

SURAH MULK (67)

According to the Prophet's companion Jabir, "The Prophet (SAW) did not go to sleep without reading Surah Sajdah (Chapter 32) and Surah Mulk (Chapter 67)" [Bukhari, Tirmidhi & Ahmad]. About the virtue of reading Surah Mulk, the Prophet (SAW) is authentically reported to have said: "There is a chapter in the Qur'an consisting of thirty verses which intercedes for a person till he is forgiven by Allah and it is Surah Mulk" [Abu Dawud, Tirmidhi, Nasai, Ahmad, Ibn Hibban & Hakim]. We are also told in the Hadith that reading of this surah is a means of protection from the punishment of the grave ('Azab al-Qabr).

67:1 Blessed be the One in whose hand is the Kingdom and He has power over all things".

Allah is the True King (*al-Malik*) who is King of Kings (*Malik al-Amlak*). He mentions several times in the Qur'an that **"everything in the heavens and the earth belongs to Allah"** and **"to Allah belongs the Treasures of the heavens and the earth"**. When everything is brought to an end, He will proudly proclaim: **"To whom belongs the Kingdom today?"**. Everything that we or anyone else owns does not really belong to us; we are merely custodians of it and we will part with it on our death. But Allah's infinite Kingdom never diminishes and He is forever the **"Owner of the Kingdom"** (*Malik al-Mulk*) (3:25).

67:2 "Who has created death and life, that He may test you which of you is best in deed".

The word 'death' is mentioned first, whereas in English we would say life and death. This is because we were dead first (i.e. when we were non-existent) before we were given life. We will die again and be given a second life on the Day of Judgement. Hence, according to the Qur'an, we have two lives and two deaths (2:28)- a fact even conceded by the unbelievers in the Hereafter. It is worthy of note that both the words 'life' (*hayat*) and 'death' (*mawt*) occurs 145 times each in the Qur'an. Similarly, the words 'Dunya' (this life) and 'Aakhirah' (the Hereafter) occurs 115 times each in the Qur'an. This is probably to demonstrate that we must keep a balance (*tawazun*) between our this worldly life and the Hereafter (although more so of the latter but the vast majority of the people are deeply engrossed in the former). The most frequent du'a of the Prophet (SAW) was: **"Our Lord! Give us good in this world and good in the Hereafter and save us from the punishment of the Hell-Fire"** (2:201) [*Rabbana Atina fid Dunya Hasanah wafil Akhirati Hasanah wa Qina 'Azaban Naar*].

65:3 "You see no fault in the creation of the Most Merciful. Then look again: Can you see any rifts?"

Allah Ta'ala has created everything in a perfect way- **"so blessed be the One who is the Best of Creators!"**

67:10 "Had we listened (sam') or used our intelligence ('aql), then we would not have been among the dwellers of the Blazing Fire".

This would be said by the people of Hell-Fire who would confess that they were on the wrong and how they could have done otherwise. So it is important for people to listen to the Revelation of Allah and use their intelligence to follow the true Guidance before it is too late.

67:12 "Indeed those who fear their Lord in secret, for them there will be Forgiveness and a Great Reward".

This verse echoes what is mentioned in Surah Yasin (Chapter 36) that this Qur'an will only serve as a warning and reminder to the believers: **"You can only warn the one who follows the Reminder and fears the Most Merciful in secret. So give them the good news of forgiveness and a generous reward"** (36:11).

67:14 "Should He not know what He created? And He is Most Gentle, the All-Aware".

Allah Ta'ala created human beings and the rest of creation. So He knows their conditions and what is required of them to grow and prosper. He is the Cherisher and Sustainer of the entire universe (*Rabb al-'Alamin*). So the Divine Guidance He sent down in the Qur'an is 'workable' for

humans to follow and to demonstrate that, Muhammad (SAW) was sent down to implement the Qur'an in practice. He is described in the Hadith as *"the walking Qur'an"*.

67:15 "He it is Who has made the earth subservient to you- so walk in the path thereof and eat of His provision".

