

Volume 5

Encyclopedia of Qur'anic Chapters In Simple Language

1- Al-Furqān

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*Dedicated to the first teacher of the Qur'an
Prophet Muhammad (PBUH & HP)*

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*Encyclopedia of Qur'anic Chapters
In Simple Language*

Reference Book of Religion

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In the Name of God, the Compassionate, the Merciful



A gift to the diligent generation who ponder upon the
words of God and act upon it.

~ Publisher





Al-Furqān

25
Makki

The Chapter at a Glance:

Sūrah “*Al-Furqān*” is the 25th Chapter of the Holy Qur’an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 77 verses.

About the Name of the Chapter:

The word “*Furqān*” means “*The Separator*”, which is one of the names of the Holy Qur’an. Since the Qur’an separates truth from falsehood, guides people to the right path, and prevents them from taking the wrong path, this Holy book was named *Furqān*. This Chapter takes its name from its first verse, which this name is used for the Qur’an. Chapter *Al-Furqān* begins with the verse: “*Blessed and Dignified is He who sent down Furqān for His servant*”.

General Contents of the Chapter:

In the beginning of this Chapter, God responds to the false claims of the idolaters and sternly reprimands them. Then, the Chapter speaks about the signs of God and the wonders of creation. In the last section, the Chapter describes the attributes of true believers and pure servants of God.

Excerpts from the Chapter:

Everything Kept in Measure, Everything Precise!

If Earth’s atmosphere was thinner than it is, sunlight would penetrate it and reach the Earth, drying out the plants and trees, imperiling the lives of animals. In this situation, even small meteors would pass through and bombard the Earth.

If we did not have as many mountains as we do now, then we would have more intense earthquakes, and human life would be compromised.

If the oceans were deeper, the oxygen and carbon dioxide in the atmosphere would have been absorbed by the oceans, killing the animals and plants.

God has created everything with precision and according to measure. In verse 2 of Chapter *Al-Furqān*, we read: “*God has created everything, as it was needed, and determined its exact measure*”.

Bad Friends

Bad friends are extremely dangerous. In the name of friendship, they can mislead us and cause us to go astray. They can tempt our hearts and entice us to perform wrongful deeds. If you ask perpetrators of evil what made them commit such crimes, many of them will tell you it was because of their bad friend!



Likewise, on the Day of Judgment, many of the Inhabitants of Hell will consider their bad friendships as the cause of their misery. They will regret their past, and their bonding with a deviated friend.

In verse 28 of Chapter Al-Furqān, God has restated the words uttered by one of the Inhabitants of Hell. In this verse we read: “ *Woe on me! I wish I had not taken such a one as a friend!* ”

Companions of Rass (As-ḥāb Al-Rass)

The Companions of Rass were a group of people who worshipped a pine tree. They refused to drink from the river that watered the tree and they did not allow their animals to drink from it either. If someone drank from that water, they would be killed.

Every year, they would have a day of celebration by the pine tree and make sacrifices to it. They would throw a sacrificial animal into a fire and when the smoke of the burning animal reached the sky, they would prostrate before the tree and weep!

God sent a prophet to guide the People of Rass away from worshipping the tree, but they refused to believe. The prophet asked God to dry up the pine tree, and God granted his prayer. The People of Rass became extremely angry and killed the prophet by throwing him in a well. So, God punished them.

In verse 38 of Chapter Al-Furqān, the story of the People of Rass and their bitter destiny is mentioned.

Responding with Politeness

If someone speaks impolitely, screams, and fights us, how should we treat them? Should we also act like them, and be disrespectful? Or is there another solution?

Our immaculate Imams (Divine Leaders) have taught us very well what to do in these situations. If someone insulted them, the Imams would treat them with the best of manners. They never used foul language or became angry. Their wise behavior made that rude person realize their mistake and be regretful of their action. In verse 63 of Chapter Al-Furqān we read: “*The true believers of the Merciful God are those who walk on this earth humbly, and whenever the foolish address them with foul language, they reply back with gentleness.*”

The Second Gift of God

Those who believe in God and adhere to the major Islamic principles are called Muslims. Among the Muslims, there are those who perform all righteous deeds and avoid sins. Such people are called believers (Mu'min). Believers are a smaller and more noble group of Muslims who are highly esteemed by God. God has blessed the believers in numerous ways. One of the characteristics that believers possess is that if they sin, but then regret and repent, God will forgive them. Not only that, because of their genuine repentance, their sins turn into virtuous deeds before God.

In verse 70 of Chapter Al-Furqān, in regards to the description of God's special servants, we read: “Those who repent (after they have sinned), attain faith, and act righteously, for such, God will replace their misdeeds with good deeds, and God is All-Forgiving, and All-Merciful.



Ash-Shu'arā

26
Makki

The Chapter at a Glance:

Sūrah “*Ash-Shu'arā*” is the 26th Chapter of the Holy Qur'an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 227 verses. The first verse of the Chapter begins with the disjointed letters (Huruf Muqatta'āt)¹ of “طسم” and is pronounced as: “*Tā-Sīn-Mīm*”.

About the Name of the Chapter:

The word “*Shu'arā*” in the Arabic language is the plural of “*Shā'er*”, meaning poets. Since the last verse speaks about deviated and faithful poets, this Chapter was entitled *Shu'arā*. Verses 224-226 of this Chapter speak about deviant poets whose poems mislead people. Meanwhile verse 227 speaks about faithful poets who perform virtuous deeds, remember God, and lend a helping hand to the oppressed.

