Allah to repel the plots of the plotters. Allah grants respite and does not neglect. His plan will prevail, and the believers will be victorious, by the will of Allah.

## Surah Al-A'la

Allah, Exalted be He, says:

**He has certainly succeeded who purifies himself and mentions the name of his Lord and prays.** (*Al-A'la* 87:14, 15)

The two noble verses give good tidings to those who purify themselves from sin, do good deeds, and succeed in remembering Allah Almighty by exalting Him, thanking Him, and performing prayers correctly. Such individuals will be rewarded with Paradise, as they have succeeded and won.

The verses simplify a recipe for winning Paradise and success: for a servant to purify themselves first and foremost by seeking forgiveness from sins, doing good deeds, staying away from what Allah Almighty has forbidden, remembering Allah in various aspects of their life, and performing prayers at their appointed times with calm and reassurance.

Among the ways to purify oneself are:

1. Knowledge of the rulings on what is permissible and what is forbidden.
2. Fear of Allah.
3. Prayer, as it is a bond between servants and their Lord.
4. Zakah, as it purifies the soul from the scourge of stinginess and embodies the principle of gratitude for a blessing.
5. Fasting, as it strengthens the will and patience and involves struggling the self.
6. Hajj, as it is practical training in complying with the commands of Allah Almighty and a struggle against the self and training it to endure hardships.
7. Supererogatory acts of worship (or *Nawafil*), including optional prayers, fasting, alms, recitation of the Qur'an, performing Umrah, and others.
8. Self-accountability and repentance through self-reproaching, which helps the individual to repent.

Oh Allah, give our souls strength and purify them. You are the best to purify them. You are their guardian and protector.

## Surah Al-Ghashiyah

Allah, Exalted be He, say:

**[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied In an elevated garden, Wherein they will hear no unsuitable speech. Within it is a flowing spring. Within it are couches raised high and cups put in place and cushions lined up and carpets spread around. (Al-Ghashiyah 88:8-16)**

The noble verses explain the condition of the people of Paradise:

1. Their faces are soft, showing grace, happiness, and pleasure from heaven's bliss.
2. They are satisfied with entering Paradise after being sincere to Allah, praising their Lord for granting them success.
3. Their paradise is in a high place.
4. They will not hear a false word or idle talk in Paradise.
5. In Paradise, there are running springs that they open and use as they want.
6. Their beds are high in status because of the luxury they enjoy.
7. Around them are cups prepared for drinking.
8. They are surrounded by pillows stacked together to make them comfortable when sitting.
9. The floor has carpets spread out for them.

How beautiful is this depiction in these noble verses, allowing everyone to dream of all those prizes for the winners. Reaping these rewards requires work, diligence, commitment, fear of Allah, increasing good deeds of all kinds, and frequent seeking of forgiveness to erase the balance of bad deeds. This way, the balance of good deeds will be more abundant, enabling us to win and have our condition resemble those in Paradise.

Let us have sincere intention for our acts toward Allah, pray to Him to make things easy for us, guide us to what He loves and is pleased with, and admit us to that paradise of bliss. Amen.

## Surah Al-Fajr

Allah, Exalted be He, say:

**And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, “My Lord has honored me.” But when He tries him and restricts his provision, he says, “My Lord has humiliated me.” No! But you do not honor the orphan And you do not encourage one another to feed the poor. And you consume inheritance, devouring [it] altogether, and you love wealth with immense love. (Al-Fajr 89:15-20)**

The noble verses tell us that if a person is given blessings by Allah Almighty, including money, children, or prestige, they think that this is an honor for them in the sight of Allah Almighty. Then they say that Allah will honor them or reward them because they have done well or performed good deeds. But if Allah tests them and restricts their livelihood and blessings, they think that Allah is punishing or humiliating them.

Whoever ponders these verses will understand several things:

1. Blessings are not evidence of Allah's satisfaction with someone.
2. Restriction of sustenance is not evidence of Allah's anger, but rather it may be a test.
3. A person must praise their Lord in times of ease and hardship, because both are tests in which a believer is examined. If they are given money, will they please Allah Almighty and give to the poor from what Allah has given them? Or will they use it to commit sin and be stingy, may Allah forbid?
4. Allah Almighty loves to see His servants:
  - Honor the orphan: Not only giving to them but giving generously.
  - Feed the needy: Not only feeding them but also encouraging others to feed them abundantly.
  - Avoid taking the rights of the weak, such as women and orphans, except with what Allah Almighty has permitted. It is desirable that a servant not be stingy due to excessive love for money and withhold it from the poor and needy.

If a person succeeds in these matters, then there is relief, success, and satisfaction of Allah Almighty. This shows their fear of Allah and their love for doing good to people. This is why man is the subject of Allah's gifts. Allah Almighty tests His servants and provides for those who are good at delivering goodness to

others and fear Him. Whoever fears Allah, He will provide for them from where they do not expect.

A person must be distinguished in delivering goodness to the needy to be the subject of Allah's gifts as a result of their profitable trade with Him. Allah loves to see goodness reach those who were originally the cause of this person's provision.

Let us ensure that our actions please Allah and strive to do that.

## **Surah Al-Balad**

Allah, Exalted be He, say:

**It is the freeing of a slave, or feeding on a day of severe hunger, an orphan of near relationship or a needy person in misery, and then being among those who believed and advised one another to patience and advised one another to compassion. Those are the companions of the right. (Al-Balad 90:15-20)**

The noble verses show us some of the actions of what the Qur'an describes as "the companions of the right," who will enter Paradise with their record in their right hand, as they:

- 1. Free slaves:** In our time, this can include allocating one's zakah to debtors to protect them from going to prison or paying off their debt so they will be released from prison. By doing so, we contribute to relieving the condition of a family head and returning him to life to provide for his family.
- 2. Feed people on a famine:** When food is scarce, feeding an orphan or a poor person who has nothing of their own is a noble act. By doing so, the person will be feeding someone despite their own need for the food, showing a high degree of purified hearts, confidence in their trade with Allah Almighty, and mercy toward His servants.
- 3. Believe in Allah and His Messenger and advise each other to patience in obedience:** This is similar to encouraging others to feed the poor because a believer should guide others to goodness, reflecting their love for seeing others reap good deeds and their desire to spread goodness among people.

The noble verses contain some of the keys to Paradise. We must put them as a target in our actions so that we understand this divine recommendation for good deeds, which are the keys to Paradise. By doing so, we act according to what we have understood.

Who among us does not like to have their record in their right hand? It requires some diligence and understanding the meanings of the verses that lead to the right path and, consequently, to Paradise, by the will of Allah. This Qur'an is guidance for the righteous. Allah has said the truth.



## **Surah Ash-Shams**

Allah, Exalted be He, says:

**And [by] the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness, he has succeeded who purifies it, and he has failed who instills it [with corruption]. (Ash-Shams 91:7-10)**

In these noble verses, Allah Almighty swears by the soul that He created and endowed with the ability to understand matters and distinguish between good and evil through Fitrah (innate pure nature).

Whoever works to strengthen the side of goodness has done well. And whoever lets it lead to evil has lost their way.

From the noble verses, we learn that our children are a trust in our hands because they are born with an innate pure nature that we must work to purify by teaching them good morals and training them in prayer, fasting, and obedience. We are also required to include within our daily routine something that strengthens our belief by exhibiting good morals, reciting whatever is available from the Holy Qur'an, hearing a Hadith and its explanation, listening to a religious lecture, or similar things that improve our performance and bring us closer to Allah Almighty with good deeds and self-purification.

## **Surah Al-Lail**

Allah, Exalted be He, says:

**As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. (Al-Lail 92:5-7)**

In the noble verses, there is a beautiful recipe for us to be among those who are successful in prayer or spending, based on three things:

1. To give what Allah has commanded us to do, such as zakah, expending in righteous deeds, atonement, and so on.
2. To fear Allah Almighty in our deeds. If we are given a choice between two things, we choose what pleases Allah Almighty.
3. To give in charity from what Allah has granted us. So we spend more than what is prescribed for us to spend, voluntarily and with goodness, seeking Allah's pleasure.

Whoever wants the Almighty to make their life easier for them, let them follow this beautiful recipe.

## **Surah Ad-Dhuha**

Allah, Exalted be He, says:

**So as for the orphan, do not oppress [him]. And as for the petitioner, do not repel [him]. But as for the favor of your Lord, report [it].** (*Ad-Dhuha* 93:9-11)

The noble verses explain to us how Allah, Glory be to Him, takes care of His servants who were deprived in this world. Allah has commanded people not to oppress orphans, but rather to honor them, and not to rebuke beggars, but rather to receive them well and give them from what Allah has given us.

The verses also advise us to give Allah the blessings that He has given us, not so that we can brag about them, and not because we are better than others. Rather, to benefit others with it – that's, to give the petitioner and the deprived, honor the orphan, encourage feeding the poor, and so on.

We must consider blessings as the language we must speak in order to benefit people and deliver them to whomever Allah wants to deliver them to through us. These blessings are a test for us. Our success in it is to share it with people and to use it in acts of obedience as Allah has commanded us.

## Surah Ash-Sharh

Allah, Exalted be He, says:

**For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.** (*Ash-Sharh* 94:5, 6)

These two verses help us understand how to receive life's shocks. Every difficult matter we encounter, no matter how many, has a point of benefit or a starting point, in accordance with the Almighty's saying, "**Indeed, with hardship [will be] ease,**" which is emphasized twice in this short surah. We should not look at the glass as half empty, but rather as half full.

The two verses 155 and 156 of Surah *Al-Baqarah* highlight this concept, stating: **Give good tidings to the patient, who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."** (*Al-Baqarah* 2:155, 156)

When facing a calamity such as the death of a child or similar worldly trials, how do we see a bright side in a grave event? The answer lies in patience and faith. Whoever is patient with such a test and says, "**Indeed we belong to Allah, and indeed to Him we will return,**" (or *inna lillahi wa inna lahu raji'un*) will receive good news from Allah Almighty that they have passed the test. This good news signifies that they will be among the winners, by the will of Allah.

This is how there is ease with hardship. We must seek the bright side and view every difficult matter as a challenge to overcome, enabling us to see from a better position where we can learn the lesson, succeed in the test, and find opportunities born from the event.

For instance, during wars, some people become wealthier by finding ways to benefit from the situation. They might sell tents or provide other needed goods, thus making profits.

A Muslim must believe in the Divine Decree or predestination, both good and bad, and face every matter with faith in Allah. They should remind themselves to succeed in facing difficulties and be flexible and capable of overcoming and benefiting from them. It is essential not to focus on the dark side of events, actions, words, or behaviors of others, but to look for the bright side or the way to benefit from what we encounter.

This approach is a life lesson for being more positive and protecting oneself from depression and sadness. Searching for the bright spot in our encounters is a path

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to happiness in this world and the Hereafter. This is what we should teach  
ourselves and our children, raising them accordingly.

## Surah At-Tin

Allah, Exalted be He, says:

**We have certainly created man in the best of stature; Then We return him to the lowest of the low, except for those who believe and do righteous deeds, for they will have a reward uninterrupted.** (*At-Tin* 95:4-6)

The noble verses confirm that Allah Almighty created us with a sound *Fitrah* (innate pure nature). Among us are those who purify their souls and will win, while those who do not do so will lose. Only those who believe and do righteous deeds will succeed because they strive to build a positive foundation of good deeds based on a sound *Fitrah*. For this, Allah promises them a permanent and great reward.