Everything has been created by Allah for our use and he made these subservient to us. In Surah Baqarah, Allah tells us that **"He it is Who has created for you all that is on earth" (2:29)**. We are created as stewards (*khalifah*) on earth (2:30) to not only enjoy the resources given by Allah but also to look after it in a responsible way.

In the remainder of this surah (67:16-30), Allah reminds human beings of the different blessings that He has given us as a demonstration of His Power and Mercy and what would be the consequence if things were reversed. Some examples are given below:

67:16 "Do you feel secure that He, Who is in the Heaven (Allah), will not cause the earth to sink with you, then behold it shakes (like a violent earthquake)?"

67:19 "Do they not see the birds above them, spreading out their wings and folding them in? None holds them up except the Most Merciful. Verily He sees everything".

67:21 "Who is the one who can provide for you if He decides to withhold His provision?"

67:23 "Say: He is the one who created you and given you hearing, eyes and hearts. Yet little thanks do you give".

67:29 "Say: He is the Most Merciful in whom we believe and on whom we put our trust (Huwar Rahmanu manna bihi wa 'alayhi Tawakkalna). So you will come to know who is it that is in clear error".

67:30 "Say: Did you consider that, if all your water were to be sunk away, who can supply you with flowing water?"

After enumerating the numerous blessings of Allah, the surah ends with a rhetorical question. Water is vital to our existence and we cannot survive without water, although we often take it for granted. Elsewhere in the Qur'an we are told that **"Allah has created all living things out of water"** and in numerous places it is stated that **"He sent down water from the heaven"** (*anzala min al-samai ma-a*). Sometimes the water is described as 'blessed' (*Ma-an Mubarakan*). Scientists say that over two-thirds of the earth is water and just over a quarter of it is land. 80% of the human body itself consists of water. So we are told to think deeply about what would happen to the world if Allah withheld all the water and whether there were any powers which could restore that water. About the blessing of water, see also **56:68-70**.

SURAH QALAM (68)

Also sometimes known as Surah Nun because of the letter with which this surah begins.

68:2 "You (O Muhammad) are not, by the blessing of your Lord, a madman".

These are words of comfort to the Prophet (SAW) in response to the false charges made against him by his opponents like being a poet (*sha'ir*), mad (*majnun*), magician (*sahir*) and soothsayer (*kahin*). Unlike the previous prophets, the Prophet (SAW) himself does not respond but Allah Ta'la Himself comes to his defence to exonerate him against the false charges.

68:4 "Verily, you (O Muhammad) are on an exalted standard of character".

Far from holding such despicable characteristics described previously, the Prophet (SAW) is described as someone who has the most upright character (*khuluqin 'azeem*) (68:4) and elsewhere, we are enjoined to follow his beautiful example: **"Certainly, in the Messenger of Allah, do you have the most beautiful example"** (*Uswah Hasanah*).

68:8-9 "So do not obey the deniers. They wish that you should compromise (in matters of religion) with them so that they too can compromise with you".

68:11 “Hinderer of good” (*manna’ lil khayr*).

Among the characteristics of the unbelievers are that **“they hinder others from the path of Allah”** (*yasudduna ‘an sabilillah*) and from doing good. In the verse above, we are told not to follow such a person.

68:13 “Cruel- after all that of doubtful birth”.

Interestingly, among other characteristics given of such people we should not obey are that they are **“cruel- after all that of doubtful birth”** (68:13). Indication is given here that part of this rough, rude and ill-mannered behaviour (the different shades of meaning for *utull*) is due to illegitimate birth (hence the word *Zaneem*- joining anyone with someone or something elsewhere to which he does not belong).

68:17-33 Story of the People of the Garden (*Ashabul Jannah*).

Here the story of the People of the Garden is told. It was harvest time and some people were very excited and **“they swore to pick the fruits (of the garden) in the morning”** (68:17). They were overwhelmed by their materialistic pursuits that they did not glorify Allah (68:28) nor said *‘Insha Allah’* (68:18) and went to the extent of saying that they would not allow anyone else to have a share in the produce: **“no poor person would be allowed entry (to the garden) today”** (68:24). Because of their forgetfulness of remembering Allah and their greed and stinginess Allah caused the garden to be burnt overnight (68:19-20). So they really regretted their action (68:29-32). Allah concludes the story by saying: **“Such is the punishment (in this world). But the punishment of the Hereafter is greater, if only they knew”** (68:33).

