

SURAH MUZZAMMIL

The command to stand at night in prayer (ayahs 1 to 3)

- Recommended in the Arab culture to call someone the father/mother of their child– called kuniya
- Abu Hurairah was a very kind hearted person, used to carry a sleeping kitten so became known as Abu Hurairah (أبو هريرة)
- Common for Allah to call Prophet Mohamed (S.A.W.) by something he was doing in that situation
- When the prophet Mohammed – peace be upon him - received the first revelation, he ran to his house and told Khadija “Zamilunii, Zamilunii” (زملوني، زملوني!) – cover me up, cover me up
 - o Allah calls him “o you who wraps himself in clothing” in ayah 1
- Ali – may Allah be pleased with him - had a fight with his wife Fatima; Ali wanted to go to the prophet – peace be upon him - and complain to him; he went to the Masjid and didn’t find him there; he leaned against the Masjid and got dust all over his back and waited for prophet; when the prophet came and saw him, he called him “O father of dust”

Related Story: Sahaba called Hodayfah; it was very tense during the Battle of the Trench and Prophet Mohamed (S.A.W.) asked who would come and bring him some news; nobody moved; Prophet Mohamed (S.A.W.) asked who will go to bring me news and he will be with me in Jannah like two fingers touching each other; nobody moved; Prophet Mohamed (S.A.W.) called Hodayfah; Hodayfah stood up and Prophet Mohamed (S.A.W.) told him to go and get news and don’t do anything that will bring animosity or cause them to start fighting; when Hodayfah stood up it was cold and windy, but then when he started to waking to the other camp, he was warm and didn’t feel the cold. Prophet Mohamed (S.A.W.) told him not to trigger the anger of the other side against him. Once Hodayfah crossed to the other side, he found Abu Sufyan and he was close to him; he prepared an arrow to kill him, but then he remembered what Prophet Mohamed (S.A.W.) said and put the arrow away. Abu Sufyan was very smart and said want to have a meeting, but want to first make sure there are no strangers amongst them. Abu Sufyan said everyone should say his name and the name of his partner. Hodayfah acted assertively and challenged someone to say his name first, then challenged another person to say his name, so Hodayfah was skipped and didn’t have to say his name. When Hodayfah returned, he felt the cold again. When Prophet Mohamed (S.A.W.) saw him, he took off his cloak and put it around Hodayfah and told him to rest. Hodayfah slept through fajr b/c he was so tired. Prophet Mohamed (S.A.W.) woke him up and called him “Mr. Sleepy” (قم يا نومان).

- From this story we learn the following:
 - o When Prophet Mohamed (S.A.W.) chose someone for a mission, he chose someone he knew could do the job.
 - o Allah can use the wind as mercy or punishment
 - o Choose the best names to call our friends and family

- How to be a Caller to Allah
 - o Iqra (اقرأ) – seek knowledge
 - o “Qum Fa Anthir” (قم فأنذر) – call others to Allah
 - o “Qum Al-Layl” (قم الليل) – pray at night to establish a strong relationship with Allah so that he can support us at all times

The way of reciting the Quran (ayah 4)

- People who recite the Qur’an with tajweed are at the rank of the angels
- People who recite the Qur’an and find difficulty reading get 2 rewards – a reward for reading and a reward for the difficulty
 - o Abandoning reading is the first step to stay away from the abandonment of Quran – after reading we must then reflect, understand, apply and teach
 - Surah Yusuf, ayah 108 – we are all obligated to make Dawah

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

The magnificence of the Quran (ayah 5)

- The Dunya is a prison for the believer and paradise for the non-believer

The virtues of standing at night for prayer (ayahs 6 to 14)

- When you pray at night, what you say touches your heart as you reflect on it more than during the day – the day should be spent earning your provision
- Fatima – the daughter of the prophet peace be upon him - used to say “ how short is the night to enjoy the company of Allah”
- Allah descends in a way that befits Him every single night during that last 3rd of the night to the nearest heaven and extends His Hand saying is there anyone who is asking me anything of Me?

عن أبي هريرة قال قال رسول الله {صلى الله عليه وسلم} إذا مضى شطر الليل أو ثلثاه ينزل الله تبارك وتعالى إلى السماء الدنيا فيقول هل من سائلٍ فيعطى هل من داعٍ فيستجاب له هل من مستغفرٍ فيغفر له حتى ينفجر الصبح

- Food is one of the punishments for the people of hellfire
 - o They will be very hungry, but the food they are offered will have thorns and will get stuck in their throats and choke them
 - they will always be hungry, but after they eat, they will feel pain
- when the people of hellfire are thirsty, the drink is boiling water – as they drink the boiling water, it will burn everything inside of them
- Allah talks about the horrors of the Day of Judgment – Allah describes the mountains as being like carded wool on the Day of Judgment; also describes them as being like a heap of sand

Your Messenger is like the Messenger of the Pharoah (فرعون) (ayahs 15 and 16)

- If we disobey today, the same thing will happen to us that happened to the people that disbelieved before us
- If you disobey one messenger, by default disobeying all messengers

The threat of the Day of Judgment (ayahs 17 and 18)

- Children don't realize there is something serious until it gets really serious and affects them
 - o The Day of Judgment will scare kids to the extent that it will turn their hair white - shows the terror of that day (يوم يجعل الولدان شيباً)
- On the Day of Judgment, the heavens will be split asunder and opened
- When Allah promises something, that promise will be fulfilled

This is a Surah that men of sound understanding receive admonition (ayah 19)

- It is up to people to decide whether they will follow

Abrogation of the obligatory night prayer, and a mention of its valid excuse (ayah 20)

- Allah knows that Prophet Mohamed (S.A.W.) stands in night prayer and some of his companions as well
- Allah decides the extent of the night and the day
- When Allah descends to the lowest heaven in the last third of the night, divide the time between Maghrib and Fajr by 3 to figure out when the last 3rd is
 - o Allah knows that we can't calculate this time exactly, so read whatever of we can from the Quran
- This abrogates the first ayah – pray whatever you can of the night prayer (when the first ayah was revealed, it was obligatory on the prophet – peace be upon him - and all the Muslims at that time to perform the night prayer)
- Valid excuses for not upholding night prayer (mentioned in ayah 20):
 - o When you are sick
 - But when you are sick, you get the bounty of everything you used to do when you were not sick
 - o Those who are traveling
 - o People who fight for the sake of Allah

