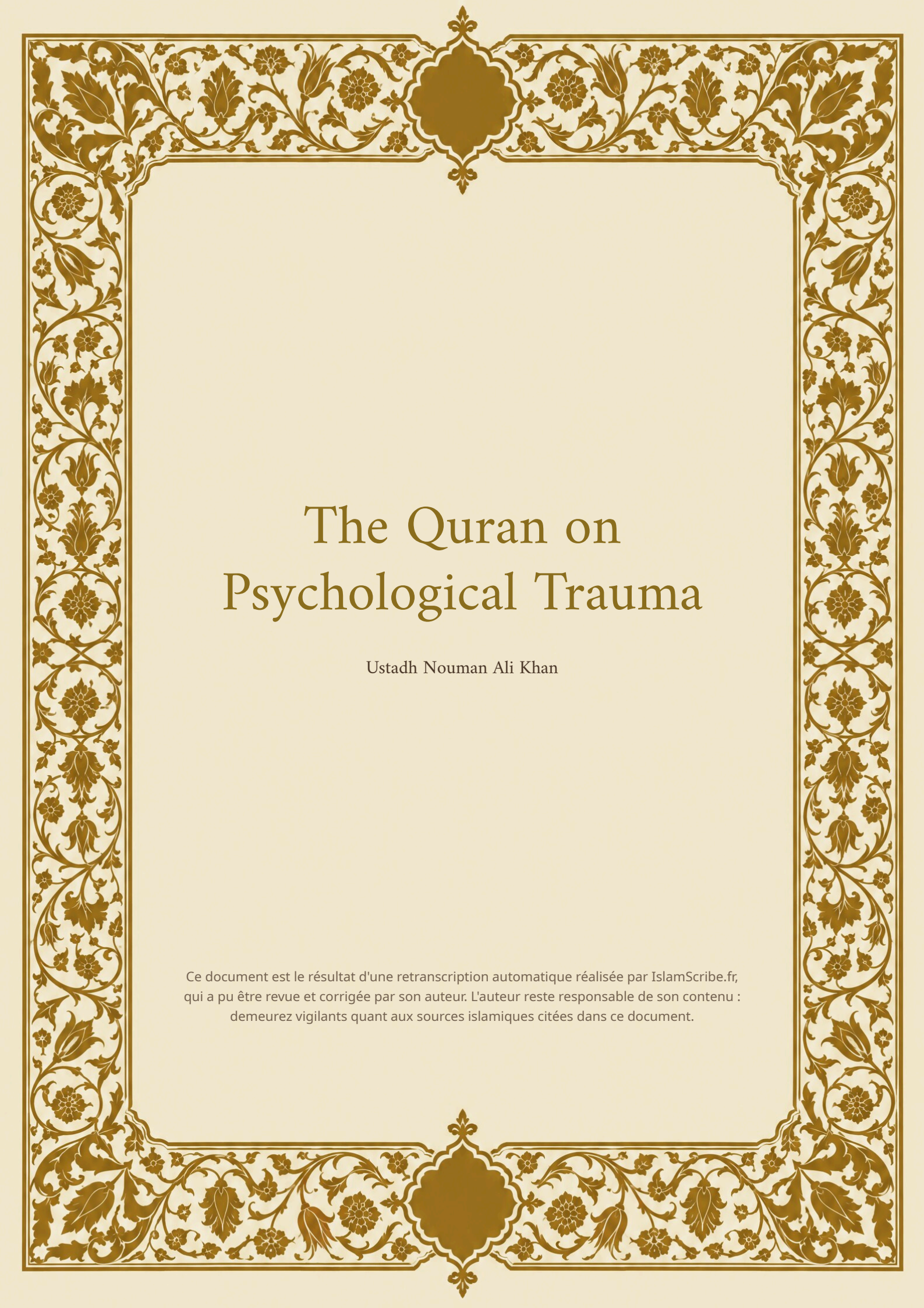




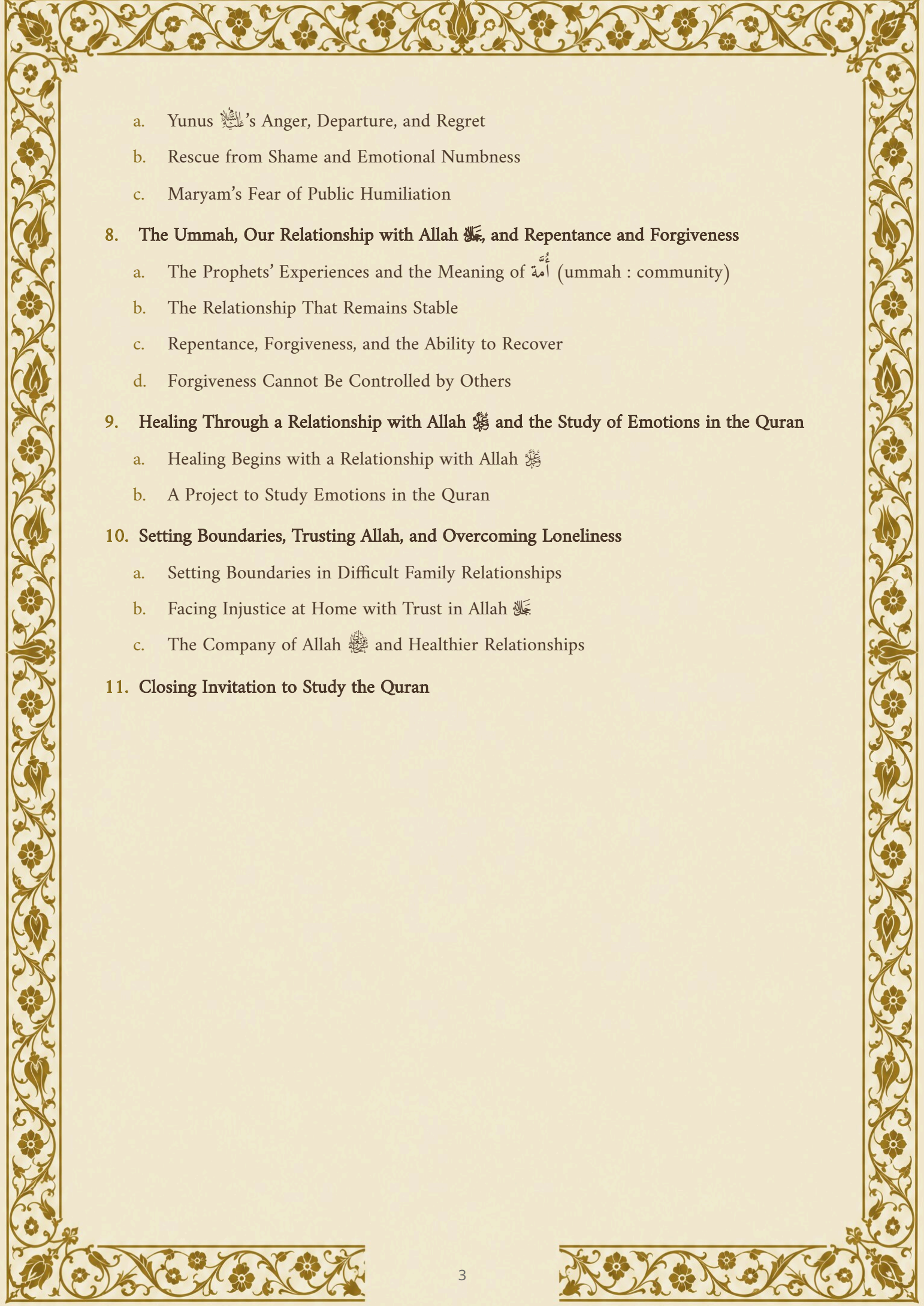
The Quran on Psychological Trauma

Ustadh Nouman Ali Khan

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1. Introduction: Human Emotions, Healing, and Change

a. Healing, Trauma, and the Possibility of Change

In Western psychology, you are the center of the universe. You are the most important character. In the Quran, Allah ﷻ is the most important entity. So your healing does not come from inside; it comes from outside. It comes from Allah ﷻ. Is it possible that Allah ﷻ would command you to do something that, if you did it, would traumatize you? We are now looking at these prophets and understanding that what they experienced was not a small amount of trauma. It was extreme—an extreme form of trauma. There is a lot of social media content about how toxic your mother is and what a narcissist your brother is. Allah ﷻ did not call Firaun a narcissist. Who calls himself God? Allah ﷻ said, “And speak unto him a gentle word, that peradventure he may heed or fear ﴿٤٤﴾”¹ (20:44) But in this new modern psychology, once you’re a narcissist or once you’re toxic, you’re radioactive. You can’t change. You’re done. Finished. The difference between us and the Christian creed is this: you’re broken, and you will always be broken. With us, you can break, and then you can fix again. And then you can break, and you can what? Fix again.



b. Human Emotions in the Quran

The thing I wish to talk to you about today is a very heavy subject: human emotions in the Quran.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾ وَأَخْلِلْ
عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾ يَفْقَهُوا قَوْلِي ﴿٢٨﴾²

(Moses) said: My Lord! relieve my mind ﴿٢٥﴾ And ease my task for me ﴿٢٦﴾ And loose a knot from my tongue ﴿٢٧﴾ That they may understand my saying ﴿٢٨﴾— Marmaduke Pickthall · The Meaning of the

Glorious Koran (1930)

Surah Taa-Haa (20): verses 25-28 (partial)

1. INTRODUCTION: HUMAN EMOTIONS, HEALING, AND CHANGE

يَا رَبِّ الْعَالَمِينَ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ everyone.

1. Quran - Surah Taa-Haa (20): verse 44
2. Quran - Surah Taa-Haa (20): verses 25-28





2. Local Encounters and Choosing a Topic

a. A Visit to a School

This morning, I want to share some highlights from my experience in Belgium and the Netherlands. One highlight was visiting a school. I heard all the children playing and everyone speaking Dutch, though I don't know any Dutch. We were about to leave, but decided to stop by one of the classrooms. We stood just outside while the teacher continued teaching. Ibn Saeed went in and got permission, and the door was open, so the children could hear me speaking English with my colleague.

A child in the back row looked at me happily and said, "You speak English?" I was supposed to be the one surprised that he spoke English, but he was surprised that I did. He asked again, "You speak English?" I replied, "You speak English?" He said, "Yeah." So I sat with him at the back of the class, and we started talking. I asked, "How did you learn English?" He said, "YouTube." I said, "No. What do you watch on YouTube?" He said, "I don't want to tell you."

We kept talking, and then, just for fun, I said, "You know what? I think I'm on YouTube." He said, "No." So I took out my phone and looked myself up on YouTube. He said, "That's you! Wait, my dad has seen you." Then he started doing a facial recognition check, just to verify that it was me.