A similar story of ingratitude and ruin is related in relation to the Two Men of the Garden in Surah Kahf (18:32-44). In that similar story, the righteous man tells his companion that upon seeing the fruits of harvest he should have glorified Allah in admiration saying: **“Masha Allah. La Quwwata Illa Billah”** [It is only what Allah wills (that will come to pass). There is no power but with Allah”] (18:39). In the present story of the People of the Garden, after acknowledging their wrong-doing, they remember Allah saying: **“We hope that our Lord will give us in exchange better than this. Truly we turn to our Lord with hope”** (*‘Asa Rabbuna an Yubdi Lana Khayran Minha. Inna Ila Rabbina Raghiboon*) (68:32). We can use the first du’a whenever we admire something good and the last du’a whenever we encounter situations not to our liking. This will instil deep faith in destiny and trust in Allah. We must remember always to have hope or trust in our Lord if we don’t get what we expected or hoped for as He alone knows the wisdom behind such action and there may be much good stored for us.

68:35-36 “Shall we treat the submitting Muslims like the criminals? What is the matter with you? How do you judge?”

A rhetorical repeated in different ways in the Qur’an to say that although everyone is free here on earth to do what they like, they will not be treated the same way by Allah, neither in this world nor in the Hereafter. Otherwise there is no justice and it does not make sense at all.

68:43 “They used to be invited to prostrate (to Allah in the world) while they were good and healthy”.

This is told about those people who would be unable to prostrate before Allah on the Day of Judgment when everyone would be invited to make prostration (*Sujud*) to Allah (68:68:42-3). Only the true believers would make prostration to Him as they were accustomed to this in the world through their regular Salah. In one Hadith, the Prophet (SAW) explained that those people who used to pray to show off to others or to get a good reputation would be unable to prostrate on the Day of Judgment as their backbones would remain straight [Sahih Al-Bukhari Vol.6 #441]. One could only imagine what would be the consequence of those who would be unable to prostrate Allah on that Day. We seek Allah’s refuge from such a disaster.

The verse is also a warning for those Muslims who do not pray, especially when they are healthy (*Salimun*) as this verse states. In another verse, we are told that when some of the people of Hell would be asked why they were there, they would say: **“We were not of those who used to pray (*Musalleen*), nor were we of those who fed the poor”** (74:43-44).

68:44-45 “Then leave me Alone to deal with those who reject this Qur’an. We shall punish them gradually from directions they do not know (*Sanastadrijuhū min Haythu La ya’lamun*). And I will grant them a respite. Verily, My Plan is strong” (*Inna Kaydee Mateen*).

This is a severe warning for those people who either reject or do not follow the message of guidance given in this Qur’an. Allah says that He is giving people time to turn back and if they do not, then He will execute His Plans which would not go wrong. He will punish people gradually in different forms to get them back and if they do not heed the call, then He would cause suffering and loss in different forms which they did not even imagine. They would lose all sense of security in family, finance, relationship etc. and they would lead miserable and unbearable lives despite having all material comforts. In this vein Allah says elsewhere that “**whoever turns away from My Remembrance, we shall make his life miserable (*ma’eeshatan duankan*)” [20:124].**

68:48 “Bear with patience for the decision of your Lord and do not be like the Companion of the Fish”.

Here we are told to do our job and wait for the consequences from Allah and not to be rushed. Then the example of Prophet Yunus (AS) is cited. He is here called by the term *Sahib al-Hut* (Companion of the Fish) and elsewhere he is called *Dhun Nun* (Possessor of the Fish) (21:87). We are told that we should not rush like Jonah did- otherwise there would be negative consequences. Even Jonah had to pay the price for the rushed decision (being in a state of ‘anger’ instead of resorting to ‘patience’), but Allah saved Him due to His Grace because of him turning to Him in glorification (68:49).

SURAH HAQQAH (69)

1:3 “The Reality! What is the Reality? And what will make you understand what the Reality is?”

