

Introduction to Surah Al-A'raf:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation

A study of Surah Al-A'raf's contents clearly shows that the period of its revelation is around the same as that of Al-An'am and is a continuation of that Surah. However, it cannot be asserted with certainty which order these were revealed. The manner of its revelation clearly indicates that it belongs to the same period of the Holy Prophet's life in the Makkah, as both have the same historical background and theme.

Major Issues, Divine Law, and Guidance

- An invitation is given to the Mushrikeen & People of the Book (Jews and Christians) to become Muslims & come to 'Tawheed'.
- A warning is given to the disbelievers 'Kafir' about the consequences of their denial through citing the example of punishments which were inflicted upon former people for their wrong attitude towards their Prophets.
- The Jews are warned about the consequences of their hypocritical conduct towards the Prophets.
- Commandment to propagate the message of Islam with wisdom.
- Commandment to the Believers that they should wear decent and proper dress and eat pure and good food.
- Dialogue between the residents of paradise, the inmates of hell and the people of A'raf (a place between the Paradise and hell).
- The fact that affluence and adversity are the reminders from Allah.
- The fact that Muhammad (pbuh) is the final Prophet for all of mankind.
- The fact that the advent of Muhammad (pbuh) was described in Torah and the Gospel (Bible).
- The fact that the Jews have fabricated an erroneous belief about Allah's forgiveness.
- Mankind's testimony about Allah at the time of Adam's creation.
- The fact that Allah created all of mankind from a single soul.
- Allah's commandment to show forgiveness, speak for justice and avoid the ignorant.
- Allah's commandment about listening to the recitation of The Qur'an with complete silence.

Theme

The principal discussion of this Surah is an invitation to the Divine Message sent down to Muhammad (pbuh). The Messenger had spent thirteen long years admonishing the people of Makkah without any tangible effect on them, because they had turned a deaf ear to his message and had become so antagonistic. That is why they are being admonished to accept the message and a warning is given about the consequences of their wrong attitude. Now that

the Prophet was about to receive Allah's commandment to migrate from Makkah, the concluding portion of the address has been directed towards the Mushrikeen & People of the Book with whom he was going to come into contact with at Al-Madinah. During the course of the address to the Jews, the consequences of their hypocritical attitude towards the Prophets are also pointed out clearly, for they professed to believe in Prophet Musa (Moses), but their practices were opposed to his teachings. They were not only disobeying him but were in fact worshipping falsehood.

This Surah takes its name from Verse 46 & 47 in which the mention of A'raf (The heights or The High place) occurs.

Like in Surah Al An'am at the end of this Surah, instructions are given to the Prophet PBUH and his followers to show patience and exercise restraint in answer to the provocations of their opponents. Since the believers were under pressure and stress, are advised to be very careful and not take any step that might harm their cause.

Subject matter of Surah Al A'raf

This Surah as the previous one mainly discusses the different aspects of the major articles of the Islamic Creed: Tawheed, Shirk, Life-after-death, Prophethood and their practical application to human life. As well as this, it refutes the erroneous beliefs (Shirk) of the "opponents (Mushriks & Ahle Kitab) and answers their objections, warns and admonishes them and comforts the Holy Prophet (PBUH) and his followers, who were then suffering from persecution whilst propagating Allah's Tawheed.

NUZUL (Order)

Order of revelation: This is a Makki Surah consisting of 206 Verses, its 39th in order of revelation (Nuzul) coming after Surah Sa'ad, but 7th (after Surah An'am) in order of the book (Quran) as placed by PBUH.

RABAT (Connection)

This Surah's connection or (Rabat) is with Surah Al-An'am, as it is continuing from that Surah.