Meanwhile, the rest of the children were staring, and for some reason the teacher put me up on the classroom screen. He put on one of those cartoon-animation voiceover videos, so there was a cartoon version of me. One of the girls said, "It's that guy!" It was a really fun experience with those children, alhamdulillah. There was lots and lots of fun.

b. A Conversation After the Khutbah

The second experience was after a khutbah at the masjid. A lot of people came up to me and said salam. Then a young man came up and said, “That’s good content. Are you on TikTok?” I said, “I don’t know.” He said, “I’ll find your TikTok. It’s good stuff. I like you.” So I felt very validated by the 14-year-old. But anyway, Alhamdulillah, it’s good to be here.

c. Why Study Human Emotions in the Qur’an?

I was actually very confused about what topic I should share with you. There are a number of subjects I’ve been wanting to give a lecture about, from the Qur’an and from my observations, but I was holding back and hadn’t decided. The reason I hadn’t decided is that I like to come to a community and observe what’s going on as much as I can before choosing what to talk about. So, this topic was chosen an hour ago. It’s going to be pretty bad, but that’s—that’s your fault. Okay. The thing I wish to talk to you about today is a very heavy subject. It’s something I’ve been studying on and off for a few years, but, Insha’Allah, my team and I are going to dedicate ourselves to studying this subject, I think probably for the next four or five months, at least, full-time. In the Qur’an. And that is human emotions in the Qur’an: how to understand Allah ﷻ’s commentary on human emotion in the Qur’an. I’m just picking one of those emotions today, or one of those human experiences—not all of them—because before I get into the subject, I want to share just one basic foundational issue with you.



3. Western Psychology and the Quranic Starting Point

a. Western Psychology and the Idea of a Broken Person

A lot of people going through a difficult time today are told, “Go speak to a therapist. Go speak to a counselor. Go speak to some mental health professional.” You’re depressed, you have anxiety, you have trauma, you have something, and you need to speak to some kind of counselor, right? I don’t disagree. I don’t disagree. However, it’s very important to understand that Western psychology—that is, psychology in Europe, America, Canada, Australia, and the Western world—and the universities producing people qualified in psychology are based on a foundation involving عَقِيدَةٌ (‘aqidah : creed) documents from the founders of Western psychology. There are a few things we have to note about Western psychology. The most important thing for you is you. The center of the universe is you. Your world is yours. To understand whatever you’re experiencing, we have to understand you better. So we go back into your past and find out what happened in your childhood, what your mother was like, what your father was like, and what your experiences were like. “Oh, that was a trauma you experienced when you were five years old, and this is a trauma that happened to you when you were ten, and this is what happened to you as a teenager. You had this trauma, and this trauma, and this trauma, and this trauma, and these traumas shaped you. That’s why you are the way you are,” and so on. Basically, the therapist—not every therapist, but generally; I’m generalizing here—is exploring an entire universe that exists inside you. Then, based on that, they’ll say, “Because you have these experiences, this is what we can do.” Many people have pioneered this field, but one particular person considered the father of Western psychology is Freud. I think everybody here knows that. This isn’t a lecture about Freud, I promise you. But one thing you do need to know about Freud is that he is the secular version of Christianity. I’ll explain in a second what that means. Freud, according to me, is the secular version of what? The Christian creed—Christianity. Why? Christians believe that Adam ﷺ disobeyed God; the image of God was broken, Adam was shattered, and he was brought to the earth broken and in sin. So he was born in sin, and no matter what he does, he will always be broken. He can do all the good in the world, but it will never be good enough: he will remain broken, and all his children are born broken. That’s why they are all born with original sin. This can never be fixed. It doesn’t matter how much charity they give, how kind

they are, how good they are, how honest they are, or how truthful they are; none of that matters. They are still drowned in sin. They are all broken, and the only thing that can fix it is God Himself. So God decided to slaughter His own son to fix this problem. The problem started with Adam, and the only thing that could solve it was the sacrifice of God's Son. Finally, humans are no longer broken if they accept Jesus ﷺ as Lord and Savior. That's the Christian idea. But one thing I want you to remember from this idea is that all human beings start broken. The starting point is broken. In Freud's psychology, all human beings start traumatized. All of them. We all have a complex. We all have issues. Nobody is normal. You spend your entire life undoing your own trauma. There's no such thing as normal. There's no such thing. Now, this is something the two have in common: all human beings are broken. One says they are spiritually broken; the other says they are psychologically broken, but they are still broken.

b. The Fitra and the Need for Quranic Psychology

There is a very famous hadith of the Prophet ﷺ. I think everybody here knows it: «كُلُّ»
³ «مَوْلُودٍ يُوْلَدُ عَلَى الْفِطْرَةِ» — “Every newborn is born on the fitra.”³ The Quran says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
 لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
 يَعْلَمُونَ﴾⁴

So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not ﴿٣٠﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Ar-Room (30): verse 30 (partial)

Meaning, «The beautiful, perfect nature of Allah.» And Allah ﷻ used that nature to create human beings:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾⁵

3. WESTERN PSYCHOLOGY AND THE QURANIC STARTING POINT

Surely We created man of the best stature ﴿٤﴾ — Marmaduke Pickthall · The Meaning of the Glorious

Koran (1930)

Surah At-Tin (95): verse 4

“Surely We created man of the best stature ﴿٤﴾”⁵ (95:4) In the Quran and in Islam, the starting point for understanding human beings is not that they are broken; they are actually perfectly fine. They are on the *الفطرة* (fiṭrah : innate disposition). They are perfectly fine. The hadith then goes on to describe how bad things happen later on, or how *تربيه* (tarbiyah : upbringing) happens—bad *تربية* (tarbiyah : upbringing):

حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
" كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ ،
كَمَثَلِ الْبُهِيمَةِ تُنْتَجُ الْبُهِيمَةُ ، هَلْ تَرَى فِيهَا جَدْعَاءً " .³

Sahih al-Bukhari - 1385

Narrated Abu Huraira: The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?

“The parents turn him into a Jew or Christian”³ —imagine, whatever else, right? That comes later. So the starting point for understanding psychology—the root—is completely different for believers in Islam than for the study of psychology. What happens, then, is that Muslims are now studying psychology at Western universities. Yeah? They are trying to bring Islam and psychology together, and we are trying to create something called Islamic psychology. If we do not understand where the roots separate and try to connect the branches later on, they will never connect properly. They are not going to connect properly. This is something that will require deeper research. I will be doing a lot of work on that, and on why Muslims need to develop Quranic psychology. It needs to be entirely new, entirely fresh—not from the Western paradigm, but from the Quranic paradigm. From the Quranic paradigm. Okay?

c. Family, Individual Freedom, and Trauma Labels

So when I wrote the— I told them to write this title at the top, and I wrote the word “trauma.” The moment you see “trauma,” Western psychology comes to mind. And in Western psychology, all of you have been traumatized. Another interesting thing about Western psychology is that most Western psychological literature is based on middle-class European or Eurocentric people and culture. It has nothing to do with Africa, Asia, or the Far East. It has nothing to do with them. In industrialized Europe, do families live together? After the Industrial Revolution, do mothers, fathers, grandfathers, uncles, and cousins live near one another? No. They don’t have a concept of families living together. Do they have the concept that you have to be the best to your parents until they become very old? No. They don’t have that concept. Do they have the concept of blood ties,

وَالَّذِينَ ءَامَنُوا مِنۢ بَعْدِ وَهَاجَرُوا وَجَهِدُوا مَعَكُمْ فَأُوۡلَٰٓئِكَ مِنكُمْ
وَأُوۡلُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَابِ ٱللَّهِ إِنَّ ٱللَّهَ بِكُلِّ
شَىْءٍ عَلِيمٌ ۝۶

And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is

Knower of all things ﴿٧٥﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anfaal (8): verse 75 (partial)

That you have to maintain blood ties, connect people, get together with them, share goodness with them, and give the first charity to your own family, and so on? Do they have this concept? No. They have a concept of individual freedom. Individual freedom. And in their society, for well over a century, maybe even longer now, your family is actually a trauma. You get really depressed because it’s going to be Christmas and you’re going to have to see your mother, and she’s going to make comments, and you think, “Ah, that’s why I need to go to my therapist before I go to the family reunion.” Okay? “Because I can’t deal with my uncle. I can’t deal with my brother. Oh my God, my brother’s calling again. Oh my God, my father.” So every one of your family members is a problem in Western psychology. You understand? There’s some kind of trauma associated with them. And there’s a lot of social media content from professionals, non-professionals, and people who want to become TikTok therapists,

whatever, about how toxic your mother is, what a narcissist your brother is, and what to do if you have a toxic, abusive, narcissistic family. What did they say? They said, “Pray?” What did they say? “What are you wearing? Oh my God. You do you, queen.” Right? So you have this—because they don’t believe in the idea of family that existed for centuries and centuries and centuries in every other society. But in Western society, family is a prison, and you have to free yourself from that prison. You have to free yourself from the trauma your mom and dad gave you. You have to free yourself from that. You have to find yourself. Find—you know, become yourself. So we really, really need to understand: this kind of therapy is also a دَعْوَة (da‘wah : calling to Islam). This therapy is also a message. And it’s not just happening inside a therapist’s office when somebody pays for counseling sessions. This is happening now in media, television, music, literature, and classrooms. And we’re being bombarded with this new psychology. This new psychology. So the roots are different, but the branches and the fruits are also completely different. They’re completely different.

d. Permanent Labels and the Possibility of Change

And so, when we try to fix our problems as Muslims through a Western psychological paradigm and go to them, they tell you, “Oh, so tell me about your relationship with your mother. Tell me about your relationship with your father.” You say, “Yeah, my father, you know, sometimes when I messed up, he was pretty tough.” They ask, “Oh, yeah? How did that make you feel?” You say, “Scared.” They respond, “Oh, so your father put fear in you. That’s why. That’s why your marriage is failing right now.” Then you say, “It’s my dad’s fault.” This is the mind warp that’s happening. And we’re learning these new labels, and everybody’s become a psychologist. Everybody. Every teenager here knows who’s toxic and who’s a narcissist and who’s got—you know, you’re throwing these words out just like that. Allah ﷻ did not call Firaun a narcissist. Allah ﷻ said, “And speak unto him a gentle word, that peradventure he may heed or fear ﴿٤٤﴾”¹ (20:44) Okay? But today, somebody would say, “Firaun is a narcissist. He’s an egotistical maniac. There’s no point talking to him. Just block him.” Okay? Just—you need to just avoid him. And if you run into him and you’re traumatized, come back and talk to me because, you know— But Allah ﷻ is telling Musa عليه السلام to go talk to Firaun, who calls himself God, but even then Allah ﷻ says he can change. But in this new modern psychology, once you’re a narcissist or once you’re toxic, you’re radioactive.

3. WESTERN PSYCHOLOGY AND THE QURANIC STARTING POINT

You can't change. You're done. Finished. Now you're toxic for life. You're an abuser for life. You're a narcissist for life. These are labels. These are not behaviors. These are labels. They're permanent, like your genetics. They're permanent. It's crazy.

