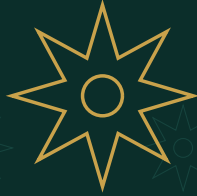


SURAH AS A STORY



Surah Hud

Hud

The complete journey — the surah that turned his hair grey —
told the way a loving elder shares it with a child



Surah No. 11 • 123 Ayahs • Meccan

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The Surah at a Glance

*Kitaabun uhkimat Aayaatuhoo summa fussilat
mil-ladun Hakeemin Khabeer*

1. A Book whose verses are perfected and then presented in detail from One who is Wise and Acquainted.

*Wa maa min daaabbatin fil-ardi illaa 'alal-laahi
rizquhaa*

6. And there is no creature on earth but that upon Allah is its provision.

*Yaa bunayyar-kam-ma'anaa wa laa
takum-ma'al-kaafireen*

42. O my son, come aboard with us and be not with the disbelievers.

Innal-hasanaati yuz-hibnas-sayyi'aat

114. Indeed, good deeds do away with misdeeds.

*Wa maa tawfeeqeee illaa billaah; 'alayhi
tawakkaltu wa ilayhi uneeb*

88. And my success is not but through Allah. Upon Him I have relied, and to Him I return.

Fastaqim kamaaa umirta wa man taaba ma'aka



112. So remain on a right course as you have been commanded, and those who have turned back with you.

Listen to the Arabic recitation of this Surah, ayah by ayah, with the Qari — free on nooraniilm.com (Read & Recite section).

The Surah That Made Him Grey

Beta, before we begin, you should know what the Prophet ﷺ said about this surah. When he was asked why his hair had turned grey, he said: Hud and its sisters have made me grey — and in some narrations he mentioned one ayah in particular, which we will reach at the end.

So read this surah knowing that it weighed on the heart of the best of creation.

'ALIF LAM RA. KITABUN UHKIMAT AYATUHU
THUMMA FUSSILAT MIN LADUN HAKEEMIN
KHABEER — A BOOK WHOSE VERSES ARE PERFECTED
AND THEN PRESENTED IN DETAIL FROM ONE WHO IS
WISE AND ACQUAINTED.'



Beta, two stages: 'uhkimat' — made firm, precise, without flaw; and 'fussilat' — then explained in detail, spread out so you can understand it. Perfect in itself, and then unpacked for you.

'ALLA TA'BUDOO ILLALLAH — that you not worship except Allah — INNANI LAKUM MINHU NAZEERUN WA BASHEER — indeed, I am to you from Him a warner and a bringer of good tidings.'

And then, beta, a promise for those who turn back to Him: 'WA ANIS-TAGHFIROO RABBAKUM THUMMA TOOBOO ILAYHI YUMATTI'KUM MATA'AN HASANAN ILA AJALIN MUSAMMA — AND SEEK FORGIVENESS OF YOUR LORD AND THEN REPENT TO HIM, AND HE WILL LET YOU ENJOY A GOOD PROVISION FOR A SPECIFIED TERM — WA YU'TI KULLA ZEE FADLIN FADLAH — AND GIVE EVERY DOER OF FAVOUR HIS FAVOUR.'

Beta, note the connection made here between ISTIGHFAR and worldly wellbeing. Seeking forgiveness



is not only about the Hereafter; the Quran repeatedly links it to relief, provision and ease in this life.

'A LA INNAHUM YATHNOONA SUDOORAHUM
LI-YASTAKHFOO MINH — unquestionably, they FOLD
UP THEIR BREASTS to hide from Him — A LA HEENA
YASTAGHSHOONA THIYABAHUM YA'LAMU MA
YUSIRROONA WA MA YU'LINOON — unquestionably,
EVEN WHEN THEY COVER THEMSELVES WITH THEIR
CLOTHING, He knows what they conceal and what they
declare — INNAHU 'ALEEMUN BI-ZATIS-SUDOOR —
indeed, He is Knowing of that within the breasts.'

Beta, what a picture: a man turning his chest away and
pulling his clothes over himself, as though he could hide
a thought.

And then, beta, the ayah that should end all anxiety
about provision:

'WA MA MIN DABBATIN FIL-ARDI ILLA 'ALALLAHI
RIZQUHA — AND THERE IS NO CREATURE ON EARTH
BUT THAT UPON ALLAH IS ITS PROVISION — WA



YA'LAMU MUSTAQARRAHA WA MUSTAWDA'AHA —
AND HE KNOWS ITS PLACE OF DWELLING AND ITS
PLACE OF STORAGE — KULLUN FEE KITABIN
MUBEEN — all is in a clear register.'

