



رسائل من القرآن

MESSAGES  
from the  
QUR'AN

ADHAM SHARKAWI

"Quss Bin Saeeda"

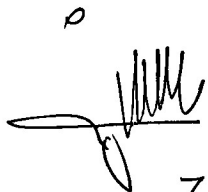
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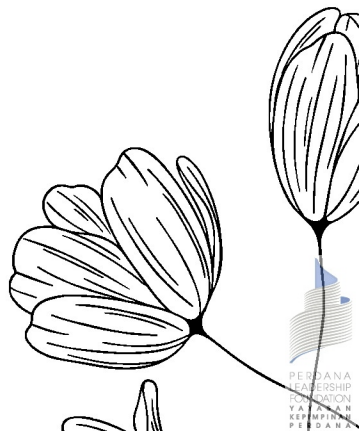
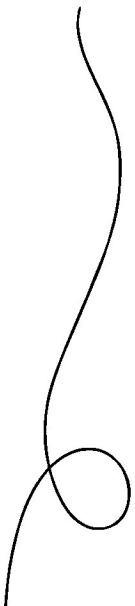
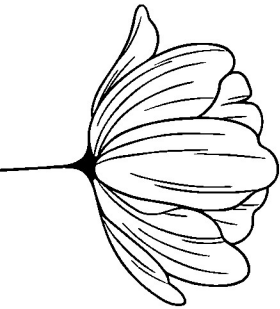
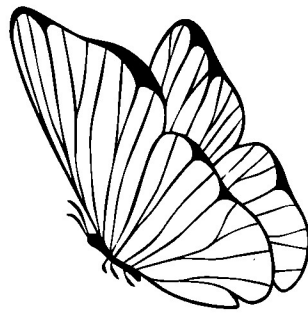
**ADHAM SHARKAWI**  
"Quss Bin Saeeda"

Translated by:  
Dr. Ibrahim Alli Lafiagi

PUSTAKA PERDANA



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## Dedication

You set out to sin. Suddenly a funeral pass by you, and you hold back. Your strength tempts you with weak injustice. You become ill. And you think you have lost the confidence in people, leaving you disappointed. Next, you learn a lesson: when you sin, your chest feels constricted. You then hear a verse that cheers you up. You are confused. A Prophetic Hadith, then, guides you. And everything is clear now.

Such are the Messages from Allah ﷻ. Following its title, Messages from the Qur'an is for all who believe in Allah ﷻ the Highest, Who will always reach out to us.

Indeed, to Him, we do return.



﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ﴾

*(They are those whom Allah had guided, so follow their guidance)*

[Sūrah Al-An'ām, 6:90]

**O Allah**

I do not pray for You as befits You,  
 and I do not fast as the Prophet Dāwūd (David) used to do,  
 and I do not be patient if I fall  
     sick as the Prophet Ayyūb (Job) was,  
 and I do not glorify Your praise  
     as the Prophet Yūnus (Jonah)  
     praised You in the belly of the Whale,  
 and I do not take my religion seriously  
     as did the Prophet Yahyā (John),  
 and I do not lower my gaze  
     as the Prophet Yūsuf (Joseph)  
     lowered all his limbs.

And I am not tolerant of saying, go, you are free,  
**but I am like them (as men),**

**O Allah, I love you.**



﴿وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ﴾

*(And Messengers, We have not mentioned to you)*

[Sūrah An-Nisā', 4:164]

If people are ignorant of your favor, do not despair,  
it is enough that Allah knows who you are.