The connections (Rabat) are:

- Surah An'am in Verse 129; Allah says, 'we make the wrongdoers destructive allies of one another'. Meaning (wait for Allah's destruction). Whereas this Surah Al-A'raf discusses how they (Zalimun) bring the destruction upon themselves from Allah and his Angels because of their wrongdoings (Zulm of Shirk). Here in this Surah Allah discusses the fate of the previous perished nations of Ad, Thamud, Nuh, Madyan, Lut, Hud, Firoun etc. and how he destroyed them because of their wrongdoing and rejecting Allah his books and his messengers.
- Surah An'am in its last verse (165) discussed how Allah made humankind successors (Khalifa) on the earth in order to test us. Whereas this Surah discusses the story of Adam the

first Khalifah on earth & Shaitan incident. It discusses this story in more detail (tafsil) and refers it to those who reject faith purposely.

- Surah An'am in Verse 12 discussed that 'He' Allah (Al-Rahman Ar-Rahim) is in charge of 'mercy' (Rahma). Whereas this Surah discusses Allah's Rahma (Mercy) in further detail.
- Surah An'am discussed Nafi Shirk 'Itteqadi' (shirk in Aqeeda) first and then Nafi Shirk 'Fehli' (shirk in actions). However, this Surah discusses Nafi Shirk 'Fehli' first (the opposite way round) and then Nafi Shirk 'Itteqadi'. This also points to the fact that this surah continues from the previous surah.
- Surah An'am provided mainly Aqli Daleel's on the issue of Tawheed. Whereas in this Surah Allah provides Naqli Daleel's to prove his Tawheed.
- Surah An'am discussed 6 Kaidah's (statements OR teachings). However, in this Surah Allah discusses these in more of a practical way.
- Surah An'am exposed the Mushrikeen and how they used to make fun (mazaakh) in way of deceit of PBUH. This surah discusses how Allah gives comfort (tassalli) and glad tidings to our beloved prophet Muhammad PBUH.
- Surah An'am discussed the Mushriks and their rejection of faith. However, in this Surah Allah shows us 12 ways they reject faith and what they say as an excuse to keep faith.
- Surah An'am discussed the Mushriks and their rejection of faith. However, in this Surah Allah discusses their 'END' (anjaam) as disbelievers.
- Surah An'am in Verse 45 discussed how Allah sent Messengers as deliverers of good news and as Warners so that people believe. In this Surah Allah discusses this in much more details, for example Verse 35.
- Surah An'am in Verse 92 explain who you should use this blessed Quran which was revealed by Allah to warn people and call them to the path of Allah. However, this Surah explains how you should use the Quran for Dawah (tabligh) in much more detail.

MUMTAZ (Importance/Excellence)

The Mumtaz or importance and Excellence of this surah are many, such as:

- The Surah is based on 'Radd e shirk' (rejection of shirk) and this is discussed in detail with regards to 'Shirk Itteqadi' & 'Shirk e Fehli'.
- Allah gives Naqli Daleel's (revealed evidence) to promote 'Tawheed' (oneness of Allah) and reject shirk (associating partners with Allah).
- Discussed in detail is the incident that occurred when Iblis (shaitan) was asked to prostrate to Adam (a.s) and rejected.
- It discusses the clothes (libaas) of Adam (a.s) in paradise (Jannah).
- Discussed in detail is the incident with Musa (a.s) (Moses) and Firaun (pharaoh) who rejected Allah's signs.
- The people of Ar'af (The heights or The High place) are discussed and their situation which isn't discussed in any other surah.

- There is a discussion (bayaan) on the previous perished nations.
- 5 Harams are discussed in this Surah.
- Discussion of the people of Sabbath (Ashab e Sabbath of the Jews) .
- Example of a Dog is given with the rabbis, sheikhs, maulanans, peers and 'ulema e su' because they mislead the people for the petty gains of this world and reject the hereafter.

MAQSAD (Purpose)

The purpose of the Surah like the previous surah is to propagate Tawheed and reject Shirk, Allah wants to further instil this concept in the minds and actions of all of mankind (Naas), especially referring here to the Mushrikeen pagans of Arabia and the Ahle Kitaab .