Beta, 'ma min dabbatin' — not a single creature. Every
ant under the ground, every fish in the deepest trench,
every bird over the ocean, every creature in a forest no
human has ever entered. Allah has taken their provision
upon Himself.

And He knows each one's 'mustaqarr' and 'mustawda''
— where it settles and where it is stored.

Beta, so what exactly are you afraid of? The One who
feeds creatures whose names we do not know has your
name on the same list.

Nuh, and a Son on the Water

The surah then begins its procession of prophets, beta
— and it spends the most time on Nuh (alaihi salam),
because his story contains one of the hardest lessons a



father can learn.

He called his people for centuries. Their chiefs said: 'MA NARAKA ILLA BASHARAN MITHLANA — we see you only as a man like us — WA MA NARAKAT-TABA'AKA ILLAL-LAZINA HUM ARAZILUNA BADIYAR-RA'Y — and we do not see you followed except by THE LOWEST OF US, at first appearance.'

Beta, always the same objection — that the poor and the ordinary followed him. And his reply: 'WA MA ANA BI-TARIDIL-LAZINA AMANOO — I AM NOT ONE TO DRIVE AWAY THOSE WHO HAVE BELIEVED — INNAHUM MULAQOO RABBIHIM — indeed, they will meet their Lord — WA LAKINNI ARAKUM QAWMAN TAJHALOON — but I see that you are a people behaving ignorantly.'

'WA YA QAWMI MAN YANSURUNEE MINALLAHI IN TARADTUHUM — and O my people, WHO WOULD PROTECT ME FROM ALLAH IF I DROVE THEM AWAY?'



Beta, he was told: choose between the rich and the poor. And he refused, because he knew who would ask him about it.

They said: 'YA NOOHU QAD JADALTANA FA-AKTHARTA JIDALANA FA'TINA BIMA TA'IDUNA — O Nuh, you have disputed with us and been frequent in dispute — SO BRING US WHAT YOU PROMISE US.'

And the ark was built. And they laughed at him — a man building a ship on dry land. 'WA YASNA'UL-FULKA WA KULLAMA MARRA 'ALAYHI MALA'UN MIN QAWMIHI SAKHIROO MINH — and every time a group of his people passed by him, THEY RIDICULED HIM — QALA IN TASKHAROO MINNA FA-INNA NASKHARU MINKUM KAMA TASKHAROON — he said: IF YOU RIDICULE US, THEN WE WILL RIDICULE YOU JUST AS YOU RIDICULE — FA-SAWFA TA'LAMOON — AND YOU ARE GOING TO KNOW.'

Beta, note the calm of that answer. He kept hammering. Beta, there are times in life when the right thing looks



absurd to everyone watching, and all you can do is keep building.

'HATTA IZA JA'A AMRUNA WA FARAT-TANNOOR — until, when Our command came and the OVEN OVERFLOWED — QULNAHMIL FEEHA MIN KULLIN ZAWJAYNITH-NAYNI WA AHLAKA ILLA MAN SABAQA 'ALAYHIL-QAWLU WA MAN AMAN — We said: LOAD UPON IT OF EACH KIND TWO, AND YOUR FAMILY — EXCEPT THOSE ABOUT WHOM THE WORD HAS PRECEDED — AND WHOEVER HAS BELIEVED.'

'WA QALAR-KABOO FEEHA BISMILLAHİ MAJREHA WA MURSAHA — and he said: EMBARK THEREIN; IN THE NAME OF ALLAH IS ITS COURSE AND ITS ANCHORAGE.'

Beta, learn that: 'Bismillahi majreha wa mursaha' — a beautiful thing to say when beginning any journey.

'WA HIYA TAJREE BIHİM FEE MAWJİN KAL-JİBAL — and it sailed with them through WAVES LIKE MOUNTAINS.'



And then, beta, the moment that breaks your heart:

'WA NADA NOOHUNIB-NAHU WA KANA FEE
MA'ZILIN — AND NUH CALLED TO HIS SON, WHO WAS
APART — YA BUNAYYAR-KAB MA'ANA WA LA TAKUN
MA'AL-KAFIREEN — O MY DEAR SON, COME ABOARD
WITH US AND BE NOT WITH THE DISBELIEVERS!'

Beta, a father in the middle of a drowning world, water
rising, calling his son one last time with the tenderest
word: 'ya bunayya'.