We learn from these verses to build and not destroy. Every day that passes, we must feel that we are getting closer to Allah Almighty and do the good deeds that He loves, making sure that we are not distanced from Him. Good deeds bring us closer, raise our ranks, and increase the reward, and this eases bad deeds.

Faith is achieved by observing Allah Almighty, obeying His commands, avoiding His prohibitions privately and publicly, turning to Him with supplication, drawing near to Him with supererogatory acts of worship, doing good deeds, fearing Him, hoping for Him, trusting in Him, and struggling in His cause.

As for good deeds, they encompass all the words and actions – both apparent and hidden – that Allah loves and is pleased with, such as reliance on Him, certainty in Him, piety, remembrance (*Dhikr*), exaltation (*Tasbih*), seeking forgiveness (*Istighfar*), prayer, fasting, charity, honoring one's parents, and being kind to people. This also includes avoiding false actions, words, and beliefs prohibited by Islam, such as polytheism, hypocrisy, lying, betrayal, insults, cursing, false speech, backbiting, and slander.

Let us strive to be among those who believe and do good deeds and to add new good deeds every day to our balance of deeds.

Allah, Exalted be He, says:

**Is not Allah the most just of judges? (At-Tin 95:8)**

I believe that this verse should always be with every person whenever they are exposed to injustice or harm, as they must remind themselves of the verse, "**Is not Allah the most just of judges?**" Allah is able to do justice between us, retaliate wrongdoers with their evil, and give doers of good deeds for their goodness.

We all know that an oppressed person will take from the good deeds of the one who has wronged them; if there are no good deeds left, then the oppressor will take from the bad deeds of the oppressed until the rights are paid. "**Is not Allah the most just of judges?**"

Indeed, Allah is the most just of judges. Allah Almighty may grant respite, but He does not neglect. This is how our certainty in Allah and our trust in Him should be.

## **Surah Al-Alaq**

Allah, Exalted be He, says:

**No! [But] indeed, man transgresses Because he sees himself self-sufficient.**  
(*Al-Alaq* 96:6, 7)

The two noble verses explain to us something that we often see around us in our communities. When Allah Almighty bestows wealth, prestige, or authority upon someone, they may become tyrannical and forgetful of Allah, as if they will never die or be held accountable. They neglect the oppressed and afflicted, instead corrupting and perpetrating harm on the earth. In this, they resemble predecessors like Abu Jahl, the leading unbeliever of Quraysh, and others who transgressed Allah's limits. These are qualities detested by the Almighty because they are far from the characteristics of believers. True believers, when blessed by Allah, express gratitude, perform good deeds, honor others, and fear Allah in their treatment of His servants. They support the oppressed and stand against oppressors to restore the rights of the downtrodden.

It's essential to recognize that Allah's blessings require praise, thanksgiving, glorification, and deeds that benefit humanity. Regarding what we may see around us of some people who are blessed by Allah but do not show piety, the correct understanding is that they are being tested, just like us. Each person should reflect on their actions and strive to provide the correct answers before the examination ends and the answer sheet is collected. Wealth and blessings serve as tests for servants, and the correct answers are known. Let us strive to ensure that we receive our record on the Day of Judgment with our right hand, by the will of Allah.



Allah, Exalted be He, says:

**Have you seen the one who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he denies and turns away - Does he not know that Allah sees? (Al-Alaq 96:9-14)**

The noble verses emphasize that Allah Almighty is aware of His servants. Allah observes those who invoke Him and recommend goodness and fear of Him. He also sees His adversaries, the devils among mankind, who disdain witnessing a devout individual praying or expressing reverence for Allah.

This serves as a reminder for us to carefully choose our companions, aiming to associate with those who inspire us to draw nearer to Allah and steer clear of those who embody the characteristics of the devilish among mankind. Only those who encourage us to enhance our piety, revere Allah, and perform acts of worship excellently should be welcomed into our circles.

## Surah Al-Qadr

Allah, Exalted be He, says:

**Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn. (Al-Qadr 97:1-5)**

I see this noble Surah as illustrating the extent of our Lord's mercy toward His faithful servants. He knows what has distracted some of us from worship and night prayers, the good deeds we may have missed, and the mistakes we have made in our deeds. Therefore, Allah has extended a special offer to those who understand and realize in order to forgive us for our shortcomings and to augment the balance of our good deeds with a treasure beyond what we could achieve through traditional worship.

This special offer entails observing prayers during the Night of Decree (or *Laylat-ul-Qadr*, one of the odd nights of the last 10 days of Ramadan), which is from sunset until the beginning of dawn. By observing worship during this special night, several significant benefits are attained:

1. Observing the Night of Decree is equal to worshipping Allah Almighty for more than a thousand months, equivalent to over 84 years. This incomprehensible duration of continuous worship is bestowed upon us through this special night. Is it reasonable that someone may remain in a state of prayer, standing, worship, and seclusion for more than 84 years? Of course not. But offering prayer during this night is equivalent to more than 84 years. We do not know its extent, for what's with Allah is too great for us to count or encompass.
2. It provides an exceptional opportunity to live over 84 years in the presence of Allah's angels, who descend to surround and bear witness to our sincere worship. Their proximity bestows blessings and illuminates our path, constituting a great blessing in itself.
3. It is a rare occasion during which we encounter Gabriel (peace be upon him), the chief of the honorable angels. His testimony to our devotion on this night holds immense significance.

Understanding this, we must fully prepare ourselves for the Night of Decree, praying earnestly for the opportunity to experience it and express gratitude to Allah for the blessing He has bestowed upon us by witnessing and observing this

night. It is an unparalleled invitation to seek forgiveness and elevate the balance of our good deeds beyond our aspirations.

Oh Allah, grant us the Night of Decree and make us among those who seize this profound blessing by observing it in a manner pleasing to You, O Most Merciful of the Merciful.

## **Surah Az-Zalzalah**

Allah, Exalted be He, says:

**So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it. (Az-Zalzalah 99:7, 8)**

The two noble verses teach us not to underestimate even the smallest act of giving or any minor deed that can add to our balance of good deeds. For instance, if you have only ten pennies, which may not seem like a significant amount, give them anyway, for even the smallest action is seen by Allah Almighty. Your simple act of smiling at your brother is counted by Allah and placed in the scale of your good deeds, and the same principle applies to bad deeds.

We must learn to pay attention to the little things and be meticulous in our actions. Let us focus on constantly increasing the balance of our good deeds and decreasing the balance of our bad deeds by avoiding what displeases Allah, performing good deeds that erase bad ones, frequently seeking forgiveness, and ensuring we restore people's rights to them.

## **Surah Al-Adiyat**

Allah, Exalted be He, says:

**And indeed he is, in love of wealth, intense.** (*Al-Adiyat* 100:8)

Allah Almighty teaches us in the noble verse that man intensely loves money. Because of this excessive love for wealth, individuals become stingy in paying what they owe to petitioners and the deprived and refrain from feeding them due to their love for money. Even if one pays their zakah, they may not give in charity from what Allah has generously provided for them. Beware of miserliness; it is like a disease that may destroy its owner in the afterlife.

Thus, we must train ourselves to understand that this money is fleeting and not truly ours; we are merely agents managing it on behalf of the Almighty. What harm would it do for an agent to fulfill the commands of the One who appointed them to give those worthy of charity?

The root of the problem, in my viewpoint, is the misunderstanding that money is ours. If we remind ourselves and those we love that we are merely agents of Allah Almighty, giving will become easier.

Likewise, if an individual who loves money understands that the surest way to develop it is by trading it with Allah, Glory be to Him, Allah Almighty will increase it in this world and reward the individual with good deeds that will lead them into Paradise.

We must be certain that we are merely agents and train ourselves to trade with Allah Almighty. We should teach ourselves and our children this principle well because withholding goodness is a great sin.

## **Surah Al-Humazah**

Allah, Exalted be He, says:

**Woe to every scorner and mocker who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns. (Al-Humazah 104:1-8)**

Our Lord, Glory be to Him, warns us in the noble verses against corrupting our faith and thinking that an abundance of money is capable of achieving anything or everything for us. Some may even dismiss the idea of death and wreak havoc in their lives as if they do not have a day of accountability. Hence, Allah threatens those who do this that they will be at the lowest of the low, in "the Crusher" (Al-Hutamah), which is the Fire described with frightening descriptions in the noble Surah.

There is no favor and success except in Allah, Lord of the Worlds, who provides whomever He wishes with money and prestige. Wouldn't we be grateful servants? Every individual should be like a well-connected electricity cable, giving the poor and needy what Allah has given him, so his work is righteous and pleases Allah Almighty, instead of being tempted by money until he becomes a slave to it.

We must learn from the noble verse, after understanding the ugliness of whoever loves money and the horror of their reckoning on the Day of Resurrection, that we will leave this money behind. I challenge any of us to identify anyone who took their money with them after death unless they traded it with Allah Almighty by giving to the poor. In such a case, this money falls into Allah's Hand before it falls into the hands of the poor, so Allah preserves it for almsgivers and multiplies it many times over. When they move to the afterlife, they find that their balances of good deeds have increased, and they realize that their trade was profitable, with a profit they could not have imagined.

We must purify ourselves, remind each other, and teach our children that money belongs to Allah and that we are agents who carry out His commands to give to the poor and spend in a way that pleases Him.

## Surah Al-Fil

Allah, Exalted be He, says:

**Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, striking them with stones of hard clay, and He made them like eaten straw. (Al-Fil 105:1-5)**

Allah, Glory be to Him, destroyed Abraha and his army, who attempted to demolish the Kaaba, as explained in the above verses, which need no further explanation. Allah Almighty asks the Messenger (peace be upon him) and us, as followers of this Messenger (peace be upon him), **“Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?”** This is a message of reassurance from Allah Almighty to our Messenger (peace be upon him) and to the believers after him, indicating that Allah Almighty may grant respite, but He will not neglect. If necessary, He alone, Glory be to Him, can put an end to any injustice or tyranny without any intervention from His servants.

Allah's signs will never cease, for He is the Living One who does not die. Glory be to Allah, the Owner of the Kingdom, in Whose Hand is everything. He is the Mighty, the Almighty. We do not question when and how Allah's command will be executed; this is within His knowledge, and He is the Mighty, the Wise. If we draw closer to Him, He is the best protector for us, and His enemies and our enemies will be destroyed. Have we not seen what our Lord did to the companions of the elephant? Yes, we have seen it, and Allah Almighty spoke the truth.

## Surah Al-Falaq

Allah, Exalted be He, says:

**Say, “I seek refuge in the Lord of daybreak from the evil of that which He created and from the evil of darkness when it settles and from the evil of the blowers in knots and from the evil of an envier when he envies.”** (*Al-Falaq* 113:1-5)

In these verses, Allah Almighty commands our Messenger (peace be upon him) to seek refuge in Him, teaching us how to handle challenges in our lives by following his example.

These verses confirm the existence of magic, envy, and evil in creatures, both humans and jinn.