General Contents of the Chapter:

Chapter *Ash-Shu'arā* begins by expressing the value of the Qur'an and providing consolation to the Prophet (PBUH & HP). Then, it gives a brief glimpse of the life of seven of God's prophets: Moses (Mūsā), Abraham (Ibrāhīm), Noah (Nūh), Hud, Sālih, Lot (Lūt), and Jethro (Shuaib). Another section of the Chapter is about the Prophet (PBUH & HP), and his instructions on how to interact with believers and disseminate God's religion.

Excerpts from the Chapter:

The Repentance of the Magicians

Moses (PBUH) had a miraculous cane which turned into a dragon when he threw it down. To retaliate against Moses for this miracle, the Pharaoh devised a plan. He gathered the magicians of Egypt so like Moses, they could also put to display their magical canes, ropes, and wands. The Pharaoh imagined that when people saw the magic of his magicians, they would no longer believe in Moses' miracles. One day, in a large arena, the magicians threw their magic ropes onto the ground, appearing to the people as if they were moving like serpents.

Thereafter, Moses (PBUH) also threw down his cane, which turned into a large dragon swallowing all the witches' ropes. The magicians realized that Moses' cane is really a divine miracle, and not magic. They immediately believed in Moses' God, prostrated, and repented of their former sins. The repentance and faith of the Pharaoh's magicians is narrated in verse 31-51 of Chapter *Ash-Shu'arā*.

1- 29 Chapters of the Qur'an begin with “disjoined letters”. Six of them: Al- Baqarah, Āl 'Imrān, Al-Ankabūt, Ar-Rūm, Luqmān and As-Sajdah, begin with the letters “*Alif, Lam, Meem*”. Commentators have pointed to a variety of possible explanations for these letters, but they cannot come up with a definite answer. We may be able to say that these letters are codes between God and His Messenger.

The Useful Thing on Judgment Day

In this world, man uses his wealth and his children to accomplish his work and achieve his goals. Children, especially in societies where family ties are stronger, play a vital role in family development. In this world, man prides himself on his possessions and children and seeks their help to get things done or solve problems. However, on Judgment Day, neither will someone's wealth benefit them, nor will their children help them. In verse 88 of Chapter Ash-Shu'arā, God says: *“On that day, neither wealth nor children will help”*.

Companions of the Wood (Aṣ-ḥāb Al-Aykah)

Midian is the name of a city on the way from Medina to Damascus. The word *“Aykah”* in Arabic means *“Woodland”*. The story of the Companions of the Wood dates to 1000 years ago. These people were engaged in fraudulent trading, giving short weight. They even manipulated their scales and cheated in weights and measures. Jethro repeatedly admonished them for their wrongdoings and invited them to piety. However, they rejected his benevolent commandments.

Eventually, God punished them and turned their prosperous and fruitful city to a woodland and destroyed them with a fatal thunderbolt. The story of these wrongdoers is mentioned in verses 176-191 of Chapter Ash-Shu'arā.

A Working Scale

In the grocery store, many products are sold in packages, with a label that indicates their weight. On the other hand, many other products are not sold in a package, and customers must use a scale to weigh them. If the store's scale is broken, and for example shows 1 ounce as 2 ounces, the store has violated the customer's rights. This is a form of oppression against the customer's rights.

Therefore, God has commanded sellers to use a working and accurate scale. In verse 35 of Chapter Al-Isrā' we read: *“Weigh correctly with accurate scales”*. This same sentence is reiterated by Prophet Jethro (PBUH) in verse 182 of Chapter Ash-Shu'arā.

The Verse of Warning (Inzār)

The word *“Inzār”* in the Arabic language means *“Warning”*. In the third year of prophethood, the Prophet (PBUH & HP) was divinely commanded to introduce Islam to his close relatives. Verse 214 of Chapter Ash-Shu'arā is known as the verse of *“Inzār”*, which was revealed due to this event. In this verse we read: *“And warn your close relatives.”*

After the revelation of this verse, the Prophet (PBUH & HP) invited 40 of his family members to the house of his uncle, Abu-Tālib. After serving the food, the Prophet said: *“O the sons of Abdul-Muttalib! I do not know any young man among the Arabs who brought for his tribe something better than what I have brought for you. I have brought you prosperity both in this world and the Hereafter. God has commanded me to*

1- Jethro (Shuaib) was one of God's prophets who lived during the time of Moses (PBUH).

invite you to my religion. Who will aid me in this affair so that he can be my brother and successor?"

Everyone kept quiet, and no one responded to the Prophet's request. It was only Ali (PBUH) who stood up and said: *"O Prophet of God! I am ready to support you in this cause"*.

Then the Prophet (PBUH & HP) placed his hands on Ali's shoulders and said: *"O People! So, Ali is my brother and successor among you. Listen to him and obey him!"*





An-Naml

27
Makki

The Chapter at a Glance:

Sūrah “*An-Naml*” is the 27th Chapter of the Holy Qur’an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 93 verses. The first verse of the Chapter begins with the disjointed letters³ (Huruf Muqatta’āt) of “طس” and is pronounced as: “*Tā-Sīn*”.