- Ayah 20 - “and loan Allah a goodly loan”(وَأَقْرَضُوا اللَّهَ)
 - Allah tests us by seeing if we share the blessings He gives us with others
 - Be grateful to Allah by acknowledging that “without Allah, would not have made money”
- When a person does a good deed, it is multiplied 10 times
 - If you give 1 dollar, it is as if you have given 10 dollars
 - If you keep the 1 dollar, you just have 1 dollar, but if you give it, you have 10
 - When we give, Allah doesn’t need what we give, but He is testing us to see if we give
- Money that you didn’t pay zakat on will come as blocks of iron on the Day of Judgment and Allah will say this is what you were saving
 - They will first turn their faces, then their sides and then it will be at their backs
- Riba – means to grow
 - When you do business with Allah, your money grows
 - There is a man who we were told will be going to Jannah because he used to give people loans; and when they couldn’t pay, he would be gracious and lenient with them – he was merciful to people, so Allah will be merciful to him
- On the Day of Judgment, there will be a real scale
 - To get to Jannah, our good deeds should outweigh the bad deeds
 - Prophet Mohamed (S.A.W.) will throw something on the scale for people whose scale is even; and Jibreel will ask him why he did that – Prophet Mohamed (S.A.W.) will say that the person said “Sallallahu Alaihi Wasalam” a lot in the Dunya
- On the Day of Judgment, some people will be one deed short of getting into Jannah – these people will ask other people for good deeds until they find a man who has just one good deed; that person is going to hellfire anyway, so that person will give the person asking the good deed; Allah will call that man in front of all of the people and say take them both to Jannah – that man is trying to be generous and Allah is the most generous
- The meaning of the word “Amin” = “oh Allah accept my dua” (“amin” is an Abyssinian word – not Arabic)
- Friday will be a special day in Jannah
- At the time of Musa, to make tawba, the people had to kill each other and then Allah would bring them back to life
 - Allah has made it so easy for us to make tawba now – just say Astaghfirullah

- When Prophet Mohamed (S.A.W.) was reading the Quran, if he was reading ayahs about Jannah and hellfire, Prophet Mohamed (S.A.W.) would stop and ask Allah out of His bounty – we need to interact with the Quran when we read it
 - We need to remove the rust from our heart to do this
 - In Surah Mutaifeen, ayah 14, Allah said there is a layer of blackness on our hearts that is a barrier between us and Allah

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

- Everytime we commit a sin, a drop of black falls on our hearts
 - Prophet Mohamed (S.A.W.) said the hearts get rust like iron; the Sahaba asked Prophet Mohamed (S.A.W.) how to remove the rust and M said 2 things can take it away:
 - Reading the Quran with reflection, thinking and understanding
 - Remembrance of death
- Prophet Mohamed (S.A.W.) was asked who is the wisest person; Prophet Mohamed (S.A.W.) said the wisest person is the one who remembers death the most and the one who is the best among the people when it comes to being ready for what will happen after death
- We are only trustees for Allah on earth – we don't represent Allah
- People, whether they are Bedouins or living in cities, serve each other whether they know it or not

SURAH AL-MUDDATHHIR

The first ayah to be revealed the night after Surat Al-'Alaq (سورة العلق) (ayahs 1 to 7)

- Ayah 1 - Allah starts by addressing the prophet Mohammed – peace be upon him - the same way he did in the previous surah - “O you who covers himself with a garment”
 - o Common Arab custom to give people patronymic names which relate to things they were found doing, eg. The father of the cat (Abu Hurairah)
- Ayah 2 to 3 - In Dawah, our main job is to make Allah the greatest being in the sight of people
 - o If we love Allah, we have to speak about him a lot
- Ayah 4 - When we pray, make sure 3 things are pure
 - o Clothes
 - o Bodies
 - o Place we pray
 - Also have to make sure our heart is pure from shirk, hatred, jealousy
- When you make wudu, remember the last sin your hands committed and that w/ the last drop of water coming off your hands it is like your sins being washed away – the same when we wash our mouths, faces, etc.¹
- Make sure we purify ourselves in addition to purifying our bodies
- Ayah 6 to 7 - Don't remember favors you have done for other people, just do it for the sake of Allah and forget about it
 - o If we remind other people of the favors we have done for them, its like saying we did it for them and not for Allah
 - o Be patient because we do things for the sake of Allah

¹ عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ، قَالَ : ((إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ ، أَوْ الْمُؤْمِنُ فَعَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ، فَإِذَا عَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ ، فَإِذَا عَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ))
رواه مسلم

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the Muslim - or believing - slave does wudu' and washes his face, every wrong thing at which his eyes have looked leaves with the water - or with the last drop of water. When he washes his hands, every wrong thing which his hands have touched leaves with the water - or with the last drop of water. When he washes his feet. every wrong thing to which his feet have walked leaves with the water – or with the last drop of water, until he emerges cleansed of sins." [Narrated by Muslim]

Reminder of the Day of Judgment (ayahs 8 to 10)

- Israfeel will blow the horn – this will be the end of life on earth
- The horn will be blow again, and some rain will come down from the throne
- Then our bodies will start growing from the backbone (this never decays) and Allah will send the souls back to the bodies – we will then be people again b/c our souls will be combined w/ our bodies
- We will stand up and go to the gathering place to stand in front of Allah
- Allah says generally first that it will be a very difficult day, then specifies that for the disbelievers it will not be easy
 - o The Day of Judgment will be hard for everyone, but harder for the disbelievers
- Allah said for the believers, the Day of Judgment will be exactly as the time from Asr to Maghrib – this is how it will feel in the shade of Allah

A threat for whoever claims that the Quran is magic (ayahs 11 to 29)

Story about Al-Waleed Ibn Mughirah (الوليد بن مغيرة)

