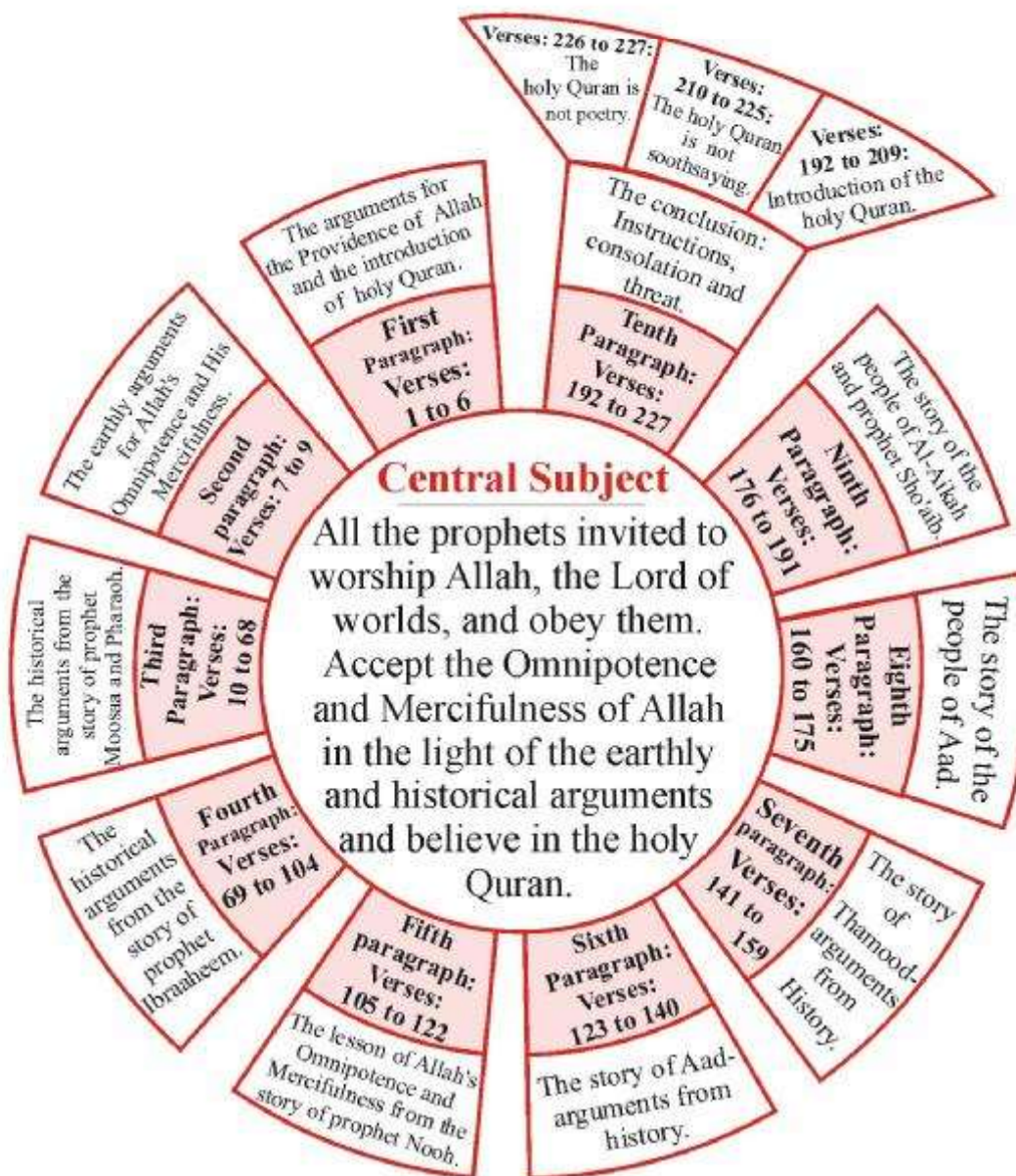


Flow Chart of Macro-Structure of Soorah Ash-Sho'araa

26-Soorah Ash-Sho'araa Makkan

Verses: 227

Paragraphs:10



• Period of revelation:

- 1- Soorah Ash-Sho'araa was revealed during the third phase of prophet's stay in Makkah (6 to 10 prophet-hood) when the Arabic Quran was suspected and objections were being raised against it. It was revealed when the prophet (pbuh) was alleged with insanity and the leadership of Quraish was advised to learn a lesson from the end of the six nations of Nooh, Aad, Thamood, Loot, Sho'aib and Moosaa.
- 2- The verse No. 214 "And admonish your close relatives" was revealed in 4 prophet-hood a little before the general proclamation of Islam, after which the prophet (pbuh) invited the people to Tawheed openly from the mount of Safaa. (Saheeh Bukhari: Hadeeth: 4,492)

The relationship of soorah Ash-Sho'araa with the Book

- 1- In the previous soorah (Al-Furqaan), the rational, universal and psychical arguments of veracity of the holy Quran and the invitation of the messenger of Allah were given and the silencing answers of the objections and allegations were provided.
- 2- Here, in soorah Ash-Sho'araa, the historical arguments of the Tawheed of Power and Authority have been provided by two Attributive Names of Allah the Mighty and the Merciful.
- 3- Two things are common in the next three Soorahs (Ash-Sho'araa, An-Naml, Al-Qasas).
 - (a) The true story of the struggle between prophet Moosaa and Pharaoh has been told and the rebellious leadership of Quraish has been ordered to give up their arrogant attitude in all three Soorahs.
 - (b) In all the three Soorahs, the rebellious leadership of Quraish has been advised to learn a lesson from the annihilation of different nations.

Important key words, subjects and repeated verses

- 1- **Meaningfulness of use of the words "Alaa Yattaqoon" and "Alaa Tattaqoon" in soorah Ash-Sho'araa:**

The words "Alaa Yattaqoon" (Do they have no fear of Allah?) and "Alaa Tattaqoon" (Do you have no fear of Allah?) have been used many times in

soorah Ash-Sho'araa. The basic meaning of the word “Taqwaa” is piety and to guard against the unlawful, guard against the prohibited things, guard against the Wrath of Allah, and guard against the evil result of vices in this world and in the life hereafter.

(a) Prophet Nooh's invitation of piety (3,500 B. C.):

﴿أَلَا تَتَّقُونَ﴾ “Do you have no fear of Allah?” (Verse: 106) The people of Nooh and their leaders have been invited here to guard themselves against the Shirk of worshipping their five idols. They have been ordered to save themselves from threatening prophet Nooh that they will stone him to death and save themselves from considering the common people as mean. They should save themselves from the denial of the prophet-hood of Nooh so that they may save themselves from the punishment of Allah in this world and in the hereafter as a result of their piety.

(b) Prophet Hood's invitation of piety (3,000 B. C.):

﴿أَلَا تَتَّقُونَ﴾ “Do you have no fear of Allah?” (Verse: 124) The people of Aad and their leaders have been invited to adopt piety and to guard themselves against the Shirk and following the traditions of their forefathers. They should repent for their creed of denying the life hereafter. They should save themselves from calling prophet Hood a liar and a foolish person. They should save themselves from arrogance and they should leave the slogan: ﴿مَنْ أَشَدُّ مِنَّا قُوَّةً﴾ “Who is stronger than us?” They should give up oppression, infidelity and enmity. They should not attack the other nations like tyrants so that they may save themselves from the punishment of Allah in this world and in the life hereafter as a result of their piety.