'QALA SA-AWEE ILA JABALIN YA'SIMUNI MINAL-MA'
— he said: I WILL TAKE REFUGE ON A MOUNTAIN
THAT WILL PROTECT ME FROM THE WATER.'

Beta, there it is — the last mistake of a life. He believed
there was a shelter from Allah's decree somewhere in
creation.

'QALA LA 'ASIMAL-YAWMA MIN AMRILLAH ILLA
MAN RAHIM — he said: THERE IS NO PROTECTOR
TODAY FROM THE DECREE OF ALLAH, EXCEPT FOR



WHOM HE GIVES MERCY — WA HALA
 BAYNAHUMAL-MAWJU FA-KANA
 MINAL-MUGHRAQEEEN — AND THE WAVE CAME
 BETWEEN THEM, AND HE WAS AMONG THE
 DROWNED.'

Beta, 'wa hala baynahumal-mawj' — the wave came
 BETWEEN THEM. The last thing between a father and
 his son was a wall of water, mid-sentence.

And then: 'WA QEELA YA ARDU-BLA'I MA'AKI WA YA
 SAMA'U AQLI'EE — AND IT WAS SAID: O EARTH,
 SWALLOW YOUR WATER; AND O SKY, WITHHOLD —
 WA GHEEDAL-MA'U WA QUDIYAL-AMRU WASTAWAT
 'ALAL-JOODIYY — and the water subsided, and the
 matter was accomplished, and it came to rest on
 (mount) al-Judi — WA QEELA BU'DAN
 LIL-QAWMIZ-ZALIMEEN — and it was said: AWAY
 WITH THE WRONGDOING PEOPLE.'

Beta, the scholars have marvelled at the sheer command
 in these few words: the earth is addressed, the sky is



addressed, and the greatest flood in history is ended in a sentence.

He Is Not of Your Family

And now, beta, comes the exchange that every parent should read.

'WA NADA NOOHUN RABBAHU FA-QALA RABBI
INNABNEE MIN AHLEE WA INNA WA'DAKAL-HAQQU
WA ANTA AHKAMUL-HAKIMEEN — AND NUH
CALLED TO HIS LORD AND SAID: MY LORD, INDEED
MY SON IS OF MY FAMILY, AND YOUR PROMISE IS
TRUE, AND YOU ARE THE MOST JUST OF JUDGES.'

Beta, he was reminding Allah of the promise that his family would be saved.

'QALA YA NOOHU INNAHU LAYSA MIN AHLIK — HE
SAID: O NUH, HE IS NOT OF YOUR FAMILY — INNAHU
'AMALUN GHAYRU SALIH — INDEED, HIS IS A DEED
THAT IS NOT RIGHTEOUS.'



Beta, absorb that. Blood was not the tie that counted. The son of a prophet, on the day of judgement over that nation, was not counted as 'family' because faith was absent.

'FA-LA TAS'ALNI MA LAYSA LAKA BIHI 'ILM — SO DO NOT ASK ME FOR THAT OF WHICH YOU HAVE NO KNOWLEDGE — INNI A'IZUKA AN TAKOONA MINAL-JAHILEEN — indeed, I advise you, lest you be among the ignorant.'

And look at Nuh's response, beta — the response of a servant corrected by his Lord:

'QALA RABBI INNI A'OOZU BIKA AN AS'ALAKA MA LAYSA LEE BIHI 'ILM — MY LORD, I SEEK REFUGE IN YOU FROM ASKING YOU FOR THAT OF WHICH I HAVE NO KNOWLEDGE — WA ILLA TAGHFIR LEE WA TARHAMNEE AKUN MINAL-KHASIREEN — AND UNLESS YOU FORGIVE ME AND HAVE MERCY UPON ME, I WILL BE AMONG THE LOSERS.'

Beta, no argument, no self-defence. Immediate return.



And beta, take two lessons here. First: relationship to righteous people saves nobody. Every one of us will be asked about himself.

Second: even the du'a of a prophet for his own child was not granted, because it went against Allah's wisdom. So when your du'a is refused, you are in the finest company. Sometimes the answer is 'this is not what you think it is'.

Hud, Salih, and Shu'ayb

The surah then moves through nation after nation, beta, and each one repeats the pattern.

'AAD were addressed by their brother Hud (alaihis salam): 'YA QAWMI'-BUDULLAHA MA LAKUM MIN ILAHIN GHAYRUH — O my people, worship Allah; you have no deity other than Him — IN ANTUM ILLA MUFTAROON — you are but inventors of falsehood.'