It did not increase anything in the scale of the Prophet Nūh (Noah) that we knew him, and nothing decreases in the scale of the Prophets that Allah does not inform us about, because we were ignorant of them. Harūn al-Rashīd has twenty thousand warriors (*Mujāhidin*), whose names were not written in the record of the soldiers, those (warriors) did not take their salaries, so that no one would know them save Allah. Sāib Bin al-Aqra' broke the death news of Muslim martyrs to 'Umar in the battle of Nahāwand, he mentioned the special and honorable people among them, then he said, others can't be known, 'Umar cried and said: **"No harm to them, if Allah knows them and 'Umar doesn't know them."**



﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

*(Verily, the good deeds remove  
the evil deeds [small sins])*

[Sūrah Hūd, 11:114]

Whenever you commit a sin, say to yourself,

“I lost a battle, and I did not lose the war.”

Do not despair, repair yourself

by performing ablution and two *raka'āt*,

ask forgiveness using the fingers

that which you sinned with,

and read the Qur'an with the same eyes

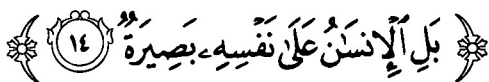
that looked at what is forbidden.

The moan of seekers of forgiveness

in the sight of Allah is same as the call

of those who obey,

**Allah names Himself the Oft-Forgiving  
because He wants you back.**



*(Nay! Man will be a witness against himself,  
as his body parts [skin, hands, legs]  
will speak about his deeds)*

[Sūrah Al-Qiyāmah, 75:14]

Praise of the praisers will never benefit you,  
if they have praised you for what you are not up to.  
Slander of the slanderers will never harm you,  
if they have slandered you for what is not in you.  
No matter how righteous a person is, he must have  
a hater, even the Prophets are not loved by all people.  
No matter how immoral a person is, he must have  
a lover, even *Fir'aun* (Pharaoh) and Nimrod have lovers.

Mutarrif bin Abdullah narrated that Imam Malik said: “What did people say about me? I said to him: “Friends definitely praise you and enemies definitely find fault in you.” He replied, “People are like that. **We seek Allah’s refuge, however, from people unanimously agreeing with us.**” He (Imam Malik) sought Allah’s refuge from people unanimously praising him, so as not to be deceived; or people unanimously slander him, if what they said about him is actually in him.

“

**Death is not  
the end of the  
story, it is only  
its beginning.**

”

﴿وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ﴾

*(And He gave you all of you all of that you asked for*

[Sūrah Ibrāhim, 14:34]

**He is Allah ﷻ,**

whoever comes to Him ﷻ in fear will be secured,  
and who comes to Him ﷻ broken will be repaired,  
and whoever comes to Him ﷻ seeking help will be helped out,  
and whoever comes to Him ﷻ sad, will be happy,  
and whoever comes to Him ﷻ bewildered will not be humiliated.

Remain at His door and return to Him ﷻ  
at the last hour of the night.

The arrows of supplication do never fail,  
and trust in your Lord that the empty  
hands stretched to Him ﷻ, return in full,  
and before all this, let all your food be lawful,  
as in the Hadith,

*make your food lawful and good,  
your prayers will be answered.*





﴿ عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا ﴾

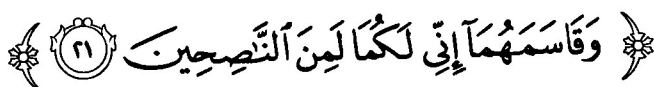
*(We hope that our Lord will give us  
in exchange a better [garden] than this)*

[Sūrah Al-Qalam, 68:32]

With this verse, extinguish the fire  
of your regret for every missed opportunity  
and for every lost job,  
and for every lover who let go  
of your hand in the middle of the road,  
and for every friend that you thought  
had a beautiful face, so this was  
nothing but the enjoyment  
of a predatorial wolf.

There is a wisdom for whatever  
Allah ﷻ takes away from you,  
as there is a mercy for whatever  
He ﷻ gives you  
and if you know the wisdom, be thankful,  
and if you are ignorant of it, be patient.

