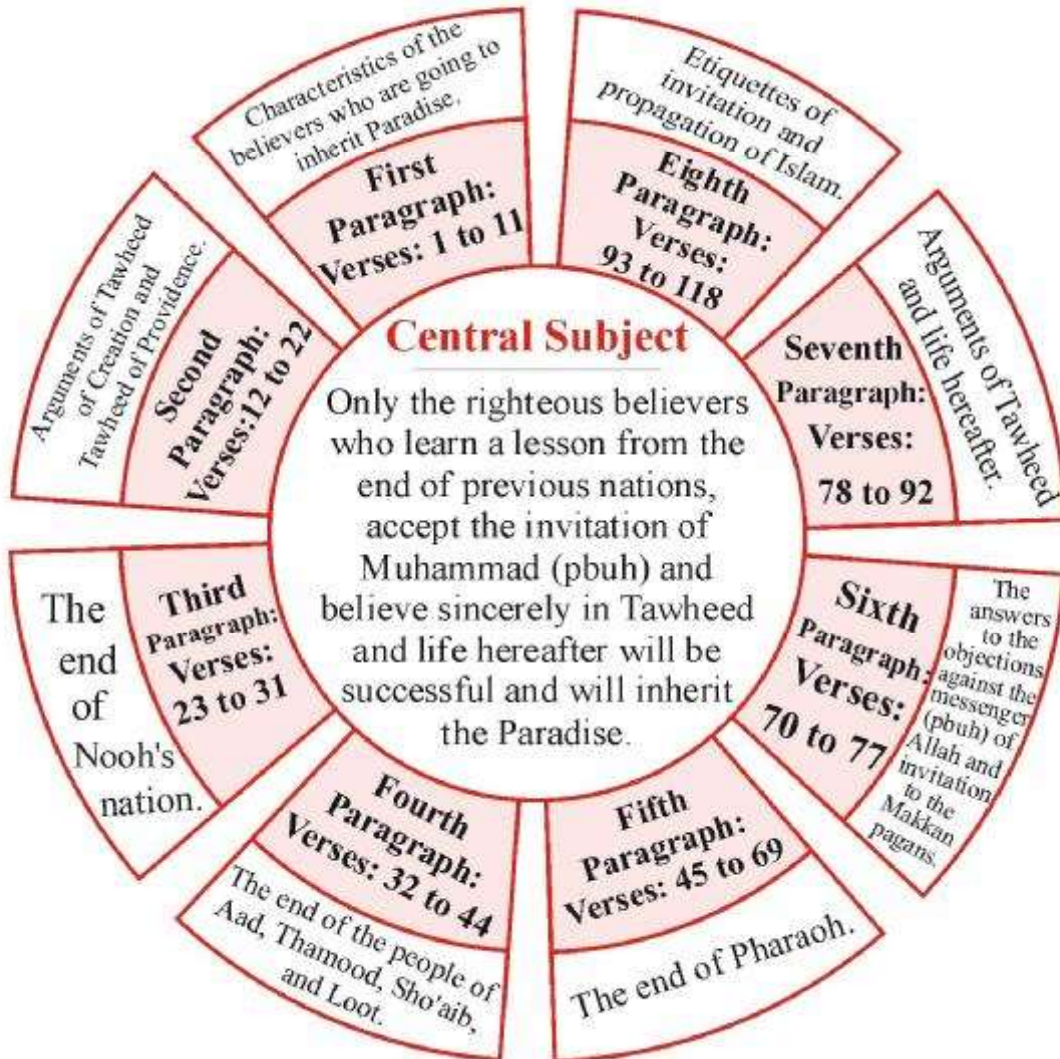


Flow Chart of Macro-Structure of Soorah Al-Mo'minoon

23 - Soorah Al-Mo'minoon Makkan

Verses: 118

Paragraphs:8



• Period of revelation:

Soorah Al-Mo'minoon was revealed along with soorah Al-Furqaan, probably during the famine of seven (7) prophet-hood during the third phase of prophet's (pbuh) stay in Makkah (6 to 10 prophet-hood) after Omar's acceptance of Islam (Zul-Hijjah, 6 prophet-hood) when the prophet (pbuh) was alleged with insanity. (Verse: 70) Prophet Nooh was also alleged With insanity. (Verse: 25) In the last verse (118), the prayer for mercy has been made that the Quraish may not be destroyed.