- The Backdrop

- o In Makkah, the prophet Mohammed - peace be upon him used - to take every opportunity to make Dawah
 - At the time of Hajj, the pagans would also come to Hajj and Prophet Mohamed would make Dawah to them
 - After Prophet Mohamed made Dawah, Abu Lahab would come and call him crazy; Abu Jahl would come and say he is a liar; another group will come and say he is a magician
 - They lost credibility b/c they were saying different things
 - o The disbelievers called for a conference in Darul Nagwa – they said they have to come up with 1 thing to call Prophet Mohamed so they don't contradict each other
 - o They couldn't say that the prophet Mohammed was a liar because he lived with them for 40 years and his 2 titles were Al-Sadiq (الصادق) and Al-Amin (الأمين) (i.e. the Honest and the Trustworthy, respectively)
 - o Decided to send Al-Walid ibn Al-Mughirah to go and listen to the Quran and come back and report to them so they can decide what to call him
- Who is Al-Walid ibn Mughirah?**
- Ayah 11 - "leave me with the one I created alone" refers to Al-Waleed ibn Mughirah
 - o We know his attributes from Surah Al Qalam

- Al-Waleed Ibn Mughirah was one of the richest people in Mecca
- Allah gave Al-Waleed ibn Mughirah many blessings – he was the head of his tribe; he was a poet who had mastered the Arabic language (people who did this were held in very high esteem); he had lots of money; all of his 13 children were living with him
 - After everything Allah gave Waleed Ibn Mughirah, he still wanted more - He was ungrateful
 - Compare with Ayah 6 of Surat Al-‘Adiyaat (العاديات): “إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ”

English Translation: “Verily! Man (disbeliever) is ungrateful to his Lord;”

- The beauty and miracle of the Quran

- Abu Jahl and some other people of the Quraish couldn’t resist the beauty of the Quran – they would hide behind the Kaba and listen to the Quran
- Allah describes what Waleed Ibn Mughirah was thinking when he was listening to the Quran – he knew these were not the words of a man and he knew that prophet was telling the truth
- Al-Walid Ibn Mughirah knew the Quran was the truth, and he was thinking whether he should go back and tell them the Quran is the truth

- Arrogance and Denial

- Waleed Ibn Mughirah had to choose whether to please Allah or to please people and he chose to please people – how many times do we do this today?
 - What if we die at a moment when we are choosing to please the people?
 - Hadith that says: “He who seeks the pleasure of people at the expense of the pleasure of Allah, Allah will not be pleased with him and He will make the people displeased with him. He who seeks the pleasure of Allah, Allah will be pleased with him and He will make the people pleased with him.

قال صلى الله عليه وسلم: "من التمس رضا الله بسخط الناس ومن التمس رضا الناس بسخط الله سخط الله عليه وأسخط عليه الناس"

- If we have Yaqeen that Allah is the provider, we won’t try to please people b/c we are worried about our rizq - there is no obedience to a human being as long as it is disobedience to Allah
- Ayah 27 from Surah Ibrahim – Allah supports only the true believers at the time of their death and when they are asked the 3 questions in the grave

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

- At the moment of death, what is in your heart comes out – we will only be able to say what is in our heart
 - No one will be able to say the shahada at the time of their death except those who lived according to it
 - If we live our entire life according to the answers to these questions, the answers will come very easily
- Waleed Ibn Mughirah’s sins – denying the truth and seeking the pleasure of people rather than the pleasure of Allah
 - Waleed Ibn Mughirah thinking if he goes back and tells them the truth, what will happen to his wealth, his family and his status
 - Al-Waleed Ibn Mughirah was very arrogant – being a master of the Arabic language, he should have appreciated the Quran, but he chose to disbelieve and started to think about what to say to save face in front of the leaders of Quraysh
 - He contemplated: Is he a madman? A magician? A soothsayer? A poet?
 - Ayah 19-20 – “Qutila” (قتل) → Cursed = the exclusion of the mercy of Allah
 - He finally said: “This Quran is nothing but magic” “This is nothing but the words of human beings”
 - Allah even describes the facial expressions of Al-Waleed Ibn Mughirah
 - He compromised faith and put the words of Allah behind his back
 - Compare Al-Walid to the magicians of Pharaoh who, upon seeing the signs of Allah, believed wholeheartedly – they knew it was a miracle from Allah as mentioned in Ayah 117-126 of Surat Al-A’raaf (الأعراف) ²
 - Pride was the sin of Iblis and everyone who follows him in disbelief

²وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ (119) وَالْقِيَ السَّحَرَةُ سَاجِدِينَ (120) قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ (121) رَبِّ مُوسَىٰ وَهَارُونَ (122) قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرَتُمْوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ نَعْلَمُونَ (123) لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ (124) قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ (125) وَمَا نُنْفِخُ مِنْهَا إِلَّا أَنْ أَمَّنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفَرَعْنَا عَلَيْْنَا صَبْرًا وَتَوَقَّفْنَا مُسْلِمِينَ (126)

English Translation: And We inspired Musa (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehoods which they showed. (117) Thus truth was confirmed, and all that they did was made of no effect. (118) So they were defeated there and then, and were returned disgraced. (119) And the sorcerers fell down prostrate. (120) They said: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists). (121) "The Lord of Musa (Moses) and Harun (Aaron)." (122) Fir'aun (Pharaoh) said: "You have believed in him [Musa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. (123) "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all." (124) They said: "Verily, we are returning to our Lord. (125) "And you take vengeance on us only because we believed in the Ayat (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims." (126)

