

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

22nd Taraweeh, Ramadan 1447 Hijri

Summary of Verses 50:1-56:96

(Sura Qaf is a Makki Sura)

Sura Qaf (Verses 50:1-45)

The Sura begins with Allah taking an oath by invoking one of His creations:
"By the Glorious Quran!" (50:1)

At the start of Suras 50, 51, 52, 53, 68, 77, 79, 85, 86, 89, 91, 92, 93, 95, 100, and 103 - Allah takes an oath using the letter "Wa" (meaning "By") on one of His creations. There are exceptions, such as in (56:75), where the oath occurs later in the Sura. Allah also takes oaths in His name in (4:65), (10:53), (15:92), (19:68), (51:23), and (64:7). It's important to remember that only Allah can take an oath by invoking one of His creations. If humans take an oath, they can only do so in the name of Allah and not by any of His creations.

As in so many other verses of the Quran, the physical and spiritual meaning of rain is explained: *"And We send down from the sky rain charged with blessing, and We produce therewith gardens and grain for harvests."* (50:9)

Notice how rain is imbued with blessing ("*Mubarkan*"). Read this verse together with: *"And Allah sends down rain from the skies and gives therewith life to the earth after its death. Surely in this is a Sign for those who listen."* (16:65)

We might interpret the metaphorical sense of 'listen' - 'listen to what your heart or conscience says' - to understand this and similar verses. However,

the physical act of genuinely 'listening' to the rain can also open the heart to Allah's sublime creativity. How many of us have quietly listened to rain that stirred a deep longing for the transcendent? How many of us have experienced 'Laitaul Qadr' while engaged in *Tahajjud* prayers during the last days of Ramadan, when the sound of rain in the darkness became the music blending with the most eloquent expression of the human soul? Next time it rains, pause everything, close your eyes, and simply listen. You will 'hear' Allah's Sign as surely as you can hear the wind rustling through the leaves.

The onset of death will reveal reality: "*And the stupor of death will bring the truth; this is what you were trying to avoid.*" (50:19)

Death is not the end but the gateway between earthly life and the Hereafter, between the finite and the infinite. The Quran says: "*On that promised day, the trumpet will sound, and every soul shall be ushered in, accompanied by a guide and a witness, and it shall be told, 'you were oblivious of all this and now We have removed your veil and you shall have a keen vision.'*" (50:20-22)

Those who do good and remain faithful to their Lord are recognized by four qualities: a) they turn away from evil through sincere repentance, b) their new life is noble and principled, c) they are motivated by love and awe of Allah in their hearts and secret deeds, d) they give their whole-hearted obedience to Him. "*And the Garden will be brought close to the righteous, no more a thing distant. This was what was promised to you, for every repentant and heedful one, who loved the most Gracious unseen, and brought a heart that turned in devotion to Him.*" (50:31-33)

To love our unseen Creator is at the foundation of our faith. We find this truth also in verses (35:18) and (36:11).

A believer is exhorted to "*bear with patience all that they say and celebrate the praises of your Lord before the rising of the sun and before its setting and during part of the night too, extol His glory, and at every prayer's end.*" (50:39-40)

References to prayers at different times of day are also stated in verses (2:238), (11:114), (17:78), (20:130), (24:58), and (30:17-18). Specifically, note verse (2:138): "*Guard strictly your prayers, especially the middle prayer.*" The verse mentions a "middle prayer." Scholars interpret *al-salat al-wusta* as referring to an odd number of total daily prayers. Since other verses suggest at least four prayers, the total is confirmed as five, with *Asr* being the middle prayer.

*

(Sura Dhariyah is a Makki Sura)

Sura Ad-Dhariyah (The Scattering Winds) (Verses 51:1-60)

Wind is essential for life on Earth. Based on current knowledge, Earth has five major wind zones:

Polar Easterlies (60°-90° latitude), where cold, dry winds blow from the poles east to west, influencing polar climates and pushing cold air toward the mid-latitudes;

Westerlies (30°-60° latitude), which blow from west to east in the mid-latitudes, carrying weather systems and moisture from the oceans inland, supporting temperate climates and cyclones;

Horse Latitudes (30° N/S), regions of high pressure and sinking dry air that lead to calm, arid conditions and form major deserts like the Sahara; Trade Winds (0°-30° latitude), warm, moist air flows from the subtropics toward the equator, east to west, driving tropical weather, steering storms like

hurricanes, and transporting Saharan dust, affecting climate and ecosystems; and

Doldrums (at the Equator), specifically the Intertropical Convergence Zone (ITCZ) over the Atlantic Ocean, where warm, moist air rises, creating low pressure, light winds, heavy rain, and rainforests. Historically, sailing was difficult in this zone due to very light winds or calms, trapping ships for days or weeks without propulsion, leading to inactivity and low spirits. Sailors called this area the doldrums because of the lack of wind, a dangerous standstill when wind was the only power source, which is no longer the case. Nonetheless, metaphorically, doldrums also refer to a period of stagnation or depression.