The relationship of soorah Al-Mo'minoon with the Book

- 1- In the previous soorah (Al-Hajj), Allah gave permission of Jihad to the oppressed Muslims. (Verse: 39) Here, in soorah Al-Mo'minoon, the oppressors have been told that they can be saved from the punishment of Allah only by belief and good deeds.
- 2- In this soorah (Al-Mo'minoon), the Muslims have been asked to do comprehensive righteous deeds whether they belong to the field of morality, worship or finance which are of great individual importance.
- 3- In the next soorah (An-Noor), there is demand for the implementation of statutory, social and criminal laws for the organisation of Islamic state and its institutions.

Important key words and subjects

1- In soorah Al-Mo'minoon, two conditions have been mentioned for success the belief and the righteous deeds.

- (a) Only those will be successful who believe and try to build their character on comprehensive good qualities. ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ "Indeed successful are the believers." (Verse:1)
- (b) Those who pray to others than Allah do not have any argument. They will not succeed. ﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ، لَا بُرْهَانَ لَهُ بِهِ، فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ، إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾
"Whoever invokes another god besides Allah about whose divinity he has no proof he will have to give an account to his Lord. Surely, such unbelievers will never attain salvation." (Verse: 117)

2- Following are the arguments for the Tawheed of Allah's Creative Power in soorah Al-Mo'minoon.

- (a) Describing the psychic reasons of Tawheed it has been explained that Allah has created man from clay. ﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ﴾ "Indeed! We have created man from an essence of clay." (Verse: 12)

(b) Allah has described the different stages of man's creation. First, it is a sperm, then a leechlike mass, then a foetus lump, then bones, then flesh over the bones and then he is made a full-fledged person. Allah is not only the Creator but the best of creators.

﴿ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً. فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً. فَخَلَقْنَا الْمُضْغَةَ عِظْمًا. فَكَسَوْنَا الْعِظْمَ لَحْمًا. ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ.﴾

(آيت: 14)

﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

“Then changed the sperm into a leechlike mass, then leechlike mass into a foetus lump, then foetus lump into bones, then clothed the bones with flesh and then We brought him forth as quite a different creature. So blessed is Allah the best of all creators.” (Verse: 14)

(c) After giving the universal arguments of Tawheed, it has been told that Allah has created seven heavens one over the other. He is never unmindful of His creation.

﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقٍ. وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ﴾

“We have made seven avenues (heavens) above you; and We are never unmindful of our creation.” (Verse: 17)

3- Both the textual and intellectual arguments of Tawheed have been given in soorah Al-Mo'minoon.

(a) The textual argument is that all the prophets after Nooh (pbuh) gave the invitation to worship Allah. They forbade the Shirk. So it should be avoided.

﴿فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ. أَنْ اعْبُدُوا اللَّهَ. مَا لَكُمْ مِنَ الْوَعِيدَةِ. أَفَلَا تَتَّقُونَ؟﴾ “We sent to them a messenger (Hood) from among themselves (who said to them): Worship Allah! You have no other god except Him. Will you not fear Him (for committing Shirk)?” (Verse: 32)

(b) It has been explained about the messenger (pbuh) of Allah that he is inviting towards the straight path of Tawheed. ﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ “As a matter of fact you (O Muhammad) are calling them to the right way.” (Verse: 73)

(c) The arguments of Tawheed have been provided. Allah has not made anyone His son. No one is His associate in Providence and creation; otherwise, every creator would have separated with his creation and every creator would have attacked the other. Allah is free from every blemish.

﴿مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ. وَمَا كَانَ مَعَهُ مِنْ الْوَالِدِ إِذَا أَلْتَهُ. كُلُّ الِوَيْمَاتِ خَلْقٍ. وَلَعَلَّا بَعْضُهُمْ عَلَى بَعْضٍ شِبْهُنَ اللَّهِ عَمَّا يَصِفُونَ﴾

“Never has Allah begotten a son, nor is there any god besides Him. Had it been so, each god would govern his own creation, and each would have tried to overpower the others. Exalted be Allah, above the sort of things they attribute to Him.” (Verse: 91)

(d) It has been told clearly at the end that anyone who invokes any god other than Allah, has no reason for it.