3. Sahih al-Bukhari - 1385
4. Quran - Surah Ar-Room (30): verse 30
5. Quran - Surah At-Tin (95): verse 4
6. Quran - Surah Al-Anfaal (8): verse 75
1. Quran - Surah Taa-Haa (20): verse 44





4. Two Heavy Emotions: A Lingering Burden and Blocked Joy

Anyway, now we're going to begin. That was the foundation. Now I'm going to start the lecture. Okay? I was just— okay.

a. A Burden That Does Not Go Away

I'm going to give you two words today. I could give you tons of vocabulary, but I'm only going to give you two words. The first word is قَرَبَ (qarb : a burden that does not go away). If you're not taking notes—which means you're a brother—that's okay. One brother. Two exceptions. Mashallah. Mashallah. Okay. May Allah ﷻ reward you. The exception proves the rule. Sisters, the term is قَرَبَ (qarb : a burden that does not go away)—“kaaf raba,” K-A-R-B, qarb. Like carbs. Right? Okay.

Let me tell you something about this word, قَرَبَ (qarb : a burden that does not go away). In Arabic, al-qarb, al-qarab, al-baqi' fi jiz'il naqla'—when they have palm trees, the trees grow leaves, and they cut off all the leaves, the edges are left. The edges of a palm tree are strong, so you can step on them like a ladder. You can use them like ladders. That strong part of the palm tree is called al-qarab, from the same word.

When they have a rope tied to a well so they can lower the bucket, they keep knotting it and knotting it. Even if the rope breaks, the knot is still stuck. That part of the knot that never breaks is also called al-qarab. So it's the part of the tree that never breaks and the part of the rope that never snaps. It's also used for when they tie an animal's legs together so it can't move or open them. That's also called al-qarab.

It's also used for the wood that a baker uses. You know those bakeries where the bread is put inside the walls, right? You need a very strong piece of wood to slap the bread inside. It can't break, catch fire, or bend. That kind of tough wood is also called al-qarab. Al-qarib, actually—it's called al-qarb. But anyway, there are other examples. You get the point: something very tough, something that doesn't break. Yeah?

From this came the idea of a human being experiencing something that becomes very heavy and never breaks: a feeling that never goes away. A feeling, a weight, a burden that never goes away. A stress that never goes away. An anxiety that never goes away. A fear that never goes away. A sadness that never goes away. And it's heavy. You try to break it, but you can't. It's always there. It becomes a permanent part of your personality. That kind of fear is called a قَرْب (qarb : a lasting burden)—or that kind of depression, anxiety, or sadness, right? That kind of emotional burden is called a قَرْب (qarb : a lasting burden). It's very hard to break. It's fixed. Okay. That's the first word.

b. An Emotion That Blocks Joy

The second word is غَم (ghamm : emotional blockage). The word غَم is used for غَمَام (ghamām : clouds), which come and block the sun so that you can no longer see it. They cover it; they're called غَمَام. Okay? الغَمَامَةُ الْمَوْضُوعَةُ عَلَى فَمِ الْبَعِيرِ أَوْ الْحِمَارِ أَوْ عَلَى عَيْنِي النَّاقَةِ. They used to have this kind of mask. Sometimes they put it over a camel's mouth so it doesn't make a sound; they gag the camel. Sometimes they have another غَمَامَةٌ (ghamāmah : cover), which they put over the camel's eyes so it doesn't look around. They may also put one over the camel so it can't smell while they're going through an area. If it smells something, it's going to react and run away, so they put a cover over its nose. So a غَمَامَةٌ is something that covers up. It's a cover: clouds that cover the sky, or a mask that covers a camel's eyes, nose, or mouth.

From this, you also get the word الغَمَامَةُ (al-ghamāmah : a kind of sickness). If you have a sinus blockage and can't breathe through your nose because your nostrils are blocked, that's actually called غَمَامَةٌ in Arabic. That's one of the words for it. Okay? This gives you the idea that someone going through such a painful experience may find that even when they have a happy experience, it's blocked because of what they've been through. They can't experience joy or a smile. Everybody else is laughing, but they can't laugh. Everybody else is excited, but they're not. They're sitting there watching a football final while everybody's going, "Yah!" and they're going, "Hmm, how was it?" "Hmm, hmm, hmm, that was fun." "This is amazing." Right?

4. TWO HEAVY EMOTIONS: A LINGERING BURDEN AND BLOCKED JOY

This person who isn't able to feel—you know, a lot of people describe feeling numb. Do you know what I mean by that? "I can't experience joy like I used to. I can't experience excitement. I can't experience happiness. Nothing gets my blood flowing." I'm experiencing something called غَمّ (ghamm : emotional blockage); it's a kind of numbing feeling. غَمّ is a kind of blockage, an emotional blockage. Now I'm not able to feel what I used to feel. In fact, غَمّ can be so powerful that you don't even cry. غَمّ can happen at a funeral. Everybody's crying, and you're not feeling it. You're not feeling it. You're blocked. People are looking at you and saying, "Your dad just passed away," or, "Your brother just passed away. Why aren't you crying?" "I don't know. I can't feel anything. I know I'm supposed to cry, but I can't." What is this feeling called? غَمّ. So you've got two really heavy emotions: قَرَبَ (qarb : emotion) and غَمّ.

I could have given you about eight more, because these are all negative emotions. There are lots of them in the Quran, but I wanted to focus on just two. Hold on to that in the back pocket.





5. Ibrahim ﷺ, Lut ﷺ, and Nuh ﷺ: Experiences of Helplessness

a. Ibrahim ﷺ and Rejection by His Father and Society

Now let's talk about some prophets, عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. Okay, we're going to start. What I'm going to give you, you'll do your own homework. This is from سُورَةُ الْأَنْبِيَاءِ (Sūrat al-Anbiyā' : the chapter of the Prophets), surah number 21, and we'll be looking at parts from āyah 65 onwards. We're not going to cover all the āyahs; we'll just pick and choose some parts.

We're starting with Ibrahim ﷺ. When Ibrahim ﷺ was a young man—and this is where you need to start making some noise—I'll ask you questions, and you'll call out answers without hesitation. I know you're Europeans, so you're very civilized, but today you should act like you're at an American baseball game. Come on, okay? You've got to be loud, okay? I'll ask questions, and you just answer out loud. I want to hear your answers.

When Ibrahim ﷺ was very young, did he experience any kind of trauma?

"Yes."

Okay. Let's talk about his trauma. Where did it come from? Who was traumatizing him?

"His father."

Very good. His father. Okay, so there's a young man, and his father is angry with him—very angry with him. Imagine, if you like; we don't know, but just use your imagination: you have a webcam inside Ibrahim's ﷺ house. The webcam is pointed at his father, not at Ibrahim ﷺ, because we don't film the prophets. So the camera is on his father, and his father is yelling at him. What kinds of things does he say? What do you think he says to Ibrahim ﷺ? Use your imagination.

"You are weird."

"Huh?"

"You are weird."

“You’re weird.”

“Why are you so weird?”

“You’re obnoxious.”

“You’re obnoxious.”

“You’re ungrateful.”

“You’re a bad son.”

“You’re a bad son.”

What else? Come on, come on. Some of these things aren’t coming from imagination; they’re coming from experience. Come on.

“You’re a shame to this family.”

“You’re a shame to this family.”

“You’re such a disappointment.”

“You’re a disgrace.”

“You’re a disgrace.”

“How are you, my son?”

“You’re lazy.”

“You’re lazy.”

Because he wasn’t building the idols, I guess. That’s a good one. That’s a lot of stuff.

Is it important to a child—a boy—that his dad is proud of him?

“Yes.”

Okay. So, imagine you’re a kid and you do well on a test. You do well. Or you’re a kid playing football, and your dad is watching the match when you score a goal. A bunch of people are happy. Where do your eyes go first?

“Dad.”

“Dad.”

Dad’s like, “Let’s go for it! Let’s go for it!” It’s like, “Yeah!” Dad is proud.

If you did well, and your father came and gave you a hug and said, “I am proud of you.” If your friend said, “I’m proud of you.” If your mom said, “I’m proud of you.” Because your mom is proud of you even when you get arrested for selling drugs. She’s still proud of you. Your mom doesn’t, you know. But when your dad is proud of you—ooh. When your dad says, “Good job.”

I’m from Pakistan, and in Pakistan it is haram to encourage your children. We don’t—it’s—we have a different مَذْهَب (madhhab : school of law), okay? And in our madhhab, we don’t encourage children. So my father is an exception—he tries. He tries. I love my dad, and I’ll tell you something about him. I love him to death. The most my father will ever give me, when he’s really proud of me—really proud of me—is a hug and the word, “Satisfactory.” And “satisfactory” is actually the highest one; it’s pretty high. There’s one below that: “acceptable.” Then, when my sister graduated from medical school, he said, “Good.” I said, “Hey, you had that one too?” She got the highest one. She got “good.”

Encouraging words from a father mean everything. Everyone else can say whatever they want, but when your father validates you, it does something nobody else can do. But when a father puts you down—when he says you’re lazy, a disappointment, or useless; when he says, “I’m ashamed of you,” or, “Why can’t you be like those other boys?”; when he looks at you without saying anything, with all the disappointment on his face—just on his face—or you come in and say, “Assalamu alaikum,” and he says, “Wa alaikum assalam”—that breaks a man. It breaks a child.

You know what it tells a child? “He doesn’t care. I can never impress him. I can never make him happy. You know what? I don’t care about making anyone happy. I can’t make him happy, so, you know what? Why do I have to care about anyone’s feelings?” Because the one person whose feelings you cared about so much—the person from whom you wanted to see something positive—didn’t give it to you. So now you get traumatized, and you don’t care about what anybody else feels, because you didn’t get validation from your dad.

Let's go back to Ibrahim ﷺ. His father is telling him he's a disappointment, that he's weird and not like everybody else. Why is he such a loser? Why is he so strange? Why is he crazy? His father had such high hopes for him, and now he's giving his father a bad name. He's hearing all these things. Are these easy things for any child to hear?

"No?"

"No."

Go further in this young man's life. What do you experience? He's this young man, Ibrahim ﷺ, and his entire society is against him. At least when your dad doesn't like you, maybe you have friends who like you, yeah? A lot of times, you don't get along with your dad, so you get along with your friends. Usually, the friends you get along with are doing other bad, rebellious things. Ibrahim ﷺ doesn't even have a gang to hang out with—not really. There's no bad crowd, because he's the only good one in the society. He's a rebel by being good, not a rebel by being bad. Right?

Eventually, not only his father but the entire society is calling him weird. Everyone is saying, "We hate you." Everyone is now saying, "You know what? Let's throw him into a fire." Let's throw him into a fire.

By the way, let's step back. Who used to build the idols?

"His father."

And who destroyed the idols? So the father built the idols, and the son destroyed them. So now, who is the angriest with him?

"His father."

So when they're throwing him into the fire, who's okay with it?

"Even his father's okay with it."

"Even his father's okay with it."

And he's about to be thrown into a fire. Is it traumatic to see your dad okay with you being burned alive? Is that traumatic?

"Very traumatic."