We may encounter individuals harboring malice in their interactions, causing harm, making false accusations, and spreading mischief. It is obligatory to seek refuge in Allah Almighty from such evil beings.

When we fear envy, we should say, “I seek refuge in the Lord of dawn from the eyes of so-and-so.” Some people also advise saying, **“What Allah wills [has occurred]; there is no power except in Allah”** (*Al-Kahf* 18:39), which is also appropriate. However, it seems clear from the noble verses that we should say what Allah commanded our Prophet to say, “I seek refuge in the Lord of daybreak from the evil of so-and-so when he envies.”

Let us, our children, and those we love seek refuge in the Lord of daybreak before leaving our homes, following Allah’s command. Allah is the best protector and the Most Merciful.

While the phrase **“what Allah wills [has occurred]; there is no power except in Allah”** (or *masha’a Allah la quwwata illa billah*) is valid at any place or time, it came in the Qur’an within the following context:

**And why did you, when you entered your garden, not say, ‘What Allah willed [has occurred]; there is no power except in Allah’? Although you see me less than you in wealth and children.** (*Al-Kahf* 18:39)

What makes me believe, from my point of view, that in order for a person not to envy their own self, they must attribute the grace and blessings they possess to the Almighty.

The meaning of this noble surah, *Al-Falaq*, is that if we fear the envy of others toward us, then we must seek refuge in Allah from the evil of this envier, using



the words that He asked His Messenger to convey and to say, **“I seek refuge in the Lord of daybreak from the evil of what He has created, from the evil of so-and-so when he envies, or from the evil of these people when they envy.”**

This is what the noble verse teaches us, and this is how our supplication should be. Allah knows best.

## **Surah An-Nas**

Allah, Exalted be He, says:

**Say, “I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers [evil] into the breasts of mankind - from among the jinn and mankind.”** (*An-Nas* 114:1-6)

In these noble verses, Allah Almighty commands our Messenger (peace be upon him) to **“seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind.”** From these verses, we learn that if we encounter someone who is directing us or calling us to sin, we must recognize them for who they truly are, especially after having improved our religious understanding. We must understand that whoever calls us to what is forbidden is a human devil. The last verse indicates that devils are not only from the jinn, but there are also human devils whom we see and interact with around us.

Accordingly, if a demon from among the jinn or mankind tries to lead us to something that does not please Allah Almighty, then we must say, “I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of so-and-so and what he is calling me to.” Whoever sincerely seeks refuge in “the Lord of mankind, the Sovereign of mankind, the God of mankind,” Allah Almighty will protect them. Let us seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of every retreating whisperer. Allah is the best protector, and He is the Most Merciful of the Merciful.”

## Conclusion

I prostrate to Allah in praise and gratitude that He has guided me to this, and I would not have been guided had Allah not guided me, Glory be to Him. I pray to Allah to forgive and pardon me if I misunderstood something or fell short. This is my contemplation, as Allah has commanded us.

I recommend these reflections to Allah's servants who are seeking to draw closer to Him and to understand what the verses invite us to, even with my limited understanding, which, of course, might be correct or incorrect.

From this contemplation, I understood that worship and entering Paradise require Allah's servants to possess the intelligence of worship. They have to take advantage of the countless offers provided by the Most Merciful in the Holy Qur'an as gifts to guide them to Paradise with His permission.

If I may give a summary of my understanding of what I have reflected on, I would summarize in the following:

1. Fear of Allah Almighty is the key to everything in this world and the Hereafter. It is the key to sustenance, protection, blessing, a way out of troubles, Paradise, and the good of this life and the next. I realized that the benefit of fearing Allah does not end with someone's death because whoever fears Allah, the effect of His blessing would be passed on to their descendants, as promised in the verse:  
**And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice. (An-Nisa 4:9)**
2. The Holy Qur'an includes special offers from the Most Merciful to make the balance of good deeds heavier so that the righteous servants will win Paradise. I found the greatest of such offers, from my point of view, in our diligence in offering prayers at *Laylat al-Qadr* (Night of Decree) in Ramadan from sunset to the beginning of dawn in a way that pleases Allah Almighty. Prayer at this night is better than 84 years of worship, and Allah multiplies for whomever He wills without account. We must learn about these special divine offers and be careful to seize them.
3. I have clearly understood that in our lives we are facing an exam as if we have an answer sheet. An intelligent servant must realize that, as the time to the end of the exam is approaching, the writing of the correct answers, including their good deeds, piety, and the like, are necessary so that nothing should distract them from it. An intelligent servant is the one who uses the special offer provided by Allah Almighty in the verse:

**Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.”** (*Az-Zumar* 39:53)

A servant must take advantage of the opportunity to have their bad deeds, which can figuratively be likened to wrong answers – including minor mistakes, errors, or negligence – erased one by one by constantly asking for forgiveness and doing many good deeds, which can do away with misdeeds, and by fulfilling people’s rights. Thus, by the will of Allah, nothing will remain on the answer sheet except a greater balance of good deeds. By doing so, an individual will come on the Day of Resurrection holding their record of good deeds with their right hand, by the will of Allah.

This is my advice to you: focus on your answer sheet. No one will benefit you except your correct answers and your striving every moment to have your wrong answers erased. Allah is aware and sees your work and your eagerness to improve and succeed, and He will grant you success, with His permission, for your good deeds.

Allah is the Granter and Helper.

**Mansour Amer**

**Member of the Writers’ Union of Egypt**

## Index of verses

No.	Verses	P.
1.	<b>[All] praise is [due] to Allah, Lord of the worlds. (Al-Fatihah 1:2)</b>	
2.	<b>Guide us to the straight path - The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray. (Al-Fatihah 6-7)</b>	
3.	<b>Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided. (Al-Baqarah 2:16)</b>	
4.	<b>And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. (Al-Baqarah 2:23)</b>	
5.	<b>And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally. (Al-Baqarah 2:25)</b>	
6.	<b>And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know." (Al-Baqarah 2:30)</b>	
7.	<b>And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers." (35) But</b>	

	<p><b>Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, “Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time. (Al-Baqarah 2:35, 36)</b></p>	
8.	<p><b>Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful. (Al-Baqarah 2:37)</b></p>	
9.	<p><b>And do not mix the truth with falsehood or conceal the truth while you know [it]. (Al-Baqarah 2:42)</b></p>	
10.	<p><b>And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided. (Al-Baqarah 2:48)</b></p>	
11.	<p><b>And [recall] when you said, “O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions.” [Moses] said, “Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked.” And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing. (Al-Baqarah 2:61)</b></p>	
12.	<p><b>And [recall] when Moses said to his people, “Indeed, Allah commands you to slaughter a cow.” They said, “Do you take us in ridicule?” He said, “I seek refuge in Allah from being among the ignorant.” They said, “Call upon your Lord to make clear to us what it is.” [Moses] said, “[Allah] says, ‘It is a cow which is neither old nor virgin, but median between that,’ so do what you are commanded.” They said, “Call upon your Lord to show us what is her color.” He said, “He says, ‘It is a yellow cow, bright in color - pleasing to</b></p>	

	<p><b>the observers.’ They said, “Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided.” He said, “He says, ‘It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.’ “ They said, “Now you have come with the truth.” So they slaughtered her, but they could hardly do it. (Al-Baqarah 2:67-71)</b></p>	
13.	<p><b>And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment. (Al-Baqarah 2:١١٤)</b></p>	
14.	<p><b>And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing. (Al-Baqarah 2:١١٥)</b></p>	
15.	<p><b>They say, “Allah has taken a son.” Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. (Al-Baqarah 2:١١٦)</b></p>	
16.	<p><b>O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. (Al-Baqarah 2:١٢٢)</b></p>	
17.	<p><b>And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another’s qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers. (Al-Baqarah 2:١45)</b></p>	
18.	<p><b>And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I</b></p>	

	<b>may complete My favor upon you and that you may be guided. (Al-Baqarah 2: 50)</b>	
19.	<b>Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. (Al-Baqarah 2: 51)</b>	
20.	<b>And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not. (Al-Baqarah 2: 54)</b>	
21.	<b>And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (Al-Baqarah 2: 55)</b>	
22.	<b>Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. (Al-Baqarah 2: 58)</b>	
23.	<b>Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse. (Al-Baqarah 2: 59)</b>	
24.	<b>Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful. (Al-Baqarah 2: 60)</b>	
25.	<b>And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. (Al-Baqarah 2: 65)</b>	
26.	<b>O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of</b>	



	<b>Satan. Indeed, he is to you a clear enemy. (Al-Baqarah 2: 68)</b>	
27.	<b>And when it is said to them, “Follow what Allah has revealed,” they say, “Rather, we will follow that which we found our fathers doing.” Even though their fathers understood nothing, nor were they guided? (Al-Baqarah 2: 70)</b>	
28.	<b>Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (Al-Baqarah 2: 77)</b>	
29.	<b>Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous. Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing. (Al-Baqarah 2:180, 181)</b>	
30.	<b>The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful. (Al-Baqarah 2:185)</b>	
31.	<b>And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the</b>	

	<b>invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (Al-Baqarah 2:186)</b>	
32.	<b>And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful]. (Al-Baqarah 2:188)</b>	
33.	<b>They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed. (Al-Baqarah 2:189)</b>	
34.	<b>Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. (Al-Baqarah 2:190)</b>	
35.	<b>And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. (Al-Baqarah 2:191, 192)</b>	
36.	<b>And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share. (Al-Baqarah 2:200)</b>	
37.	<b>And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. (Al-Baqarah 2:204)</b>	
38.	<b>Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is</b>	

	<b>good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not. (Al-Baqarah 2:216)</b>	
39.	<b>They ask you about wine and gambling. Say, “In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.” And they ask you what they should spend. Say, “The excess [beyond needs].” Thus Allah makes clear to you the verses [of revelation] that you might give thought. (Al-Baqarah 2:219)</b>	
40.	<b>And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Al-Baqarah 2:221)</b>	
41.	<b>Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (Al-Baqarah 2:223)</b>	
42.	<b>Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. (Al-Baqarah 2:228)</b>	
43.	<b>And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending</b>	

	<p><b>harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things. (Al-Baqarah 2:231)</b></p>	
44.	<p><b>And for divorced women is a provision according to what is acceptable - a duty upon the righteous. (Al-Baqarah 2:241)</b></p>	
45.	<p><b>Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned. (Al-Baqarah 2:245)</b></p>	
46.	<p><b>Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends. (Al-Baqarah 2:253)</b></p>	
47.	<p><b>O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers. (Al-Baqarah 2:254)</b></p>	
48.	<p><b>There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Al-Baqarah 2:256)</b></p>	
49.	<p><b>And [mention] when Abraham said, “My Lord, show me how You give life to the dead.” [Allah] said,</b></p>	

	<p><b>“Have you not believed?” He said, “Yes, but [I ask] only that my heart may be satisfied.” [Allah] said, “Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise.” (Al-Baqarah 2:260)</b></p>	
50.	<p><b>The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. (Al-Baqarah 2:261)</b></p>	
51.	<p><b>Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (Al-Baqarah 2:262, 263)</b></p>	
52.	<p><b>O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy. (Al-Baqarah 2:267)</b></p>	
53.	<p><b>Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (Al-Baqarah 2:268)</b></p>	
54.	<p><b>[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of</b></p>	

