



# The Prophet & The Qur'an #17:

## The Prophet's Character

## *Surah al-Qalam* (The Pen, 68)

68|1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

2| مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

3| وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

4| وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

فَسَتُبْصِرُ وَيُبْصِرُونَ 68|5

إِبَائِيكُمْ الْمَفْتُونُ 6|

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ 68|7

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## *Surah al-Qalam* (The Pen, 68)

*With the Name of God, All-Merciful, Most Merciful*

- 1) **N. By The Pen, and what they have written!**
  - 2) **You are not, by the Grace of Your Lord,  
insane.**
  - 3) **And Truly, for you,  
there is surely a reward without end.**
  - 4) **And Truly, you are surely upon  
A Great Character (amongst men)!**
-

# *The Pen & The Fig*

68|3|وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

3) And Truly, for you,  
there is surely  
A Reward  
Without End.

cf. *Surah al-Tīn* (The Fig, 95:6)

95|6|إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(95:6) ... Except for Those Who Have Faith  
and Work The Good Deeds:

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So for them is A Reward Without End.

# *Surah al-Qalam* (The Pen, 68)

فَسْتُبْصِرُ وَيُبْصِرُونَ 68 |5|

إِبَائِيكُمْ الْمَفْتُونُ 6 |

68 |7|

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

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## *Surah al-Qalam* (The Pen, 68)

- 5) So, you will perceive, and they perceive:
  - 6) As to which of you is The Afflicted (One).
  - 7) Truly, your Lord: He knows better  
about he who strays from His Path  
And He knows better  
about Those Who Find Guidance."
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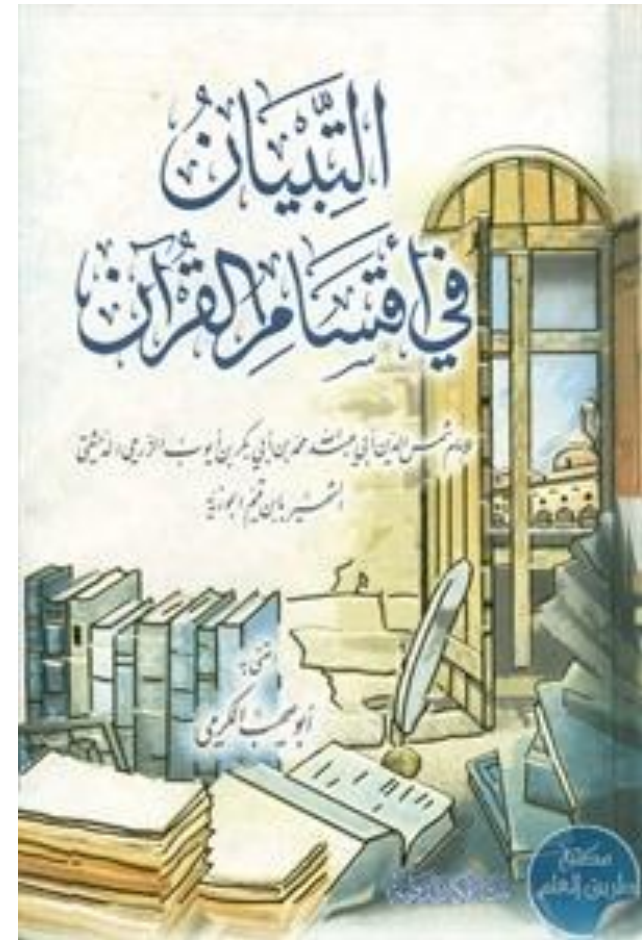
# Oaths of the Qur'an – Ibn al-Qayyim

## التبيان في أقسام القرآن

- *The Clear Explanation regarding the Oaths of the Qur'an (Al-Tibyān fī Aqsām al-Qur'ān)*

Introduction to The Oaths of The Qur'an by Ibn al-Qayyim – AL-QURAN SOCIETY (Ibn al-Qayyim's Introduction, 3 pages)

- <https://alquransociety.com/introduction-to-the-oaths-of-the-quran-by-ibn-al-qayyim/>



# Oaths of the Qur'an: Ibn al-Qayyim

## التبيان في أقسام القرآن

- 1) God swears by certain matters upon other matters. He also swears by His Self, described by His Attributes, and by His Signs, which imply His Essence and His Attributes.
- 2) His swearing by some of His creation indicates that the latter are among His Great Signs.
- 3) The subject of the oath is emphasised and confirmed by the oath.
- 4) God mentions the answer (subject) of the oath in most cases, but sometimes omits it [ellipsis – *hadhf* حذف, to encourage reflection].



# Qur'anic Oaths by Great Signs

- By Your Lord
  - By The Lord of the Heaven & the Earth
  - By The Sun
  - By The Moon
  - By The Night
  - By The Day
  - By The Sky / Heaven
  - By The Earth, etc.
  - By (squeezed) Time
  - etc.
- وربك
  - ورب السماء والأرض
  - والشمس
  - والقمر
  - والليل
  - والنهار
  - والسماء
  - والأرض
  - والعصر

# How Many Oaths?

## What Are The Objects & Subjects?

|1| نَّ ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ

1) N. By The Pen, and what they have written!

|2| مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ

2) You are not, by the Grace of Your Lord, insane.

|3| وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ

3) And Truly, for you, there is surely a reward without end.

|4| وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

4) And Truly, you are surely upon A Great Character (amongst men)!