And he told them: 'WA YA QAWMIS-TAGHFIROO RABBAKUM THUMMA TOOBOO ILAYHI



YURSILIS-SAMA'A 'ALAYKUM MIDRARAN WA
 YAZIDKUM QUWWATAN ILA QUWWATIKUM — SEEK
 FORGIVENESS OF YOUR LORD AND REPENT TO HIM;
 HE WILL SEND THE SKY UPON YOU IN SHOWERS AND
 INCREASE YOU IN STRENGTH.'

Beta, note again: istighfar linked to rain and strength.

They threatened him with the anger of their gods, and
 he answered with one of the most fearless declarations
 in the Quran: 'INNI TAWAKKALTU 'ALALLAHI RABBEE
 WA RABBIKUM — INDEED, I HAVE RELIED UPON
 ALLAH, MY LORD AND YOUR LORD — MA MIN
 DABBATIN ILLA HUWA AKHIZUN BI-NASIYATIHA —
 THERE IS NO CREATURE BUT THAT HE HOLDS IT BY
 ITS FORELOCK — INNA RABBEE 'ALA SIRATIN
 MUSTAQEEM — indeed, my Lord is on a straight path.'

Beta, 'akhizun bi-nasiyatiha' — holding every creature
 by the forelock, the hair at the front of the head. That is
 the grip of complete control. He was saying: every one of
 you who is threatening me is being held by the head, by



my Lord.

Then THAMUD and their brother Salih (alaihis salam), and the she-camel that was a sign, and their hamstringing of it — and the warning: 'TAMATTA'OO FEE DARIKUM THALATHATA AYYAMIN — enjoy yourselves in your homes for THREE DAYS — ZALIKA WA'DUN GHAYRU MAKZOOB — that is a promise not to be denied.'

Then the guests came to Ibrahim (alaihis salam), and he hurried to bring a roasted calf — beta, note the adab of hosting: he did not ask them if they wanted food; he brought it. And when they did not eat, he became uneasy, and they gave him the news of Ishaq, and beyond Ishaq, Ya'qub.

And his wife laughed and exclaimed at her own old age, and the angels said: 'A TA'JABEENA MIN AMRILLAH — ARE YOU AMAZED AT THE DECREE OF ALLAH? RAHMATULLAHI WA BARAKATUHU 'ALAYKUM AHLAL-BAYT — the mercy of Allah and His blessings be



upon you, PEOPLE OF THE HOUSE.'

Then Lut (alaihis salam), and his distress at his guests: 'HAZA YAWMUN 'ASEEB' — this is a trying day. And his cry: 'LAW ANNA LEE BIKUM QUWWATAN AW AWEE ILA RUKNIN SHADEED — IF ONLY I HAD AGAINST YOU SOME POWER OR COULD TAKE REFUGE IN A STRONG SUPPORT.'

Beta, and the Prophet ﷺ commented on this with mercy: may Allah have mercy on Lut; he was seeking refuge in a strong support — meaning Allah — while his own guests were angels.

And then MADYAN and their brother Shu'ayb (alaihis salam), whose concern was honest trade: 'WA LA TANQUSUL-MIKYALA WAL-MEEZAN — do not decrease from the measure and the scale — INNI ARAKUM BI-KHAYR — INDEED, I SEE YOU IN PROSPERITY.'

Beta, notice that: he warned them while they were doing WELL. Cheating was making them rich, and he told



them it would ruin them.

They mocked: 'A SALATUKA TA'MURUKA AN NATRUKA MA YA'BUDU ABA'UNA AW AN NAF'ALA FEE AMWALINA MA NASHA' — DOES YOUR PRAYER COMMAND YOU THAT WE SHOULD LEAVE WHAT OUR FATHERS WORSHIP, OR THAT WE SHOULD NOT DO WITH OUR WEALTH WHAT WE PLEASE?'

Beta, listen to that objection, because it is the objection of every era: what does religion have to do with my money?

And his reply, beta, is a sentence to build a life on: 'IN UREEDU ILLAL-ISLAHA MASTATA'T — I ONLY INTEND REFORM AS MUCH AS I AM ABLE — WA MA TAWFEEQEE ILLA BILLAH — AND MY SUCCESS IS NOT BUT THROUGH ALLAH — 'ALAYHI TAWAKKALTU WA ILAYHI UNEEB — UPON HIM I HAVE RELIED, AND TO HIM I RETURN.'