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾

“Whoever invokes another god besides Allah about whose divinity he has no proof he will have to give an account to his Lord. Surely, such unbelievers will never attain salvation.” (Verse: 117)

4- The attitudes of Quraish have been described regarding the life after death and its denial in soorah Al-Mo'minoon.

(a) Some of the Makkan pagans denied the life after death. They wondered how they could be brought back to life when they will become dust in the grave?

﴿قَالُوا: إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ؟﴾ “Thy said: 'What! After death when our bodies become dust and bones, could we really be raised to life again?’” (Verse:82)

(b) Some of the Makkan pagans were real atheists and materialists who denied the life hereafter. They considered the life of this world as the only life where they live and die. They declared with conviction that they will never be raised to life again. ﴿إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا. وَمَا نَحْنُ بِمَبْعُوثُونَ﴾ “There is no other life but our life of this world. We live here and die here, and shall never be raised to life again.” (Verse: 37)

(c) Those unbelievers who denied the life hereafter said that the prophet (pbuh) is like the ordinary human beings. He is not the messenger (pbuh) of Allah. They said that he eats and drinks like ordinary people; therefore, he cannot be the messenger (pbuh) of Allah. They had adopted this attitude because of their arrogance and prosperity which is called “Itraaf” (affluence) by the holy Quran. They denied the meeting with their Lord and denied the prophet-hood of Muhammad (pbuh) as well.

﴿وَقَالَ الْمَلَأَمِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الأَجْرِ. وَآتَرَفْتُهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلا بَشَرٌ مِثْلُكُمْ﴾

(آیت: 33)

﴿يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ﴾

“But the chiefs of his people who disbelieved the message and denied the meeting in the hereafter, - on whom We had bestowed affluence in this worldly life, said: 'This person is but a human like you; he eats of what you eat and drinks of what you drink!.'” (Verse: 33)

(d) Allah has made clear to these deniers of the life hereafter that they will surely be recreated on the Day of Resurrection. ﴿لَنُرَاكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ﴾ “Then most surely, you shall be raised to life again on the Day of Resurrection.” (Verse: 16)

- (e) Allah has also made clear to these deniers of life hereafter that they have deviated from the Right Way. ﴿وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ﴾ “And surely, those who do not believe in the hereafter are deviating from the right way.”
(Verse: 74)
- (f) The picture of the Day of Judgement has been portrayed that on that Day they will implore to be sent back to the world and will promise that they will do good deeds if they are sent back. Allah has explained that they say so only to save themselves (but they will do the same if they are sent back). They have also been told that there is Purgatory between the death and the Day of Resurrection. They will have to stay in Purgatory until they are raised to life again. ﴿لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ، كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا، وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ﴾ “So that I may do good deeds in the world that I have left behind. Never! This is just a statement which carries no value, (it will be too late because) there will be barrier (between them and the world they have just left) till the Day they are raised again.” (Verse: 100)

5- The evil characteristics of the pagan leadership have been mentioned in soorah Al-Mo'minoon.

The words “Mustakbir” (arrogant), “Aali” (exalted, haughty) and “Mutrefeen” (prosperous) have been used for the pagan leadership.

- (a) Pharaoh and his army leaders were arrogant. They considered themselves exalted over every one. ﴿إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ﴾ “To Pharaoh and his chiefs, but they behaved arrogantly, for they were very haughty people.”
(Verse: 46)
- (b) They ignore the revelations of Allah because of arrogance as a story teller is ignored. ﴿قَدْ كَانَتْ آيَاتِي تُتلى عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ ۖ مُسْتَكْبِرِينَ بِهِ سِمِيرًا ۚ آمَنُجِرُونَ﴾ “My revelations were recited to you, but you used to turn back on your heels in arrogance, talking nonsense about (the Quran) like one telling fables by night.” (Verse: 67)
- (c) The prosperous unbelievers of the nation who denied the life hereafter also denied the prophets and said that they were ordinary human beings like themselves and not the messengers of Allah.

﴿وَقَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِرِيسَالِهِمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ

(آيت: 33)

مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ﴾

“But the chiefs of his people who disbelieved the message and denied the

meeting in the hereafter, - on whom We had bestowed affluence in this worldly life, said: 'This person is but a human like you; he eats of what you eat and drinks of what you drink'." (Verse: 33)

(d) At last, Allah seized the affluent people of the town with His punishment.