	<b>good - indeed, Allah is Knowing of it. (Al-Baqarah 2:273)</b>	
55.	<b>Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. (Al-Baqarah 2:274)</b>	
56.	<b>Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (Al-Baqarah 2:275)</b>	
57.	<b>O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers. And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged. (Al-Baqarah 2:278, 279)</b>	
58.	<b>And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew. (Al-Baqarah 2:280)</b>	
59.	<b>Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it. (Aal-i-Imran 3:92)</b>	
60.	<b>In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds. (Aal-i-Imran 3:97)</b>	

61.	<b>And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. (Aal-i-Imran 3:103)</b>	
62.	<b>You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (Aal-i-Imran 3:110)</b>	
63.	<b>Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]. (Aal-i-Imran 3:125)</b>	
64.	<b>And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful. (Aal-i-Imran 3:129)</b>	
65.	<b>And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. (Aal-i-Imran 3:133)</b>	
66.	<b>Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good. (Aal-i-Imran 3:134)</b>	
67.	<b>And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know. (Aal-i-Imran 3:135)</b>	
68.	<b>So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask</b>	

	<p><b>forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (Aal-i-Imran 3:159)</b></p>	
69.	<p><b>If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely. (Aal-i-Imran 3:160)</b></p>	
70.	<p><b>And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve. (Aal-i-Imran 3:169, 170)</b></p>	
71.	<p><b>Those to whom hypocrites said, “Indeed, the people have gathered against you, so fear them.” But it [merely] increased them in faith, and they said, “Sufficient for us is Allah, and [He is] the best Disposer of affairs.” So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty. That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers. (Aal-i-Imran 3:173-175)</b></p>	
72.	<p><b>And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted. (Aal-i-Imran 3:180)</b></p>	
73.	<p><b>Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the</b></p>	



	<b>life of this world except the enjoyment of delusion. (Aal-i-Imran 3:185)</b>	
74.	<b>Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (Aal-i-Imran 3:191)</b>	
75.	<b>Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. (196) [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. (197) But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous. (Aal-i-Imran 3:196-198)</b>	
76.	<b>Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one’s estate. And if there is only one, for her is half. And for one’s parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. (An-Nisa 4:11)</b>	
77.	<b>O you who have believed, do not consume one another’s wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful. (An-Nisa 4:29)</b>	
78.	<b>Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband’s]</b>	

	<p><b>absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand. (An-Nisa 4:34)</b></p>	
79.	<p><b>And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things]. (An-Nisa 4:35)</b></p>	
80.	<p><b>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. (An-Nisa 4:40)</b></p>	
81.	<p><b>Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward. (An-Nisa 4:95)</b></p>	
82.	<p><b>And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful. (An-Nisa 4:100)</b></p>	
83.	<p><b>And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy. (An-Nisa 4:101)</b></p>	
84.	<p><b>And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you</b></p>	

	<p><b>and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment. (An-Nisa 4:102)</b></p>	
85.	<p><b>And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful. (An-Nisa 4:110)</b></p>	
86.	<p><b>And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful. (An-Nisa 4:129)</b></p>	
87.	<p><b>And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together. (An-Nisa 4:140)</b></p>	
88.	<p><b>Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little. (An-Nisa 4:142)</b></p>	
89.	<p><b>What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing. (An-Nisa 4:147)</b></p>	
90.	<p><b>Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing. (An-Nisa 4:148)</b></p>	

91.	<b>But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful. (An-Nisa 4:152)</b>	
92.	<b>And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper. (An-Nisa 4:173)</b>	
93.	<b>O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends. (Al-Ma'idah5:1)</b>	
94.	<b>Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. (Al-Ma'idah 5:3)</b>	
95.	<b>O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a</b>	

	<p><b>journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. (Al-Ma'idah 5:6)</b></p>	
96.	<p><b>And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him]. (Al-Ma'idah 5:27)</b></p>	
97.	<p><b>Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful. (Al-Ma'idah 5:31)</b></p>	
98.	<p><b>Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve. (Al-Ma'idah 5:69)</b></p>	
99.	<p><b>The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded. (Al-Ma'idah 5:75)</b></p>	
100.	<p><b>Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing. (Al-Ma'idah 5:78, 79)</b></p>	

101.	<b>And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, “Our Lord, we have believed, so register us among the witnesses. (Al-Ma'idah 5:83)</b>	
102.	<b>O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. (Al-Ma'idah 5:87)</b>	
103.	<b>O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (Al-Ma'idah 5:90)</b>	
104.	<b>O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution. (Al-Ma'idah 5:95)</b>	
105.	<b>Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal. (Al-Ma'idah 5:99)</b>	
106.	<b>And when it is said to them, “Come to what Allah has revealed and to the Messenger,” they say, “Sufficient for us is that upon which we found our fathers.” Even though their fathers knew nothing, nor were they guided? (Al-Ma'idah 5:104)</b>	
107.	<b>Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We</b>	

	<b>destroyed them for their sins and brought forth after them a generation of others. (Al-An'am 6:6)</b>	
108.	<b>Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear. (Al-An'am 6:31)</b>	
109.	<b>And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered. (Al-An'am 6:38)</b>	
110.	<b>And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record. (Al-An'am 6:59)</b>	
111.	<b>Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds." (Al-An'am 6:90)</b>	
112.	<b>[It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim." (Al-An'am 6:94)</b>	
113.	<b>There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you." (Al-An'am 6:104)</b>	
114.	<b>And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.</b>	

	<b>Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do. (Al-An'am 6:108)</b>	
115.	<b>And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying. (Al-An'am 6:116)</b>	
116.	<b>And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors. (Al-An'am 6:119)</b>	
117.	<b>And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit. (Al-An'am 6:120)</b>	
118.	<b>So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe. (Al-An'am 6:125)</b>	
119.	<b>And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess. (Al-An'am 6:141)</b>	
120.	<b>And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near</b>	



	<b>relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. (Al-An'am 6:152)</b>	
121.	<b>And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.” (Al-A'raf 7:96)</b>	
122.	<b>Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep? Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play? Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people. (Al-A'raf 7:97-99)</b>	
123.	<b>Said Moses to his people, “Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous.” (Al-A'raf 7:128)</b>	
124.	<b>And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded. (Al-A'raf 7:130)</b>	
125.	<b>And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building. (Al-A'raf 7:137)</b>	
126.	<b>And when Moses arrived at Our appointed time and his Lord spoke to him, he said, “My Lord, show me [Yourself] that I may look at You.” [Allah] said, “You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.” But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And</b>	

	<b>when he awoke, he said, “Exalted are You! I have repented to You, and I am the first of the believers.”</b> ( <i>Al-A'raf</i> 7:143)	
127.	<b>They ask you, [O Muhammad], about the bounties [of war]. Say, “The [decision concerning] bounties is for Allah and the Messenger.” So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.</b> ( <i>Al-Anfal</i> 8:1)	
128.	<b>[Remember] when you asked help of your Lord, and He answered you, “Indeed, I will reinforce you with a thousand from the angels, following one another.”</b> ( <i>Al-Anfal</i> 8:9)	
129.	<b>[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.</b> ( <i>Al-Anfal</i> 8:11)	
130.	<b>And do not be like those who say, “We have heard,” while they do not hear.</b> ( <i>Al-Anfal</i> 8:21)	
131.	<b>Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.</b> ( <i>Al-Anfal</i> 8:٢٢)	
132.	<b>And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.</b> ( <i>Al-Anfal</i> 8:٢5)	
133.	<b>And know that your properties and your children are but a trial and that Allah has with Him a great reward.</b> ( <i>Al-Anfal</i> 8:٢8)	
134.	<b>But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.</b> ( <i>Al-Anfal</i> 8:33)	
135.	<b>And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent</b>	

	<b>down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent. (Al-Anfal 8:41)</b>	
136.	<b>[Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts. (Al-Anfal 8:43)</b>	
137.	<b>And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do. (Al-Anfal 8:47)</b>	
138.	<b>That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing. (Al-Anfal 8:53)</b>	
139.	<b>And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know. (At-Tawbah 9:6)</b>	
140.	<b>Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do. (At-Tawbah 9:16)</b>	
141.	<b>The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success]. (At-Tawbah 9:20)</b>	
142.	<b>O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers. (At-Tawbah 9:23)</b>	

143.	<b>Say, [O Muhammad], “If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people.” (At-Tawbah 9:24)</b>	
144.	<b>Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing. (At-Tawbah 9:25)</b>	
145.	<b>Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers. (At-Tawbah 9:26)</b>	
146.	<b>O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise. (At-Tawbah 9:28)</b>	
147.	<b>O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.(At-Tawbah 9:34)</b>	
148.	<b>O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little. (At-Tawbah 9:38)</b>	

149.	<b>Their call therein will be, “Exalted are You, O Allah,” and their greeting therein will be, “Peace.” And the last of their call will be, “Praise to Allah, Lord of the worlds!”</b> ( <i>Yunus</i> 10:10)	
150.	<b>And if Allah was to hasten for the people the evil (they invoke) as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in their transgression, wandering blindly.</b> ( <i>Yunus</i> 10:11)	
151.	<b>And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues (in disobedience) as if he had never called upon Us to (remove) an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing.</b> ( <i>Yunus</i> 10:12)	
152.	<b>Say, “If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?”</b> ( <i>Yunus</i> 10:16)	
153.	<b>And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, “Allah is swifter in strategy.” Indeed, Our messengers record that which you conspire.</b> ( <i>Yunus</i> 10:21)	
154.	<b>It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, “If You should save us from this, we will surely be among the thankful.” But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, (being merely) the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.</b> ( <i>Yunus</i> 10: 22, 23)	

155.	<p><b>The example of (this) worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - (those) from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought. (Yunus 10:24)</b></p>	
156.	<p><b>For them who have done good is the best (reward) and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally. (Yunus 10:26)</b></p>	
157.	<p><b>Say, “Have you seen what Allah has sent down to you of provision of which you have made (some) lawful and (some) unlawful?” Say, “Has Allah permitted you (to do so), or do you invent (something) about Allah?” And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful.” (Yunus 10:59, 60)</b></p>	
158.	<p><b>Unquestionably, (for) the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed and were fearing Allah. For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment. (Yunus 10: 62-64)</b></p>	
159.	<p><b>And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” Now? And you had disobeyed (Him) before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless. (Yunus 10:90-92)</b></p>	

160.	<b>And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful. (Yunus 10:107)</b>	
161.	<b>Say, “O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for (the benefit of) his soul, and whoever goes astray only goes astray (in violation) against it. And I am not over you a manager.” (Yunus 10:108)</b>	
162.	<b>And follow what is revealed to you, (O Muhammad), and be patient until Allah will judge. And He is the best of judges. (Yunus 10:109)</b>	
163.	<b>Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do. (Hud 11:15-16)</b>	
164.	<b>And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are (to be) drowned.” (Hud 11:37)</b>	
165.	<b>And it sailed with them through waves like mountains, and Noah called to his son who was apart (from them), “O my son, come aboard with us and be not with the disbelievers.” (But) he said, “I will take refuge on a mountain to protect me from the water.” (Noah) said, “There is no protector today from the decree of Allah, except for whom He gives mercy.” And the waves came between them, and he was among the drowned. (Hud 11: 42, 43)</b>	
166.	<b>And when Our messengers, (the angels), came to Lot, he was anguished for them and felt for them great discomfort and said, “This is a trying day.” And his people came hastening to him, and before (this) they had been doing evil deeds. He said, “O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my</b>	