Beta, memorise this. 'I only intend reform AS MUCH AS I AM ABLE' — you are not required to fix everything,



only to try within your capacity. And 'wa ma tawfeequee illa billah' — whatever succeeds, succeeded by Allah, not by your cleverness.

If Only There Had Been People of Virtue

And then, beta, after all these destroyed nations, Allah gives a diagnosis that explains why a society collapses — and it is not what most people would guess.

'FA-LAWLA KANA MINAL-QUROONI MIN QABLIKUM ULOO BAQIYYATIN YANHAWNA 'ANIL-FASADI FIL-ARD — SO WHY WERE THERE NOT AMONG THE GENERATIONS BEFORE YOU PEOPLE OF ENDURING QUALITY FORBIDDING CORRUPTION ON THE EARTH — ILLA QALEELAN MIMMAN ANJAYNA MINHUM — EXCEPT A FEW OF THOSE WE SAVED FROM AMONG THEM?'

Beta, 'uloo baqiyyah' — people of remainder, of enduring worth; and their described work is 'yanhawna 'anil-fasad', FORBIDDING CORRUPTION.



So the ayah is saying: those nations fell not merely because there were corrupt people in them, but because there were not enough people **STANDING AGAINST** the corruption.

Beta, that is a heavy thought. Evil does not require many participants; it requires many spectators.

'WATTABA'AL-LAZINA ZALAMOO MA UTRIFOO FEEHI WA KANOO MUJRIMEEN — but those who wronged pursued **THE LUXURY THEY WERE GIVEN**, and they were criminals.'

And then a merciful principle, beta: 'WA MA KANA RABBUKA LI-YUHLIKAL-QURA BI-ZULMIN WA AHLUHA MUSLIHOON — **AND YOUR LORD WOULD NOT HAVE DESTROYED THE CITIES UNJUSTLY WHILE THEIR PEOPLE WERE REFORMERS.**'

Beta, note that: a society with people actively reforming is protected. Those few are the reason the rest are spared.



'WA LAW SHA'A RABBUKA LA-JA'ALAN-NASA
 UMMATAN WAHIDATAN — and if your Lord had
 willed, He could have made mankind ONE COMMUNITY
 — WA LA YAZALOONA MUKHTALIFEEN — BUT THEY
 WILL NOT CEASE TO DIFFER — ILLA MAN RAHIMA
 RABBUK — except those upon whom your Lord has
 bestowed mercy.'

Beta, human difference is described here as a
 permanent feature of this world. So stop being
 astonished that people disagree; work on being among
 those given mercy.

What Steadies a Heart

And then, beta, Allah tells His Messenger ﷺ exactly
 WHY all these stories were told to him:

'WA KULLAN NAQUSSU 'ALAYKA MIN
 ANBA'IR-RUSULI MA NUTHABBITU BIHI FU'ADAK
 — AND EACH (story) WE RELATE TO YOU FROM THE
 NEWS OF THE MESSENGERS IS THAT BY WHICH WE
 MAKE FIRM YOUR HEART — WA JA'AKA FEE



HAZIHIL-HAQQU WA MAW'IZATUN WA ZIKRA
LIL-MU'MINEEN — and there has come to you in this
the truth, and an instruction and a reminder for the
believers.'

Beta, that is the purpose of every story in the Quran.
Not entertainment, not history for its own sake —
'nuthabbitu bihi fu'adak', to STEADY YOUR HEART.

He was being persecuted, and Allah did not send him
an army. He sent him STORIES — of Nuh laughed at
while building, of Hud standing alone, of Lut with no
support, of Shu'ayb mocked for mixing religion with
business. And each one said: you are not the first, and
the ending is known.

Beta, that is why we read these accounts too. When
you are the only one in your office who will not do the
dishonest thing, or the only one in your family holding
on to the prayer — these stories are the steadying
hand on your shoulder.



'WA QUL LILLAZINA LA YU'MINOONA'-MALOO 'ALA MAKANATIKUM INNA 'AMILOON — and say to those who do not believe: WORK ACCORDING TO YOUR POSITION; INDEED, WE ARE WORKING.'

'WA LILLAHI GHAYBUS-SAMAWATI WAL-ARDI WA ILAYHI YURJA'UL-AMRU KULLUH — and to Allah belongs the unseen of the heavens and the earth, and to Him will be returned the matter, all of it — FA'BUD-HU WA TAWAKKAL 'ALAYH — SO WORSHIP HIM AND RELY UPON HIM — WA MA RABBUKA BI-GHAFILIN 'AMMA TA'MALOON — and your Lord is not unaware of what you do.'