The Quran discusses the purpose of the wind and its spiritual significance. The wind carries rain-filled clouds to dry land and thirsty beings, connecting all living creatures within the web of life as it moves across oceans and continents. Its metaphorical meaning is also clear: *"Consider the winds that scatter dust far and wide and those that carry the burden of clouds and those that speed along with gentle ease and those that distribute the gift of life at Allah's behest. Surely what you are promised shall be fulfilled and final judgment shall surely come to pass."* (51:1-6)

The good will be given their reward in the Hereafter. *"They will be in the middle of gardens and springs, taking joy in the things their Lord gives them because they lived a good life before."* (51:15-16)

Who are the virtuous and the successful ones in the Sight of Allah? *"They were in the habit of sleeping little at night, and in the early hours of dawn they were found praying for forgiveness, and in their wealth and possessions was a portion for the needy for him who asked and also for him who was prevented from asking for some reason."* (51:17-19)

Some of us complain about sleep deprivation during Ramadan without realizing that this lack of sleep can actually lead to our salvation. The more willingly we endure physical hardships in Ramadan (always within limits), the more we can grow spiritually and earn the rewards of this sacred month. Additionally, consider the true meaning of charity: it is not only for those who ask but even more importantly for those who are prevented from asking out of dignity and self-respect. This is especially true during difficult times when thousands are unemployed or aging without care, facing basic threats like hunger and homelessness. It is our duty to find and help them without ever undermining their self-respect.

The signs and evidence of Allah are in all nature and within the body and soul of humans, if humans only have the spiritual eyes to see: *"On the Earth are signs for those of assured faith, as also in your own selves: Will you not then see?"* (51:20-21)

"Sustenance" encompasses both physical and spiritual nourishment. Similarly, heaven or the sky has both physical and spiritual significance. Physical sustenance comes from rain falling from the sky. Spiritual sustenance derives from Divine aid, grace, and mercy, and includes the Good News and the Warning conveyed through revelations about the Hereafter.

Verses (51:24-37) repeat, with subtle variations, the story of Ibrahim and his guests that we found in (11:69-73) and (15:51-56).

Verses (51:38-40) repeat, again with subtle variations, the story of Musa and Pharaoh in (44:17-31).

Verses (51:41-42) repeat the story of 'Ad, as in (46:21-26). Verses (51:43-45) tell the story of Salih and the Thamud, as in (7:73-79). Verse (51:46) discusses Prophet Nuh and his people, as in (7:59-64).

Allah's creation should evoke wonder and reflection among believers: "*And We have spread out the earth, how excellently We do spread out! And everything We have created in pairs, that you may reflect.*" (51:48-49)

In case we forget to heed Allah's Message, He instructs the Prophet (s.a.w): "*But remind: for reminding benefits the believers.*" (51:55) The importance of reminder is also repeated in verse (87:9)

What is our purpose in life? It is to invoke the pleasure of Allah by obeying His commands and by being beneficial to others: "*I have only created Jinns and humankind that they may serve Me.*" (51:56) The criteria for true success are also found in verses (3:14), (3:174), (4:114), (9:72) and (11:88).

*

(Sura Tur is a Makki Sura)

Sura At-Tur (The Mount) (Verses 52:1-49)

The Sura opens with several Signs of Judgment Day when "*... the firmament will be in dreadful commotion and the mountains will move.*" (52:9-10)

Those who rejected the Truth and preferred to "*play in shallow trifles*" (52:12) will be in hellfire as "*... recompense for your own deeds.*" (52:16) In contrast, the righteous "*... will be in gardens and happiness, enjoying the bliss that their Lord has bestowed on them.*" (52:17-18)

There is an intriguing verse that describes the company the believers will have in heaven: "*And those who believe and whose families follow them in*

faith, to them We shall join their families. We shall not let any of their deeds go to waste. Every human being will be held in pledge for whatever he has earned.” (52:21)

It indicates that the faithful will be reunited with their loved ones in the Hereafter, as long as those loved ones are also among the righteous. This is another blessing from Allah for believers: if righteous parents have righteous children, they will be together in heaven by Allah’s command. This is also mentioned in verse (13:23).