(c) Prophet Saleh's invitation of piety (2,500 B. C.):

﴿أَلَا تَتَّقُونَ﴾ “Don't you want to save yourselves?” (Verse: 142) The people of Thamood have been given the invitation of piety that they should save themselves from killing the female camel of Allah, save themselves from the denial of life hereafter, save themselves from Shirk and following the traditions of their forefathers and save themselves from obedience of their nine leaders who were mischief mongers, very arrogant and rebellious. They should save themselves from calling prophet Saleh to be bewitched and sniping at prophet Saleh and his family during the night. They were advised to believe in prophet Saleh so that they may be saved from the punishment in this world and in the hereafter as a result of their piety.

(d) Prophet Loot's invitation of piety (2,100 B. C.):

﴿أَلَا تَتَّقُونَ؟﴾ "Don't you want to save yourselves?" (Verse: 161) The people of Loot and their leaders have been given the invitation of piety. They have been told to save themselves from mischief, criminal assault, rebellion, robbery, lust and homosexuality. They should not deny the prophets so that they may be saved from punishment in this world and in the life hereafter as a result of piety.

(e) Prophet Sho'aib's invitation of piety (1,400 B. C.):

﴿أَلَا تَتَّقُونَ؟﴾ "Don't you want to save yourselves?" (Verse: 177) The people of Sho'aib and their leaders have been given the invitation of piety here. They have been told to save themselves from Shirk, giving less measure and weight, robbery, mischief and illegal earnings so that they may be saved from the punishment of Allah in this world and in the life hereafter as a result of their piety.

(f) Prophet Moosaa's invitation of piety (1,300 B. C.) :

﴿أَلَا يَتَّقُونَ؟﴾ "Do they not want to save themselves?" (Verse: 11) Pharaoh and his military government have been given the invitation of piety here. They have been told to avoid tyranny and save themselves from killing the Israelites on the basis of racial prejudice. They should save themselves from exaltation and mischief in the land so that they may save themselves from punishment of Allah in this world and in the life hereafter as a result of their piety.

2- There are some repeated verses in soorah Ash-Sho'araa which have been repeated many times.

For example:

﴿أَلَا تَتَّقُونَ ۚ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا ۚ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ ۚ﴾

(آیات: 109، 127، 145، 164، 180)

﴿الْعَالَمِينَ﴾

"Have you no fear of Allah? Rest assured that I am a trustworthy messenger of Allah towards you, so fear Allah and obey me. I do not ask you for any reward for my services, for my reward will be given by the Lord of the worlds."

(Veres: 106-109, 124-127, 142-145, 161-164, 177-180)

The following things are revealed by theses repeated verses:

- (a) All the six prophets gave the invitation of piety. In other words they invited them to guard against the Shirk, innovation in religion and the trials of their time.

- (b) All the six prophets proclaimed that they were not only the messengers of Allah but were trustworthy and honest as well.
- (c) All the six prophets invited people to fear Allah, worship Him and obey the prophet because he was the messenger of Allah.
- (d) All the six prophets made clear to their nations that they do not ask them for any money or for any kind of contribution. They come to give the nation not take from them. The prophets work for Allah and they seek their reward from Him. They invite to the religion sincerely.

3- The wisdom behind using the words “Rabbul-'aalameen” (Lord of the worlds) for eleven (11) times in soorah Ash-Sho'araa:

The word ﴿رَبُّ الْعَالَمِينَ﴾ “Rabbul-'Aalameen” (Lord of the worlds) has been used in the following verses in this soorah.

(Verses: 16, 23, 47, 77, 98, 109, 127, 145, 164, 180, 192)

The word “Rab” has five meanings:

- (a) The one who rears, nourishes and grows,
- (b) the one who looks after and takes care,
- (c) master and owner,
- (d) the one who has the central position, gathers together and assimilates,
- (e) the leader, the one who has power domination and authority.

The repetition of the word “Rabbul-'Aalameen” (Lord of the worlds) reveals the following things:

- (a) All the prophets invite to the Tawheed of Providence in the beginning. Tawheed of providence leads to the Tawheed of Divinity.
- (b) The Makkan pagans believed in the Tawheed of Providence but they committed Shirk in Tawheed of Divinity, Tawheed of Worship, Tawheed of Arbitration and Tawheed of Legislation.