This is a stylistic device used to get attention. The exact formula is used to begin Surah Qari’ah (Chapter 101) as well. Similar kind of construction, though not identical is also used at the beginning of Surah Qadr (Chapter 96).

This is a very highly poetic and deeply captivating surah. It begins with questions about the inevitability of the Hereafter which is discussed in verses 13-37. Before that, there are one-line descriptions of the destruction of the people of Nuh69:24, Hud, Salih, Lut and Musa (typical ‘punishment stories’ elaborated many times in the Qur’an) because “**they disobeyed the Messenger of their Lord- so He punished them with a strong punishment” (69:10).**

69:24 “Eat and drink to your heart’s satisfaction for that which you have sent on before you in days gone by!”

This would be said to the people of Paradise, who will get their Certificate of good deeds in their right hand (69:19), and “**enjoy a pleasant life” (69:21 & 101:7).** In the Hereafter, they will enjoy the ‘fruits of their labour’ in this world. So it is important for us to work hard in this world to credit our account in the Hereafter.

68:28-29 “My wealth (*mal*) has not benefited me. My power (*sultan*) has gone away from me!”

This would be said by the people of Hell-Fire, who will get their Certificate of bad deeds in their left hand (69:25). What they were concerned about most in this world and spent all their time acquiring, they would realise that the wealth and power they had in the world would not come to their assistance on the Day of Judgement. They will be humiliated as the angels would be told: “**Size him and fetter him. Then throw him in the Blazing Fire. Then fasten him with a chain whose length is seventy cubits” (69:30-32).** Elsewhere, we are told that they would be sarcastically told: “**Taste! You are the powerful and noble”** as these were the reputation they made for themselves in the world.

68:33-34 “He did not used to believe in Allah, the Most Great. Nor did he used to feed the poor”.

This verse echoes what was mentioned earlier in 74:34 in not feeding the poor. This is a theme repeated many times in the Qur'an. In fact, we are told that among the characteristics of those who deny religion (*yukadhdhibu bid deen*) are those **“who do not encourage the feeding of the poor” (107:3)**. In another verse, Allah tells people off for “not urging the feeding of the poor” (89:18). The believers feed these unfortunate people, **“out of love for Him” (*'ala hubbihi*) [76:8]**, saying: **“We feed you, for the sake of Allah, and we do not seek any reward or thanks from you” (76:9)**. Once the Prophet (SAW) was asked: “What sort of deeds in Islam are the best?” and he replied: “To feed the poor and to greet those whom you know and do not know” [Sahih Al-Bukhari Vol.1 #11]. Elsewhere the Prophet (SAW) said that “the one who looks after a widow or a poor person is like a Mujahid who fights in the Path of Allah, or like a person who prays all night long and fasts the whole day” [Sahih Al-Bukhari Vol.7 #265].

69:35 “So no friend has he this Day”

This would be the condition of the sinners and unbelievers that all their friends, followers and supporters would abandon them in their hour of need and leave them to fend for themselves. Elsewhere, Allah says that **“Friends on that Day would be enemies to each other, except the God-fearing” (43:67)** and people will regret for taking certain people as their friends (25:28). The Prophet (SAW) said that *“a person is in the religion/way of life of his friend- so be careful who you choose as your friend”*. He also said that *“a person will be with the one whom they love”*. The Prophet (SAW) further said that *“whoever imitates a nation becomes one of them”*. So we should be extremely careful in selecting our friends who are believing and practising Muslims who will help us to enter Paradise. On the other hand, we should also be prepared to forsake associating with those whose company will not benefit us in the Hereafter. See also **70:10-11**.

69:44-47 “If he (Muhammad) were to invent a lie against us, then We surely would have seized him by his right hand and cut off his veins. And no one could have stopped us from punishing him”.

Allah takes an oath (*Qasam*) by saying: **“I swear by what you see and what you do not see!” (69:38-39)** and refutes the false charges of the unbelievers that this Qur'an is the saying of a poet (69:41) or a soothsayer (69:42) and confirms that **“it is a Revelation sent down by the Lord of the Worlds” (69:43)**. To further strengthen the argument of the Qur'an's Divine origin, Allah says that if the Prophet (SAW) invented it himself in the name of God, then He would have severely punished him and no one could have stopped him.

