

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah ﷻ. Anything good is from Allah ﷻ and any mistakes are from ourselves and the shaitan. May Allah ﷻ forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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11 OCTOBER 2023 | 26 RABI AL AWWAL 1444 | CLASS # 30

INTRODUCTION

- The ayat become very direct, straight, sharp and cut through everything coming straight to the point in this final juz. It wraps the whole Qur'an together in the end.
- Last week we spoke about Surah Al Humazah. A person starts with mockery and ends up being crushed in the fire. The recompense is the same as the deed. Modern day mockery can be bullying and we don't know how bullying can crush a person.

- When one mocks a person or look down on them he is locking him up.
- Now Surah Al Feel gives us an example about Surah Al Humazah. But now it is not about one person putting another down but about taking a whole society away from Allah (سبحانه وتعالى) - and this is worse.

SURAH AL FEEL



- There is only one name of Allah (سبحانه وتعالى) mentioned in the surah - Ar Rabb.
- The theme of the surah is the story of the companions of the elephants. This is a lesson and admonition for everyone.
- Vision is an impactful way to be nurtured. It affects our hearts and decisions on whether to do good or bad.
- Tafsir Ibn Kathir mentions a lot of details about this story of the elephant.

- The story shows us that when all means are cut off, it is only the help and support of Allah (سبحانه وتعالى) that will come.
- It also shows us the evil consequence of any kind of jealousy or covetousness. Abraha did not like people going to Ka'bah. His jealousy led to much evil. He wanted honor but ended up in humiliation.
- Abraha was in Yemen but he reported to the king in Abyssinia. He was called An Najashi. At that time he had placed two heads in Yemen - Abraha and another man. They got into a quarrel and decided to fight it out. Both of them were standing behind a body of water so no one can try to escape. They had to face off each other.

- Abraha cheated by taking his helper along to attack the other man. So the other man was taken out and Abraha won. An Najashi was very upset with him and said, 'I am going to come to you and I am going to cut your forelock.'
- Abraha was very cheeky - he took soil from Yemen, cut hair from his forelock and sent it to An Najashi saying 'You don't need to come to me, I have brought you the soil of Yemen and here is my hair. You can just step on this and fulfill your oath.'
- Then An Najashi felt better and laughed it off.
- Then Abraha told An Najashi that he would build a great church for them in Yemen. They were all Christians.

- This church was grand and embellished and the Arabs called it Al-Qullays because of its great height. And if one looked at it, his cap would be in danger of falling off as he tilted his head back.
- Then he forced the Arabs to make pilgrimage to their church just as they made pilgrimage to the Ka'bah. But the Arab tribes rejected this. He was so infuriated by this. Then a man from the Quraysh went to this church and relieved himself and this made Abraha very upset.
- Then Abraha swore that he would march to the Ka'bah and destroy it stone by stone. He set out a very huge and powerful army to set out this mission. He also brought a huge elephant that no one saw before. The name

of this elephant was Mahmoud. It was sent to him from An Najashi, all the way from Abyssinia for this particular mission to destroy the Ka'bah.

- They had eight or twelve other elephants with them but the largest one was this elephant, Mahmoud that was specifically sent to destroy the Ka'bah.
- They were planning to fasten chains to the pillars of the Ka'bah and fasten the other ends to the neck of this elephant. So he can pull on it so that it falls stone by stone, wall by wall from all directions. They had all of this planned out.
- When the Arabs heard that Abraha was coming to destroy the Ka'bah they felt very afraid and felt that they must defend this

Sacred House of Allah and stop anyone who would plot against it.

- As Abraha was heading to Mecca, there were other tribes who wanted to stop him. One of these tribes fought Abraha but Abraha completely defeated them.
- This is from Allah's wisdom to show that in the end it is Allah (سبحانه وتعالى) Who will protect His House and not the people.
- Abraha then continued on his journey to reach Mecca. The people of Taif, immediately submitted to him. They were afraid that Abraha would tear down their place of worship called Al Lat, so they they would give a guide from their tribe to guide them where to go until they reach Mecca.

- Abraha was good with them, until they reached the place near Mecca to settle their troops before they attacked the Ka'bah.
- There they took many different cattle and camels including 200 camels that belonged to Abdul Muttalib who was the grandfather of the Prophet (ﷺ). Keep in mind that the Prophet (ﷺ) was not born yet. But he was in his mother's womb in this time.
- Then Abraha sent one person to call on the head of Quryash to meet them. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to prevent him from the destruction of the Ka'bah. They made it very clear of why there were there and what they wanted to do.