- Ayah 17 - سأرهقه صعوداً
 - Allah says He will cover Waleed Ibn Mughirah with a special arduous torment in hellfire
 - Allah will make a mountain for him that he has to climb; when he gets to the top of the mountain at the top of hellfire, he will be put at the bottom and have to climb it again - will do this eternally
 - Every time he puts his hands on the mountain, they will melt and then Allah will re-create them - this will keep happening until he gets to the top and then Allah will put him at the bottom again
 - Hellfire is 70 years deep – i.e. it takes a rock 70 years to reach the bottom
 - Imagine someone climbing a mountain in hellfire when it is this deep
- Ayah 26 to 29 - Punishment = burning
 - Allah said he will burn Waleed in a valley in Jahannam called Saqar
 - Allah says – and *what will make you know what Saqar is*” (وما أدراك ما صقر)
 - Allah uses this phrase when speaking of something really important
 - In Saqar, whatever is thrown into it is burned right away
 - Blackening the skins – mainly the face b/c the disbeliever will have his hands shackled behind his back so he can't defend his face
 - When we think of the this is harsh, remember all the bad things we do as human beings and look at the punishments that are given to people who do horrible things in the Dunya
 - Allah made Islamic legal punishments in this life harsh
 - Surah Nur, ayah 3 – if a Muslim commits adultery and he is not married, the punishment is not stoning to death, it is 100 lashes; this should be witnessed by believers because it is embarrassment for the person who did this and it is admonition for people not to do this – they will think twice before committing the sin
 - 5 main objectives of Islamic law – to protect/preserve:
 1. An-Nafs – life
 - No one has the right to take the life of someone else – don't kill yourself or anyone else
 2. Wealth/property
 3. Din – religion
 - The success is with w/ Allah – only this will guarantee you happiness in both lifes

4. Reason

- Alcohol impairs reason, so it is prohibited

5. Honor

- The Islamic law will never change; man-made laws change and are not always correct (eg. laws allowing same sex marriage)
- This Ummah is called the “best Ummah” (خير أمة) based on 3 conditions:
 1. Enjoin what is right
 2. Stop what is wrong
 3. Believe in Allah – not just believe, but increase our level of Iman at all times
 - Whatever we learn will be something for us or against us – we have to apply what we learn!
 - We shouldn’t shy away from calling for and spreading Islam and its teachings

The number of guardians of hell and what the disbelievers said about this (ayahs 30 to 37)

- Ayah 30 to 31 - When Allah said there would be 19 angels guarding hellfire, the disbelievers started asking why 19?
 - Allah said that is why he said 19 – so they would start questioning; the number 19 was a fitna for the disbelievers
 - Abu Jahl said there will only 19 and that it would not be difficult for the brave people of Quraish to take care of the 19 angels so that they could then run away from the hellfire
 - Abu Jahl didn’t know the power of those angels
 - Compare the proportion of the angel of hellfire to the person in hellfire
 - Between the shoulders of one of those angels is the difference of 700 years
 - The distance between the shoulders of a disbeliever in hellfire is the distance of walking 3 days
- Allah made “Shajarat Al-zaquum” (شجرة الزقوم) a tree in hellfire, a trial for the disbelievers as well
 - It will grow from the bottom of hellfire – The disbelievers said: “How can a tree grow with fire all around it?”
 - **Related story** - Abu Hanifa saw a dream and went to his teacher Hamman and asked him to interpret it. Said in his dream there was a tree and a pig under the tree; something fell from the tree onto the pig and the pig was making sujood to Allah.

A group of atheists came to see Abu Hanifa. They asked Abu Hanifa if he believed in God, he said yes. Then they asked if he can see/touch God. They asked if he believed in hellfire and Shaitan. They asked how Shaitan will be tortured in hellfire if he is made of fire.

Abu Hanifa took something made of clay and threw it in the face of the leader. The group got mad, but Abu Hanifa said he is answering their questions. Abu Hanifa asked the leader is made from and the leader said dust with water (i.e. clay).

Then Abu Hanifa asked him why he was in pain. The leader said because Abu Hanifa threw the clay threw it at him. Abu Hanifa asked him where the pain is and the leader showed him. Abu Hanifa asked him if he could see the pain and the leader said no. Abu Hanifa said this is exactly how we believe in Allah – we can't see Him but we can see His signs everywhere. The man took shahada (i.e. he became Muslim).

- This incident was the interpretation of Abu Hanifah's dream: The pig was the leader of the atheists; the clay he threw was what fell from the tree and then the man took shahada.
- Allah uses many things as his soldiers – wind, rain
 - Only Allah knows his soldiers – this is fitna for the Kufaar (وما يعلم جنود ربك إلا هو)
- We submit to the commands of Allah, not our reasoning
 - As Muslims we should say: "We hear, we obey, and we believe" (سمعنا و أطعنا و آمننا)
 - Why is it that we submit to the commands of other people in many situations, e.g. when our employers if they tell us how to dress for our jobs, yet it is so hard for us to submit to Allah without question?)
 - When we go around the kaba, we do this to follow the command of Allah, not because we think that stone can benefit or help us in any way
 - When Umar was kissing the black stone, he said to the stone that I know for sure you are a stone and you can bring no benefit and ward off no harm, and if I hadn't seen Prophet Mohamed kissing you, I wouldn't have kissed you
- This number of anger that guard hellfire is mentioned in the scripture of the people of the Books
 - When you hear that Prophet Mohamed is confirming the revelations given to the earlier Prophets, your iman will go up and you will have no doubt in your heart
- This number was a guidance for some and misguidance for others
 - Allah guides some people because they submit and believe; other people go astray because they refuse to believe in what Allah revealed

- Ayah 32 to 37 - Jahannam is a reminder for mankind
 - Allah takes an oath by the moon and by the morning
 - These are miracles we see every single day but we take them for granted
 - The fire is one of the greatest afflictions, a warning for humanity – take heed and do everything we can to protect ourselves from this
 - We have the ability to choose what our eternal journey is

The conversation between the people of paradise and the people of hellfire (ayahs 38 to 48):

- Ayah 41 – “Criminals” (مجرمين) means disbelievers and hypocrites
- 4 reasons people end up in Saqar:
 1. They don’t pray
 - One opinion says that people who don’t pray are not Muslims, but the stronger opinion says that they are still Muslims, but they are committing a major sin as long as they admit Salah is a pillar of Islam
 2. They don’t feed the poor
 3. They engage in idle talk
 - Slander/backbiting/gossip is a major sin
 4. They deny the Day of Judgement
- Ayah 47 – “Yaqeen” (يقين) here means death, not certainty
- Ayah 48 - If everyone of earth comes to intercede for you at that point, it will be of no benefit to you

Disapproval of the disbelievers’ rejection and their position (ayahs 49 to 53)

- When Prophet Mohamed comes to remind them there is a Day of Judgement, they run away from him as if they are donkeys running away from a liar
- Each of them wishes to receive revelation from Jibreel directly
- They are not afraid of the Akhira – don’t fear the punishment of Allah

The Quran is a reminder (ayahs 54 to 56)

- They can’t take heed and remember the Quran without the will of Allah as well
- Allah knows things before they happen, but He doesn’t force you to make your choice
 - Allah created everything, even the things that we do with our free will.
- Allah is the only one worthy of Taqwa

Some matters of Fiqh relating to listening to and reciting the Quran

- You can listen to the Quran even if you don't listen attentively
 - o Ayah 204 in Surat Al-A'raaf (الأعراف) speaks of paying attention when you are standing behind the imam in congregational prayer

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

English Translation: So, when the Quran is recited, listen to it, and be silent that you may receive mercy.