Believers may engage in good deeds and find goodness in their spiritual lives, but they may also feel anxieties about their families and friends. All such anxieties and concerns are removed in heaven by Allah’s Grace, and they feel inspired and energized when they converse with other believers with similar thoughts and feelings. *“They will approach each other, engaging in mutual inquiry. They will say, ‘Before, we were not without fear for the sake of our people. But Allah has been good to us and has delivered us from the chastisement of the scorching wind. Truly, we always called on Him in our former lives. Truly it is He, the Beneficent, the Merciful.’” (52:25-28)*

Those who think that life and the universe are a product of random chance are asked: *“Were they created out of nothing or were they the creators? Or did they create the heavens and the earth ...” (52:35-36)*

The Prophet (s.a.w), and hence all believers, are exhorted to *“celebrate the praises of your Lord while standing forth, and for the part of the night also praise Him, and at the setting of the stars!” (52:48-49)*

*

(Sura Najm is a Makki Sura)

Sura An-Najm (The Star) (Verses 53:1-62)

The Sura begins with an oath taken by Allah of His creation: "*By the star when it goes down.*" (53:1)

The Sura continues with the mystical vision of the Prophet (s.a.w.), who beheld the angelic figure Jibreel, the angel of revelation. "*He was taught by one mighty in power, endued with wisdom, for he appeared in stately form while he was in the highest part of the horizon. Then he approached and came closer and was at two bow lengths or even nearer. So did Allah convey the Inspiration to His servant, conveying what he meant to convey. The Prophet's heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw?*" (53:5-12)

Scholars agree that Prophet Muhammad (s.a.w) saw angel Jibreel in visible form only on two occasions, according to the Quran. Verses (53:5-12) refer to the first time, a reference also repeated in Sura *Takwir*: "*And without doubt, he saw him in the clear horizon.*" (81:23)

The second occasion is also stated in Sura *Najm*: "*And indeed he saw him a second time near the Lote-tree of the utmost boundary. Near it is the Garden of Abode.*" (53:13-15)

(Note that verse (17:1) of *Al-Isra* contains a reference only to *Isra*, the first part of the night journey from Makkah to Jerusalem. The *Mi'raj*, or the ascent, is stated in Sura *Najm* when "*he indeed saw him a second time.*" (53:13-15))

Our dark desires and unchecked impulses can lead to our doom. It is Allah alone who can guide us to the Truth and ultimate bliss. "*No, shall man have anything he hankers after? But to Allah belongs the Hereafter and the former life.*" (53:24-25)

Accountability is a characteristic of Divine justice. *"To Allah belongs all that is in the heavens and on earth. He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best. Those who avoid great sins and shameful deeds, even though they may sometimes stumble, behold, your Lord is ample in forgiveness. He knows you well when he brings you out of the earth, and when you are hidden in your mothers' wombs. So do not claim yourselves to be pure: He knows best who it is that guards against evil."* (53:31-32)

Note the boundless mercy of Allah: While bad deeds are rewarded one-for-one, good deeds are rewarded with the best. Allah accommodates our human weaknesses; if we slip up occasionally, as we inevitably will, He will forgive us as long as we try to avoid major sins and shameful actions afterward. Also, since Allah knows what is in our hearts, it is pointless to justify ourselves by pretending we are better than we are or by making excuses for our behavior. We are all imperfect human beings. It is Allah's Mercy and Grace that save and purify us. If we act out of love for Him and work to stay away from evil, Allah will reward our efforts and save us from sins.

Allah explains the true nature of reality and how our destinies are connected to it in the following aphorisms. (The gender 'he' obviously includes both male and female)

1) *"Namely, that no bearer of burden can bear the burden of another"*
(53:38)

2) *"That man can have nothing but what he strives for"*
(Do not expect rewards without effort. Unless hope is backed by action, it is hollow.) (53:39)

3) *"That the fruit of his striving will soon come in sight"* (53:40)
(If we keep striving to achieve our noble goals with confidence in Allah's

Mercy, the goals will soon be visible. The critical word is "striving.")

4) *"Then will he be rewarded with a reward complete"* (53:41)

5) *"That to Your Lord is the final goal"* (53:42)

6) *"That it is He who grants laughter and tears"* (53:43)

7) *"That it is He who grants death and life"* (53:44)

(Notice that death comes before life. Death may refer to the state before life begins, the state in which life as we know it ceases, and the state of *Barzakh* (23:100), followed by life again as resurrection into the Hereafter.)