	<b>guests. Is there not among you a man of reason?” They said, “You have already known that we have not concerning your daughters any claim, and indeed, you know what we want.” (Hud 11: 77-79)</b>	
167.	<b>And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption. (Hud 11:85)</b>	
168.	<b>And your Lord would not have destroyed the cities unjustly while their people were reformers. (Hud 11:117)</b>	
169.	<b>And to Allah belong the unseen (aspects) of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do. (Hud 11:123)</b>	
170.	<b>Indeed, We have sent it down as an Arabic Qur'an that you might understand. (Yusuf 12:2)</b>	
171.	<b>We relate to you, (O Muhammad), the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware. (Yusuf 12:3)</b>	
172.	<b>He said, “O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy. (Yusuf 12:5)</b>	
173.	<b>They said, “O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors? Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians. (Jacob) said, “Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware.” They said, “If a wolf should eat him while we are a (strong) clan, indeed, we would then be losers.” (Yusuf 12:11-14)</b>	
174.	<b>And they brought upon his shirt false blood. (Jacob) said, “Rather, your souls have enticed you to something, so patience is most fitting. And Allah is</b>	



	<b>the one sought for help against that which you describe.”</b> ( <i>Yusuf</i> 12:18)	
175.	<b>And there came a company of travelers; then they sent their water drawer, and he let down his bucket. He said, “Good news! Here is a boy.” And they concealed him, (taking him) as merchandise; and Allah was knowing of what they did.</b> ( <i>Yusuf</i> 12:19)	
176.	<b>And she, in whose house he was, sought to seduce him. She closed the doors and said, “Come, you.” He said, “(I seek) the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed.”</b> ( <i>Yusuf</i> 12:23)	
177.	<b>(Joseph) said, “You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.</b> ( <i>Yusuf</i> 12:47)	
178.	<b>And he said, “O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against (the decree of) Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely (indeed) rely.”</b> ( <i>Yusuf</i> 12:67)	
179.	<b>He said, “No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful.”</b> ( <i>Yusuf</i> 12:92)	
180.	<b>And he raised his parents upon the throne, and they bowed to him in prostration. And he said, “O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you (here) from bedouin life after Satan had induced (estrangement) between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it is He who is the Knowing, the Wise.</b> ( <i>Yusuf</i> 12:100)	
181.	<b>And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the</b>	

	<b>night to cover the day. Indeed in that are signs for a people who give thought. (Ar-Ra'd 13:3)</b>	
182.	<b>And within the land are neighboring plots and gardens of grapevines and crops and palm trees, (growing) several from a root or otherwise, watered with one water; but We make some of them exceed others in (quality of) fruit. Indeed in that are signs for a people who reason. (Ar-Ra'd 13:4)</b>	
183.	<b>It is the same (to Him) concerning you whether one conceals (his) speech or one publicizes it and whether one is hidden by night or conspicuous (among others) by day. (Ar-Ra'd 13:10)</b>	
184.	<b>For each one are successive (angels) before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (Ar-Ra'd 13:11)</b>	
185.	<b>And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows (as well) in the mornings and the afternoons. (Ar-Ra'd 13:15)</b>	
186.	<b>Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding - Those who fulfill the covenant of Allah and do not break the contract, And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of (their) account, And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of (this) home - Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, (saying), "Peace be</b>	

	<b>upon you for what you patiently endured. And excellent is the final home.”(Ar-Ra’d 13:19-24)</b>	
187.	<b>Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (Ar-Ra’d 13:28)</b>	
188.	<b>And already were (other) messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how (terrible) was My penalty. (Ar-Ra’d 13:32)</b>	
189.	<b>The ones who prefer the worldly life over the Hereafter and avert (people) from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error. (Ibrahim 14:3)</b>	
190.	<b>And (remember) when your Lord proclaimed, ‘If you are grateful, I will surely increase you (in favor); but if you deny, indeed, My punishment is severe.’ “ (Ibrahim 14:7)</b>	
191.	<b>And why should we not rely upon Allah while He has guided us to our (good) ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely (indeed) rely.” (Ibrahim 14:12)</b>	
192.	<b>And why should we not rely upon Allah while He has guided us to our (good) ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely (indeed) rely.” (Ibrahim 14:12) And they requested victory from Allah, and disappointed, (therefore), was every obstinate tyrant. (Ibrahim 14:15)</b>	
193.	<b>The example of those who disbelieve in their Lord is (that) their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable (to keep) from what they earned a (single) thing. That is what is extreme error. (Ibrahim 14:18)</b>	
194.	<b>Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation. And that is not difficult for Allah. (Ibrahim 14:19, 20)</b>	

195.	<b>And they will come out (for judgement) before Allah all together, and the weak will say to those who were arrogant, “Indeed, we were your followers, so can you avail us anything against the punishment of Allah?” They will say, “If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.”</b> ( <i>Ibrahim</i> 14:21)	
196.	<b>And Satan will say when the matter has been concluded, “Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me (with Allah) before. Indeed, for the wrongdoers is a painful punishment.”</b> ( <i>Ibrahim</i> 14:22)	
197.	<b>Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.</b> ( <i>Ibrahim</i> 14:27)	
198.	<b>(O Muhammad), tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships.</b> ( <i>Ibrahim</i> 14:31)	
199.	<b>And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is (generally) most unjust and ungrateful.</b> ( <i>Ibrahim</i> 14:34)	
200.	<b>My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me; and whoever disobeys me – indeed, You are (yet) Forgiving and Merciful.</b> ( <i>Ibrahim</i> 14:36)	
201.	<b>My Lord, make me an establisher of prayer, and (many) from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my</b>	

	<b>parents and the believers the Day the account is established.”</b> ( <i>Ibrahim</i> 14:40, 41)	
202.	<b>And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, “Our Lord, delay us for a short term; we will answer Your call and follow the messengers.” [But it will be said], “Had you not sworn, before, that for you there would be no cessation?”</b> ( <i>Ibrahim</i> 14:44)	
203.	<b>Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.</b> ( <i>Al-Hijr</i> 15:3)	
204.	<b>Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.</b> ( <i>Al-Hijr</i> 15:9)	
205.	<b>Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.</b> ( <i>Al-Hijr</i> 15:42)	
206.	<b>And We already know that your breast is constrained by what they say. So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him]. And worship your Lord until there comes to you the certainty (death).</b> ( <i>Al-Hijr</i> 15:97-99)	
207.	<b>And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat. And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture]. And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful. And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.</b> ( <i>An-Nahl</i> 16:5-8)	
208.	<b>And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied.</b> ( <i>An-Nahl</i> 16:41, 42)	

209.	<p><b>And they will impart to Allah that Day [their] submission, and lost from them is what they used to invent. Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing. (An-Nahl 16:87, 88)</b></p>	
210.	<p><b>Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. (An-Nahl 16:90)</b></p>	
211.	<p><b>And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do. And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ. (An-Nahl 16:91, 92)</b></p>	
212.	<p><b>And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment. (An-Nahl 16:94)</b></p>	
213.	<p><b>Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do. (An-Nahl 16:97)</b></p>	
214.	<p><b>So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy]. Indeed, there is for him no authority over those who have believed and rely upon their Lord. His authority is only over those who take him as an ally and those</b></p>	

	<b>who through him associate others with Allah. (An-Nahl 16:98-100)</b>	
215.	<b>And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing. (An-Nahl 16:112)</b>	
216.	<b>He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful. And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed. (An-Nahl 16:115, 116)</b>	
217.	<b>And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient. (An-Nahl 16:126)</b>	
218.	<b>Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. (Al-Isra 17:1)</b>	
219.	<b>O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant. (Al-Isra 17:3)</b>	
220.	<b>And man supplicates for evil as he supplicates for good, and man is ever hasty. (Al-Isra 17:11)</b>	
221.	<b>[It will be said], "Read your record. Sufficient is yourself against you this Day as accountant." (Al-Isra 17:14)</b>	
222.	<b>Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger. (Al-Isra 17:15)</b>	

223.	<b>And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction. (Al-Isra 17:16)</b>	
224.	<b>Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell, which he will [enter to] burn, censured and banished. But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah]. To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted. (Al-Isra 17:18-20)</b>	
225.	<b>And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word. And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.” Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving. (Al-Isra 17:23-25)</b>	
226.	<b>And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word. (Al-Isra 17:26-28)</b>	
227.	<b>And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent. (Al-Isra 17:29)</b>	
228.	<b>Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing. (Al-Isra 17:30)</b>	



229.	<b>And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way. (Al-Isra 17:32)</b>	
230.	<b>And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy. (Al-Isra 17:53)</b>	
231.	<b>And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning. (Al-Isra 17:59)</b>	
232.	<b>And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful. (Al-Isra 17:67)</b>	
233.	<b>And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. (Al-Isra 17:70)</b>	
234.	<b>Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed. And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station. (Al-Isra 17:78, 79)</b>	
235.	<b>And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing. (Al-Isra 17:83)</b>	
236.	<b>Say, "Sufficient is Allah as Witness between me and you. Indeed He is ever, concerning His servants, Acquainted and Seeing." (Al-Isra 17:96)</b>	
237.	<b>Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way. (Al-Isra 17:110)</b>	

238.	<b>Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed. (Al-Kahf 18:7)</b>	
239.	<b>And never say of anything, “Indeed, I will do that tomorrow,” except [when adding], “If Allah wills.” And remember your Lord when you forget [it] and say, “Perhaps my Lord will guide me to what is nearer than this to right conduct.” (Al-Kahf 18:23, 24)</b>	
240.	<b>And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (Al-Kahf 18:28)</b>	
241.	<b>And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops. Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river. And he had fruit, so he said to his companion while he was conversing with him, “I am greater than you in wealth and mightier in [numbers of] men.” And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish - ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.” His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone. And why did you, when you entered your garden, not say, ‘What Allah willed [has occurred]; there is no power except in Allah’? Although you see me less than you in wealth and</b>	

	<p><b>children. It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground, Or its water will become sunken [into the earth], so you would never be able to seek it.” And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, “Oh, I wish I had not associated with my Lord anyone.” And there was for him no company to aid him other than Allah, nor could he defend himself. There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome. (Al-Kahf 18:32-44)</b></p>	
242.	<p><b>Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one’s] hope. (Al-Kahf 18:46)</b></p>	
243.	<p><b>And We have certainly diversified in this Qur’an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute. (Al-Kahf 18:54)</b></p>	
244.	<p><b>And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever. (Al-Kahf 18:57)</b></p>	
245.	<p><b>So they set out, until when they had embarked on the ship, al-Khidhr tore it open. [Moses] said, “Have you torn it open to drown its people? You have certainly done a grave thing.” [Al-Khidhr] said, “Did I not say that with me you would never be able to have patience?” [Moses] said, “Do not blame me for what I forgot and do not cover me in my matter with difficulty.” So they set out, until when they met a boy, al-Khidhr killed him. [Moses] said, “Have you killed a pure soul for other than [having killed] a soul? You</b></p>	