- Means you can listen to the Quran when you are do other things and are not paying full attention
- Listening to the Quran is *much* better than listening to music because we will be held accountable for everything we listen to. Recall Ayah 36 of surat Al-Israa' (الإسراء)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

English Translation: And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those you will be questioned about (by Allah)

- Don't have to have wudu when you are listening to the Quran, but if you recite the Quran, it is recommended to have wudu and sit properly (ayah with Surah Waqiah)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (77) فِي كِتَابٍ مَكْنُونٍ (78) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (79) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ (80)

- Women who have their period must have a barrier to touch the Quran

SURAH QIYAMAH

Oath about the final return of the DoJ and refutation against the plots of the thinkers (ayahs 1 to 15)

- Ayah 1: Allah swears by the Day of Judgment
 - When Allah makes an oath, know that there is something important coming up after the oath
- Ayah 2: Allah swears by the “blaming self”
 - Allah mentioned 3 types of selves (“nafs” or نفس) in the Quran
 1. The blaming self (النفس اللوامة)
 - Mentioned in surat Al-Qiyamah
 - When the person commits a sin, they repent to Allah, but then they go back to commit the sin – fluctuating between sin and tawba
 2. The self that always commands the person to do something bad (النفس الأُمارة بالسوء)
 - Mentioned in Surat Yusuf / This is the worst nafs
 3. The tranquil self (النفس المطمئنة)
 - Mentioned in Surat al-Fajr – the soul that goes back to Allah pleased with Allah and Allah is pleased with it
- Ayah 3: Allah asks man to ponder: “Does man think that we will not assemble his bones?”
 - Compare to the case where Al-‘Aas ibn Wa’il (العاص بن وائل) and Ubayy ibn Khalaf (أبي بن خلف) came to the prophet – peace be upon him – with bones that had decayed and said: “Do you claim Oh Mohammed that your Lord can revive these bones after they had decayed?”
 - The reply from Allah came in Surat Yaseen:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78) قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

English Translation: And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and became dust?" (78) Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"
- Ayah 4: Reflect on how perfectly created and proportioned our hands are; we never have to oil our joints and fingers, Allah always makes them work; no 2 fingerprints are the same
- Ayah 5: Man wants to continue to sin and he doesn't want to be punished for this
- Ayah 6-9: On the Day of Judgment,
 - The vision is dazzled / The moon darkens / Allah will bring the sun and the moon together

- Ayah 10: When people see these signs, they will want to escape, but there will be no way to escape
 - o This is the final destination – going back to Allah and He will decide where you are going
- Ayah 13-15: On the Day of Judgment you will be informed – you will be given have a record of everything you have done
 - o Allah will make us a witness against ourselves
 1. Allah will seal our mouth and then ask our limbs, eyes and ears what we did
 2. The man’s body will bear witness against him, then Allah will remove the seal from his mouth
 - Even if we try to make excuses for ourselves, we won’t be able to make any

How the Prophet received the revelation (ayahs 16 to 19)

- The prophet –peace be upon him – used to repeat the ayat after Jibreel – peace be upon him – when the Quran was first revealed out of fear of forgetting
- Allah tells Prophet Mohamed (S.A.W.) not to worry and not to hasten in reciting it; He will firmly put the Quran in his heart;

The curse of rejecting the Day of Judgment is love of the Dunya and heedlessness of the hereafter (ayahs 20 and 21)

- We reject the Day of Judgment because we love the dunya more than we love the eternal life
- Have we reflected about death and the questioning in the grave?!

Seeing Allah in the Hereafter (ayahs 22 and 23)

- Ayah 23 is evidence that we will see Allah
 - o The people who will be able to see Allah will have bright faces

Blackening of the faces of the disobedient people on the Day of Judgment (ayahs 24 and 25)

- The people who can’t see Allah will look distressed – they will expect that something backbreaking will be done to them
- The term used “Faqira” (فاقرة) is used to mean a “backbreaking calamity”
 - o If something happens to the backbone, you lose control over all of your body (paralysis)

Certainty will occur at the time of death: a person’s condition at the time of death and the terrors it contains (ayahs 26 to 35)

- When the moment of death comes, your soul leaves the body from your feet to your head
 - o You cannot make tawba once the soul reaches the collarbone
- At the moment of death, there is nothing that can be done to stop death

- Ayah 27: 4 conditions of “ruqya” (رقية)
 - Must be done by a righteous person
 - Done in the Arabic language
 - Must be done using the words of the Quran and Sunnah
 - The person should do it for the sake of Allah (there is a difference of opinion on whether fees can be charged or not)

The case of the denier (ayahs 31 to 35)

- It is too late to pray if the person died when they were disbelieving

Man will not be left neglected (ayahs 36 to 40)

- Allah created us, provided for us, and is able to bring us back to life after we die

Supplication upon completing this Surah:

- We should say: “Glory to you, of course” (سبحانك، فيلى)

SURAH AL-INSAN

- The prophet Mohammed – peace be upon him - used to recite surahs As-Sajdah and Al-Insan in the morning prayer every Friday

Main themes of this Surah:

1. Who is man? What is the nature of man?
2. What is the reward of those who follow the Guidance of Allah?
3. What is the punishment of the people who disbelieve in Allah and refuse His guidance?
4. Allah teaches the Prophet Mohamed – peace be upon him -how to deal with the disbelievers in Mecca
5. Encouraging the prophet – peace be upon him to:
 - a. Have Patience
 - b. Remembrance of Allah
 - c. Perform the night prayer (Qiyam Al-Layl or قيام الليل)