69:48 “And verily, this (Qur'an) is a Reminder for the God-fearing” (*Tadhkirah lil Muttaqeen*).

This echoes what has been said at the beginning of the Qur'an that **“it is a Guide for the God-fearing” (2:2)**. So although the Qur'an is a **‘guide’ (2:185)** and **‘warning’ “to the worlds” (25:1)**, only the God-fearing will be reminded by the Qur'an and obtain guidance from it.

69:51 “And verily, it (Qur'an) is an absolute Truth with certainty”.

Both the Divine origin of the Qur'an and the contents therein are described as ‘absolute truth’ (*Haqqul Yaqeen*), the highest level of certainty, without the remote possibility of any doubt whatsoever.

69:52 “So glorify the Name of your Lord, the Most Great”.

Surah Waq'ah (56) also ends with this command. In compliance of this injunction, the Tasbih of Ruku' in prayer is *Subhana Rabbiyal 'Azeem* (Glory be to my Lord, the Most High).

SURAH MA'ARIJ (70)

70:4 “A Day whose length is going to fifty thousand years”.

This is how long the Day of Judgment is going to be before people make their final entry to Paradise or Hell-Fire.

70:5 “So bear patiently with a beautiful patience”.

This beautiful patience (*Sabrun Jamil*) was borne by Prophet Ya'qub (AS) and this phrase has been used in respect of him twice in Surah Yusuf (12:18 & 12:83) where he endures the loss of Joseph first and then Benjamin.

70:6-7 “Verily, they see it far away, but We see it as near”.

In the sight of Allah, the coming of the Day of Judgment is very 'near', and that is the reality. But people ignore it and indulge in worldly pursuits and delude themselves into thinking that it is something very 'far'. Elsewhere, Allah says: **“What you make you understand that perhaps the Hour is near (*Ja'allas Sa'ata Qareeb*)**. At the beginning of Surah Qamar (Chapter 54), Allah says that **“the Hour is drawing nearer and moon has split asunder” (54:1)**. The Prophet (SAW) stressed the nearness of the approaching Day of Judgment that he raised his two fingers and showed that, compared to the time already passed, that was the remaining time left for the end of the world.

70:10-11 “No friend will ask one another friend, even though they will be seeing each other”.

Such will be the worry on the Day of Judgment that everyone will be 'concerned' about themselves and will not talk to their friends or family members, despite coming across them face to face. In fact they will 'flee' from each other in case they are incriminated. The following verses go on to say that even if people offered their children and other family members and **“all that are in the earth so that it might save him” (70:14)** to ransom themselves against the punishment of Hell-Fire, that would not be accepted. As Allah says elsewhere: **“Fear the Day when no soul will benefit another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped” (2:48)**. See discussion under 69:35.

70:18 “He gathers (wealth) and hides it”.

This is the description given of the unbeliever that he gathers up and hoards wealth but then withholds it from spending in the right way. Elsewhere Allah says that such a person **“gathers wealth and counts, thinking that his wealth will make him last for ever” (104:2-3)**. So even then, he does not fully benefit from his wealth as this is inherited by others on his death.

70:19 “Verily, human beings have been created impatient”

This is the description of one of many characteristics (e.g. 'weak') given of human beings. The verse is elaborated to say that **“when an evil befalls him he is anxious and when good befalls him he is withholding” (70:20-21)**. However, the surah goes on to say that this is not the way of the *Musalleen* (those who pray) [70:22] who bear the following characteristics:

1. Those who are constant in their prayers i.e. always pray (70:23)
2. Those, in whose wealth, there is a known right, for the one who asks and the deprived (70:24-25)
3. Those who verify (with their certain belief) the Day of Judgment (70:26)
4. Those who fear the punishment of their Lord, the punishment of their Lord from which no one can feel safe from (70:27-28)
5. Those who guard their private parts except from their spouses and what their right hand possesses, as they are not to be blamed, but whoever seeks beyond that, then these are the transgressors (70:30-31)
6. Those who keep their trusts (*amanat*) and covenants (*'ahd*)
7. Those who stand firm in their testimonies (*shahadah*)
8. Those who guard their prayers well