4- The wisdom behind using repeatedly the verse: “Surely, in this, there is a sign, yet, most of them do not believe”.

The true stories of nine (9) prophets have been told in soorah Ash-Sho'araa and the following verse has been repeated after every story:

﴿إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾ “Surely, in this, there is a sign, yet, most of them do not believe.” (Verses: 8, 67, 103, 121, 139, 158, 174, 190.)

This repeated verse reveals the following things:

- (a) In all the nine (9) true stories of prophets, there are signs of His Power and signs of His Reward and Punishment. Allah Almighty ruins the nations who disobey the messengers and saves the messengers and their companions.
- (b) The verse: ﴿وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ﴾ “And most of them do not believe,” shows that the hard hearted people do not learn any lesson from the true historical events and they do not believe.

5- The wisdom behind using two Attributes of Allah The Mighty and The Merciful in soorah Ash-Sho'araa:

The following verse has also been repeated eight (8) times, after the true story of every prophet: ﴿وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ “Surely, your Lord is the One Who is The Mighty, The Merciful.” (Verses: 9, 68, 104, 122, 140, 159, 175, 191)

The following things are revealed by this repeated verse:

- (a) The first thing we learn is that the Lord who nourishes is Mighty for the unbelievers and Merciful for the believers.
- (b) Every prophet introduced Allah through His Attributes.
- (c) It is established by the history of annihilation of every nation that the Lord Who nourishes people, also monitors them. He is watching to see who is grateful and who is ungrateful among the people.
- (d) It is established from the history of annihilation of every nation that the Lord Who nourishes the people is Mighty for the mischief mongers and ungrateful people. He punishes them in this world. This is the lesson of history. They will also be punished in the life hereafter.
- (e) It is established from the history of annihilation of every nation that the Lord Who nourishes is Merciful as well. He saves His grateful people from the punishment in this as well as in the next world.

6- Use of the words “By the glory of Pharaoh” in soorah Ash-Sho'araa:

In soorah Ash-Sho'araa, the magicians used the words: ﴿بِعِزَّةِ فِرْعَوْنَ﴾ “By the glory of Pharaoh” (verse: 44), before they threw their cords and sticks on the ground, which means that they shouted the slogan of Pharaoh's power, might, dictatorship, domination and authority. Later on, the same magicians became sincere and staunch believers. They were prepared to suffer any kind of trial and punishment. They had realised the Power of Allah and accepted His Might instead of Pharaoh's.

7- Description of rejection of different nations in soorah Ash-Sho'araa:

In soorah Ash-Sho'araa, mankind have been threatened by the end of different nations who had rejected their prophets.

- (a) ﴿كَذَّبَتْ قَوْمُ نُوحٍ بِالْمُرْسَلِينَ﴾ “The people of Nooh also rejected the messengers.”
(Verse: 105)
- (b) ﴿كَذَّبَتْ عَادٌ بِالْمُرْسَلِينَ﴾ “The people of 'Aad, too disbelieved their messengers.”
(Verse: 123)
- (c) ﴿كَذَّبَتْ ثَمُودُ بِالْمُرْسَلِينَ﴾ “The people of Thamood also disbelieved their messengers.”
(Verse: 141)
- (d) ﴿كَذَّبَتْ قَوْمُ لُوطٍ بِالْمُرْسَلِينَ﴾ “The people of Loot also disbelieved their messengers.”
(Verse: 160)
- (e) ﴿كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ﴾ “The people of Aikah, also, disbelieved their messengers.” (Verse: 176)
- (f) The Quraish rejected the last messenger, Muhammad (pbuh) and made fun of him.
﴿فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ “They have indeed rejected (the message of Muhammad): so they will soon know the truth of what they mocked at!”
(Verse: 6)

Macro-structure of soorah Ash-Sho'araa

Soorah Ash-Sho'araa consists of ten (10) paragraphs. The first and the last paragraphs consist of the introduction of holy Quran and the arguments of Providence. The second paragraph has got the earthly arguments of Allah's Might and Mercy. The third paragraph contains the historical arguments from the story of prophet Moosaa and Pharaoh. The fourth paragraph has got the historical arguments of annihilation of nation of Ibraaheem, the fifth has got from the story of Nooh, the sixth from the story of Aad, the seventh from the story of Thamood, the eighth from the story of Loot and the ninth from the story of Sho'aib.