Allah created man after he did not exist (ayahs 1 and 2)

- Ayah 1 - “Hal” (هل)
 - The Quran often makes statements in the form of a question to engage the reader
- Ayah 2 – sums up the meaning of our life as a Muslim: it is nothing but a test
 - It is our choice whether we decide to pass it or not
 - Allah gave us the tools to pass the test – the ability to hear and see
 - If Allah tests someone by denying them the ability to see (i.e. takes away their eyesight) and they are patient, then their reward is Jannah.
 - It was mentioned in Hadith Al-Qudusi³(الحديث القدسي):
قال الله تعالى : إذا ابتليت عبدي بحبيبتيه - يريد بعينييه - ثم صبر عوضته منهما الجنة (صححه الألباني)

Allah guided him to the path, so man is either grateful or ungrateful (ayah 3)

- Allah shows man the way to salvation. The response on man is one of two:
 - either grateful or ungrateful
 - “Kafuur” (كفور) in this ayah means extremely and repeatedly ungrateful

³ A Hadith Qudusi is one in which the prophet – peace be upon him – speaks on behalf of Allah. In other words, the words are chosen by the prophet, but the meaning is from Allah.

The recompense of the disbelievers (ayahs 4)

- Chains have been prepared for the disbelievers
 - They will be chained around their necks
 - They will have shackles around their hands
- “Sa’eer” (سعير) is name of hellfire
- Every time we talk about hellfire, Allah also talks about Jannah (i.e. the “fire exit” theme)

The recompense of the believers (ayahs 5-6)

- Ayah 5 – Al-Abrar (الأبرار)
 - “Birr” (بر) – good behavior, the best manners
 - Hadith that sums up the mission of Prophet Mohamed (S.A.W.)

إنما بعثت لأتمم مكارم الأخلاق (صححه الألباني)

English Translation: I have only been sent to you to perfect the standard of good behavior
 - The essence of this deen (i.e. religion) is the improvement of our behavior – the rituals are supposed to change our behavior
 - What is the fruit of prayer? It is supposed to shun us from saying or doing anything wrong
 - If we come out of the prayer and continue to obey Allah, it is a sign that Allah accepted our prayer
 - If we don’t enjoy the Salah, there is something wrong w/ our heart
 - What is the fruit of fasting? To attain piety or God-consciousness
 - يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
 - Surat Al-Baqarah 183 – “O you who believe, fasting is prescribed on you ...so that you may attain God-consciousness“
 - **If our ibadah doesn’t change and improve our behavior, there is something wrong with our ibadah!**
- Ayah 5 – Kaafuur (كافور) – a spring in Jannah of which the righteous servants of Allah will drink – it will gush forth in force
 - The taste and smell of the wine in Jannah is delicious

The deeds of these righteous people (ayahs 7 to 10)

- The attributes of the people of Jannah:

1. They fulfill their vows (nathr or نذر)
2. They fear the Day of Judgment and prepare for this day
3. They are patient
4. They feed people who are needy, orphans and captives in spite of needing food themselves
 - Compare to Ayah 9 in surat Al-Hashr (الحشر)

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

English Translation: 'But give them preference over themselves even though they were in need of that.'

- In this ayah Allah praises a poor family from Al-Ansar (الأنصار) who showed selfless altruistic behaviour when they offered their food and the food of their children to their guest⁴
- When they fed these people, they fed them only to seek the pleasure of Allah - don't need any recompense from the people they fed or gratitude from them because they fear the Day of Judgment

⁴عن أبي هريرة قال: أتى رجل رسول الله صلى الله عليه وسلم فقال: يا رسول الله، أصابني الجهدُ، فأرسل إلى نسائه فلم يجد عندهن شيئاً، فقال النبي صلى الله عليه وسلم: "ألا رجل يُضَيِّفُ هذا الليلة، رحمه الله؟". فقام رجل من الأنصار فقال: أنا يا رسول الله. فذهب إلى أهله فقال لامرأته: ضَيِّفِي رسول الله صلى الله عليه وسلم لا تُدْخِرِيه شيئاً. فقالت: والله ما عندي إلا قوتُ الصبية. قال: فإذا أراد الصبية العشاء فنزِمِيه وتعالى فأطفئي السراج ونطوي بطوننا الليلة. ففعلت، ثم غدا الرجل على رسول الله صلى الله عليه وسلم، فقال: "لقد عجب الله، عز وجل -أو: ضحك- من فلان وفلانة". وأنزل الله عز وجل: { وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ }

Narrated Abu Huraira (in Sahih al-Bukhari):

A man came to Allah's Apostle and said, "O Allah's Apostle! I am suffering from fatigue and hunger." The Prophet sent (somebody) to his wives (to get something), but the messenger found nothing with them. Then Allah's Apostle said (to his companions). "Isn't there anybody who can entertain this man tonight so that Allah may be merciful to him?" An Ansari man got up and said, "I (will, entertain him), O Allah's Apostle!" So he went to his wife and said to her, "This is the guest of Allah's Apostle, so do not keep anything away from him." She said. "By Allah, I have nothing but the children's food." He said, "When the children ask for their dinner, put them to bed and put out the light; we shall not take our meals tonight," She did so. In the morning the Ansari man went to Allah's Apostle who said, "Allah was pleased with (or He bestowed His Mercy) on so-and-so and his wife (because of their good deed)." Then Allah revealed:

'But give them preference over themselves even though they were in need of that.' (59.9)

- A nathr (نذر) can be made only to Allah
- 3 types of Nathr:
 1. Unconditional vow (نذر مستحب أو بلا شروط)
 - Example: you say I'm going to give in charity
 - Allah likes this – done only for the sake of Allah
 2. Conditional vow (نذر مكروه أو بشرط)
 - Example: If my son gets 98% on his exam, I will give in charity
 - Disliked by Allah – Allah doesn't like it when we add conditions
 3. Nathr Masiyah or a sinful vow (نذر المعصية)
 - Example: I take Allah as my witness that I will cut off my kinship or kill someone
 - The Prophet Mohamed (S.A.W.) said if we made a vow to disobey Allah, repent for that and do the right thing
- Ayah 10 - Allah described the Day of Judgment itself as “a frowning day” (يوماً عبوساً) because it will be such a difficult day