The *Musalleen* (observers of prayers), who bear the above eight characteristics, are not 'impatient' and **“they will be honoured in Paradise” (70:35)**. Almost all these characteristics are identical to those given of the Successful Believers at the beginning of Surah Mu'minun (23:1-11). Like that surah, here also two separate descriptions are given of their prayers i.e. regular in prayers (*daimoon*) and protecting all aspects of prayers (*hafizoon*). The addition there is that **“they are devout (*khashi'oon*) in their prayers” (23:2)**.

Unlike impatient people, true believers **“seek Allah's help through patience and prayer” (2:153)**. They are described as being **“patient in prosperity and adversity” (*as-sabireena fil ba'sai wad darrai*) [2:177]** and always turn to Allah in good and bad times with shukr (gratitude)

and sabr (patience). That is why the Prophet (SAW) said that **“wonderful is the way of the believer; when an evil befalls him, he bears it with patience, and when he is given bounties, he is grateful”**.

70:38-39 “Does every one of them hope to enter the Paradise of Delight? No, never!”

Although this rhetorical question was primarily addressed to the unbelievers, it is relevant to the Muslims too who somehow assume that they will automatically enter Paradise just because they are Muslims by name. Allah challenges that assumption and says elsewhere: **“Do you think that you will enter Paradise without Allah testing you to see which of you will strive and be patient?”**. At the beginning of Surah ‘Anakabut, Allah says that **“do they think that they would be left alone just because they say ‘we believe’ without testing them?”**. So we have to ‘earn’ Paradise with our deeds and it is not guaranteed just based on group affiliation or verbal profession.

SURAH NUH (71)

This surah named after Prophet Nuh (AS), the first Messenger of Allah sent to non-believers. He preached to his people for 950 years and gained only a few followers. The entirety of the surah is devoted to the mission of Prophet Nuh and the attitude and outcome of those people who did not believe in him. Hence it is a unique surah- the other one being like that is Surah Yusuf (Chapter 12). The difference between Surah Yusuf and Surah Nuh is that the former describes in one place the entire story of Prophet Yusuf (AS) from beginning to end, but the latter only describes the mission and people of Prophet Nuh (AS) and other aspects of his life are told in different parts of the Qur’an. The other difference is that the beginning and end of Surah Yusuf deals with other issues outside the story of Yusuf (AS), but the entire Surah Nuh deals with Nuh (AS) without discussion of anything else outside of his story.

71:5-9 “O my Lord! Indeed I have called my people by night and by day, but all my call added nothing but for them to flee from me. Every time I called out to them, that You might forgive them, they put their fingers into their ears, covered themselves up with their clothes and persisted in their pride. Then I called to them loudly, then I called to them openly in public and I appealed to them in secret”.

Such was the extent of the Da’wah of Nuh (AS) and it demonstrates his persistence! He was the Messenger of Allah who preached the longest time (950 years) and yet there were only a few believers. The other prophets who came after him such as Hud (AS), Salih (AS) and Muhammad (SAW) also learnt lessons from him and reminded their audience about the mission of Prophet Nuh (AS) and the plight of the unbelievers who rejected the call (*Da’wah*). The mission of the prophets was simply to clearly **‘convey the message’** (36:17) and it is up to Allah to decide whether or not someone will be granted guidance (*hidayah*).

71:10-12 “Seek forgiveness of your Lord, as He is the All-Forgiving (Al-Ghaffar). He will send down rain from the sky in abundance. And He will increase you in wealth and children, and bestow on you gardens and bestow on you rivers”.

The Da’wah of Nuh (AS), as guided through revelation from Allah Ta’ala, confirms that one of the benefits of seeking forgiveness (Istighfar) is the increase in the provision (rizq) in various forms, examples of some of which have been given here. In another place, the Qur’an says that **“Allah will not punish them while they continue to seek forgiven”** (*wama kanallahu mu’adhdhibahum wahum mustaghfirun*).

70:13 “What is the matter with you that you do not have regard for the greatness of Allah, while He has created you in different stages”.