8) *"That He did create the pairs, male and female"* (53:45)

9) *"from a sperm drop when lodged in its place"* (53:46)

10) *"That He has promised a second creation"* (raising of the dead) (53:47)

11) *"That it is He who gives wealth and satisfaction"* (53:48) (Notice how wealth and satisfaction are connected for the wise. For many, wealth breeds greed for more, which leads to conflict and unhappiness. Wealth without satisfaction is destructive and disastrous, whereas contentment with halal livelihood results in lasting peace happiness.)

The Sura ends with a warning: *"... will you laugh, and not weep, wasting your time in vanities?"* (53:60-61)

*

(Sura Qamar is a Makki Sura)

Sura Al-Qamr (The Moon) (Verses 54:1-55)

The Sura describes in stark detail the end of the world: *"They will come forth, their eyes humbled, from their graves, torpid, like locusts scattered abroad, hastening, with eyes transfixed, toward the Caller ..."* (54:7-8)

Each story of the earlier prophets (Nuh, Lut) and the obstinate refusal of the people ('Ad, Thamud, Pharaoh) to heed the message of Tawhid is accompanied by a remarkable refrain:

"And We have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?" (54:17)

Again: *"But We have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?" (54:22)*

Again: *"And We have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?" (54:32)*

Yet again: *"And We have indeed made the Quran easy to understand and remember. Then is there any that will receive admonition?" (54:40)*

The refrain emphasizes that the Quran is easy to understand and remember, so there's no excuse for us not to study it or reflect on it.

Everything in Allah's creation is defined by law, proportion and meaning. There is no randomness in it. When Allah says 'Be,' it is instantly created. *"Surely, We have created all things in proportion and measure. And Our command is a but a single Word, like the twinkling of an eye." (54:49-50)*

Everything we do, good or bad, is recorded. Those with abundant good deeds will enjoy the supreme bliss of heaven in the Presence of the Creator: *"Every matter, small and great, is on record. As to the righteous, they will be in the midst of gardens and rivers, in a sure abode with an Omnipotent Sovereign." (54:53-55)*

*

(Sura Rahman is a Madani Sura)

Sura Ar-Rahman (The Beneficent) (Verses 55:1-78)

The haunting refrain or repetition of the verse, *"Then which of the favors of your Lord will you deny?"*, occurs 31 times in this Sura of 78 verses, emphasizing gratitude for Allah's blessings as a foundation of faith. It is also the Quran's most repeated verse. Notice that the first invocation of this

verse occurs in (55:16), which is preceded by verses 14 and 15, which state: *"He created humankind from clay, like that of pottery, and He created Jinns from fire free of smoke."* The refrain is thus addressed to both humankind and Jinns. Far from redundancy, the 31-time repetition of *"Then which of the favors of your Lord will you deny?"* reinforces Allah's innumerable blessings available to us through patience and gratitude. The Quran is the ultimate guide for a life of meaning and purpose. The Sura states that the cosmos is governed and maintained by a predetermined and precise system. Celestial bodies do not drift aimlessly but follow well-defined paths set by natural laws, another name for Signs of Allah. *"The sun and the moon follow their precise course. Stars, planets and trees bow down to Allah in adoration. He raised heaven high and set the balance of things, so that you may not transgress the proper balance."* (55:5-7)

We also notice the repetition of verses (ten times) to emphasize a point in Sura 77 (Al-Mursalat), which has fifty verses: *"Ah, woe that Day to the rejecters of Truth."* The purpose is to warn people against denying Allah and His Commands. (See the 25th Taraweeh for details.) The two refrains in Suras 55 and 77 reinforce each other and deliver a clear message: Be grateful for Allah's blessings and do not disobey Him.

Human beings are often contentious and ungrateful. To find the right path, we can observe the natural order and harmony in everything around us: how the earth has been spread out for all living beings (55:10), with fruits and palm trees bearing sheathed clusters of dates (55:11), grain and sweet-smelling plants (55:12), and the two bodies of water (sweet and salty) that meet but do not cross the barrier between them: *"He has let free the two seas meeting together. Between them is a barrier which they do not transgress."* (55:19-20) (This is also cited in verse 25:53).

Allah's blessings are many and diverse. How can we, then, refuse the favors Allah has given us by remaining ungrateful, stubborn, and willfully blind?

A few verses describe the punishment that will be inflicted on sinners (55:41-44), while believers with many good deeds in their records will reside in gardens filled with delicious fruits and attractive companions. (55:46-59)

"Is there any reward for good, other than good?" asks the Quran (55:60) (*Hal Jazaul Ihsa'ni Illal Ihsa'n?*) It is a summing up of the state of bliss and grace that believers will enjoy.