There is a detailed discussion (bayaan) with Daleels's on 'Nafi Shirk Itteqadi' (rejection of shirk in ones Aqeeda) & 'Nafi Shirk Fehli' (rejection of shirk in one's actions). In the previous Surah Allah gave many Aqli Daleel's (rational evidence) to prove his Tawheed. However, in this Surah Allah is providing Naqli Daleel's (revealed Daleel) to prove Tawheed.

Continuing from the previous surah Allah is enticing the Mushrikeen and disbelievers to His book 'Quran' (the final revelation) and instigating the PBUH, the Muballigh, and Da'l to carry out the work of Dawah (Tabligh) Tawheed. As well as this there is comforting statements (Tassalli) for the PBUH from Allah.

MOHIMAAT SURAH (Main points of Surah)

- Continuing from the previous Surah (Al-An'am), Nafi Shirk (Rejection of Shirk) and propagation of Tawheed is discussed here in this Surah in detail.
- Allah first discusses 'Radd Shirk Fehli' (rejection of shirk in one's actions) from where the previous Surah finished. We can see this very early in Verse 3 where Allah says: أَتَّبِعُوا 'Follow' what has been sent down to you from your Lord, and do not take others as guardians besides Him. This is to follow in 'actions' or 'physically' what Allah has sent down to PBUH in order to save yourselves from Shirk. Thereafter, verse 55 onwards discusses 'Radd Shirk Itteqadi' (rejection of shirk in ones Aqeeda),
- Comfort (Tassalli) for Muhammad PBUH in that whilst on the path of Dawah (Tabligh) you will come across and face problems and 'takleef' (difficulties) but don't tighten your chest or stress over these as in the end the victory will be yours. Allah gives this comfort to PBUH with the likeness and examples of Musa (a.s) and the problems and difficulties he went through with Firaun and Bani Israel, but in the end Allah's word prevails and he gives success to his Ambiya (Prophets).
- This Surah shows the Momin's how to be brave whilst giving Dawah (Tabligh) like the PBUH, and the hardships they had but still carried out their duties. This is 'Tashjih fit Tabligh' (encouragement of Tabligh/Dawah) has been propagated by 6 examples/stories (waqiah) of the Ambiya (previous Prophets) who suffered hardships and difficulties with their people. Thus, they weren't lazy or weak (sust/narm) in their duty of Dawah/Tabligh. Similar to those

magicians of Musa (a.s) times who accepted faith after throwing their sticks (staffs) (which became snakes & Musa's stick/staff ate up the snakes). They stayed strong and did not sway from the straight path (Deen), they were not scared of the Kafir and their Kufr even though they were sentenced to death by Firoun.

- Naqli Daleel's are provided in support of Dawah Tawheed and that Allah sent Nuh (a.s) upon this Dawah too 'Ya kaum A'a budullah' (oh people worship Allah). On this same purpose of Tawheed Allah sent All the Prophets (Ambiya) Hud (a.s), Salih (a.s), Shuaib (a,s) etc. and examples (missal's) are given on these communities and how the 'Azaab'(punishments) came to them for their rejection (inkaar) of Tawheed and fighting against Allah's Prophets.

All these Prophets Allah mentioned in this Surah came with the same message;

- Verse 59: Nuh (a.s) said to his people **يَقَوْمِ اعْبُدُوا اللَّهَ** 'Ya kaum A'a budullah' (oh people worship Allah).
- Verse 65: Hud (a.s) came to the people of A'ad and said to his people **يَقَوْمِ اعْبُدُوا اللَّهَ** 'Ya kaum A'a budullah' (oh people worship Allah).
- Verse 73: Salih (a.s) came to the people of Thamud and said to his people **يَقَوْمِ اعْبُدُوا اللَّهَ** 'Ya kaum A'a budullah' (oh people worship Allah).
- Verse 85: Shuaib (a.s) came to the people of Midian and said to his people **يَقَوْمِ اعْبُدُوا اللَّهَ** 'Ya kaum A'a budullah' (oh people worship Allah).