You're right, young man. Very traumatic. Okay. So that's one—that's just one prophet. We are called—it is weird. We are now experiencing—we're looking at these prophets and understanding that what they experienced was not a small amount of trauma. It was extreme. It was an extreme form of trauma, as a young man, as a child.



b. Lut ﷺ and the Frustration of Being Unheard

Let's turn to Lut ﷺ. Does he experience trauma? He's an old man in the story. He's not a young man; he's an old man. So, we saw the experience of a child in Suratul Anbiya, and right after that, we're seeing the experience of an old man. What kind of negative feelings is Lut ﷺ experiencing? Can you give me some idea? Disappointment? Is there something more? Loneliness. Nobody agrees with him. He feels alone, with no support. Betrayal by his own people. He can't trust anybody. What else? Is he trying to help them understand something? Sadness. You're a prophet. Allah ﷻ chooses the prophets because they're very good at communication. One of the reasons He chooses prophets is that they're very good at communicating. So, he's doing everything he can to communicate with these people. Are they understanding him? No. Imagine you're trying to communicate. You're being logical and reasonable, doing everything you can properly, and the people in front of you, instead of agreeing with you, disagree with you even more and become increasingly aggressive. Is that frustrating? The way Lut ﷺ's frustration is described—and, on top of that, he's an old man—is that he can't even defend his guests. He can't defend his family. He's feeling helpless. So, he's helpless, alone, frustrated, and has no support. Are these feelings familiar when somebody is sitting in therapy somewhere? Do you feel helpless? Do you feel you don't have any support? Do you feel alone? Do you feel like nobody understands you? Do you feel like you're trying to communicate, but the people on the other side keep getting angry and don't understand what you're trying to say? No matter how clearly you say it, you can't get through to them. Are these common experiences in people's lives? Yeah? Yeah. Lut ﷺ is experiencing it.

c. Nuh ﷺ and the Pain of Repeated Rejection

You go a little further and actually come to Nuh ﷺ, in the same Surah al-Anbiya. The story keeps going. One trauma: Ibrahim ﷺ. Another trauma: Lut ﷺ. Then the next trauma: Nuh ﷺ. He is speaking to one generation of people who do not listen to him. A new generation comes along, and he hopes they will listen. Do they? No. What about the next generation? No. He keeps trying and trying with new people, but they keep giving him the same results over and over again. His own son does not listen to him; his wife does not listen to him; generation after generation does not listen to him. He is there for 950 years, and practically nobody is listening to him. Is it possible to keep trying something and trying something, without seeing results? Year after year, month after month, attempt after attempt. What do you feel? You feel pain. You feel hopeless. You feel depressed. You start saying, “What’s the point? Why am I doing this? Nothing’s working. Nothing’s changing. There’s no reason for me to keep going. Even my own son doesn’t listen to me. Even my own wife hates me.” And at the very end of his story, he is still trying to save his son. He still loves his son, but his son refuses to be saved. Are there people who have a child they are trying to save, but that child refuses to be saved? Does that happen today? Does that happen in families? They are trying everything. «وَيْلَكَ عَمَّا يُغَمِّسُونَ» They are trying to bring him back, but he does not want to listen. He does not want to listen. He wants to drown. Are there also people who try to save their children—their young son, their teenage son, their 20-year-old or their 22-year-old? They tried to save their daughter, but they could not save her, and they lost her. Does that happen? Yes. Just like the story of whom? Nuh ﷺ. He has experienced the trauma of trying and trying, and not even being able to get through to his own family, not to mention generations of people. And, by the way, there is another part to this. Nuh ﷺ feels that Allah ﷻ gave him a mission. Yes? He is a messenger. What is his mission? What is his mission? What is he supposed to do? Give his message. Does he feel that he succeeded in giving his message? I do not think he feels that he succeeded. If the entire population of believers can fit on one boat, that is not a big population. That is not a big population, so it does not feel like a success to him. On top of that, he lost his own family. Is it possible that he feels, “I failed”? So, not only did he fail people, he failed his family. Whom does he feel he failed? Possibly, he feels he failed Allah ﷻ: “Allah is not happy with me.” Is it possible for a parent today—I actually met a parent today—to say, “I’m trying to talk to my son. He doesn’t pray, and he doesn’t listen. I’m afraid Allah is angry with me. I have failed Allah.” The moment he said that, I

remembered whom: Nuh ﷺ. Your trauma is in the Quran. Someone experienced it. Nuh ﷺ experienced it. Maybe Allah is not happy with me because I was not able to save my son. Maybe Allah is not happy with me because I was not able to save my spouse or my nation. This is the same fear that Rasulullah ﷺ was told about:

﴿فَلَعَلَّكَ بُخْعُ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ
أَسْفًا﴾⁷

Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps ﴿٦﴾— Marmaduke Pickthall · The Meaning of the Glorious Quran (1930)
Surah Al-Kahf (18): verse 6 (partial)

Maybe you are going to kill yourself in depression because you keep thinking that these people are not listening, and the effect of their not listening is killing you. He was told:

﴿لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ
عَلَيْهِمْ وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾⁸

Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers ﴿٨٨﴾—
Marmaduke Pickthall · The Meaning of the Glorious Quran (1930)
Surah Al-Hijr (15): verse 88 (partial)

“Don’t be—don’t—stop being sad over them.” The Prophet ﷺ was told.

d. Nuh ﷺ’s Rescue from a Lasting Burden

Now listen to these words. I gave you two words that were heavy emotions. What were the two words? الْكَرْبُ (al-karb : distress) and—and what do you remember about الْكَرْبُ (al-karb : distress)? Let’s see if you remember. Something solid, something strong that doesn’t leave. Listen. Allah ﷻ says about Nuh ﷺ:

﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ
الْكَرْبِ الْعَظِيمِ﴾⁹

And Noah, when he cried of old, We heard his prayer and saved him and his household from
the great affliction ﴿٧٦﴾— Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
Surah Al-Anbiyaa (21): verse 76 (partial)

“and saved him and his household from the great affliction ﴿٧٦﴾”⁹ (21:76) We rescued him from a great Qarb. الْكَرْبُ (al-karb : distress) is a feeling that never leaves. Remember that? الْكَرْبُ (al-karb : distress) is a feeling that stays. And Allah ﷻ said, “I saved him from that feeling.” He was suffering from that feeling, and Allah ﷻ eventually lifted that feeling from him. So, can trauma be removed in the Quran? Can long-term trauma—trauma that’s been there for 950 years—be removed? Yeah. Yeah. Allah ﷻ can—and Allah ﷻ did not say, “He rescued him from the الْكُفَّارُ (al-kuffār : disbelievers).” He rescued him from the flood. He rescued him from the الطُّوفَانُ (aṭ-ṭufān : flood). In this ayah, He says, “He rescued him from the Qarb”⁹ (21:76), because this is also a kind of عَذَابٌ (‘adhāb : punishment). This is also a kind of punishment. Or not torture. And you need to be rescued from this, too. There are storms outside, and there are storms inside. And Allah ﷻ says He rescued him from the storm inside. Okay.

7. Quran - Surah Al-Kahf (18): verse 6

8. Quran - Surah Al-Hijr (15): verse 88

9. Quran - Surah Al-Anbiyaa (21): verse 76



6. Power, Illness, and the Trials of Obedience

a. The Hidden Stresses of Daud ؑ and Suleiman ؑ's Power

Let's keep going. Right after the story of Nuh ؑ, we see something very strange: Allah ﷻ mentions Daud ؑ and Suleiman ؑ. Let's see if you can remember the list. Who has been mentioned so far, and in what order? Ibrahim ؑ, then Lut ؑ, then Nuh ؑ, and now Daud and Suleiman. Daud and Suleiman. Okay. What does Allah ﷻ say about them? Allah ﷻ says,

﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ۝۷۹﴾¹⁰

And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof) ﴿٧٩﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 79 (partial)

Allah ﷻ gave Daud ؑ power over the mountains, and He gave him power over the birds.

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنتُمْ
شَاكِرُونَ ۝۸۰﴾¹¹

And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful ﴿٨٠﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 80 (partial)

So, we made—we taught him how to make armor, meaning how to bend steel.

﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يٰجِبَالُ اَوْبِيْ مَعَهُ وَالطَّيْرَ وَاَلْنَا لَهُ
الْحَدِيْدَ ۝۱۲﴾¹²

6. POWER, ILLNESS, AND THE TRIALS OF OBEDIENCE

And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him ﴿١٠﴾— Marmaduke Pickthall · The Meaning of the

Glorious Koran (1930)

Surah Saba (34): verse 10 (partial)

As Allah ﷻ says. Okay.

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ﴾¹³ ﴿٨١﴾

And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware ﴿٨١﴾— Marmaduke Pickthall · The Meaning of the

Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 81 (partial)

And Suleiman was given power over the wind. Daud had power over the mountains and birds, and he could bend metal. And Suleiman ﷺ had power over the winds. ﴿وَمِنْ

﴿وَمِنْ الشَّيَاطِينِ﴾¹⁴ (21:82)—and Allah ﷻ gave him power over شَیَاطِين (shayāṭīn : devils), who would dive for him. ﴿يَغْوُصُونَ﴾¹⁴ (21:82)—so they would dive—

﴿وَمِنْ الشَّيَاطِينِ مَنْ يَغْوُصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَفِظِينَ﴾¹⁴ ﴿٨٢﴾

And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them ﴿٨٢﴾— Marmaduke Pickthall · The Meaning of the Glorious Koran

(1930)

Surah Al-Anbiyaa (21): verse 82 (partial)

In every situation before this, someone was powerless. Do you notice that? Ibrahim ﷺ was powerless with his father. Lut ﷺ was powerless with his people. Nuh ﷺ was powerless with his family. Then, all of a sudden, we have two prophets who seem to have what? A lot of power. And they didn't just have power: they had a kingdom, خِلَافَة (khilāfah : caliphate), armies, and a military. They had power over people. People would do what they said, whether they liked it or not. Even the شَیَاطِين (shayāṭīn : devils) would do what they said, whether they liked it or not. Even the devils. So Allah ﷻ mentions people who were

traumatized, helpless, and powerless, and then, all of a sudden, He mentions people who are extremely powerful. Extremely powerful. Right after that. And then, by the way, just to show you, right after them—we'll come back to them in a second—Allah ﷻ says,

﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ
الرَّحِيمِينَ﴾¹⁵

And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy ﴿٨٣﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
Surah Al-Anbiyaa (21): verse 83