On that theme, the Sura describes the garden in paradise set aside for believing women and men: Gardens filled with lush green plants, colorful flowers, and flowing rivers. These are peaceful homes where the deserving will enjoy eternal peace. *"And whoever is in awe of standing before their Lord will have two Gardens."* (55:46) What will the two gardens be like? *"Both will be with lush branches."* (55:48) *"In each Garden will be two flowing springs."* (55:50) *"In each will be two types of every fruit."* (55:52) *"And below these two Gardens will be two others."* (55:62) *"Both will be emerald green."* (55:64) *"In each will be two gushing springs."* (55:66) *"In both will be fruit, palm trees, and pomegranates."* (55:68) *"In all Gardens will be noble, pleasant mates."* (55:70)

(Note verse (55:64): *"Moodh Haammataan."* These two words appear only once in the Quran. It is a linguistic miracle of the Quran that nearly every Sura contains at least one unique word or a unique combination of words. (Abbreviated letters, *al-Muqattaa'at*, are not included.) Consider one of the shortest Surahs of the Quran, Surah Kausar (108), comprising only three verses. The word *"Kausar"* (Abundance) appears only once in the Quran (108:1). Likewise, the word *"Samad"* (Eternal) appears only once in the Quran in Sura Ikhlas (112:2). However, this is not about new words but

about specific, unique conjugations or forms of a word. Arabic is based on a root system in which most words are derived from a three-letter root. Different conjugations of the same root are considered distinct words in this perspective. It is an aspect of the Quran's *i'jaz*, or inimitability, the linguistic miracle that indicates the Quran's divine origin.)

The concluding verse of Sura Ar-Rahman proclaims the attributes of the Creator: "*Blessed be the name of Your Lord, full of majesty, bounty and honor.*" (55:78)

*

(Sura Waqiah is a Makki Sura)

Sura Al-Waqiah (The Inevitable Event) (Verses 56:1-96)

On the Day of Judgment, the world as we know it will be shaken to its core, and humankind will be divided into three groups: a) those closest to Allah, in the highest bliss; b) the companions of the right hand, in bliss; and c) the companions of the left hand, in misery.

"Foremost will be those who in life were the foremost in faith and good works. They will be those nearest to Allah, in gardens of bliss, some people from those of old, and a few from those of later times." (56:10-14)

For them, there will be *"... rest and satisfaction and a garden of delights."* (56:89) (The destiny of those nearest to Allah is also indicated in (35:32): *"Then We granted the Book to those We have chosen from Our servants ... some are foremost in good deeds by Allah's Will. That is truly the greatest bounty."*)

The companions on the right hand, which make up the second category, will be those who have faith and engage in good deeds work. *"The companions of the right hand – who will be the companions of the right hand? They will*

be in

fruit-laden Lote trees without thorns, among trees with flowers or fruits piled one above another, in shade long-extended, with pure flowing water and fruits in abundance.” (56:27-32)

The vivid images of the Hereafter reinforce the concepts of death, resurrection, and the rewards and punishments for those who accept Divine guidance and those who reject it.

But those who persist in evil, comprising the third category, *“they will find themselves amid scorching winds and burning despair” (56:42) ... “for in times gone by, they abandoned themselves wholly to the pursuit of pleasure, and would persist in sinning and say, ‘What? After we have died and become mere dust and bones, shall we be raised from the dead ...?’” (56:45-47)*

The inevitability of death is made clear: *“We have decreed Death to be your common lot ...” (56:60)*

At all times we should be mindful of Allah’s blessings (a sign of *Taqwa*) and His eternal creativity: *“See you the seed that you sow in the ground? Is it you that cause it to grow, or are We the cause?” (56:63-64) “See you the water that you drink? Do you bring it down (in rain) from the cloud, or do We?” (56:68-69) “See you the fire that you kindle? Is it you who grow the tree that feeds the fore, or do We grow it?” (56:71-72)*

We must be physically and mentally clean before we touch the Quran: *“That this is indeed a Quran most honorable, in a Book well-guarded, which no one shall touch except those who are clean.” (56:77-79)*

According to tradition, the Prophet (s.a.w) used to say that anyone who recited Sura al-Waqiah at night would never face poverty. He called it the Sura of wealth.

© Evergreen Islamic Center, San Jose, CA 95148.

You can forward Taraweeh summaries to family members and friends, but please give attribution to Evergreen Islamic Center of San Jose, California.