- 1- Verses: 1 to 6: The first paragraph is introductory which consists of the arguments of Providence and the introduction of holy Quran. The last paragraph also consists of the introduction of holy Quran.**

The compassion of Muhammad (pbuh) has been mentioned: “Will you fret yourself to death with grief, O Muhammad, if these polytheists do not believe?” (Verse: 3) The Quraish have been threatened for rejecting the messenger (pbuh) of Allah and making fun of him.

﴿فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ “But now that they have rejected the warning, they will soon come to know the reality of what they have been mocking at.” (Verse: 6)

2- Verses: 7 to 9: The second paragraph consists of the earthly arguments of two of the Attributes of Allah: Might and Mercy.

Man has been invited to think about the earth. The earth provides man with every kind of vegetables and fruits and the same earth becomes his grave. The earth provides the arguments for Allah's Might and Mercy.

3- Verses: 10 to 68: The third paragraph consists of the historical arguments of the story of prophet Moosaa and Pharaoh.

The historical proof of Allah's Might has been provided by the annihilation of Pharaoh and his followers, and the proof of Allah's Mercy has been provided by the deliverance of prophet Moosaa and the Israelites.

Allah ordered prophets Moosaa and Haaron to go to Pharaoh and tell him that they are the messengers of Allah.

﴿فَأَيُّهَا فِرْعَوْنُ فَقُولَ إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ﴾

“Go to Pharaoh and tell him: 'We are the messengers from the Lord of the worlds'.” (Verse: 16)

﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ﴾ Pharaoh asked, “Who is this Lord of the worlds?”

Prophet Moosaa continued his speech; but Pharaoh interjected and said to his courtiers, ﴿قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ﴾ “This messenger of yours, who has been sent to you, is crazy.” (Verse: 27)

Pharaoh threatened prophet Moosaa and said,

﴿قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُورِينَ﴾ “If you serve any other god besides me I shall have you thrown into the prison.” (Verse: 29)

Pharaoh gave his opinion and said to his chiefs around him,

﴿قَالَ لِلْمَلَآئِكَةِ إِن هَذَا لَسَاحِرٌ عَلِيمٌ﴾ “This fellow is certainly a skilled magician.” (Verse: 34)

﴿يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ﴾ “He wants to drive you out of your land by the force of his magic. Now what is your advice?” (Verse: 35)

Pharaoh called the magicians from all the cities to combat prophet Moosaa. The day was fixed for this combat. The magicians sought the guarantee for the reward. Pharaoh not only guaranteed the reward but also promised to make them his courtiers. Pharaoh replied, ﴿قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَبِيتُمُ الْمُتَّقِينَ﴾ “Yes of course! And you will be made my courtiers as well.” (Verse: 42)