	<p><b>have certainly done a deplorable thing.” [Al-Khidhr] said, “Did I not tell you that with me you would never be able to have patience?” [Moses] said, “If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse.” So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidhr restored it. [Moses] said, “If you wished, you could have taken for it a payment.” [Al-Khidhr] said, “This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience. As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force. And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy. And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience.” (Al-Kahf 18:71-82)</b></p>	
246.	<p><b>Say, [O Muhammad], “Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work.” Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance. (Al-Kahf 18:103-105)</b></p>	

247.	<b>And peace be upon him the day he was born and the day he dies and the day he is raised alive. (Maryam 19:15)</b>	
248.	<b>But he called her from below her, “Do not grieve; your Lord has provided beneath you a stream. And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates. (Maryam 19:24, 25)</b>	
249.	<b>O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire].” [His father] said, “Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time.” [Abraham] said, “Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. (Maryam 19:45-47)</b>	
250.	<b>And there is none of you except he will come to it. This is upon your Lord an inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees. (Maryam 19:71, 72)</b>	
251.	<b>Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement? So be not impatient over them. We only count out to them a [limited] number. (Maryam 19:83, 84)</b>	
252.	<b>We have not sent down to you the Qur'an that you be distressed. But only as a reminder for those who fear [Allah]. (Ta-Ha 20:2, 3)</b>	
253.	<b>[Moses] said, “My Lord, expand for me my breast [with assurance] And ease for me my task. And untie the knot from my tongue. That they may understand my speech. And appoint for me a minister from my family - Aaron, my brother. Increase through him my strength. And let him share my task. That we may exalt You much. And remember You much. Indeed, You are of us ever Seeing.” (Ta-Ha 20:25-35)</b>	
254.	<b>When We inspired to your mother what We inspired, [Saying], ‘Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there</b>	

	<p><b>will take him an enemy to Me and an enemy to him.’ And I bestowed upon you love from Me that you would be brought up under My eye. [And We favored you] when your sister went and said, ‘Shall I direct you to someone who will be responsible for him?’ So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses. (Ta-Ha 20:38-40)</b></p>	
255.	<p><b>Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah].” (Ta-Ha 20:43, 44)</b></p>	
256.	<p><b>[Pharaoh] said, “Then what is the case of the former generations?” [Moses] said, “The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets.” (Ta-Ha 20:51, 52)</b></p>	
257.	<p><b>[Saying], “Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen.” But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance. (Ta-Ha 20:81, 82)</b></p>	
258.	<p><b>So Moses returned to his people, angry and grieved. He said, “O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?” (Ta-Ha 20:86)</b></p>	
259.	<p><b>Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us the Qur’an. Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,[Abiding] eternally therein,</b></p>	

	<b>and evil it is for them on the Day of Resurrection as a load. (Ta-Ha 20:99-101)</b>	
260.	<b>The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed. They will murmur among themselves, “You remained not but ten [days in the world].” We are most knowing of what they say when the best of them in manner will say, “You remained not but one day.” (Ta-Ha 20:102-104)</b>	
261.	<b>That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps]. (Ta-Ha 20:108)</b>	
262.	<b>Then Satan whispered to him; he said, “O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?” (Ta-Ha 20:120)</b>	
263.	<b>And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” He will say, “My Lord, why have you raised me blind while I was [once] seeing?” [Allah] will say, “Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten.” (Ta-Ha 20:124-126)</b>	
264.	<b>Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence. (Ta-Ha 20:128)</b>	
265.	<b>And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring. (Ta-Ha 20:131)</b>	
266.	<b>And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know. And We did not make the prophets forms not eating food, nor were they immortal [on earth]. (Al-Anbiya 21:7, 8)</b>	
267.	<b>To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by</b>	

	<b>arrogance from His worship, nor do they tire. (Al-Anbiya 21:19)</b>	
268.	<b>And [mention] Job, when he called to his Lord, “Indeed, adversity has touched me, and you are the Most Merciful of the merciful.” So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshipers [of Allah]. (Al-Anbiya 21:83, 84)</b>	
269.	<b>And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves. (Al-Hajj 22:7)</b>	
270.	<b>Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk. And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy. (Al-Hajj 22:23, 24)</b>	
271.	<b>And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass - That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. (Al-Hajj 22:27, 28)</b>	
272.	<b>O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you “Muslims” before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper. (Al-Hajj 22:77, 78)</b>	



273.	<p><b>Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers - Those are the inheritors, Who will inherit al-Firdaus. They will abide therein eternally. (Al-Mu'minun 23:1-11)</b></p>	
274.	<p><b>Indeed, they who are apprehensive from fear of their Lord. And they who believe in the signs of their Lord. And they who do not associate anything with their Lord. And they who give what they give while their hearts are fearful because they will be returning to their Lord - It is those who hasten to good deeds, and they outstrip [others] therein. (Al-Mu'minun 23:57-61)</b></p>	
275.	<p><b>And indeed, We are able to show you what We have promised them. Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe. And say, "My Lord, I seek refuge in You from the incitements of the devils. And I seek refuge in You, my Lord, lest they be present with me." (Al-Mu'minun 23:95-98)</b></p>	
276.	<p><b>The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment. (An-Nur 24:2)</b></p>	
277.	<p><b>And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient. (An-Nur 24:4)</b></p>	
278.	<p><b>And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies</b></p>	

	<b>[swearing] by Allah that indeed, he is of the truthful. And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars. But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful. (An-Nur 24:6-9)</b>	
279.	<b>Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know. (An-Nur 24:19)</b>	
280.	<b>And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. (An-Nur 24:22)</b>	
281.	<b>O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do. (An-Nur 24:27, 28)</b>	
282.	<b>Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (An-Nur 24:30)</b>	
283.	<b>And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons,</b>	

	<p><b>their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed. (An-Nur 24:31)</b></p>	
284.	<p><b>And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing. (An-Nur 24:32)</b></p>	
285.	<p><b>[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about. (An-Nur 24:36, 37)</b></p>	
286.	<p><b>Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do. (An-Nur 24:41)</b></p>	
287.	<p><b>O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise. And when the children among you reach puberty, let them ask permission [at all times] as those before them have</b></p>	

	<b>done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise. (An-Nur 24:58, 59)</b>	
288.	<b>And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing. (An-Nur 24:60)</b>	
289.	<b>There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand. (An-Nur 24:61)</b>	
290.	<b>The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful. (An-Nur 24:62)</b>	
291.	<b>Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces. (Al-Furqan 25:10)</b>	

<p>292.</p>	<p><b>And the Day the wrongdoer will bite on his hands [in regret] he will say, “Oh, I wish I had taken with the Messenger a way.Oh, woe to me! I wish I had not taken that one as a friend.He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter.” (Al-Furqan 25:27-29)</b></p>	
<p>293.</p>	<p><b>And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace. And those who spend [part of] the night to their Lord prostrating and standing [in prayer]. And those who say, “Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering; Indeed, it is evil as a settlement and residence.” And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate. And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated - Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful. And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance. And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity. And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind. And those who say, “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.” Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace. Abiding eternally therein. Good is the settlement and residence. (Al-Furqan 25:63-76)</b></p>	

294.	<b>And when the two companies saw one another, the companions of Moses said, “Indeed, we are to be overtaken!”[Moses] said, “No! Indeed, with me is my Lord; He will guide me.”</b> ( <i>Ash-Shu'ara</i> 26:62)	
295.	<b>Do you approach males among the worlds. And leave what your Lord has created for you as mates? But you are a people transgressing.</b> ( <i>Ash-Shu'ara</i> 26:165, 166)	
296.	<b>Give full measure and do not be of those who cause loss.And weigh with an even balance.And do not deprive people of their due and do not commit abuse on earth, spreading corruption.</b> ( <i>Ash-Shu'ara</i> 26:181-183)	
297.	<b>And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient.”</b> ( <i>An-Naml</i> 27:12)	
298.	<b>Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].</b> ( <i>An-Naml</i> 27:80, 81)	
299.	<b>And when he wanted to strike the one who was an enemy to both of them, he said, “O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders.”</b> ( <i>Al-Qasas</i> 28:19)	
300.	<b>He said, “I was only given it because of knowledge I have.” Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked. (78) So he came out before his people in his adornment. Those who desired the worldly life said, “Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune.” (79) But those who had been given knowledge said, “Woe to</b>	

	<p><b>you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient.” (80) And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves. (Al-Qasas 28:78-81)</b></p>	
301.	<p><b>O My servants who have believed, indeed My earth is spacious, so worship only Me. (Al-Ankabut 29:56)</b></p>	
302.	<p><b>Alif, Lam, Meem. The Byzantines have been defeated in the nearest land. But they, after their defeat, will overcome. (Ar-Rum 30:1-3)</b></p>	
303.	<p><b>And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners. And the Day the Hour appears - that Day they will become separated. (Ar-Rum 30:13, 14)</b></p>	
304.	<p><b>So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon. (Ar-Rum 30:17, 18)</b></p>	
305.	<p><b>And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (Ar-Rum 30:21)</b></p>	
306.	<p><b>And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge. (Ar-Rum 30:22)</b></p>	
307.	<p><b>And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen. (Ar-Rum 30:23)</b></p>	
308.	<p><b>And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason. (Ar-Rum 30:24)</b></p>	

309.	<b>And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise. (Ar-Rum 30:27)</b>	
310.	<b>And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment. And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment. (Luqman 31:6, 7)</b>	
311.	<b>And We had certainly given Luqman wisdom [and said], “Be grateful to Allah.” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. (Luqman 31:١٢)</b>	
312.	<b>But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (Luqman 31:١5)</b>	
313.	<b>And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.” (Luqman 31:18, 19)</b>	
314.	<b>[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds. (As-Sajdah 32:2)</b>	
315.	<b>It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded? (As-Sajdah 32:٤)</b>	



316.	<b>He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. (As-Sajdah 32:5)</b>	
317.	<b>If you could but see when the criminals are hanging their heads before their Lord, [saying], “Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain.” (As-Sajdah 32:١٢)</b>	
318.	<b>Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. (As-Sajdah 32:١5)</b>	
319.	<b>And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do. (As-Sajdah 32:١٧)</b>	
320.	<b>So turn away from them and wait. Indeed, they are waiting. (As-Sajdah 32:٣٠)</b>	
321.	<b>And rely upon Allah; and sufficient is Allah as Disposer of affairs. (Al-Ahzab 33:3)</b>	
322.	<b>Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful. (Al-Ahzab 33:4, 5)</b>	
323.	<b>O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing. (Al-Ahzab 33:٩)</b>	

324.	<b>There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (Al-Ahzab 33:٢١)</b>	
325.	<b>That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful. (Al-Ahzab 33:٢4)</b>	
326.	<b>O Prophet, say to your wives, “If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. (Al-Ahzab 33:٢8)</b>	
327.	<b>But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward.” (Al-Ahzab 33:٢9)</b>	
328.	<b>And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet’s] household, and to purify you with [extensive] purification. (Al-Ahzab 33:٣٣)</b>	
329.	<b>Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward. (Al-Ahzab 33:٣٥)</b>	
330.	<b>It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and</b>	