Some details concerning the reward of the righteous people in paradise and the delights that it contains (ayahs 11 and 12)

- If you have the above attributes, expect Allah to save you from the evil of the Day of Judgment - Allah gave these people radiance and guidance on the Day of Judgment
- Allah rewards these people for their patience in the Dunya
- Allah rewards them with a garden in Jannah and silk garments

The raised couches and the lack of heat and cold (ayah 13)

- People in Jannah will be reclining on raised couches
 - For example, imagine visiting a friend in Jannah: you will be resting your elbow on a cushion for 100 years and you won't get uncomfortable. In the Dunya, however, we can't maintain the same posture for longer than 5 minutes
- In the Dunya we suffer from heat and cold – in Jannah there are no extremes

The shade and fruit clusters will be near (ayah 14)

- The fruits will come to the people in Jannah – they will not have to go to them
- Compare with ayah 23 in Surat Al-Haaqah (الحاقة)
 - قطوفها دانية – “its fruit [to be picked] is hanging near”

Vessels of Silver and Drinking Cups (ayahs 15 and 16)

- With these words, Allah is helping us try to imagine what Jannah is like, but our imagination cannot come close
 - In Jannah there will be things that eyes have never seen, and ears have never heard, and hearts have never imagined
- قال رسول الله صلى الله عليه وسلم: "فيها ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشر"
- in Jannah there will be silver vessels and rivers of pure honey
 - there will also be clear glasses made from silver of which they have determined the measure – whatever you want to drink, it will be exactly the amount you want, there will be nothing left

The ginger drink and the drink of Salsabil (ayahs 17 and 18)

- people in Jannah will also be given wine with a mixture of ginger – this will come from a fountain in Jannah called Salsabil

The boys and the servants (ayahs 19 and 20)

- in Jannah there will be young boys who will be young eternally
 - because of their beauty and radiance, they will be like young pearls
- if you lose a child when they are young and you are patient, they will be waiting to take you to Jannah

The garments and the ornaments (ayahs 21 and 22)

- on the inhabitants of Jannah will be green garments of fine silk and brocade; they will be adorned with bracelets of silver
 - Prophet Mohamed (S.A.W.) and the Sahaba did not wear jewelry or gold
- Allah will give the inhabitants of Jannah a purifying drink
 - The drink is pure and purifying too
- Ayah 22: Allah will reward the people of Jannah for all the good they did in the Dunya

Revelation of the Quran and the command to remain patient and to remember Allah (ayahs 23 to 26)

- Everyone who does Dawah must be patient
- Allah tells Prophet Mohamed (S.A.W.) not to obey those who are sinners or disbelievers
- Resort to Allah when we make Dawah
- Saying the adhkar is the best protection from the evil eye, Shaitan

- Every dai'ee must stick to these three things:
 - Patience (الصبر)
 - Dhikr or Remembrance of Allah (ذكر الله)
 - Night prayer (قيام الليل)

The censure of the love for this world (ayahs 27 and 28)

- The disbelievers love the Dunya and leave behind preparation for the Day of Judgment
- Strength comes from Allah – we can't change something that Allah wills

The Quran is the reminder and the guidance comes from Allah (ayahs 29 to 31)

- The free will that Allah has given us doesn't contradict the fact that Allah knows what we do before we do it – Allah created the time, but He isn't bound by time
- Allah admits whoever He wills into His mercy – these are the people that work to get Allah's mercy
 - Compare with ayah 49-50 from Surat Al-Hijr (الحجر):

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغُفُورُ الرَّحِيمُ (49) وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ (50)

English Translation: “Declare (O Muhammad SAW) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful (49) And that My Torment is indeed the most painful torment”

Related Gems

- When making Dawah, talk to people the way they talk
- The fact that we are of different languages, backgrounds, and colors is a miracle of Allah
 - Ayah 13 from surat Al-Hujurat (الحجرات)

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

English Translation: “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua. Verily, Allah is All-Knowing, All-Aware.”

- Ayah 22 from Surat Al-Ruum

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتِ إِذَا فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ

English Translation: And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

SURAT AL-MURSALAT

- Prophet Mohamed (S.A.W.) started receiving the revelation for this surah when they were in a cave in Mina; a snake leaped out at them and Prophet Mohamed (S.A.W.) said kill the snake; the Sahaba went after it, but it got away; Prophet Mohamed (S.A.W.) said the snake was saved from their harm just as it was saved from their harm

Allah is swearing by different creatures about the occurrence of the hereafter (ayahs 1 to 7)

- Allah takes oaths by swearing by different things
- When Allah takes an oath at the beginning of many surahs, it is to draw our attention that something important is coming up
- Ayah 7 is what Allah wants to draw our attention to → the Day of Judgement is going to happen

Ayah 1-3

- Some scholars say Allah is talking about the winds He sends; other scholars He is referring to the messengers; other scholars say the angels
 - Strongest opinions is that Allah is talking about the winds
 - Allah sends the winds one after another – in gusts
- When the winds become violent they destroy things
- The wind can be a source of mercy as a breeze; the same wind can be used to kill people
- The winds that carry the clouds and spread them

Ayahs 4 and 5

- Angels come down to deliver the message - Allah talks about the angels who bring criteria to differentiate truth from falsehood
- A name of the Quran is Al-Furqan – the criteria between truth and falsehood

Ayah 6

- The Quran is a warning for us
- Allah tells us what the people of Hellfire will say so we can prepare now so that we don't end up there

Ayah 7

- After Allah talked about His power of sending the winds, angels and criteria he says indeed what He promised will occur

What will occur on the Day of Judgment (ayahs 8 to 15)

- The stars are obliterated
- Heaven will be split asunder
- The mountains will be blown away
 - 75%-85% of the mountains are underneath the ground – Allah made the mountains as stabilizers of the earth
- Allah decided there will be a day when He will bring all of the messengers together and they will be asked how the people reacted when they brought the message to them
 - This meeting is postponed to the Day of Judgment
- Al-Fasl – another name of the Day of Judgment
 - Means to judge between people
- “Wa ma Adra’aka” (و ما أدراك) is mentioned in the Quran 13 times
 - The ayah following this statement always provides the explanation
- “Wa ma Yudriika” (و ما يدريك) is mentioned in the Quran 3 times
 - Allah did not follow this with an explanation because only Allah knows the future