- This Surah is based around 'Tahdeed Ilah ma Unzila' (Preparing for what Allah has revealed-meaning this Book- Al Quran). This Surah is revealed upon 3 Maqasid (purposes) and therefore the Surah gathers all 3 purposes and brings them together (Lufe Nashr, Ghaire Murrabbat).

The following are the 3 Maqasid:

- (1) Nafi of 2 types of Shirk; 'Shirk Fehli & Shirk Itteqadi' with Naqli Daleel's.
- (2) Targheeb (Instigation) towards 'Kitaabullah' (Quran) and 'Tabligh' (Dawah).
- (3) Comfort (Tassalli) for Muhammad Rasool Allah (Pbuh).

- This Surah's 3 Maqasid's (3 purposes) are supported by 'Tahdeed Ittebah ma Unzila' (preparation to follow what Allah has revealed). Therefore 4 stories (waqiah) are discussed of the past;

- (1) Story of Iblis & Adam (a.s).
- (2) Story of Nuh (a.s) (Kaum e Nuh).
- (3) Story of Aad (Kaum e Aad).
- (4) Story of Thamud (Kaum e Thamud).

- The Surah discusses 12 examples (misaal's) of Mushrikeen, disbelievers, and liars, and those who purposely turn away from Allah's Hukum (word or Book).

- The Surah also discusses the perished nations of the past and how they had to face 'disgrace' (Zillat) & 'Humiliation' (Khwaar) because of their Shirk, Disbelief (kufr), Arrogance, and Mockery of Allah and his book.

KHULASA (Summary)

The summary or main points of the Surah are:

- Verses: 2 & 3 straight away start with the Maqasid (purpose of this Surah) which are

- (1) Sadakat al Kitaab (Truthfulness of the Book),
- (2) Comfort (Tassalli) for Muhammad PBUH
- (3) Targheeb (instigation) to Kitaab Ullah (The Book of Allah Al-Quran), and
- (4) Nafi Shirk Fehli (Rejection of Shirk in ones Actions)

- In Verses: 4-9 Allah is scaring the Disbelievers & Mushriks with worldly calamities and calamities in the hereafter (Takhweef Duniyawi & Takhweef Ukhravi).

- In Verses 10 & 11: Allah is pointing out his Favours (Ehsan) he bestowed on you (The people) with Daleel 'Aqli' & Daleel 'Wahi'

- From Verse 11- 28: The story of Adam (a.s) and Iblees/Shaitan (Satan) is discussed in great detail. Thus, from this story we can deduce that when Allah is referring to Satan, he is referring to his 'Takabbur' (arrogance) his 'Kufr' (disbelief) and 'Munafiqat' (two sided; shows he is nice and a well-wisher from the outside but really wants to put you in trouble & deceitful). Allah is teaching us that Satan turned away from Allah and his Hukum (word) and 'he will instigate & whisper (Was-Wasa) in your hearts to turn you away too. Therefore 'Beware' of those people with these characteristics of arrogance, disbelief, and deceit (like Satan) as the devils (Satan) is the allies of those who disbelieve & they will turn you away from Allah's book and Hukum (words).

Allah shows the consequences of those who turn away from Allah's book and Hukum (words/Orders).

In Verse 73 There are words of forgiveness taught by Allah to Adam (a.s) showing that if you make 'Tauba' (repentance) then Allah will accept it and forgive you.

There is scolding (zajr) in Verse 28 for those who follow their forefather and justify it with made up (fabricated) Daleel (proofs).

- In Verse 29: The Dawah of Tawheed is given for the first time in this Surah "Say, 'O Prophet,' "My Lord has commanded uprightness and dedication 'to Him alone' in worship, calling upon Him with sincere devotion.

- Verses 30-34: Allah discusses the different types of people or communities and how they think they are rightly guided but in fact have taken devils as their masters. Then in Verse 33 there is discussion of Radd Shirk Fehli (rejection of shirk in one's actions).