	<b>His Messenger has certainly strayed into clear error.</b> ( <i>Al-Ahzab</i> 33:٣٦)	
331.	<b>O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.</b> ( <i>Al-Ahzab</i> 33:٤٩)	
332.	<b>And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.</b> ( <i>Al-Ahzab</i> 33:58)	
333.	<b>O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.</b> ( <i>Al-Ahzab</i> 33:59)	
334.	<b>Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.</b> ( <i>Al-Ahzab</i> 33:72)	
335.	<b>There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord." But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.</b> ( <i>Saba</i> 34:15, 16)	
336.	<b>Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."</b> ( <i>Saba</i> 34:39)	
337.	<b>Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness."</b> ( <i>Saba</i> 34:47)	

338.	<b>Say, “Indeed, my Lord projects the truth, Knower of the unseen.” Say, “The truth has come, and falsehood can neither begin [anything] nor repeat [it].”</b> ( <i>Saba</i> 34:48, 49)	
339.	<b>[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.</b> ( <i>Fatir</i> 35:1)	
340.	<b>Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.</b> ( <i>Fatir</i> 35:2)	
341.	<b>O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?</b> ( <i>Fatir</i> 35:3)	
342.	<b>Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.</b> ( <i>Fatir</i> 35:6)	
343.	<b>And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.</b> ( <i>Fatir</i> 35:9)	
344.	<b>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.</b> ( <i>Fatir</i> 35:10)	
345.	<b>O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring forth a new creation. And that is for Allah not difficult.</b> ( <i>Fatir</i> 35:15-17)	
346.	<b>And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have</b>	

	<b>established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination. (Fatir 35:١٨)</b>	
347.	<b>You, [O Muhammad], are not but a warner. (Fatir 35:٢٣)</b>	
348.	<b>Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty. (Fatir 35:٣٢)</b>	
349.	<b>And they will cry out therein, “Our Lord, remove us; we will do righteousness - other than what we were doing!” But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper. (Fatir 35:37)</b>	
350.	<b>You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (Ya-Sin 36:11)</b>	
351.	<b>Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. (Ya-Sin 36:12)</b>	
352.	<b>“Peace upon Noah among the worlds.”Indeed, We thus reward the doers of good. Indeed, he was of Our believing servants.Then We drowned the disbelievers. (As-Saffat 3٧:79-82)</b>	
353.	<b>And when he reached with him [the age of] exertion, he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.”And when they had both submitted and he put him down upon his forehead, We called to him, “O Abraham,You have fulfilled the vision.” Indeed, We thus reward the doers of good.Indeed, this was the</b>	

	<b>clear trial.And We ransomed him with a great sacrifice. (As-Saffat 3<sup>v</sup>:102-107)</b>	
354.	<b>Then the fish swallowed him, while he was blameworthy.And had he not been of those who exalt Allah, he would have remained inside its belly until the Day they are resurrected. (As-Saffat 3<sup>v</sup>:142-144)</b>	
355.	<b>Sad. By the Qur'an containing reminder... (Sad 38:1)</b>	
356.	<b>Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise. (Sad 38: ۱۸)</b>	
357.	<b>Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech." [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].So We forgave him that; and indeed, for him is nearness to Us and a good place of return. (Sad 38:23-25)</b>	
358.	<b>[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account. (Sad 38:26)</b>	
359.	<b>He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." (Sad 38:35)</b>	
360.	<b>And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment." (Sad 38:41)</b>	
361.	<b>Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter]. (Sad 38:46)</b>	

362.	<b>This is a reminder. And indeed, for the righteous is a good place of return. Gardens of perpetual residence, whose doors will be opened to them. Reclining within them, they will call therein for abundant fruit and drink. And with them will be women limiting [their] glances and of equal age. This is what you, [the righteous], are promised for the Day of Account. Indeed, this is Our provision; for it there is no depletion. (Sad 38:49-54)</b>	
363.	<b>Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion. (Az-Zumar 39:2)</b>	
364.	<b>Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding. (Az-Zumar 39:9)</b>	
365.	<b>And I have been commanded to be the first [among you] of the Muslims.” (Az-Zumar 39:12)</b>	
366.	<b>Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding. (Az-Zumar 39:18)</b>	
367.	<b>Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know. (Az-Zumar 39:29)</b>	
368.	<b>And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution? (Az-Zumar 39:37)</b>	
369.	<b>Say, “O my people, work according to your position, [for] indeed, I am working; and you are going to know.” (Az-Zumar 39:39)</b>	
370.	<b>Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in</b>	

	<b>that are signs for a people who give thought. (Az-Zumar 39:42)</b>	
371.	<b>Say, “O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.” (Az-Zumar 39:53)</b>	
372.	<b>The revelation of the Book is from Allah, the Exalted in Might, the Knowing. (Ghafir 40:2)</b>	
373.	<b>No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land. (Ghafir 40:4)</b>	
374.	<b>Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], “Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment.” (Ghafir 40:7-9)</b>	
375.	<b>And they say, “Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working.” (Fussilat 41:5)</b>	
376.	<b>But if they turn away, then say, “I have warned you of a thunderbolt like the thunderbolt [that struck] ‘Aad and Thamud. (Fussilat 41:13)</b>	
377.	<b>And We saved those who believed and used to fear Allah. (Fussilat 41:18)</b>	



378.	<b>And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers. (Fussilat 41:25)</b>	
379.	<b>Indeed, those who have said, “Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. (Fussilat 41:30)</b>	
380.	<b>And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good]. (Fussilat 41:34, 35)</b>	
381.	<b>To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing. (Ash-Shura 42:12)</b>	
382.	<b>It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], “I do not ask you for this message any payment [but] only good will through kinship.” And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative. (Ash-Shura 42:23)</b>	
383.	<b>And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing. (Ash-Shura 42:27)</b>	
384.	<b>And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy. (Ash-Shura 42:28)</b>	

385.	<b>And those who avoid the major sins and immoralities, and when they are angry, they forgive. (Ash-Shura 42:37)</b>	
386.	<b>And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (Ash-Shura 42:38)</b>	
387.	<b>And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers. (Ash-Shura 42:40)</b>	
388.	<b>And whoever is patient and forgives - indeed, that is of the matters [requiring] determination. (Ash-Shura 42:43)</b>	
389.	<b>To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent. (Ash-Shura 42:49, 50)</b>	
390.	<b>Indeed, We have made it an Arabic Qur'an that you might understand. (Az-Zukhruf 43:3)</b>	
391.	<b>But there would not come to them a prophet except that they used to ridicule him.And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded. (Az-Zukhruf 43:7, 8)</b>	
392.	<b>That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it." (Az-Zukhruf 43:13)</b>	
393.	<b>And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief. (Az-Zukhruf 43:17)</b>	

394.	<b>And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. (Az-Zukhruf 43:36)</b>	
395.	<b>Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. On that night is made distinct every precise matter. (Ad-Dukhan 44:3, 4)</b>	
396.	<b>How much they left behind of gardens and springs, And crops and noble sites, And comfort wherein they were amused. Thus. And We caused to inherit it another people. And the heaven and earth wept not for them, nor were they reprieved. (Ad-Dukhan 44:25-29)</b>	
397.	<b>The Day when no relation will avail a relation at all, nor will they be helped. (Ad-Dukhan 44:٤١)</b>	
398.	<b>Indeed, the righteous will be in a secure place; within gardens and springs, wearing [garments of] fine silk and brocade, facing each other. Thus. And We will marry them to fair women with large, [beautiful] eyes. They will call therein for every [kind of] fruit - safe and secure. They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire, as bounty from your Lord. That is what is the great attainment. (Ad-Dukhan 44:51-57)</b>	
399.	<b>Woe to every sinful liar, who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment. (Al-Jathiya 45:7, 8)</b>	
400.	<b>Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded? (Al-Jathiya 45:23)</b>	
401.	<b>And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months.</b>	

	<b>[He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.”</b> <i>(Al-Ahqaf 46:15)</i>	
402.	<b>O you who have believed, if you support Allah, He will support you and plant firmly your feet.</b> <i>(Muhammad 47:7)</i>	
403.	<b>Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.</b> <i>(Muhammad 47:10)</i>	
404.	<b>So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?</b> <i>(Muhammad 47:14)</i>	
405.	<b>So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.</b> <i>(Muhammad 47:19)</i>	
406.	<b>So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship? Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.</b> <i>(Muhammad 47:22, 23)</i>	
407.	<b>Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?</b> <i>(Muhammad 47:24)</i>	
408.	<b>[This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.</b> <i>(Muhammad 47:36)</i>	
409.	<b>Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their</b>	

	<b>hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest and much war booty which they will take. And ever is Allah Exalted in Might and Wise. (Al-Fath 48:18, 19)</b>	
410.	<b>O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (Al-Hujurat 49:6)</b>	
411.	<b>The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. (Al-Hujurat 49:10)</b>	
412.	<b>O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (Al-Hujurat 49:11)</b>	
413.	<b>O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. (Al-Hujurat 49:12)</b>	
414.	<b>O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Hujurat 49:13)</b>	
415.	<b>And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein. (Qaf 50:16)</b>	
416.	<b>[Allah will say], "Throw into Hell every obstinate disbeliever, preventer of good, aggressor, and doubter. (Qaf 50:24, 25)</b>	

417.	<b>And Paradise will be brought near to the righteous, not far.[It will be said], “This is what you were promised - for every returner [to Allah] and keeper [of His covenant] who feared the Most Merciful unseen and came with a heart returning [in repentance]. (Qaf 50:31-33)</b>	
418.	<b>And [in part] of the night exalt Him and after prostration. (Qaf 50:40)</b>	
419.	<b>And he felt from them apprehension. They said, “Fear not,” and gave him good tidings of a learned boy. And his wife approached with a cry [of alarm] and struck her face and said, “[I am] a barren old woman!” They said, “Thus has said your Lord; indeed, He is the Wise, the Knowing.” [Abraham] said, “Then what is your business [here], O messengers?” They said, “Indeed, we have been sent to a people of criminals to send down upon them stones of clay, Marked in the presence of your Lord for the transgressors.” So We brought out whoever was in the cities of the believers. And We found not within them other than a [single] house of Muslims. And We left therein a sign for those who fear the painful punishment. (Adh-Dhariyat 51:28-37)</b>	
420.	<b>By the Mount [Sinai]. (At-Tur 52:1)</b>	
421.	<b>And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained. (At-Tur 52:21)</b>	
422.	<b>And they will approach one another, inquiring of each other. They will say, “Indeed, we were previously among our people fearful [of displeasing Allah]. So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire. Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful.” (At-Tur 52:25-28)</b>	
423.	<b>Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is</b>	

	<b>vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him. (An-Najm 53:32)</b>	
424.	<b>Then which of the Blessings of your Lord will you both [jinns and men] deny? (Ar-Rahman 55:13)</b>	
425.	<b>And the forerunners, the forerunners - those are the ones brought near [to Allah] in the Gardens of Pleasure, a [large] company of the former peoples and a few of the later peoples. (Al-Waqi'ah 56:10-14)</b>	
426.	<b>Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward? (Al-Hadid 57:11)</b>	
427.	<b>Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient. (Al-Hadid 57:16)</b>	
428.	<b>Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward. (Al-Hadid 57:18)</b>	
429.	<b>O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful. (Al-Hadid 57:28)</b>	
430.	<b>Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the</b>	