﴿فَالْقَوَاعِبُ آلَهُمْ وَعِيَّتُهُمْ وَقَالُوا بَعْزٌ قَوْمِ رَبِّكَ أَعْلَمُ بِمَا لَكُمْ إِذْ أَلْقَيْنَا لِبَعْزِهِمْ الْحَدِيدَ﴾ “Thereupon, they cast down their ropes and staffs saying: 'By the glory of pharaoh, we shall be the winners'.” (Verse: 44) But the staff of prophet Moosaa changed into a big snake and devoured all their snakes. The magicians called by Pharaoh became Muslims. ﴿قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ه رَبِّ مُوسَىٰ وَهَارُونَ﴾ “They said: 'We believe in the Lord of the worlds, the Lord of Moosaa and Haaron'.” (Verse: 48) Pharaoh became angry and shouted: ﴿قَالَ أَمْ نُمِتُّمْ لَهُ قَبْلَ أَنْ آذِنَ لَكُمْ﴾ “How dare you believe in him before I give you permission?” (Verse: 49) He did not believe in freedom of faith. Then he declared that it was the mutual pre-planning of the magicians and that they had learnt magic from their big magician Moosaa. He threatened them that he will cut off their hands and feet on opposite sides and will crucify them.

﴿إِنَّهُ لَكَبِيرٌ كُمْ الَّذِي عَلَّمَكُمُ السِّعْرَ﴾ “He must be your master who taught you the witchcraft. But soon you shall find out. ﴿لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتِكُمْ أَجْمَعِينَ﴾ I will cut off your hands and your feet on opposite sides and crucify you all. (Verse: 49)

The magicians showed steadfastness and said, ﴿قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ﴾ “We dont care! we are going to return to our Lord anyway.” (Verse: 50)

4- Verses: 69 to 104: In the fourth paragraph, the story of prophet Ibraaheem has been told and the two Attributes of Allah - His Might and His Mercy - have been established.

Prophet Ibraaheem argued with his father and his nation and asked them: “what do you worship? Idols!” He questioned: “Can these idols listen? Do they have power to give benefit or harm?” (69 to 73)

They replied: ﴿قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ﴾ “No! But we found our forefathers doing so.” (Verse: 74)

Prophet Ibraaheem declared them as his enemies. ﴿فَاتَّخَذَهُمْ عَدُوًّا وَالرَّبَّ الْعَلِيمِينَ﴾ “They are all enemies to me; except the Lord of the worlds.” (Verse: 77) He enumerated the attributes of Allah and said: “My Lord is my Creator and my Guide. He feeds me and gives me to drink. He gives me health when I get sick. He will cause me to die and then bring me back to life. I hope He will forgive me my mistakes on the Day of judgement.

Prophet Ibraaheem prayed: “Bestow wisdom upon me and admit me among the righteous, grant me a reputation of truthfulness on the tongue of later generations, count me among the inheritors of the Paradise; forgive my

father, for he is among those who have gone astray, do not hold me up in shame on the Day of Judgement.” (Verses: 83 to 87)

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾ “Neither wealth nor sons will avail anyone on the Day of Judgement.” (Verse: 88)

﴿إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ On the Day of Judgement, only the one who will come before Allah with a pure heart will be saved. (Verse: 89)

The Paradise will be brought nearer to the righteous on that Day and the Hell will be spread open to those who had strayed.

5- Verses: 105 to 122: The story of prophet Nooh has been described in the fifth paragraph and the two attributes of Allah - His might and His Mercy - have been established.

The people of Nooh were polytheists. They worshipped five idols.

Politically, they were very influential. They threatened prophet Nooh that they will stone him to death. They said: ﴿قَالُوا لَئِن لَّمْ تَلْتَمِذْ يَبُوءَ لَأَكُونَنَّ مِنَ الْمَرْجُومِينَ﴾ “O Nooh! If you do not stop, you shall be stoned to death.” (Verse: 116)

﴿فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ﴾ “So We delivered him and those with him in the laden Ark.” (Verse: 119) This was Allah's Mercy.

﴿ثُمَّ أَغْرَقْنَا الْبَاقِينَ﴾ “And drowned the rest (in the flood). (Verse: 120) This is the proof that Allah is Almighty.

6- Verses: 123 to 140: The story of prophet Hood and the people of Aad has been described in the sixth paragraph and the two attributes of Allah - His might and His Mercy - have been established.