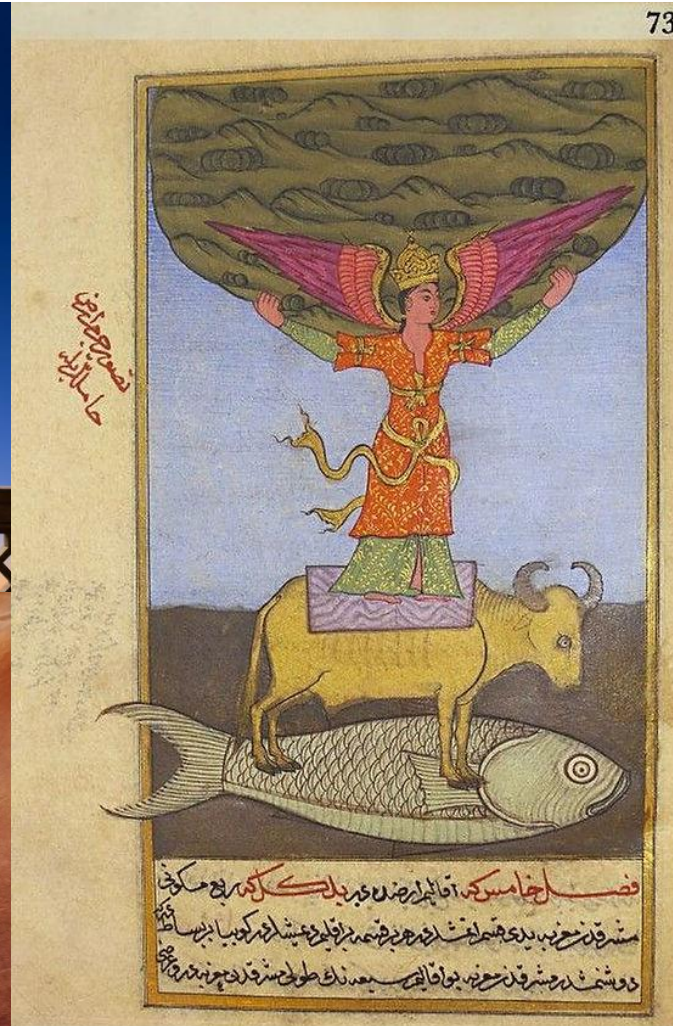
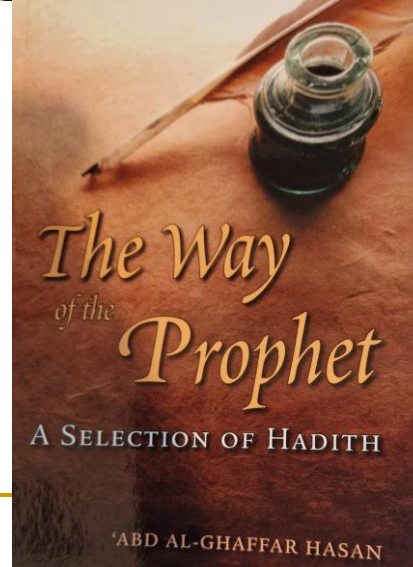
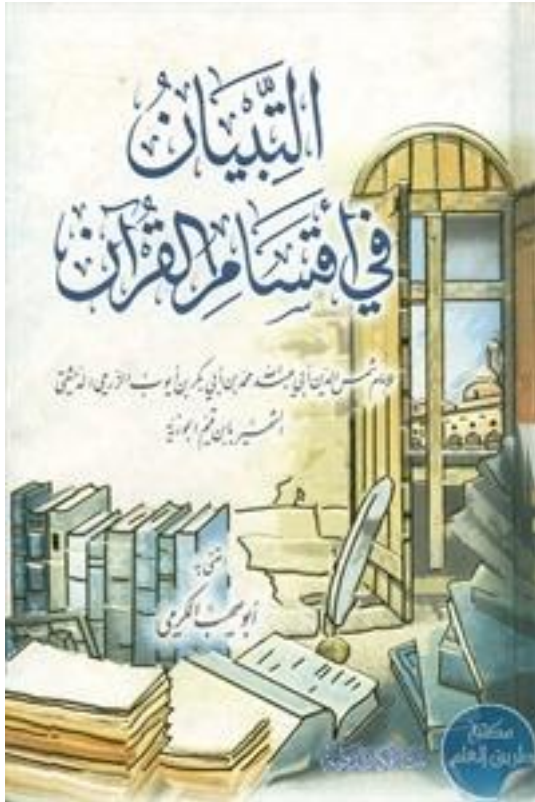
# Objects of Oaths

- 1) N – *Nūn, Noon* (9 possible meanings) ن
- 2) The Pen (Divine or human) الْقَلَمِ
- 3) What People Write  
(everything written, esp. revelation)  
وَمَا يَسْطُرُونَ

# Subjects of the Oaths

- 1) **You are not**, by the Grace of Your Lord,  
**mad or insane.**
- 2) And Truly, for you,  
there is surely  
**a reward without end (or reckoning).**
- 3) And Truly, you are surely upon  
**A Great Character** (amongst men)!