﴿حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ﴾ "Until We seize those of them who live in comfort with punishment. Lo! Then they start crying for help (in supplication). (Verse: 64)

6- The Law of Replacement of nations has also been described in soorah Al-Mo'minoon.

There are two laws of Allah:

The first law is that He destroys the criminal nations with intervals.

This is the Law of Annihilation.

The second law is that He raises another nation after annihilating the criminal nation. This is the Law of Replacement.

(a) After the annihilation of the people of Nooh, Allah put other nations in the arena. ﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ﴾ "Then We raised after them a new generation (the people of Aad)." (Verse: 31)

(b) Likewise, He raised other people after the annihilation of some nations. ﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ﴾ "After them We raised other generations." (Verse: 42)

7- The law of annihilation of criminal nations has also been described in soorah Al-Mo'minoon.

The Makkan pagans used to falsify the invitation of the messenger (pbuh) of Allah. They committed the crime of falsification. They were proud of their prosperity and became arrogant. They did not want to bow down to Allah. They did not want to show humility and supplication to Allah. They were threatened with annihilation because of their evil deeds.

(a) Allah sent His messengers one after the other, but the people falsified them. Finally, Allah turned the unbelievers into a fiction.

﴿ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا. كُلَّمَا جَاءَ أُمَّةٌ رُسُولُهَا كَذَّبُوهُ. فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا. وَجَعَلْنَاهُمْ آحَادِيثًا يُفْعَلُونَ﴾ "Then We sent forth Our messengers one after another: every time a messenger came to his people, they disbelieved him, so We punished (them) one after another and made them a part of history; so gone is the nation of disbelievers." (Verse: 44)

(b) The historical argument was given that the people were destroyed because of their denial. ﴿فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ﴾ “So they disbelieved both of them and became among those who were destroyed.” (Verse: 48)

(c) It is the principle of Allah that He orders the prosperous people and they commit disobedience. Then Allah seizes them with His punishment. ﴿عَلَىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْمَرُونَ﴾ “Until We seize those of them who live in comfort with punishment. Lo! Then they start crying for help (in supplication).” (Verse: 64)

(d) Allah seized those criminals with His punishment who were neither going to bow down to Him nor going to supplicate. ﴿وَلَقَدْ أَخَذْنَا لَهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾ “When We inflicted punishment on them, they neither submitted to their Lord nor humbled themselves towards Him.” (Verse: 76)

8- The prayers for mercy and forgiveness in soorah Al-Mo'minoon:

(a) The pious servants of Allah seek His Forgiveness as well as His Mercy. ﴿إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾ “Indeed, there was a group of my servants who prayed: 'Our Lord, we believe in You; please forgive us and have mercy on us, for you are the best of those who show mercy!'” (Verse: 109)

(b) The messenger (pbuh) of Allah has been advised in the last verse that he should seek Allah's forgiveness and mercy. The Quraish can be punished. ﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ﴾ Say: “O my Lord, forgive, have mercy, You are the best of those who show mercy!” (Verse: 118)

Macro-structure of soorah Al-Mo'minoon

Soorah Al-Mo'minoon consists of eight paragraphs.

1- Verses 1 to 11: In the first paragraph, the characteristics of believers who will inherit Paradise have been mentioned.

First, the belief and then the good deeds are essential for success. Following are some of the comprehensive good deeds which consist of beliefs, morals, financial affairs, self-purification and spiritual discipline. Salah (the prayer) is mentioned in the beginning as well as in the end because it is the fortification for all the deeds.

- (1) Humility in prayers, (2) abstention from absurdities,
(3) following the purification of wealth and self, (4) sexual piety,
(5) safeguarding the trust, (6) safeguarding the agreement and
(7) safeguarding the prayers.

2- Verses: 12 to 22: In the second paragraph, the Providence of Allah has been described with the psychic and universal arguments of Tawheed.

Allah has explained His Power and Authority by describing the different stages of man's creation in the beginning. This is a psychic argument from man's self. Then an argument from the universe has been provided by mentioning the creation of seven heavens. Then the blessings of different fruits have been mentioned. Then the cattle have been mentioned that Allah provides mankind with milk and meat through them and has made them a source of conveyance as well.