About the Name of the Chapter:

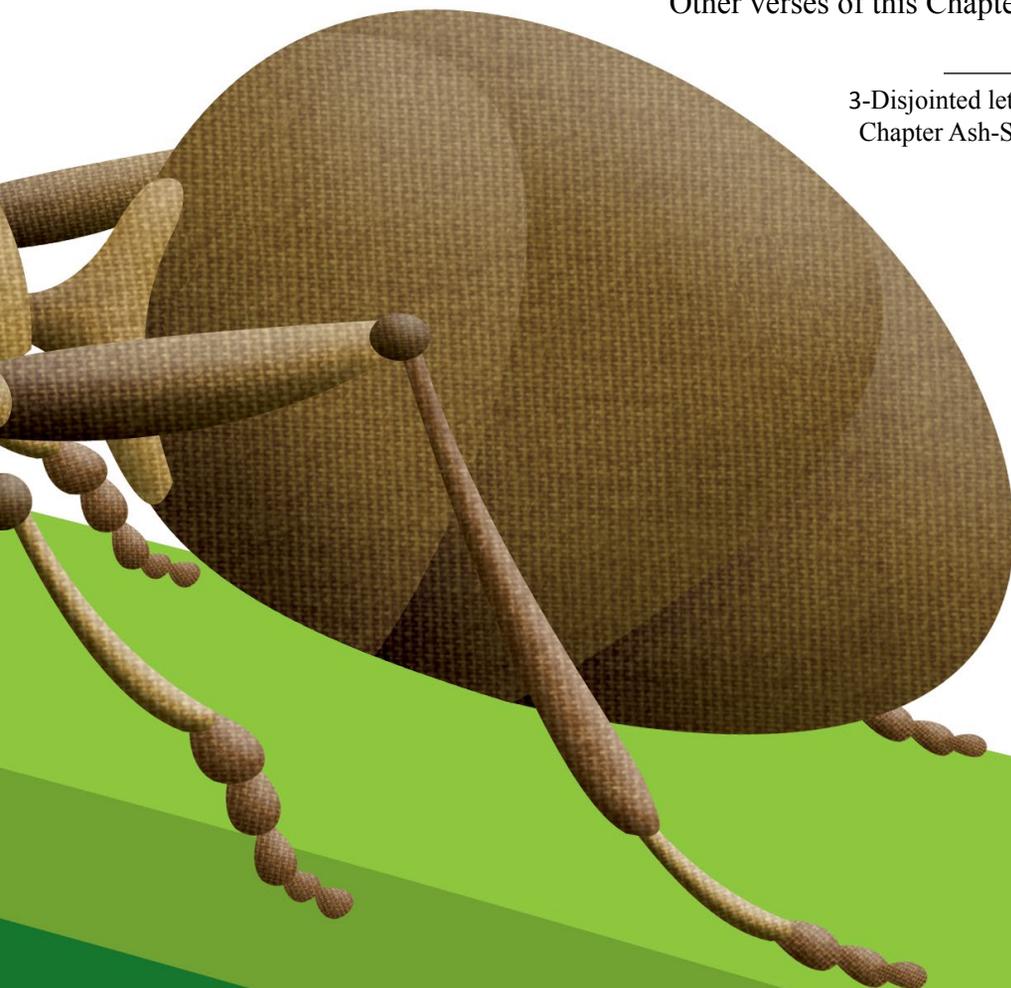
The word “*Naml*” in the Arabic language means “*Ant*”. The Chapter’s name is derived from verse 18, in which the story of Solomon (Sulaimān) and his army passing over the Valley of the Ants is narrated. In verse 18 and 19 of Chapter An-Naml we read: “*Solomon and his army went until they reached the Valley of Ants, an ant said: ‘O you ants! Get into your dwellings, so that Solomon and his army may not crush you, without knowing it! Solomon who knew their language smiled and laughing at its words’*”. Since Solomon’s story is narrated in this Chapter, it has also been entitled “*Sulaimān*”.

General Contents of the Chapter:

Many verses of Chapter An-Naml describe the signs of God and explain the Day of Resurrection (Al-Ma’ad).

Other verses of this Chapter are about the struggle of some of the

³-Disjointed letters are explained briefly in the beginning of Chapter Ash-Shu’arā.



prophets against the hypocrites. One of the characteristics of Chapter An-Naml is that it describes the story of the fate of Solomon. This Chapter speaks about God’s infinite knowledge, and His rule over the world.

Excerpts from the Chapter:

Bright Hand (Al-Yad al-Bayḍā)

Moses (PBUH) had other miracles besides his miraculous cane. One of his miracles was “*Al-Yad al-Bayḍā*”, meaning the “*Bright hand*”. In this miracle, Moses would place his hand into his collar, and when he took it out, his hand would glow. God has commemorated this miracle in verse 12 of Chapter An-Naml.

A Mission for Hoopoe

Prophet Solomon knew the language of the birds and would sometimes use them during his missions.



One day, Solomon was looking for Hoopoe (Hudhud). It did not take that long until the bird came to Solomon and brought good news. He said to Solomon: *“In the land of Sheba I saw a woman ruling over them, and she possesses a magnificent throne. I found her and her people prostrating to the sun instead of God. Satan has deceived them and barred them from following God’s straight path”*.