Stand Firm as You Are Commanded

And now, beta, we come to the ayah that the reports connect with the greying of his hair ☒:

'FASTAQIM KAMA UMIRTA WA MAN TABA MA'AKA WA LA TATGHAW — SO REMAIN ON A RIGHT COURSE AS YOU HAVE BEEN COMMANDED — YOU AND THOSE WHO HAVE TURNED BACK WITH YOU — AND DO NOT



TRANSGRESS — INNAHU BIMA TA'MALOONA BASEER
— indeed, He is Seeing of what you do.'

Beta, why would this ayah weigh so heavily on him?

Because of 'KAMA UMIRTA' — AS YOU HAVE BEEN
COMMANDED. Not 'as much as you can manage'. Not
'roughly in that direction'. Exactly as commanded — a
straightness with no drift in it.

And because of 'WA MAN TABA MA'AK' — AND THOSE
WITH YOU. He was made responsible not only for his
own straightness, but for the steadiness of everyone who
followed him.

Beta, and that responsibility scales down to you: a father
is responsible for the straightness of his household, a
teacher for his students, an older brother for the
younger ones. That is a weight worth losing sleep over.

And then a warning that should make anyone in
business think: 'WA LA TARKANOO ILAL-LAZINA
ZALAMOO FA-TAMASSAKUMUN-NAR — AND DO NOT



INCLINE TOWARD THOSE WHO DO WRONG, LEST THE FIRE TOUCH YOU.'

Beta, 'la tarkanoo' — do not LEAN toward them. Not 'do not become them' — do not even lean, do not seek their approval, do not build your position on their oppression, do not become comfortable with their wrongdoing because it benefits you.

And then, beta, one of the most encouraging ayahs in the Quran:

'WA AQIMIS-SALATA TARAFAYIN-NAHARI WA ZULAFAN MINAL-LAYL — AND ESTABLISH PRAYER AT THE TWO ENDS OF THE DAY AND AT THE APPROACH OF THE NIGHT — INNAL-HASANATI YUZ-HIBNAS-SAYYI'AT — INDEED, GOOD DEEDS DO AWAY WITH MISDEEDS — ZALIKA ZIKRA LIZ-ZAKIREEN — that is a reminder for those who remember.'

Beta, it is reported that a man came to the Prophet ﷺ having committed a sin and asked to be punished for it.



And when the prayer was performed, he asked about his punishment, and the Prophet ﷺ told him he had just prayed with them, and this ayah was revealed. And when asked whether it was for that man alone, he said: for all of my ummah.

Beta, hold on to this. Every prayer you offer is washing something away. Every good deed is an eraser. You are not merely accumulating — you are also CLEANING.

'WASBIR FA-INNALLAHA LA YUDEE'U
AJRAL-MUHSINEEN — AND BE PATIENT, FOR
INDEED, ALLAH DOES NOT ALLOW TO BE LOST THE
REWARD OF THE DOERS OF GOOD.'

And the surah closes, beta, with a summary of everything: 'WA LILLAHI GHAYBUS-SAMAWATI
WAL-ARDI WA ILAYHI YURJA'UL-AMRU KULLUHU
FA'BUD-HU WA TAWAKKAL 'ALAYH — worship Him
and rely upon Him — WA MA RABBUKA BI-GHAFILIN
'AMMA TA'MALOON.'



Beta, so the surah that made the best of creation grey ends with three instructions: STAND STRAIGHT, PRAY (because your good deeds are erasing your bad ones), and BE PATIENT (because nothing good you do is ever lost).

And in between it told you: no creature on earth is left without provision, no mountain shelters anyone from His decree, blood ties save nobody, a nation falls when nobody stands against its corruption, and every story in this Book was told to steady your heart.

What This Surah Teaches Us

- 1.** Not one creature on earth is left without provision — and He knows where each one dwells and is stored.
- 2.** Sometimes the right work looks absurd to everyone watching; keep building the ark.
- 3.** There is no mountain that shelters anyone from Allah's decree.



4. Blood ties save nobody — even a prophet's du'a for his own son was answered with 'he is not of your family'.

5. 'I only intend reform as much as I am able, and my success is only through Allah.'

6. Nations fall not because of the corrupt, but because too few stood against them — and a city with reformers is protected.

7. Stand straight AS COMMANDED, do not even LEAN toward wrongdoers, and know that your good deeds are erasing your bad ones.

Ya Allah, keep us straight as You have commanded, let our good deeds erase our sins, and steady our hearts.
Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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