3- Verses: 23 to 31: The invitation of prophet Nooh and the annihilation of his nation have been mentioned in the third paragraph.

Prophet Nooh's nation rejected him. Their chiefs opposed him. Prophet Nooh asked Allah to help him. He made the Ark on Allah's command. Then Allah saved those who were in the Ark and drowned those who had denied. After the annihilation of the nation of prophet Nooh, Allah raised other nations.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرُونًا آخَرِينَ﴾ "Then We raised after them a new generation." (Verse:31)

The leadership of Quraish has been warned by the annihilation of the nation of prophet Nooh.

4- Verses: 32 to 44: In the fourth paragraph, the events of the nations that came after prophet Nooh have been described.

The nations that were raised after the nation of prophet Nooh also denied the life hereafter. They objected against the prophets that they were ordinary human beings and rejected them. Among them were the pure materialists and atheists who said with conviction that Allah will never raise the dead to life again. Allah sent His messengers one after another and destroyed them as well as a result of their denial and rejection. Then He raised other nations after their annihilation. ﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرُونًا آخَرِينَ﴾ "After them we raised other generations." (Verse: 42)

There is an appointed time for every nation.

5- Verses: 45 to 69: A comparison between the pious and the evil people has been presented in the fifth paragraph.

The comparison between prophets Moosaa and Haaron and Pharaoh and his supporters who were arrogant and boastful has been mentioned in the beginning. They arrogantly said about both the prophets: How could we follow them while their nation is our slave? Then prophet Eesaa (pbuh), the son of Maryam, is mentioned and it has been told that all the prophets are one family.

﴿وَإِنَّ هَلِيلَهُمْ أُمَّةً وَاحِدَةً﴾ “In fact your Ummah is one Ummah.” (Verse: 52)

Then people divided themselves into sects and every sect was absorbed in itself. The characteristics of pious people have been described and they have been compared with evil, arrogant and affluent people who deserve the punishment of Allah.

6- Verses: 70 to 77: In the sixth paragraph, the objections against the prophet (pbuh) have been answered and the Makkan pagans have been invited towards Islam.

The allegation of insanity against the messenger (pbuh) of Allah has been mentioned (verse: 70) and the pagans have been invited to stop following their desires and follow the path of truth. The messenger (pbuh) of Allah is only inviting to the straight path of Tawheed.

7- Verses: 78 to 92: In the seventh paragraph, there are arguments of the Tawheed of Power and Authority and the refutation of Shirk.

It has been established that Allah has given man eyes and ears; so he should be grateful to Allah. Allah owns the life and death. He is the King. He is so Powerful that He gives refuge to everyone. No one can give refuge against Him. The Shirk has been refuted and it has been declared that Allah has no children. No one shares His Divinity. The intellectual reason has been given that if there were more than one gods every god would have gone his way with his creation. Then they would have attacked each other. Allah Almighty is free of all the weaknesses attributed to Him.

8- Verses: 93 to 118: In the eighth and last paragraph, the etiquettes of invitation of Islam have been mentioned and the Shirk has been refuted.

The prophet (pbuh) has been advised not to be in a hurry about the oppressive pagans.

(1) The evil should be repelled with virtue. (Verse: 96) (2) Save yourself from the instigations of Satan. (Verses: 97, 98) The scenes of the Day of Judgement have been presented and it has been declared that your lineage will not be of any use on that Day. The Hellfire will burn their faces. The wrong-doers will implore to be sent back to the world again. They said that if they did the same deeds again they will, surely, be wrongdoers.

It has been told clearly that man has not been created without a purpose. Allah is the True King and He is the Owner of the Grand Throne. Whoever calls anyone else besides Allah and seeks his help, has no reason for this Shirk. In the last verse, the commandment for seeking Allah's Forgiveness and Mercy has been given in order to protect yourself from annihilation. (Verse: 118)

Central subject

Only those who firmly believe in Tawheed and life hereafter, accept the invitation of Muhammad (pbuh) and do good deeds will be successful and inherit the Paradise. The unbelievers cannot be successful. The leadership of Quraish has been advised to learn a lesson from the annihilation of other nations. The messenger (pbuh) of Allah has been advised to seek Allah's Forgiveness and Mercy and continue the invitation and propagation of Islam.