Allah ﷻ mentions Ayyub عليه السلام, who didn't even have power over his own body. Not even over his own body. You've seen prophets who don't have power over their fathers. They don't have control over their wives or sons. They don't have control over their societies. They don't have control over—no control, no control. And now we reach such an extreme: Ayyub عليه السلام doesn't even have control over what? His own body. His own body. His own body is rebelling against him. It's not people hurting him; his body is hurting him. His body is hurting him. So Allah ﷻ mentions helplessness, helplessness, helplessness. And in the middle of that, He mentions two people who are extremely powerful, to teach us something very powerful. Among many things, I'll focus on just one. There's a saying a friend of mine told me that I really like: "The bigger your garden, the bigger the snakes." The bigger your garden—what do you say? The bigger the snakes. If you look at Suleiman عليه السلام, he had a kingdom, power, a military, armies, and this whole empire. You know what? The more power you have, the more snakes you have. You don't know who's trying to stab you in the back. And, by the way, you don't have to have the kingdom of Daud عليه السلام and Suleiman عليه السلام. You might start a business selling things on the street, and eventually open a restaurant. Now you own five restaurants, right? Back then, things were different. Nobody liked you. Your cousins didn't like you. Nobody invited you. Now you own five restaurants. All of a sudden, everybody wants you to come over to their house for Eid, and those cousins are really nice to you now. They all have a great business idea for you. All of them. But is it possible that some of them talk really nicely to you in person and say, "Please come, please come visit us for Eid. Please come see us in Ramadan," because they know that when you come for Eid, you'll bring things with you? Right? And the moment you leave, they say, "Who does he think he is? He's got all this money; does he think he's better than us? Or is it just because he moved to Belgium while we're still in Rabat?" Right? When you become more successful, when Allah ﷻ

gives you more, you have to deal with more hypocrisy. You have to deal with people who aren't sincere with you. Allah ﷻ even mentions that there are شَيَاطِين (shayāṭīn : devils) in Suleiman's army. Yes? He has power over the devils. But are they sincere to him or not? That's the question. By definition, what are they? Devils. He has control over people who want to see him dead. They want to destroy him. It's a different kind of problem, a different kind of stress, a different kind of anxiety, because you don't see your enemy. Nuh عليه السلام sees his enemy. Lut عليه السلام sees his problems. They see their problems. That's one kind of anxiety and stress. But when you're in a position of power, you could be shaking hands with your worst enemy. You could be sitting right next to your worst enemy. You don't even know. You don't even know. And people in power aren't blind to this; they know these dangers exist. These dangers are also a kind of stress, anxiety, and concern. Right? It's its own problem. That is its own problem. So even though Allah ﷻ mentions all the power they had, implicit in that power is also a huge set of what? Problems. A huge set of problems. Okay.

b. Ayyub ؑ's Illness and Appeal to Allah ﷻ

يَا أَيُّهَا اللَّهُ، I already told you: What does he have no power over? His own body. His own body. And Allah ﷻ says about him: ¹⁵ **إِنِّي مَسْنِي الضُّرِّ** (21:83) — “Lo! adversity afflicteth me”¹⁵ (21:83). He's now turning to Allah ﷻ and saying, “I'm feeling the effects of the harm on me.” Even though he was sick for a long time and hurting for a long time, the way he says it almost describes how it's now starting to affect the way I feel, too. I don't want it to affect my worship. I don't want it to affect my relationship with you, ya Allah ﷻ. It's getting to a point where the trauma is starting to get to me. **وَأَنْتَ أَرْحَمُ**

¹⁵ **الرَّحِيمِينَ** (21:83) Look, I'm reaching a point where I have to lodge a complaint. I have to say, this is reaching a red, critical state. It got to a point, you know, prophets can tolerate a lot. They can tolerate a lot. The fact that he even said this means it got to a very extreme stage, to the point where he had to say this. But he got to the point where he had to say this.

c. Ismail ؑ and Ibrahim ؑ Facing the Command to Sacrifice

And then, of course, after that, there are prophets we don't know much about, though we do know some things about them. For example, Ismail ؑ is mentioned. Did Ismail ؑ possibly experience any trauma in his life? What? What was the trauma in Ismail? Huh? Ismail ؑ's divorce. No, no, no—not in the Quran. In the Quran, before the sacrifice: “My dad left, and I was raised by a single mom. Then, when I was a young kid—not even a teenager yet—my dad came back. I was so happy. We used to go running together. One day, my dad said, ‘Come on, son, let’s go to the mountain.’ And you know what my dad did? My dad said he saw a dream. I don’t have to fill in the blanks, do I? First of all, I was a lot safer when you weren’t here. You come back, and I’m so happy my dad is back in my life. I feel safe again, you know? My—and he—what does he want to do? ‘I keep seeing that I’m slaughtering you. I keep seeing that I’m slaughtering you.’” By the way, I’ve given a lecture on why that’s in the Quran, because Christians and Jews have a big problem with it: people leave their religion because of this story. They say, “What kind of a God wants you to slaughter your own child?” And we have the same story, right? And we say, “No, this is just a test from Allah ﷻ.” And that’s not enough of an answer, buddy. That’s not enough of an answer. So I’ve done a whole lecture just on the sacrifice—what it means in the Quran and how it’s completely different from the Bible. Completely different. But anyway, that’s not for today. Ismail ؑ is traumatized as a child, too. And not only is Ismail ؑ traumatized, but Ibrahim ؑ is traumatized all over again because, when he was a child, his father tried to kill him. And when your father tried to kill you, you say, “One day I will have a child, and I will never let my child get hurt like my dad tried to hurt me.” And how did Allah ﷻ test him? “Go do what? Slaughter your child.” That’s a test on a test. That’s some kind of test, for the father and for the son. That’s pretty traumatic. You keep going. And by the way, this test did not come from the people. Who did it come from? It comes from obeying Allah ﷻ. This test is different from all the others. It came from what? Obeying Allah ﷻ. The test of Ibrahim ؑ came from someone who is disobedient to Allah ﷻ. The test of Lut ؑ and, you know, Nuh ؑ came from people who are rebelling against Allah ﷻ, right? The test of Daud ؑ and Suleiman ؑ, even in power, comes from someone who wants to rebel against Allah beneath their power. Okay, now we’re moving from the test of Daud ؑ to the test of Ayyub ؑ; things are changing. The test of Ayyub ؑ is not coming from people. It’s coming from Allah ﷻ. His body is not responding; he’s sick. Who controls the body? Allah ﷻ. There’s no—

there's no other person involved. There's no person involved. This is a test directly from Allah ﷻ. And this is more indirect because this is the creation of Allah ﷻ. But by the time you get to Ismail عليه السلام, it's Allah's command to slaughter. Is it possible that Allah ﷻ is commanding you to do something and, if you do it, you're going to be traumatized?

d. When Obedience Brings Hardship

I'll give you an example. You're like, "No, no, no. If you obey Allah, you can never be traumatized." Yes, you can. Let me traumatize you. Allah ﷻ says, "and speak words straight to the point ﴿٧٠﴾¹⁶ (33:70)." Right?

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾¹⁶ ﴿٧٠﴾

O ye who believe! Guard your duty to Allah, and speak words straight to the point ﴿٧٠﴾—

Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Ahzaab (33): verse 70 (partial)

"and speak words straight to the point ﴿٧٠﴾¹⁶ (33:70). You decide to be honest with your husband. You've been keeping something inside, and you decide, "I'm just going to say it." You've thought a million times, "I shouldn't say it, because if I say it, he's going to be angry. If I say it, he's going to divorce me. If I say it, he's going to move back to Afghanistan. If I say it, he's going to hit me. If I say it, I'm going to be in trouble. If I say it, if I say it, if I say it." And you decide, "You know what? I'm going to fear Allah ﷻ, and I'm just going to—what? I'm just going to say it." Could speaking the truth get you into a lot of trouble? Speaking the truth will get you thrown in a fire. Speaking the truth will get you slaughtered. It's much easier to hide the truth than to speak the truth. To speak the truth.

There's a family I knew a long time ago. They were in the bar business; they owned a bunch of bars. One guy in the family decides he doesn't want to sell alcohol anymore. They make a lot of money from bars—a lot. He decides he doesn't want to sell alcohol anymore. He didn't tell anyone because if he told them, they would beat him up. They'd go crazy. They don't just sell alcohol; they also, you know. But he finally decides to tell them. They beat him up. They kidnap him. They try to take him to another country. They try to scare him. They take his house. His life became hell because he decided, "What Allah ﷻ has made حَرَامًا (ḥarāman : forbidden), I will not touch." Just because of that. And the people who hurt him weren't some

enemy from outside. It wasn't some government. It wasn't some foreign agency. Who was hurting him? His own family. His own family. Do you see that in many of these stories, the people causing the pain are their own family? Do you see the common thread? It's their own family that's causing the pain. Okay.

10. Quran - Surah Al-Anbiyaa (21): verse 79

11. Quran - Surah Al-Anbiyaa (21): verse 80

12. Quran - Surah Saba (34): verse 10

13. Quran - Surah Al-Anbiyaa (21): verse 81

14. Quran - Surah Al-Anbiyaa (21): verse 82

15. Quran - Surah Al-Anbiyaa (21): verse 83

16. Quran - Surah Al-Ahzaab (33): verse 70





7. Yunus, Maryam, and Finding Relief from Anger, Shame, and Fear

a. Yunus ؑ's Anger, Departure, and Regret

We keep going. I actually missed one.

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾¹⁷

And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified!

Lo! I have been a wrong-doer ﴿٨٧﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 87 (partial)

We skipped one in the middle. This is Yunus ؑ. Like Nuh ؑ, he is giving a message to his people. They're not listening. I keep trying to explain something to you, but you're not listening. I keep explaining, and you're not listening. I keep explaining, and you're not listening. I've had enough of this. I'm done. I'm done. Look, I'm giving you guys a lecture right now. You're sitting like civilized human beings. But if all of you started yelling, screaming, spitting, throwing shoes, or whatever, I'd speak for 10 more seconds. "Calm down, guys. Come on." But eventually, what will I do? I'm out of here. I'm not coming back to jank ever again. This place is—don't even bring that up. I get traumatized when someone even mentions Belgium. I won't even have a Belgian waffle anymore. I'll be done. Give me every other kind of chocolate. Why? Because I'm traumatized by the experience. I don't want to deal with it. If you got insulted at your job and quit, would you walk back into the office with a smile and say hi to those same people? Never again. It's human. Yunus ؑ is being insulted and rejected by these people day after day. And we just—he walked away. He's like, "I can't take this anymore." He walks away. Is that a human thing to do? Is that a human emotion? Is it understandable? It's so dehumanizing when we think of this story and say, "He

disobeyed Allah ﷻ.” It’s not that easy. First of all, put yourself in that situation to understand what happened here: ¹⁷ **إِذْ ذَّهَبَ مُغَضِّبًا** (21:87) When he was so enraged, they kept making him angry. And **مُغَضِّب** (mughāḍib : responding in anger) actually describes a response. It’s **مُفَاعَلَة** (mufa‘alah : reciprocal form), **مُفَاعِلَة** (mufa‘ilah : reciprocal form), so it has **مُعَاكَسَة** (mu‘ākasah : opposition) in it. It reacts to something. It’s **رَدُّ فِعْلٍ** (radd fi‘l : reaction). So what does this mean? It means they kept doing things on purpose that they knew would make him angry, until they got that reaction out of him. Eventually, they got that reaction out of him, and he walked away. They knew what would work. There are people in your life who know exactly how to get under your skin. They know exactly what to say: “See, I knew it. You’re always like that. Ha, lazy, just like I always said.” They know just the word that sets a fire inside you, and they use it just to—and then, when you get angry: “Ah, so this is your **صَبْرٍ** (Ṣabr : patience), huh? This is your **صَبْرٍ** (Ṣabr : patience)? Yeah, I see. Want to give a **خُطْبَة** (khuṭbah : sermon) next week about **صَبْرٍ** (Ṣabr : patience)?” Okay. And they did this with Yunus ﷻ. Now he gets angry in that moment. He walks away. And we know what happens to him. And when he’s in the wheel, I want you to tell me: if you had a camera on the emotions of Yunus ﷻ—we’re talking about his emotions—what is he feeling? Okay, the anger is gone. What’s he feeling now? He’s feeling regret. He’s feeling like nothing will ever get better. He’s feeling that he disappointed whom? Allah ﷻ. There’s something in him that never goes away. It’s going to overshadow everything he does. This is going to overshadow everything he does. There’s a mistake I made. This mistake will follow me everywhere in my life. It will never go away. And no matter what I experience, this mistake will always cast its shadow over me.

b. Rescue from Shame and Emotional Numbness

What kind of depression casts a shadow over you and covers something?

