

## Suratul Burooj

### Introduction:

This surah takes us back into the history of da'wah, when the believers were calling the others to worship Allah. This surah has the story of "The King and the Boy".

There came a time when the boy had to choose between the priests and the magician. When the beast was blocking the road - he wanted to take that opportunity and test whether the priest or the magician were correct. So he took a rock and hit the animal saying "In the name of Allah" and then he said that the beast moved. So when he told the priest he said that now your tests from Allah will begin.

This surah is like a reminder for those people who wish to test the believers/punish them. Just like the King - he chose the path of testing/punishing the believers by using the Fire. But Prophet (saw) said that Allah warned not to use the fire when punishing someone because only the Rabb of the fire should punish with it.

This surah teaches us about the power of Allah + how no tyrant shall escape if they punish the people e.g. Thamud / Fira'wan. So if they were destroyed so what about us.

### Ayah (1):

Starts with a qasm: drawing the person to contemplate. Qasm shows 3 things:

1. Enormous/lofty creation
2. Testifying to - reply
3. Enormity of the reply (intensifying)

"burj" - castles. Abu Qatada said Allah created the stars for 3 reasons:

1. Decorations
2. Missiles for the jinns
3. Helpful for travellers -so he said if people try to find a deeper meaning connected to stars then they are just wasting their time.

The Qur'an calls to people in different ways - ayahs related to history/ astronomy/science/ theology.

Ayah (2):

Here Allah is swearing by the Day of Repayment (judgement). The promised day.

Ayah (4):

Statement of reality - they have already been destroyed. How wretched these people are.

"qutila" - cursed

Ayah (5 +6):

The prophet (saw) after telling us the story said that the soldiers went out asking people whether they believed in Allah - the Lord of the boy and if they did then they were publicly burnt. The soldiers sat near the ditches and so the punishment was public and not being closed doors. Soldiers saw what was happening. So if you believed in Allah you knew the consequences.

Once a mother who believed in Allah, was going to be thrown into the ditch - but she had her baby in her arms and so stepped back from the ditch, but the baby spoke up and told her mother to go forward because she was on the truth.

Ayah (7):

Also a believer had no power to save another believer - that increased the believers in sadness/ sorrow.

Ayah (8):

"naqamoo": mock/ show dislike about something - for what - the only reason was that they believed in Allah. The endings of ayahs have meanings:

Azeez- the all-might: can take revenge // Hameed: whether a human chooses to accept Islam, he still praised. When this surah was revealed the Makkans Quraish were punishing the believers.

Ayah (9):

Description of the one who is worthy of all-praise.

Ayah (10):

"fatanu": trial

Mercy of Allah that he gives them a chance to make tawbah. It is haram to put fitna on another believer. Sometimes we do that to other believers - we try to corner them + label them + put them into fitnah by our questions.

Ayah (11):

World - punished but Jannah - Gardens of Paradise. Lofty status isn't given as gift - you've got to work for it.

Just like they were punishing with the Fire - Allah will send them to Fire.

Ayah (12):

"batsha": to take something aggressively - without mercy. When Allah takes revenge it comes when you're least expecting it. V. swiftly/ painfully hard. When Allah seizes people - very severe - full of power - he is able to punish severely.

Ayah (13):

Ibn Abbas: people will be burnt in Hell until they are totally destroyed then Allah recreates the creation to taste the punishment again/again.

Ayah (14 + 15):

When you read this verse coming after all of this - then Allah says he is oft-forgiving/ loving so a person maybe caught up in all of this but they still have hope of Allah's forgiveness. By default when we read the 1<sup>st</sup> ayah of surah al-Fatiha we think someone who owns all of that would be a tyrant but the 2<sup>nd</sup> verse confirms that he isn't to reassure us that we can always turn back to him.

In Surah Ikhlas we learnt that we can't bond with someone if we don't know them .So Allah is describing himself here for us.

Ayah (16):

Shadda on "faala": indicates that he repeatedly doing it. Weak human says "I'll do what I want but it is Allah who can do everything". Everyday there is life/ death/ sickness/ health by the will of Allah.

Ayah (17):

Coming to destroy the prophet - here Allah gives examples of people he has already destroyed . Allah uses a cliff hanger technique - makes us wasn't to know more. The mushrik were doing exactly the same thing as the people of the past to the muslims.

Ayah (19):

"takzeeb": disbelief/denial.

Ayah (20):

The technique of the Arab related to warfare. They would surround their enemy and sometimes the people would surround the army that was surrounding them. So this ayah says no matter what they do Allah is always surrounding them. No one will escape /all will be destroyed.

Ayah (21):

Talking about the thing they have been denying.