Thus, Solomon decided to save the People of Sheba from sun-worshipping and to guide them towards worshipping the one God. He wrote a letter for the Queen of Sheba and gave it to the Hoopoe and said: *“Go and deliver this letter to them. Then wait in a corner and see what reaction they would have”*.

The story of Solomon’s Hoopoe and the mission he undertook is narrated in verses 20-28 of Chapter An-Naml.

A Chapter with Two Bismillāh

Chapter An-Naml has two Bismillāh. The phrase *“بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”* (Bism-illāhir-rahmānir-rahīm; In the name of God, the Most Gracious, the Most Merciful) appears once in the beginning of the Chapter and once in verse 30.

The Bismillāh in verse 30 belongs to the letter Solomon wrote to the Queen of Sheba that began with the name of God. When she received this letter, the Queen of Sheba read it for the people surrounding her. According to verse 30, the Queen of Sheba told the chiefs of her entourage: *“Verily, it is from Solomon and it begins with ‘In the Name of God’*”.

A Calm Earth

The Earth both orbits around the Sun and rotates on its own axis. The change between day and night is caused by the rotation of the Earth on its axis, while the revolution of the Earth around the Sun leads to the changing of the seasons. Both movements are precipitous and fast. The Earth’s average orbital speed on its axis is about 5 km per second (3 mi/sec), and its speed around the Sun is about 30 km per second (19 mi/sec). However, we do not feel these movements. The Earth’s movements are monotonous and quiet for us. If this calmness did not exist, we would have never been able to accomplish anything. As we wanted to move around the world and do our tasks, we would have fallen over. God has created the Earth to move peacefully. Verse 61 of Chapter An-Naml refers to the merit of the peaceful Earth, in which we read: *“Who made the Earth a resting place?”*

Verse of “Amman Yujeeb” (The One Who Responds to the Desperate)

Verse 62 of Chapter An-Naml is known as the verse of *“Amman Yujeeb”*, because it begins with this phrase. Muslims recite this phrase in times of need and desperation. It translates to: *“Who answers the distressed one when he calls on Him and removes the distress”*. Anyone in times of hardship can recite this phrase to seek God’s help and aid.



Al-Qaṣaṣ

28
Makki

The Chapter at a Glance:

Sūrah Al-Qasas is the 28th Chapter of the Holy Qur'an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 88 verses. The first verse of the Chapter begins with the disjointed letters⁴ (Huruf Muqatta'āt) of "طسم" and is pronounced as: "Tā-Sīn-Mīm".

About the Name of the Chapter:

The word "Qasas" in Arabic translates to "Stories", "Adventure", and "Incident". The Chapter takes its name after verse 25 in which the word "Qasas" has been mentioned. This verse accounts the conversation between Jethro and Moses (PBUH). When Moses went to see Jethro, he narrated to him his story. In the 25th verse of Chapter Al-Qasas we read: "وَقَصَّ عَلَيْهِ الْقَصَصَ" (wa-qassa AAalayhi al-qasasa; And Moses narrated unto Jethro his story).

General Contents of the Chapter:

This Chapter can be divided into two sections. In the first section, the clash between the Israelites and the Pharaoh, and a part of Moses' life is narrated. The second part of the Chapter is about a wealthy man named Korah (Qārūn), who was punished because of his arrogance. Amid these two sections, the Chapter mentions a few points about theology, Judgment Day, the Qur'an, and the state of disbelievers.

Excerpts from the Chapter:

The Light of Asiya's Eyes

For a long time, Pharaoh knew that among the Israelites, a boy would be born who would fight against him. So, he ordered all newborn boys should be murdered. When Moses (PBUH) was born, God inspired his mother to place him inside a box and cast it into the Nile River. Eventually, the waves of the River carried the box to the Pharaoh's palace. Then, the Pharaoh's courtiers took the box out of the River and saw a baby boy inside of it. When the eyes of Asiya- the Pharaoh's wife- were faced with Moses' eyes, a light brightened the depths of her heart, and she fell in love with the child. Suddenly, a thought came to the Pharaoh's mind: what if this child was the same boy who would eventually destroy him and his kingdom? However, Asiya stood against him and said: "*We do not have any children. He will be the light of our eyes. So do not execute him. Perhaps he will be useful to us, or we may adopt him as a son.*"

From a distance, Moses' sister watched her brother being carried by the waves, and she saw how the

4- Disjointed letters are explained briefly in the beginning of Chapter Ash-Shu'arā.

Pharaoh's people took him off the water. The Pharaoh's people brought wet-nurses to the palace to feed Moses. But by God's will, he did not suckle milk from any of their bosoms. Moses' sister told the Pharaoh's people: *"I know a family who would be able to take good care of this child."* So, she went and brought her mother to the palace. When Moses' mother started feeding him, he eagerly suckled on her bosom. In this way, God returned Moses to his mother, and his mother was employed by the Pharaoh's people to feed Moses (PBUH) every day.

This story is narrated in verses 7-13 of Chapter Al-Qasas.