*All of Allah's predestination is good  
—even if it hurts you.*



*(And he [Shaitān / Satan] swore by Allah to them both [saying] “Verily, I am one of the sincere well-wishers for you both.”)*

[Sūrah Al-A'rāf, 7:21]

Adam ﷻ and Ḥawwā' (Eve) did not realize  
that a person could still be lying  
and swears by Allah ﷻ ;  
but Satan did it.

He (Satan) advised him (Adam) ﷻ by ascribing things without their names for seducement and temptation. He (Satan) called the tree of disobedience, the tree of eternity to both of them (Adam and Eve). The devils nowadays follow the footsteps of Satan.

Wine is a spiritual drink to them,  
nudity is fashion,  
obscenity is civilization,  
and fornication is openness:

*so do not be deceived by names,  
no matter how much they change.*





وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

*(And march forth in the way [which leads to] forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqūn [the pious])*

[Sūrah 'Āli 'Imrān, 3:133]

**Hurry up**, because death does not wait (for anyone). Don't say *tomorrow, I will repent, tomorrow I will read, and tomorrow I will make a delicious dish*. Tomorrow will come, and you won't be able to implement anything you design. All of us hope and believe that death is far away. By the way, this is the intention of those who are dead in a minutes. Hurry up, because a moment's delay may cost you an entire life.

و الشيء بالشيء يذكر

As-Sunābihi ؓ says, “We left Yemen as immigrants, with the intention to meet the Prophet ؐ, when we reached Madīnah, we were told, The Messenger of Allah ؐ has died five days ago.” Five days' delay deprived them the honor of companionship, so hurry up for perhaps an hour's delay may deprive you of Paradise.

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ  
فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴾

*(Everyone is going to taste death, and We shall  
make a trial of you with evil and with good and  
to Us you will be returned)*

[Sūrah Al-Anbiyā', 21:35]

**Death** is a cup that which everyone will drink from; the believer and the dissolute, the Prophet, the tyrant, the *jinn* and the Angels.

Only Allah ﷻ remains.

Death is not the end of the story,  
on the contrary, it is only its beginning,  
and death suffices as a preacher.

Abū Nawwās, the famous wine poet, had a good neighbor, this good neighbor always called him (Abū Nawwās) to the path of Allah ﷻ, and to leave the wine. When this neighbor died, Abū Nawwās was present at his funeral, he stood at his grave and said, **“Today, I preach more than you do to me while you are alive**, that is, all the words that you said to me advising me, are not equal in the piece of advice to seeing you in your grave.”

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى  
 الْخَاشِعِينَ ﴿٤٥﴾

*(And seek help in patience and As-Salāh [the prayer] and truly, it is extremely heavy and hard except for Al-Kāhshiūn [i.e., the true believers in Allah] - those who obey Allah with full submission, fear much from His punishment and believe in His Promise [Paradise] and in His Warnings [Hell])*

[Sūrah Al-Baqarah, 2:45]

**This world is a dwelling of cultivation  
 and not an abode of harvest.**

**It is a house of test  
 and not a home of reward.**

One of Allah's tests for His servants

is that He ﷻ afflicts them with calamities:

Bereavement of loved ones is a misfortune.

Loss of money is a calamity.

Having bad neighbor, profligate husband  
 and unjust director all these are catastrophes.

Whoever is patient has passed the test;  
and whoever becomes  
discontented has failed the exam,  
and no one will escape from a calamity  
—even the Prophets, they were  
the most afflicted people.

The biographers narrate that when *Dhul-Qarnain* arrived in Babylon, he became very ill. So he knew that he was going to die, his mother came to him, and he wanted to strengthen her heart. So he sent her a huge ram, and directed her to slaughter the ram for if he dies; cook it, and then invite to it (banquet) those who had never had calamity, or had not lost a loved one.

When he died, his advice was fulfilled, but surprisingly, no one (invitee) came, **because there is no house without loss or calamity in it**, so her mother understood her son's message and prayed for him saying:

may Allah ﷻ have mercy on you,  
you were dutiful to me alive and dead.