- Verse 35: Allah is instigating (Targheeb) the children of Adam to 'Kitaab Ullah' (Book of Allah- Al Quran) and 'Ittebah Rasool' (follow the Messengers/PBUH). Thus, whoever mends their ways there will be no fear for them.

- From Verse 36-57: There is Glad tidings (Basharat) & Intimidation (Takhweef) from Allah towards the children of Adam (Mankind). From Verse 36-41 Allah is putting fear in, intimidating, terrifying, & threatening those who deny the Verses of Allah with arrogance and fabricate lies against Allah and those who are Mushrikeen. For this they will surely go to 'Hell' and is scaring them with fear & terror to come (khauF) and the grief and affliction (khuzn). There is Zajr (scolding for the Mushrikeen and disbelievers for their bad actions in Verse 45 how they lead

people astray and then in Verse 51 how they think faith is just play and games and love the world life so much. Their manmade gods will separate from them on the day of judgement (V.37).

Verse 42 onwards: There is the glad tidings for the Momin's and threats for the disbelievers as of their state in the hereafter and the mention of 'A'raf' (The Heights) in verse 46 & 48. There is a discussion with Daleel Aqli of those who have turned to Allah, his book and have accepted Islam and then those who turned away from Allah, his book, and his Deen.

In Verse 52: There is Targheeb (instigation) towards Allah's book 'Sadakat al Kitab'. Then in verse 54 & 57 there is Aqli Daleel from Allah.

- In Verse 58: The 'Quran's' example/comparison/similitude (Missaal) is given to that of rain water (baarish) and the fertile land is the 'Believers Heart', whereas the infertile land is the 'disbelievers & Mushriks Heart'. The Believers (Momin's) Heart is as such that even if a little rain falls on it, it penetrates it and makes it soft and it listens and accepts Islam and the words of Allah. However, the Disbelievers & Mushriks Hearts are such that no matter how much rain falls on it (Dawah/Tabligh) it will never penetrate it because the Heart is hardened and can't see the truth of Allah and his words (Al-Quran).

- Verses 59-94: These verses discuss the previous Ambiya (Prophets) in succession and the Mohideen (revivers of the faith) & what they went through with their people. Thus, the stories are based on Naqli Daleel's to prove the Tawheed of Allah. As well as this Allah discusses those perished nations who rejected Allah's Tawheed.

Verse 59: Starts with the story (Waqiah) of Nuh (a.s). He said to his people 'قَوْمِهِ فَقَالَ يَفْقَوْمِ اعْبُدُوا' 'أَللَّهُ' ("O my people! Worship Allah, you have no other god except Him"). But his people refused and said he is misguided so Allah saved him and those in the Ark and drowned the rest (disbelievers/Mushriks) who rejected.

Verse 65: To the people of A'ad Allah sent Hud (a.s) he said 'هُودًا قَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ' ("O my people! Worship Allah, you have no other god except Him"). But his people refused and said he is a liar, so Allah saved him and those with him and uprooted the rest (disbelievers/Mushriks) who rejected.

Verse 73: To the people of Thamud Allah sent Salih (a.s) he said 'هُودًا قَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ' ("O my people! Worship Allah, you have no other god except Him"). But his people refused and said 'we will certainly NOT believe in you' so Allah saved him, and an earthquake struck the rest (disbelievers/Mushriks) who rejected.

Verse 80: To the people of Lut Allah sent him saying do not commit Evil & shameful deeds/actions of Sodomy; 'إِنكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ' (You lust after men instead of women! You are certainly transgressors"). They refused so Allah saved him and his family except his wife, who was one of the doomed and poured upon the rest a rain 'of brimstone' (sulphur/acid rain).

Verse 85: To the people of Madyan Allah sent Shuaib (a.s) he said 'هُودًا قَالَ يَفْقَوْمِ اعْبُدُوا اللَّهَ' ("O my people! Worship Allah, you have no other god except Him"). But his people refused and said We will certainly expel you and your fellow believers from our land, so Allah saved him and those with him and an overwhelming earthquake struck the rest (disbelievers/Mushriks) who rejected.