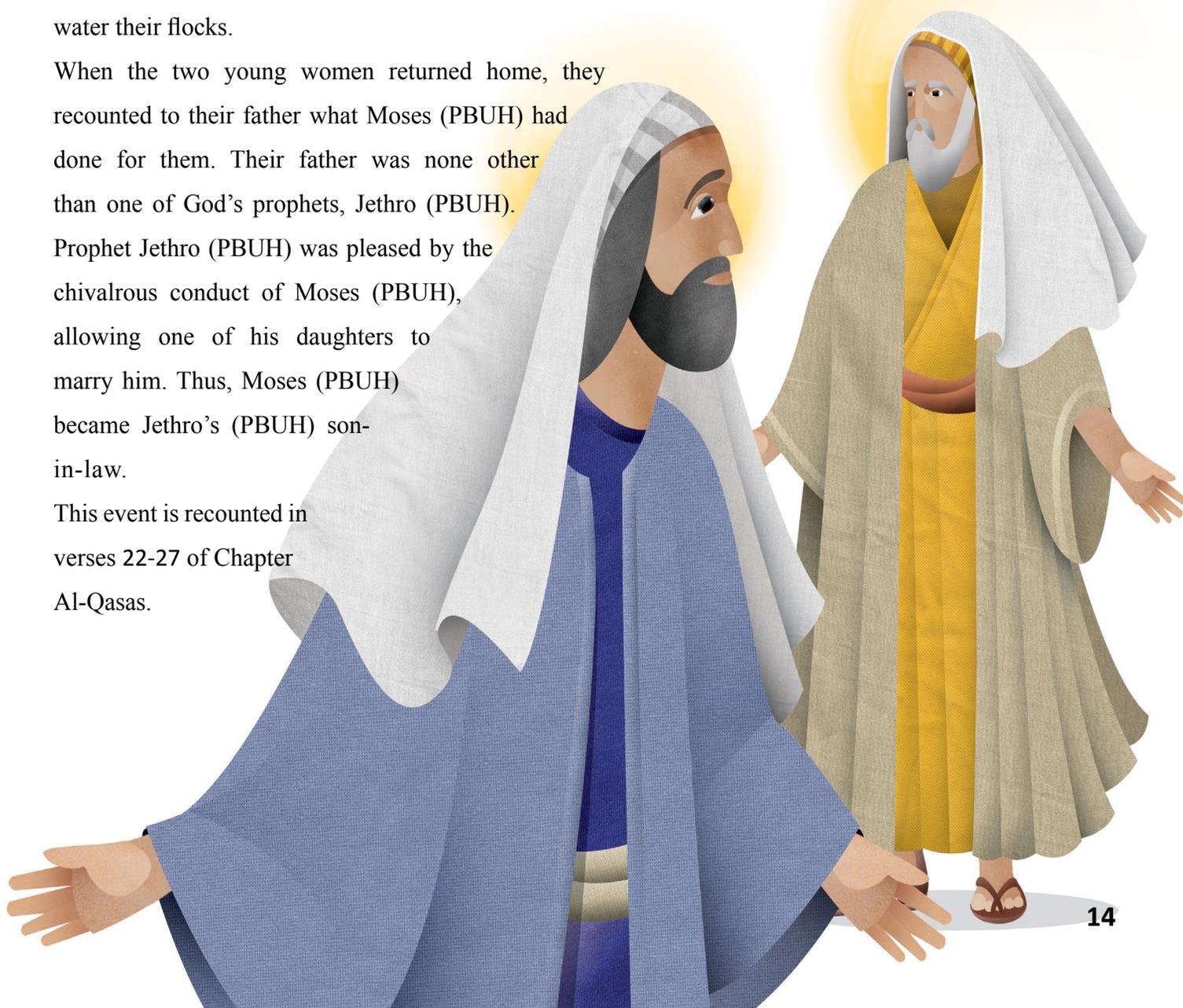
Moses (PBUH), Jethro's (PBUH) Son-in-Law

Moses (PBUH) decided to go to Midian to escape from the hands of the Pharaoh's government. On the way to the city, he saw a well which some shepherds were collecting water from to give to their sheep. Standing afar were two young women who had also brought their sheep to water, but they would not go near the well. They were two modest women who would not come by the well near those men to water their sheep. Moses (PBUH) told those two women: *"Why won't you feed your flocks?"* They replied: *"We cannot water our flocks until the shepherds feed theirs and take them away. And our father is old and is unable to water the sheep"* So, Moses (PBUH) helped them water their flocks.

When the two young women returned home, they recounted to their father what Moses (PBUH) had done for them. Their father was none other than one of God's prophets, Jethro (PBUH).

Prophet Jethro (PBUH) was pleased by the chivalrous conduct of Moses (PBUH), allowing one of his daughters to marry him. Thus, Moses (PBUH) became Jethro's (PBUH) son-in-law.

This event is recounted in verses 22-27 of Chapter Al-Qasas.



God is Not Here Either!

To deceive and prevent people from believing in God, the Pharaoh did something absurd. He said to his minister, Haman: *“Build an exceedingly high tower so I can climb and see if the God of Moses really exists or not? Though I do not believe that Moses is being truthful”*.

Haman prepared a large land for this work and built a tall tower by using thousands of workers and architects. When the construction of the tower was finished, Pharaoh climbed up the tower. He looked at the sky, observed its scenery, and said: *“No, I do not see the God of Moses!”*

Pharaoh did the most ridiculous thing. Is it even possible to see God, let alone build a tower to see Him?

The story of the Pharaoh’s deception is mentioned in verse 38 of Chapter Al-Qasas.

The Group that Sought the Truth!

Many Christians and Jews of the Prophet’s time knew that Prophet Muhammad (PBUH & HP) is God’s messenger. They had read in their holy books that such a prophet will come. However, their arrogance and stubbornness barred them from believing in the Prophet (PBUH & HP). In contrast, there was another group of Christians and Jews who believed in the Prophet and became his true companions.