- When this man went, he took Abdul Muttalib as the representative of Quraysh. He told him that Abraha wanted to speak to him. `Abdul-Muttalib replied, "By Allah! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allah, and the house of His Khalil, Ibrahim, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allah, We have no means to defend it from him."
- So this man tells Abdul Muttalib to come and tell this to Abraha. Then Abraha could see from a distance that Abdul Muttalib was a man of dignity, honor and charisma. The moment Abraha saw him, he came down from his throne on the carpet down to speak to him. Then he asked the translator to ask

Abdul Muttalib what he needed. He replied that he wanted his camels that were 200 hundred in number. The moment the translator said this to Abraha he said, ' I was impressed by you but the moment you said this, you fell from my eyes. You ask me about the 200 camels and leave the matter of the House that is the foundation of your religion and the religion of your forefathers which I have come to destroy and you do not speak to me about it'

- `Abdul-Muttalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it."
- Abrahah said, "I cannot be prevented (from destroying it)." `Abdul-Muttalib answered, "Then do so." He challenged Allah (سبحانه)

(وتعالى). The moment a person puts himself into a challenge he is putting himself up for failure.

- The chiefs of the Arab tribes seen tried to offer a third of the their wealth to Abraha to try to stop him. But he refused this and even returned the camels to Abdul Muttalib.
- When 'Abdul Muttalib saw this situation, he felt fear for the people and told them to go to the mountains. He feared that Abraha would become very excessive. He rejected the wealth so his intention is purely to come and destroy the Ka'bah.
- In the times of Ignorance, they would hold on to the ring on the Kab'ah door to call onto Allah (سبحانه وتعالى). Abdul-Muttalib said, while hanging on to the ring of the Ka`bah's door, "There is no matter more important to any

man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes."

- When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Mahmud.
- He mobilized his army, and they turned the elephant towards the Ka`bah. One of Quraish, and taking it by its ear, he said, "Kneel, Mahmud! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after he left and hastened to the mountains. The people were shocked. This was the start of their humiliation.

- This was the critical time so Abrahah's men beat the elephant in an attempt to make it rise, but it refused.
- When they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. But when they turned him towards Makkah and he knelt down again.

SURAH AL FEEL 1

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

- This surah is very visual (أَلَمْ تَرَ). Look at this nurturing of Allah (سبحانه وتعالى). Look at the signs of how Allah (سبحانه وتعالى) is dealing with every single person.

- This is out of Allah's nurturing, before any kind of strike happens and ultimate end comes, there will be little things that come to tell a person to stop, to not do it.
- When someone is intending to do wrong, out of Allah's mercy He will give some cues to not do it. For instance, a person may want to go somewhere that is not good and the car breaks down. Then they insist and take a taxi to go.
- When they see an elephant refusing to go forward, this is also nurturing for them to humble themselves to Allah (سبحانه وتعالى).

SURAH AL FEEL 2

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Did He not make their plan into misguidance?

- What is the difference between (كَيْدًا) and (مَكْرًا)? Both of them can be translated as plot. Both of them involve wanting some kind of harm to happen. They involve thinking and planning. But (كَيْدًا) is more intense than (مَكْرًا).
- A (مَكْرًا) will be done in a way to make others feel there is no harmful or bad intention. But the (كَيْدًا) is very clear - 'yes we want to harm you, we have planned and have a way to harm you'. People knew they came to destroy the Ka'bah. This is very upfront.

SURAH AL FEEL 3

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

And He sent against them birds in flocks,

- They still did not stop even after they saw the elephant and then Allah (سبحانه وتعالى) sent birds from the sea.

SURAH AL FEEL 4

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

Striking them with stones of hard clay,

- The word (سِجِّيلٍ) is from baked clay, where there is clay and stones together.
- They were about the size of chickpeas. Each bird was carrying three stones - one in it's beak and two in the claws.
- But in the end they become like pellets from the impact. The impact of something falling from high above is more than when it falls from lower.

- For instance, riding motorcycles in light rain is alright. But heavy and strong rain falls like pellets and can be very striking.
- They see how the birds are coming in flocks, succession and covering them. The moment before striking, they all made a loud sound.
- The people of Quraysh were in the mountains watching what was happening. Abraha and his army felt like they had full access as all the people of the town had left, but then birds came from above and made a sound. It can be scary when so many birds make this screeching sound. At the same time, Allah (سبحانه وتعالى) sent a wind to feel more impact as the stones fell on them.
- It hit some immediately and some were struck bit by bit. This is also out of Allah's wisdom.

- Abraha was one who was hit bit by bit.
- The people of Quraysh narrated that they were on the mountain and they saw how the birds started to come. They thanked Allah (سبحانه وتعالى) and praised Allah (سبحانه وتعالى) but at the same time they had fear that the birds would come to them.
- This teaches us not to feel secure - one can easily turn from oppressed to oppressor. We do not know how the feeling of fear can come back to us.
- Then Abraha's body was broken off piece by piece. In the end, he arrived like a little chick. May Allah (سبحانه وتعالى) protect us all.