# SUMMARY OF A GREAT OATH



You are not mad or insane!  
You have a reward without end!  
You are upon a Great &  
Magnificent Inner Form  
(Character)!

**A TABLET OF LIGHT  
(THE PRESERVED TABLET)**

اللوح المحفوظ، ن: لوح من نور

# Outer & Inner: Creation & Character

## خلق

- *Khalq*: outer form – creation
- *Khuluq*: inner form – character, morality
- A prayer of the Prophet Muhammad (pbuh):

اللهم كما حسنت خلقي فحسن خلقي

“O God! As you have perfected my creation,  
thus perfect my character.”

*Allāhumma kamā hassanta khalqī  
fa hassin khuluqī*

# A Foundational Hadith about Morality, Ethics & Character

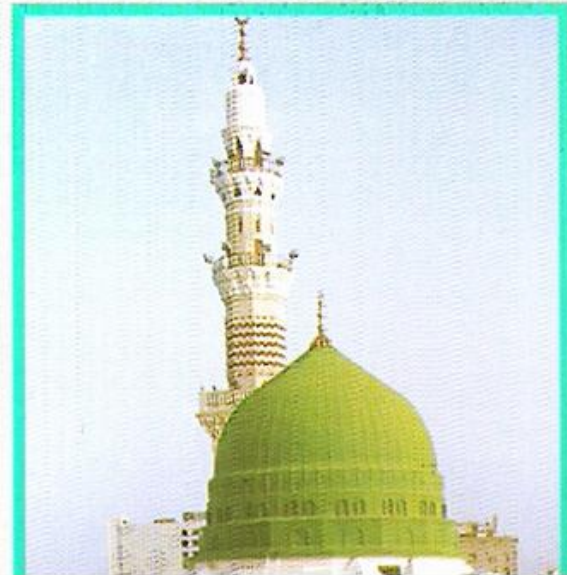
إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

*I have **only** been sent to perfect the  
noblest character, morality & ethics*

- *Akhlāq*: morals, plural of *khuluq* (inner *khalq*)
- *Akhlāq*: morality, character, ethos
- *Akhlāqiyyāt*: ethics



# The Prophet's Prayer Described





# A Prayer Seeking The Noblest Morals

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي  
وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اَللّهُمَّ أَنْتَ  
الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ وَبِحَمْدِكَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُ رُفِي  
ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَأَهْدِنِي لِحَسَنِ الْإِخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ  
عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ،  
وَالْمُهْدِيُّ مَنْ هَدَيْتَ، أَنَا بِكَ وَإِلَيْكَ، لَا مَنجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ  
إِلَيْكَ.

*I have set my face towards the Originator of the heavens and the earth sincerely [in Islam] and I am not among the Mushrikeen. Indeed my prayer, my sacrifice, my living and my dying are for Allaah, the Lord of the Worlds: no partner has He. With this I have been commanded, and I am the first of the Muslims (those who submit to Him)<sup>1</sup>. O Allaah! You are the King, none has the right to be worshipped but You, [You are the Most Perfect & all Praise is for You] You are my Lord and I am Your slave<sup>2</sup>. I have wronged myself, and have acknowledged my sins, so forgive all my sins, for no-one forgives sins except You. Guide me to the best of characters, to which no-one can guide except You, and save me from the worst of characters, from which no-one can save except You. I am here and happy to serve you<sup>3</sup>. All good is in your Hands, and evil is not from You.<sup>4</sup> [The*

# A Prayer Seeking The Noblest Morals

## - An Opening Supplication دعاء الأستفتاح

*guided one is he who is guided by you.] I exist by your will and belong to You. [There is no escape or shelter from You except to You.] You are blessed and exalted. I seek Your forgiveness and repent to You.*  
*He used to say this in obligatory and voluntary prayers<sup>1</sup>.*

<sup>1</sup> Muslim, Abu 'Awaanah, Abu Daawood, Nasaa'i Ibn Hibbaan, Ahmad, Shaafi'i & Tabaraani; those who specify it to optional prayers are mistaken.

- An “Opening Supplication” (*du'ā' al-istiftāḥ*) that the Prophet (pbuh) recited before The Opening Chapter (*al-Fātiha*) in Prayer (*Salāt*)
- He recited it in both obligatory (*fard*) & voluntary (*nafl*) prayers

## *Surah al-Qalam* (The Pen, 68)

4|وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

فَسَتُبْصِرُ وَيُبْصِرُونَ 5|

بِأَيِّكُمْ الْمَفْتُونُ 6|

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّٰ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ 7|

4) And Truly, you are upon a Great Character

5) So, you will perceive, and they perceive:

6) As to which of you is The Afflicted.

7) Truly, your Lord: He knows better  
about he who strays from His Path  
And He knows better

about Those Who Find Guidance."