God has praised this righteous group in many places in the Qur’an. For example, in verses 52 and 53 of Chapter Al-Qasas, God says: *“Those to whom We gave celestial Scriptures before the Qur’an, they believe in it. And when it is recited to them, they say, ‘We believe in it. It is indeed the truth from God.’”*

Who was Korah?

Korah was one of Moses’ relatives who had a great abundance of money and wealth. He had so much treasures of gold, silver, and jewelry that was difficult for even a group of strong men to carry its keys. At first, he was one of the believers of Moses, but later his arrogance drew him towards disbelief, and he joined the opposition. Every day, instead of distributing his wealth to help the needy and the orphans, he was miserly with it. God, who had bestowed him an abundance of wealth, expected from him gratitude and goodness, but he did not obey God’s command. One day, the pompous Korah ordered some people to display his wealth in front of the public. Many of those who coveted the worldly life and did not believe firmly, were deceived by Korah’s immense wealth and said: *“How wonderful it would be if we possessed the like of what he has. He is truly fortunate”*. While the group that were wise and believed firmly said: *“The reward of God in the Hereafter for believers and benefactors is better than this wealth”*.

Eventually, by God’s power the earth opened and engulfed Korah, his palace and wealth, as if he had never existed. By witnessing Korah’s annihilation, those who yearned for his position, said: *“Alas, indeed God increases and decreases the sustenance for whomever he wills. Had God not been gracious to us He could have caused the earth to swallow us, too! Surely, the infidels will never attain prosperity”*.

This story is narrated in verse 76-82 of Chapter Al-Qasas.



Al-'Ankabūt

29
Makki

The Chapter at a Glance:

Sūrah “*Al-'Ankabūt*” is the 29th Chapter of the Holy Qur’an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 69 verses. The first verse of the Chapter begins with the disjointed letters⁵ (Huruf Muqatta’āt) of “الم” and is pronounced as: “*Alif, Lām, Mīm*”.

About the Name of the Chapter:

The Chapter’s name is derived from verse 41, in which God illustrates that the idolaters who worship and seek refuge in idols, resemble a spider who has taken refuge in its fragile house. However, verse 41 does not merely pertain to the idolaters, but to whomever chooses a support other than God, since their support will be as flimsy as the web of a spider, the weakest house in the world.

General Contents of the Chapter:

The first section of Chapter Al-'Ankabūt is about Divine trials that people will face in this world and the lifestyle of the hypocrites. In another section, in order to soothe the Prophet (PBUH & HP) and his companions in the face of hardships, the Chapter narrates just a glimpse of the hardships that Noah, Abraham, Lot, and Jethro (PBUT) had to endure. In several verses, the signs of God and the falsehood of idolatry are mentioned. The Chapter also briefly covers other topics such as, the greatness of the Qur’an, confirming the Prophethood of the Prophet, prayers, virtuous deeds, and the way to hold dialogue with the opposition.

Excerpts from the Chapter:

Divine Trial is Indispensable

This world is the place of Divine trials, in which God will test all mankind in numerous ways. God will

5- Disjointed letters are explained briefly in the beginning of Chapter Ash-Shūrā.