	<b>Day of Resurrection. Indeed Allah is, of all things, Knowing. (Al-Mujadilah 58:7)</b>	
431.	<b>O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered. (Al-Mujadilah 58:9)</b>	
432.	<b>O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (Al-Mujadilah 58:11)</b>	
433.	<b>Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers. Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled. Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might. (Al-Mujadilah 58:19-21)</b>	
434.	<b>[The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds." So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrong-doers. (Al-Hashr 59:16, 17)</b>	
435.	<b>If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. (Al-Hashr 59:21)</b>	
436.	<b>Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing. (Al-Mumtahanah 60:3)</b>	



437.	<b>There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy. (Al-Mumtahanah 60:6)</b>	
438.	<b>Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (Al-Mumtahanah 60:8)</b>	
439.	<b>O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves. (Al-Mumtahanah 60:13)</b>	
440.	<b>O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do. (As-Saff 61:2, 3)</b>	
441.	<b>It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error - and [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise. That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty. (Al-Jumu'ah 62:2-4)</b>	
442.	<b>O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. (Al-Jumu'ah 62:9)</b>	
443.	<b>O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. (Al-Munafiqun 63:9)</b>	
444.	<b>And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a</b>	

	<b>brief term so I would give charity and be among the righteous.” (Al-Munafiqun 63:10)</b>	
445.	<b>O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. (At-Taghabun 64:14)</b>	
446.	<b>O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter. (At-Talaq 65:1)</b>	
447.	<b>And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent. (At-Talaq 65:2, 3)</b>	
448.	<b>Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease. (At-Talaq 65:7)</b>	
449.	<b>O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval</b>	

	<b>of your wives? And Allah is Forgiving and Merciful.</b> ( <i>At-Tahrim</i> 66:1)	
450.	<b>If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.</b> ( <i>At-Tahrim</i> 66:4, 5)	
451.	<b>And Allah presents an example of those who believed: the wife of Pharaoh, when she said, “My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.”</b> ( <i>At-Tahrim</i> 66:11)	
452.	<b>Indeed, those who fear their Lord unseen will have forgiveness and great reward.</b> ( <i>Al-Mulk</i> 67:12)	
453.	<b>It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.</b> ( <i>Al-Mulk</i> 67:15)	
454.	<b>So as for he who is given his record in his right hand, he will say, “Here, read my record! Indeed, I was certain that I would be meeting my account.” So he will be in a pleasant life - in an elevated garden, its [fruit] to be picked hanging near. [They will be told], “Eat and drink in satisfaction for what you put forth in the days past.”</b> ( <i>Al-Haqqah</i> 69:19-24)	
455.	<b>But as for he who is given his record in his left hand, he will say, “Oh, I wish I had not been given my record and had not known what is my account. I wish my death had been the decisive one. My wealth has not availed me. Gone from me is my authority.” [Allah will say], “Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.”</b> ( <i>Al-Haqqah</i> 69:25-32)	

456.	<b>Indeed, he did not used to believe in Allah, the Most Great, nor did he encourage the feeding of the poor. (Al-Haqqah 69:33, 34)</b>	
457.	<b>And no friend will ask [anything of] a friend,they will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children and his wife and his brother and his nearest kindred who shelter him and whoever is on earth entirely [so] then it could save him. (Al-Ma'arij 70:10-14)</b>	
458.	<b>Indeed, mankind was created anxious: When evil touches him, impatient, And when good touches him, withholding [of it], Except the observers of prayer - Those who are constant in their prayer and those within whose wealth is a known right For the petitioner and the deprived - and those who believe in the Day of Recompense and those who are fearful of the punishment of their Lord - indeed, the punishment of their Lord is not that from which one is safe - and those who guard their private parts except from their wives or those their right hands possess, for indeed, they are not to be blamed - but whoever seeks beyond that, then they are the transgressors - and those who are to their trusts and promises attentive and those who are in their testimonies upright and those who [carefully] maintain their prayer: They will be in gardens, honored. (Al-Ma'arij 70:19-35)</b>	
459.	<b>Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. (Al-Jinn 72:1, 2)</b>	
460.	<b>Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in</b>	

	<p><b>forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (Al-Muzzammil 73:20)</b></p>	
461.	<p><b>Every soul, for what it has earned, will be retained except the companions of the right. (Al-Muddathir 74:38, 39)</b></p>	
462.	<p><b>[And asking them], "What put you into Saqar?" They will say, "We were not of those who prayed, nor did we used to feed the poor. And we used to enter into vain discourse with those who engaged [in it], and we used to deny the Day of Recompense until there came to us the certainty." (Al-Muddathir 74:42-47)</b></p>	
463.	<p><b>I swear by the Day of Resurrection. And I swear by the reproaching soul [to the certainty of resurrection]. (Al-Qiyamah 75:1, 2)</b></p>	
464.	<p><b>Rather, man, against himself, will be a witness. (Al-Qiyamah 75:14)</b></p>	
465.	<p><b>[Some] faces, that Day, will be radiant, looking at their Lord. (Al-Qiyamah 75:22, 23)</b></p>	
466.	<p><b>Indeed, We guided him to the way, be he grateful or be he ungrateful. (Al-Insan 76:3)</b></p>	
467.	<p><b>They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. (Al-Insan 76:7)</b></p>	
468.	<p><b>And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude." (Al-Insan 76:8, 9)</b></p>	
469.	<p><b>So Allah will protect them from the evil of that Day and give them radiance and happiness and will reward them for what they patiently endured [with] a</b></p>	

	<p><b>garden [in Paradise] and silk [garments]. [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. And near above them are its shades, and its [fruit] to be picked will be lowered in compliance. And there will be circulated among them vessels of silver and cups having been [created] clear [as glass], clear glasses [made] from silver of which they have determined the measure. And they will be given to drink a cup [of wine] whose mixture is of ginger [from] a fountain within Paradise named Salsabeel. There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls. And when you look there [in Paradise], you will see pleasure and great dominion. Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. [And it will be said], “Indeed, this is for you a reward, and your effort has been appreciated.”</b> (<i>Al-Insan</i> 76:11-22)</p>	
470.	<p><b>But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge.</b> (<i>An-Nazi'at</i> 79:40, 41)</p>	
471.	<p><b>The Prophet frowned and turned away because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified or be reminded and the remembrance would benefit him? As for he who thinks himself without need, to him you give attention. And not upon you [is any blame] if he will not be purified. But as for he who came to you striving [for knowledge] While he fears [Allah], from him you are distracted. No! Indeed, these verses are a reminder; so whoever wills may remember it.</b> (<i>Abasa</i> 80:1-12)</p>	
472.	<p><b>Woe to those who give less [than due],who, when they take a measure from people, take in full.But if they</b></p>	

	<b>give by measure or by weight to them, they cause loss. (Al-Mutaffifin 83:1-3)</b>	
473.	<b>No! Indeed, the record of the righteous is in 'illiyyun. And what can make you know what is 'illiyyun? It is [their destination recorded in] a register inscribed which is witnessed by those brought near [to Allah]. Indeed, the righteous will be in pleasure on adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem, a spring from which those near [to Allah] drink. (Al-Mutaffifin 83:18-28)</b>	
474.	<b>Indeed, they are planning a plan, but I am planning a plan. So allow time for the disbelievers. Leave them awhile. (At-Tariq 86:15-17)</b>	
475.	<b>He has certainly succeeded who purifies himself and mentions the name of his Lord and prays. (Al-A'la 87:14, 15)</b>	
476.	<b>[Other] faces, that Day, will show pleasure. With their effort [they are] satisfied In an elevated garden, Wherein they will hear no unsuitable speech. Within it is a flowing spring. Within it are couches raised high and cups put in place and cushions lined up and carpets spread around. (Al-Ghashiyah 88:8-16)</b>	
477.	<b>And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me." But when He tries him and restricts his provision, he says, "My Lord has humiliated me." No! But you do not honor the orphan And you do not encourage one another to feed the poor. And you consume inheritance, devouring [it] altogether, and you love wealth with immense love. (Al-Fajr 89:15-20)</b>	
478.	<b>It is the freeing of a slave, or feeding on a day of severe hunger, an orphan of near relationship or a needy person in misery, and then being among those who believed and advised one another to patience</b>	

	<b>and advised one another to compassion. Those are the companions of the right. (Al-Balad 90:15-20)</b>	
479.	<b>And [by] the soul and He who proportioned it and inspired it [with discernment of] its wickedness and its righteousness, he has succeeded who purifies it, and he has failed who instills it [with corruption]. (Ash-Shams 91:7-10)</b>	
480.	<b>As for he who gives and fears Allah and believes in the best [reward], We will ease him toward ease. (Al-Lail 92:5-7)</b>	
481.	<b>So as for the orphan, do not oppress [him]. And as for the petitioner, do not repel [him]. But as for the favor of your Lord, report [it]. (Ad-Dhuha 93:9-11)</b>	
482.	<b>For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease. (Ash-Sharh 94:5, 6)</b>	
483.	<b>We have certainly created man in the best of stature; Then We return him to the lowest of the low, except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (At-Tin 95:4-6)</b>	
484.	<b>Is not Allah the most just of judges? (At-Tin 95:5)</b>	
485.	<b>No! [But] indeed, man transgresses Because he sees himself self-sufficient. (Al-Alaq 96:6, 7)</b>	
486.	<b>Have you seen the one who forbids a servant when he prays? Have you seen if he is upon guidance or enjoins righteousness? Have you seen if he denies and turns away - Does he not know that Allah sees? (Al-Alaq 96:9-14)</b>	
487.	<b>Indeed, We sent the Qur'an down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn. (Al-Qadr 97:1-5)</b>	
488.	<b>So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it. (Az-Zalzalah 99:7, 8)</b>	
489.	<b>And indeed he is, in love of wealth, intense. (Al-Adiyat 100:8)</b>	



490.	<b>Woe to every scorner and mocker who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal. No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled, which mounts directed at the hearts. Indeed, Hellfire will be closed down upon them in extended columns. (Al-Humazah 104:1-8)</b>	
491.	<b>Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, striking them with stones of hard clay, and He made them like eaten straw. (Al-Fil 105:1-5)</b>	
492.	<b>Say, “I seek refuge in the Lord of daybreak from the evil of that which He created and from the evil of darkness when it settles and from the evil of the blowers in knots and from the evil of an envier when he envies.” (Al-Falaq 113:1-5)</b>	
493.	<b>Say, “I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers [evil] into the breasts of mankind - from among the jinn and mankind.” (An-Nas 114:1-6)</b>	

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غلاف خلفي عليه

صورة المؤلف

تحت الصورة نضع هذه الجملة

At the end of the reflection journey on the Surahs of the Holy Qur'an with the aim of extracting a life approach from the verses to live by, changing our understanding of various aspects of life and deepening our perception of the divine teachings that the noble verses call us to embrace, I hope that this understanding will lead us to true happiness by living New Life Inspired by the Holy Qur'an.

The last of our call is, 'Praise to Allah, Lord of the Worlds.'

**Mansour Amer**