﴿ يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ ﴾

*([Allah said] O Zakariya [Zachariah]! Verily,  
We give you the glad tidings)*

[Sūrah Maryam, 19:7]

**Zakariya's bones have grown feeble;** and grey hair has spread on his head; and his wife was barren. But he knew that causes rule over people; and can never control Allah ﷻ. So he (Zakariya) ﷻ raised his hands and supplicated (to Allah) saying:

﴿ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴾

*(So give me from Yourself an heir)*

[Sūrah Maryam, 19:5]

And his prayer was answered (by Allah):

﴿ يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ ﴾

*(O Zakariya [Zachariah]!  
Verily, We give you glad tidings of a son)*

[Sūrah Maryam, 19:7]

**Whoever depends on causes, will be left to them; and whoever put his hope on Allah ﷻ, He ﷻ will make causes easy for him.**

﴿ فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فليئسَ مَثْوَى  
الْمُتَكَبِّرِينَ ﴾

*(So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant)*

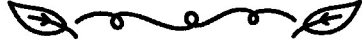
[Sūrah An-Nahl, 16:29]

**Hearts get sick just as bodies feel sick.** Treating bodily diseases is easier than treating heart diseases. One of the deadliest diseases that afflict the heart is arrogance, that is when a person sees that he is better than others—because of money he has, or a degree he obtained, or a job he occupied. There is a type of arrogance that has no ulterior motives behind it, and this is the worst kind of arrogance. In the Hadith,

*He who has an atom's weight of arrogance  
in his heart will not enter Paradise.*

The righteous do immediately deal with any feeling of arrogance when found. Abdullah bin Salam رضي الله عنه was walking in the market and carrying a bundle of firewood. When people saw him, they told him, “Hasn’t Allah made you rich?” He said, “Yes, but I wanted to suppress the arrogance (in me).”






وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ  
ظُلْمًا

*(And [all] faces shall be humbled before [Allah], the Ever living, the One Who sustains and protects all that exists. And he who carried [a burden of] wrongdoing [i.e., he who disbelieved in Allah, ascribed partners to Him, and did deeds of His disobedience], will be indeed a complete failure [on that Day])*

[Sūrah Tā-Hā, 20:111]


Allah ﷻ does not hate anything more than *Shirk* (polytheism/injustice). Allah ﷻ hates polytheism and the polytheists to the extent that, He answers the supplication of the oppressed infidel, against the oppressing Muslim, not that He (Allah) loves the infidel, nor hatred of the Muslim, but (His) love for justice and hatred for injustice.


Ibn Taymiyyah  said:


“Allah supports the just infidel state against  
the unjust Muslim state.”

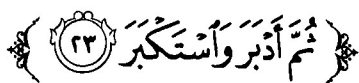
A man wrote to Abdullah bin Umar  saying:

“Write all (fields of) knowledge for me.”

Ibn Umar  wrote to him saying:

“Knowledge is abundant,  
but if you are able to meet Allah  without  
shedding people’s blood, abstaining of their wealth  
and refraining your tongue from their honors,  
and adhering to the (Muslim’s) group, please, do.”

And may Allah  have mercy upon you.



*(Then he turned back and was proud)*

[Sūrah Al-Muddaththir, 74:23]

**There is a big difference between someone who commits a sin out of weakness while he is broken, and the one who does it while he is arrogantly belittling it.**

The one who commits a sin, when you advise him and he says, “Pray for me.” My lust had conquered me, and (*Shaitan*) Satan had whispered evil to me, and my soul had beatified it for me, is different from one who commits a sin and you advice him and he says, “what is the problem this man, I have one life that I enjoy.”

The first person’s return to Allah ﷻ is easy, because his problem is in his limbs, and the second person’s return to Allah ﷻ is difficult, because his problem is in his heart.