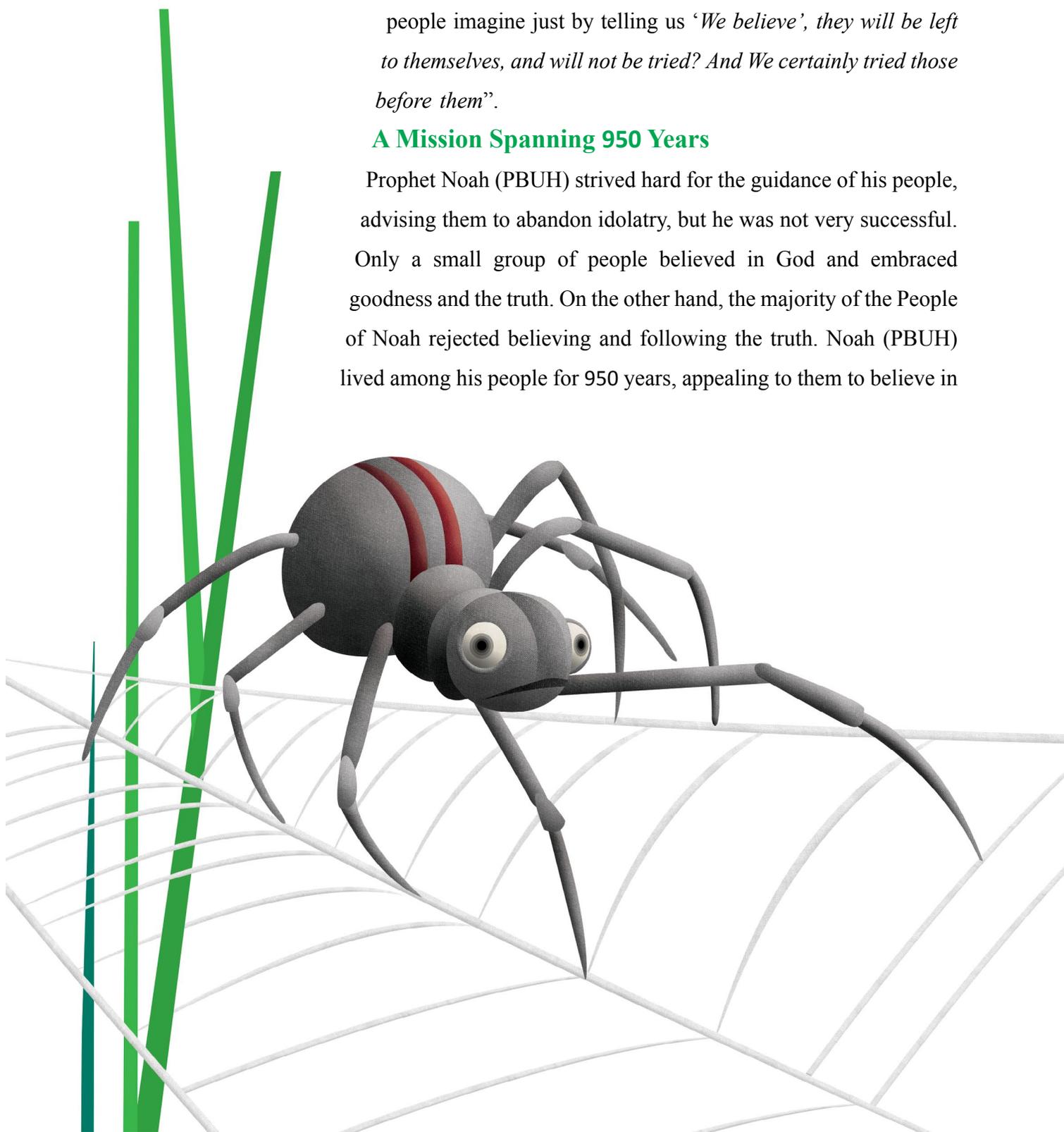
test every soul differently, testing some people with poverty and deprivation, others with an abundance of wealth, illness, status, and or reputation. While we are in this world, we will encounter various Divine trials. Everyone will have to show whether they will choose to adhere to the commandments of God or the deceptions of Satan? They will have to show whether they choose Heaven or Hell? Divine trials are not

only allocated to a certain group, rather everyone is included.

In the 2nd and 3rd verses of Chapter Al-'Ankabūt we read: “Do people imagine just by telling us ‘*We believe*’, *they will be left to themselves, and will not be tried? And We certainly tried those before them*”.

A Mission Spanning 950 Years

Prophet Noah (PBUH) strived hard for the guidance of his people, advising them to abandon idolatry, but he was not very successful. Only a small group of people believed in God and embraced goodness and the truth. On the other hand, the majority of the People of Noah rejected believing and following the truth. Noah (PBUH) lived among his people for 950 years, appealing to them to believe in



the One God. This means that his mission took more than nine centuries. This topic is mentioned in verse 14 of Chapter Al-'Ankabūt, in which we read: *“Surely, we sent Noah to his people, so he remained among them for 950 years. Ultimately, the flood seized them, for they were unjust.”*

Prophet Jethro (PBUH)

Jethro was one of God’s prophets. He was the father-in-law of Moses (PBUH). His mission was in the city of “Midian”. Located east of the Gulf of Aqaba, Midian was a city in the southwest of present-day Jordan. Today, this city is called “Ma ‘ān”. Jethro called the People of Midian to believe in God, and the Day of Resurrection, and to abstain from sins. When the Midianites refused to believe, God punished them with a mighty earthquake. This event is narrated in verses 36 and 37 of Chapter Al-'Ankabūt.

The Blessings of Prayer

A person who prays, stands before God five times a day, and speaks to Him. If such a person recites their prayer with concentration, they speak to God in every prayer, and consider Him as a witness and aware of their deeds. They seek refuge in God from sins, they promise God not to worship anyone but Him, and they commemorate the Day of Judgment and its punishments. Indeed, it is very unusual for such a person to commit any misdeeds.

In verse 45 of Chapter Al-'Ankabūt we read: *“Verily prayer keeps one away from indecency and evil”*. Even if a person who prays commits any sins, surely that prayer will help them keep away from committing any further wrongdoings. During the Prophet’s (PBUH & HP) time there was a young boy who always attended congregational prayers led by the Prophet, but occasionally committed some sins. One day, a group came to the Prophet (PBUH & HP) and complained about that young man. They said: *“Why does this young man who prays, defiles himself by committing sins?”* The Prophet (PBUH & HP) said: *“Finally a day will come that his prayers will bar him from committing anymore misdeeds”*.

The Prophet’s prediction came true. After a while, that sinful young man repented, avoided doing sins, and by the blessings of his prayers he stopped doing any misdeeds.

Qur’anic Verses are the Words of God

The Prophet of God (PBUH & HP) never wrote down any Divine revelation, so that people would not think that the Qur’an was written by him. As soon as any verse was revealed, the Prophet would dictate it to a group of educated Muslims who would write it on vellum (paper made of animal skins). This group of his followers were known as the *“Scribes of Divine Revelation”*, and Amīr al-Mu’minīn, Imam Ali (PBUH) was part of this group. However, if the Prophet Muhammad (PBUH & HP) never held a pen in his hand, it was not because he was illiterate or negligent in seeking knowledge. Rather he wanted the people to understand that the Heavenly Qur’an is the Speech of God, and not written by a human. In doing so, the Prophet (PBUH & HP) avoided to pick a quarrel with the disbelievers.