- His heart could also be seen outside his chest. Allah (سبحانه وتعالى) kept him alive like this for others to see this disgrace and humiliation.
- In Surah Al Humazah, Allah (سبحانه وتعالى) tells us that the fire is directed at the hearts. **الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ** (Which mounts directed at the hearts). His heart even had to be exposed in the end.
- This story was all to show Quraysh how much Allah (سبحانه وتعالى) is favoring them and protecting His House without their help. To tell them they cannot attribute anything to themselves.
- The Prophet (ﷺ) was born in the Year of the Elephant and he was born after this incident.

This is all preparation for Quraysh for the coming of the Prophet (ﷺ).

- This surah is also a console for the Prophet (ﷺ) to tell him how Allah (سبحانه وتعالى) took care of the the environment before he was born. So when he enters into prophethood, Allah (سبحانه وتعالى) is the One Who is taking care of everything. This is preparation for him to see (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ) (There is no one worthy of worship except Allah and Muhammed is the Messenger of Allah).
- The elephants and birds are mentioned in this surah. This is all from Allah Al Hakeem.
- Ibn Abbas (may Allah be pleased with him) said: they had beaks of birds but claws like the paws of dogs.

- This by itself shows this is all from Allah (سبحانه) alone.
- Whatever stone struck them, came out from behind them.
- The birds are mentioned many times in the Qur'an and the sunnah. They are likened in the example of tawakkul. Also in the army of Sulaiman, the tasbeeh of the army of Dawud, and the dream of the prisoners in the story of Yusuf (عليهم السلام).
- The souls of the martyrs are also in green birds that are hanging from the trees of paradise.
- No one knows the armies of our Rabb, except Himself.
- Allah (سبحانه وتعالى) is never shy to use anything or to present a parable.

SURAH AL FEEL 5

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

And He made them like eaten straw.

- When the cattle eats crops, the droppings that come out is (كَعَصْفٍ مَّأْكُولٍ). Just to showing they have a humiliating and disgraceful end.
- Everything is from Allah (سبحانه وتعالى) from the beginning to the end.
- Allah (سبحانه وتعالى) gave them warnings to go back but the person insisted and he led himself of this bad and disgraceful end.
- The sanctity of the House of Allah will remain in the end.
- Everyone saw the greatness of Allah - even the elephants knelt and did not move forward.

This is all preparation for the coming of the Prophet (ﷺ).

- This story is not only for that time but for anyone who wants to plot and harm the Sacred House of Allah.

SURAH AL HAJJ 25

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي
 جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِجِ وَمَن يَرِدْ فِيهِ بِإِلْحَادٍ
 بِظُلْمٍ نُذِقْهُ مِن عَذَابٍ أَلِيمٍ

Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.

- This is the Divine Way of Allah - it will not change.

- Allah (سبحانه وتعالى) will always give victory to His religion. He will defend his religion and the followers of His religion.
- This is all a lesson for us. For instance, we also see this in the end of Nimrud whose end was with a small fly. Also the disgracing end of Firawn.
- Allah (سبحانه وتعالى) will disgrace anyone who wants to bring harm to His religion.

SURAH AL BAQARAH 114

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace,

and they will have in the Hereafter a great punishment.

- This is all a warning for the Quraysh to believe.
- The nurturing of Allah does not end. This is all guarantee that the way of Allah remains.
- They say history repeats itself but it rhymes. It can be any person in these feelings.
- We see how a person is being nurtured before he is born.
- Everything is a nurturing in our lives. We could have been born not in our hometown - decrees could have led us to be born in a place.
- All of this is to show us that He is our Rabb. For us to believe in Him.

- If we want honor with Him, we want to have taqwa. To always go to Allah (سبحانه وتعالى), to know He is taking care of us.
- This story shows more care and kindness that we are all under the nurturing of Allah.
- We do not blame our past as in His Hands are all goodness. Everything in the past has an impact on our nurturing so we do not blame our past.
- May Allah (سبحانه وتعالى) always make us see His signs as nurturing, to act in goodness and never go against Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) honor us, to submit to Him.
- By submitting, we get our calculations right, we will have that guarantee, we will not

be in fear, by submitting, even if people say you have to move, you think in His Hands are all goodness. Anything can come along the way.

- May Allah (سبحانه وتعالى) open all goodness for all of us. May Allah (سبحانه وتعالى) make us always say **بيدك الخير** and make us form the people of paradise who say we come to You.
- We don't need to be with scary people or places but just to watch what is in the Qur'an and be nurtured. The whole Qur'an is a nurturing.

MAY ALLAH HELP US SUBMIT TO HIM. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

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