The call to contemplate the various manifestations of Allah’s power (ayahs 16 to 28)

- When Allah shares the past with us in the Quran, the purpose is to derive lessons
 - Allah told us many stories of people who were destroyed because they disbelieved
 - These people followed each other
 - there are 25 prophets and messengers are mentioned in the Quran by name; 124,000 prophets and messengers total
 - “Criminals” (مجرمون) in ayah 18 means disbelievers or hypocrites
 - “Wayl” (ويل) means woe, or it is the name of a valley in hellfire
 - Allah reminds us that we were created from liquid in ayah 20
- قال علي بن أبي طالب – رضي الله عنه " ابن آدم إنما أنت بدايتك نطفة مزرّة، ونهايتك جيفة قذرة، وبين ذلك تحمل العذرة."
- **‘Ali ibn Abi Talib:** “O child of Adam, why do you have pride? [Look at your beginning.] Your beginning is nothing but a drop of sperm; [then you live for a while] then your end is a corpse that will give a foul stench; and in between your beginning and end, you carry urine inside of you!”
- Allah puts that liquid in a very stable lodging – the womb of the mother – until a prescribed time

- Only Allah decides how the fetus will come out and the state it will come out in
- The earliest a woman can deliver is 6 months
 - At the time of Umar, a woman delivered at 6 months. Ali was an advisor of Umar. Umar wanted to stone her to death for committing adultery, but Ali said that the Quran says the mothers will nurse their babies for 2 years for those who want to complete the time for nursing. Allah said the pregnancy and the weaning of the child is 30 months. $30 - 24 = 6$ months
 - First case that they knew that a woman can deliver after 6 months
- We were created out of the earth from dust; we walk on earth; then we are put back in the earth; then on the Day of Judgment, we will come out of the earth again – the earth is a container
 - When we are alive, we were walking on earth, before and after our life, we go back to dust in the earth – whether we are alive or dead, the earth is our container
- Allah put the mountains on earth to stabilize it

The driving of the criminals to their final abode in Hell (ayahs 29 to 33)

- The disbelievers will be told to proceed to that which they used to deny – the hellfire
- The hellfire is black and the smoke of the hellfire can be seen and smelled from 500 years away
 - Once the disbelievers see the shadows, they think it is cool shade; once they go close, they will see the hellfire
 - Recall the reaction of the tribe of 'Aad (عاد) when they saw the punishment of Allah and mistook it as a raincloud as mentioned by Allah in Surat Al-Ahqaf (الأحقاف) – Ayah 24:
 فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ

English Translation: "Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened! a wind wherein is a painful torment!"
- The sun is 93 million miles away from us today; on the Day of Judgment, the sun will be 1 mile away from us
- There will be sparks as big as a fortress coming out of hellfire
 - When the sparks come out of hellfire and hit people, it will look like yellowish-black camels
- The size of the molar of the disbeliever in hellfire is as big as the mountain of Uhud
- The distance between the shoulders of a disbeliever in hellfire will be the distance of walking for 3 days

The inability of the criminals to speak, make excuses or step forward (ayahs 34 to 40)

- On the Day of Judgment, no one can speak without Allah's permission
 - All the people will be silent and you will only be able to hear the softest of sounds
 - Compare to ayah 108 in Surat Taha:

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

English Translation: "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]."
 - The prophets and messengers will say Allah has never been angry like He is on this day, and He will never be angry like this again
 - People will go talk to the prophets and ask them to intercede for them
 - The prophets will send the people to the other prophets – then they will tell the people to go to Prophet Isa (he committed no sins and was taken up when he was 33); then Prophet Isa will send the people to Prophet Mohamed (S.A.W.)
- Creation can happen in 3 ways
 - No father or mother – Adam/Hawa
 - No father and a mother – Prophet Isa
 - Prophet Isa was created like this to make him a miracle for people
 - Father and mother
- If the criminals want to apologize that day, they will not be given the permission to apologize
 - Think how badly we feel now if we wrong someone and want to apologize to them and they don't let us apologize; imagine what this will feel like on the Day of Judgment if you are not able to apologize to Allah for your sins.

The final abode for those who have Taqwa (ayahs 41 to 50)

- Taqwa – the 24 hour video camera taping of our life
- The mutaqaen will be among shade and springs
- Allah always mentions fruits because they are usually eaten as enjoyment (not for sustenance).
 - In Jannah, the believers never feel hungry - they just eat and drink in satisfaction because of the provisions they prepared for Jannah in the Dunya
- "eat and enjoy yourselves a little" – the disbelievers in this life are choosing fake silver

Related Gems

- The prophet – peace be upon him – loves us! The first thing Prophet Mohamed (S.A.W.) will say in the Akhira is ‘my ummati, my ummati’ (أمّتي أمّتي), not my wife or my friends.
- There are seven who will be under the shade of Allah on the Day of Judgement, when there is no shade except His :
 - 1) A Just Ruler
 - 2) A Youth who grew up worshipping Allah
 - 3) A man whose heart is attached to the Masjid
 - 4) Two men who loved each other for the sake of Allah [alone]: who meet each other for His sake [alone], and who depart for His sake [alone]
 - 5) A man who mentioned Allah in seclusion and his eyes gushed with tears
 - 6) A man, who was invited by a woman of authority and beauty to sin [i.e. fornication], and replied saying: “I fear Allah”
 - 7) A man who gave in charity in secret, and it was as if his left hand did not know what his right hand gave

"سبعة يظلهم الله في ظله يوم لا ظل إلا ظله : إمام عادل و شاب نشأ في عبادة الله و رجل قلبه معلق بالمسجد إذا خرج منه حتى يعود إليه و رجلان تحابا في الله فاجتمعا على ذلك و افتترقا عليه و رجل ذكر الله خاليا ففاضت عيناه و رجل دعته امرأة ذات منصب و جمال فقال : إني أخاف الله رب العالمين و رجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه" (صححه الألباني)