In verse 48 of Chapter Al-'Ankabūt we read: *“You did not read any Scripture before this, nor did you write one with your own hand. Otherwise those who are looking to deny your words would have doubted”*.



Ar-Rūm

30
Makki

The Chapter at a Glance:

Sūrah “*Ar-Rūm*” is the 30th Chapter of the Holy Qur’an. This Chapter was revealed to the Prophet (PBUH & HP) in Mecca and has 60 verses. The first verse of this Chapter begins with the disjoined letters⁶ (Huruf Muqatta‘āt) of “الم” and is pronounced as: “*Alif Lām Mīm*”.

About the Name of the Chapter:

The Chapter’s name is derived from its second verse, in which we read: “*The Romans have been defeated*”. During the time Qur’an’s revelation, the Roman and Persian Empires were the two world superpowers. The 2nd verse of Chapter Ar-Rūm is about how the Roman Empire was defeated by the Persian Empire in the year 616. In the 3rd verse of this Chapter, the Qur’an predicts that in a few years, the Romans would become victorious. This prediction of the Holy Qur’an became a reality, and in the year 622, the Roman emperor invaded Iran and was successful in driving away the Persian army.

General Contents of the Chapter:

This Chapter of the Qur’an discusses various topics. In the beginning, it speaks about the defeat and victory of the Roman Empire. Then it explains the circumstances of the disbelievers. It continues by describing just a fraction of the wonders of creation, to remind us of the signs and the power of God. Furthermore, other topics including giving alms (Sadaghah), Zakat (Purification of wealth by spending part of it in God’s way), and usury (Giving monetary loans that unfairly enrich the lender) have been discussed in this Chapter.

Excerpts from the Chapter:

Among His Signs

God has created humans in the form of a man and woman, so that they can marry each other and continue their lives together. Having a family is much better for humans than living individually. In a family, every person has a responsibility in the house, and they work together to solve their problems and lead their lives. A husband and wife are like two intimate friends. In every step of their lives they support each and are each other’s companions and comfort in life. It is from God’s mercy who has created humans this way, so they can live more easily.

In verse 21 of Chapter Ar-Rūm we read: “*And among the signs of the Mercy and Wisdom of God is that He*

6- Disjoined letters are explained briefly in the beginning of Chapter Ash-Shu'arā.

created spouses of your own kind so that you may find peace with them”.

Giving Care to Relatives

We have the responsibility of helping the needy in our communities. However, we have a much greater responsibility towards our relatives who are in need. If they become poor and needy, we should not allow them to suffer. We must lend a hand and resolve their problems.

If all people give care to their relatives, then we will no longer have any needy and poor people in the world. Although the Qur’an has asked us to assist the needy, above all it has commanded us to lend a hand to our close relatives.

In verse 38 of Chapter Ar-Rūm, we read: *“Therefore give the relative his right, and to the needy, and to the destitute traveler”.* This verse makes it clear that one is responsible not to neglect the right of one’s relatives.

Travel and See!

We must learn from the lives of people who lived on this Earth before us. We must learn about what happened to the oppressors, tyrants, and criminals and see what sort of fate befell those people.

If we deeply contemplate about the fate of these people, we will never repeat their mistakes. If we ponder on the fate of oppressors like the *“Pharoah”* (Fir’un), *“Nimrod”* (an-Namrūd) and *“Korah”* (Qarūn) and the fate of sinful People of Noah (PBUH), Lot and the Tribe of Thamud, we will never be like them.

In many Qur’anic verses, we have been urged to travel around the world and see for ourselves what the fate of the wrongdoers has been. The Qur’an has commanded us to travel around the world and go to the cities and lands where they lived and see up close their ruined palaces and graveyards.

For example, in verse 42 of Chapter Ar-Rūm, God says: *“Travel in the land, and see what fate befell the former people”.*

The Properties of Wind

The wind plays a vital role in our lives: it equalizes the pressure difference created by the changes in temperature, reduces air pollution, purifies the air, reduces the heat of the Sun as it shines on the plants, and helps to reduce the heat in the air, thus reducing heatstroke. Moreover, the wind helps to carry the oxygen produced by plants to humans, and likewise carries the carbon dioxide exhaled by human breath towards plants. The wind helps disperse pollen, thus helping in the pollination of plants. The wind propels the blades of windmills and wind turbines. It scatters seeds from one place to another, causing plants to grow in a barren wilderness, and eventually carries rain clouds to thirsty lands.

In verse 46 of Chapter Ar-Rūm, this great blessing has been remembered as a herald of *“Glad-tidings”*. The wind gives us the good news of rain, blessings, pleasant weather, and growth.

Look at the Rain!

The rain helps the plants to grow, and the trees to be watered, and dust and pollutants to be washed off. Furthermore, rainfall increases the moisture in air, facilitates human breathing, improves the flow of streams and rivers, and helps regulate the temperature. Moreover, we can conserve water by harvesting the rainwater

to use it later. The Holy Qur'an has mentioned this precious blessing numerous times. For example, in verse 48 of Chapter Ar-Rūm we read: *“It is God who sends the winds to raise the clouds. Then He spreads and shatters those clouds over the sky as He will. Then you see the drops of rain come out from inside them”*.