The people of Aad were evil. They rejected prophet Hood and his teachings, therefore, they were destroyed. ﴿فَكَذَّبُوهُ فَأَعْلَكْنَاهُمْ﴾ “So they disbelieved him and We destroyed them.” (Verse: 139)

7- Verses: 141 to 159: The stories of prophet Saleh and the people of Thamood have been described in the seventh paragraph and the two attributes of Allah - His might and His Mercy - have been established.

The leaders of the people of Thamood were extravagant. They abused their power and authority. Prophet Saleh forbade the people to follow their evil leaders. ﴿وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ﴾ “Do not follow the bidding of the extravagant.” (Verse: 151) But they did not listen to him and consequently, they were annihilated.

- 8- Verses: 160 to 175: The story of the people of Loot has been described in the eighth paragraph and the two attributes of Allah - His might and His Mercy - have been established.**

The people of Loot rejected him. Allah delivered him and his family except his old wife; but those who were warned before were destroyed with the rain of brimstones.

- 9- Verses: 176 to 191: The story of prophet Sho'aib and the people of Aikah has been described in the ninth paragraph and the two attributes of Allah - His might and His Mercy - have been established.**

The nation of Sho'aib alleged their prophet to be bewitched and possessed. They said: ﴿قَالُوا إِنَّمَا أَنْتَ مِنَ الْمَسْعُورِينَ﴾ "You are surely one of those who are bewitched." (Verse: 185) They objected: ﴿وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ﴾ "You are no more than a human being like us and we think that you are lying." (Verse: 186) These people were annihilated.

- 10- Verses: 192 to 227: The tenth and last paragraph is conclusion. There is further introduction of the holy Quran like the first paragraph.**

The messenger of Allah has been given the instructions and consolation and the Quraish of Makkah have been threatened with punishment like the previous nations.

- (1) The holy Quran has been revealed by the Lord of the worlds.

﴿وَإِنَّهُ لَقَوْلُ رَبِّ الْغَالِبِينَ﴾ "Surely, this (Quran) is a revelation from the Lord of the worlds." (Verse: 192)

﴿تَنْزِيلٌ بِرُوحِ الْأَمِينِ﴾ "The trustworthy spirit (Angel Jibreel) brought it down." (Verse: 193)

Allah is the Lord of the worlds, Who is Almighty and Who has destroyed many ungrateful nations in the past.

Allah is the Lord of the worlds, Who is Merciful and Who has saved His messengers and those grateful people who believed in them.

- (2) This Quran is not the word of Satan. ﴿وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ﴾ "This (Quran) is not brought down by the devils." (verse: 210) How can they descend on the person like the messenger of Allah? ﴿هَلْ أُنزِلُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيْطَانُ﴾ Shall I tell you on whom the devils descend? (Verse: 221) They descend only on the slandering sinners. (Verse: 222)

- (3) The holy Quran is not the poetry. The poets wander aimlessly in every valley. They say what they don't do. ﴿وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ﴾ “They preach what they do not practice themselves.” (Verse: 226) How can the person like the messenger (pbuh) of Allah be a poet? He is the Warner. He has come to warn. So you should believe as soon as you can.
- (4) The messenger (pbuh) of Allah has been advised to warn his near relatives, be kind to those who believe, and put his trust in Allah Who is Mighty and Merciful. (Verse: 214)
- (5) One of the principles of annihilation has been stated that the nations are not destroyed until the prophets are raised among them to warn them. ﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ﴾ “Never have We destroyed a population to whom We did not send Warmers.” (Verse: 208)
- (6) Muhammad (pbuh) was ordered to follow the Tawheed in prayer. Those who commit Shirk in prayer deserve Allah's punishment. ﴿فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ﴾ “So do not call on other gods besides Allah, lest you become one of those who incur His punishment.” (Verse: 213)

Central subject

All the prophets invited to worship Allah, the Lord of worlds and obey them. People should accept the Omnipotence and Mercifulness of Allah in the light of the earthly and historical arguments and believe in the invitation of reward and punishment of holy Quran.