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُجِي
الْمُؤْمِنِينَ ¹⁸

Then we heard his prayer and saved him from the anguish. Thus we save believers —

Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 88 (partial)

“Then we heard his prayer and saved him from the anguish.”¹⁸ (21:88). We rescued him. Allah ﷻ rescued Nuh عليه السلام from what? From قُرْبٍ. And he rescued Yunus عليه السلام from what? From غَمٍّ. The numbness was taken away. His joy could come back. His optimism could come back. He no longer lives in shame; the shame is not following him everywhere. The guilt is not following him everywhere, nor is it overshadowing everything he does. He is not constantly judging himself or beating himself up anymore, because he has been rescued from the غَمٍّ. Allah ﷻ says, ¹⁸ ﴿وَنَجَّيْنَاهُ مِنَ الْغَمِّ﴾ (21:88). But Allah ﷻ didn’t stop there. Allah ﷻ said, listen to this—it’s so beautiful: ¹⁸ ﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾ (21:88) — “Thus we save believers ﴿٨٨﴾”¹⁸ (21:88) Allah ﷻ did not just rescue Yunus from غَمٍّ. Allah ﷻ says, “Thus we save believers ﴿٨٨﴾”¹⁸ (21:88).” So this was not just a story. This is something I was offering to everyone: I can let you escape your غَمٍّ. There are people in your life who want to keep you in غَمٍّ. You know that? There are people in your life who like to remind you of what you did. They remind you of your mistake. They remind you of the time you got angry, as Yunus عليه السلام did. They remind you of what you said. They remind you of what happened five years ago, ten years ago, fifteen years ago. They remind you, “You know what you did. You know what you did. You know what you did,” over and over again. And why? Because once—once they say that to you, you will feel the shame come back. You will feel the guilt come back. You will feel the burden come back, and you will be suppressed. So the next time you’re about to speak the truth, they’ll say, “Who are you to speak the truth? Remember what you did ten years ago? Remember that?” And you’re just back in غَمٍّ. Back in غَمٍّ. If Yunus عليه السلام tries to give دَعْوَةٍ, someone might say, “Oh, you’re going to give دَعْوَةٍ? What are you going to do if I don’t listen? Get angry? You’re going to walk away again?” But they can make those comments. They can say that. But he is not affected by those comments anymore, because Allah ﷻ has rescued him from what? From غَمٍّ. They’re trying to put the غَمٍّ on him. It’s not working. It’s not working. He’s been freed from it. He’s been freed from it. ﴿وَنَجَّيْنَاهُ﴾¹⁸ ﴿مِنَ الْغَمِّ﴾ (21:88). Okay.

c. Maryam’s Fear of Public Humiliation

One final point. By the way, there is something about Yunus عليه السلام: he is in the whale. He is disappointed in Allah ﷻ. He is also sad not only about what happened in the past, but about the future. He is thinking about the future. And speaking of the future, we come to the final

story: the story of Maryam عليها السلام. Okay. The story of Maryam عليها السلام, especially when she was giving birth to Isa عليه السلام, is mentioned in some detail in the Quran. If you were in Maryam's عليها السلام place, giving birth to the child, what would you be experiencing? What kind of trauma would you be experiencing? What do you think? Ladies, your turn. Come on. She's your representative. Shame? Pain? Loneliness? Anxiety? Terror? What does she want to do? If you were in a situation where you were about to be shamed by the world, where everybody was about to humiliate and accuse you, say all kinds of things to you, and point the finger at you, and nobody would defend you—everybody would look at you and say, Astaghfirullah, Astaghfirullah. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، يَا سَلَامُ، يَا رَبِّ، يَا رَبِّ. If that were the case, what would you feel? You'd want to be dead:

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ
هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا¹⁹

And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten ﴿٢٣﴾ — Marmaduke Pickthall ·

The Meaning of the Glorious Koran (1930)

Surah Maryam (19): verse 23 (partial)

“would that I had died ere this”¹⁹ (19:23) The fear of humiliation is a huge fear. It is not just the fear of death. She is not afraid of death. What is she afraid of? Humiliation. The fear that I will be attacked verbally, looked at with no dignity, and lose my respect as a human being. That is not a small fear. It is extremely traumatic—extremely. It is so extreme that embarrassment can make someone want to kill themselves. In the Western world, are there people—celebrities, for instance—who are exposed in some kind of political or media scandal and then commit suicide? Does that happen? Yes. These are people who are supposed to have no حَيَاء (ḥayā' : modesty). They are supposed to have no shame, right? So they should do whatever they want. It's okay; it's a scandal—what's the big deal? But even these people, when it comes to humiliation, what would they prefer over humiliation? Death. Death. That's how extreme it is. It got to the point that it is almost as if Allah ﷻ mentioned all these traumas, with the most extreme trauma at the end: the trauma of humiliation, of public humiliation. He put that at the end. And she says, ﴿يَلَيْتَنِي مِتُّ قَبْلَ هَذَا﴾¹⁹ (19:23) SubhanAllah. That's a lot of trauma. The Quran mentions quite a few heavy, heavy, heavy emotions that these prophets experienced.

7. YUNUS, MARYAM, AND FINDING RELIEF FROM ANGER, SHAME, AND FEAR

17. Quran - Surah Al-Anbiyaa (21): verse 87

18. Quran - Surah Al-Anbiyaa (21): verse 88

19. Quran - Surah Maryam (19): verse 23





8. The Ummah, Our Relationship with Allah ﷻ, and Repentance and Forgiveness

a. The Prophets' Experiences and the Meaning of أُمَّة (ummah : community)

Let's take away some key points from this lecture. Which surah was this? Surah Al-Anbiya. Very good. Look at this word. I bet you haven't heard these words like this before. You've heard this ayah, but not like this. Listen to this ayah:

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾²⁰

Lo! this, your religion, is one religion, and I am your Lord, so worship Me ﷻ – Marmaduke

Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-Anbiyaa (21): verse 92

“Lo! this, your religion, is one religion, and I am your Lord, so worship Me ﷻ”²⁰ (21:92). What does he mean by “this is your ummah”? Who is the “this”? All these prophets ﷺ and everything they experienced are your أُمَّة (ummah : community). The word أُمَّة (ummah : community) doesn't just mean nation. أُمَّةٌ يَأْتِيهَا means direction. This is the same direction your life will also take. A قَوْم (qawm : people) is a people united by ethnicity. An أُمَّة (ummah : community) is a people united by direction. That's why Allah ﷻ says²¹ ﴿فَتَتِمَّمُوا﴾ (4:43) from the same word, أُمَّة (ummah : community).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا﴾²¹

O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith).

Lo! Allah is Benign, Forgiving ﴿٤٣﴾— Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah An-Nisaa (4): verse 43 (partial)

“go to high clean soil”²¹ (4:43) when you do تيمم (tayammum : dry ablution), when you don’t have water. It’s from the same word. The إمام (imām : leader) is someone who dictates your direction. أمّام (amām : in front) in Arabic is something right in front of you that dictates your front direction. An أمة (ummah : community) is a people united by what? Direction. And the implication here is that these people’s lives were headed in these directions. And you people, because you’re from the same nation, your lives will also go in the same direction. And all of them, all of you together: I’m your Rabb; worship Me.



b. The Relationship That Remains Stable

²⁰ ﴿وَإِنَّا رَبُّكُمْ فَأَعْبُدُونِ﴾ (21:92) I started with something about Freud, remember? And Freudian psychology mentions that the world is inside you, and that you have to experience your emotions. Do you remember that? Your traumatic experiences dictate your life. In Islam, there is a relationship you have. Before your relationship with your body, you already had an existing relationship. Because, really, psychology is about relationships. In Western psychology, the relationship is about the one you have with yourself. Who is the oldest relationship you have in Western psychology? Yourself. That’s the oldest relationship you have. In Islam, before we came to this earth, we already had a relationship. With whom? With Allah ﷻ. We already had a relationship with Allah ﷻ before we even came to this earth. We’ve already had a conversation with Allah ﷻ in Surah Al-A’raf:

﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾²²

And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were

unaware ﴿١٧٢﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Al-A'raaf (7): verse 172 (partial)

Our souls already existed, and the Quran is only reminding us of a relationship that has already existed. Now tell me about healthy relationships in Western psychology. A healthy relationship nurtures you. A healthy father gives you confidence. A healthy mother gives you security and protection. You feel loved, accepted, safe, and secure. All of these positive attachments, right? Tell me: what does a healthy relationship with Allah ﷻ give you? Does it give you safety? Does it give you confidence? Does it mean you never feel alone? Does it build confidence and courage in you? Does it help you overcome fears? Does it make you feel loved and protected? Does it give you everything you need to be a secure person? Yeah. Allah ﷻ described prophets who had good relationships with their wives and bad relationships with their wives. Allah ﷻ described prophets who had good relationships with their parents and bad relationships with their parents. Allah ﷻ described prophets who had good relationships with their families and bad relationships with their families. Allah ﷻ described prophets who were healthy. Allah ﷻ described prophets who were sick, so they had good relationships with their bodies and bad relationships with their bodies. All other relationships in the Quran are unstable. They can go in any direction. The only stable relationship in all these stories is with whom? It is with Allah ﷻ. And all these stories are different kinds of trauma. When you have trauma, you become unstable. When you have trauma, you become unstable. And yet all these people remain stable, even though they are all traumatized in very, very different ways. And at the end of all those traumas, Allah ﷻ says: **إِنَّ هَذِهِ أُمَّتُكُمْ**

²⁰ ﴿٩٦﴾ **أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاعْبُدُونِ** (21:92) Our relationship with Allah ﷻ is actually something that protects us not just spiritually, but also against anxiety, depression, and fear. It protects us against nervousness, jealousy, rage, and anger. We can have those emotions, but we can come back to normal. We can come back to normal. We can come back to normal. Why? Because we have Allah ﷻ. Because we have Allah ﷻ. Allah ﷻ does not give up on us. A mother can give up on a child. A father can give up on a child. A husband can give up on a wife. A wife can give up on a husband. A best friend can give up on a best friend. Every other relationship can stop someone. And even if they don't give up, death can happen. Separation can happen. But there is one relationship that Allah ﷻ will never give up on you. Allah ﷻ will never abandon you.