- Verse 94-102: There is discussion (bayaan) of the tests Allah put these perished nations thorough with the blessings (Nimat) for those who took heed and believed and hardships (Zehmat) for those who rejected faith and disbelieved. Moreover, Allah puts a seal (mohr) on

their hearts so they will not hear the truth and thus Allah has determined their fate which is destruction (V.100 & 101).

- Verse 103-171: There is the story (Waqiah) of Musa (a.s) sent to Bani Israel (Jews or children of Israel) in detail for the comfort (Tassalli) of Muhammad PBUH, showing that Musa (a.s) was rejected as a prophet and so will you Oh PBUH. Musa said to Pharaoh ' وَقَالَ مُوسَىٰ يَفِرُّ عَوْنُ إِنِّي 'رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ' (And Moses said, "O Pharaoh! I am truly a messenger from the Lord of all worlds). The story shows the hardships and difficulties that will come when facing the rebellious, rejecting, corrupting and disbelieving people and no matter which signs come from Allah to show them the right way, they will never believe in the prophets sent by Allah or Allah himself.

From Verse 106-126: There is the discussion (bayaan) of those who accepted the faith of Islam and believed in Musa's message & Allah when they saw Allah's signs after throwing their staff's. This is related to the magicians working for Musa (a.s) and how they stayed strong with sabr on the straight path of Allah and faith.

The verses then carry on detailing the story of Musa (a.s) and what his people put him through after rescuing them from Firaun; how he split the sea and took the Jews to the mount and in his absence, they started to worship the calf. They then got to Jerusalem and started to change the words of Allah (V.162).

In verse 158: There is Instigation (Targheeb) to follow Muhammad PBUH ('Ittebah Rasool Allah') following on from the previous 2 verses (V.156 & 157), addressing them people as well as all of Mankind.

Verse 163: Discusses the people of the Sabbath (Ashab e Sabbath/Jews) who got revelation from Allah about restraining from catching and eating fish on the day of Sabbath, but they didn't want to follow it and thus twisted the words of Allah with deceit and tricks. They violated Allah's rules, and the punishment came to them, and Allah made them to become apes.

Verse 169: Allah talks about how they (people of Musa) were then succeeded by other generations who inherited the Scripture and their bad actions. How they used to do bad deeds and then say we will be forgiven.

- Verse 172-183: In Verse 172 Allah refers back to the covenant he took from all the children of Adam (a.s) asking "Am I not your Lord"? They replied "Yes you are, we Testify". This is so that all these disbelievers and Mushriks have no excuse on the day of Judgement (V.173).

In Verses 174-179: Allah instigates you to follow the right path after he makes his signs (Allah's Book Al-Quran) clear to you and not of those who abandon it because Satan took hold of him, and he became a deviant (V.175). Furthermore, in Verse 176 Allah gives a similitude of those who abandon his signs (book) to that of a dog. This is an evil example and they have only wrong themselves and Allah guides whom he wills (V.177 & 178). Allah further scolds these people in Verse 179 comparing them to Cattle or even worse.

- Verses 184-198: Allah proves the prophethood of Muhammad PBUH (Isbaat e Risaalat) and confirms He is the 'True' Messenger sent to you (Tasdeek Muhammad Rasool Allah) or (Truthfulness of PBUH). In these Verses Allah touches on 'Nafi Ilm e Ghaib' (rejection that PBUH had knowledge of the unseen) and 'Nafi Shirk fit Tassaruf' (shirk in assuming anyone has power with Allah).