Sufyan bin Uyaynah ؓ says: “Anyone whose sin is in lust, there is still hope for him, and anyone whose sin is in arrogance, have fear for him, because Adam disobeyed Allah ﷻ out of desire, so He ﷻ forgave him, and Iblis disobeyed (Allah) arrogantly and was cursed.”

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَٰٓى اَلَّا تَعْدِلُوْا﴾

*(And let not the enmity and hatred  
of others make you avoid justice)*

[Sūrah Al-Mā'idah, 5:8]

**Strong hatred is deadly and intense love is deadly** and *Yūsuf* ﷺ was afflicted with both (deadly hatred and love). Intense hatred is a reason, *Yūsuf* ﷺ was thrown into the cistern, and intense love is a reason for throwing him in prison.

Sometimes, we do not have the control of our hearts, but we were commanded to do justice, whether we like it or not. Do not turn the bad deeds of the one you love to good deeds because you love him, and do not turn the good deeds of the one you hate to bad deeds because you hate him.

Be fair and put things in their right proper places. Abdullah bin Muhammad Al-Warrāq ﷺ said, “We came to Imam Ahmad ﷺ, and he said to us, ‘Where are you from?’ We replied him that we were from the gathering of Abū Kuraib, he then said, ‘Write about him, for he is a righteous Sheikh.’ We said, ‘But he is slandering you.’ He said, ‘He is a righteous Sheikh who was afflicted because of slandering me.’”

﴿ ۲۳ ۲۲ ﴾

*(Some faces that Day shall be Nādirah [shining and radiant]. Looking at their Lord [Allah])*

[Sūrah Al-Qiyāmah, 75:22-23]

The most beautiful thing  
in the Paradise of Bliss  
is not in its nymphs (fair females);  
even if this is a beautiful thing,  
and it is not in its rivers;  
even if this is something fascinating,

**but it is in looking at the Countenance of Allah ﷻ.**

When the people of Paradise enter the Paradise, Allah ﷻ will say to them, *“Do you want something that I will give you in addition?”* They will say: *“Haven’t You made us enter Paradise, whitened our faces, and saved us from Hell?”* Then, *He will unveil His Noble Countenance*, and (they will know that) *they were not given anything dearer to them than looking at (the Face of) their Lord the Most High.*

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا  
أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ  
مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ ﴿٩٢﴾

*(Nor [is there blame] on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend [for Jihad])*

[Sūrah At-Taubah, 9:92]

Abū Laila and Abdullah bin Mughaffal ﷺ came to the Prophet ﷺ, on the day of Tabūk, in order to give each of them a mare to wage holy war with it, and when he told them that he did not find anything to give them, both of them turned back crying. Their cry is because they missed the opportunity to obey, how would their cry be, if they have committed a sin. This is the condition of the true believer.

**He would not want that the doors  
are closed between him and Allah ﷻ.**

This is when he is obeying with all his organs, then for some reasons, Allah ﷻ prevented him from it, so how about if he felt alienated from Allah ﷻ because of a sin that befell him.

﴿وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ  
غَفُورٌ رَحِيمٌ﴾

*(Let them pardon and forgive.*

*Do you not love that Allah should forgive you?  
And Allah is Oft-Forgiving, Most Merciful)*

[Sūrah An-Nūr, 24:22]

Character that Allah ﷻ, glory be Him, loves most from His servant is the character that He ﷻ is pleased with for Himself, it is because He ﷻ loves forgiveness and pardon. His love for those who pardon people, and those who forgive them is greater than others.