23 مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Thy Lord hath not forsaken thee nor doth He hate thee — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

Surah Ad-Dhuhaa (93): verse 3

Allah ﷻ will never just leave you be. Allah ﷻ will never just be angry with you and never be pleased with you again. And Allah ﷻ is better than every other relationship.



c. Repentance, Forgiveness, and the Ability to Recover

You know why? Because you don't have to do much to make Allah ﷻ happy. You can make Allah ﷻ very angry. You can do that. You can disobey Allah ﷻ. You can commit crimes against Allah ﷻ. You can do all kinds of terrible things. And then what do you have to do to fix it? I think you have to sacrifice a few children, and to get all the Infinity Stones, you have to kill your daughter. I don't know. What do you have to do? تَوْبَةً (tawbah : repentance). How much money do you have to pay before you make تَوْبَةً (tawbah : repentance)? What's the initial deposit before تَوْبَةً (tawbah : repentance)? Because if the government is angry with you, you have to give some deposit before they say, "Okay, now you can have your driver's license back." If you sinned against somebody, you have to do something. If your wife is angry with you, you can't just say, "Sorry." She says, "That's it." But, oh, so that—sorry. Sorry. You're sorry. Huh. Okay. You can say sorry for the rest of your life. It doesn't mean anything. Keep your sorry to yourself. You have to do better. You're going to have to do better than that. Everyone else whom we disobey, upset, or disappoint—we have to do something to make it up to them. We have to beg, give gifts, make amends, and constantly—and even after all of—even after this: "Okay, okay, I forgive you." "Okay, I forgive you." Two months later, there's a new fight. "Remember what you did two months ago?" I was like, "Hey, I already paid the fees for that one. We went on the trip." "Oh, you think I could just forget?" I can't win. But when you make تَوْبَةً (tawbah : repentance) with Allah ﷻ, when you make تَوْبَةً (tawbah : repentance) with Allah ﷻ, does Allah ﷻ bring up what you did? It's gone:

لِيَدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا
عَظِيمًا 24

That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph — Marmaduke Pickthall · The Meaning of the Glorious

Koran (1930)

Surah Al-Fath (48): verse 5 (partial)

“and may remit from them their evil deeds”²⁴ (48:5). The difference between us and the Christian creed is that you're broken, and you will always be broken. With us, you can break and then fix yourself again. And then you can break, and you can what? Fix again. You can keep fixing it. Can you get over your trauma? Yes. Can Allah ﷻ remove the burden? Can He remove the غَم (gham : distress)? Can He remove the كَرْب (karb : anguish)? Yeah? Did He only do that for prophets, or is He offering it to everybody? Everybody. It's a very powerful message. It's a very powerful message.

d. Forgiveness Cannot Be Controlled by Others

People don't forgive. Allah ﷻ forgives. People don't forgive. I say this a lot, but I'll say it again: people use Islam in very un-Islamic ways. A mother says, “I will never forgive you. And if I don't forgive you, Allah ﷻ won't forgive you.” There are some super moms like that. A father will say, “You don't deserve my duas. And if I don't bless you, then how will Allah ﷻ ever accept you?” You know what that sounds like? Azar. Ibrahim's father. That's what it sounds like. You're using your religion as what? As a weapon. On Judgment Day, when I am a father, while I am answering Allah ﷻ for my deeds and my son is over there answering for his deeds, and he's about to go to Jannah, I say, “Hold on, ya Allah ﷻ, hold on, hold on. Before you continue, I didn't forgive him for that one time.” So that way, you go. Come on. Does it work like that? We have created this strange idea that some relationships have the power to decide what Allah ﷻ will do. No one has power over Allah ﷻ. Even the Prophet ﷺ was told:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ﴾²⁵

Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And
He is Best Aware of those who walk aright ﴿٥٦﴾— Marmaduke Pickthall · The Meaning of the Glorious
Koran (1930)

Surah Al-Qasas (28): verse 56 (partial)

“thou (O Muhammad) guidest not whom thou lovest,”²⁵ (28:56) If the Prophet ﷺ is told
this, ﷺ, who are you? Who am I? Why do we have these weird ideas? Look at what Allah
ﷻ says. After opening this door of relief, Allah ﷻ says: وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
﴿١٠٧﴾²⁶ لِلْعَالَمِينَ (21:106-107). And actually, before that even:

﴿إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰبِدِينَ﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً
لِّلْعٰلَمِينَ²⁶ ﴿١٠٧﴾

Lo! there is a plain statement for folk who are devout ﴿١٠٦﴾ We sent thee not save as a mercy for
the peoples ﴿١٠٧﴾— Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
Surah Al-Anbiyaa (21): verses 106-107

“Lo! there is a plain statement for folk who are devout ﴿١٠٦﴾”²⁶ (21:106-107) And we have not
sent you, “save as a mercy for the ﷻ (107-21:106) “We sent thee not”²⁶ ﷻ
(107-21:106) peoples ﴿١٠٧﴾”²⁶ This is relief from so much karb and so much gham for all
nations. Every nation deserves this message.

20. Quran - Surah Al-Anbiyaa (21): verse 92

21. Quran - Surah An-Nisaa (4): verse 43

22. Quran - Surah Al-A'raaf (7): verse 172

23. Quran - Surah Ad-Dhuhaa (93): verse 3

24. Quran - Surah Al-Fath (48): verse 5

25. Quran - Surah Al-Qasas (28): verse 56

26. Quran - Surah Al-Anbiyaa (21): verses 106-107

9. Healing Through a Relationship with Allah ﷻ and the Study of Emotions in the Quran

a. Healing Begins with a Relationship with Allah ﷻ

And so, at the end of all this messaging, I'm going to bring you back to what I really wanted to say. In Western psychology, you are the center of the universe. You are the most important character. In the Quran, Allah ﷻ is the most important entity. So your healing doesn't come from inside; it comes from outside. It comes from Allah ﷻ. It comes from Allah ﷻ. You're not seeking to find yourself on a vacation in Bali. You're not going on a healing journey or a hike to undo your jealousy toward your sister or get over a breakup. That's not where you're going to find it. Or, you don't have to plug in an Ocean Sounds app and go to sleep so you can get over your criminal conviction. That might help a little bit. It might take your mind off things. It might give you some calm. That's cool. But if you really want to move on without guilt, shame, anger, resentment, or revenge, you don't want to live under the burden of hatred. You don't want to live under the burden of disappointing someone else or being disappointed by somebody else. You don't want to live under the burden of constantly depending on others emotionally. You don't want to live with that. You want to lift all of this *karb* and all of this *gham* from your life. Then you've got to develop one relationship really, really well. When that one relationship becomes healthy, all the other relationships can go everywhere. You will remain stable. And that comes from the outside in. Western psychology will not let you go outside in because there's nothing greater than yourself. In Quranic psychology, you first go outside, meaning you turn to Allah ﷻ and let that illuminate you; then you go inside out. It's actually a two-way street, not a one-way street. There are many positive things in Western psychology, but it's not wrong. It's missing something. It's missing something. And believers have the piece that it's missing. Believers have it. The Quran has it. We need to come back to the Quran and develop this for ourselves because I need it, you need it, our families need it, and our generations need it. And I'm telling you, in a world with so many messages trying to tell people how they should feel, how they should live, how they should heal, and how they should deal with trauma, the only guided answer that's really there, that isn't missing any piece, is the word of Allah ﷻ. And I pray that we as a nation are able to come back to that.

b. A Project to Study Emotions in the Quran

I'll make du'a that this project we're working on—a massive project called Quranic psychology—will succeed. It explores all the emotions in the Quran and all the ways that Allah ﷻ speaks about them, compares them with different Western psychological models, and brings them together in a way that even a teenager can read and learn from. I don't want to write something just for PhDs. I want to write something for everyone, so that practitioners, imams, counselors, youth activists, and even families can benefit from it.



10. Setting Boundaries, Trusting Allah, and Overcoming Loneliness

a. Setting Boundaries in Difficult Family Relationships

And so I'm going to wrap up my lecture, but I'll leave you with one last thing. I said it to a mother today and to a sister today, but I think all of you need to hear it. Don't raise your hand. I know. There are people in your life you're stuck with, and they're very difficult. Maybe it's your mom, your dad, your brother, your sister, your ex-husband, or your ex-wife, because you share a child. I don't know who it is, but there are some people in your life you're stuck with, and they're very, very, very, very difficult. And you cannot escape them. Allah ﷻ designed your life with that chain, like Ibrāhīm عليه السلام and his father, or Nuh عليه السلام and his wife, right? Or Rasul ﷺ and Abu Lahab. You're stuck with some people. You're stuck with them. I need you to understand that those problematic relationships in your life cannot control your emotions. You cannot allow those relationships to control your emotions. You have to develop a level of toughness, a level of صَبْر (Ṣabr : patience), so that you don't just listen to what they say. You can block out what they say, and you don't change your behavior because you allow them to affect you emotionally.

There's a mother and a father. They're divorced, and they have a child. Yeah? They have a child. The mother hates the father, and the father hates the mother. The child is in the middle. When the child spends time with the mother, the father gets angry. When the child spends time with the father, the mother gets angry. When the child is with the mother, she's saying bad things about whom? The father. When the child is with the father, he's saying bad things about whom? The mother. Who are you destroying?

Now, I can't say this to a child, because the child is innocent and isn't even an adult. But if that child is 27, 35, or 40, and is in the middle, they need to become tough. They need to understand: this person is a patient, and this person is a patient. My mom is a patient, and my dad is a patient, and I'm the doctor. Unfortunately, I'm the doctor. And the doctor sets the operating table. The doctor cannot start crying in the middle of an operation. If the

doctor is performing heart surgery and starts saying, “Oh my God, I opened his chest!” you’re going to kill the patient with your tears. You have to control your emotions when you’re dealing with a patient.