We are told to have the correct belief in Allah and appreciate His greatness and to reflect in the different stages that He created human beings. In many other places (e.g. Surah Hajj) Allah describes the various stages of a baby in the embryo (e.g. *nutfah*, *‘alaqah*, *mudghah* etc.). It is only in our times that modern embryology have confirmed the precise ‘scientific’ facts given in the Qur’an over 1400 years ago (e.g. the work of Dr Keith Moore).

71:21 “My Lord! They have disobeyed me”.

At the beginning of Nuh's mission, he told his people: **“Worship Allah, fear Him and obey me”** (71:3). The purpose of sending a prophet is for him to be 'obeyed' as Allah says: **“We have not sent any Messenger except that he should be obeyed by Allah's permission”** (4:64). Obedience to any Messenger means obedience to Allah (4:80) as they were not calling people to themselves but to Allah alone (12:108). At the end of his mission after 950 years, Nuh (AS) is frustrated that the majority of his people did not 'obey' him in believing and submitting to Allah and he calls for their destruction which was granted (71:21-28). Nuh (AS) did this, not to vent his anger or out of spite for his people, but because the disbelieving people **“lead many astray”** (71:24) and **“if You leave them, they will continue to mislead Your servants and they will beget none but wicked disbelievers”** (71:27). As one can see, Nuh (AS) saw that there was enough misguidance and corruption on earth and the continual existence of such disbelievers will only continue to fill the earth with misguidance and lead many more people astray. So even in his wish for destruction, he was sincerely 'concerned' for the people.

This should teach us a lesson that when we condemn evil, it is the despicable 'act' that we condemn and not the people who commit such acts as we should continue to wish for and pray for their rectification. This is what the Prophet (SAW) did when he was tortured and while bleeding from head to toe as a result of stoning at Taif, he prayed: “O Allah! Guide my people, for they do not know” (*Allahumma hdi Qawmee Fainnahum La Ya'lamun*).

The Du'a of Prophet Nuh (AS) was given effect by building the Ark and the great flood that took place which, although not discussed here, is elaborated in other places in the Qur'an.

71:28 “My Lord! Forgive me, my parents and all those who entered my household as a believer, and all the believing men and believing women”

This is one of the last Du'as of the Qur'an, apart from the *Mu'awwidhatayn* (last two surahs of the Qur'an for protection from evil). Prophet Nuh (AS) is 'balanced' in his Du'a so that whilst praying for destruction of the unbelievers, he does not forget the believers. He prays for all the believers by specifying them:

1. Himself
2. His parents
3. Members of his family who are believers

[By specifying **“the one who entered my house as a believer”** (71:28), Nuh is excluding his wife and one of his sons from his Du'a, as he was forbidden to pray for them as they were unbelievers and their actions were not righteous (*'Amalun Ghayru Salih*)]

4. All believing men
5. All believing women

SURAH JINN (72)

This surah describes an incident in which a group of Jinns listened to the Qur'an and accepted Islam immediately. It relates a long conversation that they had with their fellow Jinns about the amazing Qur'an and the guidance that it contained. That message was so useful that Allah saw fit to reproduce that conversation (72:1-19) for the benefit of humans! There are references to this conversion by Jinns elsewhere in the Qur'an as well (46:29-32).

72:2-3 “We have listened to a Wonderful Qur'an. It guides to the right path and we have believed in it”.

This is reiterated again when the Jinns say: **“And when we heard the Guidance, we believed in it”** (72:13). Elsewhere, we are told that, **“when they approached it, they said to each other: ‘listen attentively’”**. Because of this effective listening with an 'open mind', these Jinns were guided by the Qur'an and they cite examples of things in beliefs that they rectified. They warned their fellow Jinns that **“whoever turns away from the Remembrance of his Lord, He will make him to enter an afflicting punishment (Hell)”** (72:17).

72:18 “And the Mosques are for Allah- so do not call on others with Allah”

See also 24:36 (mosques are for remembering Allah) and 9:18 (those who should maintain mosques).

Journey Through the Qur'an Course (March 2009)
Notes on Juz 29