Once upon a time, the Prophet ﷺ arouse the interest (of his Companions) to give a charity. ‘Ulbah bin Zaid ؓ who was pauper and not having what to give, stood up and said:

*“O Messenger of Allah, I gave my honor in charity  
to everyone who wronged me,”*

and the next day, the Prophet ﷺ said: “Where is ‘Ulbah bin Zaid?” He stood up and said,

*“I am here, O Messenger of Allah.”  
The Prophet ﷺ then told him “Verily,  
Allah had accepted your charity.”*

﴿ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ ﴾

*(He [Ibrāhīm / Abraham] said: “O my son! I have seen in a dream that I am slaughtering you [offering you in sacrifice to Allah])*

[Sūrah As-Sāffāt, 37:102]

One of the most difficult exams in the history of mankind, is that, a venerable old Sheikh (Ibrāhīm) ﷺ was forbade a child for years, and when he had a son (Ismā’īl) ﷺ whom he loved so much, the Order (from Allah) came to him (Ibrāhīm) to slaughter his son (Ismā’īl) ﷺ, he did not hesitate anyway, he knew fully that the Prophets’ vision was a revelation, so he hastened to carry out Allah’s Command, even if he (Sheikh) dislikes it, and for this exact reason, Prophet Ibrāhīm ﷺ became a nation, because he puts Allah ﷻ first in his heart, even before himself, but Allah ﷻ is more Merciful than to make mandatory for His friend (Ibrāhīm) to slaughter his only son, but, because, Ibrāhīm’s heart became so attached to Ismā’īl ﷺ, Allah ﷻ commanded Ibrāhīm ﷺ to slaughter Ismā’īl ﷺ. **Allah ﷻ is jealous of hearts dearer to anyone than Him**, so what was required was to slaughter Ibrāhīm’s passion for Ismā’īl ﷺ (not really to slaughter Ismā’īl).



وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنشُورًا ﴿٢٣﴾

*(And We shall turn to whatever deeds they [disbelievers, polytheists, sinners] did, and We shall make such deeds as scattered floating particles of dust)*

[Sūrah Al-Furqān, 25:23]

It was narrated in the book of *Bahrul Dumū'* (Sea of Tears) by Ibn Al-Jawzi رحمته الله on the authority of Saïd bin Jubair رحمته الله that a servant will be brought on the Day of Resurrection and he will not see his good deeds, so he will say: "O Lord, this book is for other person. I have good deeds which are not in this book, he will be told that, *your Lord neither errs not He forgets*, your work is gone by your backbiting of people."

**Beware to worship Allah c or others, that your good deeds go tomorrow to whomever you broke his heart, and to whom you ate his money, and to whom you assaulted his honor, and to whom you stole his job by intermediary.**

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

*(And all of you beg Allah to forgive you all,  
O believers, that you may be successful)*

[Sūrah An-Nūr, 24:31]

Ibn al-Qayyim رحمته used to say: “The best of the days for a servant is a day that he repents to Allah رحمته in it.” In a report, it was narrated that **“if a servant repents (to Allah), a caller will call out that so-and-so has reconciled with his Lord,”** and if a person has a lover from among the people, and they quarreled, then he will look for various ways in pleasing him to make things return to normalcy.

Allah رحمته is worthier to be satisfied, so if you come with a deed that scratches the love in your heart for Allah رحمته, then look for ways in appeasing Him, as if He were your most beloved one in the world. Sometimes with giving charity, and sometimes with seeking forgiveness, and saying of *As-Salāh* and reciting the Qur’an. The Noble among people is someone that if he is propitiated, he pleases, **and how about Allah رحمته, Who is the most Merciful.**



A D H A M   S H A R K A W I

# MESSAGES from the QUR'AN

You set out to sin. Suddenly a funeral pass by you, and you hold back. Your strength tempts you with weak injustice. You become ill. And you think you have lost the confidence in people, leaving you disappointed. Next, you learn a lesson: when you sin, your chest feels constricted. You then hear a verse that cheers you up. You are confused. A Prophetic Hadith, then, guides you. And everything is clear now.

***"We hear, and we obey."***

[Surah Al-Baqarah, 2:285]

Such are the Messages from Allah ﷻ. Following its title, Messages from the Qur'an is for all who believe in Allah ﷻ, the Highest, Who will always reach out to us.

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