And you have to say, “Hey, Mom, we can talk about anything. Anything. We’re never going to talk about Dad. I won’t talk about him. You won’t talk about him.” “Hey, Dad, we can talk about anything you want. One thing we’re never going to talk about is who? Mom. We can talk about anything else. No problem. Don’t tell me how to control my relationship with my father or my mother, because that’s mine. That’s not yours. That’s mine. You have no right. Allah ﷻ didn’t give you that right.” That kind of toughness has to be developed, because Allah ﷻ has given us principles that not only control our emotions but also set the right kinds of boundaries in every relationship. The right kinds of borders, the right kinds of boundaries. We have to learn to live by those boundaries. And if we don’t, then we will create oppression, injustice, and cruelty inside the family. And if the Muslim family has cruelty, then the Muslim أمة (ummah : community) will have cruelty, and then the world will have cruelty, because the smallest unit of humanity is the family. If you cannot remove cruelty from the family, then you will never remove cruelty from society, and therefore you will never remove cruelty from the world.

b. Facing Injustice at Home with Trust in Allah ﷻ

It’s easy to talk about what’s happening politically here or there, speak out against the president and the military, and criticize foreign policy. But it’s very hard to talk about what’s happening in your own home—very hard to face the oppression there. You want to escape the fact that you’re not facing it by yelling and screaming about something else and saying, “I’m speaking the الحق (al-ḥaqq : truth).” That’s not الحق (al-ḥaqq : truth). That’s escapism. That’s escapism. Don’t escape. I’m not saying you shouldn’t speak about political injustice. I’m saying that if you’re going to be brave enough to speak the truth outside, you’d better become brave enough to stand by the truth inside. What is this hypocrisy? What is it? You’re so ready to stand against Firaun, but not your uncle? We have to set the right boundaries. We have to stand by them, and we have to face their consequences. It will take bravery. The only people who will be able to do it are those who will say, “No matter how much I get thrown into a fire, I know Allah ﷻ will make it cold. I know Allah ﷻ will make it cold. Even if I get

kicked out of my house, Allah ﷻ will provide food. Even if I get sick, Allah ﷻ will make me healthy.” Ibrahim ﷺ is going to be homeless. He’s going to sleep under a tree in the freezing wind. He’s going to be wet in the rain with nowhere to go. And he’s going to say,

27 ﴿وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ﴾

And when I sicken, then He healeth me ﴿٨٠﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran
(1930)

Surah Ash-Shu'araa (26): verse 80

Meaning: “And when I sicken, then He healeth me ﴿٨٠﴾”²⁷ (26:80). It’s okay. Allah ﷻ has got me. Allah ﷻ has got me.” That means he knows he’s going to be homeless. He knows it.

28 ﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ﴾

And Who feedeth me and watereth me ﴿٧٩﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran
(1930)

Surah Ash-Shu'araa (26): verse 79

“I don’t know where I’m going to get my food. I don’t know where I’m going to get a drink. Where am I going to drink from? Am I going to drink from this puddle of mud? I don’t have a home. Where am I going to get food from?” Allah ﷻ will provide because I’m obeying Him. That’s a level of bravery that only comes when you know you’re not alone. When you know you’re not alone. And the only way you’ll know you’re not alone is when you have إِيْمَان (īmān : faith) in Allah ﷻ.

c. The Company of Allah ﷻ and Healthier Relationships

The biggest psychological crisis of our time is extreme loneliness—extreme loneliness, extreme loneliness. Teenagers are committing suicide because of extreme loneliness. People are spending thousands of hours on social media because they experience extreme loneliness. They’re attaching themselves to predators because of extreme loneliness. The real answer to the crisis of loneliness, number one, is the company of Allah ﷻ. That is number one. And when you have that, Allah ﷻ then creates:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي
الصَّالِحِينَ ﴿٢٩﴾

And as for those who believe and do good works, We verily shall make them enter in among
the righteous ﴿٢٩﴾ — Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
Surah Al-Ankaboot (29): verse 9

“And as for those who believe and do good works, We verily shall make them enter in among the righteous ﴿٢٩﴾”²⁹ (29:9) Not only will you get the company of Allah ﷻ, but Allah ﷻ will create new environments for you with healthy relationships. Rasul ﷺ did not have a good relationship with his uncles—not all of them. But Allah ﷻ gave him Abu Bakr ﷺ. Allah ﷻ gave him Umar ﷺ. Allah ﷻ gave him Uthman ﷺ. Allah ﷻ gave him Ali ﷺ. Allah ﷻ gave him Abdullah bin Zubayr ﷺ. Allah ﷻ gave him the Sahaba. Allah ﷻ gave him that. So whenever something is taken away, Allah ﷻ will give something better. Allah ﷻ will provide something better. And that’s the message I want to leave you with.

27. Quran - Surah Ash-Shu'araa (26): verse 80

28. Quran - Surah Ash-Shu'araa (26): verse 79

29. Quran - Surah Al-Ankaboot (29): verse 9





11. Closing Invitation to Study the Quran

I know I was very underprepared for this. This was just a glimpse of a few reflections, but I've actually done quite a deep dive into all of these ayat. I'd really encourage you to study them in depth with me; by Allah ﷻ's grace, the study is now available on the Revealed app. You can select whichever ayah you like, look at all my notes, and listen to the concise commentary as well. So I'd really like to encourage you to become part of the Revealed app family. It's a remarkable project for anyone engaged in studying the Quran, curious about the Quran, reading any part of it, or simply wondering, "I wonder what this ayah is talking about. I wonder if Nouman has done some work on this ayah or has some thoughts on it." You can just hold down the ayah, and you'll get my notes and concise commentary on it. You can also post questions there, as many of you are starting to do, mashallah. So I'd really encourage you to become part of this revolutionary study and resource, which can really help develop a very good bond between you and the Quran. It's also a really great way for me to gain insights into the kinds of things on your mind as you post your questions. Thanks so much, and I hope to see you on the Revealed app.



Bibliographie

1. ﴿قُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾^(٤٤)
 Quran - Surah Taa-Haa (20): verse 44
2. ﴿قَالَ رَبِّ اشْرَحْ لِي صَدْرِي﴾^(٢٥) وَيَسِّرْ لِي أَمْرِي^(٢٦) وَأَحْلِلْ عُقْدَةً مِّنْ لِّسَانِي^(٢٧) يَفْقَهُوا قَوْلِي^(٢٨)
 Quran - Surah Taa-Haa (20): verses 25-28
"(Moses) said: My Lord! relieve my mind ﴿٢٥﴾ And ease my task for me ﴿٢٦﴾ And loose a knot from my tongue ﴿٢٧﴾ That they may understand my saying ﴿٢٨﴾"
 Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
3. حَدَّثَنَا آدَمُ، حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةُ، هَلْ تَرَى فِيهَا جَدْعَاءَ ."
 Sahih al-Bukhari - 1385
Narrated Abu Huraira: The Prophet (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"
4. ﴿فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾^(٣٠)
 Quran - Surah Ar-Room (30): verse 30
"So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not ﴿٣٠﴾"
 Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

5. ﴿٤﴾ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
- Quran - Surah At-Tin (95): verse 4
- "Surely We created man of the best stature ﴿٤﴾"*
- Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
6. ﴿٧٥﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدُ وَهَاجَرُوا وَجْهَهُدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ
- Quran - Surah Al-Anfaal (8): verse 75
- "And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things ﴿٧٥﴾"*
- Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
7. ﴿٦﴾ فَلَعَلَّكَ بُخْعُ نَفْسِكَ عَلَىٰ ءَاثِرِهِمِ إِن لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا
- Quran - Surah Al-Kahf (18): verse 6
- "Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps ﴿٦﴾"*
- Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
8. ﴿٨٨﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
- Quran - Surah Al-Hijr (15): verse 88
- "Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers ﴿٨٨﴾"*
- Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)
9. ﴿٧٦﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ
- Quran - Surah Al-Anbiyaa (21): verse 76
- "And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction ﴿٧٦﴾"*
- Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

10. ﴿فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾﴾

Quran - Surah Al-Anbiyaa (21): verse 79

"And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof) ﴿٧٩﴾"

Marmaduke Pickthall · The Meaning of the Glorious Koran (1930)

11. ﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ فَهَلْ أَنتُمْ شَاكِرُونَ ﴿٨٠﴾﴾

Quran - Surah Al-Anbiyaa (21): verse 80

"And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful ﴿٨٠﴾"

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12. ﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يٰجِبَالُ اُوبِى مَعَهُ وَالطَّيْرَ وَالنَّارُ لَهُ الْوَحْدِيدَ ﴿٨١﴾﴾

Quran - Surah Saba (34): verse 10

"And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him ﴿٨١﴾"

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13. ﴿وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرٰى بِأَمْرِهِ إِلَى الْأَرْضِ الَّتٰى بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلٰمِينَ ﴿٨٢﴾﴾

Quran - Surah Al-Anbiyaa (21): verse 81

"And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware ﴿٨١﴾"

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14. ﴿وَمِنَ الشَّيْطٰنِ مَن يَّغْوٰصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ وَكُنَّا لَهُمْ حٰفِظِينَ ﴿٨٣﴾﴾

Quran - Surah Al-Anbiyaa (21): verse 82

"And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them ﴿٨٢﴾"

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15. ﴿وَاٰيُّوبَ اِذْ نَادٰى رَبَّهُۥ اَنِّىۤ مَسْنٰى الصُّرُّ وَاَنْتَ اَرْحَمُ الرَّحٰمِينَ ﴿٨٤﴾﴾

Quran - Surah Al-Anbiyaa (21): verse 83

“And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy ﴿٨٣﴾”

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16. *﴿٧٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾*

Quran - Surah Al-Ahzaab (33): verse 70

“O ye who believe! Guard your duty to Allah, and speak words straight to the point ﴿٧٠﴾”

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17. *﴿٨٧﴾ وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾*

Quran - Surah Al-Anbiyaa (21): verse 87

“And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer ﴿٨٧﴾”

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18. *﴿٨٨﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُجِي الْمُؤْمِنِينَ ﴿٨٨﴾*

Quran - Surah Al-Anbiyaa (21): verse 88

“Then we heard his prayer and saved him from the anguish. Thus we save believers ﴿٨٨﴾”

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19. *﴿٢٣﴾ فَأَجَّاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾*

Quran - Surah Maryam (19): verse 23

“And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten ﴿٢٣﴾”

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20. *﴿٩٢﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾*

Quran - Surah Al-Anbiyaa (21): verse 92

“Lo! this, your religion, is one religion, and I am your Lord, so worship Me ﴿٩٢﴾”

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21. *يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٤٣﴾*

Quran - Surah An-Nisaa (4): verse 43

"O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving ﴿43﴾"

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22. *وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي ءَادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾*

Quran - Surah Al-A'raaf (7): verse 172

"And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware ﴿172﴾"

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23. *﴿٣﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾*

Quran - Surah Ad-Dhuhaa (93): verse 3

"Thy Lord hath not forsaken thee nor doth He hate thee ﴿3﴾"

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24. *﴿٥﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾*

Quran - Surah Al-Fath (48): verse 5

"That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph ﴿5﴾"

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25. ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾﴾
 Quran - Surah Al-Qasas (28): verse 56
"Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright ﴿٥٦﴾"
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26. ﴿إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰبِدِينَ ﴿١٠٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ ﴿١٠٧﴾﴾
 Quran - Surah Al-Anbiyaa (21): verses 106-107
"Lo! there is a plain statement for folk who are devout ﴿١٠٦﴾ We sent thee not save as a mercy for the peoples ﴿١٠٧﴾"
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27. ﴿وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨١﴾﴾
 Quran - Surah Ash-Shu'araa (26): verse 80
"And when I sicken, then He healeth me ﴿٨٠﴾"
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28. ﴿وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾﴾
 Quran - Surah Ash-Shu'araa (26): verse 79
"And Who feedeth me and watereth me ﴿٧٩﴾"
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29. ﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصَّٰلِحِينَ ﴿٩﴾﴾
 Quran - Surah Al-Ankaboot (29): verse 9
"And as for those who believe and do good works, We verily shall make them enter in among the righteous ﴿٩﴾"
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