Towards the end of these Verses Allah instigates the disbelievers & Mushriks to 'Tawheed' and Allah's book 'Al Quran. Allah discusses (bayaan) in detail 'Nafi Shirk' (rejection of Shirk & its types different):

- (1) Nafi Shirk fil Ilm
- (2) Nafi Shirk fit Tassaruf
- (3) Nafi Shirk fit Duah
- (4) Nafi Shirk fil Ibadah

The Surah then finishes on 'عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ' (related to the Angels worship Him 'Allah'. They glorify Him. And to Him they prostrate). Meaning worship Allah alone and make sajdah (prostration) only to Him. This Verse relates back to the first Verses (V.2) of this Surah 'إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ' (This is a Book sent down to you 'O Prophet' PBUH) which was revealed for the sole purpose of 'Tawheed' & worshipping Allah, which is the straight path.

Summary of Verses

- Nafi Shirk e Fehli (Rejection of Shirkiya Actions) and examples for those who reject faith (Tawheed) in Verse 3 and onwards.
- Story (Waqiah) of Iblis started in Verse 11 onwards.
- Story (Waqiah) of Nuh (a.s): Verses 59 – 64
- Story (Waqiah) of Hud (a.s) sent to the people of Aad: Verses 65 – 72
- Story (Waqiah) of Salih (a.s) sent to the people of Thamud: Verses 73 – 79
- Story (Waqiah) of Lut (a.s): Verses 80 – 84
- Story (Waqiah) of Shuaib (a.s) sent to the people of Madayan: Verses 85 – 93
- Story (Waqiah) of Musa (a.s) sent to the people of Firaun (pharaoh): Verses 102 – 136.
- Story (Waqiah) of (kaum Ya'kufun): those who worshipped (Mujaawar) Idols whilst Musa (a.s) crossed the river with his people (Bani Israel) Verses 138 – 139.
- Story (Waqiah) of A'abidil ijl (Worshippers of the Cow/Calf) whilst Musa (a.s) went to the mount: Verses 147 – 152.
- Story (Waqiah) of those who change Allah's Kitaab (book), his Hukum and words. Verses 161 – 162.
- Story (Waqiah) of Ashab e Sabbath (Jews that had been ordered to keep the Sabbath). Shows their tricks and deceit with Allah's Hukum/words: Verses 163 – 166.
- Story (Waqiah) of those whom Allah gave Ilm (Knowledge) and then Satan (Iblis) tries to whisper to them and lead them astray to deviance: Verse 175.
- 'Nafi Shirk Fehli (Rejection of shirk in one's actions) discussed 9 times in Verses: 26, 28, 29, 31, 32, 33, 80, 85, 190.
- 'Nafi Shirk e Itteqadi' (Rejection of shirk in ones Aqeeda) discussed 11 times in Verses: 29, 55, 59, 65, 73, 85, 140, 158, 180, 188, 205, 206.
- Summary of Tawheed 2 times in Verses: 55 & 180
- Daleel 'Aqli' 2 times in Verses: 54 & 57

- Daleel 'Wahi' 3 times in Verses: 29, 158, 203
- Daleel 'Naqli' in many places a number of times based on Tawheed with examples of 5 different Prophets (Ambiya).
- Targheeb ilal Quran (instigation to Quran) In Verses: 2, 52, 157.
- Zajr (scolding) for those who turn away from Allah's Book (Quran), his word and Hukum (The Mushrikeen) in Verses: 28, 37, 45, 48, 51, 56, 60, 66, 70, 71, 76, 88, 179.
- Takhweef or Daraawa (threatening) the disbelievers and Mushrikeen in verses: 4, 36, 41, 44, 64, 72, 78, 84, 91, 136, 146, 166, 175, 177, 182.
- Bashaarat or Khush Khabri (Glad Tidings) for the Momin's with examples of the deliverance/ liberation/success (Nijaat) of the previous Prophets (Ambiya). As well as the condition of the good doers of the previous nations, for example; those who believed in the times of Firaun.
- Towards the end of the Surah there is Hukum (Order given) from Allah of Tawheed with 'Nafi Shirk Itteqadi' (Rejection of shirk in ones Aqeeda) based on stories (waqiah) of Hud (a.s) & Salih (a.s).

And Allah knows best.